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**Te whakaako i te reo Māori i te kura auraki tuarua i Aotearoa
nei: Kei tua o te awe māpere**

**The teaching of te reo Māori in English-medium secondary
schools in New Zealand: Beyond the mask**

A thesis
submitted in fulfilment
of the requirements for the Degree
of
Doctor of Philosophy
at the University of Waikato
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Ariā

He taonga te reo Māori nō tuawhakarere, nō tuauriuri, whāioio, nā te atua i homai kia poipoia e te iwi Māori hei reo kōrero mō te hunga kaingākau, mō te hunga kāore anō kia whānau noa. Ahakoa ia he toimaha tonu te hauora o te reo Māori, nā te mahi tūkino (a ētahi). I roto i ngā tau whā tekau kua ara ake ngā momo rongoā hei whakahauora, hei whakatairanga i te reo Māori, nā, ko Te Kōhanga Reo tērā, ko te Kura Kaupapa Māori tērā, ko Te Wharekura tērā, aha atu, aha atu. Ka mutu, i te tau 1987 i whakamanahia ai te reo Māori hei reo tūturu o tēnei whenua. Ahakoa he aha e mea ana te Tāhūhū o te Mātauranga ehara i te mea me whai wāhi te reo Māori hei reo ako i roto i ngā kura tuarua puta noa i te motu. Engari, ko te raruraru kua whai wāhi kē ētahi atu reo o te ao, kua ko te reo Māori. Kāti, i te tau 2009 i tatū ai Te Aho Arataki Marau mō te Ako i Te Reo Māori, ā, ki reira whai wāhi ai te reo Māori. Nā, ko tā te kura tuarua mahi he tautoko mārika i te reo Māori, mā te whakaako i te reo Māori, e tika ana me pērā, nā te mea, ko te nuinga o ngā tamariki Māori e haere ana ki a ia ako ai. Mōhio pai i whakapeto ngoi ngā kaiwhakaako reo Māori me te matatau anō o ētahi ki te reo hoki, engari, ki tā te pūrongo rangahau a Te Tari Arotake Mātauranga kīhai i tino eke panuku ngā mahi whakaako. Ko ngā tino take, ko te whakangungu kaiwhakaako, ko te tautoko me te whakahaere a te kura hoki.

Nō reira, ko te whāinga matua o tēnei rangahau kia tirohia me pēhea e whakaako ai te reo Māori ki te kura tuarua, (kua i ngā wharekura) i Aotearoa. Mai i te rau tau tekau mā waru ka tātaria ētahi o ngā kōrero whanake e hāngai pū ana ki te whakaako me te ako i (t)ētahi atu reo, ko ia te wāhanga tuarua. Whai muri mai i tērā (kei te wāhanga tuatoru) ko ngā patapatai me ngā uiuitanga, ā, ko tā te patapatai he kukume mai i ngā whakapono, i ngā whakaaro, i ngā waiaro o te hunga kaiwhakaako, ko tā te uiuitanga e whakatātūtū i te rētotanga o te kaupapa. Ka mutu, i whārikihia ngā whakakitenga, ngā whakahoki kōrero ki taua wāhanga. I te mutunga iho i whakapau kaha ngā kaiwhakaako ki te whakatutuki i ngā mahi, ahakoa ngā piki me ngā heke. Kei ngā wāhanga e rua (4 & 5) ngā kōrero mō ngā tūmomo rauemi e whakamahia ana e ngā kaiwhakaako, arā, ko ngā momo pukapuka (4) me ngā tūmomo rauemi o te ipurangi nā Te Tāhūhū o te Mātauranga i whakarato (5). E kī ana ngā whakaputanga, tuatahi, kīhai aua rauemi i tino whakaatu mai i ngā momo

whanaketanga i roto i ngā tau whā tekau neke atu mō te whakaako i te reo tuarua, hou rānei, tuarua, kāhore hoki i tino hāngai pū ēnei rauemi ki te Marau mō te Ako i Te Reo Māori i te kura tuarua me te hāngai anō hoki ki te āhua o te whakaako i te reo mā te ‘Communicative Language Teaching’. Hei whaiwhai ake i ngā rauemi i tātaria ētahi o ngā karaehe reo (te wāhanga 6) mā ngā wehewehetanga matua o te whakaako reo. Mai i taua tātaritanga i kitea mai ētahi raruraru, tuatahi, kāhore ngā tauira/akonga i whai wāhi ki te kōrero (i roto tonu i te karaehe), tuarua, kāhore e taea te whakawhitiwhiti kōrero ki a rātou anō, tuatoru, kāhore rātou i te mahi tahi anō hoki. Hei whakakapi ake i tēnei rangahau, kei te wāhanga whakamutunga (7) te whakakaokao mai o ngā whakakitenga katoa, me te whakatakoto o ngā tūtohutanga kia anga whakamua ai.

Abstract

It has been acknowledged that *te reo Māori* is a *taonga* and, as such, is subject to the protections guaranteed under the terms of *Te Tiriti o Waitangi*. Since 1987, it has been an official language of *Aotearoa*. Its future is, however, very far from secure and instructed language learning continues to play a significant part in the revitalisation agenda. Even so, although schools are now required to offer a language other than the language of instruction to pupils in Years 7 to 10, and although over two thirds of *Māori* students currently attend schools in which English is the main language of instruction, schools are *not* required to include *te reo Māori* in their language offering. In addition, although curriculum guidelines documents for a number of foreign languages have been available for many years, it was not until 2009 that the final version of a curriculum guidelines document for the teaching and learning of *te reo Māori* in English-medium schools became available. Furthermore, while there clearly are some extremely competent teachers of the language, Education Review Office (ERO) reports indicate that all is not well so far as the teaching and learning of *te reo Māori* in English-medium secondary schools is concerned. The problems identified relate not to teachers' proficiency in the language but to their limited pedagogical knowledge. As ERO has indicated, this raises questions about the initial training of teachers of *te reo Māori* and the ways in which all schools manage and support them.

The overall aim of the research reported here is to investigate the teaching of *te reo Māori* in English-medium secondary schools in *Aotearoa*. Following a critical review of selected literature on developments in the teaching and learning of additional languages since the end of the 18th Century (*Chapter 2*), there is a report on a survey (involving questionnaire responses and semi-structured interviews) of a sample of teachers of *te reo Māori* in English-medium secondary schools. That survey focuses on their educational and linguistic backgrounds and their attitudes and approaches to a range of issues associated with the teaching and learning of the language in school settings (*Chapter 3*). Overall, the findings indicate that while these teachers are doing their best to provide a high quality educational experience for their students, they are doing so in the face of a number of significant barriers relating, in particular, to the limited nature of the pre-service training they have

received, and the range of additional duties they are expected to perform. In addition, the survey revealed some concerns about the impact of national assessment on teaching and learning and about the teaching materials and resources that are available. The next two chapters report on the analysis of a sample of textbooks which are widely used in secondary schools (*Chapter 4*) and a sample of resources made available by the Ministry of Education (*Chapter 5*), the main findings being that these are, in the main, (a) inconsistent with both research-based developments in the teaching of additional languages and the expectations relating to communicative language teaching as outlined in the curriculum guidelines, and (b) that these resources do not align with the new curriculum. The analysis of a sample of lessons taught in secondary schools follows (*Chapter 6*). That analysis, conducted in relation to a number of focus points, reveals some significant problems, including the fact that the students were provided with few opportunities to contribute, to interact with one another, and to engage in genuinely communicative activities. The final chapter (*Chapter 7*) provides an overview of the findings and includes some suggestions about a possible way forward.

KEY WORDS: language curricula; language syllabuses; language teacher education; language teaching resources; language textbook evaluation; lesson observation; survey (questionnaires and interviews); *te reo Māori* in English-medium secondary schools

Tuku aroha

He mihi aroha tēnei ki a kōrua, ōku tīpuna, ki tōku karani pāpā a Taukiri Aperahama kōrua ko tōku karani māmā a Ani mō ō kōrua aroha, ā kōrua poipoi, ā kōrua manaaki, ā kōrua mahi arahi i tēnei mokopuna wereiweri ā kōrua i roto i tēnei ao hurihuri. Nā te pupū ake o te aroha, me te tangi hotuhotu tonu o te ngākau ki a kōrua tahi he hiahia nōku ki te tuku i tēnei whakatutukitanga āku ki a kōrua tahi hei tohu aroha ki a kōrua.

Ko Maungapiko rāua ko Tikorangi ngā maunga,

Ko Waitiki te awa,

Ko Pārengarenga te moana,

Ko Kurahaupō rāua ko Mamari ngā waka,

Ko Te Mingi rāua ko Te Hapua ngā marae,

Ko Pohotiare te hapū,

Ko Ngāti Kurī te iwi.

Ngā mihi

Me pēhea e whakatakoto ai i ōku whakaaro ki konei, arā kē te whānui o te aroha ki te hunga i kaha tautoko mai i a au kia tutuki pai tēnei momo rangahau. He roa tēnei e whaiwhai haere ana i te kaupapa nei, tēnei kaupapa e piripoho ana ki te ngākau. Me mihi te hunga tautoko ka tika.

Me tīmata mai ki ngā tamariki, mokopuna o ngā kura i whakaaetia kia haere mai tēnei ki te whakapōrearea i a koutou. Ahakoa he whakamā, he āwangawanga nō ētahi o koutou, i kaha tonu koutou ki te mahi i ā koutou mahi ako i te reo Māori, ki te kore ērā tautoko ā koutou kua kore rawa e whakatutuki tāku i whai nei. Nō reira, tamariki mā, mokopuna mā nei rā te mihi manahau ki a koutou i roto i ā koutou mahi ātaahua hei hāpai, hei pupuri i tō tātou reo Māori.

E korekore rawa e mutu te mihi ki te hunga kaiwhakaako i whakapeto ngoi ki te manaaki, ki te poipoi i ā tātou tamariki, mokopuna, ki te manaaki hoki i tō tātou reo rangatira. Mōhio pai tātou ehara tēnei mahi i te mahi ngāwari, nā reira, kia kaha tonu koutou i roto i ā koutou mahi whakahirahira. Ko te hunga i whakahokia ngā patapatai i te tau 2007 me kore ake ko koutou kei raro tēnei e putu ana, ā, e korekore rawa tēnei rangahau e whakatutuki. Nā ā koutou whakahoki kōrero tēnei rangahau i whakarangatira ai. Nā ā koutou whakahoki kōrero i tautoko, i tohutohu, i arahi, i whakamana hoki tēnei rangahau. Nā reira, nei rā te mihi whakaharahara ki a koutou i whai whakaaro ki te tautoko i tēnei rangahau, ko te tūmanako i whai hua, ahakoa te roa o te tatari, anei kua whārikihia ā koutou whakahoki kōrero hei tirohanga mā koutou, hei whakaarotanga hoki. Tēnā rā koutou katoa.

Ki ngā kaiwhakaako tokotoru i whakaaetia kia kuhu mai tēnei ki roto i ā koutou akomanga whakaako tiro tiro ai, tātari ai, whakahōhā ai kāhore he mutunga o te mihi aroha. I ētahi wā ko koutou te papa o ētahi o ngā whiuwhiu kōrero, engari, mōhio pai he toimaha te whakaako taiohi, ka mutu, ka riro mā koutou ētahi mahi nui, whakahirahira hoki, arā, te tiaki i te manu kōrero, te kapa haka, te manaaki tauira, te aha atu, te aha atu. Ki te kore koutou e manaaki i ā tātou tamariki, mokopuna, mā wai kē? Kei runga noa atu koutou katoa i roto i ā koutou mahi. Ki te kore ā koutou mahi i whai wāhi i roto i tēnei rangahau kua kore he mana o te

rangahau nei. Nā ā koutou mahi i whakamana ai, i whakatauirā ai, i whakarangatira ai tēnei rangahau. Kāhore i ārikarika ngā mihi o te ngākau.

Ki a kōrua, ki ōku rangatira i noho mai ki te whakahoki kōrero i roto i ngā uiuitanga, ahakoa te whakapōreareatanga o tēnei mahi i kaha tautoko mai. Nā ā kōrua tautoko mai i ahei tēnei rangahau ki te whakatātūtū i te rētotinga o te kaupapa, ki te tiu i te rangi hoki. He taonga te katoa o ā kōrua kōrero, he rangatira hoki. Kāti, korekore rawa e mimiti te mihi pūmau ki a kōrua, ki ōku rangatira mō ā kōrua tautoko mai i tēnei kaupapa whakahirahira.

Kāti, me huri pea aku mihi ki ōku kaitohutohu, ki a Winifred Crombie rāua ko Diane Johnson, nā kōrua ahau i tohutohu, i arahi, i poipoi i roto i te roanga ake o tēnei hīkoitanga. Ki a koe Winifred, kāhore he tangata i kō atu i a koe mō te tohutohu tangata, mō te tuhituhi hoki puta noa i tēnei motu whānui. He wahine ū pūmau ki āu mahi i te ao, i te pō, he wahine aroha hoki ki te tangata Māori kia eke ai ia ki ngā taumata o te nanaotanga. Nō reira, e te kuia nāu āhau i akiaki, i whakatō te whakaaro hoki ka taea e tēnei weriweri te mahi tēnei mahi, nā aua akiakitanga i whakapono ai ahau. Nō reira, kāhore i ārikarika ngā mihi manahau ki a koe mō ōu tohungatanga ki ēnei tū mahi. Tuarua, ki a koe Di, e tika ana kia mihia koe mō ō hūmarietanga, kīhai te iwi whānui i mōhio ko koe tētahi i kaha tautoko mai i te hunga Māori e whakaako ana i te reo Māori. Kāhore he aha ki a koe ki te whāngai i ō pūkenga, i ō pūmanawa, i ō mōhioetanga ki te whakaako, ki te hunga Māori, ehara koe i te wahine kaiponu, kāo, he wahine marae kē. Nō reira, me mihi ērā āhuatanga ōu ka tika.

Me whai whakaaro ka tika te hunga tautoko-ā-pūtea, arā, ki Ngā Pae o te Māramatanga, ko tōku kura anō hoki, ki Te Pua Wānanga ki te Ao, nā kōrua ahau i tautoko kia tutuki pai i ngā mahi uiui, i ngā mahi rērere haere. Kāti, nei rā te mihi hihiko ki a kōrua i hāpai nei i te hunga nanao kia whakatutuki pai i ngā whakaritenga mō te painga o tō tātou iwi Māori.

Ki aku hoa mahi o te Aka Reo, o Te Pua Wānanga ki te Ao, otirā, o Te Whare Wānanga whānui, koutou katoa i pīkau i ngā mahi i a au e ngaro ana, tēnā rawa atu koutou. Ki taku hoa, ki a Hēmi Whaanga, nāu i whakapau kaha ki te whakatikatika

i ngā hapa, ki te āta whakaraupapa mai kia tōtika ai te whakatakoto o tēnei tuhinga, kāhore he mutunga o te mihi manahau e te hoa. Ki taku hoa hoki, ki a Louise Tainui me tō kaha tautoko mai i a au i roto i tēnei mahi, nei rā te mihi maioha ki a koe. Ki Te Amokapua, ki a Linda Tuhiwai Smith mai i te tīmatanga i kaha tautoko mai koe i a au i roto i ngā piki me ngā heke, i whakapono mārika ka eke. Nō reira, e te māreikura o te ao Māori kāhore i ārikarika ngā mihi mahana ki a koe me āu mahi rangatira.

I pupū ake te whakaaro, te aroha hoki ki tōku māmā, nō reria, ki te whakaruruhau, ki te pou whirinaki o te whānau, o te hāhi hoki, tēnā rawa atu koe me āu tautoko mai i a au i roto i aku mahi nanao. Mōhio pai ahau he pai ake ki a koe mehemea ka whakawhiwhia tētahi tūranga i roto i te hāhi i te whakawhiwhia kairangi. Heoi, kāhore e taea te pēhea koirā tāku i whai ai.

Tae rawa atu ki tōku whānau, ki aku tamariki pūmau, ki a Ani, koutou katoa ko Riki, ko Mere, ko Tāmati, ka hoki ngā whakaaro ki ngā wā i whakatoi mai koutou i a au, me te pātai, “Māmā, ka taea e koe te tiaki i ngā mokopuna?” Engari, ka tere whakahoki mai koutou, “Kāo, kei te pōkea au e te mahi, me aro atu ahau ki taku tuhingaroa”. Kātahi, ka kata mai koutou me te mōhio he aha taku whakautu i mua i te pātai mai o te pātai. Ahakoa ērā whakaaro ōku, ērā kōrero āku kua korekore rawa au e huri taku tuarā ki a koutou, ki aku mokopuna ātaahua anō hoki. Ko koutou katoa tōku orange, mō koutou katoa tēnei mahi hei tirohanga ā tōna.

Me mutu ake aku mihi ki tōku hoa tāne, ki a Piripi, ki tōku hoa whaiwhai, ki tōku hoa piri, he roa koe e tautoko ana i te weriweri nei e whaiwhai ana i ēnei tūāhuatanga kia eke ai ki ngā taumata o te Whare Wānanga. Nō reira, e taku hoa aroha pūmau a Piripi, ko koe te mea i rongo i ngā auētanga, ko koe te mea i mātakitaki i tāu wahine e poikaikaha ana i ētahi wā, ka mutu, ko koe te mea i aroha, i manaaki mai, nō reira, e kore rawa e mimiti te aroha, te mihi ki a koe.

Kāti, kua tae tōku waka ki uta, kua heke te werawera, kua tangi te tangi, kua mahia ngā mahi, kua mihia ngā mihi me tuku tēnei rangahau kia rere, kia haere hoki, engari, ko te tūmanako ka whai hua, ka whai māramatanga hei painga mō te reo Māori, otirā, mō te iwi Māori hoki. Mauri ora!!

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Chapter One

Introduction to the research

1.1 Introduction

This chapter begins by outlining the overall aim of the research project reported here, the approach adopted, the research questions and the methods employed in addressing these questions (1.2). It then provides a background to, and rationale for the research in relation to the impact of my early years (1.3), my experience as a learner and teacher of *te reo Māori* (1.4) and the fate of *te reo Māori* since European colonization (1.5), ending with a statement that brings together the various strands of the rationale (1.6).

1.2 Approach to the research, the overall aim of the research, the research question, and the research methods

The overall approach to the research was informed by *Kaupapa Māori* theory, a theory which emerges out of a resistance strategy, has distinctive cultural, epistemological, and metaphysical foundations, and involves a particular way of framing and structuring thought (L. Smith, 2012). It implies each of the following:

The validity and legitimacy of Māori is taken for granted;
The survival and revival of Māori language and culture is imperative;
The struggle for autonomy over our own cultural well-being, and over our own lives [is involved]. G. Smith (2003, p. 11)

Kaupapa Māori is Māori-centred, Māori-focused and done by Māori and for Māori. It seeks to transform research, supporting and promoting the Māori way of being. It is, as G. Smith (2003, p. 2) observes, grounded in political struggle:

The ‘real’ revolution of the 1980s was a shift in mindset of large numbers of Māori people - a shift away from waiting for things to be done to them, to doing things for themselves, a shift away from an emphasis on reactive politics to and an emphasis on being more proactive; a shift from negative motivation to positive motivation.

L. Smith (2012, p. 124) provides the following broad outline of a code of conduct for researchers dealing with Māori research:

- Aroha ki te tangata (have respect for people);
- Kanohi kitea (present yourself to people face-to-face);
- Titiro, whakarongo...korero (look, listen...speak);
- Manaaki ki te tangata (share and host people, be generous);
- Kia tūpato (be cautious);
- Kaua e takahia te mana o te tangata (do not trample on the mana of people);
- Kaua e māhaki (do not flaunt your knowledge).

Because this research project was conducted within the context of *Te Pua Wānanga ki te Ao* (The School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato), all ethical protocols needed to be approved by that School's research ethics committee (*Te Kāhui Manutāiko*), a committee whose members are guided not only by the University's ethical approval procedures but also by the principles underpinning *Kaupapa Māori* research. In considering my application for approval to conduct the various stages of this research project, committee members gave careful consideration to the need to do each of the following: (a) explain the nature of the research to the potential participants, (b) give them an opportunity to ask any questions they chose about it, (c) protect their rights in relation to anonymity in reporting; (d) assure them that they need not answer any questions they preferred not to, (e) conduct all aspect of the research in a way that fully recognized the linguistic and cultural preferences of participants (including providing them with an opportunity to respond in whatever language they chose), and (f) in the case of interviewees, provide them with the opportunity to approve (or otherwise) the ways in which their contributions were represented (including withdrawing their permission to have their contributions included in the reporting of the research). In addition, emphasis was placed on the need to ensure that research participants were acknowledged and respected for the valuable contribution they made and treated with courtesy and consideration at all times. Above all, it was considered imperative that the research should aim to be of benefit

to the research participants and to the wider community and that access to the findings should be made as widely available as possible. Ethics approval documentation is included in appendices to the thesis which are referred to in the relevant chapter.

The overall aim of the research project was to gather as much information as possible about the teaching of *te reo Māori* in English-medium secondary schools in *Aotearoa*/New Zealand, to go beyond the mask and to go some way towards removing the veil of complacency that so often seems to characterize official attitudes towards the teaching and learning of *te reo Māori* in our schools. In the event, I used a triangulated approach that combined research involving teacher cognition with analysis of some widely used teaching resources, including textbooks and materials provided by the Ministry of Education, and a sample of lessons taught in English-medium secondary schools.

The first question (in several parts) underpinning the research was:

What are the linguistic and professional backgrounds and experiences of a sample of teachers of te reo Māori in English-medium secondary schools, how do they rate their own proficiency in the language, how do they approach their teaching and what are their views on the importance of the teaching and learning of the language - nationally and in their own schools - and on the curriculum and the teaching and in-service development resources available to them?

In investigating this question, I conducted a questionnaire-based survey involving twenty six participants and, in order to elicit more in-depth information, follow-up semi-structured interviews involving two interviewees. Details of the design, trialling, and distribution of the questionnaire and the design and conduct of the interviews are discussed in *Chapter 3*.

Questionnaire and semi-structured interview responses indicated that a wide range of teaching resources were used. It was therefore decided to analyse and evaluate some of those which were referred to most frequently with reference to the literature

on language teaching and learning reviewed in *Chapter 2* and recommendations made in the curriculum document (Ministry of Education (New Zealand), 2009).

Five textbooks (*Te Rangatahi 1*; *Te Reo Rangatira*; *Modern Māori 1*; *Te Kākano*; *Te Mātāpuna*) and a number of Ministry of Education resources (*Te Kete Ipurangi*; *Te Hiringa i te Mahara* and *Ka Mau te Wehi!*) were analysed. The research question underlying this part of the research project was:

To what extent are a sample of teaching and learning resources identified in the questionnaire responses as being widely used in the teaching of te reo Māori in English-medium secondary schools consistent with (a) research-based findings as they relate to teaching resources, and (b) the recommendations relating to the teaching approaches made in the relevant curriculum document?

Although the research questions are presented above in an integrated way, with the three overarching questions subsuming a number of different, but related issues, each part of these questions is given primary focus at various points in the study. Thus, the discussion of the questionnaire and semi-structured interviews (reported in *Chapter 3*) focuses primarily on the following issues (presented below as separate questions):

What are the linguistic and professional backgrounds and experiences of a sample of teachers of te reo Māori in English-medium secondary schools?

How do these teachers rate their own proficiency in the language?

How do they approach their teaching?

What are their views on the importance of the teaching and learning of the language - nationally and in their own schools?

What are their views on the national curriculum for the teaching and learning of te reo Māori in English-medium secondary schools?

What are their views on the teaching resources available to them?

What are their views on the in-service development resources available to them?

What teaching and learning resources do they use?

In the case of the analysis of textbooks and resources for the teaching and learning of *te reo Māori* (reported in *Chapters 4 & 5*), the following questions were in focus:

To what extent are a sample of textbooks identified in the questionnaire responses as being widely used in the teaching of te reo Māori in English-medium secondary schools consistent with research-based findings as they relate to teaching resources?

To what extent are these textbooks consistent with the recommendations relating to teaching approaches made in the relevant curriculum document?

To what extent are a sample of internet resources made available by the Ministry of Education and identified in the questionnaire responses as being widely used in the teaching of te reo Māori in English-medium secondary schools consistent with research-based findings as they relate to teaching resources?

To what extent are these resources consistent with the recommendations relating to teaching approaches made in the relevant curriculum document?

In the case of the reporting of the lesson observations (*Chapter 6*), the primary focus was on the following two questions:

What does observation and analysis of a sample of te reo Māori lessons taught in English-medium secondary schools reveal about the overall teaching approach adopted?

What does observation and analysis of these lessons reveal about and the types of problems faced by the teachers?

While the primary emphasis at various points in the research relates to specific questions, it is important to note that other issues may often emerge as being of significance. Thus, for example, during their interviews both of the teachers involved referred on several occasions to the problems they faced as teachers of *te reo Māori*. It is for this reason that the more specific questions have been integrated into three overarching ones and that the discussion sections centre on these, thus allowing for a more holistic treatment of the data.

The basis for the selection of these resources and the approach to analysis adopted are outlined in *Chapters 4* and *5*. However, there is also a discussion of the approach and research methods used in *Appendix 1*.

Questionnaire and semi-structured interview responses provided some insight into the beliefs about the teaching and learning of *te reo Māori* of those involved and the problems they faced. Analysis and evaluation of the sample of teaching resources led to the identification of a number of problems associated with them. The next stage of the research project was to determine what actually happens in *te reo Māori* classes through observation and focus point-based analysis of a sample of lessons taught in secondary schools. The research question in this case was:

What does observation and analysis of a sample of te reo Māori lessons taught in English-medium secondary schools reveal about the overall teaching approach adopted and the types of problems faced by the teachers?

The basis for the selection of lessons for analysis, the observation procedures involved and the approach to determination of focus points are outlined in *Chapter 6*.

1.3 Background to research: The impact of my early years

My passion for *te reo Māori me ōna tikanga*¹ a passion that underlies and informs the research reported here, began in my childhood and, in particular, in my upbringing by my mother's parents. It was them, *Ani, tōku karani māmā* (my grandmother) *me tōku karani pāpā* (and my grandfather) *Taukiri Aperahama* (Abraham) who planted within me that love for *te reo Māori* that was to become an enduring part of my identity. There is no magical story concerning the reason why I was given to my grandparents. It had nothing to do with the tradition of giving the first child to grandparents. I was my parents' third child. Perhaps it was because I was also the third girl or perhaps it was because, as my siblings often used to joke, I was a peculiarly ugly baby. Whatever the reason, I have always regarded myself as the fortunate one. I was the one who, most of the time undeservedly, was cared for, loved, and cherished in that unconditional way that most of us associate with grandparents. *Ani* and *Taukiri* were native speakers of *te reo Māori* and were born and bred in the rohe (district) of the Far North, in the *papa kāinga* (homestead) of *Te Hapua*, the *Ngāti Kurī* people. Each of their three children, Wiremu, Eti (my mother), and Raiti, were also born there.

According to my grandmother's account, my grandparents were among the very first from their rohe to leave their rural setting and *papa kāinga* to move to the big smoke of *Tāmaki Makaurau* (Auckland). Most of those who moved there did so as part of the urbanization process that followed World War II. This was not the case so far as my grandparents were concerned. My grandfather made the decision to move following a tragedy that resulted from one of his orders being disobeyed. A man of few words, he simply packed up the family's possessions and made the life changing move away from his *papa kāinga* and into the unknown in an attempt to escape the memory of that tragedy. The first move was to Ponsonby, the next to Newton and then, finally, a move to Pt England, a small part of the suburb of East Auckland that was called Glen Innes or, simply, GI. It was there that they lived until they both passed on and there that I spent the first seventeen years of my life.

¹ I have thought carefully about the issue of code switching and have, in general, decided not to incorporate Maori words and phrases into English sentences. This section is, however, an exception as it felt uncomfortable and inauthentic in what is a very personal account to refer, for example, to funerals rather than tangihanga. I have therefore sometimes used Maori words and expressions in this section with, where I believe it may be necessary, translations in brackets.

My very first experience of the *papa kāinga*, this place called *Te Hapua*, was when I was about seven years old and we had to travel back to the *tangihanga* (funeral) of a relative. Well, it seemed like an eternity to get there and the dirt roads from *Kaitaia* did not help. Even to this day, the last thirteen kilometres to *Te Hapua* is on an unsealed road. It was dark when we arrived. We stayed at the home of my grandfather's sister (known affectionately as Gunny Les). Her home was, in reality, little more than a shack, an abolition structure with no electricity and a long drop - quite an eye opener for a child used to very different conditions. However, what I was greeted with in the morning more than made up for that initial disappointment - the stunning view of the *Parengarenga* harbour in all its glory and the silky dunes of *Pāua* (made of white silicone sand) which, to a seven year old, looked like lofty mountains. These are among my enduring memories of my first trip to *Te Hapua*.

Throughout my childhood, we would return to *Te Hapua* occasionally - generally on the passing of a relative. At the beginning I would sometimes be left behind to attend school but I soon learned how to get around my grandparents and persuade them to take me along. What I missed in terms of formal education was more than compensated for by the experiences I had with my grandparents on these occasions, travelling, listening to the old stories, being welcomed, and embraced by members of the *whānau* (extended family). These many trips helped forge my close connection with the *papa kāinga* of *Te Hapua*.

At the *papa kāinga* my grandparents were in their element. Everyone was excited to see us - *Taukiri* and his family from the big smoke. My grandparents were different in this environment - more relaxed, at ease and comfortable. The people there had huge respect for my grandfather, this man of very few words. Our trips generally lasted only a few days at a time because of work commitments but I made the most of every one of these days, especially the opportunity to miss school. Surrounded by the love of the *whānau*, I thought I was the cat's pyjamas.

When we returned to the city, my grandparents changed once again. It was almost like moving into another world - the hustle and bustle of the big smoke, the commitment to a full time job, to paying bills on time and buying groceries to

survive (instead of fishing in the *Parengarenga* Harbour). What I was most aware of was the switch from *speaking te reo Māori* at the homestead back to speaking English most of the time, except, of course, when speaking on the phone to *whānau* members. A standing joke in our family was that we, the grandchildren, could always work out who was on the phone, a member of the *whānau* or some representative of a government department on the basis of which language our grandmother used. She was a queen of both languages.

Both my grandparents were very religious people. We belonged to the *Rātana* faith and my grandmother held a position in the church as a *kaiāwhina* (helper), putting on her purple dress and white hat just before church, and taking them off after the service. Every Sunday at eleven o'clock without fail we would attend a service. These services were, in the early days, held at someone's house; later, they were held at a more permanent site. I remember resenting having to go to church every Sunday because it prevented me from playing or sleeping in. Even so, one thing that I did find really special about our religious services was the fact that they were always held in *te reo Māori* from start to finish, including all of the hymns.

When I was very young, I found nothing particularly odd in the fact that my grandparents would use *te reo Māori* in certain places and at certain times but would then revert to English. Nor did I find it odd that they always spoke *te reo Māori* around me but never directly to me. It was only later that I began to appreciate how sad and astonishing it was that in a household of adult native speakers of *te reo Māori*, the children (grandchild in my case) could not speak the language of their ancestors. As we grew older, we children, my siblings and I, would often wonder why our grandparents and indeed also our mother (who is also a native speaker of *te reo Māori*) would not speak *te reo Māori* to us as we were growing up. It seemed to us that they were attempting to protect us from some kind of harm. It was only much later in life, after I had begun to learn *te reo Māori* in a formal educational setting, that I began to fully understand the impact of colonization on families such as ours. Only then did I begin to understand what our elders feared and why our beautiful language had become subject to disruption of inter-generational transmission.

When Benton (1977) observed that the number of domains in which *te reo Māori* was spoken had become restricted to the *marae*, the home and the church, he could have had our little family in mind except for the fact that it was beginning to be lost in our home environment, something that signalled the beginning of the next stage of language loss.

1.4 Motivation for the research: My experience as a learner and teacher of *te reo Māori*

My first experience as a teacher of *te reo Māori* began with the birth of my first child and, a little later, my involvement with the *Kōhanga Reo* (language nest) movement. My experience as a learner of the language began at approximately the same time when I first enrolled in a course taught according to the *Ātaarangi*² (Shadow or The Silent Way) method, thus beginning a long period of formal instruction in *te reo Māori*.

I became involved with *Te Waiwhakaiho Te Kōhanga Reo* in *Ngāmotu* (New Plymouth), in the *Taranaki* region in 1984. My roles included those of teacher, treasurer, and cleaner. From that time until 1990, when my family moved to *Kirikiroa* (Hamilton) in the *Waikato* region, I was also engaged in part-time learning of *te reo Māori* through *Te Ātaarangi*.

When I arrived in *Kirikiroa*, I began to think about enrolling at the *University of Waikato* in order to pursue a degree in *te reo Māori*. First, however, I attended the *Kuratini o Waikato* (then Waikato Polytechnic) for a year, during which time I continued with *Te Ātaarangi*. This was a challenging year for me as a mature student with a young family but it was also a critical time. My language proficiency improved and I became better prepared for the transition to university studies.

In 1993, I was accepted as a student on the *Tohu Paetahi*³ programme at the University of *Waikato*, providing me with an invaluable opportunity to further improve my *reo* while working towards a Bachelor of Arts degree. On completion

² Katarina Mataira and Ngōi Pēwhairangi introduced the ‘Te Ātaarangi method,’ an adaptation of Caleb Gattegno’s ‘silent method’ (Gattegno, 1972).

³ Te Tohu Paetahi (Bachelor of Arts degree) is a one year *te reo Māori* programme which adopts a *whānau* learning environment with an immersion style teaching methodology.

of that degree, I was fortunate enough to gain, in July 1995, employment as an assistant lecturer in the then Māori Department of the University of Waikato. I have continued to be employed at the University of Waikato since that time.

My first position at the University of Waikato was as assistant lecturer for eTV, a new initiative that involved taking *te reo Māori* to the nation via television. My role included producing the paper outline, conducting and marking tests and assessment,⁴ and providing academic support for students. I was not, however, involved in face-to-face teaching until I later began teaching *te reo Māori* in both mainstream and immersion programmes. This was my baptism by fire. I had, at that time, no formal teaching qualifications and so I initially modelled my teaching on my previous teachers and mentors in the *Te Tohu Paetahi* programme, reflecting, as I later came to realize, that grammar translation approach which came to *Aotearoa* with the European colonizers (see *Chapter 2*).

In 2003, I completed a Master of Arts degree in *te reo Māori*. I also, following a short, intensive course, gained a *Certificate of English Language Teaching to Adults* (CELTA), a qualification administered by the University of Cambridge Local Examinations Syndicate. That course played a fundamental role in alerting me to some of the methodologies and techniques that had been developed in relation to the teaching of second/ additional languages. Although it focused on the teaching of English, I was able to transfer much of what I had learned to my teaching of *te reo Māori*. My appetite whetted, I decided to audit courses offered by Dr Diane Johnson (one of my PhD supervisors) which were part of the University of Waikato's postgraduate *Diploma in Applied Linguistics* (Second Language Teaching). During that time, I was introduced to what is now commonly referred to as 'communicative language teaching' (CLT) and became particularly interested in cultural aspects of CLT and in synergies between CLT and *Māori* pedagogy (see for example, Crombie & Nock, 2009). At around the same time, I became increasingly concerned about the fact that so many learners of *te reo Māori*, in school, polytechnic, university and community settings, seemed unable to make significant progress. I also became increasingly concerned about the fact that so

⁴ Oral testing was conducted by telephone.

many young Māori who had studied *te reo Māori* at school either chose not to continue with their learning of the language or did continue but seemed unprepared for the challenges involved.

1.5 Motivation for the research: The fate of *te reo Māori* since European colonization

As I was growing up, my siblings and I were baffled by some of the stories our grandparents told us, stories about a time when they had been reprimanded for speaking *te reo Māori* at school and for speaking English at home. It was stories such as these that helped me to begin to understand the peculiar dynamic of language use in our family. I have always insisted on my own *tamariki/mokopuna* (children and grandchildren) speaking *te reo Māori* at home and I have often given them a growling when they responded to correction of their *reo* by saying they were too tired or too frustrated to speak the language all day. Here, I have seen history repeating itself - but with a peculiar twist. How did we get to a position such as this? What happened in the past to cause the present situation? In this section, I will discuss this issue.

Te reo Māori is the ancestral tongue of the Māori people, the early inhabitants of New Zealand. When the colonisers first arrived in the early 1800s, they brought with them many different landscapes - in particular, two very defining landscapes that would prove to have a huge impact on *Māori* society. These were the linguistic landscape of the written form of language and the religious landscape of a totally different belief system.

When the Europeans arrived in New Zealand, there were approximately 100,000 - 150,000 indigenous inhabitants associated with over forty different tribes (Belich, 1986, p. 300) who had an intricate social structure and a range of social institutions such as the *whare wānanga* which was one of the means by which the knowledge and belief system was transmitted (Nock, 2010, p.185). *Te reo Māori*, the vehicle through which most economic and social interactions between Māori and *Pākehā* took place until around 1850 (Spolsky, 2003, pp. 555-556), was not recorded in written form before the colonial settlers arrived (Biggs, 1968, p. 66). Māori had, however, their own ways of recording, retaining and maintaining history,

knowledge, and genealogy through the oral form of language. In pre-European times, as Biggs (p. 77) observes, “[a] great body of myth, legend and historical tradition was passed down the generations in prose narrative, sung poetry and genealogical recital, the three literary media of pre-European Māori society”. These forms of 'literary media' helped maintain the history, knowledge, and genealogy of the different *iwi* (tribal groups). However, with colonization and the imposition of an alien infrastructure involving new policies and laws (including the *Education Ordinance Act 1847* and the *Native Schools Act 1858*), a long tradition of prioritization of the English language began. In combination with many other events, including the urbanisation of the Māori people, this process impacted in a negative way on the intergenerational transmission of the Māori language and ultimately led to language shift.

Soon after the signing of the Treaty of Waitangi in 1840,⁵ it became clear that assimilation of Māori into the world view of the colonizers was not happening with the speed that had been anticipated. Something drastic was necessary. Thus, in 1847, only seven years after the signing of the Treaty, the *Education Ordinance Act* was introduced, an act which aimed to encourage Māori to promote educational instruction through the medium of the English language by decreeing that only such instruction would attract financial support from government (Kā'ai-Mahuta, 2011, pp.204-205). At around the same time, the idea of introducing church boarding schools whose main purpose was that of "isolating Maori children from the 'demoralising influence' of their villages" took root (Walker, 1991 p. 4) and the *Native Schools Act 1858* and *1867* decreed that all Māori schools (which had formerly been subject to some degree of Māori control) should be placed under the authority of the government. From that point on, Māori children were reprimanded if they spoke Māori at school. In 1900, over 90% of Māori children who arrived at school had *te reo Māori* as their first language. By 1953, that figure had fallen to 26%; and by the 1970s, it was around 5% (Waitangi Tribunal, 1986, para. 3.3.2).

⁵ The Treaty of Waitangi included guaranteed protection of Maori *taonga* (treasures). In findings relating to a claim (WAI 11) lodged by Huirangi Waikerepuru and *Ngā Kaiwhakapūmau i te Reo* (Inc) in 1985, the Waitangi Tribunal determined that Article 2 of the Treaty covered both tangible and intangible *taonga* and that, therefore, it was a “denial of . . . protection for the Crown to refuse Māori the right to use his (sic) language in the courts especially when some persons who appear before the Courts may be able better to express themselves in Māori rather than English” (Waitangi Tribunal, 1986, §4.3.9).

As Walker (1991, p. 14) has observed, "[t]he historical record indicates that for more than a century the education system has been used as an artefact of colonialism to maintain Pakeha domination and Maori subjection". The colonial masters not only promoted negative attitudes towards the Māori language among colonizers, they also, before long, managed to convince Māori parents that retaining the Māori language represented a barrier to acquiring English. Understanding that English was necessary in order to secure employment, many Māori parents began to discourage the use of *te reo Māori* in the home, the most important domain if a language is to survive the onslaught of a different language and culture. Even so, there were areas where Māori families, in spite of every attempt by the settlers to eradicate the language, maintained an absolute resolve to retain it. These pockets of resistance were not, however, ultimately sufficient to ensure the survival of the language. Language shift was well under way and the number of domains in which the Māori language could be used continued to shrink. It seemed as if the language was doomed to extinction.

A parallel process which had a hugely negative impact on the language was urbanisation. Following the Second World War, there was a mass exodus of Māori from their rural homesteads as land loss and lack of employment and government support began to make life there increasingly difficult. Thus, as King (1996, p. 249) observes: "In 1936 only 11.2 percent of the Maori population lived in urban areas. By 1945, this had risen to 19 percent, and by 1971 to 68.2 percent." In fact by the 1980s this figure was well over 90 percent. When Māori arrived in the cities, they had no idea what was in store for them. Māori families were placed in predominantly non-Māori areas in a process that came to be known as 'pepper-potting', a process that aimed to speed up assimilation by destroying the close-knit community ties that had bound Māori together and were essential to linguistic and cultural maintenance.⁶ On radio, on television, in the newspapers, on road signs, everywhere they turned, Māori were subjected to the impact of the dominant

⁶ This 'pepper potting' approach was reinforced by the Hunn Report (1961, p. 14) in which it was observed that it was "the quickest and surest way of bringing about integration and thus preventing a 'colour problem' from arising . . . as the Māori population expands" since "people understand and appreciate one another better and mutually adjust themselves . . . if living as neighbours than if living apart in separate communities."

language. This was also the case at work (for those who were able to find work). Urbanization related not only to the increasing difficulty of sustaining life in rural communities and the settler government's desire to increase the speed of assimilation but also to the need for manual labour in the cities, in factories, on the roads, anywhere that would benefit from a cheap labour force.

The move to the cities was accompanied by many social problems - sub-standard housing, high unemployment, cultural insensitivity, English dominated education, poor health and, above all, loss of those family support networks that had always sustained Māori. By the 1970s, the majority of remaining native speakers were *kaumātua* (elders) and they were rapidly passing on. In the face of all of this, it seemed that it was only a matter of time before the Māori language would have been eradicated. Thus began a linguistic and cultural renaissance that was to achieve much in spite of some major setbacks.

In 1972, a petition initiated by a group of young Māori academics called *Ngā Tamatoa* (The Young Warriors) containing 30,000 signatures and seeking the inclusion of the Māori language in the school curriculum was delivered to the New Zealand government (Brooking, 1988, p. 191). One of the results of this was the establishment, in 1976, of the first bilingual school at *Rūātoki*. In fact, *Ngā Tamatoa* members played an important role in the establishment of the *Kōhanga reo* (language nest) movement, the reintroduction of Māori language into primary and secondary schools, the development of bilingual units in mainstream schools, Māori-immersion schooling, the introduction of Māori Studies into polytechnics and universities, and the establishment of Māori tertiary institutions (Walker, 2004, pp. 210-212).

The impetus to strengthen the language gained momentum from the early 1970s onward. *Kaumātua* such as Sir James Henare, who insisted on the importance of *mātauranga Māori* (Māori knowledge), promoted what turned out to be one of the most influential of all of the initiatives. This was the *Te Kōhanga Reo* Movement, involving pre-school programmes incorporating Māori culture which were intended to be run exclusively in *te reo Māori* by mature women fluent in the language. One of the aims of this movement was that every Māori child should be bilingual in

English and Māori by the age of five. As Walker (1991, p. 9) has observed: "Kohanga reo became a political movement for the educational emancipation of Maori from Pakeha control". The first *kōhanga reo*, *Pukeatua Kōkiri*, was piloted in 1981 in *Wainuiomata*, near Wellington (Walker, 2004, p. 238) and within a year one hundred *kōhanga reo* had been established (Sharpe, 1990, p. 189). Parents, *whānau* (families), and communities offered their garages, spare rooms, church halls or space on their *marae* as meeting locations and all costs were initially borne by families and communities. By 1985, over 6,000 children were attending over four hundred *kōhanga reo* (Waitangi Tribunal, 2011, p. 396). In 1990, however, responsibility for *kōhanga reo* was transferred from the Department of Māori Affairs to the Ministry of Education. Nevertheless, the movement initially continued to expand. In 1993, there were 14,514 children attending over eight hundred *kōhanga reo* (p. 398). However, by 2011, the percentage of Māori children attending *kōhanga reo* had fallen from just under half at the height of the movement to just under one quarter. The authors of *Ko Aotearoa Tēnei* have suggested a number of reasons for this (p. 408). One of the most significant of these is likely to have been the de-centring of the role of *kaumātua*, the caretakers of the language, and of the holistic Māori philosophy underpinning *kōhanga reo* that inevitably accompanied the transfer of control to the Ministry of Education and, with it, the growing focus on regulatory control.

As the *kōhanga reo* increased in number, parents of children who had attended them became concerned about the fact that their children might quickly lose their Māori language gains on entering mainstream primary schooling. Bilingual education programmes were established in a few schools operating in predominantly rural Māori communities and gradually spread to other schools. More significant, however, in terms of the attempted emancipation of Māori education from Pākehā control, was the establishment of the *Kura Kaupapa Māori* and *Whare Kura* (primary and secondary schools in which Māori philosophy and language play a central role). In 1985, a Māori immersion primary school (*kura kaupapa Māori*) was established by Māori at *Hoani Waititi Marae* in West Auckland.⁷ By 1990,

⁷ Under-resourced, under-staffed, under-valued, and required to go through an apprenticeship before the Ministry of Education would fully grant government funding, the parents, *whānau* and communities involved struggled to establish these schools.

there were six *kura kaupapa Māori*; by 1998 there were fifty nine and by 2009, there were seventy (p. 396).⁸

Another significant development was the introduction of Māori language and culture into the tertiary education sector. In 1951 Auckland University began to teach courses in *te reo Māori*, with Victoria University following suit in 1967. Master's degree programmes in Māori Studies were introduced at the University of Waikato and Victoria University in 1978, at Auckland University in 1979 and at Canterbury University in 1984 (Mead, 1997, p. 21; Walker, 2004, p. 194). Meanwhile, Māori academic, Kāterina Mataira, adapted a language teaching methodology (The Silent Way) developed by Caleb Gattegno so as to make it appropriate in relation to Māori culture. That adapted method, known as *Te Ataarangi*, was first used in 1979 to deliver free, community-based Māori language programmes. In 1985, it was introduced into the teaching of *te reo Māori* at Waikato Polytechnic by Katerina Mataira and Petiwaea Manawaiti. Use of that methodology spread and it has been estimated that more than 50,000 learners of *te reo Māori* had had some experience of it (Te Ataarangi, n.d).

The first *wānanga*, Māori tertiary education provider basing its approach on the ancient houses of learning, was established in *Te Awamutu* in 1984 as a private training establishment called the *Waipā Kōkiri Arts Centre*. In 1993, it was given official recognition under section 162 of the *Education Act 1989*, being renamed *Te Wānanga o Aotearoa*. It has now become the largest public tertiary education provider in the country, offering a wide range of Māori-based educational programmes across a number of campuses (Walker, 2004, pp. 349-355 & 358). In 1987, Professor Hirini Moko Mead first mooted the possibility of establishing a *wānanga* to provide tertiary education to the people from *Ngāti Awa* and the *Mataatua waka* (the ancestral canoe of *Mātaatua*). In 1992, *Te Whare Wānanga o*

⁸ The total number of students in bilingual and immersion learning peaked at 30,793 in 1999, including 18.6% of all Māori students. The peak in the actual number attending Māori-medium education, however, came a little later, at 27,127 (16.9%) students in 2004. However, by 2009, this had dropped to 15.2%. Even so, the number of Māori students learning through the medium of *te reo Māori* for at least 12% of the time more than doubled between 1992 and 2009. Between 1989 and 2009, the number of students learning *te reo Māori* as a subject in secondary schools rose 43% and the number of schools offering the subject increased by around two thirds (Waitangi Tribunal, 2011 p. 399).

Awanuiārangi was established (Te Whare Wānanga o Awanuiārangi, 2010). By 2004, largely due to the establishment of *wānanga*, 23.1% of the Māori population was involved in tertiary education (falling to 19.6% in 2009). The number of students taking courses in *te reo Māori* in tertiary institutions was 36,356 in 2003 (falling to 16,934 in 2007) (Waitangi Tribunal, 2011, p. 400). In August 1975, *Te Āti Awa*, *Ngāti Raukawa* and *Ngāti Toarangatira*, also known as the Art Confederation (ARTC), established *Whakatupuranga Ruamano* (Generation 2000), aiming to increase fourfold the number of fluent speakers of *te reo Māori* in their Iwi by the year 2000. During the late 1970s and early 1980s, ARTC made four submissions to Government for the funding of a Māori institute of learning (Te Wānanga o Raukawa Trustees, 2002, pp. 12-17), finally becoming, in 1984, an incorporated body based in Ōtaki and known as *Te Wānanga o Raukawa*. In 1993, the Crown recognised *Te Wānanga o Raukawa* as an official *Wānanga* (Walker, 2004, p. 345-247).

As indicated in *Ko Aotearoa Tēnei* (Waitangi Tribunal, 2011), the percentage of Māori children attending *kohanga reo* reached a peak in 1993 and has decreased steadily since then (pp. 407-408). While there were gains in the number participating in some form of Māori-medium education between 1992 (12.5%) and 1999 (18.6%), there has also been a falling off since then, with only 15.2% involved in 2009 (p. 417). Even if this had not been the case, the fact remains that the vast majority of young Māori are in mainstream schooling and so the number and percentage of these students who study *te reo Māori* as a subject (for at least three hours per week) is of real significance, as is the potential to increase that number and, in relation to this, the effectiveness of provision in this area. It is noted in Waitangi Tribunal (2011, p. 429) that:

The large majority of those learning Māori as a subject in secondary schools (including those learning via the medium of *te reo* itself) appear to be Māori. In 1995, 1998 and 2009, for example, they represented around two thirds of the total. Overall, the number of students learning Māori as a subject for at least three hours per week at secondary school has increased by 40.3 per cent since 1989 (along with an increase of around two thirds in the number

of schools offering it). The 2008 and 2009 figures represent the highest number of Māori subject students since 1996...

Of the approximate 26,500 secondary school students learning *te reo Māori* as a subject in secondary schools in 2009, it is likely that the majority were Māori (Waitangi Tribunal, 2011, pp. 428 & 429). For those who do well, there is the opportunity of continuing their language learning at university, generally combined with other areas of study, where they can build on their existing proficiency - a better use of tertiary resources than simply providing for more lower level courses.

Two factors in particular impacted on my decision to conduct research on the teaching of *te reo Māori* in mainstream schools at this point in time. The first was the fact that, since 2008, all schools have been required to provide students in Years 7 - 10 with an opportunity to learn a language other than the primary language of instruction although, in practice, some are still not doing so (Te Kete Ipurangi, n.d.h). In spite of competition from other languages, there is here an opportunity to extend access to *te reo Māori*. Indeed, bearing in mind the fact that *te reo Māori* has been an official language of this country since 1987,⁹ it is difficult to comprehend why, at the very least, all schools are not required to offer to all students the opportunity to learn the language. Secondly, the Ministry of Education released a curriculum guidelines document for the teaching and learning of *te reo Māori* in Years 1 - 13 of English-medium schools in 2009 (Ministry of Education (New Zealand), 2009), something that should, accompanied by appropriate training and teaching resources, have a positive impact on the teaching and learning of the language.

⁹ In 1984, Huirangi Waikerepuru and Ngā Kaiwhakapūmau i te Reo Māori Incorporated Society filed a claim with the Tribunal arguing that the Māori language is a '*taonga*' and, as such, should be protected under the terms of the Treaty of Waitangi (Matamua, 2006, p.52). Although the Tribunal accepted the arguments put forward, by its members but, bearing in mind the likely level of resistance, did not recommend that *te reo Maori* should be compulsory in school, noting that "we think it more profitable to promote the language than to impose it" (Waitangi Tribunal, 1986, p.6). Nevertheless, a direct outcome was *The Maori Language Act 1987* which provided official status for the language and established the *Māori Language Commission* (later called *Te Taura Whiri i te Reo Māori*) as a central planning agency. In spite of this, the language has continued to be confined to very few official domains and has continued to languish.

1.6 A concluding comment

As indicated above, a number of different factors have contributed to my determination to pursue the research reported here, factors that range from very personal influences and experiences to much more general ones. All of these factors are, however, ultimately political in nature, relating to my conviction that it is the duty and responsibility of those involved in Māori language education to seek to ensure that all of our *mokopuna* (offspring) are provided with the best possible opportunity to learn the language of their *tīpuna* (ancestors) and to experience success in doing so.

Chapter Two

Critical Review of Selected Literature on Developments in the Teaching and Learning of Additional Languages since the end of the 18th Century

2.1 Introduction

Fuelled by developments in psychology and linguistics, and, in particular, by research on the teaching and learning of additional languages, a number of significant developments in the design of language curricula (including syllabuses and methodology) have been proposed which have represented a major challenge to the more traditional approach which largely characterized instructed language learning in the 18th and 19th centuries. These changes and developments began in the late 1800s with the work of linguists associated with what has come to be known as the 'Reform Movement'. In this chapter, a number of publications relating to these developments will be reviewed in the context of a consideration of their relevance to the teaching and learning of *te reo Māori*. The chapter begins by exploring some major developments in approaches to the teaching of additional languages and their impact on various aspects of language teaching internationally (2.2). This is followed by a section in which publications relating to the teaching of *te reo Māori* in *Aotearoa*/ New Zealand are discussed (2.3). The chapter ends by identifying, within the context of the review as a whole, the gap in the literature which the research reported in this thesis is intended to address (2.4).

2.2 From grammar translation towards theoretically grounded approaches to the teaching of additional languages: Introduction

In the 18th century and throughout much of the early part of the 19th century languages no longer used for day to day interaction, such as Latin and classical Greek, were taught in European universities largely as an intellectual exercise, the focus often being on memorising long lists of vocabulary and grammatical rules and the translation of culturally and/or historically significant texts. In the mid-1800s, this approach was adapted for use in schools (initially in 1783 by Johann Meidinger) where it was characterized by an emphasis on the translation of model

sentences constructed to exhibit particular grammatical rules. Predicated on the assumption that all of the learners have the same first language, that language being the medium of instruction, and labelled by its critics as 'grammar translation' (Howatt & Widdowson, 2004, p. 152), this method was prevalent during the heyday of European colonialism and US expansionism (NeSmith, 2011, p. 35). It has been described by Richards and Rogers (2001, p. 4) as "view[ing] language learning as consisting of little more than memorizing rules and facts". By the late 1800s, grammar translation was already being challenged by linguists who were associated with what is often now referred to as the 'Reform Movement' who advocated a focus on the language of spoken day to day interaction and the avoidance of translation exercises. While some of those involved in the reform movement had no objection to the use of the students' first language in class, others advocated a 'direct method' in which the target language was the sole language of instruction (Howatt & Widdowson, 2004, pp. 187-209).

By the 1960s, while some aspects of the recommendations of those involved in the Reform Movement had been widely accepted (principally the focus on spoken interaction), others (such as the importance of contextualizing language learning) were often ignored. This was the heyday of the structural syllabus (which emphasised progressive exposure to individual sentences that exemplified particular grammatical rules) and audio-lingual methodology (which emphasised the importance of repetition and accuracy), the first influenced largely by the development of linguistic structuralism; the second by the development of behaviourist psychology. By the 1970s, the impact of challenges to both behaviourist psychology and linguistic structuralism, as well as the emergence of second language acquisition research, were beginning to have an impact on language teaching, undermining confidence in both the structural syllabus design concept and audio-lingual methodology. Combined with new approaches to the concept of culture (see, for example, Lévi-Strauss, 1955), the emerging development of concepts of communicative competence (see, for example, Hymes, 1971) and communicative language teaching (see, for example, Littlewood, 1981) and, with them, new approaches to language proficiency (see, for example, Bachman & Palmer, 1996) and testing and assessment (see, for example, Elder & Wigglesworth, 1996), this led to a range of new, more inclusive and more meaning-

oriented approaches to syllabus design (see, for example, Wilkins, 1973) and methodologies that involve encouraging language learners to engage in genuine interactive communication in the classroom (see, for example, Willis, 1990, p.5). Meanwhile, understanding of the processes involved in reading and writing was increasing. In the area of reading, two influential proposals were Goodman's (1967) reading model and Smith's (1971) redundancy theory. In the area of writing, the development of process-centred approaches (see, for example, Flower & Hayes, 1980) was gradually supplemented and/or replaced by more genre-centred ones (see for example, Lin, 2010). The *Common European Framework of Reference for Languages* (CEFR) (Council of Europe, 2001) represents one of the most widely known and influential attempts to provide a framework in which many of these related developments are combined within a single framework.

2.2.1 The impact of behaviourism and linguistic structuralism: From grammar translation towards the structural syllabus design concept and audio-lingual methodology

In the 18th and 19th centuries in European universities, Latin and Greek were taught largely as an intellectual exercise, the aim being to develop the capacity of learners to think clearly and logically at the same time as gaining some understanding, through exposure to classical texts, of significant aspects of the history and culture of the West. The emphasis was on learning lists of vocabulary and grammatical rules and translating texts, often texts of historical and cultural significance. An adaptation of the general approach adopted, referred to largely by its critics as the 'grammar translation method', was developed for use in schools and was characterized by an emphasis on the translation of model sentences constructed to exhibit particular grammatical rules (Howatt, 1984, pp. 131-132). This method was developed initially by Johann Meidinger in 1783 for the teaching of French (Howatt & Widdowson, 2004, p. 152). In the late 19th century, grammar translation began to be seriously questioned by a number of linguists and educationalists, many of whom had a particular interest in phonetics. Their views, summed up by Otto Jespersen (1904) in *How to teach a foreign language*, were based on three fundamental principles: "the primacy of speech, the centrality of the connected texts as the kernel of the teaching-learning process, and the absolute priority of an oral classroom methodology" (Howatt & Widdowson, 2004, p. 189). There was general

agreement that "translation as an activity failed to give learners the experience they needed in expressing their own thoughts and ideas in the foreign language" (p. 191). Some of those involved advocated the use of a 'direct method' in which the target language was the sole language of instruction. Although grammar translation has been the subject of negative criticism for well over a century, it is still in evidence in some parts of the world today where it has sometimes evolved in a way that partially accommodates spoken interaction (see, for example, Umeda, 2014, p. 216). One example of this is to be found in the work of Carl Dodson (1967).¹⁰

Throughout the first half of the 20th century, psychology was dominated by behaviourism, which was predicated on the belief that all human thoughts, feelings and actions could be understood and described scientifically (see, for example, Watson, 1913) and linguistics was dominated by structuralism, first articulated by Ferdinand de Saussure (1916), which treated languages as self-contained semiotic systems which encoded meanings which could then be decoded in a rule governed way. In *Verbal Behavior*, Skinner (1957), from the perspective of both behaviourism and linguistic structuralism, argued that copying, repetition and reinforcement were fundamental to language learning. This work, which reflected the general intellectual climate of the time, reinforced a move in the area of instructed second language learning towards structural syllabuses (which introduced vocabulary and morphological and syntactic structures gradually according to perceptions of frequency of use and level of difficulty) and audio-lingual methodology (which focuses on accuracy, repetition with variation and drilling).

Even in the 1960s, there were some who not only rejected translation as a fundamental part of language learning but also rejected *aspects of* the behaviourist inspired audio-lingual methodology. Among these was Caleb Gattegno, an Egyptian mathematician, who developed an approach to language teaching which he first published in 1963 in a book called *Teaching foreign languages in schools: The Silent Way*. Fundamental to the approach recommended by Gattegno was the use of Cuisenaire rods, rods of different colours and sizes which were devised in

¹⁰ As indicated in the teacher's guide (Moorfield, 1993, pp. 3 & 5-6), at least one popular Māori language series draws extensively on the work of Dodson.

the 1920s by Georges Cuisenaire, a Belgian educator, in order to give some solid, visible reality to mathematical properties. Within the context of *The Silent Way*, these rods were/are used, in combination with charts (including a sound-colour chart), to represent sounds and/or situations with which particular structures could be associated.¹¹ The rationale for this was, Gattegno argued, that sensory images are more readily retained than is information that is simply memorized. The syllabus underpinning *The Silent Way* was/ is essentially a structural one, the teacher typically introducing one new language structure at a time, the structures being selected largely in relation to their propositional meaning rather than their communicative value (Richards, 1986, p. 82), and with previously introduced structures being repeatedly reviewed and recycled (Larsen- Freeman, 2000, p. 64), something that reflects the structural orientation of language teaching at the time. However, the emphasis on spoken language and, in particular, on pronunciation, reflects one of the things that was recommended by linguists belonging to the Reform Movement, several of whom were phoneticians. What *was* different at the time when this approach was first proposed was its emphasis on encouraging the learners, rather than the teacher, to do most of the talking in class, to take a more active role in learning than was common at the time and, where possible, to correct their own errors. As Byram (2000, pp. 546-548) indicates, there are few contemporary practitioners of this method, something that is not surprising in view of the many developments that have taken place since then, including developments in the area of pragmatics and discourse analysis - and their impact on language teaching and learning - (see 2.2.2 below) and a number of major technological developments that have made it possible to provide pictorial representations of situations that obviate the need for the more indirect form of Cuisenaire rod representation.

2.2.2 The impact of rationalism and developments in discourse analysis: Towards more inclusive, meaning-centred approaches to syllabus design and the development of communicative methodologies

By the late 1950s, behaviourist psychology was already beginning to be challenged, most notably in a review of Skinner's *Verbal Behavior* by Noam Chomsky (1959)

¹¹ Technological developments that have taken place since the 1960s have provided a vast range of ways in which situations can be more realistically represented.

which proposed a rationalist account of first language acquisition, the central argument being that human beings are born with an innate capacity for language acquisition that includes the ability to formulate and test rules on the basis of linguistic input (rather than simply copying that input), something that provided a way of accounting for linguistic creativity generally and, more specifically, for the fact that, for example, children often provide rule governed substitutes (e.g. 'he goed') for the irregular forms they hear. Combined with research that suggested that there was a critical period for child language acquisition that was subject to attrition over time (see, for example, Penfield & Roberts (1959) and Lenneberg (1967)), this led to serious questioning of the relevance of behaviourism to first language acquisition. Its relevance to second language learning also began to be questioned as a result of an increasing body of research in the area of pragmatics and discourse analysis that indicated that an encoding/ decoding model was inadequate to account for the way in which meanings are communicated. Particularly influential was the work of philosophers such as Austin (1962) and Searle (1969) on speech act theory, which, in indicating the importance of the interaction between language and context, undermined confidence in the ability of linguistic structuralism to account for important aspects of meaning creation and interpretation. Also of major significance was the development by Vygotsky (1962; 1978) of a social cognition learning model that emphasized the role that culture, group learning, problem-solving and 'scaffolding' play in learning.

2.2.2.1 Syllabus design

All of this had an impact on attitudes towards the structural syllabus, a syllabus which reflected the clause/sentence-based grammatical preoccupation of structural linguistics and initially grew out of research in France that was designed to identify what grammar and vocabulary would be required as a minimum in order to communicate in French and the order in which they might be taught. This research led to *Le Français Fondamental* which provided specifications for a basic vocabulary and grammar for the French language as outlined by Gougenheim, Michea, Rivenc and Sauvageot (1956). This development was intended, in part at least, to address a situation which Trim (2005, p. 13) has described as follows: "[Language] teachers [had become] quite out of touch with the up-to-date realities

of the languages and cultures they were teaching and concentrated their attention on puristic formal correctness and the heritage of national literature”.

In the early stages of attempts to make curricula more responsive to day-to-day communicative realities, attempts were sometimes made to situationalize the grammatical syllabus, as in, for example, *New Concept English* (Alexander, 1967a, b, c & d) which, while it involved a systematic and graded presentation of the grammatical 'common core', nevertheless ensured that "the items to be taught would be carefully selected in terms of their potential immediate and practical application" (Alexander, 1976, p. 94). Later, however, many different syllabus design proposals were forwarded, including the notional functional syllabus (proposed by Wilkins (1976) and endorsed by the Council of Europe) in which syllabus components were, it was argued, meaning-based, being largely *notional* (also referred to as 'ideational', 'cognitive' or 'propositional'), *functional* or *modal*. The first of these categories (notional meanings) includes meanings that can be expressed "through grammatical systems in different languages" (e.g. time, duration, frequency, frequency and quantity) (p. 21). The second (modal meanings) involves situations in which "the truth of the predication is subject to some kind of contingency or modification" (e.g. probability, possibility, affirmation, negation, and obligation) (p. 83). The third (functional meanings) are "what the speaker intends to achieve", that is, speech acts, such as suggestion, agreement and disagreement and greeting (p. 43).

Other proposals regarding syllabus types include the core and spiral syllabus (Brumfit, 1980), the proportional syllabus (Yalden, 1983), the relational syllabus (Crombie, 1985a & b), the lexical syllabus (Sinclair & Renouf, 1988; Willis, 1990), and the task-based syllabus (Prabhu, 1987; Breen, 1987a & b). In addition, a number of proposals have been made in relation to reading and writing syllabuses.

In proposing a *core and spiral syllabus*, in which the grammatical system provides the core to which other types of specification (notions, functions, situations) relate, with initial units being primarily functional and later ones being primarily notional, Brumfit (1980, p. 5) observes that such a design "has the advantage that functions and notions are not treated as if they can be taught discretely". Like the core and

spiral syllabus, the proportional syllabus recommended by Yalden (1983) is based on a compromise position resulting in a hybrid-type of syllabus. In the proportional syllabus, an initial 'structural phase' is followed by a number of 'communicative phases' (focusing on functional, discoursal and rhetorical components) and a final 'specialized phase'. In proposing a *relational syllabus*, which starts from universal cognitive processes such as comparison/contrast and logical sequence, and in which relationships within propositions (e.g. Agent-Action) and between propositions (e.g. Reason-Result; Chronological Sequence) are related to their various encodings, Crombie (1985b, p. 1) argues that such an organization allows for adequate account to be taken of coherent discourse. In arguing in favour of a *lexical syllabus*, underpinning which is the assumption, based on corpus studies, that "grammar is an outcome of . . . lexical structure" (Hoey, 2005, p. 1), Willis (1990, p. xii) argues that one of its advantages is that it "offers the learner experience of a tiny but balanced corpus of natural language from which it is possible to make generalisations about the language as a whole" (xii). The first exponent of the task-based syllabus was Prabhu (1987)¹² who argued for a syllabus organized in terms of tasks graded in terms of conceptual difficulty, with no attempt to decide in advance on the linguistic content of lessons. In terms of the nature of these tasks, Breen (1987b, p. 162) notes that "the designer will select and cluster those tasks for the syllabus which are most common in the target situation, or most generalisable to the target situation . . . or most relevant in terms of learner need and interest, or through some combination of these selection criteria" although task sequencing needs to be responsive to "emerging learner problems and difficulties" and so cannot be wholly pre-planned.

Several of these syllabus design proposals have been the subject of negative criticism. Thus, for example, the notional functional approach to syllabus design, while offering some interesting possibilities, has been criticized on the grounds that (a) *functions*, being context-dependent, cannot be systematized or related in any coherent way to encodings (except in the case of fossilized or stereotypical realizations as in, for example, greetings) and therefore cannot provide any genuine basis for syllabus specification, and (b) *notions*, as they relate to meanings that can

¹² Prabhu referred to it as the 'procedural syllabus'.

be grammatically encoded (e.g. habitual aspect as expressed in the use of the present simple tense in English), are simply different ways of organizing grammatical categories (e.g. listing the present simple tense in English under the headings of habit/routine, definite future plans, etc. rather than under a grammatical heading) (Crombie, 1988). In fact, even some of the major proponents of the notional functional syllabus, such as Van Ek (1975), effectively abandon notional specification, relying largely on a combination of functions and topics.

The lexical syllabus design proposal has also been the subject of some adverse criticism. Widdowson (2003, p. 75) has, for example, noted that corpus descriptions are "limited to one aspect of language use" and do not include discourse considerations.

So far as the task-based syllabus design proposal is concerned, it has been criticized on a number of grounds. Crombie (1988, p. 287) has argued that it confuses means and ends and Her (2007, pp. 49-50) has observed that it is the linguistic rather than the conceptual difficulty of tasks that is important so far as language teaching and learning are concerned. Furthermore, the specification of tasks has varied considerably in the literature (see, for example, Candlin, 1987; Foster & Skehan, 1996; Nunan, 1989; Robinson, Ting & Urwin, 1996). This has led Her (2007, p. 51) to conclude that, in view of the "bewildering array of factors that apparently affect task difficulty, it would not be surprising if language teachers felt confused rather than enlightened". However, although there would appear to be considerable problems associated with attempting to implement a task-based approach, many teachers would be likely to agree with Loschky and Bley-Vroman (1993, pp. 154-156) that tasks should accompany (rather than constitute) a language syllabus - a position that is sometimes referred to as a 'task- supported' (as opposed to 'task-based') approach. Within the context of structural syllabuses, there is gradual exposure to different structures (often referred to as a 'focus on form'). Within the context of task-based approaches to syllabus design, it has been argued (Long, 1988) that a better approach is one in which students' attention is drawn to different constructions *as they arise in texts or tasks rather than in any pre-determined order* (often referred to as a 'focus on forms'). There is, however, no direct evidence in

favour of the latter and, in fact, Sheen (2003, pp. 225) has observed that Long's focus on form approach is becoming “a myth in the making”.

Given the bewildering array of syllabus design possibilities, it is interesting to note that Fester (2014 forthcoming, p. 124) has recently observed that, so far as general English language textbooks are concerned, the preferred approach to syllabus design is a hybrid one:

The main trend appears to be to design hybrid situationalized, task-supported syllabuses in which a roughly equivalent weighting is given to lexis and grammar, with some consideration also being given to functional specification (often very general functions and/or formulaically encoded functions), skills and sub-skills and, in some cases, conversational management and/or learning strategies and some aspects of cohesion.

In general, as in the case of the *Common European Framework of Reference for Languages* (Council of Europe, 2001), learning objectives in communicatively oriented syllabuses are expressed in a range of 'can do' statements which are then associated, at different curriculum levels, with particular language features. Hence the development of what are referred to as 'Reference Level Descriptions' (RLDs), such as *English Profile* for English, *Profil Deutsch* for German, *Un référentiel pour le français* for French associated with the 'common reference levels'¹³ of the *Common European Framework of Reference for Languages* (CEFR). These RLDs are intended to attempt to relate learning objectives to language specifics (Beacco, 2004, ¶ 4).

There have also been a number of research-related proposals relating specifically to reading and writing syllabuses.

Prior to the late 1960s and early 1970s (and still in some contexts today), reading classes generally involved reading aloud with a focus on pronunciation. In the late 1960s, however, partly as a result of the development by Goodman (1967) of a

¹³ There are six broad common reference levels as follows: A1 and A2 (Basic User), B1 and B2 (Independent User) and C1 and C2 (Proficient User).

reading process model, the encoding/decoding model of reading, based on the belief that all that readers needed to do was decode messages that had previously been encoded in text (Su, 2008, p. 77) was subject to challenge. By the late 1970s, Coady (1979) had developed a reading model for the learning of additional languages that focused on the ways in which readers used a range of strategies, including inferencing, to make sense of texts, drawing upon their background knowledge. In this context, reading syllabuses that highlighted the importance of "predicting, guessing the meaning of words from context and scanning and skimming . . . [and recognising and responding to] the semantic clues provided by cohesive devices" (Su, 2008, p. 80) began to be developed.

So far as writing is concerned, three different (but overlapping) phases have been recognized: a *product phase*, a *process phase* and a *post-process phase* (see discussion in Matsuda, 2003). The first of these (product-oriented) was/is characterized by a focus on the products of writing tasks, the emphasis being primarily on mechanistic aspects of writing, such as spelling, punctuation, vocabulary, and structure. In the second (process-oriented), writing tended/tends to be seen "a process of discovery, a process of exploring . . . of creating, testing, and refining hypotheses" (Odell, 1980, p. 140) and was/is characterized by a focus on the processes involved in creating written products, such as *drafting*, *revising* and *editing*. In some cases, this involved/ involves a type of 'free writing' (Elbow, 1973, p. 14) intended to remove the "psychological or existential difficulty" associated with "wondering, worrying, crossing out, having second, third, and fourth thoughts". The third phase (post-process) involved/ involves an emphasis on genres and text-types and focused/focuses on the overall rhetorical structure and/or internal discourse structuring of texts and the ways in which these interact with the specifics of language selection. All of these have implications for the construction of writing syllabuses. Thus, for example, Lin (2010) provides an outline of a writing syllabus that is genre-centred.

2.2.2.2 Methodology

So far as methodology is concerned, although his focus was on first language acquisition, the work of Noam Chomsky had an impact on second language teaching, particularly in so far as it led to a loss of confidence in the centrality of

those habit formation practices that underpinned audio-lingualism¹⁴ and had a major impact on the development of 'cognitive code learning theory'. This theory was responsible for the fact that language teachers increasingly encouraged learners to derive rules for themselves on the basis of examples and apply these rules to the creation of new sentences relating to what they wanted/ needed to communicate rather than providing them with explicit rules and repetitive practice of them (Stern, 1983, p. 465).

Chomsky's work continued to be fundamentally structural in orientation, his primary interest being in what he referred to as 'competence', the ideal speaker/hearer's knowledge of his/her language system, rather than 'performance', the actual use of the language system in concrete situations (Chomsky, 1957). This distinction soon came to be seen by many linguists and sociologists as an artificial one. Hence the emergence of the concept of 'communicative competence', a concept initially developed in the 1970s (see, for example, 'Habermas (1970), Hymes (1971), and Jakobovits (1970). Hymes (1971) included within his definition of communicative competence each of the following: formal possibility (relating to structural accuracy), implementational feasibility (relating to whether an accurate structure (e.g. one that involves a considerable amount of embedding, is actually usable), contextual appropriacy (whether an utterance is appropriate in particular circumstances), and the performative role of utterances (the speech act, e.g. warning, that they perform in a particular context). In the 1980s, the notion of 'communicative competence' was extended to include a range of 'communicative competencies', including (in response, in particular, to research on language testing) the concept of strategic competencies (the ability to use verbal and non-verbal strategies to compensate for breakdowns in communication) (see, for example, Canale, 1983; Canale & Swain, 1980; Oller, 1983). The issue of competencies continued to occupy researchers in the 1990s, with, for example, Celce-Murcia, Dörnyei and Thurrell (1995) arguing that five main types of competence - discourse competence, linguistic competence, transactional competence, sociocultural competence and strategic competence - needed to be accommodated in relation to language syllabus design and teaching methodologies.

¹⁴ These often involved repetition of core structural elements of model sentences while varying some of the open system lexical items.

The Council of Europe (2001, pp. 108-130), on the other hand, has argued that communicative competence is made up of three main components - linguistic skills and knowledge (including phonology, orthography, vocabulary, morphology and syntax), sociolinguistic skills and knowledge (including rules of politeness, the norms governing relationships and the codification of social rituals) and pragmatic skills and knowledge (including discourse competence, functional competence and design competence).

The notion of communicative competence or communicative competencies, however articulated, effectively includes everything that a learner needs to know and be able to do in a target language. For this reason, as Widdowson (1998, p. 331) observes, it can lead to a situation in which language educators lose sight of the realities of instructed language learning which, inevitably, calls for the prioritization of some aspects of language behaviour:

Learners of a foreign language should be made aware of . . . cultural conditions on real communication. . . . But the explicit teaching of communicative abilities which measure up to those of the communities whose language they are learning is quite a different matter.

I believe that an attempt to do so is to set an impossible and pointless goal whose only outcome is likely to be frustration. . . . It is the business of pedagogy to decide on what can be feasibly and effectively taught . . . so as to activate a learning investment for future use. Talk of real world communication is all too often a distraction.

The notion of communicative competence/ communicative competencies began to be linked, in the 1970s to the concept of 'communicative language teaching' (CLT) which Littlewood (1981, pp. 6, 77 & 78) defined in terms of three general (related) principles and four broad skill domains. The three general principles were *the meaningfulness principle* (the learning process is supported to the extent that language is used meaningfully), *the communication principle* (activities that engage genuine communication promote learning); and *the task principle* (using language to carry out meaningful tasks is important to language learning). The four broad

skill domains were *manipulation of the language system; ability to relate form and communicative function; understanding of the social meanings of linguistic forms; and strategic control in the use of language to communicate effectively in specific situations*. One of the most widely known definitions of CLT is that of Nunan (1991, pp. 279-295) which includes each of the following:

- emphasis on learning to communicate through interaction in the target language;
- introduction of authentic texts into the learning situation¹⁵;
- provision of opportunities for learners to focus, not only on language but also on the learning process itself;
- enhancement of the learner's own personal experiences as important contributing elements to classroom learning; and
- attempt to link classroom language learning with language activities outside the classroom.

In the early stages of its development, CLT was often associated with a neglect of language structure in spite of the fact that no definition of communicative competence excludes structural considerations. This is, however, no longer the case although the emphasis is on teaching structural rules implicitly (often through designing input in such a way as to encourage learners to make structural inferences) rather than explicitly. The earlier approach to CLT is often now referred to as the 'strong version', the later one as the 'weak version' (Howatt, 1984, pp. 296-297).

Some types of activity, such as many of those associated with audio-lingualism, are clearly inappropriate within the context of CLT; many other types of activity, such as activities involving an information gap, are wholly consistent with it, the general principle being that the more variety there is in relation to activity types, the more likely it is that the differing needs and interests of learners will be accommodated.

¹⁵ Widdowson (1983, p. 30) notes that the concept of authenticity should not be confused with that of genuineness in that materials may be regarded as authentic so long as they are appropriate and accessible.

A useful guide to activity types has been provided by Littlewood (2004, p. 322) who has classified those activities that focus wholly on the structure of language as *non-communicative*, those that give some attention to meaning but do not involve the exchange of new messages as *pre-communicative*, and those that involve the practice of pre-taught language in a context where new information is exchanged as *communicative*. The last of these may involve *structured communication*, in which situations are used to elicit pre-taught language (including structured role plays) or *authentic communication*, involving situations in which meanings are unpredictable (including creative role-plays and complex problem solving). There are, in fact, good arguments for including all of these activity types at some stage in the language learning process. After all, corpus-based research has revealed the frequent occurrence of set phrases, leading Lewis (1993, p. 95) to argue that an important part of language learning is the ability to understand and produce 'institutionalized utterances' as unanalysed wholes and to use them as raw data underpinning the perception of language patterns. This is wholly consistent with some developments in cognitive psychology which have pointed to the co-existence of a generative (rule-based) system and a memory-based one, leading to a type of 'dual processing'. This should not, however, be seen as an argument in favour of the prioritization of rote learning.

Some researchers have argued that CLT is a peculiarly Western phenomenon and that is not necessarily appropriate for certain contexts and types of teacher and learner (see, for example, Canagarajah, 1999). Some have catalogued the types of difficulty facing those who seek to implement CLT in some parts of the world (see, for example, Yu, 2001), including the lack of adequate professional development (see, for example, Lamie, 2000), the nature of the textbooks that teachers are expected to use (see, for example, Wang, 2007), the examination systems that prevail (see, for example, Umeda, 2014) and the limited target language proficiency of some teachers (Wang, 2010). Nevertheless CLT is currently recommended by a wide range of Ministries and Departments of Education throughout the world and many teachers appear to be supportive of it. Nevertheless, Thompson (1996) has observed that misconceptions about CLT are not only widespread among language teachers but are also to be found among some language teacher trainers. He has observed, for example, that misconceptions shared by some of his colleagues are

(a) that CLT does not involve the teaching of grammar, and (b) that it focuses exclusively on speaking.

A number of researchers have conducted studies that relate specifically to teachers' beliefs about CLT and the extent to which their classroom practices reflect these beliefs. Sato and Kleinsasser (1999) explored the beliefs of ten teachers of Japanese in Australian high schools in relation to CLT, both in terms of what they said and what they actually did. Although most of these teachers said that they used role-play, games, simulations, and so on, the "classes observed . . . were heavily teacher-fronted . . . and there were few interactions seen among students" (p. 505). In connection with a later study, Sato and Kleinsasser (2004) observed that although the Japanese government introduced, in 1994, a new syllabus oriented towards CLT (p. 5), "interviews and classroom observations uncovered that the teachers . . . conformed to a particular pattern of teaching, with heavy emphasis on grammar explanation and translation" (p. 16).

There are many reasons why CLT is often not in evidence in language classes taught in contexts where it is either recommended or required. These include a lack of understanding of CLT and of how to put CLT into practice (Sato & Kleinsasser, 1999, p. 503), lack of time to develop communicatively oriented materials (p. 507), constraints imposed by the use of textbooks that are not communicatively oriented (Sato & Kleinsasser, 2004, pp. 13 & 16) and a tendency for teachers to reflect in their own teaching those approaches that they experienced when they learned languages (Crandall, 2000, p. 35). Thus, Borg (2006, pp. 107-108) has observed that "[we] should not assume that "studies of *experienced* teachers . . . shed light on the cognitions and practices of *expert* language teachers" (emphasis added) and Feryok (2010) has noted (in the context of a re-analysis of a previously published case study of a teacher of English as a foreign language in Armenia) that teachers' declarative knowledge (knowledge *that*) is not necessarily matched by their procedural knowledge (knowledge *how*). In other words, the fact that teachers know *about* a particular approach does not necessarily mean that they are able to put that knowledge to practical use.

2.2.3 Changing perceptions of the role of culture in language teaching and learning

The word ‘culture’ has a number of different uses in different contexts. It is derived from the Latin word ‘cultura’ (to cultivate) and was associated in 18th and 19th century Europe largely with what came to be known of as ‘high culture’ (see, for example, Arnold, 1869). The learning of classical languages was generally associated with the development of the type of knowledge and understanding that signalled membership of an élite social group. At the height of European colonization and American expansionism (the mid 1800s to the mid 1900s), this concept of culture was supplemented by one that emphasized shared values, beliefs and behaviour (at whatever ‘level’ of society). These cultural concepts were consistent with the philosophy underpinning attitudes towards ‘the Other’ that are evident in, for example, what Said (1979) has referred to as ‘Orientalism’. The teaching of the language of the politically dominant group (often English) had two main cultural aims. The first of these was to extend “membership of a select, educated middle-class group” (Graddol, 2006, p. 38). This was regarded as necessary for effective colonial administration. Thus “imperial strategy typically involved the identification of an existing social élite who would be offered a curriculum designed to cultivate not just language skills but also a taste for British - and more generally western - culture and values”. In such a context, a literary canon that focused on what came to be known as ‘high culture’ had an important role to play. The second cultural aim applied to the colonized more generally. The aim here was to ensure cultural commonality, to replace existing languages values, beliefs, and behaviour by those associated with the dominant group (p. 82). From this perspective, the teaching of dominant languages could be construed as a form of linguistic and cultural imperialism (see Phillipson, 1992).

In the context of the teaching of the languages of politically dominant groups, the two ways of viewing culture to which reference has been made are still often in evidence. However, they have been supplemented by a different approach for two main reasons. The first relates to the development in the 20th century within the context of anthropology of a new approach to culture, one that focused on the different ways in which people from different societies classify and symbolize knowledge and experience - one that acknowledges that difference is not

synonymous with deficit. Particularly associated with this concept of culture is what is commonly known as ‘the Sapir/Wharf hypothesis’ or the ‘principle of linguistic relativity’, according to which language determines thought (the strong version) or influences thought and certain kinds of behaviour (the weak version) (see, for example, Kay & Kempton, 1984). The second reason for change, a more recent one, relates to the phenomenon of globalization and, with it, the emergence, and/or reinforcement of the notion of cultural hybridity (Hermans & Kempen, 1998). Associated with this has been a growing recognition of the need for cross-cultural or inter-cultural competence (see, for example, Lusting & Koester, 1993). Within the context of the Council of Europe, considerable emphasis is placed on what are referred to as ‘plurilingualism’ and ‘pluriculturalism’. It is noted, for example, in the *Common European Framework of Languages* (CoE, 2001, p. 4) that “. . . as an individual’s experience of language in its cultural context expands . . . he or she does not keep these languages and cultures in strictly separated mental compartments, but . . . builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact”.

The impact of globalization on language teaching and, in particular, on the cultural component of language teaching, is complex and multi-faceted. Associated with globalization and the spread of the neo-liberal agenda (see Harvey, 2005) has been “a shift from an ideology of authentic nationhood to an ideology of commodification . . . [which] involves contradictions between language as a mark of authenticity and belonging or identity, and language as an acquirable technical skill and marketable commodity” (Heller, 2002, p. 47). The widespread use, for a range of practical purposes, of a few dominant languages by communities that may have little interest in, or involvement with the cultures of the countries with which these languages are primarily associated has led to a proliferation of ‘specific purposes’ language courses that often focus, so far as culture is concerned, on those aspects of behaviour that are associated with particular communities of practice (see Chaiklin & Lave (1993) for a discussion of communities of practice).

An approach that centers on communities of practice appears to be particularly prevalent in the case of genre-based approaches to the teaching of writing. Thus,

for example, Swales (1990) defines genre as "a class of communicative events, the members of which share the same communicative or rhetorical purpose" (p. 58) and notes that it is "shared communicative purpose rather than similarities of form" that is "the primary determinant of a genre" (p. 46). This is consistent with Miller's (1984, p. 165) view that "genres can serve . . . as keys to understanding how to participate in the actions of the community" (see also Miller, 1994).

So far as the teaching of indigenous languages is concerned, the development of anthropological approaches to culture has been of critical significance. In connection with this, it is relevant to note that, for example, the Native American Languages Act 1990 makes it U.S. Government policy to promote, protect, and preserve the Indigenous languages, and cultures of the U.S.A.¹⁶ Of particular relevance to the discussion here are clauses (1) and (3):

The Congress finds that:

- (1) the status of the cultures and languages of Native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages;
- (3) the traditional languages of Native Americans are an integral part of their cultures and identities and form the basic medium for the transmission, and thus survival, of Native American cultures, literatures, histories, religions, political institutions, and values.

Implied in this is the expectation that the teaching of native languages will be culturally-embedded. However, recognizing, respecting and incorporating culture into the teaching of indigenous languages involves more than simply including a cultural component. As Crombie and Nock (2009, p. 24) observe with particular reference to the teaching of *te reo Māori*, it also involves recognizing and respecting the "distinctive cultural, epistemological and metaphysical foundations" of a particular way of being. In this respect, the teaching of indigenous languages and

¹⁶ In 2010, the U.S. removed its initial objections to the Declaration on the Rights of Indigenous Peoples, 2007 (which includes language rights).

the teaching of languages that are widely used internationally as a lingua-franca by people from a wide range of linguistic and cultural backgrounds may be very differently focused. In the first case, the development of inter-cultural competence may be prioritized; in the second, priority may be given to the development of an understanding of the indigenous culture and also, in some cases, of hybrid cultural identity more generally.

Increasingly popular in the context of the teaching of international languages is what is commonly referred to as the development of ‘intercultural competence’, something that involves the ability to “grow out of the shell of [one’s] mother tongue and [one’s] own culture” (Kaikonnen, 2001, p. 64) so as “*for instrumental reasons*, to be successful in complex multilingual and multicultural societies” (Byram, 2006, p. 6) (emphasis added). In the context of the teaching of indigenous languages, however, it is affective rather than instrumental factors that are of primary importance. Contemporary learners of indigenous languages need to come to terms with the cultural assumptions associated with the target language and develop respect for different beliefs, values, and ways of behaving. This is something that needs to be embedded in the teaching of languages rather than something that is treated as being separate from, and additional to it.

2.2.4 Changing approaches to proficiency specification and testing and assessment

Language proficiency benchmarking involves determining the overall proficiency of language learners in relation to different levels of achievement. Until towards the end of the 2000s, most proficiency scales were related, either directly or indirectly, to the United States Foreign Service Institute (FSI) scale developed in the 1950s (Wilds, 1975). There have, however, been a number of important developments in which proficiency scales have not taken the FSI as a starting point and have, instead, placed emphasis on communicative competence/communicative competencies, conceptualizing proficiency as involving a hierarchy of global characterisations of integrated performance (American Council on the Teaching of Foreign Languages, 1986).

For Bachman and Palmer (1996), proficiency is conceptualized as involving knowledge of language (not knowledge about language) and the ability to make use of that knowledge in performing a range of communicative activities. It therefore involves a combination of operational competence and pragmatic competence, with operational competence relating to grammatical competence and textual competence, and pragmatic competence relating to illocutionary competence and sociolinguistic competence.

Within the context of recent developments in proficiency assessment, transparency, in both testing and test reporting, is considered to be of paramount importance and results are, therefore, generally indicated as bands to which proficiency descriptor statements are attached rather than as numbers. It is also now generally considered to be important that proficiency assessment instruments designed for different languages are based on the same types of design so that it is possible to compare proficiency levels across languages and at an inter-institutional and international level.

Proficiency benchmarking frameworks tend to have between six and twelve levels (or bands), with level 1 (or sometimes level 0) representing the lowest level. Thus, for example, the *Common European Framework of Reference for Languages* (Council of Europe 2001, pp. 21-42), which is intended to be applicable to all languages, includes six bands in three categories (which can be subdivided); the *Canadian Language Benchmarks (2012)*, relating to adult ESL (English as a second language), have twelve bands organized into three stages, and the *International English Language Testing System* (IELTS), academic version and general training version, has nine bands, from 0 (did not attempt the test) to 9 (expert user) (International English Language Testing System, n.d). Each proficiency 'level' is intended to cover a range - or band - of achievement.

Some proficiency benchmarking frameworks have only one general proficiency descriptor for each level; others have, for each level/ band, both a general proficiency descriptor statement and proficiency descriptor statements for different skills (reading, writing, listening and speaking). The latter are particularly useful because language learners who have a similar overall level of proficiency may have

different skills profiles. Thus, for example, a language learner whose *overall* proficiency level falls within band 3 of a particular benchmarking system may have reading skills that are at the lower end of band 4 and writing skills that are at the upper end of band 2. In some proficiency benchmarking systems, there are different sets of proficiency descriptors for different contexts. There may be, for example, descriptors relating to general language proficiency, descriptors relating to academic language proficiency and descriptors relating to proficiency in professional settings (e.g. legal or medical settings).

Some proficiency benchmarking frameworks are designed to apply specifically to one language (e.g. the *Canadian Language Benchmarks* (CLB) which are designed to relate specifically to English as a second language); others are intended to be applicable to a range of languages (e.g. the *Common Reference Levels* (CRLs) (Council of Europe 2001, pp. 21-42).

Proficiency descriptors generally avoid making reference to specific vocabulary or specific constructions because proficiency benchmarking is about overall language competencies, not about the precise details of how these competencies are realised in individual cases. However, they do generally make reference, particularly at the lower levels, to *micro-functions* (e.g. greetings; apologies) and/or *notions* (e.g. past time reference; degrees of certainty). Thus, for example, at level A1 (the lowest level) of the Common Reference Levels (CRLs) of the CEFR, the following occurs: *Can introduce him/herself and others . . .* (Council of Europe 2001, p. 24). Another characteristic of proficiency descriptors is that they generally try to avoid using simple comparative statements (e.g. a variety of everyday tasks; a *greater* variety of everyday tasks) as a way of discriminating between and among levels.

The proficiency descriptors developed within the context of the CEFR (Council of Europe, 2001) are potentially particularly useful in that they were developed within the context of the design of a framework that was not intended to be specific to a particular language, one that is oriented towards facilitating international comparison of objectives and qualifications and aims to assist educational administrators to situate and coordinate their efforts. However, although many examining bodies have attempted to align their assessment to the CEFR, a number

of fundamental problems associated with this have been identified (see, for example, Alderson (2007, p. 660); Alderson et al. (2006, p. 12); Weir (2005, pp. 282 & 293)).

An important aspect of any discussion of target language proficiency as it relates to language teaching is what teachers believe about their own proficiency and, in particular, whether they consider it adequate in the context in which they operate. Butler (2004) explored the beliefs of teachers of English at elementary school level in Japan, Korea, and Taiwan about their own English language proficiency and the level of proficiency they considered appropriate in the context in which they taught. Five hundred and twenty two (522) teachers took part in a questionnaire-based survey. Of these teachers, the vast majority assessed their own overall proficiency as being lower than the level they considered necessary (p. 258). However, teachers often assess their own proficiency as being higher than it actually is. Thus, for example, in a survey of one hundred and sixty six (166) teachers of English in Taiwan conducted by Wang (2007), the average self-assessed proficiency was level 7 (good user) or above on the IELTS¹⁷ scale. However, the lessons observed as part of the same research project were sometimes marked by inaccurate teacher language and there was evidence at times of lack of comprehension on the part of learners (pp. 208-209). The problem here, however, was not simply one of teacher proficiency. As Wang (2007) indicates, it had more to do with (a) a tendency on the part of these teachers to create teacher-centred lessons in which they did most of the talking (providing plenty of opportunity for errors on their part), and (b) the fact that they had not developed a useful repertoire of instructional language (resulting in plenty of opportunities for incomprehension on the part of the learners). It is clearly, therefore, not necessarily overall teacher proficiency that matters most but whether teachers are able to operate effectively within the constraints of their own proficiency, something that highlights the importance of pedagogic knowledge (Andrews, 2003, p. 82).

Richards (1998, p. 7) has observed that there are two key questions that arise from consideration of the significance of language proficiency in the case of second

¹⁷ International English Language Testing System.

language teachers - what components of language proficiency are most crucial for language teachers, and how language proficiency interacts with other aspects of teaching skill. In relation to the first of these issues, Heaton (1981) earlier proposed a specific set of speech acts that he regarded as being critical (requesting, ordering and giving rules, giving instructions, questioning, and giving reasons and explanations) and Willis (1996) has provided examples of expressions and routines that can be used at various stages in an English lesson. A version of Willis' examples relating to *te reo Māori* would be likely to be of considerable value to teachers of the language.

In any consideration of language teaching, it is important to bear in mind the complexities involved. Borg (2006) consulted over 200 practising and prospective teachers about what they considered made language teaching essentially different from the teaching of other subjects. Among the things they identified were (a) its unique scope and complexity; (b) its greater diversity of methodology (aimed at creating contexts for communication and maximising student involvement); and (c) the greater need for creativity, flexibility and freedom (p. 24).

2.3 The teaching and learning of *te reo Māori* in English-medium secondary schools in Aotearoa/ New Zealand

2.3.1 The curriculum guidelines

In this section, some discussion that relates to curriculum guidelines in general is included in the background section (2.3.1.1) and some discussion that relates to curriculum documents other than the one that refers specifically to *te reo Māori* is included in the curriculum guidelines section (2.3.1.2). This is, I believe, inevitable in view of the fact that at least one of the principal writers of the *Māori* curriculum document was also a principal writer of two other language curriculum documents and the same overarching curriculum design principles guided the production of all three.

2.3.1.1 Background to the curriculum guidelines

In the New Zealand education system, three different agencies have primary responsibility for different aspects of schooling - the *Ministry of Education* (MoE); the *New Zealand Qualifications Authority* (NZQA) and the *Education Review*

Office (ERO). The MoE is responsible for oversight of the development and delivery of the national curriculum; the NZQA is responsible for developing policy and procedures relating to national educational assessment; and the ERO is responsible for reporting on the quality of education in schools, including evaluation of the effectiveness of teaching and learning.

The early 1980s saw the beginning of an attempt to achieve consistency in New Zealand language documentation within the context of the emerging *New Zealand Curriculum Framework* (Johnson, 2000, p. 197). All of the language syllabuses and curriculum documents that have been released by the New Zealand *Ministry of Education* (formerly, *Department of Education*) from 1987 onwards claim to be communicative in orientation. In 1980, French and German syllabus committees were charged with reviewing the prescriptions for the *School Certificate* and *University Entrance* Boards. Out of their deliberations emerged what were referred to as 'syllabuses'. These had the dual function of (a) providing specifications for national examinations, and (b) outlining the overall approach to the specific languages with which each was concerned. These documents listed the minimum linguistic content considered appropriate (something that is entirely consistent with an approach that has been widespread since the development of *Le Français Fondamental* and is in line with, for example, English language specifications developed under the auspices of the Council of Europe (see for example, Van Ek (1975), Van Ek & Alexander (1977), Van Ek & Trim, 1991a & b and 2001) and, more recently, developments relating to the production of RLDs (Reference Level Descriptions) (see 2.2.2.1 above).

In 1990, *Tihē Mauri Ora!* (Ministry of Education (New Zealand), 1990) appeared, having been in preparation for ten years. This is a syllabus document intended for use with students in the New Zealand education system from Junior classes (age 5+) through to Form 2 (age 12+). Its overall aims were to provide (a) a coherent and consistent framework for the teaching of Māori language in primary schools, and (b) a basis for the inclusion of appropriate Māori language and culture in all studies and activities across the curriculum. This was no simple task in view of the fact that the document was intended to (a) be of use to teachers steeped in Māori language and culture as well as those with little or no competence in these areas,

and (b) meet the needs of a very wide audience - from English-medium classes in which the predominant language was English, through bilingual classes, to classes held in Māori immersion educational settings. As in the case of the French and German syllabuses, the writers aligned themselves with CLT, noting in a section headed *A Communicative Approach* that "children learn best when they see a real point in what they are saying and doing – they need to communicate real information for authentic reasons" (p. 18). Even so, there are some fundamental differences between this document and the others, one of the most significant being the fact that there is no clear outline of linguistic content, the authors preferring to focus primarily on themes, settings and suggested topics (presented at three different levels), rather than language specifics. Whatever the reasons for this, one of which was, no doubt, related to the breadth of the target audience¹⁸, *Tihē Mauri Ora* is closer in this respect to a range of later language curriculum documents than are the French and German syllabuses.

The New Zealand National Curriculum Framework, produced in 1993 and revised in 2007 (Ministry of Education (New Zealand), 1993, and 2007c), outlines the official policy for teaching, learning and assessment in New Zealand schools. A critical aspect of the New Zealand school curriculum is the fact that primary and secondary education comprises eight levels for all subjects (with Level 1 being the lowest level). These eight levels do not necessarily correspond to particular years of schooling since it is accepted that the length of time needed to reach each level necessarily depends on a number of factors. This is explained/ exemplified in the following way in the curriculum guidelines document relating to French (Ministry of Education (New Zealand), 2002a, p. 20):

The [eight curriculum] levels described in these curriculum guidelines do not coincide with traditional year levels or with students' years of schooling.

The age at which students begin learning a language will be one factor in

¹⁸ Other possible reasons, according to Crombie, Johnson & Te Kanawa (2001) are (a) the influence of the strong form of CLT that was prevalent in its early stages of the development of the syllabus, and (b) the influence of the writings of Steven Krashen who argued that language could be 'acquired' in classroom contexts by the simple device of talking meaningfully in the target language, making sure to challenge the students by using language that is a little in advance of their current level of competence (see, for example, Krashen, 1981). For objections to Krashen's position, see Gregg (1984, p.94).

determining what level or levels a class might work within in the course of one year. For example, many students in a year 7 class might work towards level 1 objectives only, but many students beginning to learn French in year 9 might be able to meet the achievement objectives for levels 1 and 2 within one year.

The last three of the eight levels (Levels 6 to 8) are associated with levels 1 to 3 of the National Qualifications Framework (with Level 8 often, but not necessarily, corresponding to the last year of secondary education (Year 13 of the New-Zealand system)).

Prior to the introduction of the revised Curriculum Framework in 2007, there were seven curriculum areas, with ‘language and languages’ covering both the languages of instruction (generally English or *te reo Māori*) and additional languages. In 2007, ‘language and languages’ was split into two areas. One of these, ‘learning languages’, is concerned with languages which are additional to the language of instruction.¹⁹ Since 2008, schools have been required to offer a language other than the language of instruction to pupils in Years 7–10.

Māori first became available as a School Certificate subject in 1945, *te reo Māori* has been an official language of Aotearoa since 1987 (*Māori Language Act 1987*) and more than three quarters of all *Māori* students currently attend schools where the main language of instruction is English. Even so, there is no requirement that *te reo Māori* should be included in the Year 7 - 10 additional languages offerings of schools. Furthermore, it was not until 2003 that work began on a curriculum guidelines document relating to the teaching of *te reo Māori* in English-medium schools and not until 2009 that the final version was made available (Ministry of Education (New Zealand), 2009). Interestingly, however, curriculum guidelines documents relating to a number of other languages had been made available much earlier. Thus, for example, curriculum guidelines documents for Spanish and Chinese were made available in 1995 (Ministry of Education (New Zealand), 1995a & b), for Korean and Japanese in 1998 (Ministry of Education (New Zealand),

¹⁹ *Te reo Māori* is treated differently depending on whether it is the language of instruction or a subject offered in an essentially English-medium school context.

1998a & b) and for French and German in 2002 (Ministry of Education (New Zealand), 2002a & b).

The curriculum guidelines documents that are currently available are fundamentally different from the earlier French and German syllabus documents referred to above in that they do not include any clear indication of the linguistic range expected at any of the eight curriculum levels. They either (a) list language content in the form of suggestions and/or examples (as in the case of, for example, the French and German curriculum documents which appeared in 2002 (Ministry of Education (New Zealand), 2002 a & b) or (b) provide no linguistic specifications at all (as in the case of the curriculum guidelines document relating to the teaching and learning of *te reo Māori* in English-medium schools (Ministry of Education (New Zealand), 2009). This raises issues relating to how the terms 'curriculum' and 'syllabus' are generally defined and, in particular, how they are used by the New Zealand Ministry of Education, issues that are of fundamental significance in relation to teaching, learning and assessment.

The term 'curriculum' is sometimes used in a way that is synonymous with 'syllabus'. More often, however, the term 'curriculum' is used to refer to all aspects of a programme (including materials, methodology and assessment) and the term 'syllabus' (generally considered to be part of the former) to refer to the content of learning, as indicated in the following extract from Finney (2001, p. 70):

The term *curriculum* is open to a wide variety of definitions; in its narrowest sense it is synonymous with the term syllabus, as in the specification of the content and ordering of *what* is to be taught; in the wider sense it refers to all aspects of the planning, implementation and evaluation of an educational program, the *why*, *how* and *how well* together with the *what* of the teaching-learning process.

What the New Zealand Ministry of Education refers to as 'curriculum guidelines' documents in the case of languages do not incorporate a syllabus component. In the case of the French and German curriculum guidelines documents, however, sections including what are referred to as 'suggested language focus' and 'suggested

vocabulary' associated with each of the eight curriculum levels, as well as examples of the ways in which achievement objectives (AOs) (e.g. *recognise, express and enquire about location*) might be realized in practice, provide some indication of the linguistic expectations associated with different curriculum levels. It is, furthermore, made clear in the French and German curriculum guidelines documents (and in the *te reo Māori* one) that AOs, once introduced, will be recycled at higher levels:

At each curriculum level, a range of new achievement objectives is introduced. They represent core expectations for that level. However, the achievement objectives are not intended to be associated only with the curriculum level at which they are first introduced. Each achievement objective should be revisited from time to time as learners progress through the curriculum levels. In this way, learners can be introduced gradually to a range of ways of achieving the same objective. (Ministry of Education (New Zealand), 2002a & b p. 21)

As Johnson (2004, p. 10) explains:

This [the recycling of AOs] is possible because achievement objectives refer not to language specifics but to communicative outcomes and these outcomes can generally (except in the case of formulaic functions such as *greetings*) be expressed in a range of different ways involving different levels and types of complexity.

In spite of this, and in spite of the fact that NCEA certification²⁰ can be achieved or achieved with 'merit' or 'excellence' (which presupposes different competency levels, something that must relate, at least in some measure to linguistic range in the case of languages), indications of the ways in which certain AOs might be realized linguistically *when recycled at different levels* that were included in early

²⁰ There are three levels of NCEA certificates, students must achieve a certain number of credits at each level to gain these certificates. Level 1, 80 credits (at either level 1, 2 or 3), including literacy and numeracy, Level 2, 60 credits at level 2 and 20 credits from any level, including level 1 literacy and numeracy, and Level 3, 60 credits at level 3 or above, plus 20 credits from level 2 above, and level 1 literacy and numeracy.

versions of the French and German curriculum documents were removed before the final version was produced.²¹ In the case of the *te reo Māori* curriculum document, language specifics (examples accompanying AOs, suggested language focus points, suggested vocabulary, etc.) included in earlier versions were removed (although examples of assessment activities were not) before the final version was produced (in 2009).²² This is in spite of the fact that report on the trialling of the curriculum document prepared by Lift Education for Learning Media in April 2005 (see *Appendix 15: Trialling Report*), in which there appears, on occasion, to be a curious lack of consistency between detail and summary, clearly indicates that most of those involved in the trialling wanted more of this type of material, particularly in the case of the higher levels where "[g]uidance was . . . requested about the alignment between NCEA and the curriculum and the specific vocabulary and grammar that is required" (p. 4).²³ What this suggests is that Rata's claim (2012) that there is a notable absence of references to content knowledge in the New Zealand school curriculum would appear to be true in the case of additional languages.

All of this would indicate a progressive move away from including any syllabus-type specifications in language curriculum documentation, a move which culminates in the 2007 revision of the Curriculum Framework as it relates to additional languages. In that revised Curriculum Framework, which is the only document whose content is mandated, there are Achievement Objectives (AOs) at eight levels which are intended to apply to *all* additional languages (Ministry of Education (New Zealand), 2007b, p.18; 2007c, pp. 50-51). For each level, there are three 'strands' (referred to as 'communication', 'language knowledge' and 'cultural knowledge') with which each of which AOs are associated. However, it is noted that *only* the AOs associated with the communication strand provide the basis for assessment (the AOs associated with the other two strands contributing to it indirectly). There are only four of these, each of the four relating to two different curriculum levels. These four AOs are described as 'proficiency descriptors' and are said to be adapted from the CEFR's global scale descriptors. Thus, the two AOs

²¹ Personal communication from one of the the Principal Writers.

²² Personal communication from one of the the Principal Writers.

²³ The issue of whether the Ministry of Education's later provision of a grammar progression outline (<http://tereomaori.tki.org.nz/Teacher-tools>) resolves this issue is addressed in *Chapter 5*.

associated with Levels 1 & 2 and Levels 3 & 4 of the NZ curriculum are said to be adapted from the CEFR's A1 (Basic User) global scale descriptor; the AO associated with Levels 5 & 6 of the NZ curriculum are said to be adapted from the CEFR's A2 global scale descriptor (Waystage) and the AO associated with Levels 7 & 8 of the NZ curriculum are said to be adapted from the CEFR's B1 global scale descriptor (Independent User). An example is provided below:

Levels 7 & 8: Students can use language variably and effectively to express and justify their own ideas and opinions and support or challenge those of others. They are able to use and identify the linguistic and cultural forms that guide interpretation and enable them to respond critically to texts. (Adapted from *Common European Framework for Languages*, Global Scale Level B1: Independent User; Council of Europe, 2001.)

It is interesting to note that this descriptor is, in fact very different from the CEFR's B1 global descriptor (printed below):

Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans. (Council of Europe, 2001, p. 24)

As Valax (2011, p. 253) has indicated with reference to a Table in which he includes CEFR global descriptors alongside the Ministry of Education's communication strand descriptors:

[Although] there appears to be some relationship between the A1 CRL [Common Reference Level] global scale descriptor and the 2007 Framework descriptor for levels 1 – 4, it is difficult to detect any relationship between either (a) the A2 CRL global scale descriptor and the 2007

Framework descriptor for levels 5 & 6, or (b) the B1 CRL global scale descriptor and the Framework descriptor for levels 7 & 8.

This raises a significant issue. Only the content of the 2007 revision of the *New Zealand Curriculum Framework* is mandated (officially recognized as having binding authority) and only the four proficiency-style AOs associated with the communication strand included in that framework are said to provide the basis for assessment (for all additional languages). Presumably, therefore, it is these four AOs (only two of which relate to the two curriculum levels that are associated with the *New Zealand Qualifications Framework*) that guide national assessment. However, a review of the Ministry's guide to effective assessment in the case of *te reo Māori* clearly indicates that achievement standards are intended to relate to the achievement objectives included in the curriculum guidelines document (Te Kete Ipurangi, n.d.i). Thus, for example, it is noted with reference to an example provided in relation to Achievement Standard 91089 (*Waihanga tuhinga i te reo o tōna ao*), in which students are required to produce two pieces of crafted writing of at least 300 words in total (each of a different text-type), that (a) "[b]efore assigning this task, [teachers should] ensure that [their] students have had sufficient opportunity to acquire and practise the vocabulary and language structures that they will require", and (b) "students' writing should reflect their cultural understanding as well as language structures and vocabulary from level 6 of *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki/Curriculum Guidelines for Teaching and Learning Māori in English-medium Schools: Years 1–13*". It would not be surprising if teachers were to find this confusing. After all, the curriculum guidelines document does not actually include structures and vocabulary at Level 6 (or, indeed, at any other level). No further reference is made in the task referred to above to vocabulary. However, it is noted later that "[g]rammar progression tables for each curriculum level of *Te Reo Māori* are available at Te Kete Ipurangi, (n.d.j). In fact, however, it is difficult to detect any clear relationship between these tables and the achievement objectives included at different levels in the curriculum guidelines document. Furthermore, although these tables appear to attempt to include almost all aspects of Māori grammar, the 2007 Curriculum Framework associates Level 6 of the New Zealand curriculum with CEFR's A2 global scale

descriptor (Waystage: Basic User).²⁴ In addition, although the writing of connected text associated with particular text-types requires some understanding of discourse structure, the Ministry provides no advice in this area although one of the principal writers of the curriculum document, Ngaire Houia-Roberts, a native speaker of *te reo Māori*, and others have conducted extensive research on genre and text-type in written Māori discourse (see, for example, Crombie, Bruce & Houia-Roberts, (2005); Crombie & Houia, (2001); Crombie & Houia-Roberts (2001); Greensill, (2007); Houia-Roberts, (2003; 2004)).

All of this raises a significant question. Since the curriculum guidelines documents (which are, in any case, not mandated) do not include linguistic indicators, how does the NZQA decide on expected linguistic content so far as national assessment (including 'merit' and 'excellence') is concerned and how are teachers made aware of these expectations? The following extract from an NZQA Internet site appears to sidestep this issue:

Field Māori unit standards are developed, reviewed, and maintained by recognised Māori experts in partnership with standard setting bodies NZQA's Māori Qualifications Services team works with expert groups, known as Whakaruruhau, to set national Māori standards and ensure providers are equipped to deliver these standards. (New Zealand Qualification Authority, (n.d.))

What all of this suggests is that there may be both a visible curriculum (in which the emphasis is on flexibility) and, particularly in relation to Levels 7 - 8, a hidden one (driven by assessment).

2.3.1.2 The curriculum guidelines

In collaboration with a Māori colleague, a linguist and speaker of *te reo Māori* as a second language, one of the principal writers of the curriculum guidelines for French and German contacted the Ministry of Education shortly after the French and German guidelines documents were published in 2002 suggesting that a curriculum document for *te reo Māori* in English-medium schools was urgently

²⁴ For a discussion of the Ministry's grammar progression outline, see *Chapter 5*.

needed and indicating that applying the same overarching curriculum design principles as were applied in the case of the French and German documents (which had been designed to achieve coherence, consistency and transparency across the languages area) would expedite the process. These two colleagues were contracted by the Ministry as principal writers and subcontracted a linguist specializing in Māori grammar to check all of the language indicators included in the first draft (completed in 2003).²⁵ At their suggestion, a further principal writer, an educationalist and native speaker of *te reo Māori*, joined the writing team after the production of the first draft.²⁶ During the production of the curriculum document, the curriculum writers produced sample teaching materials based on the emerging curriculum document and discussed these, and the emerging curriculum document itself, with teachers involved in the TE RITO Far North Schooling Improvement Project.²⁷

As indicated by the Ministry of Education, after its trialling of the first draft in five regions, a second draft was produced and distributed nationwide so that teachers could incorporate it in their teaching in 2007. Feedback was called for by mid-2007 with the final version published in March 2009 (Te Kete Ipurangi, n.d.l). Work began on the curriculum documents for French and German, with the same principal writers involved in both (one of whom was also later involved as a principal writer in the case of the *te reo Māori* curriculum document). The principal writers were asked to begin by reviewing approaches to language curriculum design in New Zealand and in other countries with a view to proposing an approach that would eventually bring all of the curricula for additional languages in New Zealand schools into line with one another (Valax, 2011, p. 225). What they found in their review of existing New Zealand curriculum and syllabus documents²⁸ was a lack of

²⁵ It is important to note here that the New Zealand Ministry of Education contracts out the writing of curriculum guidelines documents. The contractors are the principal writers. However, they are required to engage in extensive consultation processes and there is no guarantee that the vision that the contractors will necessarily survive the process of consultation. Nor is there any guarantee that the overall design principles that have driven the production of one curriculum guidelines document, or one group of curriculum guidelines documents, will necessarily have any major impact on subsequent curriculum developments.

²⁶ Personal communication involving two of the principal writers.

²⁷ This project aimed to assist teachers and school principals in the Far North to introduce *te reo Māori* into primary school programmes.

²⁸ The review included documents relating to Spanish, Chinese, Japanese, and Korean, which had been redesigned a few years earlier (1995 for the Spanish and Chinese documents, 1998 for the two others).

coherence and consistency among them. Some included proficiency targets (referred to as ‘language development descriptors’); others did not. The proficiency targets, where included, were consistently labelled *Emergent Communication*, *Survival Skills*, *Social Competence*, and *Personal Independence*. However, their distribution over the eight curriculum levels varied widely in some cases (as one of the principal writers had already observed in an earlier research project) - see *Table 2.1* below:

Table 2.1: *The relationship between proficiency targets and curriculum levels in the New Zealand curriculum documents for Spanish, Chinese, Japanese, and Korean*²⁹

Proficiency targets Language curricula	Emergent Communication	Emergent Communication /Survival Skills	Survival Skills	Survival Skills /Social Competence	Social Competence	Personal Independence
Spanish & Chinese	Levels 1 & 2		Levels 3 & 4		Levels 5 & 6	Levels 7 & 8
Japanese	Levels 1, 2, 3	Level 4	Levels 5 & 6	Level 7	Level 8	
Korean	Levels 1, 2, 3, 4		Levels 5, 6, 7, 8			

So far as Achievement Objectives (AOs) are concerned, they found that (a) these AOs varied considerably - from very specific ones which essentially required little more than a piece of formulaic language (e.g. *invite people to come in* or *say goodbye* (Ministry of Education, 1998a, p. 26) to ones that were too general to relate in any realistic way to assessment (e.g. *recognise and respond to descriptions of activities and events* or *talk about people* (Ministry of Education, 1998b, p. 50), and (b) very different AOs occurred at the same level in different documents. In connection with (b), Bruce and Whaanga (2002, p. 6), on the basis of the findings of Johnson (2000), have exemplified some of the findings as follows:

²⁹ Adapted from Johnson, 2000, p. 140.

Of the nine achievement objectives occurring at *level 5* of the Spanish curriculum statement, five occur in the same or similar form at *earlier* levels in the Japanese curriculum statement. In three cases, there appears to be no equivalent in the Japanese curriculum statement of objectives that occur at *level 5* in the Spanish curriculum statement. In only one case does an achievement objective that occurs in the Spanish curriculum statement at *level 5* appear at a *higher* level (*level 6*) in the Japanese curriculum statement.

In view of all of this, a decision was taken to investigate whether the *Common European Framework of Reference for Languages* (Council of Europe, 2001) had anything useful to offer, whether it might even provide a basis for the establishment of common criteria and levels, making it possible to compare language objectives and certification in New Zealand with those of other countries (Crombie, 2010). This would, as Bruce and Whaanga (2002, p. 12) observe, be of significance for *te reo Māori*, allowing for development of a cross-credit system so that "learners who move around the country can continue their learning of the language without disruption".

In the event, what was developed was an approach which, while it gained much from that outlined in the CEFR, did not stick slavishly to it. Thus, for example, all three of the curriculum documents (French, German and *te reo Māori*) include an introductory section that recommends an approach consistent with 'communicative language teaching' (CLT) and that outlines what is meant by CLT in this context (see, for example, Ministry of Education (New Zealand), 2002a, pp. 16-18). A discussion of potential synergies between Māori pedagogy and CLT has been provided in an article by Crombie and Nock (2009).

Communicative language teaching generally involves using the target language as much as possible as the language of classroom instruction. However, as Crombie & Whaanga (2003, pp. 27 - 28) observe, it is important to be cautious when doing so:

Many teachers of Māori in English-medium classes, particularly teachers of young learners, anguish over whether to use Māori or English as the language of classroom instruction. In general, the reasons most teachers give for opting to teach in English are that they do not consider their own level of language adequate, or that they fear that the students will not understand and that lessons will be unsuccessful if they attempt to use Māori for most of the time. In fact, classroom language, if kept to an appropriate minimum, consists of a relatively restricted repertoire and using that repertoire sensitively can be a way of helping students to accept that it is possible to understand without themselves necessarily having a high level of language proficiency.

Quoting from the first draft of the curriculum guidelines document, they observe that “[a] lot can be achieved by a teacher simply using *Āe; Kāo; Kia pēnei; Kāua e pēnā; Me pēnei*”, adding that “[it] is also important . . . that teachers use lots of gestures, facial expressions and voice modulation to convey meaning”. They add a cautionary note:

Above all, teachers who do decide to use Māori as the medium of classroom instruction, particularly those who have a very high level of competence in the language themselves, should be careful to modify their classroom language to ensure that it does not exceed, in terms of linguistic complexity, what learners can cope with.

Each of the documents (French, German and *te reo Māori*) includes almost exactly the same four proficiency target statements (language development descriptors), each one covering two curriculum levels. Each has a section headed ‘strands’. In the case of French and German, *speaking, writing, listening, and reading* are included; in the case of Māori, *viewing (mātakitaki)* and *presenting (whakaatu)* are added. In all cases, the strands include suggested *socio-cultural aspects, topics, and text types*. Each of the documents also has almost exactly the same Achievement Objectives (AOs) at each level (although some minor differences in the case of the *te reo Māori* curriculum document were the result of changes that took place during processes of consultation). As Bruce and Whaanga (2002, pp. 10 – 11) observe,

"[there] is no reason in principle why [AOs] should not be the same for all languages. . . . [A]ll students can aim to perform similar types of communicative task at the same stage of learning whatever their target language. Of course, they will not do so in the same ways". In each case, the AOs (which are intended to be repeatedly recycled at higher levels once they have been introduced at a particular level) are oriented in terms of communicative outcomes, focusing on micro-functions (particularly, at the lower levels, micro-functions that are stereotypically formulaically expressed such as greetings), macro-functions, notions or modal meanings. One example of each is provided below:

AO with micro-functional focus: Give and follow directions.

AO with macro-functional focus: Develop an argument or point of view, with reasons.

AO with notional focus: Communicate about the quality, quantity, and cost of things.

AO with modal focus: Communicate about certainty and uncertainty, possibility and probability.

In common with the CEFR, the Achievement Objectives (AOs) in the French, German and *Māori* curriculum documents express what learners are expected to be able to achieve in terms of communicative outcomes, rather than indicating specific content for each language.

In the case of each of the three curriculum documents, there are also lists of suggested learning and assessment activities associated with each AO. Thus, for example, one of the suggested learning and assessment activities associated with an AO that appears at Level 4 (*communicate about obligations and responsibilities*) is the following: [Ask] friends what they are expected to do at home or at their *marae*, [list] these obligations, and then [record] a short radio broadcast in which [students] interview their friends about these expectations (Ministry of Education (New Zealand), 2009, p. 61).

There is, however, a major difference between the French and German curriculum documents and the final version of the *te reo Māori* one. In the case of the French

and German curriculum documents, suggested language focus points and examples of the type of language that might be associated with each of the AOs at the point at which it is introduced are provided and this is supplemented, at the end of each curriculum level, by a language summary including suggested language focus points and suggested vocabulary. Early versions of the *te reo Māori* document included all of this, along with indications of different language that might be associated with the same AOs at different curriculum levels.³⁰ Thus, for example, Crombie and Whaanga (2003, p. 29) make the following observation with reference to the first draft:

At each curriculum level, a range of new achievement objectives is introduced for the first time. The intention is not, however, that the achievement objectives should be associated only with the curriculum level at which they are first introduced. Rather, each achievement objective should be revisited from time to time as learners progress through the curriculum levels. In this way, learners can be introduced gradually to a range of ways of achieving the same objective. Thus, for example, at level 4, the following achievement objective is introduced for the first time: *Give and seek permission*. At this level, this objective is associated with the following example:

Kei te pai kia haere au?

Āe, kei te pai kia haere koe, engari me hoki mai koe ā mua i te waru karaka.

However, when it is revisited at a higher level, this achievement objective might be associated, for example, with a conjunction expressing result (*kei*).

Kei te pai kia haere au ki te kāinga o Pare ā te pō nei?

³⁰ The importance of this can be illustrated with reference to the following AO: *Recognise, express, and enquire about location*. When first introduced this AO might be associated with prepositions such as ‘sur’, ‘dans’ and ‘entre’ in French. In the case of German, however, locative prepositions are associated with case. For this reason, the AO associated with location might be realised through the use of ‘hier’, ‘dort’ and ‘da’ initially, with locative prepositions being introduced when the objective is recycled at a higher level (see Bruce & Whaanga, 2002, pp. 11 - 12).

Āe, kei te pai, engari me hoki mai koe ā mua i te iwa kei ngenge koe āpōpō.

Thus, the approach to achievement objectives is intended to be cumulative, the revisiting of objectives allowing for an upward spiral of achievement as learners progress through their programmes.

In the article by Crombie and Whaanga (2003) to which reference has been made further information is provided about the examples associated with the AOs, and the footnotes accompanying the examples. In relation to the footnotes, the following observation is made (p. 31):

These are intended to provide teachers with assistance and to alert them to the types of things that can cause difficulty for students. Thus, for example, a footnote relating to the examples *Tēnā koe*; *Tēnā kōrua* and *Tēnā koutou* draws attention to the inclusion of singular, dual and plural; a footnote relating to examples of greetings notes that ‘e’ is used with names and terms of address except where (a) the name is not a *Māori* name, or (b) the name has three or more morae, a mora being a bit like a syllable but consisting of either a single short vowel or a consonant followed by a short vowel. Examples relating to achievement objective 1.3 (*Communicate using days of the week, months, and dates*) are accompanied by a note indicating that terms for days and months in *Māori* vary according to the system used and that there are three possible ways of referring to months: using a set of terms borrowed from English; using a set of traditional terms; and using a set of terms based on numbers. The examples relating to birthdays are accompanied by a note indicating that some learners may find dates too difficult at this level. Therefore, teachers should feel free to deal with dates (including birthdays) at a higher level if they believe this to be appropriate for a particular group of students. In relation to the examples relating to tribal affiliation, it is noted that the question form included is restricted to asking about only one *iwi* so as to avoid complex dual forms and co-ordination. It is also noted, in connection with examples relating to parents that questions involving the *Māori* equivalent of ‘sibling’ are not asked at

this stage in order to avoid linguistic complexity. A note relating to examples listed under the heading of *Birthplace* indicates that the question form used does not *strictly* refer to birthplace. Instead, it relates to where one belongs or, for instance, where one's *pito* is. In including footnotes such as these, we hope to provide information for those teachers who may be seeking assistance with, for example, linguistic forms and pedagogic issues.

An extract from the second appendix included in Crombie and Whaanga (2003, pp. 44-46), which relates to one of the AOs only, is included here as *Appendix 13* because it provides a clear indication of the types of language focus points that were highlighted in the first draft of the *reo Māori* curriculum document.

All of this was removed before the final version appeared. Whatever arguments might be forwarded in favour of this, the following points are important to bear in mind. *First*, the decision to delete these aspects from the final version of the *reo Māori* curriculum undermines the search for coherence and consistency across curriculum documents with which the project began. *Secondly*, it creates difficulties in relation to teachers' understanding of what can be expected of students who move from one school to another at particular stages of their language learning. *Thirdly*, it makes relating AOs to the national testing and examination system in a reasoned and coherent way almost impossible. *Fourthly*, it places a considerable burden on already heavily burdened teachers in terms of decision-making (and the extent of cross-checking against, for example, the Ministry's grammar progression outline that would appear to be expected in relation to that decision-making). *Fifthly*, it presupposes a general level of expertise in relation to language analysis and description that may be unwarranted. *Sixthly*, and perhaps most importantly, it appears to run counter to the wishes of the majority of those teachers who were consulted at a stage when these aspects of the curriculum document were still in place. As Takurua and Whaanga (2009, p. 24) observe:

The fact that AOs are introduced and then recycled means that decisions need to be made about the type of language the AOs will be associated with at different curriculum levels. There is a range of critical issues associated

with who should make these decisions (decisions about *what* to teach). . . . Leaving such decisions to individual teachers may be consistent with their need to be responsive to the needs of particular learners and groups of learners. However, making decisions of this type is a complex matter. Furthermore, unless there is some consistency in the decision-making, learners who, for example, move from one school to another will be likely to experience difficulties. In addition, the decisions that teachers make at lower levels will inevitably have an impact at higher levels when students take national examinations, examinations that are necessarily predicated on general expectations about proficiency achievements and more specific expectations about the types of language with which students will be familiar.

So far as the grammar progression outline later provided by the Ministry of Education is concerned, Takurua and Whaanga (2009, pp. 14-31) make a number of observations:

- There is, in some cases, no clear relationship between the language recommended and the curriculum levels;
- The resources to which reference is made are largely form-oriented;³¹
- There is a clear indication in some places that teachers are expected to provide higher-level learners with *explicit* grammatical rules;³²
- In indicating that the grammar progression may not be appropriate for younger learners *because they may progress more slowly through the levels*, the writers would appear to have misunderstood the philosophy that underpins the eight-level New Zealand curriculum framework.³³

³¹ The point they are making here is that it is now generally considered necessary to consider discourse features (e.g. the patterning of different text-types) in describing languages for pedagogic purposes.

³² While there is no reason why explicit rules should not be provided from time to time, the ways in which these rules are formulated in the context of teaching languages will by no means always be the same as the way in which they are formulated in grammar books.

³³ The language content will be approximately the same irrespective of the rate of progress through levels and, therefore, to indicate that the grammar progression may not be appropriate for younger learners *because of* the speed of progression makes little sense. The fact is, however, that it may have little relevance to the extent that the first level may be treated in a largely formulaic way. This is something altogether different.

Takurua and Whaanga include the following extract from the preamble to the Ministry's introduction to its grammar progression table (Te Kete Ipurangi, n.d.j).

At levels 1 and 2, some items are best treated as ‘unanalysed chunks’. For example: ‘Kia ora’ is one way of saying hello or thank you. It is in the form of a verb phrase, literally meaning ‘be well’, with the elements ‘kia’ verb particle and ‘ora’ verb, but do your particular learners need to know that at this stage? ‘Kei te pēhea koe?’ is a common part of a greeting routine – you tend to ask how someone is when you greet them. It is in the form of a Verbal Sentence made up of a Predicate and Subject. The predicate is in the form of a verb phrase and the subject is in the form of a noun phrase etc but is this information appropriate for your learners at this level?

Their response to this extract (Takurua & Whaanga, 2009, p. 25) is as follows:

The answer to the questions asked in the two extracts above is surely ‘*Certainly not*’. However, if the same question were to be asked with reference to higher levels, the answer should, we believe, be very similar – ‘*Almost certainly not*’. The aim in teaching *te reo Māori* in schools is to produce students with proficiency (specified in different ways at different curriculum levels) in speaking, listening, reading and writing. It is not to produce language analysts. It does not follow from this that it is never appropriate to discuss *te reo Māori* in analytical terms. There is no doubt that certain types of ‘knowledge *about* language’ can benefit language learners. However, presenting language rules *explicitly* is not generally now regarded as a useful way of teaching learners to use a language, particularly where a communicative approach is recommended (as it is in the case of the *te reo Māori* curriculum guidelines). The teacher’s task is to present rules and constraints *implicitly*, that is, to provide learners with contextualized samples of language in ways that will encourage them to notice those similarities and differences that will lead them towards awareness of rules and constraints. Thus, so far as the principal writers were concerned,

reference in the curriculum guidelines document to the fact that students in the early stages of learning will often treat segments of language as ‘unanalyzed chunks’ was intended to indicate that all that is sometimes necessary is that they should associate *whole utterances* (e.g. *Haere atu*) with ‘global meanings’ (e.g. *Go away*). At later stages, they will begin to realize that parts of these utterances have particular meanings, that, for example, *atu* has the specific meaning of ‘in a direction away from the speaker’. Unfortunately, the extracts from the grammar progression resource quoted above give the impression that providing explicit detailed grammatical rules is a necessary part of teaching higher level learners to use the language. Furthermore, it seems to conflict with the following advice that appears later in the introduction to the grammar progression resource: *Introduce grammar in ‘context’. This is a key way to achieving understanding.*

All of this raises another issue of some significance. The principal writers were influenced by the Common Reference Levels (CRLs) of the CEFR in deciding that the French and German curriculum documents and, later, the *te reo Māori* one too, would have the same overall proficiency targets at the same levels. They decided that there should be an overall level of consistency between the global descriptors included in the CEFR and the descriptors included in the New Zealand curriculum documents (allowing for an alignment between the New Zealand school system and those of a range of other polities). While this was not intended to be reflected in any absolute overlap between the two, the parallels are very clear (see, for example, the descriptors for Levels 1 & 2 of the *te reo Māori* curriculum (Ministry of Education (New Zealand), 2009, p. 41) and the A1 CEFR global descriptor (Council of Europe, 2001, p. 24) outlined in *Table 2.2* below:

Table 2.2: Comparison of the proficiency statement relating to Levels 1 & 2 of the *te reo Māori* curriculum and the CEFR A1 global descriptor³⁴

The <i>te reo Māori</i> curriculum document: Levels 1 & 2 Proficiency Statement ³⁵	The CEFR A1 global descriptor
By the end of level 2, students can understand <i>te reo Māori</i> that contains well-rehearsed sentence patterns and familiar vocabulary, and they can interact in predictable exchanges. They can read and write straightforward versions of what they have learned to say. They are aware of and understand some of the typical cultural conventions that operate in interpersonal communication. Students are developing an awareness of the language learning process.	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

In deciding that Levels 7 and 8 should, in all cases, be linked to the CEFR's B1 band, the principal writers were guided by consultation with language teachers. In the 2007 revision of the Curriculum Framework, Levels 7 & 8 are also said to be adapted from the CEFR's B1 global scale descriptor. However, while the Level 7 & 8 descriptor included in the first version of the *reo Māori* curriculum is close to the CEFR B1 global descriptor, the descriptor in the final version includes a final clause that is inconsistent with it, and, furthermore the descriptor included in the Curriculum Framework is considerably removed from it.

³⁴ For an outline of the CEFR's global descriptors (A1 & A2: Basic User; B1 & B2 (Independent User); C1 & C2: Proficient User), see Council of Europe, 2003.

³⁵ Note that, as Valax (2011, p. 235) observes, the principal writers did not include terms such as 'very basic' or 'in a simple way'. Nor did they include any reference to speed of delivery or assistance. Furthermore, no reference was made to micro-functions (e.g. introduction) or the content of communication (e.g. personal information). These are referred to in the AOs themselves.

Table 2.3: *Some proficiency descriptor statements compared*

The reo Māori curriculum document: Levels 7 & 8 Proficiency Statement (as it appeared in early versions)	The reo Māori curriculum document: Levels 7 & 8 Proficiency Statement (as it appears in the final version)	CEFR B1 global descriptor	NZ curriculum Framework: Level 7 & 8 descriptor
Learners can take part in general conversation with Māori speakers, understand much of what is said, and contribute relevant comments. They can explain and discuss many of their own ideas and opinions and may use language creatively. They can read a variety of authentic materials and write expressively for a range of purposes. Learners use a range of language-learning strategies effectively, and their behaviour is culturally appropriate in most social situations involving native speakers.	By the end of Level 8, students can take part in general conversation with speakers of <i>te reo Māori</i> , understand much of what is said, and contribute relevant comments. They can explain and discuss many of their own ideas and opinions and may use <i>te reo Māori</i> creatively. They can read a variety of authentic materials and write expressively for a range of purposes. Students use a range of strategies to help them learn <i>te reo Māori</i> effectively, <i>and they demonstrate a high level of fluency for a learner of te reo Māori as a second language.</i>	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.	Students can use language variably and effectively to express and justify their own ideas and opinions and support or challenge those of others. They are able to use and identify the linguistic and cultural forms that guide interpretation and enable them to respond critically to texts.

The following is an extract from Valax's (2011, p. 254) discussion of the different ways in which the CEFR has influenced the designers of the school curriculum for languages in France (who attempted to stick very closely to it) and the ways in which it has influenced the principal writers of the French, German and *te reo Māori* curriculum guidelines documents in *Aotearoa/ New Zealand*:

So far as the French, German, and Māori curriculum documents are concerned, although there are no direct references to the CEFR in the documents themselves, there is a considerable body of literature that clearly indicates the ways in which the principal writers drew upon the CEFR and their intentions in doing so. All of the documents include specific recommendations relating to communicative language teaching. All of them include proficiency descriptors. The intended relationship between the eight levels of the New Zealand school curriculum and The CEFR's Common Reference Levels is clearly outlined in a series of articles that relate to the design of these curriculum documents.³⁶ The more specific Achievement Objectives in these documents are not domain-specific. They are, however, influenced by the CEFR and other Council of Europe documents in that they are meaning-oriented, drawing (except in the case of the formulaic micro-functions that are included at lower levels) on high-level notional, macro-functional and modal specifications and relying on the concept of objectives recycling to accommodate the notion of degrees of competence. All of the Achievement Objectives focus on communicative language competence. There are, for example, no Achievement Objectives that focus solely on culture. Instead, socio-cultural aspects, topics and text-types (always suggested rather than required) spiral around the core, providing contexts for the realization of the Achievement Objectives in different teaching/learning contexts. Finally, the suggested learning and assessment tasks (often involving pair work and group work) reflect the action-orientation of the CEFR. Overall, then, it could be said that these curriculum documents draw upon the CEFR and related Council of Europe documents without adhering rigidly to all of the recommendations included in them.

2.3.2 The teaching of *te reo Māori* in English-medium secondary schools

Crombie (2010, p, 220) has observed that what really matters so far as a curriculum document is concerned "is the processes involved in bringing it to life in the

³⁶ In addition to those referred to in this section, these include: Crombie, Johnson and Te Kanawa (2001), Johnson (2003, 2004, 2009), Johnson and Houia (2005), and Johnson and Nock (2009).

classroom". A number of publications have signalled how this might be done. In the first of these, Johnson³⁷ (2003), demonstrates how a core integrated skills lesson, which introduces new language (core) through all four skills - reading, writing, listening and speaking (integrated skills) could be developed that relates to the first part of one of the AOs (*Communicate about likes and dislikes, giving reasons where appropriate*). She includes a lesson plan that outlines the expected outcomes, the assumptions, the language focus (structure, vocabulary and pronunciation), topic, socio-cultural aspects, text-types (i.e. posters, simple email messages and a questionnaire), learning and assessment activities and resources (i.e. posters, flashcards, cue cards, game boards, game cards, task sheets: all illustrated). She then works through the stages of the lesson, introducing the vocabulary and the main characters (see below):

 rōpere	 rare	 hāmipēka	 āporo	 Kimiora Hēmi Mereana
 kōura	 kānga	 rīwai	 ika	

Every stage of the lesson (planning, design and delivery) is carefully presented and illustrated in a way that clearly indicates principles that could readily be applied in the design of other lessons.

The article to which reference was made above explores the development of core lessons, that is, lessons in which new language is introduced. In another article, Johnson and a colleague (Johnson & Houia, 2005) explore the development of

³⁷ Diane Johnson, one of the principal writers of the French curriculum document and a former head of languages in a large inner-city secondary school, teaches a number of graduate courses in the area of language teacher education and has been commissioned by the Taiwan Ministry of Education to provide curriculum development services for Taiwan's leading languages university (Wenzao Ursuline University of Languages).

spiral lessons (in which the focus is on practicing the new language in communicative contexts and integrating it with existing language competencies). In a third, more recent article involving a different colleague (Johnson & Nock, 2009), an example is provided of the way in which the curriculum guidelines can be used to create lessons specifically intended for very young learners, the focus being on instructions which are likely to be useful in the classroom, instructions that are, however, presented in a context where young children are involved in training a dog and praising it when it responds appropriately. Once again, each stage of the lesson is clearly outlined and lots of controlled and freer practice activities are included (e.g. a word game and a crossword puzzle see *Appendix 12*).

Although several of the articles referred to above relate to putting the curriculum to work in actual lessons and provide detailed lesson plans and sample lessons, and although the Ministry of Education has subscribed to the journal in which they appear, none of them is made available to teachers via a link from the Ministry of Education's site.

In June 2008, the second of two cluster reports on the teaching of *te reo Māori* in secondary schools was produced. The first report explored the teaching of the language in Te Tairāwhiti (ERO, 2006 (as cited in ERO, 2008)); the second explored the teaching of the language in Manukau City. The findings of the two reports are very similar and "*raising . . . questions about the initial training of te reo Māori teachers*" (ERO, 2008, p. 3). The following is an extract from the 2008 report (p. 3):

As ERO found in Te Tairāwhiti, the quality of *te reo Māori* teaching in Manukau secondary schools was low. A key reason for the low quality in both areas was the limited pedagogical knowledge of teachers. Although most teachers were competent speakers of *reo Māori*, they did not demonstrate a good knowledge of second language teaching strategies, nor did they have appropriate planning and assessment techniques.

Furthermore, in the Manukau schools where teaching quality was low, teacher support and development processes were often not effective. While

all school managers were supportive of *te reo Māori*, most did not provide suitable professional development or pedagogical support for *te reo Māori* teachers. This was especially significant for those teachers who did not have high levels of professional expertise.

The similarities between the findings of this evaluation of the quality of *te reo Māori* teaching in an urban area, and those in the 2006 evaluation, conducted in a rural area, suggest that the issues are likely to be system-wide.

In reviewing teacher performance, ERO referred specifically to the following emphases in principles of effective second language pedagogy as summarised from a report by Ellis (2005) commissioned by the Ministry of Education:

- the need for classrooms to offer a rich learning environment, involving various opportunities for learners to hear, speak, read, write and reflect on the meaning and structure of the second language;
- that instruction focuses on developing ‘meaning’ or ‘fluency’ while also providing students with the rules, forms and processes of a second language;
- the role of the learner as a key component of the learning process, both in the strategies used in developing second language fluency and in the individual differences the learner brings to the classroom;
- the importance of learners receiving high levels of exposure to a second language, including oral, aural and written forms;
- that learners need opportunities to interact, through speaking and writing the second language, especially in contexts where they can reflect on their own fluency and knowledge; and
- high quality feedback to students, not only in a formal sense, but also in informal situations where students are experimenting with communication in a second language.

Overall, these ERO reports found that there were problems associated with each of these areas.³⁸

In accordance with *Ka Hikitia*, the Māori education strategy, (see Ministry of Education, n.d.), ERO recommends that the Ministry of Education:

- reviews and implements a cohesive approach to preparation and ongoing professional learning and development of teachers of te reo Māori in secondary schools, with an emphasis on promoting effective teaching and classroom practice particularly in relation to second language teaching strategies and appropriate planning and assessment techniques; supporting schools in managing the performance of te reo Māori teachers, including the development of appropriate appraisal indicators; and effectively identifying teacher professional learning needs, and providing appropriate and high quality ongoing professional development for te reo Māori teachers; and
- considers how ERO's findings can contribute to the current development of achievement standards for te reo Māori, and provision of accompanying exemplars and resources to support quality teaching.

Implementing an effective professional development programme is, however, not necessarily a straightforward matter. After all, at least some of the teachers involved in the ERO reviews are likely to have completed a graduate teaching diploma, something that raises issues about the quality of the training provided and, hence, about the problems that may be associated with attempts to identify appropriate people to provide a high quality of in-service training. Even in cases where training programmes are evaluated, that evaluation does not necessarily provide the type of information that would be most useful. Thus, for example, the evaluation of a PD pilot programme conducted for the Ministry of Education by

³⁸ In the Manukau report (2008, p. 9), it is, for example, noted that one of the teachers had spent a considerable amount of time on supporting students to rote learn their speeches for an internal kōrero [oral] achievement standard.

Fryer, Kalafatelis and Murrow (2007) includes pre-PD and post-PD questionnaires, site visits to schools and interviews with PD providers. What it does not include is a criterion referenced evaluation of lessons and lesson plans and of the extent to which the objectives of these lessons were achieved in terms of student outcomes.

2.4 Identifying a gap in the literature

Although ERO reports have indicated that all appears not to be well so far as the teaching of *te reo Māori* in English-medium secondary schools is concerned, there has, to date, been no research-based study that explores the interaction between the curriculum guidelines for the teaching and learning of *te reo Māori* in English-medium school settings and (a) what actually happens in a sample of *te reo Māori* secondary school lessons (explored in relation to focus points that emerge out of literature on the teaching of second languages), (b) the analysis of a sample of the materials and resources (including textbooks) available to teachers of *te reo Māori*, and (c) the professional knowledge and beliefs of a sample of these teachers as reported in questionnaire responses and semi-structured interviews. It is this gap in the literature that the research project reported here aims to address.

Chapter Three

Reporting on a survey of a sample of teachers of *te reo Māori* in English-medium secondary schools

3.1 Introduction

Two components of the research reported in this thesis were (a) a questionnaire-based survey of a sample of teachers of *te reo Māori* in English-medium secondary schools in New Zealand and (b) semi-structured interviews involving two teachers in English-medium secondary schools. The chapter begins with an introduction to the questionnaire-based survey (3.2) and an outline (3.3) and discussion (3.4) of the data collected in that survey. This is followed by an introduction to the semi-structured interviews (3.5) and an integrated outline and discussion (3.6) of the data collected during the interviews. The chapter ends with a final comment (3.7).

3.2 Introducing the questionnaire-based survey

3.2.1 Overall aim

The overall aim of the survey reported here was to investigate the educational and linguistic backgrounds of a sample of teachers of *te reo Māori* in English-medium secondary schools in New Zealand and to determine their attitudes and approaches to a range of issues associated with the teaching and learning of *te reo Māori* in New Zealand school settings.

3.2.2 The questionnaire

The questionnaire developed for use in the survey includes questions that can be classified into three main categories:

- *Background, qualifications and teaching experience (Q 1 – 7; 10; 29 & 30; 32 - 34)*
- *Beliefs about the teaching and learning of te reo Māori in New Zealand secondary schools (including teaching and curriculum resources and content, approaches and methodologies and in-service course provision (Q 8 & 9; 11 - 27; 28; 31; 36-42);*
- *Proficiency self-assessment?(Q 35)*

The questionnaire involves a combination of Yes-No questions (10), multiple choice questions (34), closed questions with an opportunity to add comments (25), and open-ended questions (2). The content of these questions was determined by a combination of the review of selected research on the teaching and learning of additional languages (see *Chapter 2*) and personal experience of teaching and learning *te reo Māori*. A final question invites participants to add any comments they chose.

3.2.3 Ethical approval

A requirement of the University of *Waikato* is that all research involving human subjects should be vetted by the appropriate Research Ethics Committee. Consequently, the questionnaire, along with the proposed covering letter and Research Information sheet was submitted for approval to *Te Kāhui Manutāiko*, the Research Ethics Committee of *Te Pua Wānanga ki te Ao* (The School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato). In accordance with recommendations included in Cohen, Manion, and Morrison (2000, p. 259), the Research Information sheet and the covering letter indicated:

- the overall aim of the questionnaire (to find out how teachers of *te reo Māori* organise and plan their courses and how useful they find the resources that are available to them);
- the amount of time estimated for questionnaire completion (10-15 minutes);
- that participants should not include their name or that of the school for which they worked when returning the questionnaire.

Members of the appropriate Research Ethics Committee reviewed and approved the documentation provided (see appendices for a copy of the questionnaire and all relevant documents.)

3.2.4 Distribution and collection of the questionnaire

Questionnaire booklets, along with a pre-paid reply envelope, letter to the teacher, and Research Information sheet were posted to 150 English-medium secondary

schools (one copy per school, addressed to the Head of the Māori department) throughout *Aotearoa*/New Zealand. These schools were selected at random from the New Zealand Ministry of Education Directory of secondary schools. There were 26 replies (a 14% response rate). A reminder was sent out four months later but generated no further responses. A copy of the Research Information sheet, the questionnaire booklet, the letter to the teachers are attached as *Appendices 3, 4 & 5* respectively. The questionnaires were distributed and completed in 2007, two years before the final version of the curriculum for *te reo Māori* in English-medium schools (Ministry of Education (New Zealand), 2009) was made available in its final form. At that point, many of the participants would have had an opportunity to view two drafts of that curriculum, each containing more detailed language information than is provided in the final version (see *Chapter 2*).

3.3 Data analysis

Each completed, or partially completed questionnaire was coded with a number from 1 to 26 for convenience of data entry and analysis. Responses were first entered onto a master copy of the questionnaire and then transferred to an Excel spreadsheet. These are summarised below, with comments provided in *te reo Māori* being translated [in square brackets] by the researcher.

Background about the respondents is summarized in *Tables 3.1 and 3.2* below.

Table 3.1: *Background information about participants*

Categories	Variables	No. (26)	%
Gender	Male	9	35%
	Female	17	65%
Age range	25-30	3	12%
	31-40	9	34%
	41-50	11	42%
	51 - 60	1	4%
	60+	2	8%
First language	<i>Te reo Māori</i>	5	19%
	English	21	81%
	Other	-	-

Table 3.2: Average number of students in classes and average age of students³⁹

Group/Year	Overall average no. of students in class	Average age of students in class	Average no. of hours of Māori each week
1 - year 9	29	13	3
2 - year 10	20	14-15	3-4
3 - year 11	13	15-16	4-5
4 - year 12	9	16-17	4-5
5 - year 13	4	17-18	4-5

Question 4 related to participants' qualifications. There were eight possible options (of which more than one could be selected). A total of 56 selections were made. *Question 5* asked participants if they had a specific qualification in teaching *te reo Māori* and *Question 6* asked whether, if they did, this qualification included a practicum. These responses are indicated in *Table 3.3*.

Table 3.3: Participants' qualifications

Categories	Variables	No. of selections
Qualifications	Degree including <i>te reo Māori</i>	18
	Diploma including one or more second languages	3
	Diploma in teaching	22
	Primary teaching qualification	5
	Other	8
Specific qualification in teaching <i>te reo Māori</i>?	Yes	22
	No	3
	Not sure. I did the rumaki programme at Waikato University (21)	1
Did that qualification include a practicum?	Yes	21
	No	2
	No response	3

There were eight comments added in relation to the 'Other' category. These comments, along with all other comments added by questionnaire participants are

³⁹ Participants taught between one to eight different groups (some taught year 7 & 8 but these years are outside the scope of this research so are not included), with one of the respondents noting that in Years 10 - 13, all groups included students at different levels and another indicating that Year 13 students included students at Levels 1 - 3 and *te reo Rangatira* (i.e. students learning through the medium of *te reo Maori*)

included as *Appendix 14* except in a few cases where they are included in footnotes or in the text of the chapter.

Question 10 asked where participants currently teach. Responses are displayed in *Table 3.4*.

Table 3.4: *Institutions in which participants teach*

Categories	Variables	No. of responses	Percentages
Where do you currently teach?	Secondary	23	88%
	Area school	2	8%
	Other (please see below)	1 ⁴⁰	4%

Questions 7 and *8* asked participants approximately how many hours of in-service courses in teaching *te reo Māori* they had (with 4 options). *Question 8* asked how useful (on a scale of 1 to 5, with 1 being not useful) any in-service courses they had attended had been. Responses are indicated in *Tables 3.5* and *3.6* below.

Table 3.5: *Hours of in-service provision*

How many hours of in-service courses in teaching <i>te reo Māori</i>				
Count/variance- (26 respondents)				
	None	Up to 10 hours	Between 11-30 hours	More than 30 hours
Number of hours	4	4	3	15
Percentage	15%	15%	12%	58%

⁴⁰Comment added: *College years 7-13, like an area school, tho' technically it isn't.*

Table 3.6: *Perceived usefulness of in-service provision*

	Not useful 1	2	3	4	Extremely useful 5	No response
	0	3	3	4	12	4
Percentage		12%	12%	15%	46%	15%

Question 9 (a) asked respondents what would have made the in-service courses more useful (with three options, including 'Other'). Fourteen participants did not respond and four selected more than one option. The responses are displayed in *Table 3.7*.

Table 3.7: *Participants' views about what would have made in-service courses more useful*

Variables	No. of selections
Different tutors	5
Different areas of focus	11
Other (please see below)	1 ⁴¹
Total selections	17
No response	14

The comments added in connection with this question are listed below:

Resources to enhance teaching programmes;

Teach specific classroom strategies (e.g. extension of T-Col [Training College] stuff with classroom realities in mind);

More practical sessions rather than be talked at;

Things you can use, less theorising.

⁴¹ Comment added: Senior & Junior expansion of material in response to students (12)

Question 9 (b) asked the participants to identify aspects of in-service courses that they had found to be particularly useful. Twenty-one participants made a total of 36 selections which have been categorized in *Table 3.8 below*.

Table 3.8: *Aspects of in-service courses that respondents found to be particularly useful*

Category/aspects	No. of selections (21 respondents)
Practical	5
Networking	5
Pedagogy/Theory/Methodology	4
Curriculum	4
Te reo Māori	4
Resources	4
NCEA	2
Second language teaching	2
Planning	2
Assessing	1
Whakatere reo (Accelerated language learning/teaching)	1
Cultural views on Education and achievement	1
Implementing Kaupapa Māori	1

Question 9 (c) asked participants if they would prefer that in-service courses in teaching *te reo Māori* be provided by external organisations and, if so, why? There were seventeen respondents and as indicated in *Table 3.9 below*.

Table 3.9: *Whether participants would prefer that in-service courses in teaching te reo Māori be provided by external organisations*

Response	No. of responses
Yes	11
No	4
Don't care	1
Maybe	1

Comments provided by those who selected 'Yes' are listed below, followed by comments provided by those who selected 'No'.

Yes, because they will have more to offer in techniques;
A wider knowledge net;
Yes, different teaching styles, research to substantiate purpose of reo Māori explained;
Networking;
Yes, less political 'in house' bias, although doesn't faze me too much;
Yes, maximise the opportunity to be taught by a wide variety of tutors. Allows us to be exposed to highly organised institutions who specialise in the delivery of te reo Māori;
Yes, I went to Te Hiringa i te Mahara PD [Professional Development] - external, professional experienced teachers, theory covered etc.;
Yes, more professional, better to have someone from out of town as well;
Āe, [Yes] different resources and approaches;
Yes, not bound by activities or responsibilities that may arise at school while involved in PD
Yes, because time is the main factor which is difficult to monitor, maintain in English-medium Schools.
Don't care, he aha kē te rōpū, ko te tangata (kaiwhakahaere) te mea nui. Ex teachers he rawe. [...what is the group, the person (the organiser) is the most important thing. Ex teachers, that's great.]
No;
Not necessary;
No, we need people active in teaching with tried and proven methods;
Maybe;
Not necessarily.

Question 11 asked participants whether they believed that all students in secondary schools in New Zealand should learn *te reo Māori*. Twenty-two (84%) indicated that they believed that they should; three (3), that they should not, with one non-response.

Question 12 asked the respondents what their reasons were for replying in the affirmative or the negative to the previous question. Participants could select from seven options (including 'Other'). Of the three who replied in the negative to the preceding question, the reasons given were that parents would object (x1); children should have a choice (x2) and other languages are more important (x1). The respondent who selected the last of these options added the following comment:

I believe both English and Maori languages should both be optional at secondary school this would make them equal and Pakeha wouldn't feel threatened because it's optional. It should be compulsory in Primary and Intermediate just like English.

One further comment was added by one of the respondents who replied in the negative:

Forcing the unwilling can be counter-productive.

The reasons given by those who responded in the affirmative to the preceding question were, in some cases, surprising in that they would appear to have been more appropriate in the case of negative responses. They are summarised in *Table 3.10* below.

Table 3.10: *Reasons why respondents believed that all students in New Zealand secondary schools should learn te reo Māori*

Options	No. of responses
Māori is an official language of New Zealand.	21
Māori is a taonga.	22
All children should have a right to learn Māori.	19
Parents would object.	1
Children should have a choice.	4
Other languages are more important.	
Total	67

Twelve (12) comments were added in connection with *Question 12*. All of these are included below:

He taonga te reo. Ki te pēhia te tangata kāre e hiahia ki te ako, ko te reo anō tērā e whakaitingia ana. *[The language is a treasure. If you force a person to learn then it is the language that becomes belittled.]*

Hei āpitihanga: me he toto Māori me he mea i tapainga he Māori te 'ethnicity' me ako!!! *[In addition to that, if there is Māori blood, or named Māori, Māori is the ethnicity then it should be learnt!!!]*

I believe it should be compulsory at yr [year] 9 & 10. Then students have the option to continue if they want to.

Especially Māori students.

NZ'ers [New Zealanders] in general still resist the idea that having 2 languages is more advantageous than only one. We are still trying to normalize te reo.

We talk about bi-cultural but we only encourage mono-lingual.

Māori, the life of Te Reo may also be dependent on all NZrs [New Zealanders] learning the reo not only Māori of course that in turn brings up other issues...

If our government really supported te reo Māori as an official language of NZ [New Zealand], students would be bi-lingual at a primary school level onwards. This language is unique to our country and the attitude of education providing opportunities' purely on an economic basis is short-sighted indeed.

Resistance from students when they are forced to learn something. Perhaps enforce it at primary only.

Minimum competency for all NZ [New Zealand].

Maori names etc should be easily pronounced instead of being a burden.

Every student in Secondary Schools should if they are year nine do a compulsory term in Te Reo Māori.

The language cannot be sustained by Māori alone. I wish to be understood what does it mean to be Māori, what makes me Māori.

Yes-at an elementary level. Children should not be forced beyond that if they don't wish.

Te reo Māori is still looked upon as a minority language and is still utilised with tokenism (and all that comes with it).

Question 13 asked respondents whether, in planning their teaching, had they ever used *Tihē Mauri Ora*.⁴² Eleven (11/ 42%) indicated that they had; fifteen (15/58%) that they had not. There were two comments, both by teachers in the 31 - 40 age range:

Is this a language resource? My comments to 13 & 14 are based on its meaning-‘Tihē Mauri Ora’.

Ko tēwhea Tihē Mauri Ora? [*Which Tihē Mauri Ora?*]

Question 14 asked those who had answered the previous question in the affirmative to indicate which version of *Tihē Mauri Ora* they had used. There were eleven responses (see *Table 3.7* below). Participants were given three options, of the eleven respondents who replied in the affirmative there were eleven options provided in total and only six of the eleven respondents provided any comments. Responses and options detailed in *Table 3.11*.

Table 3.11: *Versions of Tihē Mauri Ora used by respondents*

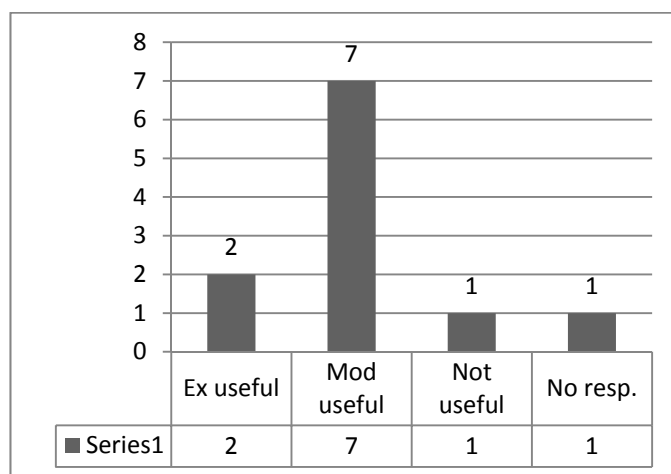
Categories	No. of selections
The version in English	3
The version in Māori	2
Both versions	6

⁴² *Tihē Mauri Ora!* is a New Zealand Ministry of Education syllabus document published in 1990 to support the teaching and learning of *te reo Māori* in schools for Junior Classes (age 5+) to *Form 2* (age 12+).

Six comments were added in connection with *Question 14* (see *Appendix 14*). Of these, two clearly indicated that the respondents were not actually aware of the resource.

Question 15 asked how useful those who used *Tihē Mauri Ora* in planning their school programme considered it to be. Participants had three options to choose from. Only ten of the eleven participants who had indicated that they used *Tihē Mauri Ora* in their planning responded to this question (see *Figure 3.1* below).

Figure 3.1: Extent to which participants found *Tihē Mauri Ora* to be useful in their planning (from extremely useful through moderately useful to not useful)



Comments added by participants who chose 'extremely useful':

It is part of the planning for a whaikōrero [Oratory Speech Making], mihi [Greeting] or poroporoaki [Farewell]

Quick and easy to follow.

Comment added by participant who chose 'moderately useful':

Good info basis

Question 16 concerned teaching resources. It asked participants which teaching resources they used (with four options, including 'Other') and how useful these

resources were (with three options: 'extremely useful', 'moderately useful', and 'not useful at all'). As indicated in *Figures 3.2 & 3.3* below, a higher number of participants commented on the usefulness of particular resources than the number who indicated that they actually used them. Thus, for example, although only ten (10) participants indicated that they had used *Te Kete Ipurangi*, nineteen (19) indicated that it was 'extremely useful' and two (2) that it was 'moderately useful'.

Figure 3.2: *Number of participants who indicated they had used certain types of resource*

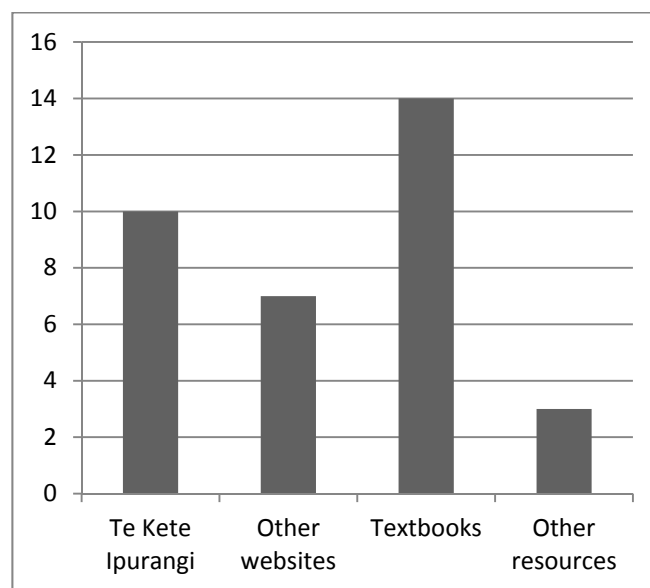


Figure 3.3: *Perceived usefulness of Te Kete Ipurangi*

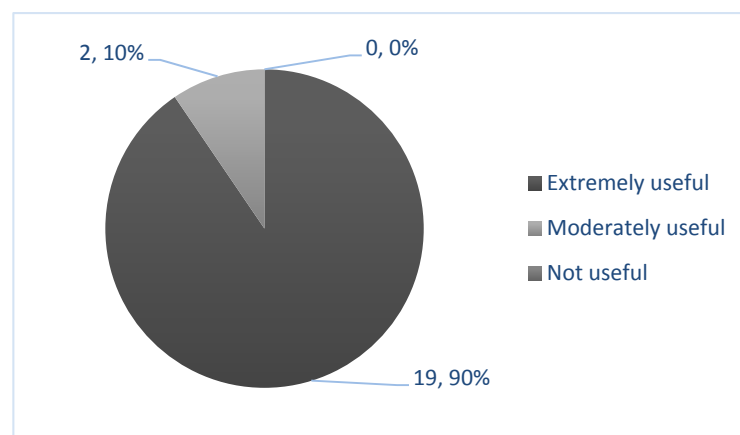


Figure 3.4: *Perceived usefulness of other websites*

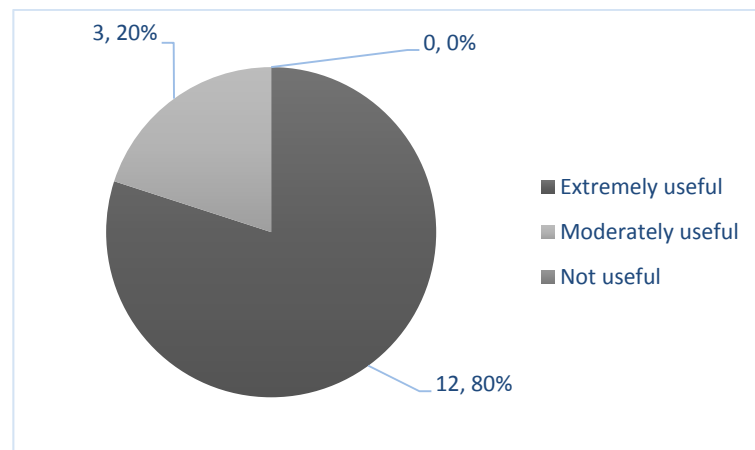


Figure 3.5: *Perceived usefulness of textbooks*

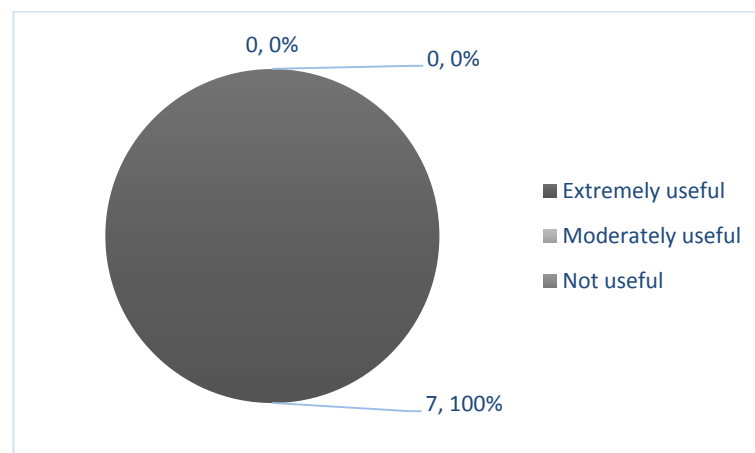
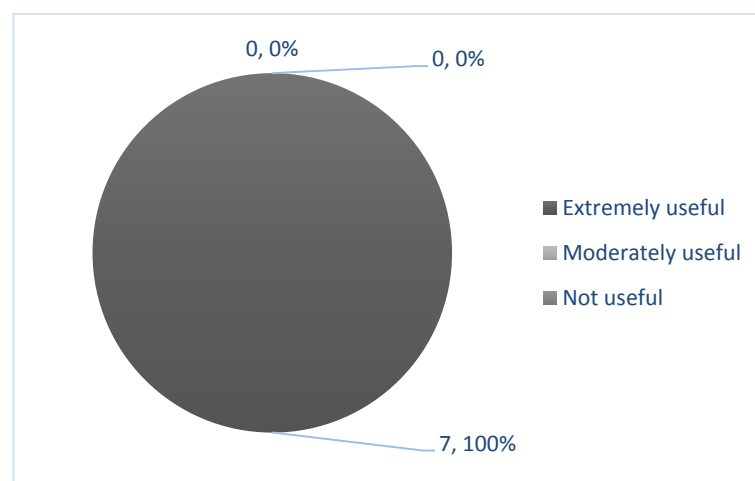


Figure 3.6: *Perceived usefulness of other resources*



The other resources to which reference was made by participants are indicated in *Table 3.12* below along with the number who referred to each of them.⁴³

Table 3.12: *Other resources referred to by participants*

	Title	Number of references
Textbooks (top 5 referred to)	<i>Te Mātāpuna</i>	14
	<i>Te Kākano series</i>	10
	<i>Te Rangatahi series</i>	8
	<i>Modern Māori series</i>	4
	<i>Te Reo Rangatira</i>	2
Websites	<i>Te Hiringa i te mahara</i>	12
	<i>Māori.org</i>	3
	<i>NZQA</i>	3
	<i>Ka mau te wehi</i>	2
	<i>Kōrero Māori</i>	2
	<i>Te Arahau</i>	2
	<i>NCEA</i>	1
	<i>Taura Whiri i te reo Māori (Mā te reo)</i>	1
Other resources	<i>Mau rākau</i>	1
	<i>Computer</i>	1
	<i>Ngā Kete Kōrero, Ngā Purapura</i>	1
	<i>Personal resources</i>	2

Comments added by participants in relation to *Question 16*:

Have used selected mix over time. Resourcing has varied between schools. Feel more training at THM [Te Hiringa i te Mahara Gardner & Parata] type needed. Esp [especially] dept admins etc.

Any useful resource I feel fit that is relevant to kaupapa [topic].

Made own.

⁴³ As some participants have included textbooks and websites under 'Other' where they have I have grouped these altogether as one category.

Need to do Māori friendly ICT [Information Communication Technology]
encourage to be able to feel confident with using in class
Use but adapt to suit my own style.

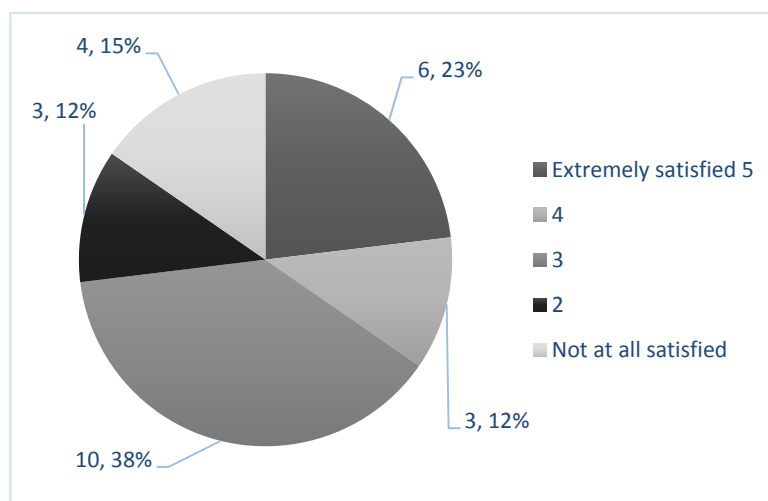
THM [Te Hiringa i te Mahara] is very good too.

Maori draft curriculum & use many different resources. Te Kakano for
advanced students (textbook)

All of Shirley and her husband's books (Cormacks)

Question 17 asked how satisfied participants were with the materials produced by the Ministry of Education to support the teaching of *te reo Māori* in schools, with five options from 'extremely satisfied' (5) to 'not at all satisfied' (1). See *Figure 3.7* for summary of responses.

Figure 3.7: Degree of satisfaction with Ministry of Education resources



A number of comments were provided in connection with *Question 15*. All of these are included in *Appendix 14*. Some examples are provided below:

Curriculum although gives an overview of our syllabus, still lacks in detail a greater direction of learning material in a classroom setting. Often the specifications of each achievement standard are too general in detail.

Activities to support some resources would be helpful.

Most of their resources are well set out and easy to use.

Te Hiringa i te mahara⁴⁴ resources have been very helpful and useful in the classroom.

There are no teaching resources to support assessments.

Te reo Māori NCEA⁴⁵-L1-L3-improving; Te reo Rangatira- NCEA L1-L3 non-existent.

Question 18 asked how participants keep in touch with new resources that are produced. Participants were given four options including ‘Other’ (of which any number could be selected). The responses (20 respondents; 27 selections) are summarized in *Table 3.13* below. For all comments associated with this question, see *Appendix 14*.

Table 3.13: *How participants keep in touch with new resources produced*

Options	No. of options/responses
A member of a professional association	6
Close contact with advisors	3
Cluster groups	15
Other (please see below)	3 ⁴⁶
Total	27

Question 19 asked whether they received a copy of the draft curriculum guidelines document *Māori in the New Zealand Curriculum*. Twenty three of the twenty six participants indicated that they did. *Question 20* asked whether respondents completed the questionnaire that accompanied the draft of *Māori in the New*

⁴⁴ Language resources.

⁴⁵ National Certificate of Educational Achievement (NCEA) are national qualifications for senior secondary school students.

⁴⁶ Look on web sites that I am familiar with; Newsletters sent out to HOD Māori; News letters from publishers.

Zealand Curriculum. Half of the participants (13) indicated that they had done so. There were only three comments:

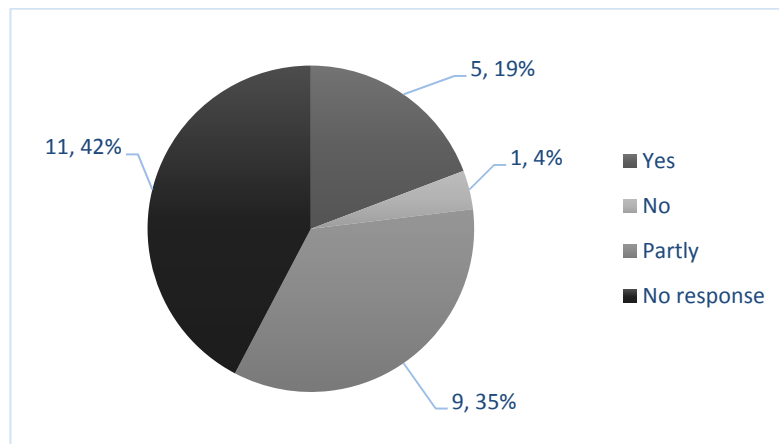
Can't answer what I don't have.

Started but didn't finish.

Ran out of time.

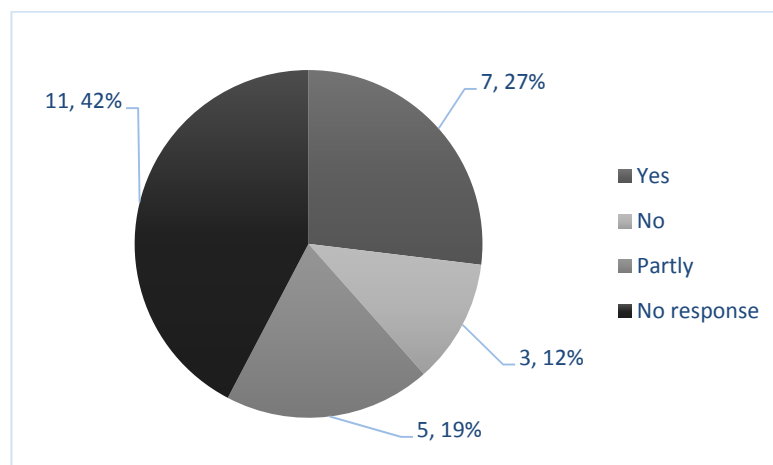
Question 21 asked whether participants felt that the questionnaire asked the right questions. The responses are summarized in *Figure 3.8* below.

Figure 3.8: *Extent to which respondents believed that the questionnaire accompanying the draft of the new curriculum document asked the right questions*



Question 22 asked whether participants felt they had sufficient background about the document to respond adequately to the questionnaire. Responses are summarized in the *Figure 3.9* below.

Figure 3.9: *Extent to which respondents believed that they had sufficient background to respond appropriately to the draft of the new curriculum*



Comments relating to *Question 22* are included in *Appendix 14*.

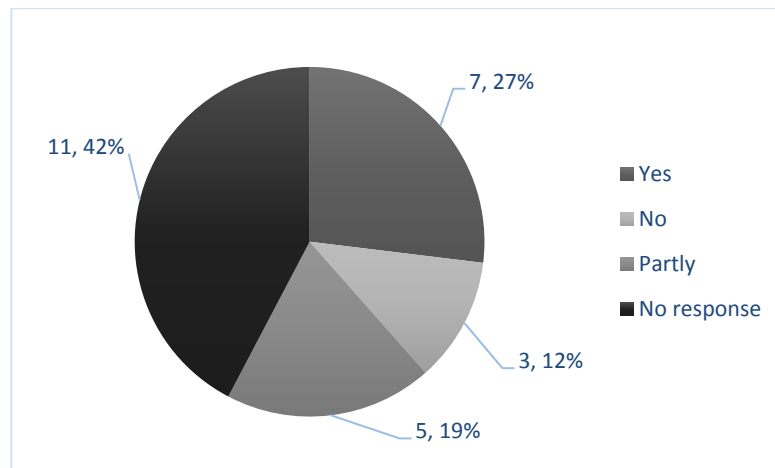
Those who reported that they did not complete the questionnaire that had accompanied the draft curriculum were asked why they did not do so, with five options to choose from and no restriction on the number chosen. The responses are summarized in *Table 3.13*.

Table 3.13: *Reasons for not completing the questionnaire accompanying the draft new curriculum*

Options	No. (30)
I didn't receive one.	4
I didn't have time.	6
I couldn't see the point of completing it.	1
It didn't ask the right questions.	1
I didn't feel that I had sufficient background knowledge about the document to answer the questions.	5

Question 24 asked did they think that *Te Reo Māori in the New Zealand Curriculum* would be useful to them in planning programmes in their school, with four options, to choose from. Twenty-three (23) respondents made one selection each and three (7, 10, & 12) made two selections each. For a summary of the responses, see *Figure 3.10*.

Figure 3.10: *Whether respondents believed that the new curriculum (in draft at that point) would be useful to them in planning programmes in their school*



The comments added by respondents are outlined below:

I tooku taha i taua waa raa, he school advisory e tautoko ana i au. Ko 'ingoa' tērā. Kua wehe ināianeī hei independent consultant. Kei 'ingoa o tētahi tāone' a ia, nō reira anō. I te whakaako i 'ingoa o tētahi tāone' nō ngā rā o mua ki āu nei, he pai kē te putanga Draft, me aua nōti huarahi āwhina ki te whakaako ake. Kare au e aro nui ki te putanga whakamutunga. Āhua pēnei anō hoki ngā whakaaro o 'ingoa'. *[At that time I had the school advisor by my side supporting me. That was 'name'. She has left to become an independent consultant. She is at 'town' as she is from there, teaching at 'town'. I found the draft and all the various notes that came with the draft very helpful. I rarely use the final document and 'name' is of the same opinion.]*

Especially for English-medium schools. Takes a long time to walk the rest of school through.

Also provide the grammatical structures into the document, kīwaha etc.

A mihi [greeting] at level 4, 6. Using level 4 topics at level 1 etc. Sentence structures and using relevant material don't always fit w.r.t curric. doc. [curriculum document]

Very user friendly.

I think 'person's name' has done a great job.

Haven't had time to sit down and go through it.

Māori should be a standalone subject not under Languages.

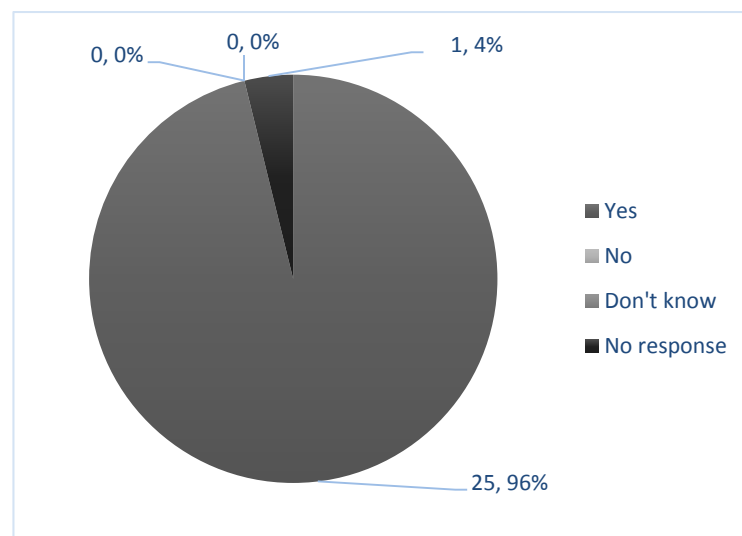
Question 25 related to the type of language that could be associated with each of the achievement objectives (AOs) in the *te reo Māori in the New Zealand Curriculum*. Participants were asked whether providing examples in the

curriculum such as those outlined in *Table 3.14* below (included in the draft curriculum document) would be useful for them. They were given three options, each participant choose one option each. The responses are summarized in *Figure 3.11* below.

Table 3.14: *An example of the type of material associated with Achievement Objectives that was included in the draft curriculum document*

AOs	Examples
1.1 Greet, farewell and thank people and respond to greetings and thanks	Formal greetings: <i>Tēnā koe/kōrua/koutou.</i> <i>Tēnā kōrua, e hoa mā;</i> <i>Tēnā koutou, tamariki mā.</i> Informal greeting: <i>Kia ora.</i> Informal farewells <i>Ka kite anō; Hei konei rā, Hei konā rā, Noho ake rā.</i> Formal farewells: <i>E noho rā; Haere rā; Hei konā rā</i> (phone). Informal thanks: <i>Tēnā koe; Kia ora.</i> Formal thanks: <i>Ngā mihi nui ki a koe/kōrua/koutou.</i> Terms of address: <i>E kui, e koro, e tama, e kare, e hika, e mara, e hine, e hoa</i>

Figure 3.11: *Whether respondents find material such as that included in Table 3.14 to be useful*



Comments provided in connection with *Question 25* are included below:

Koia taaku i pai kē ki te draft. [*That's why I preferred the Draft.*]

I did see this version of the draft and was disappointed that it was not included in the draft after this.

But we can refer to old doco [document] for all these!!

Very much so. It would give us some direction and options of the target language expected for each AO [Achievement Objective].

That is basic and it is taught to students anywhere. That is based on tikanga so if it was not there it is taught.

I wondered why they didn't do that!

For level 10 English-medium students the curriculum provides sufficient examples.

Question 26 asked whether providing even more detailed examples (as in an even earlier draft which was not circulated) would have been helpful. The example provided is outlined in *Table 3.15* below and a summary of responses is provided in *Figure 3.12* below.

Table 3.15: *An example of the type of material associated with Achievement Objectives that was included in an earlier draft of the curriculum*

AOs	Suggested structures	Examples
1.5 Recognise, express and enquire about location.	Location Past location: using 'i' preposition to mark tense. Present location: using 'kei' preposition to mark tense. Interrogative forms Past tense: using 'i' preposition to mark tense with question form 'w/hea'. Present tense: Using 'kei' preposition to mark tense with question form 'w/hea'.	Location Past location <i>I runga i te whare; I roto i te whare; I muri i te whare; I mua i te whare.</i> Present location <i>Kei runga i te whare; Kei roto i te whare; Kei muri i te whare; Kei mua i te whare.</i> Interrogative forms Past tense <i>I w/hea te ngeru?</i> Present tense <i>Kei w/hea te ngeru?</i>

Comments by participants relating to more detailed examples:

This information looks awesome. Why does the curriculum not have this detail if it is available? And if so how can it be obtained.

This helps teachers who aren't familiar with the language who may have to 'teach Māori' (due to not having enough quality Māori teachers)

But the level 4, 6 etc would expect what? Is it necessary to hold knowledge down at level 1!

Again it is part of the language taught as, basics.

Definitely.

Makes sense.

Question 27 respondents were invited to select from six options (and they could select more than one) and chose from five options from 'Extremely useful' through to 'Not useful at all' to consider what type of resources would be useful to them in putting *Te reo Māori in the New Zealand Curriculum* to work in their school. Only 25 participants responded and there were 148 selections. Figures 3.13 - 3.17 summarise the responses.

Figure 3.12: Perceived usefulness in putting the new curriculum to work in participants' schools of age-appropriate textbooks at different levels with teachers' guides, exercise books, activity books posters, games, cue cards and audio-and video-recordings

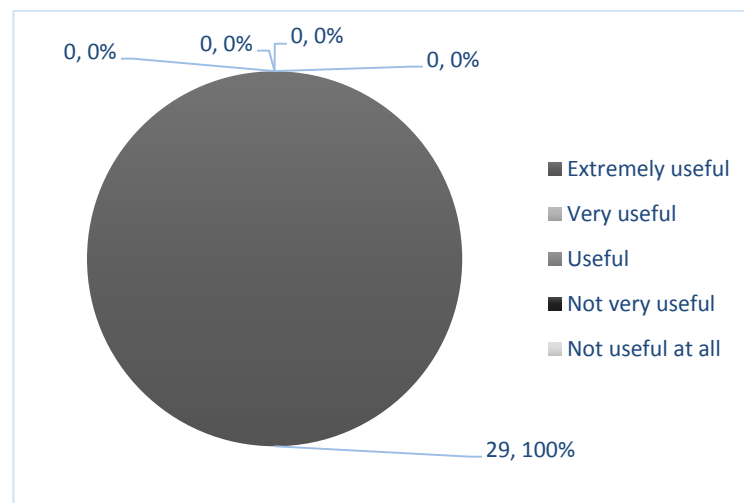


Figure 3.13: Perceived usefulness in putting the new curriculum to work in participants' schools of age-appropriate culture guides with associated activities

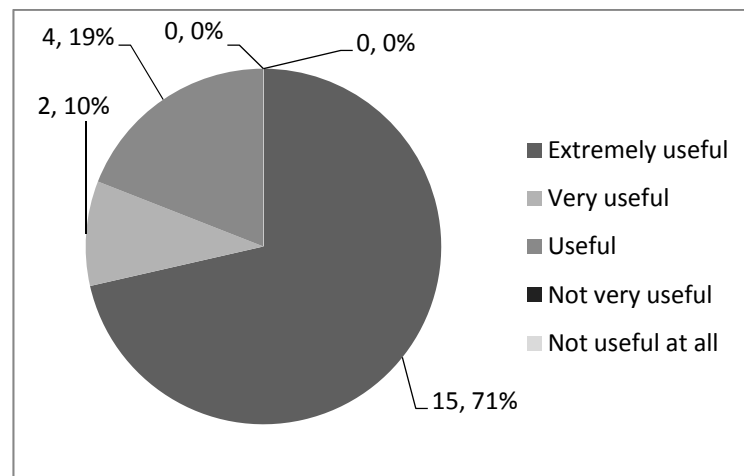


Figure 3.14: *Perceived usefulness in putting the new curriculum to work in participants' schools of a guide to the vocabulary that could be introduced at different levels*

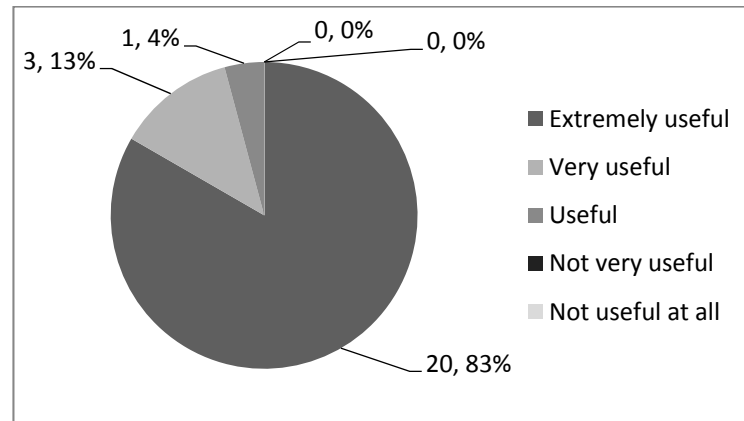


Figure 3.15: *Perceived usefulness in putting the new curriculum to work in participants' schools of a guide to the structures that could be introduced at different levels*

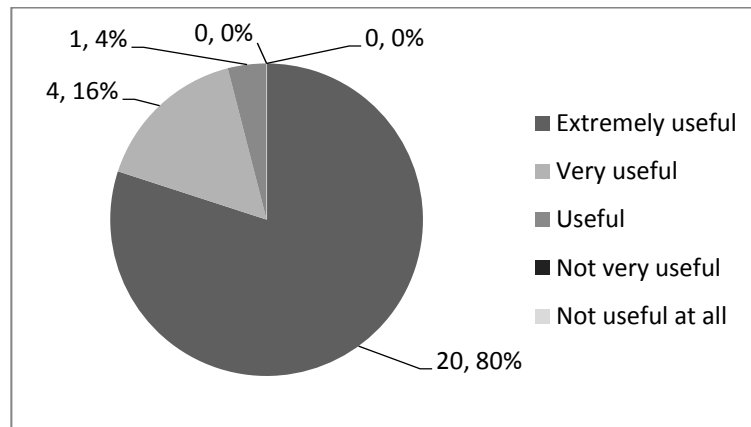


Figure 3.16: *Perceived usefulness in putting the new curriculum to work in participants' schools of a guide to writing texts of various kinds in Māori*

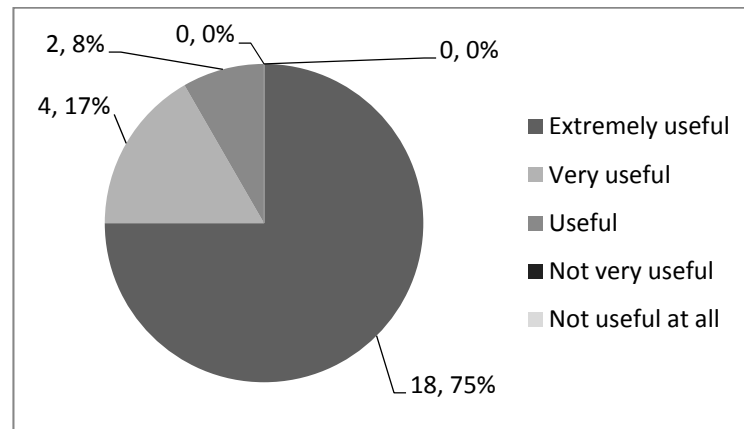
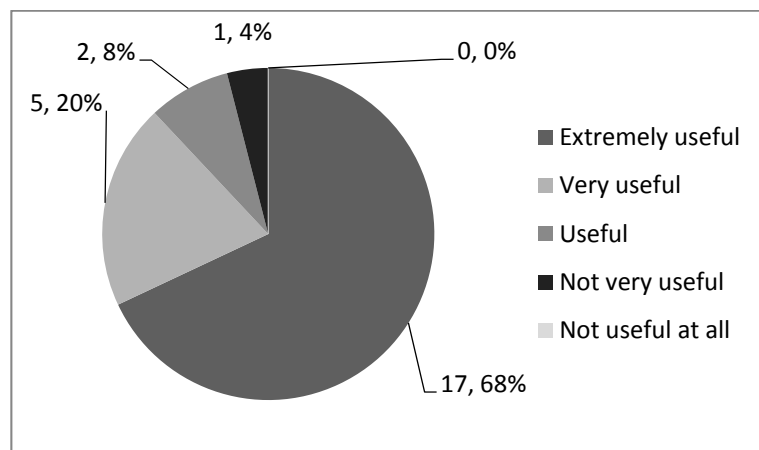


Figure 3.17: *Perceived usefulness in putting the new curriculum to work in participants' schools of a guide to producing relevant resources*



Comments relating to Question 27 are included in *Appendix 14*.

Question 28 asked respondents to consider what, in their opinion, would most improve the teaching of *te reo Māori* nationally, locally and in their school (with a choice from seven possibilities, including 'Other'). Responses are summarised in *Table 3.16* below.

Table 3.16: *Participants' views about what would improve the teaching of te reo Māori nationally, locally and in their school*

Resource	Nationally	Locally	In my school	Total no. of selections for each resource
More trained teachers who are fluent in the language	17	7	10	34
More support from parents and guardians	6	9	8	23
Better resources	11	4	7	22
More support from colleagues, and school	8	5	8	21
More in-service courses	8	8	3	19
More contact with the local Māori community	3	8	8	19
Other	1	0	1	2

The comments accompanying *Question 28* (including the two that were associated with the selection of 'Other') are listed below:

Āhua ngoikore ētahi mātua, pakeke kei roto o te hāpori. Kei konei tonu ētahi pakeke e whakahē ana i te ako Māori i runga i ō rātou whakaaro ā hāhi/whakahē ‘Pā Māoris’ etc. Tūmeke ana au i taku tutaki tuatahi i tēnei āhuatanga. *[Some parents from the community are not very supportive. There are still some elders that think and disagree with teaching the Māori language according to their beliefs like Pā Māori. I was dumbfounded the first time I came across this.]*

Continue THM [Te Hiringa i te Mahara] resources.

Less pastoral care of students.

An HOD [Head of department] and separate Māori Dept.

LM [Learning media] resources not available any more e.g. audio tapes + eg He Purapura = exemplar = Genre to enact etc.

More te reo upgrading courses besides whakapiki⁴⁷ for non-fluent speakers

Parents

Ngā tāngata matau/language knowledgeable people

Question 31 asked respondents if they thought any of the groups of students they teach would benefit from having more hours of *Māori* tuition each week. Participants had a yes or no option for year 9, 10, 11, 12, and 13. The responses are displayed in *Table 3.17*.

Table 3.17: *Whether respondents believed that students would benefit of more hours of Māori language tuition each week*

Group	Yes	No
1.-Year 9	18	4
2.- Year 10	17	0
3.- Year 11	12	4
4.- Year 12	13	3
5.- Year 13	11	2

⁴⁷ Whakapiki i te reo Māori, a Ministry of Education funded programme to help develop the teaching of te reo Māori and te reo Māori of school teachers.

Comments added in connection with *Question 31* are listed below:

Happy with the time allocated for each level

Hell yes!

Not to the detriment of other subjects, however, teach other subjects in TE
REO or bilingual would be awesome.

Question 32 asked whether participants had any extra specific responsibilities in the school. Participants were given six options to choose from, including 'Other', several respondents made multiple selections (a total of 75 selections). *Table 3.18* summarises the responses and comments.

Table 3.18: Participants' extra responsibilities in their school

Variables	No.
Administration	14
Programme coordinator	10
Kapa haka	21
Sports	13
Course coordinator	10
Other (please see below)	8

Specifications relating to the selection of 'Other':

Dean

Dean of Māori unit; Whānau hui liaison; Coordinate activities for kapa
haka-external events

HOD [Head of Department] Māori; Coach/Manager Girls basketball team
I run a whanau form class initiative which looks after the pastoral care of
all the Māori students in the school.

BOT [Board of Trustees]

Pastoral care - 2 hrs per week; Truancy - 2 hrs per week
Music; Feel like classroom teaching is a part time activity!
Pastoral care of students of Māori descent.

Comments added in relation to *Question 32*, all signalling additional responsibilities, are listed in *Appendix 14*.

Question 33 asked whether participants believed that teaching *Māori* is an important part of their school's curriculum. All except one indicated that they believed that it was. *Question 34* asked participants to provide reasons for their responses to *Question 33*. There were twenty-three responses and twenty-six selections. The responses to this question have been grouped into categories - see *Table 3.19* below:

Table 3.19: *Reasons for believing that te reo Māori is, or is not, an important part of respondents' school curriculum*

Reasons accompanying affirmative responses	
Category	No. of responses
Te reo Māori is an official language of New Zealand and protected under the Treaty of Waitangi	9
Allocation of lesson time throughout the school	2
This is a student's right	1
Mātauranga Māori is important	1
This is a Māori country	1
Survival of Māori culture	2
Māori perspectives are important	1
Open student and staff minds to indigenous culture	1
Many boys are hungry to learn	1
Support from senior staff	4
Should be part of the school's curriculum and Strategic plan	3
Reasons accompanying negative response	
The language is not valued within the community.	1

Question 35 asked participants to rate their own language, in reading, writing, listening, speaking and overall, using descriptors attached as an appendix to the questionnaire. There was a range of from 1 (non-user) to 9 (expert user). The responses are summarised in *Table 3.20* below.

Table 3.20: *How respondents rated their own language proficiency*

Category	Level of competency									
	9	8	7	6	5	4	3	2	1	No. of responses
Reading	3	11	6	4		1				25
Writing	3	6	10	4	1	1				25
Listening	3	10	7	3	2					25
Speaking	3	7	6	5	4					25
Overall	3	6	10	4	2					26

Question 36 asked respondents to select from twelve options the methodological approaches they personally favoured for teaching *te reo Māori*⁴⁸. All twenty-six responded, with a total of 132 selections. The responses are summarised in *Table 3.21* below.

Table 3.21: *Respondents' methodological preferences*

Variables	No. of responses	Percentage of respondents selecting option
communicative	21	81%
task-based	21	81%
topic-based	20	77%
grammar –translation	18	69%
functional	18	69%
structure-based	12	65%
audio-lingual	10	38%
suggestopedia	1	4%
Te Aatarangi	6	23%
Total Physical Response	5	19%
I don't know	0	0%
Other (please specify)	0	0%

Question 37 asked respondents to list what they considered to be the three most important characteristics of a communicative approach. Seventeen (17) of the questionnaire participants responded, including one who had not selected

⁴⁸ Not all of the labels used relate to specific methodologies. They were, however, selected because of their potential to reveal overall attitudes to different approaches.

'communicative' in the previous question, providing a total of thirty-eight (38) entries (an average of just over two per respondent). The responses were classified into groups - see *Table 3.22* below. Note that CLT is defined broadly in the relevant curriculum document (Ministry of Education (New Zealand), 2009, p. 23) as follows:

Communicative language teaching is teaching that enables students to engage in meaningful communication in the target language. Such communication has a function over and above that of language learning itself. Any approach to language learning that enables students to communicate real information for authentic reasons and to perceive themselves as communicators is a communicative approach.

Table 3.22: *Participants' indication of critical characteristics of a communicative approach*

	Characteristics	No. of entries (38)	Percentage of responses
Responses considered to be characteristic of CLT	Involves meaningful situations/ tasks to engage students (communication for a reason), including Pōwhiri/Whaikōrero/Karanga	6	16%
Responses considered to be characteristic of CLT <u>but</u> also of other approaches	Use te reo Māori as the language of instruction ⁴⁹	11	63%
	Interactive, involving student participation and/or questions and answers	9	
	Involves listening skills and/or pronunciation	2	
	Focus on fluency/ competency/ accuracy	2	
Responses considered generally true of all approaches (and therefore not genuine characteristics of CLT)	Involves input/ feedback/ revision/ repetition/ praise	6	18%
	Starts from students' prior knowledge	1	
Response difficult to classify	Complexity	1	2%

⁴⁹ True of all approaches relating to the Direct Method (developed towards end of 18th century (see *Chapter 2*)

Question 38 asked respondents to select from eighteen options (including 'Other') those areas which they believed they currently needed to know more about. There were twenty-five (25) respondents and one hundred and seventy (170) selections - see *Table 3.23* below.

Table 3.23: *Areas respondents believed they currently need to know more about*

Categories/options	No. of selections	Percentage of respondents selecting each option
tasks for speaking	15	60%
selecting and designing teaching materials	13	52%
assessment (formative & summative)	13	52%
teaching grammar	12	48%
tasks for reading	12	48%
tasks for writing	12	48%
tasks for listening	12	48%
integrated skills tasks	11	44%
introducing new language	11	44%
checking on understanding	11	44%
correcting errors	10	40%
teaching methodologies generally	9	36%
teaching vocabulary	9	36%
planning	6	24%
controlled practice	5	20%
less controlled practice	4	16%
teaching pronunciation	3	12%
Other ⁵⁰	2	8%

⁵⁰ Inserted in association with 'Other' in one case was 'more would be better'.

Comments relating to Question 38 are included in *Appendix 14*.

Question 39 asked participants how they decide what to teach in *Māori* classes (with the possibility of selecting one or more of six options, including 'Other'. All twenty-six (26) participants responded, yielding sixty-six (66) selections - see *Table 3.24* below.

Table 3.24: *How participants decided what to teach in Māori classes*

Variables	No. of selections	Percentage of respondents selecting each option
Student interest	17	65%
I follow the national curriculum guidelines	17	65%
My own interests	12	46%
I follow a school syllabus	8	31%
Other	1 ⁵¹	3%

Comments relating to Question 39 are listed in *Appendix 14*.

Question 40 asked whether participants used a textbook or textbooks as part of their teaching resources. Twenty-two (22/ 85%) indicated that they did. *Question 41* asked participants to list the textbook(s) they use in class and the class they used them in. Only eighteen (18) participants recorded their selections correctly⁵² giving one hundred and forty two (142) selections) and these are summarised in *Table 3.25* below.

⁵¹ Inserted in association with 'Other' was 'events in society relevant to Māori-child abuse'.

⁵² Four participants did not include the class these textbooks were used in so their selections were omitted and four participants said they did not used textbooks in their teaching.

Table 3.25: Textbooks used by participants

Text book used in class	Class	No. of responses
<i>Te Mātāpuna</i>	Year 9	15
	Year 10	9
	Year 11	4
	Year 12	1
	Year 13	1
<i>Te Pūkaki</i>	Year 10	10
	Year 11	4
	Year 12	1
<i>Te Awa Rere</i>	Year 11	3
	Year 12	1
	Year 13	4
<i>Te Kākano & series</i>	Year 9	5
	Year 10	4
	Year 11	7
	Year 12	4
	Year 13	4
<i>Te Pihinga</i>	Year 12	3
	Year 13	3
<i>Te Rangatahi 1</i>	Year 9	6
	Year 10	6
	Year 11	4
	Year 12	3
	Year 13	3
<i>Te Rangatahi 2</i>	Year 9	2
	Year 10	3
	Year 11	3
	Year 12	3
	Year 13	2
<i>Modern Māori & series</i>	Year 9	4
	Year 10	3
	Year 11	1
	Year 12	1
	Year 13	1
<i>Te Reo Rangatira</i>	Year 11	1
	Year 12	5
	Year 13	5

Question 41 asked how useful in general participants judged these textbooks to be. Participants were not given options but a space was made available in the questionnaire for participants to record their responses. Only two participants did not provide any feedback for this question. In general, all of the textbooks used were reported to be useful either overall or in relation to specific aspects. The responses are included in *Appendix 14*.

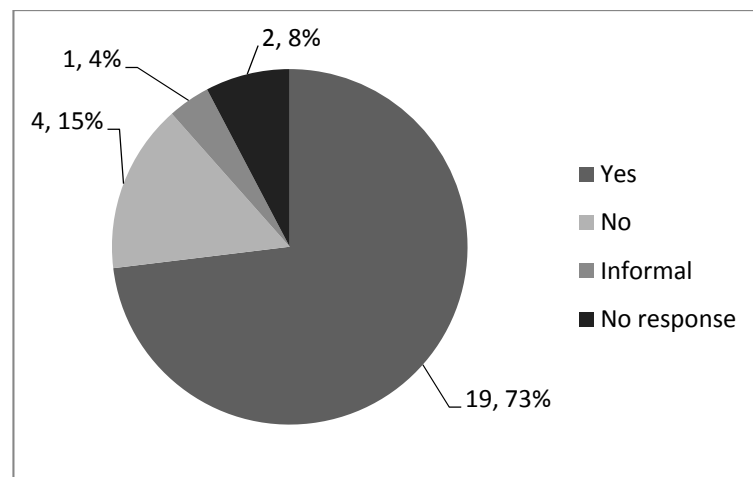
Question 42 asked participants to choose which of two statements best reflects their approach to teaching *te reo Māori* in secondary school. Four participants chose both options/ statements (which accounts for a total of 30 responses) - see *Table 3.26*.

Table 3.26: *Participants' overall approach to teaching te reo Māori*

Options	No. of responses from 26 respondents	Percentage selecting each statement
I believe it is important to teach systematically, introducing new language gradually and in a controlled way.	16	61.5%
I believe that the order in which new language is introduced doesn't matter so long as the materials used are interesting.	14	54%

Question 43 asked participants whether there is/was any form of quality control (in relation to teaching effectiveness) in their school. The responses are summarised in *Figure 3.18* below.

Figure 3.18: *Whether participants' schools have a form of quality control relating to the teaching of te reo Māori*



Question 44 (a) asked respondents who had noted that their school did have some form of quality control to identify its nature (with the possibility of selecting from four options, including 'Other'). There were twenty-two (22) respondents

(including two who had previously indicated that their school had no form of quality control) and fifty (50) selections. Responses are summarised in *Table 3.27* below.

Table 3.27: *Forms of of quality control identified by participants*

Variables	No.	Percentage of total cohort selecting each category
Self-reflection and reporting (to HOD, principal)	19	73%
Student evaluations	15	58%
Peer review	12	46%
Other (please see below)	2	8%
No responses	2	8%

Comments added in connection with Question 44 (a) are listed in *Appendix 14*.

Question 44 (b) asked whether those who had responded in the negative to the previous question would like some form of quality control to be introduced. All indicated that they would. *Question 44 (c)* asked those who answered the previous question in the affirmative to indicate what form of quality control they would like (with four options, including 'Other'). The responses are summarised in *Table 3.28* below.

Table 3.28: *Forms of quality control preferred by those who indicated that their schools currently have none*

Variables	No.
Peer review	6
Student evaluations	3
Self-reflection and reporting (to HOD, principal)	1
Other ⁵³	1
Total	11

⁵³ Added in connection with 'Other' was the following comment: ' Another teacher from another school coming in and observing a lesson'.

Comments relating to Question 44 (c) are included in *Appendix 14*.

Question 45 asked participants whether, in addition to tests and examinations, there were other ways in which they gauged the progress of their students. Participants were given a ‘Yes’ or ‘No’ option and also asked to specify. Twenty-four (24/ 92%) responded in the affirmative and two (2/ 8%) in the negative. The details provided by those who responded in the affirmative are summarised in *Table 3.29* below.⁵⁴

Table 3.29: *Some of the ways in which participants gauge the progress of their students*

Approach	No. of responses
Assessments - Peer/Practical/Formative/Individual/Weekly tests	11
Class interaction-games, conversation/informal tasks Student engagement/confidence/reflection	7
Interviews	4
Participation in class/community events	2
Observations	2
Student reflection	2
Interim reports	1
Grading work	1

Question 46, the final question, asked participants whether there were any further comments they wished to make. Nine (9) did add comments as indicated below:

Kia ora

Hope this has been of use

Could you please forward your results when completed? Very interesting kaupapa [topic]. Kia kaha tonu

⁵⁴ A participant who responded in the negative to the previous question added the following comment: "I'm not sure of the assessment tools. Require more training so I am better able to monitor progress"

I would like to know how to teach effectively Te Reo to non-speakers of Te reo & what is best practice & methodology to non compliant [sic] students. Does CALP +BICS = PASS in Assessments, at secondary sch [school] if yes HOW?

I would love to see future material based on the suggested modifications of the Māori in New Zealand Curriculum. These versions (Q. 26, Q. 25) provide a great guide for teachers of Māori to follow (especially if the teacher is in their earlier years of teaching.) and also for teachers who do not have the experience of the Māori culture or language knowledge. This will make the language more attractive and assessable for primary and secondary schools teachers whether they be fluent or second- language learners.

He aha ngā mea rerekē i te ao Māori ki te iwi Pakeha, Wiwi, Hapani hoki? Mā te reo e kawea te aha? [*What is the difference between the Māori world and the Non- Māori, the French, and the Japanese? What is it that the language will carry?*] In terms of pedagogy I'd like more development towards waiata as a vehicle in language transmission and use. It is, afterall, a critical difference in the way we teach & think in Māori compared to other lang. driven material i.e. grammar driven approach.

Māori teachers are over worked and are expected to be Dean, Role –Model, Organiser, Parent, Friend, Counsellor, Communiator which affects the time available to plan + review lessons + prepare resources.

Māori Teachers are being burnt out and becoming less effective in the classroom due to all their responsibilities. Also English-medium second language teachers have no where to go to upgrade their reo, the best courses are during holidays which Teachers need to recover from Burn Out.

More course like Whakapiki i te reo please!!!!

Being on district boards is hard as everyone forgets that you exist until they see or hear from you.

Regular support or cluster meetings would be also very helpful. We don't hear from our wānanga Universities or teachers college very often either unless we make the contacts.

More hands-on PD [professional development] would be useful for me in relation to planning and assessment. Only my 2nd year in secondary school. Primary trained.

My impression is that some students miss out their teachers don't have enough ability or support. I'm committed to developing my students skills with te reo.

3.4 Discussion

In this section, the focus is on the provision of an overview of the responses provided by the questionnaire participants together with a discussion of their implications.

3.4.1 The cohort

The group of twenty-six teachers involved in this questionnaire-based survey appears to be broadly representative of those involved in teaching *te reo Māori* in English-medium schools in *Aotearoa*/ New Zealand, with most (23/88%) teaching in secondary schools and the remainder in area schools. Of the twenty-six, the majority were women (65%) and approximately three quarters (20/77%) were aged between 31 and 50. All of them had responsibilities in addition to teaching within their schools, with most (21/81%) being involved in *kapa haka* and over one third operating as programme and/or course co-ordinators. Several of the respondents referred to the fact that they had responsibility for pastoral care, with one observing that they ran a "whanau form class initiative which looks after the pastoral care of all the Māori students in the school", another that they were responsible for "(administration) of Māori student achievement", and a third noting that they felt as if "classroom teaching [was] a part time activity". While

the vast majority believed that *te reo Māori* was an important part of their school's curriculum, most also believed that their students would benefit from more hours of tuition in *te reo Māori* each week. Also, while the majority (22/ 84%) believed that all students in secondary schools in the country should learn *te reo Māori*, a few drew attention to the potential dangers involved in coercion and there was widespread agreement that one of the major issues, both nationally and locally, was a scarcity of suitably trained teachers who were fluent in the language.

Although all except five (81%) indicated that English was their first language, the vast majority (19/73%) assessed their overall proficiency in *te reo Māori* to be within the top three bands (7-9) of the nine point scale provided (see questionnaire appendix for descriptors), with just over one third (9/35%) judging it to be in the top two bands which are defined as outlined below:

Band 9 (Expert user): has fully operational command of the language: appropriate, accurate, and fluent with complete understanding.

Band 8 (Very good user): has fully operational command of the language with only occasional unsystematic inaccuracies and inappropriacies. Misunderstanding may occur in unfamiliar situations. Handles complex detailed argumentation well.

While self-assessment of language proficiency should always be treated with extreme caution, it is interesting to note that, *apart from three who assessed their proficiency in all four skill areas to be in the top band*, the majority assessed their proficiency in *speaking* to be lower than it was in *listening*, *reading* and *writing*, with an average score (excluding those who did not provide an assessment for all four areas) of 8 in *listening*, 7 in *reading* and *writing* and 6 in *speaking*.

So far as pre-service training is concerned, twenty-two (22/ 85%) of the participants indicated that they had a teaching diploma which, given that same number and the same participants claimed to have a qualification specific to teaching *te reo Māori*, may be assumed to have involved at least some focus on the teaching of *te reo Māori*. It is interesting to note, however, that one of the

participants (who had a teaching diploma) indicated that she was not sure whether she had a qualification specific to the teaching of *te reo Māori*, something that suggests that the extent to which this type of qualification focused on the teaching of *te reo Māori* may have been, at least in some cases, limited. So far as in-service training is concerned, four of the participants indicated that they had had none, with a further four indicating that they had had only up to ten hours of such provision, and only just over half (15/58%) indicating that they had had more than thirty hours of in-service training. Of the twenty-two participants who assessed the usefulness of the in-service training they had received on a five point scale from 'extremely useful' (5) to 'not useful' (1), while sixteen (16/73%) selected categories 4 or 5, six (6/27%) selected categories 2 or 3, with fourteen (64% of those who had received some in-service training) indicating that it would have been more useful if it had had different areas of focus (11/50%) or different tutors (5/23%) and five adding comments indicating that a more practical focus would have been preferable. Of the seventeen who responded to a question asking whether they preferred that in-service provision be provided by tutors external to their school, the majority (11/ 65%) indicated that they did, with a typical comment being that this would allow for exposure to "highly organised institutions who specialise in the delivery of *te reo Māori*". So far as training aspirations are concerned, the order of preference (including here only those with a response rate of over one third of participants) was: tasks for speaking (60%); selecting and designing teaching materials (52%), assessment 52%); teaching grammar and tasks for reading, writing and listening (48% each); integrated skills tasks, introducing new language and checking on understanding (44% each); correcting errors (40%); teaching methodologies generally and teaching vocabulary (36% each) .

The twenty-six teachers who participated in the survey appear to be broadly representative of those teaching *te reo Māori* in secondary schools, with the majority being female speakers of English as a first language who had been exposed to some training in the teaching of the language in pre-service teaching diploma programmes and, in most cases, to some form of in-service development. Although involved in a wide range of school-based activities in addition to teaching the language, their aspirations for further training covered many different

areas. Most believed that all students in secondary schools should learn *te reo Māori* and that their current students would benefit from more hours of tuition in the language each week. There was, however, widespread recognition of the limitations imposed by a lack of trained teachers with an appropriate level of fluency in the language. So far as self-assessment of their own language proficiency is concerned, their estimates were generally high but with a lower rating for speaking than for the other skill areas.

3.4.2 Use and attitudes towards curriculum documentation

As indicated in *Chapter 2*, at the time when the survey was conducted (2007), there was, apart from draft versions of the new curriculum document for English-medium schools, only one curriculum/ syllabus document of any direct relevance to the teaching of *te reo Māori* and *tikanga* (cultural protocols) in the English-medium – *Tihē Mauri Ora* (Ministry of Education (New Zealand), 1990). This syllabus document, released by the New Zealand Ministry of Education in 1990, was intended for use with students in the New Zealand education system from Junior classes (age 5+) through to Form 2 (age 12+) (rather than for older children) and is characterized by a mixture of objective types, some of which are very general in nature (Crombie, Johnson & Te Kanawa, 2001). Nevertheless, given that there was little else available at the time, it is perhaps not surprising to find that just under half of the participants (11/42%) claimed to make some use of it in their curriculum planning, with two indicating that they found it to be 'extremely useful' and seven 'moderately useful'. In connection with this, it is, however, relevant to note that at least one of the participants appears to have confused this with the opening section of *whaikōrero* (which has the same name).⁵⁵ While teachers of, for example, French, German and Spanish in primary and secondary schools already had available to them relevant curriculum documents, the fact that almost half of the questionnaire participants relied, to some extent at least, in planning their teaching of *te reo Māori* on a document released some seventeen years earlier, one that is divided into three levels of competence (rather than the eight which characterise the current New Zealand curriculum) and was intended for use with primary school students is indicative

⁵⁵ Thus, for example, one of the respondents made the following comment: "Is this a language resource? My comments to 13 & 14 are based on its meaning- 'Tihē Mauri Ora'".

of some lack of concern for the fate of the indigenous language of this country on the part of the Ministry of Education.

Eight of the questions included in the questionnaire related to the draft curriculum document for teaching *te reo Māori* in English-medium schools, a document that was released with an associated questionnaire for teachers. Of the twenty-three participants who claimed to have seen that document, over half (13/56%) indicated that they had returned the questionnaire although only twelve of them indicated that they believed that it wholly (7) or in part (5) asked the right questions and only seven (7) said that they believed that they had sufficient background to respond appropriately. Nevertheless, twenty-one of the twenty-three (91%) believed that it would be extremely useful (15), very useful (2) or useful (4) in planning their school programmes. When given examples of the type of language material that accompanied each of the achievement objectives in early versions of the curriculum document, all but one of the participants indicated that they found this type of material useful, with a number of very positive comments being added. In connection with this, it is relevant to note that a trial of the document was managed by *Learning Media* with the support of *Lift Education* in Term 4 of 2004 and Term 1 of 2005. For a report on that trial, see *Appendix 15* which involved a facilitator questionnaire, a classroom observation schedule and a background teacher questionnaire and first impressions interviews. The twenty-five teachers who completed the first impressions interview schedule as part of the trial provided "[generally] favourable comments about being user friendly, easy to read and understand, well written, well laid out, flexible, well-constructed and helpful" (Trialling report, p. 16). In particular, nineteen (76%) noted that the language examples provided were appropriate at the levels at which they appeared but requested further examples with translation (p. 22) and fifteen (15/60%) observed that the notes included (which provided clarification about sentence structure and grammar) were either helpful or easy to follow although three (3) felt that more comments/ references were required (pp. 28-29). In view of all of this, it is interesting to note that all of the examples and footnotes were removed before the final version of the document was released. It is, therefore, perhaps unsurprising to find that the following comments were provided by questionnaire

respondents with reference to the type of examples that were included in the draft document:

Koia taaku i pai kē ki te draft. *[That's why I preferred the Draft.]*

I did see this version of the draft and was disappointed that it was not included in the draft after this.

But we can refer to old doco [document] for all these!!

It would give us some direction and options of the target language expected for each AO [Achievement Objective].

I wondered why they didn't do that!

For level 10 English-medium students the curriculum provides sufficient examples.

This information looks awesome. Why does the curriculum not have this detail if it is available? And if so how can it be obtained.

This helps teachers who aren't familiar with the language who may have to 'teach Māori' (due to not having enough quality Māori teachers)

I tooku taha i taua waa raa, he school advisory e tautoko ana i au. Ko 'ingoa' tērā. Kua wehe ināianeī hei independent consultant. Kei 'ingoa o tētahi tāone' a ia, nō reira anō. I te whakaako i 'ingoa o tētahi tāone' nō ngā rā o mua ki āu nei, he pai kē te putanga Draft, me aua nōti huarahi āwhina ki te whakaako ake. Kare au e aro nui ki te putanga whakamutunga. Āhua pēnei anō hoki ngā whakaaro o 'ingoa'. *[At that time I had the school advisor by my side supporting me. That was 'name'. She has left to become an independent consultant. She is at 'name of town' as she is from there, teaching at 'town'. I found the draft and all the various notes that came*

with the draft very helpful. I rarely use the final document and 'name' is of the same opinion.]

In connection with the fact that the final version of the curriculum document included no language indicators, it is therefore interesting to note (see *Chapter 2*) the amount of effort that is currently being directed towards providing pedagogically-oriented reference level descriptions (RLDs) for specific languages that are associated with different levels of the *Common European framework of Reference for Languages*.

In the absence, in 2007, of a final version of a curriculum document for the teaching and learning of *te reo Māori* in English-medium schools, just under half of the questionnaire participants made some use in planning their programmes of a syllabus document released in 1990 and intended for primary school students. There was general support for the new draft curriculum document but evidence of disappointment concerning the projected omission from the final form of the document of all language indicators.

3.4.3 Teaching resources

Respondents used a wide range of resources in teaching their programmes. Twenty-five (25/96%) of the participants indicated that they found the Ministry of Education's Internet resource site, *Te Kete Ipurangi*, to be 'extremely useful' (19) or 'moderately useful' (2), the remainder (4) did not indicate whether it was extremely useful or moderately useful. In response to a general question about resource use, twenty one (22/85%) indicated that they used textbooks (Question 16), with fourteen (14) finding them to be 'extremely useful' (11) or 'moderately useful' (3), the remainder (7) did not indicate extremely useful or moderately useful. Oddly enough when asked if they use a textbook as part of their teaching resources (Question 40) twenty two (22/85%) reported 'Yes'⁵⁶. The textbooks reported as being the most widely used for all levels were *Te Mātāpuna* (30 references), *Te Kākano* (24 references), *Te Rangatahi I* (22 references), *Te Reo*

⁵⁶ One participant did not indicate having used a textbook in Question 16 which accounts for the discrepancy.

Rangatira (11 references), and *Modern Māori 1* (10 references) (see Question 40).

Asked how satisfied they were in general with resources produced by the Ministry of Education to support the teaching of *te reo Māori* (using a five point scale from 5 (extremely satisfied) to 1 (not at all satisfied)), all participants responded, with nine (9/35%) selecting categories 5 and 4, ten (10/38%) selecting category 3 and seven (7/27%) selecting categories 2 and 1. The most widely used Website other than *Te Kete Ipurangi* was *Te Hiringa i te mahara* (with 12 references).

Questionnaire participants indicated that they used a wide range of resources in teaching *te reo Māori*. Almost one hundred percent indicated that they used textbooks, of those who did, most found them to be useful. Similarly, the majority of participants indicated that they used the Ministry's *Te Kete Ipurangi* site, most nevertheless indicated that they found it to be extremely useful. Overall, however, participants were only moderately satisfied with the resources produced by the Ministry of Education to support the teaching of the language.

3.4.4 Programme content, preferred approaches/ methodologies and quality control

Asked to choose one of two statements that best reflected their approach to teaching *te reo Māori*, four chose both, the remainder being almost equally divided between the two:

I believe it is important to teach systematically, introducing new language gradually and in a controlled way;

I believe that the order in which new language is introduced doesn't matter so long as the materials used are interesting.

This suggests that a considerable number of the participants may have been influenced, possibly indirectly, by arguments in favour of those task-based approaches that do not focus primarily on language specifics and by arguments in favour of a focus on forms rather than a focus on form (see *Chapter 2*). This appears to be reinforced by the fact that twenty one (21/ 81%) of the participants

selected 'task-based' as one of their preferred approaches, with almost the same number (20/77%) selecting 'topic-based' and only a slightly lower number (18/69%) selecting 'grammar translation'. It may be, however, that some of the participants were unclear about the distinction between 'task-based', and 'task supported approaches' (see *Chapter 2*). Indeed, responses to the question about preferred methodologies indicates considerable confusion and/or uncertainty. The approach recommended in the new curriculum is a communicative one. While this is consistent with a wide range of methodologies, it is not consistent with grammar translation and yet twenty-one (21/81%) of the participants selected 'communicative' and eighteen (18/69%) selected grammar translation - a considerable overlap. In connection with this, it is interesting to note the following is part of a comment provided by one of the respondents:

Would love more ideas on successful and effective teaching methodologies and differentiated learning.

The fact that many of the participants were confused or uncertain about approaches/ methodologies is reinforced by responses (and lack of them) to the question asking participants to list what they considered to be the three most important characteristics of a communicative approach. One third of the participants did not respond to this question and most of those who did supplied fewer than three characteristics (an average of just over two each per respondent). Of the thirty eight characteristics listed, most were not sufficiently specific to serve as identifiers of CLT as opposed to other approaches (see *Chapter 2* for a discussion of CLT). What all of this suggests is that the pre-service and in-service training provided for teachers of *te reo Māori* may be less than fully satisfactory.

Asked how they decide what to teach in their classes (with the possibility of selecting as many as they wished from five options, including 'Other'), an equal number (17/65%) selected 'I follow the national curriculum guidelines' and 'student interest', with only eight (8/31%) indicating that they follow a school syllabus and a surprising twelve (12/46%) selecting 'my own interests'. In connection with this, it is interesting to note that the respondent who selected 'Other' indicated that topics were the main driver of content ("events in society

relevant to Māori-child abuse') and that one of the six comments added in connection with this question also indicated topic-based criteria ("Events nationally e.g. TOW (Treaty of Waitangi), Events locally"). In addition, one of the respondents indicated that decision-making in this area was guided by assessment specifications for Achievement Standards (suggesting assessment-driven teaching and learning).

Bearing in mind the fact that the final version of the new curriculum document includes no language indicators, those who have no school syllabus will inevitably have to rely heavily on other sources in deciding what language to include at each level, something that could prove particularly difficult in the context of mixed ability classes. The resources that are made available to them by the Ministry of Education in connection with language selection are discussed in *Chapter 5* where it is argued that they are by no means unproblematic.

Asked about issues associated with quality control, while some of the respondents referred to testing and assessment generally, none of them made any specific reference to the desirability of forging direct links between achievement objectives, programme content, and assessment or to the importance of ongoing lesson-based concept checking.

There is evidence of considerable confusion/ uncertainty concerning approaches/ methodologies among questionnaire participants, suggesting that the training they have received may be less than fully satisfactory. The basis for decision-making in the area of programme content varies widely, with as many as 46% of the participants being guided, in part at least, by their own interests. As the final version of the new curriculum includes no language indicators (and, therefore, no language content specifications), there is likely to be heavy reliance in future on resources such as the grammar progression outline provided by the Ministry of Education. Making use of these resources is likely, however, to be far from a straightforward matter as indicated in Chapter 5. Asked about quality control, none of the respondents made any specific reference to the desirability of forging direct links between achievement objectives, programme content, and assessment.

3.4.5 Respondents' views about improving the teaching of *te reo Māori*

Asked to evaluate the likely effectiveness of different types of resource in putting the new curriculum to work (using a five point scale from 5 (extremely useful) to 1 (not useful at all), all of the participants agreed that age appropriate textbooks at different levels with teachers' guides and a range of associated resources would be 'extremely useful'. Also considered to be of considerable potential value were vocabulary guides and structure guides (divided into levels), culture guides with associated activities, and guides to producing relevant resources. Two interesting comments added by respondents were:

Sometimes I feel a little swamped by resources. There's plenty here it's just identifying where it can be used. Takes time.

I think many of the reader books are in schools but a reading level catalogue would be useful in relation to all NCEA levels of TRM & TRR.

Asked what they believed would be most likely to improve the teaching of *te reo Māori* (nationally, locally and in their own school), the largest number selected 'more trained teachers who are fluent in the language (with 65% indicating the need for this at a national level and 34 selections overall). This was closely followed by 'more support from parents and guardians' (23 selections overall), 'better resources' (22 selections overall), 'more support from colleagues and school' (21 selections overall), 'more in-service courses' (19 selections overall), and 'more contact with the local Māori community' (19 selections overall). Among the comments added by respondents was the following one:

More *te reo* upgrading courses besides whakapiki⁵⁷ for non-fluent speakers.

Most of the questionnaire participants indicated that more teachers fluent in the language and better resources would contribute to the improvement of the

⁵⁷ Whakapiki i te reo Māori, a Ministry of Education funded programme to help develop the teaching of *te reo Māori* and *te reo Māori* of school teachers. The character of this programme, which was originally designed in a way that is similar to the internationally popular CELTA (*Certificate in Teaching English Language to Adults*) has, however, changed substantially in recent years and is now much less focused on effective pedagogy,

teaching of *te reo Māori* in schools. All of them indicated that age appropriate textbooks accompanied by teachers' guides and a range of additional resources would be extremely useful in putting the new curriculum to work and most also indicated the need for a range of other resources, including guides to the structures and vocabulary for inclusion at different curriculum levels.

3.5 Introducing the semi-structured interviews

3.5.1 Overall aim

The interviews were conducted six years after the questionnaire responses were collected, at a time when the final version of the new curriculum had been available for over three years and teachers had had an opportunity to reflect more fully on any changes that had taken place. The overall aim of the interviews was to provide an opportunity for a more in-depth and personalized discussion of some of the issues raised in the questionnaire and, in particular, to seek to determine whether, in the opinion of the interviewees, there had been any changes for the better in the intervening years.

3.5.2 The participants

The two interviewees were chosen from the schools visited as part of the lesson observations (see *Chapter 6*). They both come from the North Island. Teacher 1 has seven (7) years teaching experience in a college classroom, five (5) years teaching adults and Teacher 2 has eleven (11) years teaching experience. Teacher 1 is female and teacher 2 is male. They both consider English to be their first language.

3.5.3 The nature of the interviews

The interviews were standardised open-ended (semi-structured) ones. Thus, although there was a list of pre-determined questions (see *Appendix 10*), a decision was made to vary the ordering of the questions depending on responses and to include additional prompts from time to time.

Prior to the interviews, each participant was advised by telephone that:

- interviews would be recorded and written transcripts prepared;

- in order to protect their identities, audio recordings would not be made available as part of the thesis and would not be used in any presentations or publications arising out of the research;
- neither the names of the interviewees, nor those of the institutions for which they worked would be made available in the thesis and neither would be used in any presentations or publications arising out of the research;
- any references in the interviews that would be likely to reveal the identities of the participants or the institutions they represented would not appear in the written transcripts;
- written transcripts of the interviews would be made available to the interviewees who could then request or require that changes be made to them if they believed that they did not adequately represent their views.

The interviews were held in 2013 in locations suggested by the participants. Each interview lasted for approximately 30-40 minutes and, as a token of appreciation, several *He Puna Kōrero*-Journals of Māori and Pacific Development were given to each of the interviewees as *koha* (gifts)

3.5.4 Ethical approval

The same type of ethical approval procedures as applied in the case of the questionnaires was followed. Members of *Te Kāhui Manutāiko*, the Research Ethics Committee of *Te Pua Wānanga ki te Ao* (The School of Māori and Pacific Development) at *Te Whare Wananga o Waikato* (The University of Waikato) were provided with copies of the proposed interview prompts and an outline of the proposed procedures to be followed. The interviews took place after approval to proceed was granted. For ethics approval, see *Appendix 9*

3.6 Outline and discussion of the interview data

The full interview transcripts are included as *Appendix 11*

3.6.1 Training

While 85% of the questionnaire participants claimed to have a qualification specific to teaching *te reo Māori*, a claim which appears to have been based on

the fact that they had a graduate Diploma in teaching, neither of the interviewees considered the fact that they had this qualification to be an indication that they had received training specific to the teaching of *te reo Māori*. **Teacher 1** made the following observation:

Do I think it would be useful in teaching a second language?

Yes, I sort of dallied my way for the first couple of years in teaching. . . . I think I'm at a good stage now but that's, what, ten to fifteen years late. If I had it at the start, that may have made things easier.

Teacher 2 was eager to discuss a course he had taken approximately five years before the interview:

Initially, before I got into teaching, I had no training in second language teaching but once I got into teaching I went and did a course called *Whakapiki i te reo* at X University. There, their whole emphasis was on how to teach *te reo* as a second language and the stuff was pretty mind blowing and eye opening and you just realised how much, you know, you didn't know and what you should be doing and actually how much you were disadvantaging your kids by not knowing that stuff as well and how much easier too it made teaching *te reo*. . . . I rave about that course. It's probably the biggest thing that somehow bettered my teaching. . . . Unfortunately that course at that time was only six months and from what I hear the government came in and changed the course again. I don't know what it looks like now. But you know when I did it, six months was good but if I'd done it for a whole year, I think you would've come out heaps better, more proficient teacher.. . . [It] definitely changed the way I teach. . . .

So far as reading in the area of language teaching research is concerned, both of the interviewees signalled that this was a near impossibility in view of the extent of their other commitments. As **Teacher 1** observed:

I don't do a lot of reading of, in terms of language acquisition or second language teaching stuff like that. For me, I'm the type of person that likes to see, feel and experience rather than read. I'd rather have practical sessions. . . . I haven't done any [professional development]. That's why I don't do readings. I just don't have the time. I don't do any courses and then on top of that you got *manukōrero* to do, *kapa haka* all that on top of that as well. So in terms of your own professional development and your own continual up skilling, it's quite minimal, it's quite minimal, a lot of it is hit and miss. It would be good to take some time out but unfortunately just can't do it.

Teacher 2, while having had the advantage of attending a six month training course (during which he had leave of absence from school duties), made a similar point:

When you're a Māori teacher you don't get time to do much reading 'cause you're doing too much other stuff . . . If you do, it will be when you're sitting in the staffroom, and you will see a magazine. If it's highlighted there, you'll pick it up and have a read there but not consciously. I don't go out of my way to go and read stuff. If it falls into my lap then I have a read if not then yeah.

Examples of the types of activities in which *Māori* teachers are generally expected to engage over and above teaching were outlined by both of the interviewees. Some relevant extracts from the interview transcripts are provided below.

Teacher 1:

Not only are we a department which teaches *reo*, *kapa haka* and visual arts but we also are the lead for pastoral care for our Māori students. Um, and that takes up a big chunk of our time, as well as pastoral care. . . . So it's . . . there's added pressure in terms of being a Māori teacher, not only about

the *reo* and *tikanga* but a lot of it is about pastoral care for our students. . . . everything on the Māori teacher. . . . Yeah, yeah, and you know like if the Māori teacher doesn't take the lead well then those kids just fall off. . . . So yeah, as a Māori teacher, you know, you do get run down but you still have to work under the English-medium guidelines. You have to work twenty hours a week, you have twenty hours' worth of class. You get five hours, not free time but five hours unallocated class, and that's for class, your assessments, marking and reports and all the sort of stuff but then on top of that, as Māori teachers, you've still got all your pastoral care things that you have to do. So time allowance would be good and an acknowledgement of all the stuff that you do over and above normal teaching duties. Yeah, after a while it wears you down. You do get worn down. You do get sick of it.

Teacher 2:

[Teachers] flick you students 'cause they can't handle students in their class and so you know you could be teaching a lesson and you get pulled out of that lesson cause you gotta go and do that job . . . or you got to go sort out a kid 'cause you're the only one with a relationship with that kid. You know, it's all those extra things that people don't see, those extra responsibilities and you know everyone knows the Māori teacher ends up doing the *kapa haka* and all that. So all that time you're spending doing that you could be producing resources for the classroom or you could be putting time into your thing.

Clearly, so far as the interviewees are concerned, there is a need for more high quality training specific to the teaching of the language (both pre-service and in-service) than is generally available to teachers in secondary schools. A major issue, however, so far as time for in-service training (and for teaching preparation) is concerned, is the fact that Māori teachers have so many responsibilities over and above teaching (in addition to those duties performed by other teachers). For **Teacher 2**, full recognition of the consequences of the absence of adequate pre-service training came only after he had had an opportunity, several years after he

began teaching, to experience some professional training during a period during in which his school responsibilities were temporarily suspended.

3.6.2 Understanding of some concepts critical to the new curriculum document

3.6.2.1 Communicative language teaching

Asked about communicative language teaching, an approach fundamental to the curriculum document, both interviewees indicated that they were uncertain about the meaning of the term.

Teacher 1:

Yes, I have come across the term. No, I don't understand what it means.

Teacher 2:

Gees, oh, I have heard that, ask me what it is, a definition, I'm not too sure. If you asked me what it was I'd probably say for myself it would be communicating, using the language to communicate an idea or teaching with the kids, but also communicating with the kids and getting the kids to communicate back, so that backwards and forward not just one way. But I don't know, I could be totally wrong.

In common with many of the teachers who took part in the questionnaire-based survey, both interviewees expressed some uncertainty about 'communicative language teaching', an approach that is recommended in the curriculum document.

3.6.2.2 The concept of language proficiency and its relationship to achievement objectives

The responses of the two interviewees to a question about their understanding of language proficiency indicate considerable uncertainty.

Interviewer: What do you understand by the term 'language proficiency'? Do you believe it can be measured?

Teacher 1: Don't know.

Interviewer: So language proficiency is just talking about the ability of the students at different levels, so like at level 1 they should be able to communicate this, at level 2 they should be able to communicate this.

Teacher 1:

Ok, I think in terms of explaining it in layman's terms, language proficiency for me as a teacher is to see the ability, say, of our Year 9 students coming up, standing up and introducing themselves and then six months later, at the beginning introducing themselves in English: My name is so and so, I live in Tauranga. . . . I don't gauge them, in terms of they should be at this level. . . . For me, the first thing is to be able to introduce yourselves in *te reo* first - whether you're Māori or non-Māori. Be able to stand up and have the confidence to speak in front of your peers, that's the level for me at Year 9. At Year 10, the goal for this year is to get them speaking in class, more *te reo* Māori, that's one proficiency level for me.

Teacher 2:

Um, like I know that the books say language proficiency should be a kid hits this target and then you're proficient. But being a learner myself, you know, a second language learner, I think it's an individual thing, you know, I think it's a self-esteem thing as well. . . . Well, we have our, you know our document that comes out from the government and they have the proficiency statements in there with the language examples of the kids should be using these languages thing at this levels. And that's all good, that's fine but do I believe that their proficiency targets are set at the right levels for the kids, definitely not.

Valax (2011, pp. 248 - 253) has pointed out that there appears to be considerable inconsistency and confusion in the way in which proficiency is described in different documents produced by the Ministry of Education. Thus, for example, in the 2007 revision of the *New Zealand Curriculum Framework* (the only document whose content is mandated), there are eight curriculum levels, with each of which three achievement objectives which are intended to apply to all second/ additional languages are associated - one for each of three 'strands', the three strands being as 'communication', 'language knowledge' and 'cultural knowledge' (Ministry of Education [New Zealand], 2007a, p.18; 2007b, pp. 50-51). These achievement objectives are different from the ones that appear in the curriculum document relating to the teaching and learning of *te reo Māori* (Ministry of Education (New Zealand), 2009) and only those four that are associated with the communication strand are intended, apparently, to provide the basis for assessment. These particular achievement objectives are described as 'proficiency descriptors'. There is one for every two levels of the curriculum and they are said to be adapted from the global scale of the *Common European Framework of Reference for Languages* (Council of Europe, 2001). In fact, however, as Valax (2011, p. 253) observes:

[While] "there appears to be some relationship between the A1 . . . global scale descriptor and the 2007 Framework descriptor for levels 1 – 4, it is difficult to detect any relationship between either (a) the A2 CRL global scale descriptor and the 2007 Framework descriptor for levels 5 & 6, or (b) the B1 CRL global scale descriptor and the Framework descriptor for levels 7 & 8.

This being the case, Valax (2011, p. 253) continues:

Why, then, was it considered necessary / appropriate to refer to the CEFR? There is no really satisfactory answer to that question. . . . Whatever the reason, there is a further related question that seems to require an answer.

Why does the final version of the Māori curriculum (which was published in 2009) include ‘proficiency target statements’ that directly reflect those in the French and German curricula (published in 2002) rather than those included in the communication strand of the revised version of the New Zealand Curriculum Framework (released in 2007)?

Neither of the interviewees seemed to have a clear idea of the concept of language proficiency, something that may be a reflection, in part at least, of the fact that the Ministry of Education's concept of language proficiency seems to be highly problematic, as does the relationship between the 2007 revision of the Curriculum Framework and the 2009 curriculum document for *te reo Māori*. If, as the Ministry claims, only some of the achievement objectives contained in the 2007 revision of the Curriculum Framework (which is mandated) relate directly to assessment, then, presumably, none of those that appear in the 2009 curriculum document for the teaching and learning of *te reo Māori* (which is not mandated) do so. In which case, what is the status of the achievement objectives in that document?

3.6.3 Putting the curriculum to work

3.6.3.1 Resources and resource use

So far as textbooks are concerned, *Teacher 1* stated categorically that she makes no use of them. *Teacher 2*, on the other hand, indicated that he had used textbooks extensively before attending the six month training course but now did only selectively and as a reinforcement of his teaching:

[Before] I went to that course it was full on textbook, you know. I thought that was the way to teach, you know, that was how we were sort of role modelled. But after doing that course pretty much I just went right away from the textbook and I only use the textbook now to just reinforce whatever we are learning so looking for, if we are learning a particular structure I'll actually produce my own resources for it and do my own explanations and then just go back to the textbook just to reinforce, just to you know, give the kids a few extra examples or to extend the kids. If kids finish the *mahi*

[work/activity] early, then it keeps them going. . . . I don't find one any better than the other. It's just whatever I need at the time . . . So you know . . . I tend to find ones that have numerous examples or exercises . . . I find *Te Kākano* good for explanations and examples but they don't really have a continuous thing where some of the new books coming out do.

So far as Ministry of Education resources associated with the new curriculum document are concerned, asked whether they are appropriate, ***Teacher 1*** stated categorically that she believed they were not, adding:

Really they've just got the curriculum document. They've got *Ka mau te wehi*, which is supposed to align with the curriculum document. I see they've got online now, the grammar levels . . . That's fine, but it's sort of just been chucked in. There's no - these sentence constructions align with this achievement objectives, this is for this one, that sort of stuff. So it would be helpful as a guideline, as a guideline, because we sort of just making up: Oh, this AO, we'll teach this; this AO, these are the structures - the verb, words and all that sort of stuff it's all a bit airy fairy I think. . . . The units have been developed this year to align with the new curriculum document and we trialled them this year. We did some revisions at the end of the year and there needs to be changes in some of those units. The curriculum document, it would be helpful, like the achievement objectives are fine, but the specific details would be nice as a guideline, what they actually mean, like: *Tēnā koa*, *Haere mai*, *E tū*, those sorts of things as a guideline. . . . I teach the construction - it could be like *Ka taea e* I teach under the context that they are familiar with, say like every day activities: *Ka taea e au te* blah, blah, blah, te blah, blah. . . . And everyone has a turn at constructing a sentence using it and then after that we play a few games. A lot of my resources or consolidation things are online activities: jigsaws, fill in the missing words, reconstruct the sentences. I don't do a lot of *whakapākehā* [translating into English]. I ensure that they know the guts of the constructions and how they can manipulate it to say other things.

For **Teacher 2**, one of the biggest frustrations he has relates to resources:

The biggest frustration is probably you know like you look at other departments and other teachers and other subjects and you see how well resourced they are and they can pull a textbook out and they've got so many different options to them, whereas we are quite limited in what we've got available. You know they've got videos and DVDs that contextualise all their work, whereas we don't. We've got to go out and hunt it down or create our own. That's probably the hardest thing being the Māori teacher you've got to create everything yourself and the time you have to put into it and then what you get out of it in the class you know. It's very tiring and that's probably the biggest thing. You're lucky if you're in a department with a couple of you because then you can bounce off each other and you can keep that energy going and you know it drives you to be better. But when you're by yourself it can get quite lonely and I can see how some teachers just go into their shells and just do what is normal and just tick the boxes. So, yeah, I think that's probably the most frustrating thing is just those resources that are available.

Neither of the interviewees believes that the resources produced by the Ministry of Education to support the curriculum are adequate, with **Teacher 1** noting, in particular, the lack of any clear alignment between constructions included in the Ministry's grammar resource and particular achievement objectives.

3.6.3.2 Curriculum levels and teaching time

Although the eight levels of the New Zealand curriculum (reflected in the curriculum document for *te reo Māori* in the English-medium) are not intended necessarily to be associated with particular years of schooling, the realities of school timetabling and the association between particular curriculum levels and national assessment means that teachers are generally expected to cover particular levels in particular years of schooling and within an often very tight timeframe. As both of the interviewees observed, the implications of this, and of the nature

of assessment and expectations in relation to achievement, are vast. The following is an extract from *Teacher 2's* interview:

So, for example, at Year 11 they're supposed to hit level 6 I think it is, and the reality is we trying to get kids there they're probably just getting to level 4.

Teacher 1 made the following observation:

Since I've come back into where I am now, ah, it [the curriculum document] is a lot better than what they had. The curriculum levels maybe a bit high for beginners, especially at English-medium secondary schools. We only have three hours a week with them, which is not a lot to get through levels one and two, because we only have them for six months, we only have them for half a year. . . . At our school te reo Māori is an option. All options courses are only half a year, so in terms of that, a half year option we have to get through levels 1 & 2 in 3 x 20, 60 hours. . . . So, in Year 9 they take it as a half year, which is only 20 weeks; in Year 10 they can take it as a full year option course, which is 40 weeks, and that's still three hours a week. When they get to Year 11, 12 & 13, if they continue learning the language, it goes up to four hours a week.

In spite of the fact that particular curriculum levels need not be associated with particular years of schooling, the realities of school timetabling and the association between particular curriculum levels and national assessment means that teachers are generally expected to cover particular levels in particular years of schooling and within an often very tight timeframe.

3.6.3.3 Assessment

Both of the interviewees had something to say about assessment and its impact on teaching and learning. So far as *Teacher 1* is concerned, assessment should be more practically oriented than it currently is, particularly as there is a tendency for students, under the current system, to simply memorize pre-prepared chunks of language:

[A] lot of the kids now that are coming through are assessment driven. They're not worried about the language, they're worried about getting good grades. Achieving and getting the credit. That's all really they're worried about. . . . [It] could be like for NCEA level 1, you take them to the marae and they prepare a *hāngi* but they do it in Māori. . . . So, for me, an assessment like that - you take them to the *marae*, they prepare a *hangi*, the whole group prepares the *hangi* but they prepare it in Māori. And then videotape the evidence and send that in, and that's what they've achieved. That would be more appropriate for *te reo Māori* rather than internal assessments throughout the year and all that sort of stuff. The students, for their studies, they write out two essays, get them checked, memorise them. Regardless of if it's the question in the exam, they still write it. They know what the *kaupapa* will be and they just write an essay based on that *kaupapa*, and that's what they have to reiterate in the exam so they're not really thinking. They're not using any thinking skills in the exam. . . . I think for *te reo Māori* because English-medium schools can be two things, evidence based, evidence based is basically results driven. . . . They can be either evidence-based driven schools, we want good evidence, we want to see good results, or what can our kids achieve in terms of learning, thinking skills, stuff like that.

Teacher 2 makes a number of points about assessment:

There's huge pressure you know, you're gotta front a board each year. You've gotta explain your results and your statistics and, you know, so there's huge pressure on just getting the kids over the line as fast as you can and to the best of your ability. When the reality is inside you know you really wanted to teach this structure and . . . so the language is being affected. . . . [We] really struggle with that assessment side of things and it's quite um demoralising for the kids too you know if they know they're not quite there and they have to try and do that big jump and some of them run away to other subjects, so, you know, I think that's real critical. . . .

[The] amount of work that you have to do now and the kids have to do portfolios and they have to produce three bits of work in order to get so many credits and um you know they say to you: *Oh, you just work it into with what you're doing.* But the reality is that because the kids are two levels behind in their learning, you have to scaffold them so that they actually achieve because at the end of the day you're answerable to your board and to your principal and if they're not getting results you know your job's on the line and that does take the focus away from actually teaching just the *reo*, teaching the structures and giving them the chance and the time to get up and just *korero* which is a big thing that we lose and it ends up becoming just written.

Both of the interviewees believe that assessment, as currently practiced, gets in the way of teaching and learning, with both indicating that there is a tendency for teachers and students to focus on meeting unrealistic assessment requirements in formulaic ways rather than on the ability to communicate effectively. What they appear to be arguing for is a more communicative style of assessment.

3.6.3.4 Nature of the language taught

For both of the interviewees, a major issue is the fact that the language taught is not necessarily in line with that of native speakers and is not primarily focused on everyday communicative needs. There are, however, many barriers to improving the current situation, including strategic ones (hours available for teaching, the complexities associated with taking the students on relevant excursions) and ones associated with the disintegration of community relationships.

Teacher 1 made the following points:

It would be good to take the kids, because a lot of them are urban Māori, a lot of them have never been to a marae, let alone their own marae. . . . I think one big issue is setting, the context in which the language is taught, in terms of, you know, I would love them to be able to make a cup of tea for *kuia* and *koroua* but do it in Māori. *He kapu tī māu, he huka, he miraka, te*

mea, te mea, te mea. Kei te pīrangi koe tētahi blah, blah, blah. So the language that we teach - for me, it's about also having cultural approaches as well, getting the cultural balance in there. . . . You could take them out, yes, but then we have thousands of forms to fill in, permission slips and money and all that sort of stuff. . . . I suppose the other things is time. We only get three hours a week with them. . . . English-medium, a lot of the parents don't know how to speak Māori. So what the kids learn at school there's . . . they've got no other communication anywhere else except in the class. . . . [A] lot of it was they don't have that sort of relationship with their grandparents. . . . [There] are differences in the language, *ō rātou mā ki a mātou*. Is this a worry, yes. For me personally, I think the changes in Māori society have been detrimental to te reo Māori. . . . Second language learners think in English and speak in Māori, or translate from their English *whakaaro*. Their mind-set is in English at secondary school level. . . . A lot of them, technology plays a big part too . . . their Māori is becoming more like txt when they write. . . . So technology has its disadvantages for learning the reo. . . . The language that they [native speakers] speak, the language of the *karanga*, and the *whaikōrero* and all that is very different to the language that the kids are learning today. . . . So I think there's a depth of the language that's been lost as well.

Teacher 2 makes similar points:

I can only teach what I know and so I'm a second language learner so everything I've learnt is you know from out of the books or from my lecturers or from my teachers and stuff. So you know I'm really just a copy of what they've been giving me. So you know like um whatever I'm deficient at that's getting handed onto the kids as well so I'm always conscious of that. . . . So, yeah it's definitely different, definitely different. So there's definitely that formal language but I guess it's the learners realising its formal language. It's not the language they use in the *wharekai* [dining room] or in the *kīhini* [kitchen] or the *kautā* [kitchen] you know it's a different language so I suppose it's about using that language in the right

context and teaching our students in class. You know that there's this *reo* and that *reo* and your grandparents aren't wrong. If they're speaking that way, you should be following that example too. It's just teaching them these different ways of using the language I suppose.

Both of the interviewees expressed concern about the nature of the language being transmitted to their students. Effectively, although neither used the term, they were arguing in favour of more communicatively-oriented programmes (as actually recommended in the new curriculum document). However, both highlighted the many types of barrier there are to moving in this direction within an English-medium schooling context.

3.6.3.5 Concept introduction and concept checking

So far as concept introduction and concept checking is concerned, while both interviewees appear to have developed strategies to cope, *Teacher 2*, who attended a six month training course specific to the teaching of *te reo Māori*, appears to have had an opportunity of giving more careful consideration to specific techniques relating to both.

Teacher 1:

So I teach the construction. . . . I teach under the context that they are familiar with. . . A lot of it, in terms of teaching the constructions, a lot of it is repetition. . . . It's usually oral in the first instance, visuals and orals. And everyone has a turn at constructing a sentence using it and then after that we play a few games. A lot of my resources or consolidation things are online activities: jigsaws, fill in the missing words, reconstruct the sentences. I don't do a lot of *whakapākehā* (translations into English). I ensure that they know the guts of the constructions and how they can manipulate it to say other things.

Teacher 2:

Yeah, well, before I went to that Whakapiki course it was just, you know, you put the structure up and this is the structure, you know. I had no idea. That's how powerful having a context is, you know, putting those new vocabulary and those new structures into actual context. . . So you know . . . if you're doing conversational stuff you've gotta put it in a way that they would actually use it. . . . [So] it's definitely about contextualising your teaching and it definitely makes it easier for the kids they pick it up a lot faster. Using pictures and stuff like that, you know, the visual learning is really big. . . . So just little things like that, but it is really important that when you're starting a new topic that um that they do definitely get that understanding . . . So a lot of brainstorming at the start, you know, just of the topic in general.

Yep, well . . . sometimes you . . . you get the time to do it and other times you don't, and that's just being honest but you know when you get the time to do it then what you like to see is a practical situation of the kids actually using it. . . [At] the end you provide them with a bit of creative license where they produce those structures in their own way creatively and then you'll get a better idea if whether or not a kid actually understands what they've used or whether they're right off track. . . . I think probably another important thing too is . . . actually leaving it for a couple of days and then coming back to it rather than just leaving it.

Although both of the interviewees appear to have developed concept introduction and concept checking strategies, **Teacher 2**, who attended a six month training course specific to the teaching of *te reo Māori*, appears to have had more opportunity to reflect on these strategies, particularly in the case of concept introduction.

3.7 A final comment

The overall impression gained from a review of the questionnaire responses and the interviews is of a group of dedicated teachers who are doing their best to provide a high quality educational experience for their students in spite of the fact

that they are expected to perform a wide range of duties in addition to teaching and have, in general, had little formal training in the teaching of second/ additional languages. While, in general, they appreciate finally having a curriculum document that relates specifically to the teaching and learning of *te reo Māori*, they would prefer that it provided much more support, particularly in terms of language specifics. Overall, they appear to be less than wholly satisfied with the resources available to support their teaching and have serious concerns about the nature of national assessment and its impact on teaching and learning.

Chapter Four

Analysis of a sample of widely used textbooks used in the teaching of *te reo Māori* in secondary schools

4.1 Introduction

This chapter includes background to the selection and analysis of the sample textbooks used in the teaching and learning of *te reo Māori* in secondary schools (4.2), the analysis and discussion of these textbooks (4.3) and an overview of the findings, with conclusions (4.4).

4.2 Background to the selection and analysis of the textbook sample

4.2.1 Varying opinions about the usefulness of textbooks

In the teaching/ learning of second/ additional languages, textbooks are used very widely (Hutchinson & Torres, 1994, p. 315). Some critics have commented on the dangers of using textbooks in relation to, for example, the fact that they may actually take the place of the curriculum (Fullan 1991, p. 70), may be inflexible (Allwright, 1981, pp. 6-8), may make false claims and have serious design flaws and practical shortcoming (Sheldon, 1988, p. 239) and, in general, lack authenticity and fail to provide adequate coverage of the language (Cathcart, 1989, p. 105; Yule, Mathis & Hopkins, 1992, p. 250). Other critics have, however, pointed out that there are a number of potential advantages associated with the use of textbooks, including the fact that they can reduce a teacher's workload (Brewster & Ellis, 2002, p. 152), provide ideas about what to teach and how to teach (Harmer, 1998 p. 117), assist with innovation and support teachers through periods of change (Hutchinson & Torres, 1994, p. 323).

4.2.2 Selecting textbooks for analysis

The six textbooks to which most frequent reference was made by participants in the questionnaire-based survey reported in *Chapter 3* were: *Te Mātāpuna* (with 30 references overall by questionnaire participants), *Te Kākano* (24 references), *Te Rangatahi 1* (22 references), *Te Rangatahi 2* (13 references), *Te Reo Rangatira* (11 references) and *Modern Māori 1* (10 references). Five of these textbooks are

analyzed and discussed below. Analysis and discussion of one of them, *Te Rangatahi 2*, is not included because this textbook belongs to the same series as *Te Rangatahi 1* and is designed in a very similar way and so the conclusions reached in relation to *Te Rangatahi 1* can be assumed also to apply equally to *Te Rangatahi 2*.

4.2.3 Focus points

The focus points used in the analysis and evaluation of the textbooks were adapted from criteria developed by Wang (2007) and NeSmith (2011) on the basis of reviews of literature on textbook evaluation and are largely adapted from Coleman (1985) and Cunningsworth (1995). Each focus point (listed below) is underpinned by a number of questions which are included in *Appendix 16*.

Focus points:

- *Language content (including text-types, genres and language skills)*
- *Cultural content*
- *Tasks and activities*
- *Quality and relevance of the illustrations*
- *Approach/ methodology*
- *Interest level*
- *Quality and quantity of supplementary resources.*

4.3 Analysis and discussion of sample textbooks

Each textbook is analyzed in terms of the focus points outlined above. The version analyzed is always the only edition (as in the case of *Te Reo Rangatira*, 1974; *Modern Māori 1*, 1978 and *Te Mātāpuna*, 1995a) or the most recent edition (as in the case of *Te Rangatahi 1*, 1962, revised 1970 and *Te Kākano*, 1988, revised 2001). It should be noted, however, that neither of the two revised versions has been altered in any fundamental way, the overall approach remaining unchanged. The five textbooks are analysed in chronological order to highlight the current developments in textbook design that were apparent during the publication of each of the five textbooks rather than the order of popularity as discussed in Chapter 3.

4.3.1 Te Rangatahi 1

Te Rangatahi: Elementary 1,⁵⁸ was written by *Hoani Waititi*, a secondary school teacher of *te reo Māori*, at the request of a number of people interested in the teaching and learning of the language. It first appeared in 1962, at a time when behaviourism and audio-lingualism were in their heyday. It has been revised once (in 1970) and reprinted many times since then. The following is an extract from the *Preface* to the original edition which was written by the then Chief Inspector of Post-Primary Schools (J. L. Hunter):

The publication by the Department of Education of a modern series of Māori textbooks for schools represents a long overdue step in the teaching of the Māori language. . . . In 1959 a *Māori* Language Advisory Committee was set up to study all matters connected to the teaching of the language . . . The committee recommended the immediate preparation of a course in Māori for use in post-primary schools and it suggested that Mr John Waititi, an experienced teacher of Māori, should be employed for a period to prepare the texts. . . . It is hoped that the series of books will bring about very greatly improved standards of Māori teaching in schools, for the course is based on successful classroom practices.” (Waititi, 1970, *Preface to first edition*)

A revised edition, prepared by Beth Ranapia of the School publications Branch of the Department of Education, appeared in 1970. An extract from the *Preface* to that revised edition (the one still in use and analyzed here), written by the Chair of the *Advisory Committee on the Teaching of the Māori Language* (G. P. Kelly), is included below:

The comments and practical suggestions received from classroom teachers and from students . . . have resulted in a decision to revise rather than merely reprint Books 1 and 2. To make the series more useful and to sustain student interest, it was necessary to rearrange the material into more manageable

⁵⁸ The author uses the term 'rangatahi' to refer to a new fishing net. This term is now more frequently used, by metaphoric extension, to refer to the younger generation.

units of work. The general principles of method and presentation . . . have not been changed. (Waititi, 1970, *Preface to revised edition*)

The textbook is one hundred and thirty two pages long and is divided into eight chapters: *Ko Tamahae Mā*, (Tamahae and others), *Kei te Aha a Tamahae Mā?*, (What are Tamahae and others doing?), *Te Kāinga*, (The home), *Te Kura*, (The school), *Te pāmu a Hata*, (Hata's Farm), *Te Hī ika*, (Fishing), *Te Pikitia*, (The pictures/movies), *Te Tāone* (The town). There is no teachers guide and there are no supplementary materials. Each chapter is introduced by a dialogue, a passage or a story accompanied by an English translation (except in the case of the first chapter which is introduced by a series of phrases (with English translations) and sentences grouped in relation to shared meanings). This is followed by the introduction of the family of *Tamahae* the central character throughout this textbook. This inturn is followed by explanations of the various grammatical constructions introduced which are generally accompanied by illustrations and consolidation exercises such as question, answer, gap filling and sentence completion. Each chapter ends with further explanations of new constructions and a further set of exercises, except in the case of the first chapter which ends with some pronunciation practice, numbers and counting and, a list of new lexical items and phrases with translations. This list includes 47 nouns, 13 different forms of greeting, 5 question variants relating to feelings and 2 conjunctions. At the end of Chapters 4 and 8, model tests are provided (but without answer keys).

4.3.1.1 Language content (including text-types, genres, and language skills)

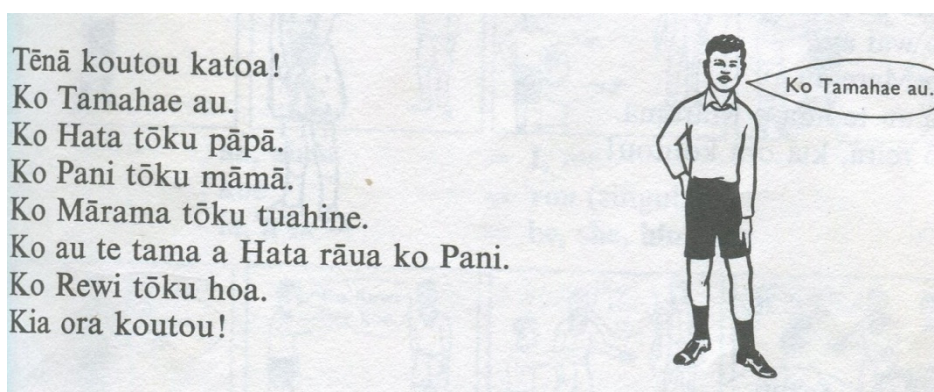
The textbook begins (first page) as follows:

Hei mihi	
Tēnā koe!	<i>How do you do! Hullo! (one person)</i>
Tēnā kōrua!	<i>How do you do! Hullo! (two people)</i>
Tēnā koutou!	<i>How do you do! Hullo! (more than two)</i>
Tēnā koutou katoa!	<i>How do you do everyone! Hullo all of you!</i>
Kia ora!	<i>Hullo! Good day!</i>
Mōrena!	<i>Good morning!</i>
Kei te pēhea koe?	<i>How are you? (one person)</i>

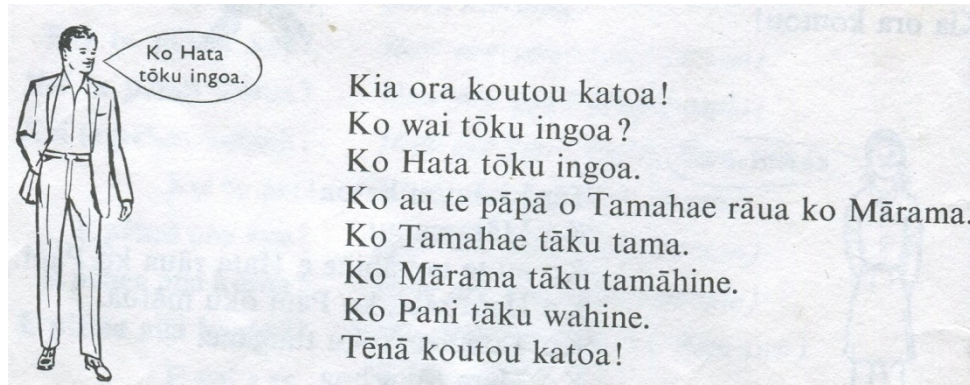
Kei te pēhea kōrua?	<i>How are you? (two people)</i>
Kei te pēhea koutou?	<i>How are you? (more than two)</i>
Kei te pai.	<i>Well, thanks. Fine, thanks.</i>
E pēhea and koe?	<i>How are you? (one person)</i>
E pēhea and kōrua?	<i>How are you? (two people)</i>
E pēhea and koutou?	<i>How are you? (more than two)</i>
E pai ana.	<i>Well, thanks. Fine, thanks.</i>
Haere mai!	<i>Welcome! Come here!</i>
Nau mai!	<i>Welcome!</i>
Haere rā!	<i>Goodbye! Cheerio! (to person/s leaving)</i>
E noho rā!	<i>Goodbye! Cheerio! (to person/s staying)</i>
Hei konei rā! }	
Hei konā rā! }	<i>Goodbye! Cheerio! (to person/s staying)</i>

(Waititi, 1970, opening page)

Although the list above contains material out of which a number of mini-dialogues involving encounters between two or more people could be constructed, the next section of the chapter is made up of five monologues in which people (each one illustrated) from the same family introduce themselves. In these, there is minimal use of the language already introduced, a wide range of further vocabulary and constructions, including *ā* and *ō* possessives being added to the mix. Two examples are provided below:



(Waititi, 1970, p. 1)



(Waititi, 1970, p. 2)

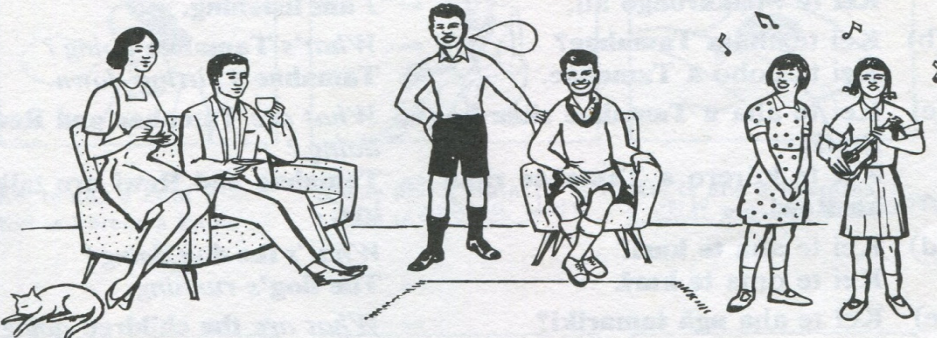
While these monologues are not accompanied by translation, they are followed by some translated segments (e.g. au, ahau = I, me; koe = you (singular)) along with some further translated sentences which are not included in the monologues (e.g. Ko wai au? = Who am I?; Ko Tamahe koe = You're Tamahae). This type of presentation is continued throughout the book, the primary/ only principle guiding linguistic selection appearing to be topic relevance, with little consideration appearing to be given to the amount or complexity of new language introduced at any one time and the only means of conveying the meaning of newly introduced language being translation (with illustration sometimes playing a minor role). As the book proceeds, so does the size of the texts introduced in each chapter (140 words in Chapter 2; 162 words in Chapter 3; 363 words in Chapter 4, and so on), with a considerable volume of new vocabulary and constructions being introduced with each new text/ dialogue. There is no guidance on how teachers should make use of the dialogues and monologues included in the book.

Monologues and dialogues predominate, generally inauthentic ones whose only real function is to display the language to be learnt. Thus, for example, associated with the mini-dialogue that introduces Chapter 2 (which includes several instances of 'marker sentences' in the declarative mood and beginning with the particle *Kei te* + *verb* (signalling progressive aspect) is a preamble involving question and answer sequences (that relate to three introductory illustrations) and a concluding section that seems to be included only to allow for the introduction of an additional lexical item (*hoa*/ friend). The illustrations preceding the question and answer sequences are intended to help to convey their meanings but do so only in a limited way (in

that, for example, there is no indication that two of the characters are listening to the two who are singing) and only if students are first familiarized with the aspectual meaning of the main construction that appears in several places. This extract includes twenty-two instances of the main target form and nine new words (*puihi*, *takoto*, *moe*, *kata*, *unu*, *turituri*, *whakarongo*, *nē*, *rā*) which are listed, with translations, at the end of the chapter. There is no indication of the fact that teaching new vocabulary *before* new structures are introduced (rather than at the same time) reduces the potential for confusion and misunderstanding.

Te Wāhanga Tuarua

Kei te aha a Tamahae mā? 2



Kei te aha a Tamahae?
 Kei te tū a Tamahae. Kei te kōrero ia.
 Kei te aha a Rewi?
 Kei te noho a Rewi. Kei te kata ia.
 Kei te aha a Mārama rāua ko Mere?
 Kei te tū a Mārama rāua ko Mere. Kei te waiata rāua.
 Kei te aha a Hata rāua ko Pani?
 Kei te noho a Hata rāua ko Pani. Kei te unu tī rāua.
 Kei te aha te puihi?
 Kei te takoto te puihi. Kei te moe ia.
 KO MĀRAMA. Turituri kōrua! Kei te waiata māua ko Mere. Tamahae,
 kei te aha kōrua ko Rewi?
 KO TAMAHAE. Kei te whakarongo māua. E Rewi, kei te whakarongo
 tāua, nē rā?
 KO REWI. Āe, kei te whakarongo māua, Mārama.
 Kei te waiata a Mārama rāua ko tōna hoa.
 Kei te whakarongo a Tamahae rāua ko tōna hoa.

(Waititi, 1970, p. 11)⁵⁹

⁵⁹ Translation: What is Tamahae doing?; Tamahae is standing. He's talking.; What is Rewi doing?; Rewi is sitting. He's laughing.; What are Mārama and Mere doing?; Mārama and Mere are standing. They are singing.; What are Hata and Pani doing?; Hata and Pani are sitting. They are drinking tea.; What is the cat doing?; The cat is lying down. It is asleep.; MĀRAMA: Be quiet you two. We

The dominant text-type is dialogue and there are few instances of distinct genre although recount/narrative and classification/description do occur within dialogue segments.

There are no references to reading and writing skills, the assumption appearing to be that students will simply transfer them from their first language.

4.3.1.2 Cultural content

Chapter 1, as in the case of most other textbooks dealing with the teaching and learning of *te reo Māori*, is concerned with introductions, identity, relationships, and genealogy, all of which are fundamentally important in Māori culture. The attempt, however, to cover as much material as possible relating to these themes as early as possible represents a trend detectable throughout this book (and others) that results in heavy reliance on repetition, memorization and translation and, in doing so, de-centres genuine communication. With the exception of Chapter 1, there is little of any real cultural relevance in this textbook (although it is possible that the decision to focus in two of the chapters on farming and fishing was motivated, in part at least, by cultural considerations). This, combined with the constant emphasis on translation, means that there is little encouragement for students to begin to appreciate a Māori perspective.

4.3.1.3 Tasks and activities

There is little variety in the exercise types included in this textbook, with gap-filling and translation dominating throughout. Although the second edition of the book appeared in 1970, at a time when communicative activities were beginning to emerge, there is no pair work and no account is taken of differing learning styles, interests or proficiency levels. In the following translation exercise, there is no thematic link among the individual sentences and, while there is an emphasis on cessation expressed through the interjection *kāti* and obligation expressed through the particle *me* in sentences 1 - 5 and 8, the emphasis in sentences 6 and 7 is on negative suggestions signalled by the inclusion of the interjection *kaua*. Just prior

are singing. Tamahae what are you and Rewi doing?; TAMAHAE: We are listening. Rewi, we are listening, eh?; REWI: Yes, we are listening, Mārama.; Mārama and her friend are singing.; Tamahae and his friend are listening.

to this activity, there is a section which *me*, *kaua* and *kāti* are translated into English, thus placing the emphasis of the translation on aspects of the sentences other than those intended to be in focus.

Whakapākehātia

1. **Kāti** te kōrero! **Me** haere koe ki te moe!
2. **Kāti** te kata! **Me** whakarongo koutou ki te māhita!
3. E Rewi, **kāti** te whakatoi! **Me** noho koe ki raro!
4. Tamariki mā, **kāti** te titiro ki te kūwaha! **Me** titiro kē koutou ki te papa tuhituhi!
5. E Rewi, **me** hoki tāua ki te kāinga!
6. Kāore. **Kaua** tāua e hoki, Tamahae!
7. E Hata, **kaua** tātou e haere ki te mahi!
8. **Me** haere kē tātou ki te pikitia!

(Waititi: 1970, p. 112)⁶⁰

4.3.1.4 Quality and relevance of the illustrations

The illustrations in this textbook are black and white line drawings reminiscent of the type typically occurring in children's books of the 1950s and 1960s. They serve largely to set scenes and/or introduce topics but do little to support meaning. Thus, for example, the following illustration accompanies a text in which two boys set out to fish on a warm day in which the sea is calm and one of them, in a hurry, lowers the anchor and starts to fish. Neither the lowering of the anchor nor the fishing are evident in the illustration.

⁶⁰ Translation: *Translate into English; Stop talking! You should/need go to bed!; Stop laughing! You should listen to the teacher!; Rewi, stop teasing! You should sit down!; Children, stop looking at the door! You should look at the whiteboard; Rewi, you and I should return home!; No. Lets you and I not return Tamahae!; Hata, let's not go to work!; We should all go to the movies instead.*



(Waititi, 1970, p. 67)

4.3.1.5 Approach/methodologies

This textbook, in common with the others analysed, involves a curious mixture of aspects of grammar translation and aspects of audio-lingualism. Translation is used to introduce new language (concept introduction) and check on comprehension (concept checking) and translation exercises occur frequently throughout the book. Where the exercises do not involve translation, they generally involve lists of sentences or incomplete sentences that are not linked thematically which the students are expected to manipulate in a limited number of ways (e.g. by filling gaps or answering questions).

4.3.1.6 Interest level

The material in this textbook has little relevance to Māori culture or to the lives and interests of secondary school students of today. There are, for example, no references to films or to sports, or games. The texts appear to serve little function other than to illustrate the use of particular vocabulary and structures. The exercises are repetitive and lacking in any intrinsic interest. The small black and white illustrations serve little pedagogic function. While these illustrations are of a type to which students of the 1960s will have been accustomed, they are, so far as contemporary students are concerned, dated, and lacking in dynamism. Imagination, creativity, and humour are almost wholly lacking. While this textbook represented an important milestone in the teaching of *te reo Māori*, it was, even at the time when it was first produced - more than half a century after the development of the direct method and all of the many strategies for conveying meaning that

accompanied it - seriously out of line with developments in the teaching of second/additional languages. By the time of its revision (1970), it was even more out of line with research-based developments. What is surprising is the fact that not only is it still used today but that it is the textbook that received the third most references in the questionnaire-based survey reported in *Chapter 3*.

4.3.2 Te Reo Rangatira

Te Reo Rangatira (The Noble Language) is a course in Māori intended for sixth and seventh forms students (Years 12 & 13, 16-18 years of age on average). It was written by Tīmoti Karetu and first published in 1974 in conjunction with the Department of Education and A.R. Shearer. The textbook is 197 pages long and is divided into ten chapters, each with a different theme, and a final fourteen pages devoted to *kupu hou* (new words). The ten themes are: *Te Haere ki te Marae* (Going to the marae), *Te Tangihanga* (The funeral), *He Kōrero Pūrākau* (Myths/Legends), *Ngā Whakataukī* (Proverbial sayings), *Ngā Waiata-ā-ringa* (Action songs), *He Māori Rongonui* (Famous Māori), *Ngā Waiata* (Songs), *Te Hekenga Tuarua* (The second migration), *Te Noho ki te Tāone* (Living in town), *Tōku Māoritanga* (My identity). Each chapter begins with a dialogue (between the author and his grandparents) and, in some cases, also a narrative, after which there are comprehension questions. Next are *He Kupu Hou* (New words), *He Whakamārama* (Explanations), and *Hei Mahi* (Exercises). Finally, students are provided with an opportunity to personalize their learning (e.g. *Kimihia mai ngā kōrero e pā ana ki tētahi taniwha o tōu nā takiwa. Ko hea te wāhi noho o tēnā taniwha? Tuhia rānei he kōrero mō tētahi pūrākau taniwha e mōhio ana koe.* p. 57).⁶¹ There is no indication of any rationale guiding the selection and integration of language included in the dialogue and narrative sections and little linguistic and/or functional information is provided, with the exception of the translation into English of those lexical items and constructions that are highlighted in explanation sections. There is no guidance on how teachers should exploit the dialogues/ narratives and no assistance concerning strategies for skills development. In spite of the fact that the language that appears in these dialogues/ narratives is generally complex,

⁶¹ Translation: Search for a story regarding a guardian from your region. Where does the guardian live? Alternatively, write a story about a guardian you are familiar with.

instructions are provided in English. Several black and white photographs appear at various stages throughout each chapter.

4.3.2.1 Language content (including text-types, genres and language skills)

As indicated above, no rationale is provided for the selection and integration of language included in the dialogue and narrative sections. In fact, other than topic relevance, it is difficult to detect any principles guiding the selection of language for inclusion, with each new text segment involving a wide range of vocabulary and construction types that appear to be largely ungraded. Some of these, are selected for focus in exercises and are translated in explanation sections; others are not. Given the diversity and complexity of the language included in the texts and the lack of any concept introduction or concept checking strategies other than translation, this textbook might best be described as one that is concerned primarily with language practice rather than language acquisition. However, the extent to which it is effective in terms of language practice will depend on the existing competencies of the learners. In the absence of an appropriate existing level of proficiency, the assumption must be that there is almost total reliance on translation, something that undermines to a considerable extent the attempt to provide material that is culturally authentic.

The following extracts from four of the chapters (Chapter 1 (p. 6), Chapter 2 (p. 23), Chapter 3 (pp. 38 & 39) & Chapter 5 (p. 74) respectively) are included in order to demonstrate the level of linguistic complexity that characterizes the book as a whole.

Ko te tekoteko o te whare, ko te koruru rānei, ka whakaritea ki te māhunga o te tipuna. Ko ngā maihi me ngā raparapa ka whakaritea ki ngā ringa o te tipuna e toro atu ana ki te iwi; ko te tāhu o te whare ka whakaritea ki te iwi tuararo o te tipuna rā. Kia maumahara hoki koe ki tētahi whakataukī a ngā tipuna. “Ko tā te rangatira kai, he kōrero.”⁶²

⁶² Translation: The carved figure on the gable of the meeting house is the embodiment or the head of the ancestor. The gable is likened to the outstretched and welcoming arms; the ridge pole is likened to the backbone of your ancestor. Remember the proverbial sayings of our ancestors: “The food of the chief is talk”.

Nā tēnei take anō hoki i kore ai e whakaaetia kia haria he paipa, he kai rānei, ki roto i te urupā.⁶³

Nō te mōhioanga o te koroua rā nō te puna tapu kē te wai o ngā tamariki rā ka riri ia, ā, ka whakakōhatutia e ia aua tamariki rā. Ko aua kōhatu ka kitea tonutia i ēnei rā, ā, ko te ingoa o aua kōhatu ko Te Whānau ā Māhu.⁶⁴

Ahako ko hea te wāhi hui ai te iwi Māori, kāore e kore ka tū ētahi tāngata ki te waiata, ki te haka, ki te mahi hoki i ngā waiata-ā-ringa.⁶⁵

That one of the primary language focus points of the first text segment is intended to be the use of the verbal particle *ka* to signal sequential actions/ states is suggested by the following translations included in the explanation section:

He whakamārama 1

Ka whakatika mai te manuhiri ki mua o te wharenuī, **ka tū, ka tangi**.

*The visitors **proceed** to the front of the meeting house, **stand and weep**.*

Ka mutu tā rātou tangi, **ka noho** ki raro.

*They **stop** weeping and **sit** down.*

Ka rūrū rātou, ā, **ka haria** te manuhiri ki te kai.

*They **shake hands** and the visitors **are taken** to have a meal.*

Ka tīmata te tangata i āna kōrero ki te tauparapara.

*The speaker **begins** his speech with a tauparapara. (Karetu, 1974, p.10)*

It is relevant to note, however, that the way in which *ka* is used in the presence of habitual aspect (as in the first three examples above) is generally different from the way it is used in the presence of inceptive aspect (as in the final example above). It is also relevant to note that *ā* can serve a similar function to *ka* but, unlike *ka*, does

⁶³ Translation: This is another reason why it is forbidden to take cigarettes and food into the cemetery.

⁶⁴ Translation: Because the old man knew his children had fetched his water from the scared well, he became angry and the children were turned into rocks by him. Those rocks are still seen today and the name of those rocks are the family of Māhu.

⁶⁵ Translation: No matter where the Māori people meet, no doubt there will be someone that stands up to sing, to do a war dance, to do an action song.

not occur in sentence/ clause initial position and is more common in contemporary speech. The translations above do nothing to highlight these similarities and differences.

So far as genre is concerned, the primary focus is narrative/recount. In addition to dialogue and narrative/recount, there are a number of *waiata* (songs). Also included is a wide range of *whakataukī* (proverbial sayings).

4.3.2.2 Cultural content

This is a textbook steeped in traditional Māori culture. From the choice of topics through the traditional story telling mode to the inclusion of *waiata* and *whakataukī*, every aspect of the book is calculated to provide learners with a genuine sense of the cultural richness of *te Ao Māori* (the Māori world/ worldview).

4.3.2.3 Tasks and activities

Only a few activity types are included in this textbook, the focus being on answering comprehension questions, translation (from Māori into English and vice versa) and lexical selection, an example of the last of these relating to the *ā* and *ō* possessive categories (p. 159), being included below:

Hei Mahi

A. He aha te kupu tika? Hei tauira: He kapu tī (māu, mōu)
He kapu tī māu?

1. He whanaunga anō (āu, ōu)?
2. Ko ia te tama (ā, ō) Mere rāua ko Pita.
3. (Nā, nō) rāua taua waka.
4. Kei a wai ngā pukapuka (ā, ō) ngā tamariki?
5. Ko (tāna, tōna) kāinga tērā.
6. He wai inu tēnā (māku, mōku).
7. Ko Peti te tuahine (ā, ō) Rangī.
8. Ko Mere (tā, tō) rāua kaiwhakaako.
9. He hōiho (āku, ōku).
10. (Mā, mō) te tamaiti rā te punua kurī nei.⁶⁶

⁶⁶ Translation: Exercises. What is the correct word? For example: Would you like a cup of tea?
1. Is that a relations of yours? 2. He's the son of Mere and Pita. 3 That car belongs to those two. 4.

4.3.2.4 Quality and relevance of the illustrations

The illustrations take the form of black and white photographs, some of which are used to set the context for subsequent texts. Thus, for example, Chapter 1, in which the focus is a marae visit, includes photographs of the author's marae and of elders participating in the formal welcome and speech making. There are no illustrations supporting the introduction of lexical items.

4.3.2.5 Approach/ methodologies

In addition to introductory texts accompanied by comprehension questions, explanations of some aspects of these texts (involving translation) and exercises, there are long lists of vocabulary (up to ninety words) at the end of chapters. Overall, the primary approach is that of grammar translation, with some evidence in some of the exercises of the repetitive sequencing that characterizes audio-lingualism.

4.3.2.6 Interest level

On the surface, this textbook appears to be rather dull, with long segments of text being relieved only occasionally by black and white photographs. Even so, the wealth of culturally relevant material is likely to be of considerable interest to the more highly motivated students in the age range for which the book is intended if they are able to overcome the linguistic difficulty and pedagogic limitations of the book.

4.3.3 Modern Māori 1

This textbook, written by P. M. Ryan, was first published in 1978 by Heinemann Publishers (N.Z.) Ltd and has been reprinted several times since then. The material in the book was initially developed by the author for his own use in teaching *te reo Māori* at *Hāto Petera* (St Peter's College) in Auckland. The demand for the materials was, however, such that the author decided to "expand the course and add a detailed index and a key to the exercises" and make it available to others, providing "[plenty] of practice . . . in the basic patterns of speech "introduced" a

Who has the children's books? 5. That's his/her home. 6. This is a drink for me. 7. Betty is Rangī's sister. 8. Mere is their teacher. 9. Those are my horses. 10. That puppy is for the young boy.

little at a time" (Ryan, 1978, Introduction). The book is 140 pages long and includes 37 lessons (each 3 or 4 pages in length), each of which has a linguistic focus that is expressed in English or in a combination of English and Māori (e.g. *Objects and words that define them; Kei te* (present continuous) + verb) and often in terms that relate more directly to English than to *te reo Māori* (e.g. (e.g. *This, that, these, and those*). A number of small black and white illustrations are provided. There is no consistent structure to the lessons, with the introductory sections including any of the following: vocabulary, explanations, exercises, revision, songs, decontextualised sentences or texts/ text segments. An answer key and an index are included. There are no supplementary resources, such as a teachers' guide, workbooks, or cue cards. Indeed, although it is noted in the Introduction that "the written word will not give you the real sound and nuances of the language" and that "having a friend who is able to articulate the language for you is invaluable," there are no audio resources provided. Instead, the first lesson begins with a guide to pronunciation that relies on correspondencies between Māori and English and makes no clear distinction between long and short vowels (e.g. 'E' sounds like 'ea' in the word 'leather'. Try out these: Kēkē; rere; tere; pere; pēre; here; nehe; ehē...Pātea; Hāwera; Tamatea; Te Pāpapa . . . 'O' sounds like the English words 'awe' . . . (Ryan, 1978, p. 1). This is followed by some formulaic greetings and farewells, and a poem written by Katarina Mataira for pronunciation practice (which uses language that has not been introduced earlier).

4.3.3.1 Language content (including text-types, genres, and language skills)

Little attempt is made to contextualize the language presented, as indicated in the following extract from the first lesson (p. 2):

Greetings

Oral practice and memory work.

Kia ora!	Hello! (It really means 'May you be well')
Tēnā koe!	Hello! (Greetings one person only.)
E pēhea ana koe?	How are you?
Ka nui te pai.	I'm fine.
Hou mai ki roto.	Come inside.
Haere mai.	Welcome.

E noho.

Sit down.

There are frequent long lists of vocabulary translated into English, with no context setting, no accompanying illustrations, and no suggestions about how they are to be approached. The following is a small sample of the 39 words listed at the end of Lesson 5 (p. 18):

Vocabulary

ora	well, healthy	kaha	strong
koe	you (one person)	pai	good
kōrua	you (two people)	hui	meeting
koutou	you (three people)	reka	delicious
hei	let it be	mate	sick, dead, sickness
kōnei	Here	hiakai	hungry
kite	see	hiamoe	sleepy
anō	again		

There are a number of different text-types in addition to dialogue in this textbook, for example, monologues, songs, and poems. So far as genre is concerned, within the context of different text-types, segments exhibiting recount/narrative, classification/description and instruction appear occasionally and there is an instance of a full recount in Lesson 25 (p. 77) where the introductory instructions indicate that it is intended to be read aloud:

Read the following story. Remember to give full value to the long vowels marked with a macron.

Ko Rihari tēnei. Kei waho i te Poutāpeta. He tamaiti ātaahua a Rihari. Tino snazzy tana hāte. Te pai hoki o ana tarau! E tū ana ia, e tatari ana ki a Erena. Ko Erena tana kōtiro. “He aha te tāima?” Ka titiro ia ki tana wati. ‘Rima miniti ki te waru karaka.’ Kua tūreiti a Erena, kua tīmata kē te pikitia. Āhua riri ana a Rihari. *[This is Rihari. He’s outside the Post Office. Rihari is a good looking young boy. His shirt is snazzy. His pants are nice too. He’s standing and is waiting for Erena. Erena is his*

girlfriend. What's the time? He looks at his watch. Five minutes to eight o'clock. Erena is late, the movie has already started. Rihari is somewhat angry.]

Ko Erana tēnei. He kōtiro tino ātaahua. Tino hōhā ia. 'Kei hea tēnā taurekareka? Kua kī mai ia. Me tutaki tāua ki waho i te whare pikitia. Kei hea ia e ngaro ana? Koata pāhi i te waru karaka te tāima. Kua tīmata kē te pikitia.' *[This is Erena. She is a beautiful girl. She is annoyed. "Where is that scoundrel? He said we should meet outside the movie theatre. He's lost somewhere? The time is quarter pass eight. The movie has already started."]*

No activities (e.g. comprehension questions) accompany this text which appears to have little function other than to include the following constructions for revision: "...E tū ana ia, e tatari ana ki a Erena...Ka titiro a Erena, kua timata kē te pikitia...Me tutaki tāua ki waho i te whare pikitia" and new constructions to tell the time; "Rima miniti ki te waru karaka...Koata pāhi i te waru karaka te tāima" (Ryan, 1978, p. 77).

4.3.3.2 Cultural content

The inclusion of *waiata* (songs), *haka* (war dance) *mihimihi* (greetings), *whaikōrero* (oral speech making), *whakataukī* (proverbial sayings), and *ngā whanaunga* (connections) is critical in terms of cultural content in view of the fact that most aspects of the material are of little cultural significance.

4.3.3.3 Tasks and activities

Many of the exercises included in this textbook are of a very traditional kind, including decontextualized translation (see first example - from p. 6 - below), changing forms (see second example - from p. 6 below) and gap filling. There is some relief from this in the form of some examples of crosswords (Lessons 5, 9, 20, 21, 30, 31, & 34). The extracts below are, however, more characteristic from lesson 2 page 6.

Exercise 5

Change the following into the plural in *Māori*.

1. Te teina	6. He wahine
2. Te tipuna	7. Te tamaiti
3. He matua	8. He tamaiti
4. Te tuahine	9. Te tangata
5. Te tuakana	10. Te wahine

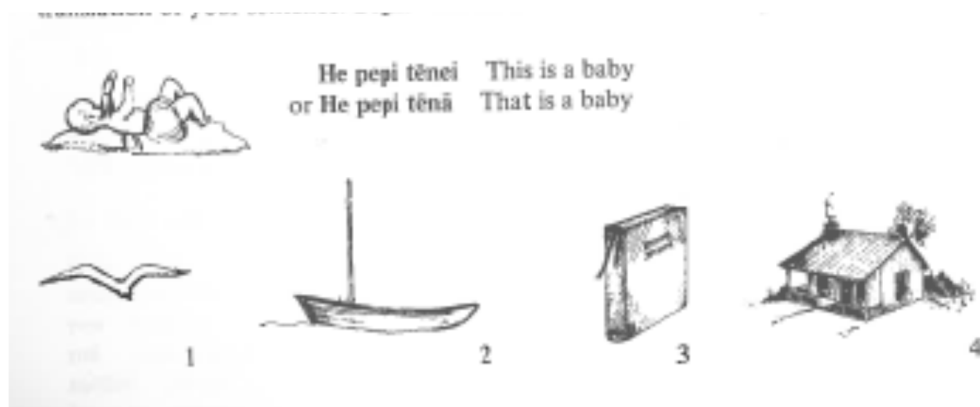
Exercise 6

Translate (*Whakamāoritia*)

1. A young brother	5. Some women	8. The child
2. Some young brothers	6. The women	9. Some children
3. The parents	7. The ancestors	10. An older brother
4. The people		

4.3.3.4 Quality and relevance of the illustrations

The illustrations, small black and white line drawings, make little contribution to the appeal and interest of the book and serve little pedagogic function. Thus, for example, the following illustrations (from lesson 7: *Modern Māori I*) are intended to be used in the context of distinguishing between deictics (*tēnei* and *tēnā*) although no such distinction is evident in the illustrations themselves:



(Ryan, 1978, p. 20)

4.3.3.5 Approach/ methodologies

Once again, as in the case of the other textbooks analyzed, what we have here is a combination of aspects of grammar translation with aspects of audio-lingualism.

4.3.3.6 Interest level

This textbook is made up of a collection of materials organized in relation to structural content and presented in a haphazard and generally decontextualized way in association with small black and white illustrations (that contribute little to meaning) and a range of largely traditional-type exercises which lack any genuine communicative orientation. Although some attempt has been made to include material of cultural relevance/ significance, the materials have, overall, very little to offer that is likely to appeal to contemporary secondary school students.

4.3.4 Te Kākano

Te Kākano (The Seed) is the first (introductory level) of four textbooks in the *Whanake* (Development) series,⁶⁷ a series that is “designed for adult and teenage learners of Māori.” (Moorfield, 2001, He kupu whakataki/Preface) This textbook, published by Pearson Education New Zealand and written by John Moorfield, first appeared in 1988. Since then, it has been reprinted several times and was revised in 2001. It begins with prefatory material, including an outline and explanation of the chapters (*Ngā wehewehenga me ngā whakamārama*). It has an appendix which includes a reference guide on the uses of the particles *ā* and *ō* and a dictionary/index of all of the vocabulary in this textbook and on supplementary audiotapes. Each of the ten chapters begins with a dialogue⁶⁸ which is followed by explanations and examples of the target structures and new words (with some diagrams and maps), listening and speaking activities, a writing activity, and a final speaking activity.

4.3.4.1 Language content (including text-types, genres, and language skills)

This textbook is characterized by a range of problems relating to the language introduced in terms of selection, grading, presentation and revision and integration. Thus, for example, the dialogue with which the first chapter begins, which is

⁶⁷ The other books in the series are *Te Pihinga* (The Seedling), *Te Māhuri* (The Sapling) and *Te Kōhure* (The Tree).

⁶⁸ The dialogues are entitled, in order of appearance: *Ko wai tō hoa?* (Who is your friend?); *Kei te haere koe ki hea?* (Where are you going?); *Kei te maranga a Mere* (Mere is getting up.); *Ko ngā whakaritenga mō te haere ki Tauranga* (Preparation for travel to Tauranga); *Kua reri te parakuihi* (Breakfast is ready); *Te parakuihi* (Breakfast); *Kua ngaro ngā mōhiti o Mereana* (Mereana's glasses are missing/lost); *Te hoko kai* (Buying food); *Ka waea a Tangiwai ki a Poia* (Tangiwai rings Poia); and *Kei te hui* (At a/the gathering).

preceded by an explanation in English, includes all of the language indicated in Table 4.1. below.

Table 4.1: Language included in the first text segment of *Te Kākanō*

Formulaic functions	Greetings: <i>Kia ora; Tēnā koe; Tēnā koutou;</i> Enquiry relating to wellbeing with response: <i>Kei te pēhea koutou? Kei te pai;</i> Questions relating to identity/ identification: <i>Ko wai . . . ?</i> Questions relating to original location and current location: <i>Nō hea ..? Kei hea . . . ?</i>
Nouns	<i>hoa</i> (friend, companion); <i>koro</i> (older man, grandfather); <i>tama</i> (son, boy, nephew); <i>pāpā</i> (father, uncle); <i>whaea</i> (mother, aunt); <i>kāinga</i> (place of residence)
Particles	<i>e</i> (preceding nouns used as terms of address; preceding a name containing two short vowels); <i>kei</i> (relating to current location); <i>ko</i> (preceding a name); <i>mā</i> (and others; signals relationship between the participants and the inclusion of other people)
Pronouns	<i>koe</i> (2 nd person singular); <i>koutou</i> (2nd, person plural, more than two)
Possessives	<i>ō</i> (1 st person plural possessive form, more than one thing possessed (my)); <i>tō</i> (1 st person singular possessive form, one thing possessed (my)); <i>taku</i> (1 st person possessive pronoun (not a superior position))
Adverbial	<i>ināianei</i> (current/ now)
Mood	Declarative: active; Interrogative

The dialogue is included below:

Hoani a man in his fifties meets Hera, Piripi and Moana. All three are adults but Moana is considerably younger than the others. Hoani has not met Moana before.

Ko Hoani:	Tēnā koutou, e hoa mā.
Ko Hera:	Tēnā koe, Hoani.
Ko Piripi rāua ko Mere:	Kia ora, Hoani.
Ko Moana:	Tēnā koe, e koro.
Ko Hoani:	Kei te pēhea koutou?
Ko Piripi rāua ko Hera:	Kei te pai.
Ko Hoani:	Ko wai tō hoa e Hera?
Ko Hera:	Ko Moana.
Ko Hoani:	Nō hea koe, Moana?
Ko Moana:	Nō Te Kauwhata.

Ko Hoani:	Kei hea tō kāinga ināianeī?
Ko Moana:	Kei Te Rapa.
Ko Hoani:	Ko wai ō mātua, e tama?
Ko Moana:	Ko Piri Herewini taku pāpā. Ko Te Rita taku whaea. ⁶⁹

(Moorfield, 2001, p. 1)

This dialogue contains a wide range of lexical and grammatical constructions selected and organized in a way that makes it extremely difficult to introduce them to learners without translation and memorization⁷⁰. Thus, for example, although it would be possible to introduce the formulaic greetings *Kia ora*, *Tēnā koe* and *Tēnā koutou* using gestures and illustrations to signal meaning, this is almost impossible in other cases. For example, whereas *Kei te pēhea koutou?* is included, there is nothing to contrast it with in order to bring out the meaning of *koutou*. Similarly, as there is only one wellbeing response (*Kei te pai*), it would make no sense to

⁶⁹ Translation: *Greetings everyone. Greetings to you, John. Hello John. Hello, elder. How are you all? Ok. Sarah, who is your friend? Moana. Where are you from Moana? From Te Kauwhata. Where do you live now? At Te Rapa. Who are your parents, young man? My father is Piri Herewini. My mother is Te Rita.*

⁷⁰ The dialogue includes the following formulaic functions: **greeting** (*Kia ora*; *Tēnā koe*; *Tēnā koutou*); **enquiry relating to wellbeing with response** (Enquiry: *Kei te pēhea koutou?* Response: *Kei te pai*). The greeting is presented in two ways, one of which is presented in two versions – one with the singular 2nd person pronoun (*koe*), the other with the plural 2nd person pronoun (*koutou*). In the first 6 lines of this dialogue, two nouns occur. The first of these is *hoa* (friend/ companion); the second is *koro* (elderly man/ grandfather). In each case, the noun is preceded by the particle *e* (a multi-functional particle which, in this case, precedes nouns used as terms of address). In one case, the noun (*hoa*/friend) is followed by *mā* (and others, a multifunctional particle which, in this case, signals relationship between the participants, and the inclusion of other people). The next section of the dialogue includes questions and responses. The first question form relates to identification (*Ko wai . . . ?/ Who . . . ?*). It includes the particle *e*, this time preceding a name containing two short vowels (*e Hera*). It repeats the noun *hoa* which is, this time, preceded by the particle *tō* (which indicates, in this context, singular possession). The response includes a name (*Moana*), preceded by the particle *ko*, a multifunctional particle that, in this case, precedes a name. This interaction pattern is repeated in the final two lines of the dialogue. However, where as *Ko wai* was followed by the singular possessive form (*tō*) in the first case, it is here preceded by the plural possessive form (*ō*). In this interaction, three further nouns (*tama*/son, boy, nephew; *pāpā*/father and *whaea*/mother, aunt) are introduced. Furthermore, in this case, the response includes the 1st person possessive pronoun (*taku*). There are two further interactions in the dialogue. These include two further types of question form, both referring to location: *Nō hea . . . (Where from?)* and *Kei hea . . . (Where is?)*. The first of these refers to original location; the second to current location, something that is reinforced by the inclusion of *ināianeī* (current/ now) and *kāinga* (place of residence). Although the first of these questions includes a name, the particle *e* is not used on this occasion because the name (*Moana*) has three short vowels (rather than a long vowel or two short ones). Echoing the first question form, the first answer form begins with *Nō*; echoing the second question form, the second answer form begins with *Kei*.

attempt to use illustrations to signal the meaning in this case. This is not to suggest that the dialogue should be longer or more detailed. On the contrary, it makes little sense in terms of language pedagogy to include so much linguistic variety in the first unit of an introductory textbook. It is certainly the case that the dialogue is, in one sense, authentic in that it includes some things that would typically be said during a meeting of the type indicated. However, all texts need to be accessible and appropriate to the level of the learners. In this case, the assumption must be that the authors expect that teachers will use translation as a primary concept introduction strategy.

It is noted in the *Teachers' guide* (Moorfield, 1993) that care has been taken "to use high frequency vocabulary and grammatical items early in the course" (p.7). There is, however, no indication of how frequency of use has been determined except for a reference to a first basic Māori word list prepared by Richard Benton (1982) as being "a valuable guide in ensuring that the most useful words occur in dialogues, stories, examples and exercises" (Moorfield, 1993, p.7.). It is also noted that vocabulary lists focus on urban rather than rural life and that the course begins with language relating to "common everyday situations and needs" (Moorfield, 2001, p.x), being "gradually expanded as they [the students] progress through the course." (p. x). So far as language staging is concerned, the claim is that "[the] stage at which particular language items are introduced is governed by their usefulness rather than the difficulty of the form" (p. xi). Overall, so far as language selection is concerned, the only principles applied appear to be that of perceived usefulness and topical/ situational relevance. Very little, if any, consideration seems to have been given to pedagogic considerations such as, for example, how much language and of what type learners are likely to be able to cope with in the initial stages of language learning and how the meaning of that language can be conveyed (concept introduction) and checked (concept checking) without recourse to translation.⁷¹ As a further example of this, the dialogue included in *Chapter 3* of the students' book, a dialogue that is introduced in English, is printed below:

⁷¹ In view of the date of publication of this work, it is not surprising to find no references to the curriculum document.

Mere had a late night and has overslept. Roimata, her mother, is waking her.

Ko Roimata: E oho, e hine! Maranga! Kua reri te parakuihi.

Ko Mere: He aha te tāima?

Ko Roimata: Whitu karaka. Haere ki te horoi! Kia tere! Ka mātaotao tō pāreti.

Ko Mere: Kei hea taku panekoti?

Ko Roimata: Kei roto i tō kāpata. Nāku i haeana inapō. I hea koe i te pō nei?

Ko Mere: I te kanikani māua ko Tio.

Ko Roimata: He aha te tāima i hoki mai ai kōrua?

Ko Mere: Nō te rua karaka.

Ko Roimata: Ana. I pēhea te pēne?

Ko Mere: He rawe. (Moorfield, 2001, p. 26)⁷²

Among the linguistic complexities introduced in this dialogue are the inclusion of stative sentence constructions, actor emphatic (past), asking and stating where something is (present and past) and what it is like, and indicating a specific time. There are no illustrations to assist in concept introduction and teachers are given no indication of how they are expected to make use of this dialogue in introducing new language and consolidating language already introduced.

In terms of both genres and text-types, there is almost no variety, the dominant text-type being the dialogue and the only distinct genre being recount/narrative. Although all four skills (reading, writing, listening and speaking) are included, there is, as in the case of *Te Mātāpuna*, little variety in terms of skills-based activities (see section 4.3.4.3 below).

⁷² Translation: *Get up young girl! Wake up! Breakfast is ready; Whats the time?; Seven o'clock. Go wash! Hurry up! Your porridge will get cold; Where's my skirt?; In your cupboard. I ironed it last night. Where were you last night?; Tio and I were at the dance; What time did you two actually get home?; At 2 o'clock; Well. How was the band?; Great.*

4.3.4.2 Cultural content

In the preface to the *Students' book* the author notes that while attention has been paid to culture in the materials presented, teachers will have many opportunities to extend this, incorporating Māori values, beliefs, history, and cultural practices into their teaching (p.xii). He also suggests that teachers should try to create a Māori atmosphere in the class and within the institution where they operate. He refers, in particular, to the importance of concepts such as “*manaakitanga* (hospitality, caring and sharing), *aroha* (concern for others), *mahi tahi* (working together), *mana* (authority, prestige, right, influence, control), and *whanaungatanga* (relationships)” (Moorfield, 2001).

The author has included identity, family relationships, genealogy, and place of origin (all of fundamental importance in Māori culture) in the first chapters. In addition, he has included aspects of traditional forms of greeting and farewell and has also made reference to tribes and tribal boundaries and to marae visiting. Overall, this textbook is rooted in an awareness of the importance of culture and the treatment of cultural issues seems appropriate and wholly respectful.

4.3.4.3 Tasks and activities

This textbook includes a variety of exercises - listening exercises, writing exercises, reading exercises and speaking exercises, all of which occur towards the end of chapters. In general, however, there is an absence of genuinely communicative activities, with considerable stress on question and answer sequences in the context of reading and listening comprehension. These exercises are generally based very closely on the texts included in the textbook, as in the case of the following exercise in which the students are invited to provide appropriate responses to one side of a dialogue. As is often the case, a wide range of new language is included within a single exercise. Very few opportunities are provided for students to practice and consolidate smaller stretches of language initially, the result being that there is likely to be heavy reliance on memorization of language chunks. Exercises are generally very controlled.

Hei mahi tuhituhi⁷³

Te mahi tuatahi

Tuhia ō kōrero hei whakaoti i ngā kōrero nei: Write your response to complete this dialogue:

Ko Niwa: Tēnā koe, e hoa

Ko au: _____

Ko Niwa: Kei te pēhea koe?

Ko au: _____

Ko Niwa: Nō hea koe?

Ko au: _____

Ko Niwa: Kei hea tō kāinga ināianei?

Ko au: _____

Ko Niwa: Ko wai tō hoa?

Ko au: _____

Ko Niwa: Nō hea ia?

Ko au: _____

Ko Niwa: Ko wai mā ngā mātua o tō hoa?

Ko au: _____

Ko Niwa: Tokohia ngā tēina o tō hoa?

Ko au: _____

(Moorfield, 2001, p. 11)

Frequent recourse is made to English in introducing and explaining activities, as in the case of the following extract from a speaking activity:

Write your full name on a piece of paper. Your teacher will then collect your paper and those of the other people in your class and redistribute them so that everyone receives the name of a person she or he does not know. You must now find the person whose name you hold. Use a greeting and hongi with the person and then ask simple questions, such as:

⁷³ Translation: Written exercises; The first task; Greetings, friend; How are you?; Where are you from; Where do you live now? Who is your friend?; Where is s/he from?; Who are your friend's parents?; *How many younger siblings of the same gender does he/she have?*

Ko wai tō ingoa?

Ko Hēni tō ingoa?

When you have found the person, find out:

Where she or he is from (e.g. **Nō hea koe?**)

Who her/his parents are (e.g. **Ko wai mā ō mātua?**)

Who her/his brothers and sisters are (e.g. **Ko wai mā ō tuākana?**)

Do not speak English while you are doing this exercise. Finally, when everybody has found their person, the teacher will give each one a chance to introduce his or her new friend to the remainder of the class. For this use a greeting and a sentence such as:

Ko taku hoa.

Nō ia.

Ko tana pāpā.

Ko tana whaea.

Ko tana tuakana. (Students' book, p. 11)

4.3.4.4 Quality and relevance of illustrations

The illustrations are in black and white and are generally of cartoon style except for the occasional use of maps and tables and the inclusion, in four chapters, of photographs of real people in the context of events such as having a meal, shopping, having a conversation on the phone, and visiting a marae. Introductory dialogues in which newly introduced language appears are generally unsupported by illustrations that help to convey meaning and there are many instances where the author could have used illustrations productively to help convey meaning and avoid translation but has not done so.

4.3.4.5 Approach/ methodologies

As in the case of the first textbook discussed, the overall approach is a very traditional one, with translation playing a significant role throughout, something that is, in part, a result of the fact that new language appears to be selected largely on the basis of topic/ situational relevance and the author's perception of usefulness, with little consideration appearing to have been given to other pedagogic considerations such as, for example, the problems likely to result from introducing a wide range of new vocabulary and structures at the same time and without clear

support (in terms of, for example, a range of visual aids) for meaning transmission. Indeed, the author insists that the stage at which new language is introduced is not related to "difficulty of the form" (Moorfield, 2001 p. xi). The fact is, however, as Brumfit (1980, p. 7) has observed:

A syllabus is a way of describing something which must be learnt for pedagogic purposes, and the chief characteristic of an educational institution is its focusing function; that is, an educational institution acts as a physical and temporal focus for learning. The limitations in time and place provide the major differences between formal and informal learning: there is an implicit promise in setting up an educational institution to use procedures that will in some sense be more efficient than the more or less random ones of informal learning in the world outside. And a syllabus is a statement of efficient learning.

To underplay the significance of potential structural and conceptual difficulty is effectively to ignore an important aspect of the promise that is implicit in the design of language syllabuses.

As in the case of *Te Mātāpuna*, the principles underpinning communicative language teaching are rarely in evidence, the overall approach being reminiscent of aspects of grammar translation combined with aspects of audio-lingualism.

4.3.4.6 Interest level

This textbook adopts a very traditional approach, with texts that generally include a wide range of new language often appearing to be little more than vehicles for the display of that language and with little support for concept introduction other than translation. There is little variety in relation to genre and text-type and exercises lack originality, with little evidence of any genuine attempt to include a wide range of authentic communicatively-oriented activities. No attempt is made to accommodate different learning styles or proficiency levels either in the main textbook or in the supplementary resources accompanying it, the assumption appearing to be that that all learners will, irrespective of individual differences, take part in the same activities in the same ways. While there are some pictures of real

people, the illustrations are largely cartoon-like line drawings that have little intrinsic interest and do little to assist in conveying meaning. On the positive side, the author has made considerable effort to incorporate culturally relevant material. Overall, however, few of the exciting developments that have taken place in the area of materials design and methodology since behaviourism and structuralism began to be seriously questioned in the mid-20th century appear to have had much impact on the design of this textbook. In fact, even many of the developments that are associated with linguists who contributed to the Reform Movement from the late 1800s onwards, developments that included a range of techniques that facilitate the use of the target language as the medium of instruction (see *Chapter 2*), have had little impact on the design of this textbook.

4.3.4.7 Quality and quantity of supplementary resources

The series of which this textbook forms a part is accompanied by exercises recorded on audiotape, a dictionary/index for the series as a whole and a teacher's guide/manual. Only those resources associated with the textbook analysed above are discussed below.

4.3.4.7.1 Audiotapes and video clips

Both audiotapes and video clips are now available. The video clips include cartoon-based animations of the opening dialogues included each chapter. The audiotapes are made up largely of question and answer exercises based on the content of each chapter. Fluent speakers of *te reo Māori* model pronunciation, intonation and the stress, providing learners with an opportunity to experience and imitate natural speech. In addition, there are songs that complement the topics covered. The original tape recordings are now available online and as Podcasts which can be downloaded for use on iPods, iPhones, iPads or MP3 players, etc. One of the concerns with the Podcasts is, however, that they do not encourage interactive communication. Indeed, although a range of Internet-based resources now accompany the series, none of them is interactive and none incorporates new approaches to activity design.

4.3.4.7.2 Student workbook

The students' workbook includes further exercises of the type found in the students' textbook, with no scope for differing learning styles, interests or proficiency levels.

4.3.4.7.3 Teachers' guide

In the teachers' guide (Moorfield, 1987, revised 1993), the author refers to 'direct methods', claiming that "adolescents and adults usually find such methods very frustrating" and adding that "[one] of the major problems with these direct methods is the difficulty of conveying accurately what new language items mean" (p. 5). He then goes on to argue, with reference to Dodson (1975), that "knowing the first-language equivalent of new sentences in the second- language dramatically speeds up the learners' acquisition of new language" (p. 6), providing an example of a drill that, with the exception of the teacher's use of English, perfectly mimics the audio-lingual methodology characteristic, in particular, of pedagogy prevalent in the 1960s:

Teacher: They are going to the shops (points to the student)

Student 1: Kei te haere rātou ki ngā toa.

Teacher: They are running to the shops.

Student 2: Kei te oma rātou ki ngā toa.

Teacher: They are returning to the shops.

Student 3: Kei te hoki rātou ki ngā toa.

Teacher: They are returning to the university.

Student 4: Kei te hoki rātou ki te whare wānanga.

Teacher: ...

(Moorfield, 1993, p. 6)

While advocating the use of English in class, the also author notes that "the more time students spend hearing and using Māori, the greater their progress will be" and that "Māori should be the only language used for communication activities" (p. 6). He justifies this apparent contradiction by claiming that "the amount of time that English would be heard in a lesson would be minimal" and observing that "it is only the teacher who uses English, not the students" (p.6). However, he had noted earlier that one advantage of the 'bilingual method' is that there is another language that

can be used "to ask for the meaning of words and phrases" that are not understood (p. 5). Also, while claiming that "[translation] can be a very effective way of conveying the meaning of new vocabulary", he notes that "[teachers] need to be aware that many words do not have an exact equivalent in another language" and that "[knowing] that a word denotes a particular set of things in one language, is no guarantee that it will denote the same set of things, or be used in the same way, in another language" (p. 8). While few of those who specialize in second language pedagogy would object to the occasional use of students' first language (or languages) in class, there can be very few who would now accept the arguments against the direct method forwarded here. Nevertheless, it is certainly true that those who are not wholly familiar with the vast range of strategies developed within the context of the direct method for conveying the meaning of language could, in attempting to use that method, create a situation in which students are constantly frustrated. Certainly, including a wide range of new structures together alongside a considerable amount of new vocabulary in texts that are intended to introduce lessons is inconsistent with the principles that underlie the direct method and will almost inevitably result in the need for translation.

In connection with all of this, it is relevant to note that the author argues that "[it] is probably necessary in the early stages to follow the traditional method of presenting new material, then drilling and finally practising it in context", noting that "once the learner has developed some competence in the language, this procedure should gradually change" and "the acquisition of new language should result from the communication activities of the learners" (p. 3). He does not specify or exemplify what he means by 'presentation'. Nor does he note that what he is recommending is a switch to task-based (as opposed to task-supported) learning, outline what task-based learning involves, or refer to any of the literature that supports or contests it (see *Chapter 2*).

In addition to information/ advice about using the Students' book, this guide includes transcripts of tape recordings/Podcasts and provides some sample tests relating to the various chapters of the textbook.

The teachers' guide includes nineteen examples of what are referred to as 'communication activities'. No advice about setting up, timing, and managing these activities (some of which involve complex interactions) is provided. In some cases, a very considerable amount of advance preparation is required of teachers. In *Te kēmu 13* (game 13) (p. 47), for example, where the aim is for each student to find another student with a card that matches theirs, teachers are advised to:

Make a card measuring approximately 10cm. by 8cm. for each member of the class (an extra one if it is an uneven number). Draw a simple picture of a house with windows, a door, and a chimney with a person on a bicycle near the house and a tree or trees behind or beside the house. Vary the position of each thing in relation to the others, the number of windows etc, and vary the different colours for the main parts of the house. Each card should have a matching one which is exactly the same.

Some of these activities require language that has not been introduced at the point where they are to be used. Teachers are not alerted to this or given any advice about how they should deal with it, the danger being that the activity will be disrupted once it is under way. Two examples are provided below.

Te kēmu 5 (Activity five) (p. 29), intended to be used in association with Chapter 3 of the Students' book, involves a game in which each of a pair of students is given a similar picture (but with some differences). The object is "for each player to ascertain the differences between . . . two pictures" by "conduct[ing] a dialogue, in Māori, to determine from each other what items are missing from their own picture." The students are unlikely, however, to be familiar with all of the vocabulary required to identify items in the pictures. Presumably, therefore, this vocabulary needs to be pre-taught (something to which no reference is made). Furthermore, at the point where this game is to be included, the students have not been introduced to other aspects of the language appropriate to determining the differences between the pictures. They cannot, for example, ask *He pēpi kei roto i tāu pikitia?* (Is there a baby in your picture?) or respond *Karekau he pēpi* (There isn't a baby) or *Kāore aku pēpi* (I haven't got any babies). The first time 'He' is introduced is in Chapter 4, 'tāu' is not introduced until Chapter 5, 'karekau' (no/

not) is not introduced anywhere in the Students' book although *Kāore ōku/aku . . .* (I haven't got . . .), which requires a plural nominal, is included in Chapter 9.

In *Te kēmu 8 - Te hoko kai* (Game 8 - buying food) (p. 29), each student in a group is given a list of food prices for one of the four supermarkets and a shopping list, these being different in each case. The task is to (a) decide where to buy each item on their list for the lowest price (based on price calculations), (b) determine the total cost of their shopping list, and (c) determine which supermarket would be cheapest if they were to buy all of the items on their list in one place. According to the author, the vocabulary includes 'food items on the lists, numbers and terms for money and quantities', the function practised being 'asking how much things cost' and the sentence patterns practised being *He aha te utu mō te pēke huka ki Foodtown?* (How much is a bag of sugar from Foodtown?) and *Kotahi taara, e rima tekau mā iwa heneti* (One dollar and fifty nine cents). This activity is intended to be conducted in association with Chapter 4. However, whereas students are introduced to numbers from 1 - 1,000 in Chapter 2 and most of the food items referred to are included in Chapter 3, weights and measures are not introduced in the Students' book. Furthermore, although comparison and contrast are fundamental to the activity, the type of comparative construction likely to be involved (e.g. *He nui ake te utu o te ārani ki Foodtown, i Woolworths* (Oranges are more expensive at Foodtown than Woolworths)) is not introduced until Chapter 8

A third activity included in the teachers' guide is discussed below.

Te kēmu 15 (Game 15) (p. 50) is intended to be played with upwards of eight students. Each student is given a description of the of the activities being undertaken by the occupants of one of nine houses (e.g. *Kei roto a Wherete i te tāpu e kaukau ana* (Wherete is having a bath)) and a set of 28 pictures. None of the students is given a description of the activities being undertaken by the occupants of one of the houses - House number 5. Matching descriptions against pictures, they are required to identify the occupants of the house whose descriptions they have and then question the others in order to determine who the occupants of the other houses are and, by a process of elimination, who the occupants of House No. 5 are. Having done so, they are invited to write down the answers to three questions.

According to the author, the function involved is 'describing ongoing activities' using 'verbs from the first eight chapters of *Te Kākano*' in the context of '*Ke te . . .* and *E . . . ana . . .* verbal particles'. The suggested activity is a time consuming and, given the nature of the instructions required, potentially confusing way of practising a single construction. It could, however, have been made considerably more useful and communicatively-centred had attention been drawn to the fact that the students are already familiar with a range of other constructions that could also usefully be used in this context, some examples being *Ko wai e noho ana i tō whare?* (Who lives in your house?); *Ko wai tōna ingoa* (What is his/her name?), *Kei whea a . . . e noho ana* (Where does . . . live?); *Tokowhia ngā . . . kei tēna/tērā whare?* (How many . . . live in that house?).

4.3.5 Te Mātāpuna

Te Mātāpuna (The Source) is the first of five volumes⁷⁴ of the series *Te Ia Reo* (The Current of Language), a series written by Ian and Shirley Cormack and first published by New House Publishers in 1995. Although it has been reprinted several times since then, it has not been revised. Each volume includes a students' book, a teachers' guide, a workbook, and a range of supplementary resources. However, although reference is made in the Teachers' Guide to audiotapes, videotapes, photocopy masters, and readers, neither readers nor videotapes appear to be available as at February 2014. Although the series is intended primarily for secondary school students in Years 9-13 (generally aged from 13 to 17), the authors note on the back cover of the textbook that it can also be used with senior primary school students and with adults in tertiary institutions.

Te Mātāpuna is 176 pages long and is divided into five main chapters, each with a different theme: *Taku Whānau* (My Family), *Taku Rōpū Ako* (My Class), *Taku Kāinga* (My Home), *Ngā Wāhanga o te Tinana* (Parts of the Body), *Te Haere ki te Tāone* (Moving to the City/Town). There are, in addition, two revision and extension chapters. Each chapter includes the following two sub-headings: *Hei mahi* (Activities) and *Te Whakamārama* (Explanations) and covers a number, often a large number, of language points. Throughout this textbook, where translations

⁷⁴ The other volumes are entitled: *Te Pūkaki* (The Stream); *Te Awa Rere* (The Flowing River); *Te Ngutu Awa* (The Mouth of the River); and *Te Au Moana* (The Open Sea).

are provided by the researcher, they are either in italics or in square brackets beside the Māori text or in footnotes.

4.3.1.1 Language content (including text-types, genres, and language skills)

This textbook appears to be characterized by a number of problems relating to overall content, and the selection, grading and presentation of that content. Thus, for example, in the very first text segment, and before the learners have had an opportunity to come to terms with some more simple and straightforward aspects of the language, there is considerable complexity in terms of vocabulary and structure (see *Table 4.2* below)⁷⁵.

Table 4.2 Language included in the first text segment of *Te Mātapuna*

Formulaic functions	Greeting: <i>kia ora</i> ; Farewell: <i>tēnā koutou katoa</i> (finished - three or more people - everybody)
Nouns/Statives	ingoa (name); kurī (dog); tuahine (sister or female cousin of male); mātāmua (first born); matua (father, parent, uncle); ngeru (cat); tamariki (children); tungāne (brother or male cousin of a female); whaea (mother; aunt;); pōtiki (last born)
Particles, determiners, prepositions & personal nouns	a (possessive, not superior position); āku (singular, possessive 1 st person, more than one thing possessed (my)); au (1 st person – subject or object); kātoa (three or more inclusive); ko (+ name); ngā (plural determiner); o (possessive, superior position); rāua (two people linked); tāku (singular, possessive, 1 st person, one thing possessed (my)); te (singular determiner)
Conjunction	nō reira (therefore; finally)
Mood	Declarative: active

The summary of teaching points for this chapter in the Teachers' Guide (p. 31) is made up of a list of fourteen items⁷⁶ and it is noted that "[the] opening passage

⁷⁵ In common with the authors of a number of other textbooks, the authors appear simply to have made the assumption that because identity, relationships, genealogy and place of origin are of fundamental importance in Māori culture and are in focus when people meet for the first time, they should necessarily be dealt with at the very beginning of the learning of the language.

⁷⁶ These are: *Asking and answering Ko wai questions; Using the articles te and ngā; Using rāua ko to join two people's names together; Introducing the main words for family relationships in Māori; Introducing the plural forms of some words for family members; tuahine (tuāhine), wahine (wāhine),*

contains most of the *anga* (structures) and *kupu* (vocabulary) that are used in this chapter.” Teachers are advised that they have a choice of three basic timings for the use of the passage - at the beginning of the chapter (for pronunciation practice), when the structures and vocabulary have been 'absorbed' by the students, and/or at the end of the chapter. Doing the first of these will result in a situation in which students' initial approach to the text will be essentially meaning-free. Doing the second and third means that contextualization effectively plays a secondary role, the students' initial encounter with new language being via decontextualized chunks.

It could be argued, with good reason, that the initial encounter with a new language can be largely formulaic in nature and that, therefore, complex language can be introduced early on (treated as meaning chunks). However, it does not follow from this that there is no need to reduce the amount of language introduced at any one time (a cognitive factor relating to memory). In any case, the new language introduced is, in fact, immediately presented in a way that is intended to draw attention to the function of a wide range of components (e.g. *te/ngā*; *tuahine/tuāhine*). The problems here relate not only to the amount of new language introduced at a single point and the lack of textual authenticity but also to lesson shaping (a pedagogic factor). These problems could be avoided if chapters were divided into smaller units, with unfamiliar language being introduced more gradually. New texts could then be introduced at the beginning of each unit (and, preferably also - different ones - at the end of each unit). Consolidation and practice involving fewer language points could then take place at more regular intervals.⁷⁷

tuakana (tuākana), teina (tēina), matua (mātua), and tamaiti (tamariki); Using the possessive particles a and o when talking of family relationships; Using the words tuakana and teina appropriately; Using the pronouns au, koe and ia; using the possessive adjectives taku, tō, tana and their plural forms, aku, ō and ana; Counting in Māori from 1 to 20; Asking and answering nō hea questions; Asking and answering questions about how old a person is; Introducing the terms pā harakeke, whānau and whakapapa and linking these with the terms “nuclear family” and “extended family”; Reciting a simple whakapapa in Māori.

⁷⁷ This would involve re-thinking what is included in the initial stages, using, for example, a comic-style text format in which each segment of text is accompanied by a picture (as it is introduced), pre-teaching vocabulary (rather than introducing new structures in contexts in which the vocabulary included in marker sentences is also new), introducing new structures more gradually, and, when some language is familiar to students, carefully integrating new and familiar language so as to encourage inferencing. It is also useful to differentiate between the type of text that is appropriate when new language is being introduced and the type which is appropriate during the practice stage of lessons.

The text segment to which reference has been made, a monologue, is included below along with the associated stylized illustration:

Taku Whānau



He Kōrero Tīmatanga

Tēnā koutou katoa.

Ko Horiana taku ingoa.

Ko au te tuahine o Anaru rāua ko Hēmi.

Ko Anaru rāua ko Hēmi aku tungāne.

Ko au te mātāmua, ko Hēmi te pōtiki.

Ko Tīmoti te matua, ko Rangi te whaea.

Ko Tīmoti rāua ko Rangi ngā mātua.

Ko au, ko Anaru, ko Hēmi ngā tamariki a Tīmoti rāua ko Rangi.

Ko Rambo te kurī, ko Putukiore te ngeru. Nō reira, tēnā koutou, tēnā koutou, kia ora koutou katoa. (Cormack & Cormack, 1995a, p. 6)⁷⁸

The exercise that follows this text segment is introduced by an instruction in *te reo Maori* followed by a sample question and answer (translated on p. 140 of the *Teachers' Guide*):

Titiro ki ngā pikitia, ka whakahoki ai i ngā pātai.

⁷⁸ **Translation:** First talk/ speech/ introduction; Hello/greetings everyone; My name is Horiana; I am the sister of Andrew and James; Andrew and James are my brothers; I am the eldest; James is the youngest; My dad is called Tīmoti and my mum is called Rangi; Tīmoti and Rangi are my/ the parents; Andrew, James and I are the children of Tīmoti and Rangi; Rambo is our/ the dog; Putukiore (Rat catcher) is the/ our cat; Therefore, greetings once, twice, three times to all of you.

Ko wai te ingoa? (*Te pātai*).⁷⁹

Ko Horiana te ingoa (*Te whakahoki*).

This, in turn, is followed by pictures of the other members of the family (other than Horiana), each picture being accompanied by a number (1 – 6), a question (*Ko wai te ingoa?*) and the first particle (*Ko*) of the response plus three lines (indicating three missing words).

What we have here is a series of statements, questions, and answers involving complex language and associated with a series of stylized line drawings. The characters in these line drawings, accompanied by names in red print (e.g. *Hēmi*; *Rangi*), are clearly of different ages and genders (indicating/ suggesting family membership). However, while these line drawings would be helpful to teachers who had already developed effective teaching methodologies, they actually do very little on their own to convey the meanings of the text segments. No reference is made to this in the Teachers' Guide. Instead, reference is made to what should happen "[when] students are acquainted with the structures and vocabulary."

The text introducing *Chapter 3* provides another interesting example.⁸⁰ The main language focus points here appear to be: personal pronouns (*tāua/māua/kōrua/rāua*); *Kei te +/- kupumahi +/- a*; *Kei te aha +/- a . . . (ingoa)?*; and *Kei te(kupumahi) a.....(ingoa)*. The summary of teaching points in the

⁷⁹ It is relevant to note here that the question and answer forms provided would not naturally occur in this context, a context that requires 'tōna' (his/her) rather than 'te' (the). However, in order to continue on from the monologue at the same time as avoiding introducing a further unfamiliar form, the authors have chosen to use a form that is contextually inappropriate (yet another indication of the lack of overall linguistic and pedagogic planning and strategizing that characterize this series).

⁸⁰ He kōrero tēnei mō Pita Tamehana me tana whānau. Ko Anaru te tuakana. Ko Pita tana teina. Tekau mā whā ngā tau o Pita. Kotahi te tuahine, ko Atawhai te ingoa. Ko ia te pōtiki o te whānau. Kei te haere a Atawhai ki te kura tuatahi o Otaki. Kei te haere a Pita rāua ko tana tuakana ki te Kāreti o Otaki. Kei te kōrero rāua i nāianaei.

Anaru: Kei te aha koe e Pita?

Pita: Kei te haere au ki te kai. Kei te matekai au. Kei te haere tāua nē?

Anaru: Ae, engari haere koe ki te tiki miraka. Kei te kēti te miraka.

Pita: Tō tonotono hoki! Kei te haere au ki te tiki miraka.

Kei te kai rāua i naiānei. Kei roto rāua i te kīhini, Kei roto a Atawhai i tana rūma moe. Kei te whakamau kākahu. Kei te karanga a Anaru "Atawhai, kei te mātao ō kai!" I naiānei kei te haere mai a Atawhai. Kei te kōrero a Pita, "Haere mai, Atawhai, kei te kai māua. E noho ki tē kai." Kei mua i te whare o Tamehana ko te tiriti me te moana. He motu kei te moana, ko Kāpiti te ingoa. Kei muri i te whare ngā rākau hua. Kei waenganui i ngā rākau hui he whare iti, he whare kurī. Kei roto te kurī i te whare kurī. Ko Potopoto tana ingoa. Kei te moe.

Teachers' Guide (p. 61) has nine entries. However, the text includes, in addition to fifteen familiar structures, nineteen newly introduced ones and fifteen newly introduced lexical items.

In terms of both genres and text-types, there is little variety in this textbook. Monologues and dialogues predominate. These are generally lacking in authenticity, appearing to have little function over and above that of being 'carriers' of the teaching points. They are sometimes accompanied by introductory sections in the *recount/narrative* genre that include language previously introduced as well as new structures and vocabulary. The text-types represented are monologues, mini-dialogues, and tables. There are no instances in the textbook of genres other than *recount/ narrative*.

Although all four skills (reading, writing, listening and speaking) are included, there is little variety in terms of skills-based activities (see 4.3.1.3 below).

4.3.1.2 Cultural content

With the exception of *Chapter 1*, in which the primary focus is on relationships, genealogy and place of origin, there is little direct cultural focus in this textbook. There are, however, suggestions in the *Teachers' guide* of cultural content that could be discussed. Thus, for example, with reference to *Chapter 2 (Taku Rōpū Ako/My learning group)*, the authors suggest talking to students about traditional Māori education and more recent Māori educational initiatives; with reference to *Chapter 3 (Taku Kāinga/My home)*, they suggest discussing the concept of traditional *papa kāinga* [original homesteads] in relation to *pā harakeke* [the family, *kāinga* [the home] and the extended family. However, culturally-relevant material is generally absent from the *Students' book* itself and it seems clear that the expectation is that where cultural content is added by teachers, it will be dealt with through the medium of English.⁸¹ Furthermore, while reference is made in the *Teachers' guide* to dialectal differences, and while teachers are urged to encourage students to learn/use their own *iwi* [tribal] pronunciation as well as those of the *tangata whenua*

⁸¹ The danger here is that, in the absence of some specific advice in this area, some teachers will focus largely on culture, discussed in English, to the detriment of linguistic development.

(host people) of the region in which they are learning, there is little guidance on dialect differences.

4.3.1.3 Tasks and activities

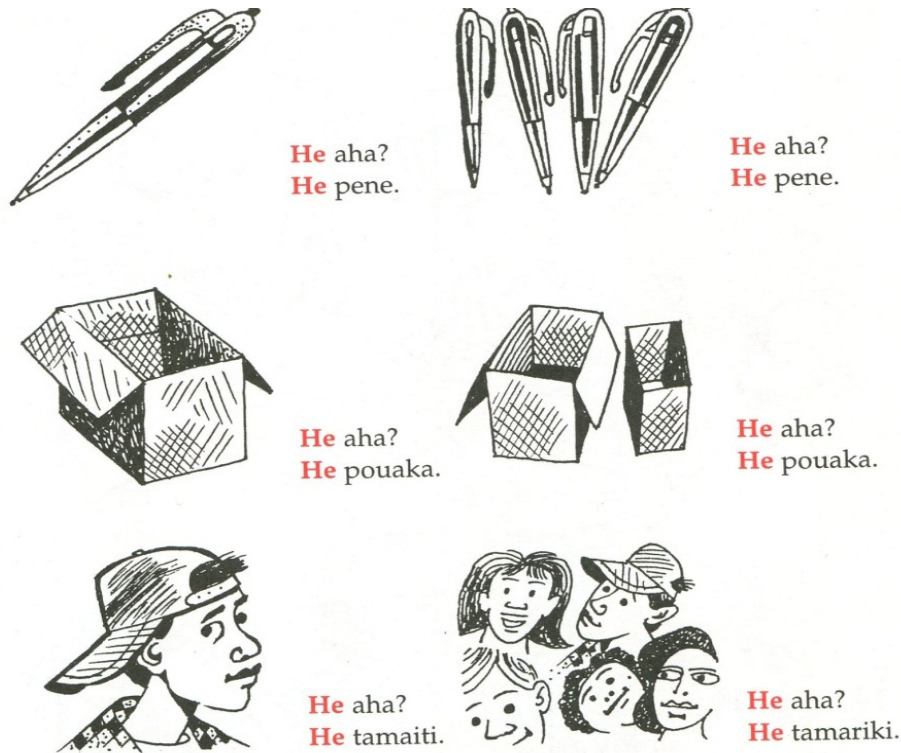
Most of the tasks and activities in this textbook are directly relevant to the main teaching points. However, although references are made in the Teachers' Guide to learning styles (Cormack & Cormack, 1995b, pp. 16 -17), little account of different learning styles or proficiency levels appears to have been taken in the design of these tasks and activities. There is, for example, generally only one version of each exercise. Although there are some listening exercises and activities involving pair-work and although many of the activities are likely to be of interest to the students, few of them are genuinely communicatively-oriented. Even in the two revision chapters, what is involved is largely traditional exercise types, such as gap filling⁸², sentence completion, and answering text-based questions. Interestingly, where instructions for activities are in *te reo Maori*, teachers are advised to read these instructions to students in Māori first and then explain what is required in English if necessary (Teachers' Guide, p. 5).

4.3.1.4 Quality and relevance of illustrations

The authors have attempted to incorporate a balance of gender and age in the illustrations. They are, however, largely made up of sketches that lack realism and dynamism. Even so, they do often provide support for conveying the meaning of newly introduced language, something that is in line with the claim in the Teachers' Guide (p. 5) that "[w]e have made every effort in the student's books to use pictures to carry meaning." An example is provided below:

⁸² The following is an example of a gap-filling exercise from *Chapter 1*:

- 1 Ko wai te whaea o Anaru? (*Who is Andrew's mother?*)
Ko _____ te whaea o Anaru. (.....*is Andrew's mother.*)
- 2 Ko wai te matua o Horiana? (*Who is Horiana's father?*)
Ko _____ te matua o Horiana. (..... *is Horiana's father.*)
- 3 Ko wai ngā mātua o Hēmi? (*Who are James's parents?*)
Ko _____ rāua ko _____ ngā mātua o Hēmi. (..... *and are James's parents.*)
- 4 Ko wai te tuahine o Anaru? (*Who is Andrew's sister?*)
Ko _____ te tuahine o Anaru. (..... *is Andrew's sister.*)
- 5 Ko wai ngā tungāne o Horiana? (*Who are Horiana's brothers?*)
Ko _____ rāua ko _____ ngā tungāne o Horiana. (..... *and are Horiana's brothers.*) (p.10)



(Cormack and Cormack, 1995a, p. 25)

4.3.1.5 Approach/ methodologies

In the *Teachers' guide* (p. 5) it is noted that that "[the] *themes* on which the first five chapters are based were provided by the draft syllabus for Māori Language in Secondary Schools" (emphasis added). Although it is also noted that work on that draft syllabus ceased in 1988, it is nevertheless claimed that "the course as a whole will fit the achievement objectives being developed for te reo Maori". It is impossible to tell on what basis this claim was made. What *is*, however, clear is that any links between this textbook (published in the 1990s) and the achievement objectives as outlined in the current curriculum guidelines (on which work began in 2003) are coincidental.

The curriculum guidelines document, in common with Ministry of Education guidelines documents for other languages which were available in the 1990s, recommends a communicative approach to the teaching of the language. Beginning with some members of the Reform Movement in the late 1800s, there has been an increasing trend towards monolingual, or largely monolingual teaching of additional languages (see *Chapter 2*). This is something that is now generally associated with communicative language teaching. Thus, the authors' attempt to

design materials in a way that encourages such an approach is consistent with communicative language teaching, as are many other aspects of the recommendations made in the Teachers' Guide. However, because the texts included in introductory sections of chapters contain a considerable amount of unfamiliar language (both structures and vocabulary) rather than introducing unfamiliar language gradually and because they are not designed in a way that introduces new language in the context of familiar language in a way that promotes inferencing, these texts serve no genuine concept introduction function. Instead, students are exposed to chunks of language contained in the text (accompanied by illustrations) separately. This, plus the fact that the texts appear to have little genuine function other than as carriers of language in focus, is not consistent with communicative language teaching. The end result is a book that, while making some genuine attempt to move in the direction of communicative language teaching and to include some useful and interesting pairwork activities, remains largely locked into an audio-lingual type of methodology.

4.3.1.6 Interest level

The authors have incorporated some pair work into this textbook and there are some instances of activities that are likely to interest and motivate the students (e.g. drawing pictures according to instructions and identifying people on the basis of information supplied). However, the exercises are generally of a very traditional type and there are few genuinely communicatively oriented tasks (e.g. conducting surveys, board games, questionnaires, information gap activities). The illustrations are uninteresting and uninspiring. There is little variety in terms of genres and text-types and little that is of any direct relevance to traditional or contemporary Maori society. Overall, there seems to be little in this textbook that is likely to be of real interest to young 21st century learners for whom the rich resources of the Internet are generally readily available.

4.3.1.7 Quality and quantity of supplementary resources

The supplementary resources available with this textbook are audiotapes and videotapes, a students' workbook, readers and a teachers' guide. As indicated above, attempts to secure copies of videotapes and readers were unsuccessful.

4.3.1.7.1 Audiotapes

Transcripts of the audiotapes (based on the texts included in the *Students' Book*) are included in the *Teachers' guide*. These are accompanied by ten listening exercises and a number of exercises/ activities, including answering questions, filling in gaps in text segments, matching pictures with statements, drawing pictures according to instructions, completing a table of information and identifying people in relation to information supplied.

Masters (that can be photocopied) are located at the end of the *Teachers' guide*. These include word lists, translation of instructions (from the *Students' book*), crossword puzzles, word find puzzles, student achievement grids, and class profile sheets.

4.3.1.7.2 Students' workbook

Workbooks or activity books, which generally provide supplementary materials relating directly to the material in students' books, are commonly now provided alongside textbooks. The workbook (Cormack & Cormack, 1995c), accompanying this textbook, which includes sixty-seven pages, is divided into five sections, each relating to one of the five main chapters in the students' book. Overall, there are twenty-five exercises/ activities (five for each chapter of the students' book).⁸³ These include matching questions and answers; finding the right word or phrase from a list to match pictures; creating conversations from a list of sentences; answering questions on the basis of information included in the questions themselves or in pictures; and word puzzles. Two examples are provided below, the first involving translation (*Workbook*, p. 3), the second involving answering questions based on pictures (*Workbook*, p. 22) are included below.

⁸³ The authors suggest that students should be able to achieve a 80-100% success rate if each chapter has been sufficiently covered. They encourage students to use their textbook to assist them if necessary and note that some tasks can be completed in pairs or groups.

Whakataunga Mahi 1 (assignment 1)

Ngā Kupu (vocabulary)

1.1 He Mahi Whakamāori (translation into Māori). The English words listed below are translations of Māori words used in Te Wāhanga Tuatahi (Chapter One) "Taku Whānau". Write in the Māori words for them in the space provided beside each English word.

Kupu Whānau (words for family relationships)

brother (of a female)
 child
 children
 daughter
 family
 first-born child
 girl
 husband
 mother
 name
 older brother/sister
 older brothers/sisters
 parents
 sister (of a male)
 sisters (of a male)

son
 wife
 younger brother/sister
 younger brothers/sisters
 youngest child in the family

Etahi Atu Kupu (other words)

all, every
 and (joining two names)
 people, tribe
 so, therefore
 the (plural)
 the (singular)
 word
 year

Whakataunga Mahi 9

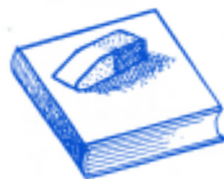
9.1 He Whakataunga Pātai. Write an answer to the question beside each picture. Use the picture to help you work out the answer.



Tāwhiri

He aha kei raro i te tēpu?

He pouaka kei
raro i te tēpu.



1 He aha kei runga i te pukapuka?

.....

2 He aha kei roto i te pikitia?

.....

3 He aha kei roto i te ruma āko?

.....

4 He aha kei raro i te tūru?

.....



4.3.1.7.3 Teachers' guide

The initial section of the Teachers' Guide (Cormack & Cormack, 1995b) provides some useful information and advice for teachers, including advice on using realia, visual aids, and gestures, keeping instructions simple, reducing teacher talking time, and including pair and group work. There are, however, some rather odd contradictions, inclusions, and omissions. Examples are provided below.

It is noted that an attempt has been made to "[set] the language in a monolingual framework" (p. 5) and the authors advise teachers to use gesture and mime (pp. 7 - 8) and to ensure that instructions are simple and short (pp. 8 - 9). However, the instructions, in *te reo Māori*, that are included throughout the students' book use language to which the students have not been introduced, language that is often more complex than the language with which they are familiar. These instructions are translated into English in the *Teachers' Guide* and teachers are advised to use translation if necessary (p. 5). It would have been simpler to have introduced very short instructions accompanied by mnemonics very early,⁸⁴ varying them to reflect particular requirements (e.g. a pen filling in a gap to signal written gap filling).

Under the heading of 'checking understanding' in the Teachers' Guide (pp. 10-11), the authors indicate that it is unwise simply to ask students whether they have understood. They then provide a useful example of one type of concept checking technique (asking concept questions that break complex concepts into components). However, in providing only one type of concept checking technique (concept questions), in indicating that concept questions (such as those demonstrated) should be asked "if . . . necessary" and in noting that teachers should "maintain regular eye contact with the students while explaining" because "it is often possible to see when students do not understand", they give the impression that concept checking always takes the same form and that there are occasions when concept checking (generally

⁸⁴ For example: *Whakarongo mai!* ; *Titiro mai!* ; *Tuhia ētahi kōrero* ,



considered a fundamental part of any lesson in which unfamiliar language is introduced) may be unnecessary.

The authors suggest that the texts with which each chapter begins could be introduced at the beginning of the chapter (for pronunciation practice), when the *anga* and *kupu* have been absorbed or at the end of the chapter. This has already been discussed in relation to the issue of contextualization. There is, however, another major issue. While the textbook includes segments of the language included in the texts in association with illustrations that assist in conveying their meaning, there is nothing in the Teachers' Guide that advises teachers on the different ways in which these can be used in the classroom.

Finally, although teachers are advised to include pair work and group work (pp. 9-10), there is no discussion of different types of pair and group work and, in particular, of what types of pair and group work promote genuine communicative interaction.

Overall, therefore, while the Teachers' Guide contains some useful information and advice, particularly in the introductory section, and while the series moves some way in the direction of a communicatively-oriented approach, the claim made on the back cover that this is "the first Māori language course to be developed using a full range of modern approaches to language teaching" seems over-stated.

4.4 Overview and conclusion

In terms of first publication, the order of these textbooks is: *Te Rangatahi I* (1970), *Te Reo Rangatira* (1974), *Modern Māori I* (1978), *Te Kākano* (2001), and *Te Mātāpuna* (1995a). Although reference was made above to revised versions of two of these textbooks - *Te Rangatahi I* (revised 1970) and *Te Kākano* (revised 2001) - in neither case is the revised version different in any fundamental way from the original version, the opportunity to take account of research-based developments that had taken place between the date of first publication and the date of the revision having been largely overlooked.

Te Rangatahi first appeared well over half a century after the grammar translation approach, an approach that centres on the translation of written texts and the memorization of vocabulary and grammatical rules, had begun to be challenged by linguists associated with the Reform Movement who developed a range of innovative concept introduction strategies designed to avoid the use of translation (see *Chapter 2*). In spite of this, translation is, in *Te Rangatahi*, the primary concept introduction strategy, with each chapter being introduced by a dialogue, a passage or a story accompanied by explanations involving English translation of text extracts. Even so, while the memorization of vocabulary lists is very much in evidence, there is a general absence of grammatical rules (representing a departure from traditional grammar translation). This absence may relate as much, or more, to the lack, at that time, of any widespread understanding of the structure of *te reo Māori* as it has to do with a conscious decision on the part of the author to avoid grammatical explanations. The 1950s and 1960s was the heyday of behaviourism and linguistic structuralism, a time when the structural syllabus design concept (with carefully graded language being introduced gradually) and audio-lingual methodologies (relying on repetition with variation) were coming into their own (see *Chapter 2*). While there is considerable evidence in some of the exercise types included in *Te Rangatahi* of the impact of audio-lingualism, there is much less evidence of the impact of the structural syllabus, the text segments that begin each chapter being characterized by the simultaneous appearance of a wide range of linguistic forms and lexical items accompanied by translation into English (an approach that is associated with grammar translation). Overall, therefore, *Te Rangatahi*, which appears to have had an impact on later textbooks designed for the teaching and learning of *te reo Māori*, could be said to be largely characterised by an approach similar in most respects to grammar translation (but without its emphasis on grammatical rules) supplemented, in terms of some of the exercises included, by that repetition with variation that is associated with audio-lingual habit theory.

By the 1970s, both behaviourism and linguistic structuralism had already been seriously challenged and so too had audio-lingual methodology. More emphasis was being placed on creativity, interaction, and personalization of learning. The concept of communicative competence had already been mooted (see, for example,

Hymes, 1971) and, associated with it, the notion of a communicative approach to language teaching (CLT) had begun to emerge, an approach that emphasised the importance of encouraging learners to engage in a wide range of authentic, meaningful, and interactive tasks and activities. Under the auspices of the Council of Europe, a notional-functional alternative to the structural syllabus (see, for example, Wilkins, 1973) had been proposed and was gaining momentum (see *Chapter 2*). There is, however, in spite of the fact that it was first released in 1974, little evidence of these developments in *Te Reo Rangatira*. This textbook focuses largely on culturally relevant texts containing language (often both diverse and complex language) that appears to be largely ungraded, these texts being accompanied by comprehension questions, some explanations in English of language features, long lists of vocabulary and exercises which involve translation and/or lexical and structural manipulation (generally with reference to decontextualized sentences). Although this textbook is intended for more advanced learners and is considerably more culturally focused, it is similar to *Te Rangatahi* in respect of (a) the absence of any clear evidence of principles guiding the selection and grading of the language introduced, (b) reliance on translation, (c) the absence of formally and functionally oriented explanation and of techniques designed specifically to encourage students to make formal and functional inferences, (d) the inclusion of exercises involving translation and the manipulation of decontextualized language segments, and (e) the absence of communicatively-oriented tasks involving student/student interaction. It is, however, different in two major respects. First, it does encourage personalization of learning by including some activities in which students are invited to consider the relevance of what they have learned to their own context/situation. Secondly, it is deeply culturally embedded. Nevertheless, like *Te Rangatahi*, it appears to be heavily influenced by aspects of grammar translation and aspects of audio-lingualism.

Already in the early 1960s, syllabuses that were essentially structural in design were beginning to be situationalized and functionalized, with topics/ situations and some formulaic functions (such as greetings) playing a role alongside vocabulary and language structures in determining the organization of course content. One example of this is *Voix et images de France* (Ministère de l'Education Nationale

(France), 1961), another is *Situational English* (The Commonwealth Office of Education, 1965). As Alexander (1976, pp. 89, 93 & 94) observed:

In the past twenty years or so we have seen a significant move away from grammar translation methods towards the almost universal adoption of structural grading in published language courses, while audio-visual and audio-lingual techniques of presentation have become commonplace. . . . [It]would be possible to retain a structurally graded sequence but to accrue to it, ungraded-but-systematically-related patterns. . . .[ensuring that]:

- (a) the grammatical common core, indispensable for all forms of communication would be systematically presented in a graded sequence, the emphasis not being on the raw grammar, but on functional aspects; and
- (b) the items to be taught would be carefully selected in terms of their potential immediate and practical application.

In spite of this, *Modern Māori 1*, which was published in 1978, is based on a structural syllabus which is not situationalized, that is, most of its 37 lessons have a primarily structural focus (e.g. *Kei te* (present continuous) + verb), the structures being introduced without any reference to situations or contexts of use.

Modern Māori 1 is different from *Te Rangatahi 1* and *Te Reo Rangatira* in that the language is introduced in a graded way, "a little at a time" (Ryan, 1978, Introduction). However, it is also different to the extent that there is almost no attempt to make the language that is introduced situationally relevant. It is similar to *Te Rangatahi 1* and *Te Reo Rangatira* in that translation plays a fundamental role in many of the exercises and in relation to concept introduction. There is, furthermore, as in the case of *Te Rangatahi 1* and *Te Reo Rangatira*, an almost total absence of genuinely interactive, communicative activities. Once again, what we have is some combination of audio-lingual methodology (the focus of the exercises being on decontextualized grammar and vocabulary) and grammar translation (but, in this case, with a type of structural grading that is largely absent in the case of traditional grammar translation).

By 1988, when *Te Kākano* was first published, the range of options available to textbook writers in the areas of syllabus and methodology were extensive. Most general English language textbooks exhibited a type of hybrid, situationalized syllabus (in which structural, functional, lexical, and discourse-centred specifications were integrated in a variety of different ways) and included a wide range of interactive, authentic communicative tasks and activities. They featured a range of genres and text-types, had full-colour illustrations that played an important role in concept introduction alongside many other concept introduction strategies, and emphasized the development of language skills (such as skimming and scanning) and language learning strategies (Fester, 2014, forthcoming). *Te Kākano*, however, while including a considerable amount of culturally relevant material and some activities that are communicatively-oriented (confined to the Teachers' manual), appears to hark back largely to the type of approach exhibited in *Te Rangatahi 1*, introducing much new language simultaneously, including long lists of vocabulary and relying heavily on translation and exercises that involve the manipulation of decontextualized language forms. It is different from *Te Rangatahi 1*, however, in that it includes many grammatically-focused explanations (in English), explanations that would be unnecessary if new language was presented in ways designed to highlight meanings and encourage students to make structural and functional inferences (that is, presented in ways that were inductively oriented).⁸⁵

The format of *Te Mātāpuna*, which first appeared in 1995, is very similar to that of *Te Rangatahi 1*, as are the themes focused on in each chapter. In common with *Te Rangatahi 1*, *Te Reo Rangatira*, and *Te Kākano*, *Te Mātāpuna* introduces a considerable amount of new language simultaneously, largely in monologue, dialogue, or narrative format. Most of the exercises are very traditional in type, involving comprehension questions or the manipulation of decontextualized vocabulary and grammatical constructions. Although there are a few examples of pair-work, student/student interaction is limited, there are no genuinely communicatively-oriented activities and little culturally specific content. The fact that there is a total absence of translation in the textbook is misleading. The new language introduced in monologues, dialogues, and narratives appears to have been

⁸⁵ Some teachers, particularly those who lack a background in pedagogically-oriented description of *te reo Māori*, clearly appreciate these grammatically-focused explanations.

selected largely on the basis of topic relevance, with little consideration being given to limiting the amount of new language that appears at any one time and including effective concept introduction strategies. The result of this is that teachers will inevitably (unless they are dealing with students who already have a proficiency level higher than that on which the texts are predicated) have recourse to translation. What we have here, once again, is a textbook that is largely focused on grammar translation and audio-lingual methodologies. Those who may believe that it is undesirable or even impossible to avoid translation, particularly in the very early stages of language learning, could consult an article that demonstrates one of the ways in which this can be done (Johnson & Nock, 2009).

Overall, with the exception of the first of these textbooks to be published, the writers appear to be strongly influenced by one another. While many textbooks designed for the teaching and learning of other languages have changed and developed in line with a whole range of exciting research-based innovations, these textbooks continue to reflect a methodology that was common in the mid-1900s (audio-lingualism) and an approach that had its heyday in the 18th century (grammar translation). Although the writers of these textbooks have made a significant contribution by providing materials that can reduce teachers' workloads (Hutchinson & Torres, 1994, p. 323), it would be difficult to argue that they have made a significant contribution to supporting teachers through those significant changes (Hutchinson & Torres, 1994, p. 323) that have taken place in the teaching of additional languages over the past several decades or that they have more than marginal relevance to the communicatively oriented curriculum for the teaching and learning of *te reo Māori* in mainstream schools.

Chapter Five

Analysis of resources provided by the Ministry of Education in connection with the teaching of *te reo Māori*

5.1 Introduction

In this chapter, three Internet-based resources made available by the Ministry of Education and referred to by participants in the questionnaire-based survey reported in *Chapter 3* are analysed and discussed in relation, in particular, to their relevance to the realization of the achievement objectives outlined in the curriculum document for the teaching and learning of *te reo Māori* in English-medium schools. The resources discussed are *Te Kete Ipurangi*, referred to by 19 questionnaire participants (5.2), *Te Hiringa i te mahara*, referred to by 12 questionnaire participants (5.3) and *Ka Mau te Wehi!*, referred to by only two of the questionnaire participants (5.4). The chapter ends (5.5) with an overall conclusion relating to the resources as a whole.

5.2 *Te Kete Ipurangi*

Te Kete Ipurangi is a bilingual online educational portal intended by the Ministry of Education to be used by teachers, school managers and the wider community. It provides the gateway to a series of lesson plans and a list of resources intended to support the teaching of *te reo Māori* and *tikanga Māori* (Te Kete Ipurangi, n.d.m).

5.2.1 The lesson plans

Lesson plans are available at the eight curriculum levels. There are nine lesson plans for each of **Levels 1-3**, ten for each of **Levels 4 - 6**, eight for **Level 7** and ten for **Level 8** - a total of seventy five. It would appear, therefore, that these lesson plans are intended to be a supplementary rather than a primary resource. In the majority of the lesson plans, the Māori language that appears used is translated into English. Each lesson plan is associated with one or more of the achievement objectives (AOs) in the curriculum document to some extent but there are considerable inconsistencies. To illustrate this, I provide two examples below.

Example 1:

At **Level 1**, the Ministry's lesson plans include one labelled *Likes and dislikes: He tino pai*. In the curriculum, likes and dislikes are included at **Level 2** (2.3) - *Communicate about likes and dislikes, giving reasons where appropriate*. It is, however, noted in the lesson plan that it is intended to relate to an achievement objective that *does* appear at **Level 1** (1.6) - *Understand and use simple politeness conventions (for example, ways of acknowledging people, expressing regret and complimenting people)*. In fact, however, the language included in that lesson plan is limited to the following expressions: *he (tino) pai* and *kāo*,⁸⁶ expressions that might more appropriately be associated with a different achievement objective that appears at **Level 1** (1.7) - *Use and respond to simple classroom language (including asking the word to express something in te reo Māori)*. There is a lesson plan that is intended to relate to that achievement objective. However, the linguistic focus of that lesson plan is very different from the linguistic focus suggested by the achievement objective itself. In *Table 5.1* below, the examples associated with that achievement objective in the original draft of the curriculum document (before the Ministry decided to reduce the number of examples and then eliminate them altogether) are compared with the language in the lesson plan.

Table 5.1: Comparison of language associated with A.O. 1.7 in a Ministry of Education lesson plan and the type of language the curriculum writers had in mind⁸⁷ (as indicated in examples included in an early draft of the document)

Achievement objective	Examples included in early version of the curriculum document	Language included in Ministry's lesson plan
1.7: Use and respond to simple classroom language (including asking the word to express something in te reo Māori).	<i>Haere mai.</i> (Come here.) <i>E tū.</i> (Stand up.) <i>E noho.</i> (Sit down.) <i>Whakarongo mai.</i> (Listen to me.) <i>He aha te kupu Māori mō X?</i> (What is the Māori word for X?)	<i>Kei te pēhea koe ____?</i> <i>Kei te pai (koa/hiamoe etc.) au.</i>

⁸⁶ In the earliest version of the curriculum, in which it is made clear (as it is in later versions) that achievement objectives should be recycled at increasingly higher levels once they have been introduced, the following examples were provided in connection with this achievement objective: *Haere mai; Haere atu; E tū; E noho; E tuhi; Pānui mai; Whakarono; Titiro mai; Titiro atu; Hoihoi; Turituri*.

⁸⁷ Personal Communication with writers of an early draft of the te reo Māori curriculum

The material writers' interpretation of the intent of achievement objective 1.7 seems inconsistent with the actual wording of the objective (and with the curriculum writers' interpretation of it). This raises an important issue. When the initial draft of the curriculum document was trialled (see *Appendix 15*), there were many requests for a greater cultural orientation. However, the vast majority of those involved appreciated the inclusion of examples associated with the achievement objectives and the footnotes explaining grammar points although many wanted the examples to be translated and extended and many requested more assistance with lesson planning (see *Chapter 2*). The Ministry heeded the second request but not the first. It was decided that all of the examples along with the lists of suggested vocabulary and language focus points included at the end of each curriculum level should be removed. If the reason for this was that it was felt that the teachers might interpret examples (clearly labelled as such) as prescriptions, this danger is clearly not obviated by providing lesson plans in which specific linguistic realizations are associated with each of the achievement objectives. The final result is the provision of a limited number of lesson plans which provide a partial realization of some of the achievement objectives (although sometimes not the ones with which they are said to be associated in the lesson plans).⁸⁸

Example 2:

At **Level 2**, there is a lesson plan that purports to relate to an achievement objective at **Level 2** (2.3) - *Communicate about likes and dislikes, giving reasons where appropriate*. The lesson plan is headed: *Communicating likes: He aha tō hiahia? - What would you like?* However, the lesson plan is actually about what students want (in a restaurant setting) rather than what they like or dislike. In *Table 5.2* below, the examples associated with that achievement objective in the original draft of the curriculum document are compared with the language in the lesson plan.

⁸⁸ A further point that many of the teachers made was that they wanted a firmer link between the curriculum and achievement standards. However, the curriculum should provide a basis for the development of achievement standards and not vice versa, and so a clear statement of how the achievement standards have been adjusted in line with the curriculum is required.

Table 5.2: Comparison of language associated with A.O. 2.3 in a Ministry of Education lesson plan and the type of language the curriculum writers had in mind (as indicated in examples included in an early draft of the curriculum document)

Achievement objective	Examples included in early version of the curriculum document	Language included in Ministry's lesson plan
A.O. 2.3 Communicate about likes and dislikes, giving reasons where appropriate.	Question A: He pai te rari ki a koe? [Do you like lollies?] Responses B₁: Āe (Affirmative answer) B₂: Kāo. (Negative answer) B₃: Āe. He pai. [Yes. They are nice. I like them.] (Extended affirmative answer) B₄: Kāo. Kāore i te pai. [No. I don't like them.] (Extended negative answer) B₅: Āe. He pai rawa atu. [Yes. They are very nice. I like them a lot.] (Intensified affirmative answer) B₆: Kāo. Kāore rawa atu i te pai. [No. They are not very nice. I don't like them at all.] (Intensified negative answer) Reason A: He pai te āporo (kākārīki) ki a koe? [Do you like green apples?] B₁: Āe. He pai, nā te mea, he reka. [Yes. I like green apples because they are sweet.] (Extended affirmative answer with reason) B₂: Āe. He pai rawa atu, nā te mea, he reka. [Yes. I really like green apples because they are sweet.] (Intensified affirmative answer with reason) B₃: Kāo. Kāore i te pai, nā te mea, he kawa. [No. I don't like green apples because they are sour.] (Extended negative answer with reason) B₄: Kāo. Kāore rawa atu i te pai, nā te mea, he kawa. [No. I really don't like green apples because they are sour.] (Intensified negative answer with reason)	He aha tō hiahia? [What do you want?/ What would you like?] He ____ tō hiahia? [What do you want?/ What would you like?] ki te mīti heihei, ngā pī, me te kīnaki. [meat of the chicken, peas, relish/gravy] etc.

Table 5.3 below provides two further examples of rather odd interpretations of achievement objectives by the writers of the Ministry's lesson plans. Once again, examples provided in an early version of the curriculum document are provided alongside an indication of the language included in the relevant lesson plan.

Table 5.3: Some achievement objectives included in the national curriculum: A comparison of examples of linguistic realizations provided by the curriculum writers and the language included in Ministry of Education lesson plans

Achievement objective (AO)	Linguistic realization examples provided by the curriculum writers	Language included in the Ministry's lesson plans	Comments
A.O. 1.6 <i>Understand and use simple politeness conventions (for example, ways of acknowledging people, expressing regret and complimenting people)</i>	Thanking <i>Kia ora.</i> Apologising <i>Aroha mai.</i> Excusing themselves <i>Tēnā koa.</i> Complimenting people <i>Ka pai.</i> <i>Ka rawe.</i> <i>Ka mau te wehi.</i> <i>He tino pai tō mahi.</i> Acknowledging special occasions <i>Rā whānau ki a koe.</i> <i>Mere Kirihimete.</i>	He pai a ____? E pai He tino pai Kāo	The language included in the Ministry's lesson plan would seem more appropriate in relation to A.O. 1.7: <i>Use and respond to simple classroom language (including asking the word to express something in te reo Māori).</i>
A.O. 5.3 <i>Communicate about past habits and routines</i>	<i>I ngā rā o mua, haere ai rātou ki te kura mā runga hōiho.</i> (They used to go to school on horseback.)	Me <u>mahi</u> hāngi tātou (Let's make a hangi) Kua karia he rua (The hole has been dug.) Ka tahuna ngā wahie (The fire has been lit), etc.	The emphasis in the Ministry resource is on the use of the passive rather than past habits.
A.O. 8.1 Communicate about certainty and uncertainty, possibility and probability	<i>Ka ora te reo Māori.</i> (The Māori language will survive.) <i>Kāore i te mōhiotia mehemea ka ora tonu te reo Māori.</i> (It isn't known whether the Māori language will survive.) <i>Ko te whakapono ka ora tonu te reo Māori.</i> (The belief is that the Māori language will survive.) <i>Tērā pea, ka ora te reo Māori.</i> (Perhaps the Māori language will survive.)	Future tense (kei te; ka) Giving opinions (ki; mōku; hei; e ai ki) Giving reasons (he pai; kāre ea e pai kia hei ____ nō ____) Conjunctions (i te mea; nō te mea; tā te mea; ina; otirā; heoi anō;) Perhaps (tērā pea) Time statements (ā te . . . ; hei te . . . ; pō rua atu) Preposition (mā)	The lesson plan relates to the objective only to the extent that it includes <i>tērā pea</i>

So far as the detail of the lesson plans are concerned, there are several points that emerge strongly:

- some of the language in the lesson plans is inappropriate in general or inappropriate in relation to the AOs with which it is said to be associated;
- they are generally sentence-based and non-communicative;
- many rely heavily on translation;
- it is not always clear what the main teaching point is intended to be.

The Ministry's lesson plans, particularly those that are said to be associated with **Levels 1 - 5** are largely sentence-based and free-standing and therefore do not accommodate any revision of familiar language and integration of that language with newly introduced language. An example of this can be found in a lesson headed *He kōrero nanu - Jumbled sentences* (which is, apparently, related to an achievement objective at *Level 6 (6.1) - Give and follow instructions*⁸⁹). For resource sheets and teachers' notes, see *Appendices 17-20 respectively*. Here, the lesson sequence is as follows:

Hand out copies of the **kupu** tika, Resource sheet 6F: He **kōrero** nanu and either Resource sheet 6G: He māmā or Resource sheet 6H: He uaua to the students.

Complete two examples together as a class, then ask the students to rearrange the jumbled sentences from Resource sheet 6G or Resource sheet 6H, writing their answers on Resource sheet 6F. The pictures provide clues for matching.

On completion, ask the students to read a sentence aloud and point out the corresponding picture.

Guide the class in a discussion about the sentences using the answer sheet Teachers' notes 2: Ngā rerenga kōrero, providing correct answers where necessary.

⁸⁹ The resource writers interpret this AO as following exercise instructions rather than giving and following instructions relating to activity sequences as in, for example, making a basket.

Littlewood (2004, p. 322) has classified language activities in terms of whether they are *non-communicative* (focusing on the structure of language), *pre-communicative* (giving some attention to meaning but not involving the exchange of new messages) or *communicative* (involving the practice of pre-taught language in a context where new information is exchanged and includes information-gap activities and personalised questions) and, if communicative, whether they involve *structured communication* (using situations to elicit pre-taught language, including structured role plays) or *authentic communication* (using situations where the meanings are unpredictable, including creative role-plays and complex problem solving). This classification is of considerable relevance here in that the curriculum recommends communicatively-oriented teaching. The stilted, sentence-based, non-communicative nature of many of the lesson plans is indicated in the following example) for which the resource sheet is included as *Appendix 21*).

Lesson plan: He aha tēnei? - What is this?

Lesson sequence

Using the illustrations on Resource sheet *2A: He aha tēnei?* create an A3 or A4 book to read to the students. Place matching individuals and groups on facing pages, writing sentences to describe them (as set out below).

Each pair of illustrations includes a person or thing by themselves and in a group (as the group activity demonstrates the plural 'ēnei'). Explain this sentence structure to the students, for example:

He tamaiti tēnei. He tama. This is a child. (It's) a boy.

He tamariki ēnei. He koa. These are children. (They are) happy.

Continue naming the other nouns pictured:

He wahine tēnei. He ātaahua. This is a woman. (She's) beautiful.

He waka tūroro tēnei. He mā. This is an ambulance. (It's) clean/white.

He motupaika tēnei. He pango. This is a motorbike. (It's) black.

This lesson plan ends with the following instruction:

Further learning

Using the same display book, make statements about what the people/things are doing, for example:

Kei te aha te tamaiti? What is the boy doing?

Kei te hīkoi te tamaiti. The boy is walking., etc.

Not all of the lesson plans are wholly non-communicative but very few indeed progress beyond the structured communication stage.

The heavy reliance on translation is indicated in a lesson plan headed: *He motokā kiwīkiwi - A grey car*. Also indicated here is lack of clarity about the main teaching point/s. In this case, simply using splashes of colour would have been a simple way of avoiding translation. This lesson plan concerns colour terms and is associated by the writers with an achievement objective at **Level 2 (2.5) - Communicate about physical characteristics**. However, under the heading of 'further learning', a question associated with colour is introduced for the first time, as are 'tēnei', 'tērā', 'ēnei', 'ēnā' and 'ērā'. It is unclear why deictics are tacked on to the end of a lesson that purports to be about physical characteristics.

The lesson sequence is outlined below:

Explain to the students that this activity is based on the popular 'car cricket' game.

Divide the class into teams of five. Ask each team to choose a colour from the list below. Make sure that each team has a different colour.

pango	black
waiporoporo	purple/ maroon
mā	white
kiwikipi	grey/silver
kahurangi	blue
whero	red
kākāriki	green

The class will need to be taken out of the school grounds to do this activity. They will need to be located in a safe position where they are able to observe passing traffic.

A team receives one ‘run’ or ‘point’ if a car of their nominated colour drives past, for example: a grey car will represent one ‘run’ for the grey group.

In order to get a ‘run’ the group must call in Māori as their car drives past. “**He motokā kiwikipi!**” “A grey car!”

The students can only get a ‘run’ from a car that drives past. A car that turns off before passing them cannot be counted. Other vehicles such as buses, trucks, and vans cannot be counted.

Use Resource Sheet 2C: He motokā (Cars) (see *Appendix 22*), to keep a tally of the group scores. The final scores for each team can be announced back in the class when the game is finished.

Language to use

He motokā kiwikipi! A grey car!

He motokā mā! A white car!

Further learning

Use an extension of this sentence structure to label or name items and colours in the classroom:

He aha te tae o tēnei motokā? What is the colour of this car?
He kahurangi. (It is) blue.

‘Tēnei’ refers to an object close to the speaker. For example:

Tēnei panana kōwhai. This yellow banana.

Introduce tēnā (that – near the person being spoken to), tērā (that – away from the speaker and the person being spoken to), and the plural forms (ēnei–these, ēnā–those, ērā–those).

5.2.2 Grammar progression outline

The Ministry's grammar progression outline (see *Appendix 24*) appears to attempt to include almost all aspects of Māori grammar. However, in the 2007 revised version of the *New Zealand Curriculum Framework*, it is clear that the curriculum levels are intended to be associated with proficiency levels outlined in the *Common European Framework for Languages* (2001) and that Level 8 of the curriculum is set at level B1, that is, three levels below the top (C2) of the CEFR's six levels (indicating that only selected aspects of grammar will be included). Thus, for example, the achievement objectives associated with the 'communication strand' are said to be adapted from the global scale of the CEFR as follows:

Levels 1 & 2 (CEFR A1: Basic User); Levels 3 & 4 (CEFR A1: Basic User);
Levels 5 & 26 (CEFR A2: Level A2: Strong Waystage Performance); Levels
7 & 8 (CEFR B1: Independent User)

The CEFR global scale for B1 is described in the following way (Council of Europe, 2001, p. 24):

Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most

situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.

The problems, however, relate not only to the extent of coverage but also to the nature of the linguistic descriptions provided (which are essentially non-pedagogic in orientation), the way in which the linguistic descriptions are grouped (with four lists being provided - one for each two curriculum levels - in a way that is not associated with the specific achievement objectives) and the frequent lack of fit between aspects of these lists and the achievement objectives. Three examples are provided below:

Example 1:

At **Level 1** of the curriculum, the following achievement objective (AO) is included: *Communicate about personal information, such as name, age, nationality, and home.* In an early version of the curriculum, the neutral form of the possessive pronoun only was used in examples associated with this AO and was the only form included in the suggested language focus section, where it was noted that "[the] 'neutral' form of the possessive pronouns can be used for both a-category and o category possession". At **Level 2** of the curriculum, the following AO is included: *Communicate about possession.* Here, the examples *did* include ā/ō possessives and there was a simple explanation of their use. The examples, suggested vocabulary and suggested language focus sections and notes included in that draft version of the curriculum document were, however, omitted from the final version of the curriculum. Instead, teachers now need to consult the Ministry's grammar progression outline for **Levels 1 and 2** (combined), where we have the following entry (which provides no guidance on where, how and when particular possessive forms could be introduced in relation to the achievement objectives at the two different levels) - see *Table 5.4* below:

Table 5.4: First extract from grammar progression outline included in *Te Kete Ipurangi*

Levels 1 and 2	References to Harlow, 2001	Harlow pages	References to Head, 1989	Head pages
Possessive pronouns - neutral for possessive category, one person possessing: taku / aku, tō / ō, tana / ana	Neutral possessive determiners	71-72	Pronouns	23-33
Possessive pronouns plural and dual – brief introduction (for example: tō tātou, tā tātou, ō tātou, ā tātou; tō tāua, tā tāua, ō tāua, ā tāua)	Possessive determiners	69-74	Pronouns	31-33
Categories of possession, a brief introduction	Comments following nouns: ... entities that typically fall into the a-category ... o-forms are used for the following	157-163 158-160 160-163	The categories of relationship and possession	101-116

(Te Kete Ipurangi, n.d.j)

Example 2:

At Level 1 of the curriculum document, the following AO appears: *Communicate about location*. In an early version of that document, it was associated with a number of examples:

A: Kei hea te pene?

B₁: Kei runga i te tēpu.

B₂ Kei muri i te tēpu.

B₃ Kei mua i te tēpu.

B₄ Kei raro i te tēpu.

B₅ Kei roto i te kāpata.

A: Kei runga te pene i te tēpu?

B: Āe/ Kāo.

Among the suggested vocabulary and language focus points were: *articles* (definite, indefinite, and demonstrative) and *locatives* (*runga, muri, mua, raro, roto*).

Meanings were provided and the following note was included: "In response to a question involving the singular/plural demonstrative for location near the speaker (e.g. *tēnei/ēnei*), teachers should accept a noun group such as 'he pene' (meaning 'a pen', 'pens') as an appropriate reply at this level". Neither past nor future appear in the curriculum document at **Levels 1** or **2**. In the Ministry's grammar progression outline for **Levels 1** and **2**, however, the following appears - see *Table 5.5* below:

Table 5.5: *Second extract from grammar progression outline included in Te Kete Ipurangi*

Levels 1 and 2	References to Harlow, 2001	Harlow pages	References to Head, 1989	Head page
Location sentences (expressing where something is / was / will be) in space or in time. Kei te kāinga <u>au</u>	Comments of place	167-168	Location sentences Negative location sentences	92-100 93-94

(Te Kete Ipurangi, n.d.j)

Example 3:

At **Level 5** of the curriculum document, the following AO appears: *Communicate about past habits and routines*. There appears to be nothing that reflects this AO in the Ministry's grammar progression outline for **Levels 5** and **6** although the extract below appears in the outline for **Levels 3** and **4** - see *Table 5.6* below:

Table 5.6: *Fourth extract from grammar progression outline included in Te Kete Ipurangi*

Levels 3 and 4	References to Harlow, 2001	Harlow pages	References to Head, 1989 (available online)	Head pages
Expressing habitual action, for example: He hoko <u>kai</u> taku mahi i ngā Rāhoroi. <u>Haere</u> ai au ki te marae ki te āwhina. Ko <u>tēnei</u> te marae e tū ai ngā <u>hui kapa haka</u>	Habitual aspect e ... ai Table 7.2	58 262 262		

(Te Kete Ipurangi, n.d.j)

Overall, the Ministry's grammar progression outline appears to have only a rather coincidental relationship with the achievement objectives outlined in the curriculum document and to be similar to, but considerably more complex than the type of free-standing structural syllabus that was particularly associated with language teaching and learning in the mid-20th century. It certainly does not reflect current approaches to the pedagogic description of languages such as those promoted by the Council of Europe (see *Chapter 2*).

5.2.3 Other resources

Under the heading of 'resources', the following is included

- High frequency vocabulary lists – 1000 keywords;
- Examples of learner and teacher assessment checklists;
- Examples of learner goal setting;
- Examples of learner strategies;
- Bibliography of accessible articles and books on language teaching;
- Language learning task types and sample tasks in Māori.

The **vocabulary lists** provided by the Ministry are based on two *Māori* corpora: the Corpus of *Māori* Texts for Children (MTC), compiled by Huia Publishers, and the *Māori* Broadcast Corpus (MBC), a one million word representative corpus of broadcast material, recorded off-air in the mid-1990s, compiled by Mary Boyce (2006). Reference is also made to a further corpus: *Te Kete Kupu: 300 Essential Words in Māori* (Huia, 2006). The following is an extract from the site:

To identify the words for inclusion in the 1000 list, the high frequency words from each corpus were first identified, and then the two lists were compared to yield a list of high frequency words that were common to both corpora. Proper nouns such as the names of people, places, names of the days of the week and months of the year were then removed from the list. Next, the words that were in the MTC highfrequency list but not in the MBC list were examined one by one to see if there was a good reason to include them in the final list.

Each word on the list was then examined using the information on their use in MTC. This identified the higher frequency meanings that were to be added to the list that is given here in alphabetical order. . . . The less frequent meanings are not listed, but can be found in dictionaries (for example, Williams's (1971), *A Dictionary of the Māori Language*). The less frequent meanings can be learned at a later time once the frequent meanings are well established. (Te Kete Ipurangi, n.d.k)

'Function words' (e.g. *te, i, ki*) are listed along with content words alphabetically and in terms of frequency and most are translated into English. In connection with this, it would be interesting to know why names of the days of the week and months of the year were removed, why particles etc. are not listed separately from content words, why no reference is made to criteria other than frequency (e.g. the criterion of usefulness/ availability introduced as early as the 1960s in relation to the production of *Le Français Fondamental*)⁹⁰ and why there is no reference to 'lexical chunking' (see, for example, Sinclair, 1991).

The learner and teacher assessment checklists provided by the Ministry translate achievement objectives into 'can do' checklists. See example in *Table 5.7* below:

Table 5.7: Example of a 'can do' checklist included in *Te Kete Ipurangi*

1.2 introduce themselves and others and respond to introductions	Learner can introduce self Learner can introduce one person Learner can introduce two people Learner can introduce three or more people Learner can respond to introductions

⁹⁰ Under the supervision of Georges Gougenheim (Gougenheim et al., 1956), research underpinning what was then named *Français Élémentaire*⁹⁰ was undertaken by the Centre d'étude du français élémentaire.⁹⁰ The aim of that research was to determine, within the context of reflection on the teaching and learning of French as a foreign language, precisely what language should be taught. A series of surveys was conducted in the 1950s and 1960s to establish a list of basic words and grammatical structures that were considered to be necessary in order to communicate in the language. From a total of 312,135 words collected. 1000 words were selected in relation to a frequency of occurrence criterion (*fréquence*). Notable by its absence, however, was vocabulary relating to health, arts and technology and a number of clearly useful words (e.g. *fourchette* [fork], *veste* [jacket], *nationalité* [nationality], *chèque* [cheque]). A second criterion was then applied, that of availability (*disponibilité*), and a second survey was undertaken, with, at its core, 16 centres of interest, including food and drink, parts of the body and furniture. Although less frequent, the words identified in this way were clearly of communicative significance.

Teachers are invited to give a rating from 1 to 3 for each of these, accompanied by comments.

Examples of learner goal setting are also provided and it is advised that they should be specific, measurable, agreed, realistic, and time bound. An example is provided in *Table 5.8* below:

Table 5.8: *Example of learner goal included in Te Kete Ipurangi*

1. Goal: I want to know colour words and say them clearly. (AO 1.7, 2.5)
Checklist:
I will get a list of colours (from my teacher or from a book) this week.
I will learn three colours each week. [Set goals and plan]
I will label things at home with the colours they are. [Use imagery]
I will practise saying the names of the colours on the way to school. [Practise]
I will count how many colour words I know in four weeks.

Examples of **learner strategies** are also provided. An example is provided in *Table 5.9* below:

Table 5.9: *Example of learner strategy included in Te Kete Ipurangi*

Organise words into meaningful groups

Make your own organisation of words you are learning by part of speech, topic, etc.

There can be many different ways of grouping words – group them in a way that means something to you.

Example: Organise the following words into groups in the following table (some words might fit into more than one group): *paru, mahi, whare, kura, waka, kai, pōtae, koti, rākau, āporo, haere, ika, tangi, moe, kākahu, kūmara, kōrero, maunga, matapihi, hū.*

Things you can eat	
Things you cannot eat	
Things you wear	
Things you do	

You can use colour coding.

Don't try to learn words that are similar in sound or meaning at the same time – it's better to learn one thoroughly first, and then contrast with the other, or you can get confused.

It can be useful to learn the more frequent or common words first.

Also provided by the Ministry of Education is a bibliography for teachers, including, for example, Cotterall and Hoffmann (1998), Lewis (1995) and Nation and Thomas (1988).

Finally, there is a list of **language learning task types** classified as follows: *individual*, *combining* (students work together, each with different information to share); *cooperating* (students work together with shared information) and *superior/inferior* (one or more students or the teacher has information that the others need). An example involving ranking is outlined in *Table 5.10* below:

Table 5.10: *Example of language learning task type included in Te Kete Ipurangi*

Give students: • a description of a problem or situation (for example, they are going to produce a magazine for their age group) • a list of (about 10) items they need to rank in relation to the situation (for example, a list of magazine features that could be included) • a criterion for ranking the items (for example, which ones have the widest appeal). Ask students to rank the items individually. Group students in pairs or small groups. Students tell each other their individual rankings, discuss reasons for their choices, and try to come to an agreement on a joint ranking. (This can take up to 30 minutes.)

5.2.4 Te Kete Ipurangi: Overview

While many of the lesson plans and other resources provided by the Ministry are likely to be useful, others are likely to be considerably less so. The grammar progression outline is cumbersome, does not reflect the ways in which pedagogically-oriented language descriptions are generally now organized and presented, is only very loosely associated with the achievement objectives that appear in the curriculum document and takes no account of the recycling of these achievement objectives that is fundamental to the curriculum document. The lesson plans, relatively few in number given the fact that the curriculum document is intended to cover all years of schooling, are free-standing (and therefore unable to accommodate revision and integration of language), are frequently dependent on translation, sometimes bear little or no relationship to the AOs with which they are said to be associated and often lack communicative orientation.

5.3 *Te Hiringa i te Mahara*

One of the resources provided by the Ministry of Education (now available only in archived form) is *Te Hiringa i te Mahara* (The Power of the Mind), a resource intended for teachers of *te reo Māori* and for teachers in general who wish to include Māori language and culture in their programmes (Gardiner & Parata, 2007, p.2). This dual focus is problematic since the needs of teachers of *te reo Māori* will inevitably be fundamentally different from those of teachers whose aim is to integrate *Kaupapa Māori* into school programmes overall. The existence of this problem is highlighted by the use of the inclusion of the word 'implicitly' in the extract below:

The purpose of *He Aratohu* is to help teachers integrate kaupapa Māori, and implicitly *te reo Māori*, into English-medium secondary school teaching and learning programmes in all subjects. (Gardiner, & Parata, 2007, p. 3)

While it is unclear what implicit teaching of *te reo Māori* might involve, the implication appearing to be that language is not intended to be a primary focus of the teaching or to be presented in relation to a clearly articulated set of language learning objectives. From this perspective, it is difficult to see why the resource is considered to be appropriate for teachers of *te reo Māori*.

He Aratohu outlines six of what are referred to as 'integration models': *Te Reo Māori*; *Tikanga Māori*; Māori learning methods and practice; Māori cosmology; *Kaupapa Māori* curriculum; and *Kaupapa Māori* combination. With reference to the first of these, the following observation is made:

The *Te Reo Māori model* introduces teachers to concepts of using Māori language in their teaching and learning programmes. There are a range of options, as there are with all of the other models, such as encouraging a mihi at the beginning of class, complementing a lesson with a few choice words, or conducting an entire lesson in full immersion Māori. (p. 19)

It is further noted that the inclusion of *te reo Māori* in a programme may involve single words and labels; phrases; word puzzles and games; mihi; and immersion

(p.20). It is not possible to determine whether 'immersion' is intended to refer to the teaching of the curriculum through the medium of *te reo Māori*, the teaching of *te reo Māori* as a subject through the medium of *te reo Māori* (direct method), or both. Irrespective of precisely what might be intended here, it does appear that *Te Hiringa i te Mahara* is intended to be used by, among others, teachers of *te reo Māori* as a school subject. In fact, three quarters of the participants in the questionnaire-based survey reported in *Chapter 3* indicated that they did so.

5.3.1 Relief teacher packs

Te Hiringa i te Mahara includes '*te reo Māori* relief teacher packs' made up of some basic introductory material, featuring material relating to sounds, basic greetings, numbers and ages, place names and locations/ origins, and words and sentences involving family relationships (including use of possessive markers). These materials include taped material, hand-outs, basic line drawings, some colourful cartoon characters, and a few photographs. The primary emphasis is on individual words (sometimes in the form of word lists with translations) and sentences, simple exchanges and mini-dialogues (whose meaning is provided in translations). The students are expected to read and listen to words and sentences, answer questions (e.g. *E hia ngā rare?*) - sometimes by sketching/ drawing responses or consulting maps, fill in gaps in sentences, mark sentences as 'true' or 'false', identify chunks of Māori language that match English 'equivalents', translate words and sentences, identify and translate 'the odd word out', replace words (e.g. 'Taupiri' in 'Taupiri te maunga'), unjumble words, do crosswords, find 'hidden' words and decipher codes. Extension activities generally involve personalization of the information provided (e. g. *Write down information about your own tūrangawaewae*), with occasional, largely formulaic pair work (e.g. *Create your own role play similar to Ā, Ē and Ō. Write five questions about the dialogue. Perform your role play to another pair and get them to answer the questions.*). There are also a few examples of information exchange activities. Some basic information about language use (e.g. about use of the 'a' and 'o' categories') is supplied. The extent of dependence on translation is indicated in the four examples of exercises below.

Example 1:

Flax plants or harakeke are regarded as being a _____ or whānau. In the centre is the RITO which is considered to be the pēpi or _____. The RITO is protected by the _____ or mātua on either side. The outer flax leaves are known as the _____ or tīpuna. The grandparents or _____ are always cut when the plant is used for weaving. The parent or _____ leaves are left to protect the RITO or _____.

Example 2:

Fill in the missing letters to complete the English translations of the expressions in the first column.

Māori	English
He rawe!	E__ce__le__t!
Hei aha!	Ne__e__m__nd! F__r__et i__!
Taihoa!	__l__w d__w__! W__it u__!
Auē!	O__n__! (expression of grief, pain)
Kia tere!	H__r__y u__!
He pōrangi koe!	Y__u'r__ __ra__y!
Kia kaha!	B__s__r__n__! G__f__r i__!
Kaitoa!	G__ __d__o__! S__rv__s you right!

Example 3:

Match each Māori expression to its English translation. The first one has been done for you.

Māori	English
<i>He pōrangi koe!</i>	<i>You're crazy!</i>
He rawe!	Slow down!
Auē!	Be strong!
Kia kaha!	Excellent!
Taihoa!	Never mind!
Kia tere!	Oh no!
Kaitoa!	Good job!
Hei aha!	Hurry up!

Example 4:

Complete each sentence below using the English words given. Make sure that your sentence makes sense. The first one is done for you. More vocabulary is provided.

- a) Kei runga te pene i te tūru . (on, chair, pen)
b) Kei _____ te _____ i te _____. (in, box, book)
c) Kei _____ te _____ i te _____. (in, student, bus)
d) Kei _____ te _____ i te _____. (outside, school, bus)
e) Kei _____ te _____ i te _____. (under, chair, pen)
f) Kei _____ te _____ i te _____. (under, ruler, book)
g) Kei _____ te _____ i te _____. (in front of, school, bus)
h) Kei _____ te _____ i te _____. (on, table, chair)
i) Kei _____ te _____ i te _____. (behind, student, teacher)

Kupu Ingoa Wāhi:

runga - on

raro - under

roto - in

waho - outside of

mua - in front of

muri - behind

taha - side

taha mauī - left side

taha katau/matau - right side

bus - pahi

Many of the activities that students are likely to enjoy (e.g. finding winning lottery tickets by matching numbers and words) involve considerably more creativity than is, in general, evidenced in the textbooks available for learners of *te reo Māori*. However, while these resources are likely to be useful in the context of relief lessons, their heavy reliance on translation and lack of any overall progressive

framework makes them largely inappropriate as anything other than a very occasional addition to the main teaching *te reo Māori* as a subject.

5.3.2 Supplementary resources

Ideally, supplementary resources should be related in some principled way to the primary resources being used by teachers and, hence, to the specifics of teaching/learning programmes. What is referred to as 'supplementary resources' in the context of *Te Hiringa i te Mahara* is a series of lessons (see *Appendix 23* for copy of lesson) whose achievement objectives are often expressed in very general terms (e.g. *Ko te āta matawai whakaāhua me ōna kaupapa; Ko te whakatakoto kōrero mai i taua whakaāhua*)⁹¹ and which largely involve reading and listening comprehension and/or written or spoken responses to questions based on visual stimuli (e.g. a Performing Arts Festival poster) and often include exercises of the same type as those included in the relief teacher pack (crossword puzzles, word find puzzles, gap filling, unjumbling words, multiple choice, etc.).

These supplementary resources appear to be either (a) related to specific lessons that were/ may have been taught in a particular institution or (b) of a more general free-standing type. In the latter case, the lessons appear to be based on the assumption that students will have already been introduced to much of the language included/ required. They generally involve, therefore, language practice rather than the introduction of new language. However, because they do not relate in any principled way to a language syllabus, and, hence, to what students are learning/ have learned in class, it is likely that the students who use them will often find that they lack some of the language knowledge that is assumed, something that is likely to create problems for both teachers and students notwithstanding the fact that they often include lists of translated words.

5.3.3 *Te Hiringa i te Mahara*: Overview

Overall, while *Te Hiringa i te Mahara* includes some resources that are often interesting and might be of occasional use in English-medium *te reo Māori* classes, they promote an approach that is based on translation and is largely lacking in tasks

⁹¹ Translation: To assess the poster and the messages contained within. Write/design a poster containing specific messages.

and activities that involve use of the target language - and only the target language – and in a genuinely communicative contexts. They are, therefore, not in line with the communicative approach recommended in the curriculum guidelines.

5.4 *Ka Mau te Wehi*

5.4.1 *Ka Mau te Wehi*: Some examples discussed

Ka Mau te Wehi is a video-based teaching resource (made up of short video clips in *te reo Māori* accompanied by translations and exercises and ‘talking heads’ explaining aspects of Māori language and culture in English. It is made available by the Ministry of Education. It is described in the following way in the Internet site where it appears (Te Kete Ipurangi, n.d.g).

Ka Mau te Wehi is based on levels 1 and 2 of the draft *Te Reo Māori in the New Zealand Curriculum 2007*.

The resource contains 20 units of work, each having a distinct theme, and providing fun opportunities to learn and practise new language.

The units in this section follow the unit content in the print material of *Ka Mau te Wehi*.

Each unit lists relevant curriculum achievement objectives, learning intentions and success criteria. The units are made up of a number of activities based on the video clips, which support and guide the teacher to work with his/her class.

Transcripts for each video scenario in Māori, with English translation, have been provided on the video pages, plus PDFs, should you wish to print these. The transcripts of the videos in Māori use the colloquial language of everyday conversation. The English translations are an attempt to give the sense of the conversations and are therefore also colloquial, not literal translations.

Each activity has hyperlinks to the video clips, worksheets, waiata lyrics and translations, and transcripts of video. Simply click on the link to view the video clips, read the transcripts or worksheets. Some worksheets have been produced as Word documents should you wish to adapt them for your class.

The students will need an exercise book for notes and activities. This is referred to as their Wehi book.

As indicated above, it is claimed that *Ka Mau te Wehi* is based on the draft version of the curriculum document for the teaching and learning of *te reo Māori* in English-medium school settings. Certainly, some relationship is detectable between the first few video clips the achievement objectives outlined in the draft and final versions of the curriculum document (which include, for example, *greet, farewell and thank people and respond to greetings and thanks*). Thereafter, any relationship between either the draft or final version of the curriculum document and *Ka Mau te Wehi* would appear to be largely coincidental notwithstanding the *appearance* of a connection that is given by the existence of computer-based links between each video clip and all of the achievement objectives listed at a particular level in the draft curriculum. For example:

Unit 1: Ata marie - Good morning Level 1: Achievement objectives

Students should be able to:

- greet, farewell, and thank people and respond to greetings and thanks;
- introduce themselves and others and respond to introductions;
- communicate about number, using days of the week, months, and dates;
- communicate about personal information, such as name, age, nationality, and home;
- communicate about location;
- understand and use simple politeness conventions (for example, ways of thanking people, apologising, excusing themselves, and complimenting people);

- use and respond to simple classroom language (including asking for the word to express something in te reo Māori). (Te Kete Ipurangi, n.d.b)

The characters in the video clips included in *Ka Mau te Wehi* are Māori (adults and young people who appear to be in their late teens) and the contexts in which the language is set are generally directly relevant to, or specific to Māori culture (e.g. Unit 3: *Nō hea tō whānau?* – Where is your family from?; Unit 11: *Kapa haka* – Culture club; Unit 13: *Ko te hui-ā-whānau* – The family reunion; Unit 14: *Tō tātou maunga* – Our mountain.) However, the characters are sometimes wooden and self-conscious and the language often appears to be contrived and situationally inappropriate. See, for example, *Table 5.11* (where the translation is provided in the resource),

Table 5.11: *Transcript-Unit 2: Kei te haere ki te kura - Going to school - Scene 1 video*

	Māori	English
Dylan	Kia ora, kōrua.	Hi, you two.
Sione	Kia ora, e hoa.	Hello, friend.
Haami	Kia ora, e hoa.	Hello, friend.
Dylan	Kei te pēhea kōrua?	How are you two?
Sione	Kei te pai.	Fine.
Haami	Kei te pai.	Fine.
Sione	Kei te pēhea koe?	How are you (one person)?
Dylan	Kei te pai, e hoa.	Fine, friend.
Sione	Haami, nō hea tō whānau?	Haami, where's your family from?
Haami	Nō Porirua. Dylan, nō whea tō whānau?	From Porirua. Dylan, where's your family from?
Dylan	Nō Motueka.	From Motueka.
Sione	Nō hea?	From where?
Dylan	Nō Motueka. Nō Te Waipounamu.	From Motueka. From the South Island.
Sione	E kī rā! Nō Te Waipounamu koe.	Is that right! You're from the South Island.

(Te Kete Ipurangi, n.d.c)

With the possible exception of the first three video clips, it is difficult to detect any clear principles relating to the introduction of new language and the revision of language that has already been introduced or to see how these video clips are intended as a lead-in to communicative activities since the activities that *are* included largely take the form of language exercises rather than communicative-oriented pair and group work and are often, as in the case of learning *waiata*, not

centrally oriented towards practicing new language. Examples of the types of language exercises that occur are included below:

Example 1:

Unit 3: Nō hea tō whānau? – Where is your family from? Activity 3

Students will learn the words for yes and no.

Play Unit 3 Scene 2 where Jo teases Hana about Haami.

Ask the students to identify the words for yes and no:

āe	yes
kāo or kāore	no

Introduce the students to the phrase in *te reo Māori* that asks “Do you like?” and show them how to answer that question:

He pai a Haami ki a koe?	Do you like Haami?
Āe. He pai a Haami ki au.	Yes, I like Haami.
Kāore i te pai a Haami ki au.	No, I don't like Haami.

Prepare ten questions about *Aotearoa* – New Zealand that require a yes or no answer. Ask the students to write the numbers from one to five down the margin of their *Wehi* books, and the numbers from six to ten down the middle of the page. Read out the questions and ask the students to answer the questions by writing āe – correct, or kāo – not correct: e.g. “Is the stretch

of water between the North and the South Islands called Foveaux Strait?”
(Te Kete Ipurangi, n.d.e)

It is relevant to note with reference to the above example that 'ki au' (as included in the activity) should be 'ki a au' or 'ki ahau'.

Example 2:

Unit 6: Kei hea tō pukapuka? – Where is your book? Activity 1

The students will learn how to ask where something is and how to respond appropriately to this question.

Watch Unit 6 Scene 1, where Whaea Kiri asks Jo where her book is and then in Scene 2, where she asks Hana the same question. Also take note of the response that each girl makes to the question Kei hea tō pukapuka?

Kei hea tō pukapuka?	Where is your book?
Kei runga i taku tēpu.	(It's) on my desk.

The students can begin to practise asking and responding to this question in the following way. This is a short role-play activity. One student plays the role of the teacher while the others will be the students in the class. The students will need to have a book on their desks.

The “teacher” asks someone where their book is: Kei hea tō pukapuka? One student replies: Kei runga i taku tēpu. The “teacher” can use the expression ka pai – that's good, to praise the student. A new person becomes the “teacher”. Continue to allow other students to play the role of “teacher”.

The students can then practise in pairs. (Te Kete Ipurangi, n.d.f)

New mini-dialogues introduce new language for, apparently, no reason other than that it is largely consistent with a particular theme (suggesting, to the extent that there is no language syllabus at all, that it is a situationally/ topically-based one).

No real thought appears to have been given to ensuring that new language is located within the context of existing language knowledge in such a way that its meaning can be inferred from the interplay of both and the specifics of the interactions among the characters and the settings in which they appear. In fact, the language content list relating to each video-clip makes no reference to anything other than what are referred to as ‘new words’ (which includes groups of words (often formulaic functions)) along with grammatically and discoursally significant items whose actual function is largely ignored. Examples are included below:

Unit 1: Ata mārie – Good morning

New words	Kia ora, tēnā koe, ata mārie, ka kite anō, e hoa, haere rā tamariki mā, e noho rā, whaea, matua, tō, taku, kai, parakuihi

Unit 2: Kei te haere ki te kura – Going to school

New words	Ko [name] tēnei, Ko [name] au, kei te pēhea, kōrua, kaumātua, e ki rā!, hiamoe, pōuri, harikoa, hiakai, makariri, riri, aroha mai, haere, tātou, Aotearoa, Te Ika-a-Māui, Te Waka-a-Māui, Te Wai Pounamu, Te matau-a-Māui, Te tuarā o te ika, Te manawa o te ika, Te hiku o te ika, Te upoko o te ika, Te karu o te ika, Te punga o te waka-a-Māui

(Te Kete Ipurangi, n.d.g)

What all of this suggests is that the designers may have encountered some very early versions of the strongest form of communicative language teaching (see *Chapter 2*) and have become convinced that a focus on structure is somehow misguided. Whether or not this is the case, what *is* clear is the fact that understanding of the video-clips is heavily reliant on translation, something that explains the fact that every video-clip is accompanied, just one click away, by a full translation (see *Table 5.12* below).

Table 5.12: Unit 9- Who is the winner- Transcript

	Māori	English
Sione	Haami, he pai tēnei kēmu ki a koe?	Haami, do you like this game?
Haami	Āe. Dylan, he pai tēnei kēmu ki a koe?	Yes Dylan, do you like this game?
Dylan	Āe, he tino pai ngā Ō Pango ki ahau. Me tākaro.	Yes, I really like the All Blacks. Let's play.
Haami	Ko ngā Ō Pango au. He pango o ⁹² rātou poraka.	I'm the All Blacks. Their jerseys are black.
Sione	Ko Manu Hāmoa au. He kahurangi ō rātou poraka. Pēhea koe, Dylan?	I'm Manu Samoa. Their jerseys are blue. What about you, Dylan?
Dylan	Taihoa, kia kite ko wai te toa.	Wait and see who wins.
Haami	Ko au te toa!	I'll be the winner!
Sione	Engari mō tēnā!	I doubt it!
Dylan	Kia tere kōrua. Ko Ngā Warapi au. He kākārīki me te kōwhai ō rātou poraka e hoa mā!	Hurry up, you two. I'm the Wallabies. Their jerseys are green and yellow, brothers!
Haami	Ko au te toa, e hoa!	I'll be the winner, mate!
Sione	Kāo! Ko au te toa, Manu Hāmoa! <i>Au Malosi Manu Hāmoa!</i>	No! I'll be the winner, Manu Samoa! Be brave Manu Samoa!
Haami	E hoa! Ko te kapa O Pango - e ngunguru nei! Hi au! Au! Auē hā!	Mate! Go the All Black team! Hi au! Au! Auē hā!

(Te Kete Ipurangi, n.d.e)

In addition to the actual video clips, *Ka Mau te Wehi* includes what are referred to as 'explanations'. These relate exclusively to cultural phenomena and are delivered, in English, by 'talking heads'. Thus, for example, on one occasion when it appears that the possessive (*'hoki ki tō koutou kāinga/return to your home'*) might be intended to be the focus of attention, it is, in fact, the concept of the marae as *tūrangawaewae* (the place to which they belong) and the impact of migration that is focused on in the 'talking heads' section. On occasion, the explanations provided make very simple concepts seem much more complex than would appear to be justified in the context of the early stages of language learning. For example:

What is a macron?

Why ask "Where are you from?"

⁹²It is relevant to note here that macrons are frequently missing from material appearing in the Ministry's website.

Kīwaha/Idiom: e kī rā!, (You don't say) ka mau te wehi! (That was awesome), tumeke! (awesome)

Use of nē? (ay)

Use of whāea (mother, aunty)

Use of matua (father, uncle)

The Māori calendar - Months

The Māori calendar - Days

Use of 'tō koutou kāinga' (the place where you now live)

5.4.2 *Ka Mau te Wehi*: Overview

While *Ka Mau te Wehi* appears, at first sight, to be a useful resource in relation to the realization of the curriculum, it turns out, on closer inspection, to be considerably less useful than might seem to be the case. Even though there are links between each video-clip and the list of achievement objects that appears at a particular level (e.g. Level 1) of the curriculum document, the relationship between the video clips and these achievement objectives is, with a few exceptions, tenuous at best. Furthermore, the language is often not presented in a way that obviates the need for translation and it is often inauthentic, contextually inappropriate, and sometimes simply wrong, with little attention being paid to the value of revision and careful integration of familiar and new vocabulary and constructions. The activities associated with the video clips, which rely heavily on the use of English, generally take the form of non-communicative exercises. While there is a focus on 'new words' in the language content lists, structural or discoursal aspects of the language are not included. In addition, where there is a focus on linguistic explanation, it is generally considerably more complex than is required at the stage of learning at which it occurs. It may be for some of these reasons that only two of the questionnaire respondents indicated that they used it (see *Chapter 3*).

5.5 Conclusion

The three Internet-based resources made available by the Ministry of Education that have been discussed in this chapter - *Te Kete Ipurangi*, *Te Hiringa i te mahara* and *Ka Mau te Wehi!* - provide some support for teachers of *te reo Māori*, largely as supplementary materials. However, there are major problems associated with each of them.

Chapter Six

Analysis and discussion of a sample of *te reo Māori* lessons taught in English-medium secondary schools

6.1 Introduction

This chapter reports on the analysis of a sample of Māori language lessons taught in English-medium secondary schools in *Aotearoa*/New Zealand. Discussion of background to this aspect of the research (6.2) is followed by the analysis of the lessons (6.3) and some conclusions reached on the basis of that analysis (6.4).

6.2 Background to the analysis of a sample of Māori language lessons

6.2.1 Selecting the teachers

I approached a number of secondary school teachers of *te reo Māori* throughout the North Island of *Aotearoa*/ New Zealand to ask whether they would, subject to the agreement of Principals and pupils and/or their caregivers, be prepared to allow me to make a video-recording of one or more of their lessons. The overall aim of the research was explained and it was noted that written transcripts of these recordings would be made and that, in order to protect the identities of the teachers and students involved, reference would be made in my thesis and in any publications relating to it only to the written transcripts (from which all potentially identifying references would be removed). A total of eighteen hours of *te reo Māori* lessons was collected. From this pool, six lessons were selected for transcription and analysis, the selection criteria relating to (a) the good quality of the audio (which facilitated accurate transcription) and (b) the desirability of including classes in as many different school years as possible. In the event, the six lessons transcribed and analysed involve three teachers from three different schools and students from Years 9, 11, 12 (x2) and 13 (x2). Two of the teachers whose lessons were transcribed and analysed also participated in the follow up interviews reported earlier (see *Chapter 3*). The lesson transcripts are included in *Appendices 25 – 30*.

6.2.2 Ethical considerations

Application was made for approval to proceed with this aspect of the research to *Te Kāhui Manutāiko*.⁹³ It was noted in the application that (a) the overall aim of the research would be explained to both teachers and students, (b) the written agreement of teachers, students, and School Principals would be sought, (c) video recordings of the lessons would be transcribed, only the transcriptions being used in the reporting/ publication of the research⁹⁴. Approval to proceed was granted.

6.2.3 Introducing the teachers and students

Table 6.1 below provides an overview of the teachers and students involved.⁹⁵

Table 6.1: Teachers and students involved in the lessons discussed

Lesson	Year and number of students	Level of students	Teacher	Month/ year of recording
1	Yr 9, Age 13-14. 23 students in attendance	1st year of learning <i>te reo Māori</i> -	Teacher A Female. Bachelor's degree, majoring in <i>te reo Māori</i> ; Teaching Diploma. At time of recording, had taught <i>te reo Māori</i> for 1 year. Non-native speaker.	Recorded mid-July 2007
2	Yr 11, Age 15 - 16. 9 students in attendance	3rd year of learning <i>te reo Māori</i> : NCEA Level 1	Teacher B Male. Bachelor's degree, majoring in <i>te reo Māori</i> ; Teaching Diploma. At time of recording, had taught <i>te reo Māori</i> for 7 years. Attended a six month training course: <i>Whakapiki i te reo Māori</i> . Non-native speaker.	Recorded mid-June 2010
3	Yr 12, Age 16-17. 12 students in attendance	4th year of learning <i>te reo Māori</i> : NCEA Level 2	Teacher A As above.	Recorded mid-July 2007
4	Yr 12, Age 16-17. 5 students in attendance	4th year of learning <i>te reo Māori</i> : NCEA Level 1	Teacher C Male. Bachelor's degree, majoring in <i>te reo Māori</i> ; Teaching Diploma. At time of recording, had taught <i>te reo Māori</i> for 12 years. Non-native speaker.	Recorded August 2010
5	Yr 13, Age 17-18. 4 students in attendance.	5th year of learning <i>te reo Māori</i> : NCEA Level 3	Teacher B As above.	Recorded June, 2010
6	Yr 13, Age 17-18. 6 students in attendance	5th year of learning <i>te reo Māori</i> : NCEA Level 3	Teacher C As above.	Recorded September, 2010.

⁹³ The Research Ethics Committee of *Te Pua Wānanga ki te Ao* (The School of Māori and Pacific Development) at *Te Whare Wānanga o Waikato* (The University of Waikato).

⁹⁴ With any details that might reveal the identities of the participants being removed.

⁹⁵ Each of the classes involved has two periods (approximately 55 minutes each) of *te reo Māori* each week for each of the four terms of the school year.

6.2.4 The focus points

A decision was made to adopt an approach similar to that adopted by NeSmith (2011) in analysing Hawaiian language lessons, that is, to analyse the lessons in relation to a number of focus points emerging out of research-based literature on the teaching and learning of second/ additional languages. Eleven of the twelve focus points addressed by NeSmith (pp. 237-267), ordered in a different way from the way in which he ordered them, and are included here (see below).⁹⁶ The twelfth - communicative orientation - is not treated as a separate focus point because it is so intimately related to each of the others. Instead, it is discussed in the concluding section of the analysis along with a discussion of the overall approaches and methodologies that characterise the lessons.

6.4.2.1 Focus point 1: Learning environment

Many of those who have conducted research on tutored language learning have focused on the value of creating a rich, secure, and attractive learning environment that reflects the target language and culture. This may involve, for example, making appropriate use, in decorating the classroom, of posters, pictures, cultural objects, drawings, and student work. It may also involve creating a physical environment that facilitates pair and group work. Howden (1993) observes that things such as these contribute to effective classroom management and Driscoll (2000) notes that they may also make a contribution to behaviour management. It is also relevant to note here that creating an appropriate context for the learning of *te reo Māori*, one which involves encouraging cooperation and collaboration, is wholly consistent with (a) the Māori approach to *manaakitanga* (hospitality) as expressed in the saying *Whakamahana i te marae* (which relates to the metaphorical warming up of a *marae* prior to the hosting of visitors by arriving early and ensuring that everything is in place to make visitors feel truly welcome) and (b) *te mahi tahi* (working together) as expressed in the proverbial saying, *Mā whero, mā pango, ka oti te mahi* (which relates to working collaboratively to get the work done).

6.4.2.2 Focus point 2: Learning objective/s

A number of researchers have stressed the importance of ensuring that language learning programmes have clearly specified learning objectives for each stage of

⁹⁶ In the actual analysis of lessons, the treatment of focus points necessarily overlaps to some extent.

the programme and each lesson (see, for example, Blondin, Candelieer, Edelenbos, Johnstone, Kubenak-German & Taeschner, 1998; Bruce & Whaanga, 2002; Council of Europe, 2001; Crombie & Whaanga, 2003 & 2006, Her, 2007; Johnson & Nock, 2009). Where school-based language learning is involved, it is generally considered important that these learning objectives relate, wherever possible, to the school's curriculum and, thus, to other aspects of students' learning. In fact, this is something that is stressed in the New Zealand Ministry of Education curriculum guidelines for languages, including the curriculum for *te reo Māori* in English-medium school settings (Ministry of Education (New Zealand), 2009).

6.4.2.3 Focus point 3: Teaching materials

The advisability of using a wide a range of resources has been emphasised by a number of researchers, with attention being given to the extent to which these resources are appropriate to age, needs and interests of the learners (Lin, 2010) and the contexts in which they are used (Luc, 1996). As Driscoll et al. (2004, p. 43) have observed, commercially available resources should provide support for teaching and learning rather than replacing the role of the teacher. In the context of a review of the teaching and learning of language in primary schools in the Netherlands, Edelenbos and Suhre (1994) found that different types of materials may be equally effective (or otherwise) depending on how they are used. Teachers, therefore, need to be able to evaluate the potential usefulness of different resources in different contexts (Candelier, 2000; Luc, 1996).

6.4.2.4 Focus point 4: Lesson shape/ structure

As Johnson (2003 & 2009) and Johnson and Houia (2005) observe, it is important that lessons are clearly structured, with each lesson stage contributing to the lesson's overall design, with appropriate timing of each stage (always, of course, subject to some flexibility in relation to students response) and with students being clear about what is expected of them at each stage.

6.4.2.5 Focus point 5: Concept introduction and concept checking strategies

From the late 18th century onwards, beginning with those involved in the Reform Movement, a wide range of concept introduction and concept checking strategies which do not rely on translation have been developed. These include, for example,

the use of real objects (realia), pictures, drawings, gestures, mime, timelines, and concept questions. They also involve ensuring that new structures are introduced in the context of familiar structures and vocabulary and that there are also opportunities for students to attempt to use the language to which they have been introduced (and for teachers to observe them doing so).

6.4.2.6 Focus point 6: Instructions

Where teachers use clear, economically worded and comprehensible task instructions with which students become familiar, students learn to respond quickly and efficiently to them and lessons progress smoothly (Driscoll, 2000). If, however, instructions are confusing and long-winded, the smooth progress of lessons is likely to be disrupted and students are likely to become frustrated (Liruso & Debat, 2002).

6.4.2.7 Focus point 7: Treatment of learner errors

Approaches to learner error have changed very considerably over time. In the context of behaviourism and audio-lingual habit theory (see *Chapter 2*), errors were not tolerated, the belief was they should be corrected as soon as they appeared. However, errors are now seen as a natural part of language learning, the presence of particular types of error often signalling a forward movement - a point at which learners, instead of simply copying what they have heard, attempt to integrate it into their interlanguage. This may initially involve making some mistaken structural inferences (signposted by errors) but it is part of the process of trial and error that constitutes effective learning. To correct errors at inappropriate times (e.g. during fluency practice) or on every occasion when they occur can undermine students' confidence and therefore be counter-productive (Gattullo, 2000). This does not mean, however, that errors should not be corrected or, indeed, that students should be praised when they produce language that is characterized by errors. To do so is to likely simply to reinforce these errors.

6.4.2.8 Focus point 8: Student contribution

If each of the students in a class is to develop linguistically, each must be given the opportunity to practice using the target language. This is something that does not happen in classes that focus on rote learning or in classes. Nor does it happen in classes where teachers do all, or most of the talking, where student contributions

are limited to answering teachers' questions or where only a few students, generally those who are more linguistically advanced than the others, are invited to contribute. Thus, one of the most widely known definitions of communicative language teaching includes "emphasis on learning to communicate through interaction in the target language" (Nunan, 1991, p. 279) and two of the three fundamental principles underlying communicative language teaching have been outlined as follows: *the communication principle* (activities that engage genuine communication promote learning) and *the task principle* (the target language should be used by learners to carry out meaningful tasks) (Littlewood, 1981, pp. 6 & 77).

6.4.2.9 Focus point 9: Teachers' use and grading of the target language

A fundamental principle of the 'direct method', promoted initially by linguists involved in the Reform Movement at the end of the 18th century (see *Chapter 2*), is that teachers should use the target language (appropriately graded) as much as possible in the context of instructed language learning (Driscoll et al., 2004, p. 40). However, Luc (1996) has observed that the attempt to do so can lead, where teachers over-estimate their own language proficiency, to lessons that are characterized by frequent teacher error (something that is likely to be particularly evident in teacher-dominated lessons where teachers do most of the talking in class). Furthermore, as NeSmith (2011, pp. 256 - 258), emphasises, using the target language as much as possible in class should never entail a situation in which learners are submerged under a barrage of language that they cannot understand (hence the importance of teachers grading their language). In connection with all of this, Wang (2010) has stressed the importance of providing teachers with appropriate training.

6.4.2.10 Focus point 10: Texts, tasks and activities

Edelenbos and Suhre (1994) and Luc (1996) have emphasised the importance of ensuring that activities, including, for example, games, and songs used in lessons, should involve something more than rote learning, and should contribute effectively to the lesson objectives. Others have highlighted the importance of including in language programmes a variety of different text-types (see, for example, Crombie & Houia-Roberts, 2001; Greensill, 2007) and task and activity types (see, for example, Kumaravadivelu (1991), Richards & Rogers (2001), Robinson, Ting &

Urwin (1996) and Skehan (1998)). In connection with this, it is important to bear in mind that the focus here is on single lessons rather than language programmes as a whole and so the nature of the tasks and activities included will, in this context, be more relevant than their variety.

6.4.2.11 Focus point 11: Culture

A number of studies emphasise the importance of incorporating culture appropriately into language lessons, that is, treating it as a fundamental aspect of language learning rather than as an optional addition to it (see, for example, Crombie & Nock (2009) and Nock (2006)). Indeed, two of the eleven standards statements included in the American National Standards for Foreign Language Learning relate directly to culture (American Council on the Teaching of Foreign Languages, n.d.). These are:

Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied; and

Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

6.3 Lesson analysis

The analysis of the observed/transcribed lessons is discussed below in relation to the focus points discussed previously. The transcripts of each of the six lessons observed are provided in *Appendices 25- 30*. Where examples are included in the analysis, the class is identified to show the source. [*Where the researcher has provided a translation that translation is in italic print surrounded by square brackets.*] Where C appears in extracts from the transcripts, it indicates a responses from the whole class or many of the members of the class.

6.3.1 Overview of the lessons

Lesson 1 (*Year 9, Teacher A*) began with a greeting from the teacher to the students in *te reo Māori* and a *karakia* [prayer]. This was followed by a vocabulary test involving seven words (i.e. *wera* [hot], *hiakai* [hungry], *whakamā* [shy], *mokemoke* [lonely], *ngenge* [tired], *hari* [happy] and *māuiui* [sick]). This included attempts

by the students to draw faces illustrating the words (20 minutes)⁹⁷ as well as activities relating to that test, including pronunciation (1.5 minutes) and translation of English sentences into *Māori* (approx. 8 minutes). Thirty minutes into the lesson, its main focus was introduced (*Kei te pēhea koe? Kei te X ahau.*) This section of the lesson began with a long process of elicitation and grammatical labelling which ended with the question form *Kei te pēhea koe?* A response provided by one of the students was *Kei te pai ahau*. At this point, the teacher observed: *From now on you're not allowed to use pai*. One of the students then offered *Kei te makariri*⁹⁸ *ahau* as a response and was praised by the teacher. Further responses including the words tested at the beginning of the lesson were then elicited (e.g. *Kei te wera ahau* [*I am hot*]). After the students had copied some sample sentences from the whiteboard, they were asked to move outside to take part in what was referred to by the teacher as a 'competition'. It involved asking the question *Kei te pēhea koe?* and providing a response. After approximately seven minutes, the students returned to the classroom. The teacher wrote the following on the whiteboard:

Name	Live	From	How r u?
Whaea Name	Name	Name	Sad

She then asked each student to pretend to be three other students and to provide the type of information that was as indicated on the board. This caused considerable confusion which was not satisfactorily resolved before the class ended with an outline of what would happen in the next class and a final *karakia*.

During this lesson, the teacher spoke in English for approximately 45% of the lesson time and one or more of the students did so for approximately 10% of the lesson time. Most of the remainder of the time was spent on students' attempts to create drawings to represent the seven words being revised. Students' questions sometimes remained unanswered.

Lesson 2 (*Year 11, Teacher B*) began with a traditional *karakia* and greeting from a nominated student, with some other students being selected to repeat the *karakia*

⁹⁷ This activity is recommended on the Ka Mau te Wehi website (Unit 2).

⁹⁸ Translation: cold

individually (5 minutes). The class then briefly discussed the previous session and the topic for the day (approx. 1.5 minutes). Next, the teacher introduced a PowerPoint presentation made up of pictures of Māori Gods and asked the students questions about which gods the pictures represented. The teacher asked these questions in English and then translated them into Māori. The students answered with the name of the Māori God in Māori. The students were then asked about an exercise involving filling in missing information about the Māori Gods in their workbooks that they had been given in a previous session. For a copy of this, see *Appendix 31*. Following this, the teacher talked briefly in English about Supreme Gods from various countries and cultures and then talked at length about the creation of the world from a Māori perspective (approx. 23 minutes), ending by providing instructions in English about how to complete an exercise included in the students' workbooks. Although most of the information provided by the teacher about Māori gods was in English, he included a passage in Māori (a *whakapapa* [genealogy] appearing in the students' workbook) that the students were asked to memorise. The students were then paired off (in one case a group of three) and given instructions in English about how to complete the next activity. They then (in pairs) spent the next 5 minutes trying to memorise the *whakapapa* to which they had been introduced in preparation for one of each pair of students reciting it (or in some cases reading it) individually in front of the class. After this, the teacher highlighted and discussed some of the errors in the students' recitations before giving instructions in English about how to complete the next activity, an activity which involved matching words describing characteristics of particular Māori Gods (4 relating to each god) with the gods to which they could most appropriately be applied. After completing this activity, with prompting and assistance from the teacher, the students were given instructions about how to go about completing their homework (relating to 4 pages from their workbook concerning the Māori Gods discussed). The class ended without the customary closing *karakia*.

During this lesson, the teacher spoke in English for approximately 55% of the lesson time and in Māori for approximately 9% of the lesson time. One or more students spoke in English for approximately 6% of the lesson time and in Māori for approximately 3% of the lesson time. The remainder of the time was used by the students to memorise formulaic chunks of language from their workbook and to

play a 'word game' in which they were required to provide the names of *atua Māori* [*Māori Gods*] with which particular descriptors could be associated.

Before **Lesson 3** (*Year 12, Teacher A*) began, the teacher had written the following on the board:

Karakia

Whakaki i ngā wāhi kei te ngaro

Mahi takirua

Feedback

*Te āhua o te kōrero*⁹⁹

The class began with a *karakia* followed by some 'housekeeping' information. Next, the teacher provided an outline in *te reo Māori* of the day's topic (*Nō reira, i tēnei rangi ka tirohia e tātou ki [sic] tētahi kōrero. Ok, e pā ana ki te hui a Tūhoe*)¹⁰⁰ and a question relating to the topic (*Ko wai kua haere atu ki te hui a Tūhoe ia tau, ia tau?*).¹⁰¹ She then added further information in *te reo Māori* which she immediately translated into English: *He pai tēnā, i te mea, ka whakaako atu koutou i tētahi āhuatanga o te hui Māori. It's good 'cause you're actually gonna learn about a Māori hui.* She observed in English that this would be useful for the end of year examination. Students were handed the worksheet for this lesson (see *Appendix 32* for copy of worksheet). Students were then prepared for the first task, preparation which included one student being invited to read the instructions (in English) from this activity sheet. After dealing with those students who remained unsure what to do, the teacher (11 minutes into the lesson) indicated that the students had 15 minutes to complete a task (involving reading and filling in the missing words at the end of each line) and circulated around the class while they worked. After 12 minutes, she provided the answers relating to the first two sections of the text on which they were working, spending 4.5 minutes discussing functions of 'me' and 'ā'. After a further 8.5 minutes, during which the students

⁹⁹ Translation: Prayer; Fill in the gaps; Working in pairs; Feedback; The language used

¹⁰⁰ Translation: So today we will look at a new passage pertaining to the annual festival of Tūhoe [Tūhoe is the name of a central north island tribe which celebrates the Tūhoe festival each year].

¹⁰¹ Translation: Have any of you attended the Tuhoe festival?

continued to work on the task, the teacher provided the missing words in relation to sections three and four of the text and talked about the fifth section, giving the students 3 minutes to complete the task before supplying the missing words relating to the third section of the text. She then collected the task sheets from the students and asked them about the activity: *What did you notice about doing that work about your own skills?* A further 4 minutes was spent providing information about this type of task, including the following observation: *If you think this is hard ok. The reason why I gave you this, this will be the level of your reading and comprehension. Ok. This will also be the level that will be required of you for your tuhituhi [written work] as well.* The class ended with a *karakia*.

During this lesson the teacher spoke in English for approximately 20% of the lesson time and in Māori for approximately 39% of the lesson time (providing translation into English wherever the meaning was likely to be critical). One or more of the students spoke in English for approximately 8% of the lesson time and in Māori for approximately 13% of the time of the lesson time.

Before **Lesson 4** (*Year 12, Teacher C*), the teacher had written the following on the whiteboard:

31/08/2010 – Rātū, te toru tekau mā tahi o ngā rā o Here-turi-kōkā
Kaupapa ako:
Ngā pakiwaitara/Ngā pūrākau
Hei te mutunga o te wā ako, ka taea e te akonga *te*
-whakamārama i ētahi āhuatanga o ngā pakiwaiatara, o ngā pūrākau¹⁰²

The lesson related to Chapter 5 of *Te Reo Rangatira* (Kāretu: 1984). It began with a *karakia* and customary greeting (led by a nominated student) and a greeting by the teacher. This was followed by an introduction in Māori to one of the topics for the end of year assessment and a teacher-led discussion and revision of aspects of the ā and ō possessive categories. A reading exercise began in the seventeenth

¹⁰² Translation: Tuesday 31st August; Learning objective; Myths and legends; By the end of this lesson the student should be able to explain some aspects of Māori myths and legends

minute of the lesson, with students taking turns to read (5 minutes). The next 32 minutes were spent on revision, predominantly in *te reo Māori*, of some of the grammar and vocabulary included in the text and discussion of some of the cultural aspects to which it alluded, including several examples of *taniwha* [guardians] from different *iwi* [tribes]. The teacher then briefly provided instructions concerning completion of the reading passage for homework before the class ended with a *karakia*.

The teacher spoke for over 86% of the time (approximately 82% in Māori and 4% in English) during this lesson. The students (a) read sentences from a textbook (approximately 9% of the time) and (b) answered questions (approximately 2% of the time in English and approximately 3% of the time in Māori).

Lesson 5 (*Year 13, Teacher B*) began with a traditional *karakia* recited by a nominated student. The teacher then greeted the researcher in *te reo Māori* (with an English translation) and explained the purpose of the visit. He then indicated, in English, that the lesson would begin with revision of the previous day's lesson for the benefit of a student who had missed it. The class then spent the next fifteen minutes revising the previous day's lesson through a mixture of question, answer, and prompting by the teacher. Most of this revision section was conducted in English, with occasional words or short sentences in Māori (which were often preceded or followed by English equivalents). Almost twenty minutes into the lesson, the teacher handed out a workbook that he had designed in order to help the students to prepare for a two hundred word end of year essay "*about the differences of how we see a marae today and how our old people saw a marae*". Following discussion of *pepeha* (tribal sayings), largely in English, with which the students were expected to begin their writing, the teacher began a PowerPoint presentation he had prepared, showing the first slide (a picture of a marae) thirteen minutes into the lesson and asking the students: *He aha tēnā? Just looking at that pikitia what do you see?* Following several further questions about the names of various parts of a marae, the teacher asked the students, mainly in English, to write an explanation of what a marae is using the structures included in their work sheet (see *Appendix 33* for copy of the worksheet). In the fortieth minute of the lesson, the teacher explained how the students should fill in their worksheets with their own

information and, in the process, engaged in some discussion about verbs, about the use of the pronouns *mātou*¹⁰³ and *tātou*¹⁰⁴, and about uses of *hei*. In the forty third minute, the teacher thanked the students, who then left without saying the customary closing prayer.

The teacher spoke in English for approximately 66% of the lesson time and in *te reo Māori* for 13% of the lesson time. One or more students spoke in English for approximately 13% of the lesson time and in Māori for approximately 6% of the lesson time.

Lesson 6 (*Year 13, Teacher C*) began with an opening *karakia* and customary greeting, each led by a different nominated student. This was followed by the teacher's response to the greeting. Next was teacher-led discussion in *te reo Māori* of some housekeeping issues and an introduction to the lesson (including its topic and the learning outcome for the module as a whole). The next phase of the lesson involved teacher-led discussion, predominantly in *te reo Māori*, of some aspects of Māori myths and legends. This included prompting and questioning of the students. The next phase of the lesson involved a combination of reading aloud by individual students (approx. 16 minutes), discussion and revision of some vocabulary and grammar included in the reading text, and discussion of some traditional customary practices (largely through the medium of *te reo Māori*) (approx. 28 minutes). The lesson ended with the teacher's instructions about how to complete the reading passage and related questions for homework followed by a *karakia*.

The teacher spoke for over 80% of the lesson time (approximately 77% in Māori and approximately 4% in English). The students' contribution was largely (a) reading sentences from a text (approximately 13% of the time), and (b) answering questions in Māori (approximately 1.2% of the lesson time) or English (approximately 3% of the lesson time).

In **Lesson 3** (Teacher A, Year 12) and **Lessons 2 and 5** (Teacher B, Years 11 and 13), there was considerable emphasis on preparing for tests/ examinations/

¹⁰³ Mātou: personal pronoun, us- more than three, excluding listeners

¹⁰⁴ Tātou: personal pronoun, us - all inclusive and more than three people

assignments by, in part, memorizing chunks of language which could be used and adapted as appropriate.

6.3.2 Focus point 1: Learning environment

The room in which **Lesson 1** (*Year 9, Teacher A*) and **Lesson 3** (*Year 12, Teacher A*) met, often referred to by the students and staff of the school as the *marae*¹⁰⁵ or *wharenuī*¹⁰⁶, is fenced off, with a pathway leading up from the *waharoa* [entrance]. It has some of the distinctive features of a *wharenuī*, including the shape of the roof and the presence of a veranda where students leave their shoes before entering. When the lessons were recorded, the room was full of furniture and equipment - tables, desks, chairs, book shelves, an overhead projector and two whiteboards (one fixed to the back wall, the other to the front wall). On one wall was a colourful and distinctive Māori mural and there were colourful Māori posters, designs and artefacts spread throughout the room as well as samples of student work and photographs taken of students during an out of school trip. There was ample room for students to work in pairs and groups although the amount of floor space taken up by furniture would make it difficult to perform role plays. During the observation of **Lesson 1**, most of the twenty-three students were seated at individual desks arranged in a rectangular shape. However, four of the students (the 'overflow') were seated apart from the other nineteen students. During the observation of **Lesson 3**, the twelve students present were paired off for the duration of the class and the teacher spread the students throughout the classroom so as not to distract each other too much.

Lesson 2 (*Year 11, Teacher B*) and **Lesson 5** (*Year 13, Teacher B*) met in a building detached from the main buildings of the school and situated to the right of the school's main entrance. The building consisted of a large open space (suitable for group work) which is attractive and culturally appropriate. The room, which has large windows and good lighting, was full of colourful pictures, Māori posters and artefacts, and students' work was scattered throughout. A divider separates this room from another smaller classroom (which housed a portable television and computers). The teacher's desk was located at the front of the room, next to a fixed

¹⁰⁵ The marae is a focal point where Māori gather to perform traditional protocol.

¹⁰⁶ The wharenuī is known as the ancestral meeting house.

whiteboard, a laptop computer, a projector, and a screen. There is a small storage room to the front and to the side of the classroom. Desks were stacked against one of the walls for use when necessary and boxes of resources were piled up beside the teacher's desk. The nine students in **Lesson 2** were seated at desks arranged in a horse shoe shape. The four students in **Lesson 5** were seated at desks arranged in a single row at the front of the class and close to the teacher's desk and the whiteboard.

Lesson 4 (*Year 12, Teacher C*) and **Lesson 6** (*Year 13, Teacher C*) took place in a classroom situated at the top of a four storey building, with access by a stairway. During the lesson observations, the teacher's desk was located at the front of the classroom and the cupboards at the back of the room were filled with books relevant to *te Ao Māori*. There were three portable whiteboards which could be located in different places. The room was decorated with maps of *Aotearoa*/ New Zealand, Māori posters, artefacts and proverbial sayings and samples of students' work. During the observations, the thirty individual desks were arranged in groups of three or four. There was ample space for students to participate in pair and group work. The five students present in **Lesson 4** were seated at the front two groups of desks and the six students present in **Lesson 6** were also seated at the front two groups of desks.

Considerable effort had been made by the teachers to ensure that the physical environment in which the lessons took place was characterized by objects and pictures of cultural significance and of significance to the students as learners of *te reo Māori*.

6.3.3 Focus point 2: Learning objective/s

In **Lesson 1** (*Year 9, Teacher A*), the learning objective was expressed on the whiteboard in the following way (including text language and reference to something that was not included in the lesson):

Name	Live	From	How r u?
Whaea Name	Name	Name	Sad

This was the only one of the six lessons in which the learning objective was a clearly linguistic one - a particular question and answer form (*Kei te pēhea koe? Kei te X ahau*).

In the case of **Lesson 2** (*Year 11, Teacher B*), a student was asked what the *kaupapa* [topic/work] for the day involved and replied *Ngā atua Māori*.¹⁰⁷ Although the teacher focused from time to time on various aspects of the language of the texts students were engaging with, there was no clear linguistic objective associated with this lesson although the primary aim appeared to be to provide the learners with information about how to describe *Ngā Atua Māori* [Māori Gods].

So far as **Lesson 3** (*Year 12, Teacher A*) is concerned, the lesson centred on reading a text about *Tūhoe's* annual festival and providing the missing words. The primary objective of the lesson appeared, however, to be neither to improve reading skills (since no reading strategies were introduced) nor to practice contextualizing some of the language included in the text. Instead, it appeared to be to learn *about* aspects pertaining to Māori gatherings and, in particular, the *Tūhoe* festival (a primarily topic-based cultural aim). Much of the class time was spent on an activity which involved reading a text in Māori about the *Tūhoe* festival and filling in the missing words at the end of sentences from that text. There was, however, no consistency in the types of words missing and, therefore, no detectable overall linguistic objective involved in that activity. However, a considerable amount of time (30 minutes) was spent on discussing, in both Māori and English, the differing uses of *me* and *ā*, a discussion that appeared to prove challenging for many of the students. Given that this left little time in which to engage in discussion of aspects of Māori gatherings, it seems fair to say that the uses of *me* and *ā* proved to be the primary, if, perhaps, unanticipated focus of the lesson.

In the case of **Lesson 4** (*Year 12, Teacher C*), the learning objective, as expressed by the teacher, highlighted explaining aspects about Māori myths and legends (*whakamārama i ētahi āhuatanga o ngā pakiwaiatra, o ngā pūrākau*). However, the lesson, which involved a reading passage, while focusing on Māori myths and

¹⁰⁷ Translation: Māori gods

legends, did not focus specifically on reading skills/ strategies or on language associated with the explanation genre. Indeed, much of the lesson focused on the use of the ā and ō possessive categories.

Near the beginning of **Lesson 5** (*Year 13, Teacher B*) the teacher asked one of the students about the previous session's topic (which was '*te marae*') and indicated that this topic would be continued. There was, however, no indication of whether the lesson would have any particular linguistic focus (although there was some discussion about verbs and the use of *mātou*, *tātou* and *hei* during the lesson). At one point in the lesson, the teacher indicated that a primary aim was to help students prepare for a 200 word essay on the subject of the *marae* that they would be required to write at the end of the year. However, the lesson did not include any information about the characteristic structuring (macropatterning) of short essays.

Although **Lesson 6** (*Year 13, Teacher C*) focused on a reading text, there was no reference during the lesson to any particular lesson outcome relating to aspects of reading skills/ strategies. As in the case of Lesson 4, the text was from *Te Reo Rangatira* (Kāretu: 1984). The teacher indicated that topic of the lesson was *Māori* myths and legends (*Nā reira, ko te kaupapa i te rā nei ko ngā pakiwaitara ko ngā pūrākau*). However, although he concentrated for a considerable amount of the lesson time on the ā and ō possessive categories, the passive forms of two verbs (*whakarākauhia* and *whakakōhatutia*), and the meaning of a number of words (*āta*, *whakawhiti*, *taniwha*, *manu*, *kaitiaki* and *tohorā*), no explicit reference was made to any linguistic objective/s.

In no case was the achievement objective of the lesson expressed in 'can do' terms and, except in one case, these lessons had no clearly specified linguistic objective/s, the general tendency being to specify the topic of the lesson (always one of direct cultural significance) rather than projected language outcomes.

6.3.4 Focus point 3: Teaching materials

In **Lesson 1** (*Year 9, Teacher A*), the students used individual small whiteboards on which they attempted to draw faces representing a number of descriptive words and

an exercise book in which they had already entered the seven words in focus in the lesson.

In **Lesson 2** (*Year 11, Teacher B*), the teacher used materials he had prepared - a PowerPoint presentation made up of slides containing pictures of various Māori Gods downloaded from the Internet and a nine page workbook (see *Appendix 31*) beginning with a colourful picture of a Māori God and containing **(a)** a box in which students were invited to write their thoughts on the picture and on Māori Gods generally; **(b)** pictures associated with language segments that were to be memorised; **(c)** two gap fill exercises; **(d)** words to be used in identifying particular Māori Gods on the basis of descriptions of aspects of them; **(e)** spaces for writing sentences about Māori Gods using the words included earlier (to be completed for homework), **(f)** an extension exercise involving the use of *nā te mea* (because); **(g)** a blank section for students to use in writing an essay on Māori Gods, and **(h)** a two page sample essay written by the teacher. Section **(b)** was completed during the lesson, sections **(c)** and **(d)** were started during the lesson and were to be completed as homework.

The main teaching/ learning resource used in **Lesson 3** (*Year 12, Teacher A*) was a text written in *te reo Māori* about a gathering/meeting of *Tūhoe* (*Te hui ā Tūhoe*), this activity was made available on the Ministry of Education's website, *Te Hiringa i te Mahara* (see *Appendix 32* for a copy of activity). This activity sheet began with English instructions, followed by the text in *te reo Māori* of five hundred and thirty eight words. The text was divided into fourteen sections, with a total of fifty nine lines, each section had an average of four or five lines, and the last word of fifty three of the fifty nine lines had a word missing. Students had to provide this missing word. The full text described a gathering between *Tūhoe* and *Tāwera*, it discussed protocol (*pōwhiri*/welcome, *karakia*/prayer, *kai hakari*/feasts) carried out on the marae, the various activities, such as; debates, sporting encounters, performing arts and the display of creative designs each group was involved in.

In the case of **Lesson 4** (*Year 12, Teacher C*), the primary teaching/ learning resource used was the third chapter (*He Kōrero Pūrākau*) of *Te reo Rangatira*

(Kāretu, 1984) which includes a dialogue (446 words) and a narrative story (706 words) in *te reo Māori*. Only the dialogue section was completed during the class.

For **Lesson 5** (Year 13, Teacher B), the teacher had prepared a PowerPoint presentation containing four slides (to help elicit answers to questions) and a booklet in *te reo Māori* entitled *Te Marae* consisting of 13 pages (see Appendix 33). The booklet contained **(a)** chunks of language describing a *marae* to be memorized (e.g. *He taonga, He waahi manaaki tangata*); **(b)** incomplete sentences for students to fill in their *pepeha* (tribal saying) (e.g. *Ko _____ toku Wharetipuna; Ko _____ toku Wharekai*) and their perspective on the function of the *marae* (e.g. *Ko te Marae He (K.A) Na te mea _____; Ki toku nei whakaaro He _____ (K.A) _____*), **(c)** What are some of the buildings on a *marae*? (*He aha nga momo whare kei runga i te marae?*) (E.g. *He Whare Hauora, He Whare Kai, He Kohanga reo*); **(d)** What are some other things on the *marae*? (*He aha wetehi atu mea kei runga i te marae?*) (e.g. *He Haki, He Kohatu maumahara, He Waharoa*); **(e)** some sample sentences describing *marae* (e.g. *Ka tu nga manuwhiri ki te maumahara i te hunga mate; Ka whakatakoto te kaikorero i te koha*), **(f)** questions about the differences between *marae* in the past and today's *marae*, with spaces for responses, **(g)** blank pages on which students were expected to write their complete description of a *marae*, followed by **(h)** a complete example provided by the teacher.¹⁰⁸

In **Lesson 6** (Year 13, Teacher C), as in the case of Lesson 4 (taught by the same teacher to a different group of students in a different school year), the main teaching/ learning resource was the third chapter (*He Kōrero Pūrākau*) of *Te reo Rangatira* (Kāretu, 1984). In this case, the students completed the reading included in the chapter before the lesson ended and were set ten comprehension questions for homework. The teacher also drew a picture on the whiteboard to illustrate one of the primary characteristics of the saddleback bird and used the whiteboard to outline a genealogy table.

¹⁰⁸ Although considerable effort had gone into the creation of this booklet, the danger is that in preparing for testing/ examination, students would be tempted to memorize chunks, especially chunks included in the example provided by the teacher.

The teaching/ learning resource used by Teacher A for Lesson 3 was taken from a Ministry of Education site - *Te Hiringa i te Mahara* (now only available in the archives). Teacher C used a published textbook - *Te reo Rangatira* (Kāretu, 1984) - as his main resource. Teacher B prepared his own resources for both lessons - a PowerPoint presentation and a booklet, the final two pages of the booklet (used in Lesson 5) being made up of a model essay he had written.

6.3.5 Focus point 4: Lesson shape/ structure

The overall structure of the main part of **Lesson 1** (*Year 9, Teacher A*) was *vocabulary revision; introduction of new language structure/s; language practice*. While this overall structure is one that language teachers often find to be effective, a considerable amount of time was spent on the first section (including vocabulary which, although apparently involving revision, many of the students appeared to be unfamiliar with) and the students appeared confused at times during the second section and seemed generally unprepared and confused during the third.

In the case of **Lesson 2** (*Year 11, Teacher B*), the overall structure was as follows: *context setting; introduction to gap-filling exercise; teacher-led information* (occupying the main part of the lesson); *gap-filling exercise* and *memorization*; individual *recitation* (from memory or reading); *error correction*; *exercise* (matching descriptors to particular gods). The structure of this lesson was problematic, as was the timing of the various lesson segments. Although the central activity related to a reading text, the students spent a very short time reading (approximately 5 minutes) and the emphasis was on reading aloud rather than on reading strategies relating to understanding. Only after the reading were possible problems relating to the language and content of the text discussed. At that point, rather than re-reading the text from the perspective of the discussion, the students were invited to engage in a gap-filling exercise which was followed by memorization and recitation, error correction and a further exercise involving the matching of words and phrases with particular gods. The constantly shifting focus of the lesson made it difficult to determine, other than memorization and repetition of a text segment, exactly what the learning outcomes were intended to be.

There were two main parts to the main part of **Lesson 3** (*Year 12, Teacher A*): *introduction to the topic* (a *Tūhoe* gathering/meeting) and a *task involving reading a text segment and suppling the missing words*. The task was interrupted twice by the teacher. The first interruption involved teacher provision of answers to the missing words relating to the first two sections of the reading text and teacher-led discussion of the functions of some language elements in the text. The second interruption involved teacher provision of answers to the missing words relating to the second two sections of the reading text and information about the fifth section of the reading text. The task ended with provision by the teacher of answers to the missing words associated with the fifth section of the text, collection by the teacher of student work sheets, and information provided by the teacher about the type of task in which the students had been involved and its relevance to assessment. The students were not advised in advance that the task was to be conducted in segments or given any information about how this type of reading task could be approached.

The overall structure of the main part of **Lesson 4** (*Year 12, Teacher C*) was: *introduction to a topic to be included in end of year assessment; teacher-led revision of a grammar point; individual student reading aloud of segments of a text; teacher-led focus on some grammar and vocabulary included in the text and some cultural aspects alluded to in the text; and, finally, instructions concerning completion of the reading text for homework*. Although a reading text was the main focus of the lesson, the amount of time spent on reading was very limited (5 minutes), with reading aloud (as in the case of Lesson 3) being in focus. While there was some discussion of cultural aspects arising out of the text, the text itself appeared to function as little more than the starting point for the essentially decontextualized revision of grammar and vocabulary.

Overall, the main part of **Lesson 5** (*Year 13, Teacher B*) was made up of *revision; information and language input and preparation for an exercise relating to the input*. The lesson began with revision of the previous session's work, followed, twenty minutes into the lesson, by the handing out of a workbook and discussion of *pepeha* (tribal sayings). Next were questions and answers relating to pictures of a marae on PowerPoint slides. This was followed by information about how students should respond to a worksheet exercise and discussion of some language points.

Most of this lesson was devoted to preparation for an exercise which involved gap filling, the main structures required for that exercise being provided for the students. The overall emphasis appeared to be on memorization and rote learning.

The main part of **Lesson 6** (*Year 13, Teacher C*) began with *topic introduction*. This was followed by *teacher-led information about the topic; individual reading aloud; information and questioning about some of the language of the reading text and some customary practices; and instructions about how to complete the reading text for homework*. The lesson appears to have been planned around a reading text. The amount of time devoted to reading (individual reading aloud) was, however, limited, with most of the lesson involving revision of aspects of vocabulary, grammar and culture that arose out of the text. Once again, as in the case of Lesson 5, there was no stage of the lesson during which the students had an opportunity to use productively the language points discussed during the lesson.

Overall, these six lessons were characterized by the absence of segments during which students had an opportunity to use the language introduced productively that is, to practice using the language that had been focused on in the lessons in contexts that allowed for experimentation and genuine personalization. In all cases, the emphasis was on repetition and memorization. In those cases where reading texts featured, there was no stage during the lesson in which particular reading skills/strategies were highlighted.

6.3.6 Focus point 5: Concept introduction and concept checking strategies

In the case of **Lesson 1** (*Year 9, Teacher A*), no visual aids were used to assist comprehension, the only concept introduction strategy observed being translation:

T: Anei, mokemoke, no macron, mokemoke

S: Whaea, what does that mean?

T: (sings a song with the word lonely in it, "Lonely, I'm so lonely" and some other students join in. Teacher gets down from the chair and moves around the room again): Lonely, I'm so lonely.

T: He aha te riri? (*What is angry?*)

C: Angry?

T: Angry.

So far as concept checking is concerned, the teacher attempted, at the beginning of the lesson, to get the students to draw pictures on individual whiteboards that illustrated the meanings of words being revised. However, this strategy proved to be both time consuming and largely ineffective. At the end of the lesson, the teacher attempted to have the students use the language taught - but not in a way that revealed whether they had fully understood it.

In **Class 2** (*Year 11, Teacher B*), although the teacher used the whiteboard intermittently to demonstrate structures, attempts to convey meanings were largely reliant on a combination of translation and explanation in English. In the following example, the teacher used a combination of elicitation, analogy with English and explanation in English to explain nominalization in *te reo Māori*:

T: . . . What does *kaihanga* mean?

S: To create

T: Create ay? So hanga is the build, to make things, you put *the kai* [*agentive marker*] on the front ay? Turns it into a person who does it. Inventor created something like that ay? Ka pai, choice . . .

This type of strategy was not always successful. Thus, for example, any student who did not already understand the function of *mai + i + a* would be unlikely to do so after the following exchange:

T: Can anyone explain to [name], 'cos she's got a piece of paper in front of her, alright and she's got her sentence structure there and the sentence structure goes...

T: Sorta goes like that "Mai i a [*from ...*] such and such". You put the *Mai i a* such and such ay? So what would the - in the gaps? What would we put in there? What will we be looking for?

S: Um the name

T: Yeah, choice. A name.

Throughout this lesson, concept checking, where it took place, involved requesting a translation from a student (as in the case of the first example above).

In **Class 3** (*Year 12, Teacher A*), the teacher once again, as in Lesson 1, used translation as her preferred concept introduction strategy. She sometimes, however, attempted to use examples in *te reo Māori* combined with some statements and questions in *te reo Māori* and English, seldom waiting for student responses to her questions. As in the following instance, where the teacher was attempting to signal the difference between linkage within phrases (using *ā*) and linkage between clauses (using *me*), this strategy was not always successful:

T: Me. He aha te tikanga o te kupu 'me'? [*And. What is the meaning of the word 'me'?*]. He aha te tikanga o te 'ā'? [*What does 'ā' mean?*]. What's the difference between the 'me' and the 'ā'? Whakarongo mai anei ngā tauira. [*Listen here is some examples.*] Don't ask until I'm finished. He pepa me te pene kei runga i te tēpu. Full stop. He pepa me te pene kei runga i te tēpu. Full stop. Ok! [*A pen and a paper on the table. Full stop. Ok. A pen and a paper on the table. Full stop. Ok.*] Anei te 'ā' kei te tū ahau, ā, kei te noho a Student Ks. [*Here is the 'ā'. I am standing, and, Student K is sitting.*] Two sentences. Kei te tū ahau. Kei te noho a Student K. [*I am standing. Student K is sitting.*] What do I do if I want to join these two together? We use 'ā'! [*and*]. The 'me' [*and*], how do we I use the 'me' [*and*]? Kei te tū ahau. Full stop. [*I am standing.*] New sentence. Kei te noho a Student K. [*Student K is sitting.*] Full stop. Two sentences - What do I want to do to join those two sentences together? I use the word?

S: ā

T: That's why I go ā. The 'me' - How do I use the 'me'?

S: You add to a sentence.

T: No. Not joining a sentence.

S: It's in the same sentence but you're adding an object.

This teacher often simply supplied answers to questions herself without providing the students with an opportunity to do so:

T: Anei ngā whakautu mō te kōwae 1. Hui kei reira kē. [Here are the answers for the 1st paragraph. Hui (gathering) is already there.]

In **Class 4** (*Year 12, Teacher C*) extensive use was made of the whiteboard to illustrate concepts. Thus, for example, following a table with one cell labelled Ō and another labelled Ā, the teacher listed words (with English translations) belonging to each category and then drew a diagram with an upward pointing arrow associated with Ō and a downward pointing arrow associated with Ā before providing some further examples. On other occasions, he provided explanations of unfamiliar vocabulary in *te reo Māori* and/or asked students the meaning, encouraging them to guess if they were unsure and accepting responses in either English or *Māori* (see two examples below):

T: Āe, nā reira ki a ia, ko te kōrero pūrākau, ko te pakiwaitara, ko te kōrero paki he ōrite nē! [*Yes, therefore, to him stories, myths and funny stories are all the same.*] To the writer here, they're the same thing.

T: Ka pai, so whakawhiti, he aha te whakawhiti. Mehemea kei te whakawhiti koe i te rori, i te huarahi. [*Good, so what is cross? If you cross the road.*]

S: Make shine

T: Kāo, kāo, tika tāu ko te whiti ko te shine...

S: Cross

In **Class 5** (*Year 13, Teacher B*), the teacher used a PowerPoint presentation including pictures to help explain meaning. Otherwise, he relied heavily on English to convey and check meaning, sometimes asking questions that required responses that were difficult to formulate:

- T:** He aha tēnā? [*What is that?*] Just looking at that pikitia [*picture*] what do you see?
- S4:** Um, I see carvings.
- T:** Yeah, what else? . . . If there was, if there was, if there was a person from Japan here, a Japanese student, and they go, go to you “[name] you’re Māori, what’s that?” What would you say to them? That’s a _?
- S4:** Marae.
- T:** That’s your marae, that’s a marae. And they go, “but (name) what’s a marae?” What would you say to them?
- S4:** I would say it’s like a whare [*house*] that people come through that people can come to in times of doubt, when there’s death.

In **Class 6** (*Year 13, Teacher C*), the teacher used the whiteboard from time to time to illustrate concepts. Thus, for example, he drew a picture of a saddleback bird to illustrate a particular characteristic of this bird (as depicted in its English name). Although it seemed that very few concepts new to the students were introduced in this lesson, when they were, as in the case of unfamiliar vocabulary, explanations in Māori were provided and/or the students were asked the meaning and responses in either English or Māori were accepted (see two examples below):

- T:** He aha te pane? He aha te kupu pane? Mōhio koutou? I roto i taua o ngā waiata a Ngāti Porou. Pane o te motu. He pane ko te kupu anō mō te ūpoko. [*What is a pane? What does the word pane mean? Do you know? It’s mentioned in the song from Ngāti Porou, Pane o te motu, head of the land. Pane is another word for head.*]
- S:** Oh āe.
- T:** Āe, whakarākaitia? He aha tērā kupu? Whakarākaitia [*Yes, turn into a tree? What is the meaning of that word? Turn into a tree.*]
- S:** That’s tree
- T:** Āe, ko te rākau he ‘tree’. Nā reira, mēnā ka whakarākau. [*Yes, a tree. So, if make/turn into a tree*]
- S:** To tree.

- T:** Kia huri ki te rākau, anā, ko te ‘tia’. He aha te tikanga o taua whiore? Kua whakarākaitia. He aha te ‘tia’ nei? He hāngū nē? So passive, nā reira, to be turned into a tree by something else. He aha te mea i whakarākau i a rātou, kāre i te mōhio, i whakarākaitia. *[To turn into a tree, and the ‘tia’. What is the meaning of that suffix? To turn into a tree. What is the ‘tia’? Is it a passive? So passive, so, to be turned into a tree by something else. What is the thing that made them turn into a tree, we don’t know this, turned into a tree.]*

The uses of the ā and ō possessives were also explained in *Māori*. This included a potentially problematic example relating to water:

- T:** Engari he aha te take i kī ki te tiki wai mōna? He aha te take e ‘o’ ana te wai? Nā te mea, he wai. *[But why does he say to fetch water for me? Why is water under the ō category because it’s only water?]*
- S:** ‘Cos it’s food.
- T:** Kāo, ko te wai te mea rerekē o nga kai katoa, inu ko ngā kai he ‘a’. Atu i te wai māori. He ‘o’ te wai māori. *[No, fresh water is treated differently from food and drink which is in the A category. Apart from fresh water which comes under the ō category.]*
- S:** Is there really a difference between water and māori water?
- T:** Ko te wai, te wai i te tapu, he ‘o’. He ‘o’ te wai. *[Water is also sacred. Therefore, it comes under the ō category.]*

Two of the three teachers struggled on occasion to convey the meaning of newly introduced language and, where they attempted to do so, to check student understanding, often falling back on translation. One of the teachers, however, made effective use of illustration and explanation in *te reo Māori* in relation to concept introduction.

6.3.7 Focus point 6: Instructions

To illustrate the difficulties associated with instructions in the case of **Lesson 1** (*Year 9, Teacher A*), some of the instructions for the first activity and some of the

responses to them (which took up approximately five minutes before that activity began) are provided below:

T: . . . I will give you a word in Māori. You need to one, write that word on your board. Number two, you need to draw a face that illustrates the word above. So you will get two marks, one mark for the correct spelling another mark for the correct face. If you write anything else other than those two on your board, your board will be confiscated. Ok. . .

T: You do not show your answers until I tell you to, *whakaatungia mai*. *Whakaatungia mai* means to show me, and you turn your boards around. You will do your own marking and you write your mark at the bottom of the board. Either one or two. S (H) what do we do?

S (H): We are writing down all the names and do just like testing.

T: Is that all we're doing?

Ss: No.

T: S (S), could you please tell S (H).

SS: I don't know.

T: That's ok.

S (R): You're gonna give us a word to write down and we have to do a face for it and the word.

S: Do we have to spell it?

S (M): And we have to spell it correctly, and do a face next to it, and we get a mark, and we're not allowed to show each our answers until you say, and then turn it around and put the marks down the bottom.

T: Don't rub your marks out. Once you're done the first one, you rub your word and your face out but don't rub your marks out underneath. Ok, any questions? So S (H) please what are we doing?

S (H): Um, You gonna give us like a word. And we have to write down the word like the spelling correctly and then we draw the face next to it, and then we get a mark out of 10 for the right spelling and stuff. Is it like a mark down the bottom, and then you have to like leave it there but you rub out the face.

T: OK. How many marks do you get?

S (H): Five....I don't know...two.

T: OK. Can someone please tell her how many do you get?

Ss: Two.

T: Ok. The first word is. I will only say the word twice and twice only.
So you need to listen carefully.

S: Is it the English version or the Māori?

The difficulty of the task itself is demonstrated in the following question by one of the students: *How do you write a hot face?* The instructions associated with each of the other tasks were equally problematic.

In **Lesson 2** (*Year 11, Teacher B*) lengthy instructions were provided, almost wholly in English, for a very simple activity, that is, associating particular words with specific *atua* and then putting the words into gaps in a sentence frame provided by the teacher¹⁰⁹:

T: ... I'm going to give you a series of words and in the middle you're gonna write these words down, these kupu, you're gonna be able to use them. Kupu āhua, they're describing words. Words that describe your atua that you're gonna be able to use in your fullas tuhingaroa ay? *I te mutunga*, at the end you're gonna, from those words you're gonna tell me what it is. We got about four/five *atua*. Round the outside you're gonna have all these words you use to describe that *atua* and then I'm gonna teach you a sentence structure where you put those words into the sentence structure, then you've described your atua. Ok and you'll be able to put that into your essay, kua mutu [*finished*]. Anei ngā atua Māori nē? Anei te atua tuatahi. [*Here's the Māori gods. Here's the first god.*] Just gotta see if you can get it. Pukuriri. Nē? Me tuhi koe i tēnei kupu. Kupu tuatahi. Pukuriri. [*Angry, ok. You should write this word. First word. Angry*]

S: What's that mean matua?

¹⁰⁹ Providing the instructions in two stages, the second stage after completion of the first part of the activity, would have been likely to be considerably more effective.

In **Lesson 3** (Year 12, Teacher A) the majority of the lesson was spent on an activity which involved reading a text and providing the missing word. Although the activity was relatively straightforward students really needed more direction as it was not clear what types of words were missing, one which could have been demonstrated through examples, a considerable amount of time was spent on giving instructions. The following is a short extract from a very long lesson segment during which the teacher attempted to explain the activity:

T: Ok. Student N pānuihia mai koa ko ngā tohutohu kei runga i te hīti. *[Student N please read the instructions on the sheet.]* Ok. Student N pānuihia mai koa ko ngā tohutohu kei runga i te hīti. *[Student N please read the instructions on the sheet.]* Whakarongo mai koutou. *[Everyone listen.]*

S (N): Read the account below. In the account below the last word of each line has been cut out. Read each line and try to work out the missing word. Write it in the column on the far right. X means that there is no word missing on that line! The first line has been done.

T: So. Ko tāu mahi ko te whakaki i ngā wāhi kei te ngaro. *[Your task is to fill in the missing words.]* To fill in the missing words. Anei ko te missing words kei runga i te hiiti nei. Ki te kore e taea e koe te pānui. *[Here are the missing words on this sheet of paper. If you are unable to read.]* Arā te master kei runga i te papa tākaro, te papa tuhituhi. Ok. *[The master is on the playground, the whiteboard.]* Kei a koutou, shall we say 12 ½ minutes? *[You have shall we say 12 ½ minutes?]*

Ss: No . . .

T: Tuhia mai koa ngā whakautu ki runga i te pepa mō ia tangata. *[Write the answers on the worksheet for each person.]* Mā kōrua tahi e tuhi ngā whakautu. Mahi tahi. *[You both need to work together for this task. Work together.]* So you two maybe better to sit side by side so you can help each other. . . .

S: Is it every line or is

T: Just the lines.

- S: Something goes in between the full stop.
- T: Just he paku whakamārama anō. *[Just a quick explanation again.]*
Your full stops at the end of the sentence may mean there's a word that goes before that full stop. Ok, the word may go before that full stop. . . .
- S: I don't get this.
- S: What does the X mean? There's no word? . . .
- Ss: Whaea can you do two words on the one line? . . .
- T: Tuhia mai i runga i te hīti kotahi anake te kupu kei te ngaro. *(Write the word that is missing onto the sheet, there's only one word missing.)*

In **Lesson 4** (*Year 12, Teacher C*), instructions, provided in a combination of English and *te reo Māori*, were brief direct and appeared to have been understood by the students:

- T: ...So mōhio koutou i te āhuetanga nei, ka kōrero-ā-waha mehemea he kupu hou, tuhia, pātai mai. If you hear a word that you're not sure of, or a sentence or a phrase, pātai mai. We'll go through them anyway, nō reira, ka tīmata i a koe (name) i te whārangi 37. *[...So, you all know the routine. We will read out loud. If there is a new word, write it down or ask any questions. If you hear a word that you're not sure of, or a sentence or a phrase, ask for an explanation. We'll go through them anyway. So we'll start with you X - from page 37.]*

In **Lesson 5** (*Year 13, Teacher B*), the teacher used English for instructions (or, occasionally, Māori followed by an English translation). He frequently, however, had difficulty in providing straightforward instructions that the students could follow without difficulty as the following example demonstrates:

- T: Um there's something that you can do while you're waiting. *Tirohia ki¹¹⁰ te whārangi tuarua*, turn to page two. I want you fullas just to

¹¹⁰ 'Ki' should not be used in this context.

write your *pepeha* [tribal saying] in here, now your *pepeha*, your *pepeha* is gonna be used as your introduction for your *tuhingaroa*.

Following discussion about the students' *pepeha*, those who did not know their own *pepeha* were provided with a solution:

T: You know, we get down to our *marae* ay? Alright? And because we've got our *marae* in our *pepeha* we can use that for introduction for our *tuhingaroa*. So while you fullas do that, you fullas write out your *pepeha* down here and I want you to get as far as um your *whare tupuna* [ancestral house] your *whare kai* [dining house] and then your *marae*. If you don't know that _ If you don't know that . . . good chance to go home and research it but for today we'll use the Ngāti X [Ancestral name, local sub-tribe] one, 'cos we're in Ngāti X, so it's good to know our um *whare* [house] out here. [Name] will give you the names for the *whare kai*, *whare tipuna*.

The teacher began to write the *pepeha* of one of the students on the whiteboard as an example and then gave the students one minute to write their *pepeha* in their booklet before reading it aloud. At this point, some students appeared still to be unsure as to why they are using someone else's *pepeha*:

T: That's why you gonna use [X's] if you don't know yours.

S1: So why don't we go ours, and then jump instead?

T: 'Cos no no, *nā te mea* [because]

S2: What does this mean anyway?

T: *Kei Ngāti X te mana whenua* ay? [This is Ngāti X's territory]. You know. We live in Ngāti X's thing so it's important that we acknowledge them and if we don't know our own stuff, then we at least should know theirs. Alright?

S4: So we're not saying ours, we're saying theirs?

T: Shhh, little bit of ah confusion going on here, alright? Your first instruction is this. If you know yours, alright, write your *pepeha* out, down to your *wharekai*, *whare tupuna*. If you don't know your

wharekai and whare tupuna, kaua e whakamā [don't be ashamed].

. . Once you do find out, you can transplant your one in there. Ok?

In **Lesson 6** (*Year 13, Teacher C*), as in the case of Lesson 4 involving the same teacher, the instructions were brief and seemed to be understood by the students:

T: Ok (name) tīmata i a koe. Pānui mai i ngā kōrero.

(Ok . . . we'll start with you. Read from page 37.)

It should be noted, however, that all that was involved was reading. As was the case on Lesson 4, there were no other activities and so there were no difficulties regarding instructions.

Two of the teachers appeared not to have developed a repertoire of simple task instructions with which the students were familiar and so a considerable amount of class time was spent on attempting to explain what they wanted the students to do. In the case of the other teacher (Teacher C), the only instructions related to a request that the students should read and so it was not possible to determine how that teacher dealt with more complex task instructions.

6.3.8 Focus point 7: Treatment of learner errors

In **Lesson 1** (*Year 9, Teacher A*), the teacher's preferred error correction strategy was to attempt to elicit the correct response where possible:

S: *Kei te tired ahau.*

T: *He aha te kupu Māori mō te tired?*

C: *Ngenge.*

T: *Ka pai. . . .*

In response to student questions relating to structure, she either **(a)** provided the correct form herself (without any explanation/ reason), or **(b)** provided an explanation in English along with the correct form (and, sometimes, a follow-up question):

S: When you say 'from' do you have to say *Ko*¹¹¹ something *taku kāinga*?

T: No, no *taku kāinga*.

S: Miss I mean *whaea* do these come second?

T: It doesn't matter what order they're in, ok. If she's saying where she's from its *Nō*. If it's where they live it starts with?

Ss: *Kei*.

T: If they live in X – *Kei*. If they're from X?

Ss: *Nō*

There were occasions when direct requests for information either **(a)** received no response, or **(b)** received an incomplete response:

S: Is *pēhea* how?

T: No response.

S: *Te* means 'the' sometimes

T: Sometimes, but not in this case.

In **Lesson 2** (*Year 11, Teacher B*), the teacher's preferred error correction strategy was to elicit the correct response where possible and/or supply the correct response, sometimes without any explanation (see examples below):

T: Everything. *Nō reira, ko Io te? Kaihanga o ngā mea katoa. [Therefore, the supreme being is the creator of all things.]* So for [name] here, that wasn't here. He aha te tikanga o tēnā kupu, kaihanga. [name], what does kaihanga mean?

S: To create

T: Create ay? So hanga is the build, to make things, you put the kai [doer/er] on the front ay? Turns it into a person who does it. Inventor created something like that ay? Ka pai, choice one [name].

¹¹¹ This is a particle used in the context of talking about something specific.

No mention here as to why no 'E'.

S: E puta mai Te Kore [*Begat nothingness*]

T: I puta mai a wai [*Begat who?*]

T: Puta mai Te Kore ay? Now why, cos um little [name] just picked it up. He aha ai? Why, why did I rub out the 'a' before 'Te Kore'?

S: Cos like,

T: I puta mai, would I go 'i puta mai a Te Kore'? [*There appeared,....there appeared the nothingness*']?

S: Cos it's not their name

T: It is, it is a name but it's sort of like...

S: Human. Not a person. Cos there's nothing.

T: Yeah yeah, it's like a person's name. So if I go, 'i puta mai a [name]', I can put an 'a' in front of it, but the nothingness. You've got the 'Te' there already ay? So you don't have to put that 'a' in there. Alright, 'Te Kore'. You know, normally you see the 'a' before the 'Te' unless it's like the person's name is like Nanny Te Aomārama ay? Then I put an 'a' in front of that. Ok? Alright then. So i puta mai Te Kore, mai i a Te Kore, mai i Te Kore i puta mai te aha? [*From the nothingness came what?*]

In this situation, the teacher has noticed errors that students have written in their workbook but provides no reasons for the corrections indicated:

T: Just um, one little thing over here, cos it's Papatūānuku. Change the 'te' to an 'a'. And over here, the other one to is where you've got Te Ao-, Te Ao-, Te Aomārama. [*The world, the world, the world of light.*] Ok you fullas got Te Aomārama k? Kia kaha team. [*Give it heaps*]

In **Lesson 3** (Year 12, Teacher A), the teacher's preferred error correction strategy was also to elicit the correct response where possible and/or supply the correct response (see examples below):

- T:** He pene me te pepa kei runga i te tēpu. Full stop! (*A pen and a paper are on the table.*) Translate it for me please.
- S:** A pen and a paper is [sic.] on the table.
- T:** Cool. . . .
-
- T:** After 'tēnei' [*this*] it's a what?
- S:** A comma.
- T:** And after the comma there's..?
- S:** There's a 'hui' after the....
- T:** No, you need to look carefully.
- S:** A upper comma!
- T:** See you fellas never looked at the whole *kōrero* [*text*]. That's another purpose, you have to look.
- S:** What are upper commas?
- S:** Underneath the lower comma
- T:** These ones. (Teacher writes quotation marks on the board)

There were occasions on which direct requests for information either **(a)** received no response, or **(b)** were met with a request to wait (see some examples below):

- S:** I don't get this.
- T:** (no response)
-
- S:** Whaea! [*Teacher*]
- T:** Taihoa [*Wait*]
-
- S:** Whaea I'm confused! Where's this?
- T:** (no response)
- S:** The line down the bottom.
-
- S:** I'm still confused!
- T:** No response.

In **Lesson 4** (*Year 12, Teacher C*), there were very few opportunities for the students to use *te reo Māori* and therefore very few student errors. In the following example, the teacher corrects the student's pronunciation by saying the word (correctly pronounced) himself:

- S: E Koro, mōhio koe i a tātau i te marae, i tū ake te koroua rā, a Hēmi,
ka kōrero mō te taniwha o konei, mō Rongo-te-māuriuru.
- T: māuriuri
- S: māuriuri

In **Lesson 5** (*Year 13, Teacher B*), the students' utterances in *te reo Māori* were largely made up of single words or of phrases previously learned and so there were very few instances of error correction. In the following example however, the teacher uses English to highlight the error and then elicits the correct form:

- S: . . . kawē i te mana o ō mātou Tūpuna . . .
- T: Ok why wouldn't we use mātou? Why would we use tātou instead of mātou?
- S: Everyone
- T: Yeah . . .

In **Lesson 6** (*Year 13, Teacher C*), except when speaking English, student utterances were largely confined to reading from a text and so there were no opportunities for error correction.

In three of the lessons (Lessons 4 & 6 (Teacher C) and Lesson 5 (Teacher B)), there was little opportunity to observe error correction strategies because, unless they were reading from a text, the students had few opportunities to use *te reo Māori*. In two of the lessons (Lessons 1 & 3 (Teacher A)), the teacher either provided correct responses herself (after identifying student errors or without checking whether there were student errors) or attempted to elicit the correct response from students. Similarly, in Lesson 2, Teacher B either supplied the correct response himself or attempted to elicit it from the students.

6.3.9 Focus point 8: Student contribution

Overall, the students in the six lessons spent approximately 13% of the lesson time talking, mostly in English or, except when reading aloud, in short (often single word) responses in Māori to the teachers' questions. Some examples of the types of interaction in which the students typically engaged are provided below:

Lesson 1 (Year 9, Teacher A):

T: He aha te riri? (*What is angry?*)

S: Angry

S: MĀUIUI? (*Sick*) What is it?

S: H O E H I A

T: H I A, (*Want*)

S: That's what we had.

T: and it means?

S: Thirsty

Lesson 2 (Year 11, Teacher B):

T: Who's that little fulla, in the cave there? Ko wai tērā? [*Who is that?*]

S: Rūaumoko

T: Rūaumoko ka pai, [*great*] and then above that with the birds all flying around his head?

S: Tāne

Lesson 3 (Year 12, Teacher A):

T: Tangi. [*The crying*] Read it. Hang on, hang on. E tū Student N. Māu e whakamārama ki te karaehe he aha ai ko te...? [*Stand up Student N. You can explain to the class why it's ...*]

S: Because its *mahi* [*work/action*], the people come in and then they do a karanga [*a call*].

Lesson 4 (Year 12, Teacher C):

- T: Āe, oh ehara ko te oh no. Ngā momo taniwha, the different types of taniwha. So tuatahi ko he tieke, he manu. Tuarua ko ngā tohorā. Tuatoru ko ngā. *[Yes, not just..... the different types of taniwha. So, firstly the saddleback, a manu. Secondly, the whales. Thirdly, the]*
- S: Tākitimu, Māwakenui
- T: Āe, ko Māweke-nui-o-te-rangi he momo aha? What is it? Te rārangi whakamutunga. Ko ēnei taniwha he...? *[Yes. Māweke-nui-o-te-rangi, what is it? The last line. This taniwha is a.....?]*
- S: Fish

Lesson 5 (Year 13, Teacher B):

- T: What's the, ko wai te ingoa? *(What's the name?)* It's just above the door.
- S: Name
- T: Koinā nē? X and X. Koirā te ingoa o te wharekai nē? *[That's it X and X. That's the name of the dining house ah.]*

Lesson 6 (Year 13, Teacher C):

- T: Āe, he tohu o te rangatira i mua. Engari kāore i te tino rite ināianei. *[Yes, it was a sign of status in the old days. But things are different now.]*
- S: So what about a woman having ten husbands? Woah!
- T: Rongomaiwahine, e hia āna tāne? *[Rongomawahine, how many husbands did she have?]*
- S: Too many!

The students' contribution to the lessons analysed was largely a passive one, involving listening to the teacher talking, generally in English except in the case of Teacher C who, although he spoke largely in *te reo Māori*, dominated more of the lesson than the other two teachers. Apart from reading (generally reading aloud), the students' interactions (except in the case of Lesson 1) were largely confined to

ansering their teachers' questions, generally in English but sometimes in short snatches of *te reo Māori* (often a single word).

6.3.10 Focus point 9: Use and grading of target language

Teacher A spoke in English for approximately 45% of the lesson time in the case of *Lesson 1* and approximately 59% of the lesson time in the case of *Lesson 3* - approximately 39% in English and 20% in Māori. *Teacher B* spoke for approximately 54% of *Lesson 2* - approximately 55% in English and 9% in Māori. In *Lesson 5*, he spoke for approximately 79% of the lesson time - approximately 66% in English and 13% in Māori. *Teacher C* spoke for approximately 86% of the time in *Lesson 4* - approximately 4% in English and 82% in Māori. In *Lesson 6*, he spoken for over 80% of the lesson time - approximately 4% in English and 77% in Māori.

On average, just over 67% of the lessons analysed was spent on teacher talk. In the case of teachers A and B, very little of the teacher talking time involved speaking in *te reo Māori* - While most of Teacher C's talk was in *te reo Māori*, that talk occupied, on average, over 83% of the lesson time and much of it appeared not to be adapted to the proficiency level of the students or the specific linguistic requirements of the lesson. Examples of teacher talk are included in earlier sections of this chapter.

6.3.11 Focus point 10: Texts, tasks and activities

The only texts used in the six observed lessons were (a) one (used in both *Lesson 4* and *Lesson 6*) from *Te Reo Rangatira* (Kāretu: 1984) in the narrative genre (including an initial dialogue section), and (b) a sample essay written by *Teacher B*. It may be, however, that other lessons taught by the same teachers included culturally specific text types such as *waiata* (song) and *whaikōrero* (oral speech).

Lesson 1 (*Year 9, Teacher A*) involved three main tasks/ activities. The first involved attempting to draw faces that demonstrated understanding of seven descriptive words (a time-consuming and, in view of the actual meaning of the words, near impossible task) and writing the words, with correct spellings, on the basis of the teacher's dictation. The second task/activity involved pair work in

which one student asked the question that had been introduced earlier in the lesson and the other answered it using, whether appropriate to their own situation or not, the responses introduced earlier in the lesson. The third task involved pretending to be other people in the class and producing a monologue that provided information about them (including one of the sentences practiced earlier as a response).

In the case of **Lesson 2** (*Year 11, Teacher B*), the main tasks/activities in which students were involved during the lesson were (a) filling in gaps of the *whakapapa*, (b) memorising the *whakapapa*, (c) practising saying segments of it in pairs, (d) reciting/ reading the *whakapapa* individually (involving one member of each pair) in front of the class, and (e) providing the names of *atua* in response to prompts.

Lesson 3 (*Year 12, Teacher A*) included only one task, that is, providing the missing words in a text written in *te reo Māori* (in pairs) about a *Tūhoe* gathering/meeting.

During **Lesson 4** (*Year 12, Teacher C*), the only task/ activity in which the students were involved was reading aloud from a written text about Māori myths and legends.

In **Lesson 5** (*Year 13, Teacher B*), following a brainstorming session in which students were asked as a group (answering individually) to identify the parts of a *marae* and their function and a discussion of *pepeha*, the students were asked, working individually, to write their own *pepeha* (or one relating to the local *iwi*), using text segments included in their work book. This was, therefore, essentially a gap filling exercise. For homework, there was also a gap filling exercise. This time the students were expected to complete a description of a *marae* by filling in gaps in sentences provided in their work books.

In **Lesson 6** (*Year 13, Teacher C*), the only activity, apart from answering some questions, in which the students were involved in this lesson was reading aloud, individually, segments from a written text about Māori myths and legends.

Apart from reading segments of a written text aloud individually, the tasks/activities in which the students took part during these lessons largely involved memorization and repetition or gap filling.

6.3.12 Focus point 11: Culture

With the exception of *Lesson 1*, all of the lessons observed centred on culturally significant material. The problem is, however, that, except where certain linguistic forms became the focus of attention for a while (generally because they appeared in the course of cultural information/ explanation), the primary focus was not linguistic - as is evidenced in the section above on learning objectives. Large sections of all but one of these lessons could equally appropriately have been included under the heading of cultural studies. Even in the case where the teacher spoke largely in *te reo Māori* (*Teacher C*), his focus was primarily on providing cultural information and explanation rather than on encouraging the students to use the language.

6.4 Conclusion

Each of the teachers clearly made an attempt to create a rich and culturally-appropriate environment for the learning of *te reo Māori* and each of them was clearly conscious of the importance of including culture in their lessons. However, there was a tendency in all cases, with the exception of *Lesson 1*, to subordinate language learning to learning about culture. Thus, for example, with the exception of Lesson 1, none of the lessons had any clearly specified language or language skills-based objectives, the overall tendency being to focus on the lesson topic, with specific language points being introduced in a rather haphazard and ad hoc way, often in response to aspects of texts or text segments with which the students were involved. In addition, there was a strong tendency to focus on gap filling activities and, in one case, to encourage students, in preparation for assessments, to memorize pre-prepared language segments into which some individualizing features could be inserted. So far as teaching/ learning resources are concerned, those used by Teacher A were from the Ministry of Education site - *Te Hiringa i te Mahara* (now only available in the archives) and Teacher C used a published textbook - *Te reo Rangatira* (Kāretu, 1984). Although Teacher B designed and wrote his own

teaching/ learning resources, they were such as to be likely to encourage memorization and rote learning rather than experimentation.

All of the lessons were strongly teacher-focused, with, on average, just under 70% of the lesson time being devoted to teacher talk. Teacher A spoke for approximately 52% of the lesson time, Teacher B for approximately 71.5 % of the lesson time, and Teacher C for approximately 84% of the lesson time. In the case of Teachers A and B, most of what they said was in English. Teacher C, on the other hand, who taught only Year 12 and 13 students in the observed lessons, spoke mainly *in te reo Māori* but did not appear to attempt to use language in his teacher talk that would reinforce the specific language points in focus. Two of the three teachers struggled to convey the meaning of newly introduced language and, where they attempted to do so, to check student understanding, often falling back on translation. One of the teachers, however, made effective use of illustration and explanation in *te reo Māori* in relation to concept introduction.

With the exception of Lesson 1, there were few opportunities for students to speak, with student talking time occupying approximately 13% of the lesson time overall (including time spent reading aloud). Where they did speak, most of what they said was directed to the teacher, generally in response to questions, rather than to one another and was in English (even in the case where the teacher spoke largely in *te reo Māori*), with those instances where they spoke in Māori being generally very short (often confined to single word utterances).

There was little variety in the error correction strategies used during the lessons. In Lessons 1 & 3, the teacher either provided correct responses herself (after identifying student errors or without checking whether there were student errors) or attempted to elicit the correct response from students. In the case of Lesson 2, he either supplied the correct response himself (after indicating the presence of an error) or attempted to elicit it from the students. In Lessons 4, 5 and 6, the students had few opportunities to make errors in view of their limited active linguistic participation in the lesson (with the exception of reading aloud).

The tasks/activities in which the students took part during these lessons largely involved memorization and repetition or gap filling, responding to questions asked by the teacher, and, in the case of Lessons 4 and 6, reading aloud individually. There were no instances in which the students were invited to engage in genuinely communicative activities or (with the exception of filling in blanks in pre-prepared text segments with information relevant to their own situation), to personalize their learning. In fact, all six lessons were characterized by a lack of opportunity for the students to use the language introduced productively, that is, to practice using the language that had been focused on in the lessons in contexts that allowed for experimentation and genuine personalization. Much of the lesson time was wasted in providing unnecessarily complex, and often confusing instructions (the exception being two lessons which included only one main student activity, reading aloud).

Only Lesson 1 had a clear structure, with specific lesson segments (vocabulary revision; language input; language practice) being clearly differentiated. This did not, however, appear to result in effective learning. Thus, for example, the students seemed, even following a language input lesson segment, to be unable to use the language to which they had been introduced.

As Canagarajah (2002, p. 140) has observed, “from a pedagogical point of view, what teachers practice in language classrooms rarely resembles any specific method as it is prescribed in manuals or materials”. However, in Lessons 4 and 6 (Teacher C), the teacher's rather ad hoc approach to language focus, in which he simply selected some aspects of the language of the reading text for discussion and explanation (an approach also evident in the textbook he used), was reminiscent of a central aspect of grammar translation. Even so, in that he spoke mainly in the target language, another central aspect of grammar translation was not in evidence. In all of the other lessons, the teachers' reliance on translation to introduce and/or revise the meanings of words and constructions and to check understanding was reminiscent of one aspect of the grammar translation method that was particularly prevalent in colonial contexts in the 19th century. In Lessons 1 and 3 (Teacher A), the focus on substitution drilling (Lesson 1) and filling in the missing word (which involved repeated exposure to repetition with variation) was reminiscent of an aspect of the behaviourist-inspired audio-lingual method that was particularly

prevalent in the 1960s and 70s. In Lessons 2 and 5 (Teacher B), the emphasis on gap filling (again involving repeated exposure to repetition with variation) was also reminiscent of an aspect of audio-lingual methodology. However, there is no recognized language teaching methodology of which I am aware in which there is an emphasis on the memorisation of text segments.

To sum up, what is most evident about all of these lessons is (a) their teacher-centredness, (b) the absence of clearly articulated linguistic objectives and generally also of clear linguistic outcomes, and (c) the fact that, notwithstanding the recommendations in the curriculum document, none of them, with the possible partial exception of some aspects of Lesson 1, could be said to be communicatively oriented. In view of all of this, and particularly in view of the exhaustion that is likely to be associated with teacher-centred lessons in which there is a struggle to communicate with students, it is not surprising to find that many teachers of *te reo Māori* feel that they are achieving much less than they could (Education Review Office, 2008; Smith, Cram, Smith, & Tunks, 1988).

Chapter Seven

Conclusions and reflections

7.1 Introduction

My overall aim in this research project was to gather as much information as possible about the teaching and learning of *te reo Māori* in English-medium secondary schools in *Aotearoa* by combining research involving teacher cognition with analysis of some widely used teaching resources, (including textbooks and materials provided by the Ministry of Education) and a sample of lessons taught in English-medium secondary schools. There were three main research questions. An integrated overview of the findings relating to each of these research questions is provided (7.2), followed by an indication of the perceived limitations of the research (7.3) and its contribution (7.4). The chapter ends with some concluding observations and recommendations (7.5).

7.2 Overview of research findings

A critical review of selected literature on developments in the teaching and learning of additional languages since the end of the 18th century provided the context in which the three research questions underpinning this research project were approached.

7.2.1 The first research question: Overview and discussion of the findings

What are the linguistic and professional backgrounds and experiences of a sample of teachers of te reo Māori in English-medium secondary schools, how do they rate their own proficiency in the language, how do they approach their teaching and what are their views on the importance of the teaching and learning of the language - nationally and in their own schools - and on the curriculum and the teaching and in-service development resources available to them?

This question was addressed through analysis of data provided by a sample of twenty six teachers who completed a questionnaire-based survey (conducted in 2007) and semi-structured interviews (conducted in 2013) involving two interviewees.

The sample of teachers involved in the questionnaire-based survey appears to have been broadly representative of those involved in teaching *te reo Māori* in English-medium secondary schools throughout the country. Of the twenty-six, the majority were women (65%) and approximately three quarters (20/77%) were aged between 31 and 50. All except five (81%) indicated that English was their first language. Just under three quarters of the cohort (70%) had a degree in *te reo Māori* and over three quarters (85%) had a teaching diploma. Most (22/ 85%) believed that all students in secondary schools in *Aotearoa* should learn *te reo Māori* and that students in their classes would benefit from more hours of tuition and 40% believed there was a need for better resources nationally.

The overall impression gained from a review of the questionnaire responses and the interviews is of a group of dedicated teachers who were attempting to provide the best possible educational experience for their students but coping with a number of significant barriers to achieving their goal.

The teaching of additional languages is different in a number of significant ways from the teaching of other subject areas (Borg, 2006, p. 24). It requires not only an appropriate level and type of proficiency in the target language (Richards, 1998, p. 7) and an ability to analyse that language in ways that are directly relevant to the pedagogic context, but also knowledge and understanding of second language acquisition, the ability to develop a range of language-specific teaching materials (appropriate for students of varying levels of proficiency and differing learning style preferences) and the knowledge and understanding required to evaluate and reject, or use effectively, those teaching resources (including textbooks) that are available. Language teachers in general need training that is specific to the teaching of languages and they need to have confidence that the information and guidance they are provided with meets their real needs (Wang, 2007), needs which, as Smith, Cram, Smith and Tunks (1998) note, are technological and cultural as well as pedagogic. It appears, however, that the pre-service education and training available to these teachers had not, in general, prepared them adequately to meet all of these requirements. In addition, so far as in-service support and development is concerned, over 30% of the questionnaire respondents indicated that they had

received less than ten hours of in-service training (4) or none at all (4), with only 15 (58%) claiming to have attended more than ten hours of in-service courses.

There were several indications of a lack of adequate pre-service training in the case of the questionnaire participants. First, all except one of them indicated that there were aspects of language teaching that they believed they needed to know more about, with only four of the seventeen possible topics listed being selected by less than one quarter of the participants. In addition, 21 of the 26 questionnaire participants indicated that they favoured a communicative approach and 18 that they favoured a grammar-translation approach, the overlapping responses suggesting that a majority of the participants may be unaware of the fact that grammar translation and communicative approaches are generally regarded as being philosophically and theoretically incompatible (see Chapter 2, Sections 2.2.1 & 2.2.2). Furthermore, although 21 respondents selected 'communicative approach', the approach recommended in both draft and final versions of the curriculum document, as one they favoured, only 17 (including two who had not selected 'communicative approach') responded to a question asking participants to list what they considered to be the three most important characteristics of a communicative approach. The average number of characteristics listed was just over two (rather than the three requested) per respondent and most of the 38 characteristics listed were not sufficiently specific to serve as identifiers of CLT as opposed to other approaches (see Chapter 2, Section 2.4). Asked whether they had come across the term 'communicative language teaching', one of the interviewees said: "Yes, I have come across the term. No, I don't understand what it means"; the other said: "I have heard that, ask me what it is, a definition, I'm not too sure". Asked how they understood the concept of language proficiency and whether they believed it could be measured, one of the interviewees began by saying "I don't know" and, after further prompting, added comments that indicated that she was, indeed, very uncertain about the concept. The other interviewee's response also indicated a similar level of uncertainty.

A further possible indicator of a lack of adequate training in the case of questionnaire participants is the fact that, when asked how they decided what to teach in their classes, 12 (46%) indicated that at least one of the factors involved

was what interested them. So far as the two interviewees are concerned, while both had completed a one year teaching diploma, neither believed that they had been adequately prepared during their pre-service training to teach *te reo Māori*. One said that she just "dallied [her] way for the first couple of years in teaching" and had, finally, 'ten to fifteen years late' reached 'a good stage'. The other interviewee, who had attended a six month training course during paid leave of absence from his school, said that that course had made him realise what he should have been doing all along. The impression gained from the questionnaire and interview responses that teachers had not, in general, been adequately prepared to teach *te reo Māori*, was reinforced by the lesson observations conducted as part of this research project (see 7.2.3 below).

It has been noted that only 15 of the questionnaire respondents indicated that they had received more than 30 hours of in-service course provision. This may not relate entirely to the availability, or otherwise, of such provision. Another significant factor appears to be lack of time to attend courses, select and/or prepare adequate teaching resources and reflect on their teaching. Bloor (1996, p. 23) has indicated that Māori teachers work 22.86 hours per week on average more than other teachers in order "to perform the culturally appropriate and 'often invisible' tasks expected of Māori teachers, as Māori teachers". The teachers who participated in this research project reported that they perform a wide range of school-wide duties in addition to teaching, duties that often relate to the social and academic well-being of Māori students throughout the school. That they do so signals a high level of ethical, cultural, and professional responsibility. That they should be expected to do so, simply because they are Māori and/or teach *te reo Māori*, suggests that school managers either do not take their responsibility for teacher welfare and teacher development sufficiently seriously or that they are unable to do so because they are not adequately funded in relation to their student support needs. In connection with this, it is interesting to note the many types of additional duties listed by the questionnaire respondents (including, for example, *whānau hui* liaison and pastoral care of all Māori students school-wide). One of the questionnaire respondents wrote the following comment: *Classroom teaching is a part time activity!* In the words of the interviewees:

Time allowance would be good and an acknowledgement of all the stuff that you do over and above normal teaching duties. Yeah, after a while it wears you down.

[Teachers] flick you students 'cause they can't handle students in their class . . . and you get pulled out of that lesson cause you gotta go and do that job You know, it's all those extra things that people don't see. . . . So all that time you're spending doing that you could be producing resources for the classroom or you could be putting time into your thing.

At the time of the questionnaire distribution (2007), schools had been provided with the second main draft of the curriculum guidelines along with a questionnaire. Some teachers had also seen the first main draft. At the time of the interviews (2013), the final draft of the curriculum guidelines document had been available for approximately four years. The vast majority of the questionnaire participants (23) indicated that they had seen a copy of the second draft and most (21) indicated that they believed that it would be useful to them in planning programmes in their schools. While half of the questionnaire participants (13) indicated that they had completed the questionnaire that accompanied the draft curriculum document, of the 15 who indicated whether they believed that that questionnaire had asked 'the right questions' only 5 answered in the affirmative. Of the 15 who indicated whether they believed that they had sufficient background to respond appropriately, only 7 answered in the affirmative. Furthermore, when given examples of the type of language material that had accompanied each of the achievement objectives in drafts of the curriculum document, all but one of the participants indicated that they found this type of material useful, with a number of comments being added that clearly indicated that these teachers were disappointed that this type of material had been omitted from the final version of the curriculum document (e.g. *I did see this version of the draft and was disappointed that it was not included in the draft after this; It would give us some direction and options of the target language expected for each AO; But we can refer to old doco (documents) for all these!!*). These responses raise a number of issues about why the Ministry of Education asked teachers for their opinions about the curriculum (Lift Education for Learning Media, 2005 see *Appendix 15* for this report) and then disregarded some of these

opinions. While the Ministry may have believed that the later provision of a grammar progression outline was a better alternative, one of the interviewees commented as follows:

I see they've gone online now, the grammar levels . . . That's fine, but it's sort of just been chucked in. There's no - these sentence constructions align with this achievement objectives, this is for this one, that sort of stuff. . . .

So far as resources/ teaching materials are concerned, 22 of the questionnaire respondents (85%) indicated at one point (in response to Question 40) that they used textbooks. At another (in response to Question 16) only 14 did so. Whatever the number who actually do so is, textbooks were, in general, considered to be a useful resource. However, none of the textbooks reported to be most widely used was found to be consistent with the way in which the curriculum guidelines are organized and articulated or with the overall approach recommended in the guidelines (see 7.2.2 below). Furthermore, all of the questionnaire participants indicated that there was a need for age appropriate textbooks accompanied by teachers' guides and a range of additional resources in relation to putting the curriculum to work. Interestingly, the interviewee who had attended a six month training course made the following comment about textbooks:

[Before] I went to that course it was full on textbook . . . I thought that was the way to teach . . . that was how we were sort of role modelled. But after doing that course pretty much I just went right away from the textbook.

Questionnaire participants were asked to indicate how satisfied they were with materials produced by the Ministry of Education to support the teaching of *te reo Māori* in schools (on a five point scale with 5 being 'extremely satisfied' and 1 being 'not at all satisfied'). While some were clearly satisfied with these resources (with 5 selecting category 5 and 4 selecting category 4), others were not. So far as the interviewees are concerned, one of them, in addition to commenting negatively on the grammar progression outline (see above), indicated that she believed that some of the units developed to align with the new curriculum needed changing. The other interviewee indicated that one of his biggest frustrations related to resources:

"[You] look at other departments . . . and you see how well resourced they are . . . We've got to go out and hunt it down or create our own. . . . It's very tiring . . . "

So far as self-assessment of their own language proficiency is concerned, the estimates of the questionnaire participants were generally high, but with a lower rating for speaking than for the other skill areas. For both of the interviewees, a major issue was the fact that the language taught is not necessarily in line with that of native speakers and is not primarily focused on everyday communicative needs. One of the interviewees was concerned about her own competence in the language. In connection with this, it is, however, important to bear in mind two things. First, students who are successful in achieving at Level 8 in *te reo Māori* (or any other language) in English-medium schools are expected to have achieved an overall proficiency level that is approximately equivalent to B1 of the CRLs outlined in the CEFR. This means that most teachers of *te reo Māori* in schools are likely to be in a position to cope adequately in terms of their own language competencies so long as they moderate their own teacher talking time and develop appropriate classroom language (see, however, 7.2.3 below). Secondly, it is by no means always those teachers who have the highest proficiency level in the target language or who have taught the longest who are the most effective in terms of pedagogy (Borg, 2006, pp. 107 - 108). Furthermore, as noted in an ERO (2008) report referred to earlier, problems identified in relation to the teaching of *te reo Māori* in secondary schools related not to the target language proficiency of the teachers observed but to their pedagogic skills.

Of the twenty six questionnaire respondents, just over half indicated that they felt they needed to know more about assessment. Assessment was also an issue for the two teachers who were interviewed. One of them (Teacher 1) related this problem to issues associated with the optional status of the language and the time allocated for teaching the language:

At our school *te reo Māori* is an option. . . . So, in Year 9 they take it as a half year, which is only 20 weeks; in Year 10 they can take it as a full year

option course, which is 40 weeks, and that's still three hours a week. When they get to Year 11, 12 & 13, if they continue learning the language, it goes up to four hours a week. . . .

So, for example, at Year 11 they're supposed to hit level 6 I think it is, and the reality is we trying to get kids there they're probably just getting to level 4.

For both of the interviewees, assessment, as currently practised was seen as getting in the way of teaching and learning, with both teachers and students tending to focus on meeting what were seen as unrealistic assessment requirements in formulaic ways rather than focusing on the ability to communicate effectively. This is unlikely to be a problem that relates only to *te reo Māori*. Communicative language teaching presupposes communicative language testing and yet, as one of the Japanese teachers of English in a research project by Umeda (2014, p. 126) observed, some of the students who could communicate best using the target language were placed in the lowest level classes because they were not successful in examinations.

7.2.2 The second research question: Overview and discussion of the findings

To what extent are a sample of teaching and learning resources identified in the questionnaire responses as being widely used in the teaching of te reo Māori in English-medium secondary schools consistent with (a) research-based findings as they relate to teaching resources, and (b) the recommendations relating to teaching approaches made in the relevant curriculum document?

In connection with this question, five textbooks and a number of resources provided by the Ministry of Education were analysed in the context of those changes and developments in language teaching that were discussed in Chapter 2.

7.2.2.1 Textbook analysis

Five textbooks used in the teaching of *te reo Māori* in English-medium secondary schools were analysed in terms of seven main focus points: *language content*,

cultural content, tasks and activities, quality and relevance of illustrations, approach and methodology and interest level. The textbooks analysed were: *Te Rangatahi 1* (1962, revised 1970); *Te Reo Rangatira* (1974); *Modern Māori 1* (1978); *Te Kākano* (1988, revised 2001) and *Te Mātāpuna* (1995a).

So far as the teaching of languages in English-medium secondary schools is concerned, much depends on the extent to which textbooks reflect the requirements/recommendations included in national curriculum guidelines documents. In view of the date of publication of these textbooks analysed, it is not surprising to find that they were found not to reflect the way in which the curriculum guidelines are presented and organized. What *is* surprising, however, in view of the major developments that have taken place in second language teaching (see *Chapter 2*), is the fact that textbooks which have not been revised for over forty years are still being used. What is equally surprising is the fact that none of the textbooks analysed reflects in any thorough way any of the major research-based developments that were already widely known at the time of their first publication or later revision.

In the late 1800s, grammar translation was already under pressure from linguists belonging to the Reform Movement who advocated a focus on the language of spoken day to day interaction and the avoidance of translation exercises. By the 1960s, influenced by behaviourism and linguistic structuralism, the structural syllabus and audio-lingual methodology were widespread (see *Chapter 2*, Section 2.2). The first version of *Te Rangatahi 1* was published in 1962, the revised version in 1970. In spite of this, both versions rely heavily on translation, which provides the primary concept introduction strategy (with illustrations playing a minor role) and the memorization of vocabulary lists. There is little evidence of careful grading and gradual introduction of language (both of which are primary characteristics of the structural syllabus), the primary/ only principle guiding linguistic selection appearing to be topic relevance. The influence of audio-lingual methodology is, however, very much in evidence, with repetition (with variation) and gap filling dominating the exercises. Monologues and dialogues, generally inauthentic ones which have little or no cultural content and whose only real function appears to be to display the language to be learnt, predominate and the assumption appears to be

that reading and writing skills will be transferred from the first language without any major problems. Overall, *Te Rangatahi 1* was found to be characterized by a mixture of grammar translation and audio-lingualism, the underlying assumptions about language learning appearing to be largely based on a behaviourist model. In common with many textbooks produced at around the same time, it has no teachers' guide or supplementary resources of any kind. There is nothing about this textbook that reflects the recommendations included in the curriculum guidelines.

Te Reo Rangatira, intended for sixth and seventh forms students, was published in 1974, at a time when behaviourism and linguistic structuralism and, with them, encoding/decoding models of language construction and interpretation, had already begun to be challenged by rationalist accounts of language acquisition and the emergence of pragmatics and discourse analysis (see *Chapter 2*, Section 2.2). It was not, however, until slightly later that new approaches to syllabus design and methodology began to make an appearance in language textbooks. This textbook is very different from *Te Rangatahi 1* in its emphasis on the inclusion of culturally relevant material and some interesting photographic material. It is, however, similar in some respects. The first of these is the lack of any supplementary resources or any rationale apart from topic relevance guiding the selection and integration of the language included in text segments. The second is the dominance of translation in sections highlighting the meanings of lexical items and constructions. The third is the absence, more critical in a book designed for higher level students, of reading and writing skills development strategies. The fourth is the fact that only a few activity types (largely comprehension questions and translation in this case) are in evidence. Overall, as in the case of *Te Rangatahi 1*, the primary approach is that of grammar translation, with some evidence in some of the exercises of the repetitive sequencing that characterizes audio-lingualism. Here, the emphasis appears to be more on culture learning and language practice rather than language acquisition, the extent to which it is effective in this regard inevitably depending to a very considerable extent on the existing linguistic competencies of the learners. In the upper levels of the curriculum guidelines, there is considerable emphasis on variety in relation to genres and text-types. However, apart from some introductory dialogue segments and the inclusion of a number of *waiata*, the primary emphasis is on a single genre (narrative/ recount) and text-type.

Modern Māori 1 was published in 1978, at a time when the 'communicative movement' in language teaching was well under-way and a raft of new approaches to syllabus design and language teaching methodology were attracting considerable attention from textbook writers worldwide (see *Chapter 2*, Section 2.2). There are no supplementary resources accompanying this textbook series. The textbook, which has a number of small black and white illustrations which generally serve little pedagogic function, is divided into 37 lessons, each with a linguistic focus that is expressed in English or in a combination of English and Māori (e.g. Objects and words that define them; *Kei te* (present continuous) + verb). There is little attempt to contextualize the language presented, no consistent structure to the lessons, and long lists of vocabulary (translated into English) are included. The exercises are mostly of a very traditional kind (involving translation of decontextualized phrases and sentences, gap filling and changing of grammatical forms). Although some attempt has been made to include material of cultural relevance/ significance (e.g. the inclusion of some *waiata*, *haka*, *mihimihi*, *whaikōrero* and *whakataukī* (proverbial sayings), most of the materials have no genuine cultural relevance. Once again, there is a combination of aspects of grammar translation and aspects of audio-lingualism which, combined with the structural syllabus underpinning the work, indicate that the series is underpinned by the structural/behaviourist model that particularly characterized language teaching in the 1950s and 1960s.

Te Kākano, first published in 1988 and revised in 2001, is largely absent of the characteristics of communicatively oriented language teaching that were, by the 1980s, familiar in many language textbooks produced throughout the world. Indeed, the Teachers' Guide makes it clear that translation and, particularly in the early stages, audio-lingual methodology play a central role and that the main criterion guiding decisions about when new language is introduced is topic relevance. In each Unit, a wide range of new vocabulary and structures is introduced simultaneously, without clear support (in terms of, for example, a range of visual aids) for meaning transmission. While the tasks included in the textbook are generally very controlled, an attempt is made in the Teachers' Guide to introduce more communicatively-oriented activities. However, there are a number of problems associated with this attempt. These include the fact that these activities

(only 19 in all) tend to be largely controlled ones that do not provide an opportunity for students to use familiar language that is not the primary language in focus and the fact that some of them require language that has not been introduced at the point where they are to be used. Overall, this textbook cannot be said to be consistent with the approach recommended in the curriculum guidelines.

In the case of *Te Mātāpuna*, first published in 1995, much of the information and advice included in the first few pages of the Teachers' Guide is directly in line with CLT. This guide gives the impression that the textbook itself avoids translation as a way of conveying meaning, is strongly communicative in orientation, and accommodates the needs of students with different learning style preferences, something that is reinforced by the claim on the back cover that this is "the first Māori language course to be developed using a full range of modern approaches to language teaching". The reality is, however, rather different. There are some excellent features, including the fact that the textbook is accompanied by a teachers' guide, a workbook, and a range of supplementary resources. In addition, although the illustrations lack colour and vibrancy, they do generally serve a useful pedagogic purpose. Even so, the tasks, while sometimes involving pair and group work, are often very traditional in type (involving, for example, gap filling and sentence completion) relieved from time to time by crosswords, word games and other more stimulating activities. Although teachers are advised to use gesture and mime and to ensure that instructions are simple and short, the instructions, in *te reo Māori*, that are included throughout the book use language to which the students have not been introduced, language that is often more complex than the language with which they are familiar. It is, no doubt, for this reason that these instructions are translated into English in the Teachers' Guide and teachers are advised to use translation if necessary. In addition, although it is noted in the Teachers' Guide that the "course sets the language in a monolingual framework" (p. 5), the authors would appear to have had some difficulty in putting this into practice. The result is that the texts - mainly artificial mini-monologues and dialogues - that begin each chapter, texts that generally include a considerable amount of new language (both structures and vocabulary), are likely to be incomprehensible to the students until they have worked through the decontextualized language 'chunks', accompanied by illustrations, that follow them. Hence, no doubt, the advice in the Teachers' Guide

that teachers should use the passages at the beginning of the chapter (for pronunciation practice), when the structures and vocabulary have been 'absorbed' by the students, and/or at the end of the chapter. Doing the first of these will result in a situation in which students' initial approach to the text segments will be essentially meaning-free. Doing the second and third means that contextualization effectively plays a secondary role, the students' initial encounter with new language being via decontextualized chunks. One of the problems here relates to lesson shaping.

Similarly, under the heading of 'checking understanding' in the Teachers' Guide (pp. 10-11), the authors suggest that teachers should "maintain regular eye contact with the students while explaining" because "it is often possible to see when students do not understand." While this is no doubt true, it is no substitute for the regular inclusion of a range of concept checking techniques. However, although the authors provide a useful example of one of these, the advice that 'certain types of question' should be asked "if it is necessary to ask" suggests that concept checking is not something that should always feature in lessons in which new language is introduced. Thus, while the Teachers' Guide includes very useful advice for teachers, advice that is largely communicative in orientation, the implications of that advice are not followed through in any thoroughgoing way in the textbook itself, the result being a textbook that, although it makes effective pedagogic use of illustrations, is nevertheless absent of the overall communicative orientation recommended in the curriculum guidelines and, in particular, is marked by problems relating to lesson shaping. In connection with this, it is relevant to note the distinction that Feryok (2010) makes between declarative and procedural knowledge (see Chapter 2, Section 2.2.2).

As indicated in *Chapter 4*, opinions vary on the usefulness, or otherwise, of textbooks in language teaching. While some have drawn attention to their potential advantages (e.g. Brewster & Ellis, 2002; Hutchinson & Torres, 1994), others have drawn attention to a number of potential drawbacks (e.g. Allwright, 1981; Cathcart, 1989; Yule, Mathis & Hopkins, 1992). While textbooks can never provide all that is required and while they need to be used with care and in the context of effective lesson planning, they can, as Hutchinson & Torres (1994, p. 323) observe, assist

with innovation and support teachers through periods of change. For many teachers of *te reo Māori*, the curriculum guidelines represent a challenge in that they recommend an approach which is likely to be very different from the one they themselves experienced as language learners, an approach that emerges out of some fundamental theoretical and methodological developments that have taken place over the past several decades. However, textbooks that emerge out of and/or reflect, in whole or in part, a very different approach, as the textbooks analysed here do, do not contribute to the effective management of change.

7.2.2.2 The analysis of Ministry of Education resources

As in the case of the textbooks analysed, teaching/ learning resources made available by the Ministry of Education (*Te Kete Ipurangi*; *Te Hiringa i te Mahara* and *Ka Mau te Wehi!*) were analysed in the context of changes and developments in language teaching discussed in *Chapter 2*.

Te Hiringa i te Mahara (now available only in archived form) includes 'relief teacher packs' and 'supplementary resources' intended for teachers of *te reo Māori* and teachers in general who wish to include Māori language and culture in their programmes. This dual focus is problematic in that it results in heavy reliance on translation. The relief teacher packs include some basic introductory material relating to sounds, basic greetings, numbers and ages, place names and locations/ origins, and words and sentences involving family relationships (including use of possessive markers). These materials include sound recordings, hand-outs, basic line drawings, some colourful cartoon characters, and a few photographs. There are often also extension activities that involve personalization and activities that students are likely to enjoy (e.g. finding winning lottery tickets by matching numbers and words). However, the primary emphasis is on individual words (sometimes in the form of word lists with translations) and sentences. The supplementary resources section is made up of a series of lesson plans which largely involve reading and listening comprehension and/or written or spoken responses to questions based on visual stimuli (e.g. a Performing Arts Festival poster). The exercises are often of the same type as those included in the relief teacher packs (crossword puzzles, wordfind puzzles, gap filling, unjumbling words, multiple choice, etc.). In general, these resources appear to be based on the assumption that

students will have already been introduced to much of the language included/required and therefore involve language practice rather than the introduction of new language. Overall, the resources included in *Te Hiringa i te Mahara* appear often to be more creative, in a general sense, than those that generally characterize the textbooks analysed. They provide useful supplementary and relief teacher resources. They do not, however, make a significant contribution towards assisting teachers to move towards the approach recommended in the curriculum guidelines or to build coherent progression into their programmes. Nor can they be expected to do so in view of (a) the time when they were produced, and (b) the limited nature of their aims.

Ka Mau te Wehi is a video-based teaching resource made up of twenty short video clips in *te reo Māori* accompanied by translations and exercises and 'talking heads' explaining aspects of Māori language and culture in English. Although it is said to be related to Levels 1 & 2 of the draft curriculum guidelines, and although some relationship is detectable between the first few video clips and the achievement objectives outlined in the draft and final versions of the curriculum document, any overall relationship between either the draft or final version of the curriculum document and *Ka Mau te Wehi* would appear to be largely coincidental. While the contexts in which the language is set are generally directly relevant to, or specific to Māori culture, it is often inauthentic, contrived, contextually inappropriate and sometimes simply wrong, with little attention being paid to the value of revision and careful integration of familiar and new vocabulary and constructions. The activities associated with the video clips rely heavily on the use of English, and generally take the form of non-communicative exercises. While there is a focus on 'new words' in the language content lists, structural and discoursal aspects of the language are not included and, on those few occasions where explanation of language focus points is provided, that explanation is generally considerably more complex than is required at the stage of learning at which it occurs. While the idea of providing video clips to accompany aspects of the curriculum has considerable potential, this particular resource would appear to be of limited value and is likely to reinforce an approach that prioritizes translation.

Te Kete Ipurangi provides the gateway to resources intended to support the teaching of *te reo Māori* and *tikanga Māori* (Te Kete Ipurangi, n.d.m). These include a list of books and articles on language teaching, some language learner task types, and sample tasks, examples of learner and teacher assessment checklists, learner goal setting and learner strategies, high frequency vocabulary lists, lesson plans and a grammar progression outline. It is with the last two of these that I was particularly concerned as both of these could prove critical so far as teachers' understanding of how the curriculum guidelines can be put to use is concerned.

Te Kete Ipurangi includes a total of seventy five lesson plans, each said to be related to one or more of the achievement objectives (AOs) occurring at a particular curriculum level. The following observations, exemplified in *Chapter 5*, are based on the analysis of these lesson plans:

- some of the language in the lesson plans is inappropriate in general or inappropriate in relation to the AOs with which it is said to be associated;
- they are generally sentence-based and non-communicative;
- many rely heavily on translation;
- activities are sometimes cumbersome and time-consuming while appearing to make little overall contribution to learning;
- it is not always clear what the main teaching points are intended to be.

While some teachers are likely to find that some of these lesson plans fill in gaps in their programmes, something that may be particularly useful for relief teachers (so long as they have not been used before with the same students), and while some of them are likely to provide teachers with some useful ideas, overall, they cannot be said to make a significant contribution towards assisting teachers to move towards the approach recommended in the curriculum guidelines or to build coherent progression into their programmes.

As indicated in *Chapter 5*, the Ministry's grammar progression outline appears to attempt to include almost all aspects of Māori grammar although the 2007 revised version of the *New Zealand Curriculum Framework* indicates that there is intended

to be a relationship between Levels 7 & 8 of the curriculum guidelines and level B1 of the CEFR, a level that is the third lowest in a series of six CEFR levels. There are a number of further issues of considerable significance:

- Instead of relating particular AOs included in the curriculum guidelines directly to possible linguistic realizations/ encodings, the grammar progression outline takes the form of four lists, each intended to relate to two complete curriculum levels;
- These lists do not always accommodate aspects of the AOs included at a particular paired levels (e.g. although one of the AOs at Level 5 of the curriculum document refers to past habits and routines, there appears to be nothing that reflects this AO in the Ministry's grammar progression outline for Levels 5 and 6 (while there is a reference to habitual aspect in the outline for Levels 3 and 4));
- It provides no indication of the different ways in which AOs might be realized linguistically when they are initially introduced and when they are recycled at higher levels;
- It includes no indication of the potential advantages associated with introducing some forms earlier than others (e.g. introducing the 'neutral' form of possessive pronouns which does not differentiate between ā-category and ō-category possession before forms that do);
- It does not identify the potential problems associated with active versus passive assimilation (e.g. while teachers may use question forms involving the singular/plural demonstrative for location near the speaker (e.g. *tēnei/ēnei*) relatively early in their teaching programmes, it may be wise to accept answers involving a simple noun group such as 'he pene' in response);
- It is predicated on the assumption that teachers will have time to consult the grammar resources listed (having first located them) and, having done so, will be able to make the link between these and the pedagogic context in which they are operating;

Overall, the Ministry's grammar progression outline appears to have only a rather tenuous relationship with the achievement objectives outlined in the curriculum document. In addition, it appears to be similar to, but considerably more complex than the type of free-standing structural syllabus that was particularly associated with language teaching and learning in the mid-20th century. It certainly does not reflect current meaning-centred approaches to the pedagogic description of languages, such as those promoted by the Council of Europe (see *Chapter 2*). Finally, while, in common with developments in language teaching that reflect developments in pragmatics and discourse analysis, the curriculum guidelines document signals at various points a focus on particular genres and, implicitly, therefore, on the discourse features that characterize these genres (e.g. references to recount and argument in AOs at Level 8), the Ministry's focus appears to be exclusively grammar-focused rather than grammar and discourse-focused.

7.2.2.3 Overview of resources analysed

While they include, in some cases, references to CLT, the textbooks and Ministry of Education resources analysed appear to be largely locked into approaches to language teaching and learning and language description that reflect a theoretical and methodological orientation that was particularly characteristic of the mid-20th century (linguistic structuralism and audio-lingual methodology) and, in some cases, that orientation towards grammar translation that was in its heyday considerably earlier. These resources cannot therefore be said to be consistent with either research-based findings as they relate to teaching resources or the recommendations relating to teaching approach made in the relevant curriculum document.

7.2.3 The third research question: Overview and findings

What does observation and analysis of a sample of te reo Māori lessons taught in English-medium secondary schools reveal about the overall teaching approach adopted and the types of problems faced by the teachers?

In addressing this research question, I analysed six *te reo Māori* lessons taught in English-medium secondary schools by three different teachers between 2007 and

2010 in terms of a number of focus points emerging out of research-based literature on the teaching and learning of second/ additional languages.

The teaching/ learning resource used by one of the teachers was from the Ministry of Education site - *Te Hiringa i te Mahara*. Another of the teachers used a published textbook - *Te reo Rangatira* (Kāretu, 1974). While the third designed and wrote his own teaching/ learning resources, they were such as to be likely to reinforce an approach that prioritizes memorization and rote learning.

Each of the teachers involved made an attempt to create a rich and culturally-appropriate environment for the learning of *te reo Māori* and each was clearly conscious of the importance of including culture in their lessons. There was, however, a tendency in all except one of the lessons to subordinate language learning to learning about culture. Thus, five of the six lessons had no clearly specified linguistic objectives, with language focus points being introduced in a rather haphazard way, often in response to aspects of texts or text segments with which the students were involved and always (as was also the case in the lesson that did have a clear language focus) in the absence of any effective concept checking strategies.

All of the lessons were strongly teacher-focused, with, on average, just under 70% of the lesson time being devoted to teacher talk. That teacher talk was, in the case of two of the teachers, conducted largely in English. The teacher who used *te reo Māori* for most of the time did not appear to attempt to use language that would reinforce the specific language points in focus and was, in addition, the most dominant (speaking for approximately 84% of the lesson time).¹¹² Because his students were involved in little more than reading aloud and had to respond largely only to requests to read or continue reading, it was not possible to determine with any certainty how much of his language they understood. In the case of the other two teachers, however, it was evident that they struggled to convey the meaning of unfamiliar language and, where they attempted to do so, to check student understanding. In the case of the one lesson that appeared to have a clear structure,

¹¹² This teacher was observed teaching only Year 12 and 13 classes (with 5 students in one class and 6 in the other).

the students seemed, even following a language input lesson segment, to be unable to use the language to which they had been introduced.

With the exception of one of the lessons, there were few opportunities for students to speak. Where they did so, most of what they said was directed to the teacher (generally in response to questions) rather than to one another and was in English (even in the case where the teacher spoke largely in *te reo Māori*) except for a few very short utterances in *te reo Māori* and reading aloud.

There was no evidence of student engagement in genuinely communicative activities, the tasks in which the students took part largely involving memorization and repetition, gap filling and responding to questions asked by the teacher.

Although it is difficult to relate the lessons observed in any consistent way to any particular recognized teaching method, there were occasions when parts of the lessons were reminiscent of aspects of audio-lingual methodology and others that were reminiscent of aspects of grammar translation, the overall impression gained being that these teachers were strongly influenced by a belief in the fundamental importance of memorization, repetition and explicit (though frequently unclear) grammatical explanation. There was nothing to suggest that those communicatively-oriented developments in language teaching that have taken place in the past few decades (largely since the 1970s) and have strongly influenced the curriculum guidelines had any real impact on these language lessons. This is, however, perhaps not surprising in view of the findings as they relate to the first two research questions.

7.3 Limitations of the research

The decision to focus on a range of issues relating to the teaching of *te reo Māori* in English-medium secondary schools in *Aotearoa* rather than on a single issue has meant that there is less depth of coverage of each of these issues than might otherwise have been the case. In addition, although I have attempted to provide as many connections as possible between the different areas investigated, it would have been better if it had been possible to make a direct link between the nature of the lessons observed and the questionnaire responses of those who taught them.

This was not possible because questionnaire responses were coded, with names (where they were supplied) being deleted in order to protect the identities of participants. In retrospect, I realize that this difficulty could have been overcome without violating ethical constraints if I had asked questionnaire participants to signal at the end of the questionnaire whether they would be prepared to be involved in other aspects of the research and, if so, to provide their name and contact details (which would not have been revealed in any presentations or publications arising out of the research). This would have made it possible to make a direct link between what some of these participants said in response to some of the questions included in the questionnaire and what they actually did in the classroom.

In retrospect, I believe that the thesis would have benefitted from a detailed study of language teacher education (both pre-service and in-service). In particular, it would be useful to know who provides that training, what background these people have, and what they actually provide. This would appear to be particularly important in view of the fact that Thompson (1996) has identified some misconceptions about CLT among language teacher trainers, McDonough (2002) has noted that it is not only teachers, but also teacher trainers who require appropriate training, Borg (2006) has commented on the fact that experience should not be confused with expertise, Feryok (2010) has drawn attention to the important distinction between declarative and procedural knowledge, and, finally, the evaluation of training programmes does not always include criteria that relate directly to the extent to which they result in effective lesson planning and delivery (see, for example, the evaluation report by Fryer, Kalafatellis and Murrow (2007) referred to in *Chapter 2*). While it is unlikely that I could have gained direct access to training programmes, it may have been possible to persuade some trainers to participate in interviews. This line of enquiry is, I believe, a potentially significant one and one that I hope to pursue in the future.

In research of the type reported here, research that involves interviews and the analysis of lessons, there is always an issue associated with the interpretation of data. In an attempt to address this issue, I have included transcripts of the interviews and lessons as appendices to the thesis, thus providing readers with an opportunity to make their own judgments.

7.4 Research contribution

I believe that the research reported here makes a contribution to knowledge and understanding by:

- locating the findings as they relate to the teaching of *te reo Māori* within the context of theoretical and methodological changes and developments that have taken place in the area of the teaching and learning of additional languages since the mid-20th century;
- focusing on the systemic nature of the problems faced by teachers of *te reo Māori*, problems that relate to almost all aspects of the context in which they work, from the lack of language indicators in the curriculum document that is intended to guide their decision-making, through the paucity of appropriate training and resources to the limited time available for teaching preparation and reflection on teaching.

With reference to the first of these, I believe it is important to stress that the changes and developments to which I have referred should not be regarded as exclusively Western and as, therefore, having no relevance to *te reo Māori*. Many non-Westerners, including many indigenous people, have made a contribution to these changes and developments and it would, I believe, be both misguided and unwise not to take full account of them.

With reference to the second, I hope to have made some contribution to a shift in emphasis - from identifying teachers as the major barrier to effective change to a recognition that many teachers are willing and eager to change but are unable to do so because they have not been adequately supported in the change process. Thus, for example, an ERO cluster report (2008) refers to problems associated with both initial training and ongoing development opportunities.

Above all, I believe that the research reported here goes some way towards removing the veil of complacency that so often seems to characterize official attitudes towards the teaching and learning of *te reo Māori* in our schools.

7.5 Concluding observations and recommendations

Lourie (2011, p. 220) makes the following observation:

As-a-subject Māori language education statistics are . . . under-reported by the Ministry of Education. Their Education Counts website offers detailed information about students enrolled in Māori-medium education but information about students enrolled in ‘as-a-subject’ Māori language education is reported in a couple of sentences.

She also notes (p. 220) that "there are very few references to ‘as-a-subject’ Māori language education [in *Ko Aotearoa Tēnei*]" although "one of the few areas of growth they report has been in the number of students learning Māori as a subject in secondary schools" (with an increase of 40.3% in students numbers between 1989 and 2009 and an increase of around two thirds in the number of schools offering the subject in the same period). Nevertheless, the following plea *is* included in *Ko Aotearoa Tēnei* (Waitangi Tribunal 2011, p. 468):

We do urge Māori language revivalists to see value in all three approaches: immersion, bilingual, and ‘as-a-subject’ Māori language learning. All make a contribution to maintaining the health of the language. The considerable demand for the latter two forms of learning, combined with the state of *te reo*, means they should be explored more fully by the joint Crown-Māori partnership.

The appearance of ambivalence in relation to the teaching and learning of *te reo Māori* as a subject in mainstream schools that characterizes both Ministry of Education publications and *Ko Aotearoa Tēnei* may relate, in part at least, to increasing pressure to view the revitalization of *te reo Māori* as something which should be regarded as being the primary responsibility of Iwi (see, for example, *Te Reo Mauriora* (Te Paepae Motuhake (2011))). While Iwi clearly have an important role to play, it remains the case that many Māori, particularly those living in urban areas, do not have direct links with Iwi. Furthermore, as Lo Bianco (2006, November 11, p.6) has insisted, there are dangers associated with contexts in which “the whole idea of difference [is]privatised . . . pushed back into the family and the

home” in such a way as to “[place] pluralism under . . . pressure”. In connection with this, it is important to bear in mind that, while the political dynamics of Māori control over the language revitalization process are wholly understandable, while language is an important identity marker, and while inter-generational transmission is the key to language survival, any actions that might mitigate against the learning of *te reo Māori* by non-Māori (as many do in the context of schooling) are also likely to have a negative impact on the number of domains in which the language is used and could, therefore, also have a negative impact on its long-term survival. After all, an important aspect of language survival is the extent to which it is heard in society at large and in the public arena (Fernando, Goldstein & Valijarvi, 2010, pp. 53 & 54). There are, therefore, good reasons why careful attention should be paid to the quality and effectiveness of the teaching and learning of *te reo Māori* in mainstream schools and that attention should be focused not only on teachers' proficiency in the language and culture (as, for example, Mutu (2005) has rightly insisted it should be), but also on their pedagogic understanding.

As indicated at various points throughout this thesis, teachers of *te reo Māori* are faced with major problems in attempting to re-orient their teaching, problems that will require a major overhaul of the system in which they operate if there is to be any real chance of success. What is not required is more of the same. What is also not required is consultation with teachers that has no genuine impact in terms of outcomes. This is also a conclusion reached by NeSmith (2011) whose investigation of the teaching of Hawaiian uncovered a very similar situation. Indeed, Wang (2007) reached similar conclusions on the basis of her research on the teaching of English in Taiwanese primary schools.

The teachers involved in this study and an earlier one (Takurua & Whaanga, 2009) have clearly indicated that they would prefer a curriculum document that includes language indicators. Early versions of the curriculum guidelines document did so. All that should, therefore, be required is that the early version be reinstated with, if necessary, some modification. Unless this is done, teachers will be obliged to continue to rely on a grammar progression framework that is not based on the type of semantically-centred language description advocated by experts in language pedagogy, makes no reference to discourse features, does not relate in any

principled way to the achievement objectives included in the curriculum document and is unwieldy and difficult to use effectively.

So far as teaching resources are concerned, many of the teachers involved in this study have indicated that they require age-appropriate textbooks¹¹³ at different levels accompanied by the types of supplementary resource that are now standard in, for example, textbooks designed for the teaching of English as an additional language. Clearly, any such textbooks need to be demonstrably communicative in orientation and demonstrably related to the curriculum guidelines document. It is simply not good enough to provide resources that are neither communicatively-oriented nor based on any perceptible concept of language progression.

So far as proficiency development and maintenance are concerned, there is a need for a coherent, well-organized and effective programme, one that takes full account of the fact that, as Richards (1998) has observed, there are specific aspects of language proficiency that are particularly important in the case of language teachers, such as, for example, the ability to provide clear, comprehensible instructions in the target language (see, for example Heaton (1981)). Furthermore, as Andrews (2003) notes, a critical factor is the extent to which teachers are able to operate effectively within the constraints of their own proficiency. While there is a *Kura Reo* programme provided through the *Te Taura Whiri i te Reo Māori*, this programme does not have the capacity to accommodate all teachers of *te reo Māori*, nor is it currently designed to meet the *specific* proficiency needs of teachers.

In the area of pedagogy, there are very particular issues that need to be addressed. As Borg (2006) has observed, effective teaching of additional languages requires the development of a skill set that is different in many fundamental ways from the skill set required in the teaching of other subjects. It also requires understanding of the ways in which approaches to the teaching of additional languages have changed and developed over time and the reasons for these changes and developments. It follows from this that those involved in teacher education who are not experts in the *specific* area of language teaching cannot provide appropriately for the needs of

¹¹³ These could, of course, be in wholly online format so long as both teachers and students have appropriate Internet access.

prospective language teachers. Nor should it necessarily be assumed that those who appear best fitted to provide appropriate training are, in fact, able to do so to the very high standard that teachers have the right to expect. Thus, while there is an immediate need for effective in-service training for all teachers of *te reo Māori* and for effective pre-service training for all prospective teachers of the language, I do not believe that it would be wise to make specific recommendations in relation to that training until there has been an opportunity for open debate on the types of knowledge and skills that trainers should be able to demonstrate and how oversight of that training might be managed.

I believe that the starting point for all of these recommendations should be to set up a steering committee made up of language teachers and experts in language teaching and learning (from *Aotearoa* and beyond) and that, in the context of genuine consultation with teachers of *te reo Māori*, this committee should ensure that every aspect of what is available is reviewed, revised and redesigned, starting from the curriculum, and moving through materials production, the training of teacher trainers and teacher training itself. Membership of any such steering committee would be a critical aspect of the success, or otherwise, of the venture and so it is critical that everyone appointed should have a sound understanding of developments in the teaching and learning of additional languages, should not be associated with advocacy of any particular perspective to the exclusion of all others, and should have a successful track record in at least one area, such as materials production or language teacher training.

While the recommendations made here are likely to be both complex and costly to implement, the cost (both social and financial) of doing nothing is likely, in the longer term, to be much greater. *Te reo Māori* has been an official language of *Aotearoa* since 1987. It has been recognised as a *taonga* which is subject to protection under the terms of *Te Tiriti o Waitangi*. More than two thirds of *Māori* schoolchildren attend schools in which the primary language of instruction is English. To do little or nothing would represent a violation of the birthright and heritage of these children and, since their success (or otherwise) in *te reo Māori* at school will determine, to some extent at least, their willingness to continue to develop their proficiency in the language after school, it could also represent a

major threat to the survival of the language, a language which, for all the liberal rhetoric that has been heard in recent years, continues to be in danger of extinction.

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Appendix 1: An introduction to the research methods

Appendix 1

An introduction to the research methods

Each of the chapters that report on various aspects of the research (*Chapters 3-6*) includes a discussion of the research methods employed. However, some additional information is provided here that is intended to provide a more integrated account than is possible where each is treated separately.

The overall design of the research project is a mixed method one (involving questionnaires, semi-structured interviews and focus point-based analysis of a sample of textbooks, resources made available by the Ministry of Education and lessons in *te reo Māori* taught in English-medium secondary schools in *Aotearoa/New Zealand*). Triangulation plays a critical role, with the same or related issues being addressed in different ways and from different perspectives. Central to the research design is an emphasis on language teacher cognition, which Borg (2006, p. 1) defines as involving a primary focus on "what language teachers think, know and believe – and . . . its relationship to teachers' classroom practices". This overall emphasis played a critical role in determining what should be investigated, how the investigation should be conducted and how the thesis should be structured. Thus, the study begins (questionnaire-based and interview-based survey) and ends (lesson observations) with teachers, lesson observations providing a way of providing a link between teachers' thoughts and beliefs about the teaching and learning of *te reo Māori* and what actually happens in a sample of language classes. However, all of this is supplemented by the analyses of a sample of textbooks and of teaching/ learning resources made available by the Ministry of Education. After all, what teachers think and believe and what they do in the classroom is inevitably influenced, in most cases, by the resources made available to them. It is for a similar reason that the teachers involved in the study were asked about their backgrounds and training, both of which will inevitably have some impact on their beliefs and practices.

The questionnaire-based survey

The study begins with a questionnaire-based survey involving a sample of teachers of *te reo Māori* in mainstream secondary schools in *Aotearoa/New Zealand*. In

deciding which questions to include, I was guided, in particular, by the overall aims of the study, the overarching research questions and themes and topics that emerged from the literature review as being potentially significant. However, I also consulted questionnaires relating to the teaching and learning of additional languages in a number of different countries that had already been designed or were in the process of design (see, for example, Her, 2007; Lin, 2010; NeSmith, 2011; Takurua & Whaanga, 2009; Valax, 2011; and Wang, 2007), sometimes including or adapting questions that they had developed or were in the process of developing. Although questionnaires were sent to the Head of the Māori Department of 150 out of 177 English-medium secondary schools randomly selected from the Directory of Schools - as at 16/4/07 (approximately 84%) of all secondary schools in the country), only 26 completed questionnaires were returned. The Ministry of Education was unable to provide me with a figure for the total number of teachers of *te reo Māori* in English-medium secondary schools and so it is not possible to determine the exact percentage involved in this study. Where respondents did not answer all of the questions included in the questionnaire, this is indicated in the relevant chapter (*Chapter 3*).

The advantages of self-completion questionnaires are generally considered to include (a) the fact that that more participants can be involved than is the case in, for example, interviews, and (b), and that the data can be analyzed statistically where all, or most of the questions are closed (e.g. yes/no questions or selection of a point on a scale) (Cohen, Manion & Morrison, 2000, pp. 377-408). Here, while the majority of the questions were closed, the data collected could not be regarded as having statistical significance, and, therefore, as being indicative of the views of the population as a whole because of the small number of respondents involved (pp. 143-164). Even so, it was decided to report the data in percentages as well as in actual numbers of respondents and to display most of them in figures or tables because it was felt that this approach to presentation could be more readily assimilated. It was also felt that providing an account of the data following the order of the questions included in the questionnaire before discussing them under thematic headings was consistent with the overall *Kaupapa Māori* approach in that it would allow readers to interpret the data as they chose before being exposed to

the researcher's interpretation (see, for example, the discussion of this issue in Peters, 20214, p. 17).

One of the disadvantages of self-completion questionnaires can be that they provide respondents with little opportunity for comment. This potential disadvantage was partially overcome by including some open-ended questions and by inviting comments after several of the closed questions. Even so, since certain types of interviews provide more opportunities for research participants to respond in more nuanced ways, it was decided also to conduct interviews.

The interviews

Time constraints and a paucity of teachers of *te reo Māori* with the time and inclination to participate meant that only two interviews were held. Both of the teachers involved were already known to the researcher. They were not asked whether they had participated in the questionnaire-based survey as those who had participated had been assured of anonymity.

The interviews were of a type that has been described as being 'standardized open ended' (Patton, 1980, p. 206). To ensure that topics considered to be of direct relevance to the overall aim of the research project were included, most of the questions (arising out of a consideration of the issues arising out of the literature review and the questionnaire responses) were determined in advance. This had the additional advantage of creating a context in which the information provided by the respondents could be readily compared. However, no restriction was placed on including additional questions that arose out of interviewee responses. This meant that there was more opportunity for genuine interaction and exchange than would otherwise have been the case. It also meant that there was a greater likelihood of the interviewees providing more in-depth information and opinion. In spite of the fact that only two interviews were held, they proved to be very valuable, providing information that helped to explain and/or supplement the data collected from the questionnaire responses.

The basis for the selection for analysis and discussion of textbooks and other teaching/ learning resources

The choice of textbooks and teaching/ learning resources for analysis and discussion was based largely on frequency of occurrence in the responses of questionnaire participants to a question asking which textbooks and other teaching/ learning resources they used.

As indicated in *Chapter 4*, the six textbooks to which most frequent reference was made were: *Te Mātāpuna* (with 30 references overall by questionnaire participants), *Te Kākano* (24 references), *Te Rangatahi 1* (22 references), *Te Rangatahi 2* (13 references), *Te Reo Rangatira* (11 references) and *Modern Māori 1* (10 references). With the exception of *Te Rangatahi 2*, each of these was analyzed and discussed, the decision to exclude *Te Rangatahi 2* being made on the basis of the fact that it belongs to the same series as *Te Rangatahi 1* and is designed in a very similar way so that conclusions reached in relation to *Te Rangatahi 1* could be assumed to be applicable also to *Te Rangatahi 2*. The decision to include, where they were available, teachers' guides in the analysis and discussion related to the fact that they may not only provide a useful authorial perspective on the textbooks but also may include supplementary resources that could prove to be of considerable interest.

As indicated in *Chapter 5*, the three Internet-based resources selected for analysis and discussion were chosen partly on the basis of the fact that references to them were made by questionnaire respondents and/or interviewees responses. They were *Te Kete Ipurangi*, *Te Hiringa i te mahara* and *Ka Mau te Wehi!* However, these resources would almost certainly have been included for analysis and discussion even if no reference had been made to them by the questionnaire respondents and interviewees because they are clearly of significance in relation to the extent to which the Ministry of Education, which makes them available online, promotes particular teaching approaches rather than others and the extent to which the approaches it promotes are consistent with the recommendations included in the curriculum guidelines document.

The approach to the analysis and discussion of the textbooks and other teaching / learning resources

As indicated on *Chapter 4*, the focus points around which the analysis centred in the case of the textbooks were adapted from criteria developed by Wang (2007) and NeSmith (2011) on the basis of reviews of literature on textbook evaluation and are largely adapted from Coleman (1985) and Cunningsworth (1995). They included *language content, cultural content, tasks and activities, quality and relevance of the illustrations, approach/ methodology and interest level*. A consideration of all of these areas of analytical focus would indicate not only where the textbooks could be located in relation to the spectrum of possibilities outlined in the literature review chapter but also how relevant they appeared to be from a cultural perspective and in terms of the likely interests and concerns of young 21st century learners.

In the case of the analysis of teaching learning resources made available by the Ministry of Education (see *Chapter 5*), the analytical focus was slightly different because the critical issue here was considered to be the extent to which these resources were consistent with the recommendations included in the curriculum document endorsed by the Ministry of Education. For this reason, the analyses centred largely on achievement objectives, language content and where relevant, methodological approaches.

The lesson observations

In the case of the lesson observations, the sample of teachers involved was one of convenience. As indicated in *Chapter 6*, a number of teachers living and working in the North Island (where I was also located) were approached and asked whether they would be prepared to have one or more of their *te reo Māori* lessons observed and recorded. The overall aim of the research was explained and it was also indicated that:

- the recording would take place only if the school Principal, all of the pupils involved and their parents or caregivers agreed;
- written transcripts of the video recordings would be made to protect the identities of those involved and only these transcriptions would be referred to in the reporting of the research.

Although a total of eighteen hours of *te reo Māori* lessons was collected, only six lessons were selected for transcription and analysis, the selection criteria relating to the quality (including audibility) of the recording, the desirability of including classes in as many different school years as possible, and the potential value of being able to refer to different lessons by the same teacher (in order to be able to make comparisons across lessons taught at different times to different groups of learners). The six lessons analysed were taught by three different teachers (two of whom had been involved in the interviews) in three different schools and included pupils in Years 9, 11, 12 and 13. Once again, the analyses were conducted in relation to a number of focus points. In this case, eleven of these were drawn from the approach to the analysis of lessons in Hawaiian adopted by NeSmith, each of them having emerged out of a review of research-based literature on the teaching and learning of second/ additional languages (NeSmith, 2011, pp. 237-267). These were: *learning environment; learning objectives; teaching materials; lesson shape/structure; concept introduction and concept checking strategies; instructions; treatment of learner errors; student contribution; teacher's use and grading of the target language; texts, tasks and activities; and culture*. Added to these was a further focus point that was considered critical in view of the recommendations made in the curriculum guidelines document: *communicative orientation*. This focus point was intimately related to each of the others and so it was not treated separately but discussed in the concluding section of the analysis along with a discussion of the overall approaches and methodologies that were found to characterize the lessons.

An overview

Using a range of different research methods to approach the same central issue - what teachers of *te reo Māori* in English-medium secondary schools think, know and believe about the teaching of the language, what resources they use and what they actually do in language classes - was intended to provide a context in which the findings would become increasingly rich, nuanced and integrated as the research project proceeded.

Appendix 2: Approval letter for Ethics

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THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

**COPY FOR YOUR
INFORMATION**

19 September 2007

Professor Richard Bedford
Convenor
Post Graduate Studies Committee

Re: **Ethics Approval for Sophie Nock**

Tena Koe

I am writing to advise you that the application of Sophie Nock for Ethics Approval was confirmed by the SMPD Ethics Committee on the 12 June 2007. Sophie has a copy of the original application.

Naku noa na

Professor Ngahuia Te Awekotuku
Convenor
Te Manu Taiko
SMPD Ethics Committee
School of Māori and Pacific Development
Te Pua Wānanga ki te Ao

Appendix 3: Information sheet

**Research Project Title: Teaching te reo Māori
in mainstream secondary schools.**

Research Information Sheet



This project is being conducted as part of the research for a PhD at the University of Waikato. The research outcomes will be included in a PhD thesis and reported in conference presentations and publications. In none of these will the identity of any of the research participants be revealed.

The overall aim of this research project is to collect and analyse data relating to the teaching and learning of te reo Māori in mainstream secondary schools in New Zealand with a view to providing information and analysis that can inform future development. The research project focuses on (a) the attitudes and practices of a sample of teachers of te reo Māori in relation to various aspects of the context in which they work (questionnaire-based survey), (b) analysis of a sample of lessons in te reo Māori (samples of lessons at all eight New Zealand curriculum levels) taught in mainstream secondary schools, and (c) analysis of teaching resources, including textbooks and teaching resources produced by the Ministry of Education.

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Appendix 4: Questionnaire for Participants



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Questionnaire for Teachers of Te Reo Māori in mainstream Secondary Schools

Information about the attached questionnaire

This Questionnaire is designed for teachers of te reo Māori in mainstream secondary schools. It is part of a research project that I am conducting for the degree of Doctor of Philosophy at the University of Waikato.

The overall aim of this part of the research project is to find out how teachers of te reo Māori organise and plan their courses and how useful they find the resources that are available to them.

Although I would be very grateful for responses to this questionnaire, you should not feel obliged to complete it. If you *do* decide to complete the questionnaire, you should not feel obliged to answer every question if you would prefer not to (although I hope that you will).

The part of my research that relates to this questionnaire involves reporting on trends - not on specific individuals or specific institutions. So you are NOT asked to provide your name or the name of any institution where you work. If you complete all or part of the questionnaire, the information you provide will be included in my thesis and in any publications relating to my thesis as part of a report on the responses to the questionnaire.

If you would like to discuss any aspect of the questionnaire, please feel free to contact me. My name and contact details are provided below.

Sophie Nock
School of Māori and Pacific Development
The University of Waikato
Private Bag 3105
Hamilton, New Zealand
Tel: 64-7-838 4294
E-mail: sophnock@waikato.ac.nz

1. Sex

Please tick (✓) the appropriate box.

Female

Male

2. Age

Please tick (✓) the appropriate box.

21-30

31-40

41-50

51-60

60 +

3. What is your first language?

English

Māori

Other (Please specify)

4. Which of the following qualifications do you have?

Please tick (✓) the appropriate box(es).

Degree including te reo Māori

Diploma including one or more second languages

Diploma in teaching

Overseas Undergraduate degree in language /literature

Overseas Post graduate degree in language /literature

Overseas Polytechnic qualification in language /literature

Primary teaching qualification

Other (please specify below)

5. Do you have a specific qualification in teaching te reo Māori?

Please tick (✓) the appropriate box.

Yes

No

6. If you answered yes to Question 5, did that qualification include a practicum (i.e., assessed teaching practice)?

Please tick (✓) the appropriate box.

Yes

No

7. Approximately how many hours of in-service courses in teaching te reo Māori have you had?

Please tick (✓) the appropriate box.

None

Up to 10 hours

Between 11 and 30 hours

More than 30 hours

8. If you have attended any in-service courses, how useful were they?

Please tick (✓) the appropriate number.

Not at all useful

Extremely useful

1

2

3

4

5

9. (a.) If you believe that some or all of the in-service courses in teaching te reo Māori that you have attended were not particularly useful, what do you think would have made them more useful?

Please tick (✓) the appropriate box(es).

Different tutors

Different areas of focus

Other (please specify below)

(b.) If you have found the in-service courses in teaching te reo Māori useful, please explain which aspects you found useful.

(c.) Would you prefer that in-service courses in teaching te reo Māori be taken by external organisations and if so why?

10. Where do you currently teach?

Please tick (✓) the appropriate box.

Secondary school

Area school

Other (please specify below)

11. Do you believe that all students in secondary schools in New Zealand should learn te reo Māori?

Please tick (✓) the appropriate box.

Yes

No

12. What are your reasons for answering *Yes* or *No* to Question 11?

Please tick (✓) the appropriate box(es).

Māori is an official language of New Zealand.

Māori is a taonga.

All children should have a right to learn Māori.

Parents would object.

Children should have a choice.

Other languages are more important.

Other (please specify below)

Add comments if you wish.

13. In planning your teaching, have you ever made use of *Tihē Mauri Ora!*

Please tick (✓) the appropriate box.

Yes

No

IF YOU ANSWERED *YES* to QUESTION 13, PLEASE GO TO QUESTION 14

IF YOU ANSWERED *NO* to QUESTION 13, PLEASE GO TO QUESTION 16

14. If you answered YES to Question 13, which version of *Tihē Mauri Ora!* did you use?

Please tick (✓) the appropriate box.

The version in English

The version in Māori

Both versions

Add comments if you wish.

15. How useful did you find *Tihē Mauri Ora!* in planning your school programmes?

Please tick (✓) the appropriate box.

Extremely useful
Moderately useful
Not useful

Add comments if you wish.

16. Which of the following teaching resources have you used and how useful do you consider them to be?

Please tick (✓) the appropriate box(es).

Resource	I have used it	I have not used it	It is extremely useful	It is moderately useful	It is not useful at all
Te Kete Ipurangi					
Web sites (please specify)					
Text books (please specify)					
Others (please specify)					

Add comments if you wish.

17. How satisfied are you with the materials produced by the Ministry of Education to support the teaching of te reo Māori in schools?

Please tick (✓) the appropriate number.

Not at all satisfied

Extremely satisfied

1

2

3

4

5

Add comments if you wish.

18. How do you keep in touch with new resources that are produced?

Please tick (✓) the appropriate box(es).

A member of a professional association

Close contact with advisors

Cluster groups

Other (please specify below)

19 Did you receive a copy of the draft curriculum guidelines document *Māori in the New Zealand Curriculum*?

Please tick (✓) the appropriate box.

Yes

No

Don't know

20. Did you complete the questionnaire that accompanied the draft of *Māori in the New Zealand Curriculum*?

Please tick (✓) the appropriate box.

Yes

No

**IF YOU ANSWERED YES TO QUESTION 20, PLEASE GO TO QUESTION 21.
IF YOU ANSWERED NO TO QUESTION 20, PLEASE GO TO QUESTION 23.**

21. Did you feel that the questionnaire asked the right questions?

Please tick (✓) the appropriate box.

Yes

No

Partly

Don't know

Add comments if you wish.

22. Did you feel that you had sufficient background about the document to respond adequately to the questionnaire?

Please tick (✓) the appropriate box.

Yes

No

Partly

Add comments if you wish.

PLEASE GO TO QUESTION 24

23. If you answered *NO* to Question 20, why did you not complete the questionnaire?

Please tick (✓) the appropriate box(es).

I didn't receive one.

I didn't have time.

I couldn't see the point of completing it.

It didn't ask the right questions.

I didn't feel that I had sufficient background knowledge about the document to answer the questions.

Add comments if you wish.

24. Do you think that *Te Reo Māori in the New Zealand Curriculum* will be useful to you in planning programmes in your school?

Please tick (✓) the appropriate box.

Yes

No

To some extent

Don't know

Add comments if you wish.

25. Māori in the New Zealand Curriculum does not currently provide examples of the type of language that could be associated with each of the achievement objectives (AOs). It could have done so – see below:

AOs	Examples
1.1 Greet, farewell and thank people and respond to greetings and thanks	Formal greetings: <i>Tēnā koe/kōrua/koutou; Tēnā kōrua, e hoa mā; Tēnā koutou, tamariki mā.</i> Informal greeting: <i>Kia ora.</i> Informal farewells: <i>Ka kite anō; Hei konei rā; Hei konā rā; Noho ake rā.</i> Formal farewells: <i>E noho rā; Haere rā; Hei konā rā (phone).</i> Informal thanks: <i>Tēnā koe; Kia ora.</i> Formal thanks: <i>Ngā mihi nui ki a koe/kōrua/koutou.</i> Terms of address: <i>E kui; e koro; e tama; e kare; e hika; e mara; e hine; e hoa.</i>

Would you have found examples of this kind useful?

Please tick (✓) the appropriate box.

Yes

No

Don't know

Add comments if you wish.

26. Māori in the New Zealand Curriculum could have provided even more detail – see below:

AOs	Suggested structures	Examples
1.5 Recognise, express and enquire about location.	<i>Location</i> Past location: using 'i' preposition to mark tense. Present location using 'kei' preposition to mark tense. <i>Interrogative forms</i> Past tense: using 'i' preposition to mark tense with question form 'w/hea'. Present tense: Using 'kei' preposition to mark tense with question form 'w/hea'.	<i>Location</i> Past location: <i>I runga i te whare; I roto i te whare; I muri i te whare; I mua i te whare.</i> Present location: <i>Kei runga i te whare; Kei roto i te whare; Kei muri i te whare; Kei mua i te whare.</i> <i>Interrogative forms</i> Past tense: <i>I w/hea te ngeru?</i> Present tense: <i>Kei w/hea te ngeru?</i>

Would you have found this useful?

Please tick (✓) the appropriate box.

Yes

No

Don't know

Add comments if you wish.

27. What type of resources would be useful to you in putting *Māori in the New Zealand Curriculum* to work in your school?

Please tick (✓) the appropriate box(es)

Resource	Extremely useful	Very useful	Useful	Not very useful	Not useful at all
Age-appropriate textbooks at different levels with teachers' guides, exercise books, activity books posters, games, cue cards and audio-and video- recordings					
Age-appropriate culture guides with associated activities					
A guide to the vocabulary that could be introduced at different levels					
A guide to the structures that could be introduced at different levels					
A guide to writing texts of various kinds in Māori					
A guide to producing relevant resources.					

Add comments if you wish.

28. In your opinion, what would most improve the teaching of te reo Māori nationally, locally and in your school?

Please tick (✓) the appropriate box(es).

Resource	Nationally	Locally	In my school
More trained teachers who are fluent in the language.			
Better resources.			
More support from colleagues, and school.			
More in-service courses.			
More support from parents and guardians.			
More contact with the local Māori community.			
Other (please specify below)			

29. How many different groups of students do you teach Māori to?

Please circle the appropriate number.

1 2 3 4 5 6

30. Please provide information in the Table below about your Māori classes

Group/year	Number of students in class	Average age of students in class	Number of hours of Māori each week
1			
2			
3			
4			
5			
6			

31. Do you think that any of the groups of students you teach would benefit from having more hours of Māori tuition each week?

Please tick (✓) the appropriate box(es).

Group	Yes	No
1		
2		
3		
4		
5		
6		

32. Do you have any extra specific responsibilities in the school?

Please tick (✓) the appropriate box(es).

Administration	
Programme co-ordinator	
Kapa haka	
Sports	
Course co-ordinator	
Other (please specify below)	

33. Do you believe that teaching Māori is an important part of your school's curriculum?

Please tick (✓) the appropriate box

Yes	
No	

34. Please give a reason for your answer to Question 33.

35. How do you rate your own language ability in Māori?

(Please choose **1 – 9** from the descriptors in the *Appendix* for each category)

Reading	Writing	Listening	Speaking	Overall ability

36. Which methodological approaches do you personally favour for Māori language teaching ?

Please tick (✓) the appropriate box(es).

Grammar –translation

communicative

functional

task-based

topic-based

structure-based

audio-lingual

suggestopedia

Te Ātarangi

Total Physical Response

I don't know

Other (please specify)

37. If you ticked 'communicative' in question 36, please list below what you consider to be the three most important characteristics of a communicative approach.

i)

ii)

iii)

38. Which, if any, of the following areas do you feel you currently need to know more about?

Please tick (✓) the appropriate box(es).

teaching methodologies generally
 planning
 assessment (formative & summative)
 tasks for listening
 tasks for speaking
 tasks for reading
 tasks for writing
 integrated skills tasks
 selecting and designing teaching materials
 teaching pronunciation
 teaching vocabulary
 teaching grammar
 introducing new language
 checking on understanding
 correcting errors
 controlled practice
 less controlled practice
 other (please specify below)

39. How do you decide what to teach in Māori classes?

Please tick (✓) the appropriate box(es)

student interest
 availability of material
 my own interests
 I follow a school syllabus
 I follow the national curriculum guidelines
 other (please specify below)

40. Do you use a textbook or textbooks as part of your teaching resources?

Please tick (✓) the appropriate box

Yes
 No

41. If you answered yes to question 40 above, please list below the text book/s you use and the class or classes you use these texts with.

Name of text	Class this text is used with

How useful, in general, do you find these textbooks?

42. Which of the following statements is closest to your *approach* to teaching Maori in secondary schools?

Please tick (✓) only **one** box

I believe it is important to teach systematically, introducing new language gradually and in a controlled way.

I believe that the order in which new language is introduced doesn't matter so long as the materials used are interesting.

Quality control:

43. Do you have any form of quality control (in relation to teaching effectiveness) in your school?

Please tick (✓) the appropriate box.

Yes

No

44. (a) If you answered YES to question 43 above, what form of quality control do you have in your school? Please tick (✓) as many responses as you like.

Self-reflection and reporting (to HOD, principal)

Peer review

Student evaluations

Other (please specify below)

(b) If you answered NO to question 43 above would you like some form of quality control?

Please tick (✓) the appropriate box.

Yes

No

(c) If you answered YES to 44(b) above what form of quality control would you like?

Please tick (✓) as many responses as you like.

Self-reflection and reporting (to HOD, principal)

Peer review

Student evaluations

Other (please specify below)

45. In addition to tests or examinations, are there any other ways in which you gauge the progress of your students?

Yes. (Please specify)

No. (Please specify)

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Thank you for your participation.
Please return the questionnaire to me in the freepost, self-addressed envelope provided.

Appendix

Language Descriptors (Use these when you answer Question 35)

- 1. Non-user**
A few isolated words.
- 2. Intermittent User**
No real communication possible except the most basic information using isolated words or short formulae in predictable situations to meet immediate needs. Great difficulty in understanding spoken and written language.
- 3. Very Limited User**
Conveys and understands only general meaning in very familiar situations. Frequent breakdowns in communication.
- 4. Limited User**
Basic competence is limited to familiar situations. Frequent problems in understanding and expression. Not able to use complex language.
- 5. Modest User**
Partial command of the language, coping with overall meaning in most situations though likely to make many mistakes. Should be able to handle basic communication in familiar areas.
- 6. Competent User**
Generally effective command of the language in spite of some inaccuracies, inappropriate usages and misunderstandings. Can use and understand fairly complex language, particularly in familiar situations.
- 7. Good User**
Has operational command of the language with occasional inaccuracies, inappropriate usages and misunderstandings in some situations. Generally understands and uses complex language well and can follow, and produce, detailed reasoning.
- 8. Very Good User**
Fully operational command of the language with only occasional unsystematic inaccuracies and inappropriate usages. Misunderstandings may occur in unfamiliar situations. Handles complex, detailed argumentation well.
- 9. Expert User**
Fully operational command of the language: appropriate, fluent, accurate with complete understanding.

Appendix 5: Letter to teachers regarding questionnaire



**School of Māori and Pacific
Development
The University of Waikato
Private Bag 3105
HAMILTON
New Zealand**



Dear Colleague,

Research project: Teaching te reo Māori in mainstream secondary schools.

Ka nui ngā mihi ki a koe, otirā ki a koutou katoa i runga anō i ngā āhuatanga o te wā, i roto anō hoki i ā koutou mahi whakahirahira, arā, te hāpai i ā tātou tamariki, mokopuna kia puritia te **tino** o ngā taonga tuku iho. He uri tēnei nō te waka o Kurahaupō, ko Waitiki te awa, ko Maunga Tikorangi te maunga, ko Te Hapua te marae, ko Ngāti Kurī te iwi. Nuku atu i te tekau tau ahau e whakaako ana i te reo Māori i Te Whare Wānanga o Waikato. Nā roto mai i taku aroha ki te reo Māori i puta mai ai tēnei mahi rangahau, nā, ko te tino kaupapa ka āta tirohia tō tātou reo Māori kia whai hua ai koutou ngā kaiwhakaako me ngā taurira hoki. Nā reira, ko te tūmanako ka whai whakaaro koutou ki tēnei mahi. Kia ora mai rā.

I am currently doing a PhD at the University of Waikato. The research involves an investigation of current approaches to teaching Māori in mainstream secondary schools (research outline attached). This research is intended to identify, promote and contribute to the debate about best teaching practice and to be of benefit to teachers and students of te reo Māori, for example, highlighting the concerns and interests of teachers, analysis of the teaching resources, including textbooks and teaching resources produced by the Ministry of Education.

As part of this research project, I would be very grateful if you would consider completing the attached questionnaire (questionnaire is attached, it should take you 10 - 15 minutes to complete) and returning it to me in the envelope supplied. You are not asked to write your name on the questionnaire or to indicate in which school you teach.

Your co-operation would be greatly appreciated. The research findings will be included in a PhD thesis and in publications and conference presentations. If you would like a copy of a summary of findings, please contact me on my email address sophnock@waikato.ac.nz. If you would like any further information, please contact me at the above address or by email. I would like to thank you for taking the time to read this letter.

Kāti ake rā, ko te tūmanako ka whai whakaaro ki taku inoi, ā, ka aro mai ki taku rangahau kia whakawhiwhia ai e te katoa ngā hua ka puta mai.
Heoi anō, ngā manaakitanga ki runga i a koutou katoa e kaha poipoi nei i tō tātou reo Māori.

Nāku noa,

Nā Sophie Nock

Senior Lecturer and PhD student: Te Pua Wānanga ki te Ao/School of Māori & Pacific Development

The University of Waikato,

Private Bag 3105

Hamilton

Tel: (07) 838 4294

Email: sophnock@waikato.ac.nz

Attachments: Research outline; and Questionnaire.

Appendix 6: Letter to Principals - re Lesson observations



**School of Māori and Pacific
Development
The University of Waikato
Private Bag 3105
HAMILTON
New Zealand**



Dear Principal,

Research project: Teaching te reo Māori in mainstream secondary schools

I am doing a PhD at the University of Waikato. The research involves an investigation of current approaches to teaching te reo Māori in secondary schools. (research outline attached). This research is intended to identify, promote and contribute to the debate about best practice and to be of benefit to teachers and students.

The research involves observing classes in action (an observation schedule is attached) and asking teachers to complete a questionnaire (attached).

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to a participating institution or to the subjects of the research. No schools, teachers or pupils will be identified (or identifiable) in the reporting of the research and teachers who complete questionnaires will not be asked to supply their names. Lessons will be videotaped and then transcribed. The transcriptions will then be analysed and only the transcriptions (with all names and any other means of identifying participants removed) will be referred to in the reporting of the research. The actual videotapes will be viewed only by myself and my research supervisors. In return for their involvement, all participating schools will be offered a free staff development seminar on current approaches to teaching languages to young learners and will be given a summary of the research findings.

If you approve, I will approach teachers of te reo Māori at your school to ask whether they would agree to be involved in the research (classroom observations and questionnaires). A copy of the letter they will receive is attached. They will also be given a copy of the attached classroom observation schedule and questionnaire. If teachers agree to be involved in the research, the students themselves and their parents or guardians will be asked if they agree to participate (see attached letters). No teacher or student will be obliged to take part in this research and teachers who agree initially to be involved may withdraw at any point before questionnaires have been completed and lessons transcribed. If one or more students in a class wishes not to be involved in the research, lessons involving that student (or these students) will not be videotaped. All data provided by participants and used in the research will be archived indefinitely in a secure location at the University of Waikato.

If you would like any further information, please contact me at the address above or by email at sophnock@waikato.ac.nz. If you agree that I can approach teachers in your school with reference to the research, I should be very grateful if you would complete the attached form and return it to me in the envelope supplied.

I would like to thank you for taking the time to read this letter.

Sophie Nock

Senior Lecturer and PhD student: School of Māori & Pacific Development
The University of Waikato,
Private Bag 3105
Hamilton

Tel: (07) 838 4294

Email: sophnock@waiakto.ac.nz

Attachments: Research outline; Letter to teachers; Letter to students; Letter to parents/caregivers; Questionnaire; Classroom observation schedule

I agree that you may approach teachers of my school to request their involvement the research project outlined to me in your letter

Name of School:

(PLEASE PRINT)

Name of Principal:

(PLEASE PRINT)

Signature of Principal:

Date:

Appendix 7: Letter to teachers regarding Lesson observations



**School of Māori and Pacific
Development**
The University of Waikato
Private Bag 3105
HAMILTON
New Zealand



Dear Colleague,

Research project: Teaching te reo Māori in mainstream secondary schools.

Ka nui ngā mihi ki a koe, otirā ki a koutou katoa i runga anō i ngā āhuatanga o te wā, i roto anō hoki i ā koutou mahi whakahirahira, arā, te hāpai i ā tātou tamariki, mokopuna kia puritia te **tino** o ngā taonga tuku iho. He uri tēnei nō te iwi o Ngāti Kurī ko Kurahaupō te waka, ko Waitiki te awa ko Maunga Tikorangi te maunga, ko Te Hapua te marae. Nuku atu i te tekau tau ahau e whakaako ana i te reo Māori i Te Whare Wānanga o Waikato. Nā roto mai i taku aroha ki te reo Māori i puta mai ai tēnei mahi rangahau, nā, ko te tino kaupapa ka āta tirohia tō tātou reo Māori kia whai ai koutou ngā kaiwhakaako me ngā tauira hoki. Nā reira, ko te tūmanako ka whai whakaaro koutou ki tēnei mahi. Kia ora mai rā.

I am currently doing a PhD at the University of Waikato. The research involves an investigation of current approaches to teaching Māori in secondary schools (research outline attached). This research is intended to identify, promote and contribute to the debate about best teaching practice and to be of benefit to teachers and students.

The research involves observing classes in action (an observation schedule is attached) and asking teachers to complete questionnaires (a sample questionnaire is attached).

The University of Waikato requires that no research that is conducted should ever represent any threat or risk to a participating institution or to the subjects of the research. No schools, teachers or pupils will be identified (or identifiable) in the reporting of the research and teachers who complete questionnaires will not be asked to supply their names. Lessons will be videotaped and then transcribed. The transcriptions will then be analysed and only the transcriptions (with all names and any other means of identifying participants removed) will be referred to in the reporting of the research. Only my research supervisors and myself will view the actual videotapes. In return for your involvement, all participating schools will be offered a free staff development seminar on current approaches to teaching languages to young learners and will be given a summary of the research findings.

The Principal of your school has agreed that I may approach teachers in your school to ask if they would agree to be involved in this research project. I would therefore be very grateful if you would look at the attached research outline, questionnaire and classroom observation schedule and let me know whether you would agree to be involved in the research. If you do agree, I will ask you to complete the questionnaire and return it to me. I would also hope to observe and videotape up to three lessons in progress. The observation dates and times would be negotiated with you in advance.

The overall aim of the classroom observations is to examine current approaches to teaching te reo Māori to young learners and to identify some of the methods that seem to be particularly effective and some of the areas of difficulty. If you agree to be involved, your students and their parents and/or caregivers will also be asked whether they also agree to be involved. If even one student in one of your classes prefers not to be involved, no lessons involving that student will be videotaped.

Teachers who initially agree to participate can withdraw from the research at any point before the questionnaires are completed and the lessons transcribed. All data provided by participants and used in the research will be archived indefinitely.

If you would like any further information, please contact me at the address above or by email at sophnock@waikato.ac.nz. If you agree to participate, I should be very grateful if you would complete the attached form and return it to me in the envelope supplied.

I would like to thank you for taking the time to read this letter.

Kāti ake rā, ko te tūmanako ka whai whakaaro ki taku inoi, ā, ka aro mai ki taku rangahau kia whakawhiwhia ai e te katoa ngā hua ka puta mai.

Heoi anō, ngā manaakitanga ki runga i a koutou katoa e kaha poipoi nei i tō tātou reo Māori.

Nāku noa,

Nā Sophie Nock

Senior Lecturer and PhD student: Te Pua Wānanga ki te Ao/School of Māori & Pacific Development

The University of Waikato,

Private Bag 3105

Hamilton

Tel: (07) 838 4294

Email: sophnock@waikato.ac.nz

Attachments: Research outline; Letter to students; Letter to parents/ caregivers; Questionnaire; Classroom observation schedule

I agree to participate in the research project outlined to me in your letter. I note, however, that my students and their parents/ caregivers will also be consulted and no lessons will be videotaped without the agreement of all of the participating students and their parents/ caregivers.

Name of
School:(PLEASE
PRINT)

Name of
Teacher:.....(PLEASE
PRINT)

Signature of Teacher:.....

Date:.....

Appendix 8: Classroom observation schedule

Classroom observation schedule

Overall Observation

Section 1: Classroom Management

Opening and closing the lesson

- how did the lesson begin and end?

Overall classroom management

- what gestures did the teacher use to communicate with the students?
- was the teacher in the same position throughout the lesson?
- was the lesson visually interesting?
- did the teacher involve all of the students?
- how did students know what to do at each stage of the lesson?
- how were students encouraged/corrected?

Student interaction

- what variety of interaction patterns did the students experience?
- did the students have opportunities to change position?
- how much time in the lesson did the students interact with each other?
- did the position of teacher/learners have any effect on the interaction?

Section 2: The lesson content

Lesson planning

- what were the lesson objectives?
- what were the principal stages of the lesson?
- what procedures were followed at each stage?

Context

- how was the context for the lesson established?

Vocabulary

- how much new vocabulary was taught?
- what strategies were used to teach new vocabulary?

Textual focus

- was there a textual focus?
- how was the text introduced?
- how was understanding checked and confirmed?

Language input

- how was any new language introduced?
- how was any new language presented?
- how were any language rules illustrated?

Concept checking

- *What strategies did the teacher use to check on students understanding?*

Resources

- what use was made of the board? (writing/drawing/diagrams)
- what other resources were used and how were they used?

Student practice

- how much practice did the students have?

- how was this achieved?
- what visual or verbal prompts were given to set up practice?
- were any follow-up tasks used?

Observation: Getting Meaning Across

1. Throughout the session which of the following ways were used to **convey the meaning** of either vocabulary or grammatical structures:

☐ gesture	☐ mime
☐ pictures	☐ explanation
☐ some kind of task	☐ text
☐ an imaginary situation	☐ opposites
☐ a diagram	☐ time lines
☐ other - describe:	
2. How did teachers **check** that the students had understood meaning?
3. Note down any successful examples of language being **elicited** through questions and/or prompts. Give reasons for this success.
4. Note any moments in the lesson when meaning was less successfully conveyed or checked. Give possible causes for this lack of success. Suggest possible improvements in the technique used, so as to improve the chances of success.
5. Note down any moments when student participation in the lesson could have been increased.

After having done this observation, what overall conclusions can be drawn about getting meaning across in this language classroom?

Appendix 9: Letter of approval for semi-structured interviews

Te Manu Taiko
Human Research Ethics Committee
Te Pua Wānanga ki te Ao
The University of Waikato
Private Bag 3105
Hamilton, New Zealand



**Te Kotahi
Research Institute**

THE UNIVERSITY OF WAIKATO



Te Manu Taiko: Human Research Ethics Committee
School of Maori & Pacific Development
& Te Kotahi Research Institute

14/10/13

Ethics Approval

This is to confirm that Sophie Nock received ethical approval for the inclusion of semi-structured interviews in her PhD project.

The request was reviewed by the Chair of the committee.

Naku noa

Maui Hudson
Chair, Te Manu Taiko

Sophie Nock

17 o Mahuru 2013

Te Kāhui Manutāiko: Human Research Ethics Committee
School of Māori and Pacific Development

Tēnā koe Maui,

Nei rā te mihi maioha ki a koutou katoa e hāpai nei i ā tātou tauira o tō tātou kura kia eke ai
rātou ki ngā taumata e tika ana mō rātou.

I am reaching the final stretch of my PhD and my supervisor, Winnie Crombie and I have decided that a semi-structured interview with two of the three teachers I observed would increase the depth of analysis of the thesis. I have attached a copy of my approved Ethics application from 2007 with a copy of the interview questions for your perusal. I will also be seeking verbal consent from each teacher prior to the interviews. I expect the interviews (by Skype to allow for recording) to last 30-45 minutes, once recorded I will then transcribe these and return transcripts to participants for their approval.

The following section is directly from my information sheet to give you an idea of my research:

This project is being conducted as part of the research for a PhD at the University of Waikato. The research outcomes will be included in a PhD thesis and reported in conference presentations and publications. In none of these will the identity of any of the research participants be revealed.

The overall aim of this research project is to collect and analyse data relating to the teaching and learning of te reo Māori in mainstream secondary schools in New Zealand with a view to providing information and analysis that can inform future development. The research project focuses on (a) the attitudes and practices of a sample of teachers of te reo Māori in relation to various aspects of the context in which they work (questionnaire-based survey), (b) analysis of a sample of lessons in te reo Māori (samples of lessons at all eight New Zealand curriculum levels) taught in mainstream secondary schools, and (c) analysis of teaching resources, including textbooks and teaching resources produced by the Ministry of Education.

Kāti ake rā, ngā mihi nui ki a koutou katoa.

Nāku noa,

Nā Sophie Nock

Senior Lecturer and PhD student: Te Pua Wānanga ki te Ao/School of Māori & Pacific Development
The University of Waikato,
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Hamilton
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Rights of participants (read to each follow-up interview participant at the beginning of the session):

You are free to participate in this survey to the extent that you prefer. Your identity will be kept anonymous as well as that of your school or institution where you teach. For this reason, a recording of the discussion will be transcribed so that your voice cannot be identified. If after you have viewed the transcript, you feel that you would like to withdraw from participating, I will not include any reference to your participation in any reports or presentations relating to this research project. If you have any questions or concerns about this discussion or any part of this survey, please contact me or my chief supervisor, Dr Winifred Crombie, using the telephone numbers and email addresses below:

Sophie Nock (researcher):

telephone: (07) 838 4294

email: sophnock@waikato.ac.nz

Dr Winifred Crombie (chief supervisor):

telephone: 64 7 838 4737

email: CROMBIE@waikato.ac.nz

Sophie

Questions:

1. Have you had any training in second-language teaching? If so, could you comment on it? If not, do you believe that training would be helpful?
2. Do you use textbooks in your teaching? If so, what part do they play in your teaching? How good/ useful do you think they are?
3. Have you read much in the area of language teaching research? If so, what sort of things have you read?
4. What do you think about the curriculum for teaching and learning Maori in mainstream schools?
5. When you introduce new language, what do you do to make sure the students understand what it means?
6. At the end of lessons in which you introduce new language how do you check whether the students can use the language accurately and appropriately?
7. Have you come across the term 'communicative language teaching'? If so, what does it mean to you?
8. What are your main frustrations in teaching Maori language?
9. What do you understand by the term 'language proficiency'? Do you believe it can be measured?
10. Do you believe that the language you teach is different in some ways from the language spoken by native speakers? If so, does this worry you at all?
11. Is there anything I haven't asked that you'd like to talk about?

Appendix 10: Semi-structured interview questions

Rights of participants (read to each follow-up interview participant at the beginning of the session):

You are free to participate in this survey to the extent that you prefer. Your identity will be kept anonymous as well as that of your school or institution where you teach. For this reason, a recording of the discussion will be transcribed so that your voice cannot be identified. If after you have viewed the transcript, you feel that you would like to withdraw from participating, I will not include any reference to your participation in any reports or presentations relating to this research project. If you have any questions or concerns about this discussion or any part of this survey, please contact me or my chief supervisor, Dr Winifred Crombie, using the telephone numbers and email addresses below:

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3. Have you read much in the area of language teaching research? If so, what sort of things have you read?
4. What do you think about the curriculum for teaching and learning Maori in mainstream schools?
5. When you introduce new language, what do you do to make sure the students understand what it means?
6. At the end of lessons in which you introduce new language how do you check whether the students can use the language accurately and appropriately?
7. Have you come across the term 'communicative language teaching'? If so, what does it mean to you?
8. What are your main frustrations in teaching Maori language?
9. What do you understand by the term 'language proficiency'? Do you believe it can be measured?
10. Do you believe that the language you teach is different in some ways from the language spoken by native speakers? If so, does this worry you at all?
11. Is there anything I haven't asked that you'd like to talk about?

Appendix 11: Transcripts for semi-structured interviews

Teacher 1 and Teacher 2 transcripts

1. *Have you had any training in second-language teaching? If so, could you comment on it? If not, do you believe that training would be helpful?*

No, I have not had any second language teacher training, I'm only trained, a Grad Dip qualification. Do I think it would be useful in teaching a second language? Yes, I sort of dallied my way for the first couple of years in teaching.

What are some the things that you would like to learn or like to be trained in?

Um. I think resource making, I sort of had to fumble my way in terms of how to make resources. I think I do it proficiently now. Um, structuring lessons plans, um unit plans and assessments. I think I'm at a good stage now but that's what 10- 15 years later if I had it start away that it may have made things easier.

So how many years have you been teaching?

7 years in a classroom and at the college and been teaching adults for about 5 years off and on and some tertiary institution as well.

2. *Do you use textbooks in your teaching? If so, what part do they play in your teaching? How good/ useful do you think they are?*

Textbooks, no.

At all?

No. I don't use textbooks in my teaching to teach grammar. Um, for me what I do is teach the language, the vocab and language constructions first and then create activities reading, writing, oral, listening that consolidate the language construction.

So, nothing to compliment your teaching?

Just within the last two to three years a lot of, I use online learning, Moodle

3. *Have you read much in the area of language teaching research? If so, what sort of things have you read?*

No, I don't do a lot of reading of, in terms of language acquisition or second language teaching stuff like that. For me, I'm the type of person that likes to see, feel and experience rather than read. I rather have practical sessions.

4. What do you think about the curriculum for teaching and learning Maori in mainstream schools?

Ah, the current document, since I've come back into where I am now, ah, it's a lot better than what they had, the curriculum levels maybe a bit high for beginners especially at mainstream secondary schools. We only have 3 hours a week with them, which is not a lot to get through levels one and two, because we only have them for six months, we only have them for half a year.

When did that kind of arrangement come in?

At our school te reo Māori is an option, all options courses are only half a year, so in terms of that a half year option we have to get through levels 1 & 2 in 3 X 20, 60 hours.

So, if it's not an option, what's the other one called, if it was compulsory how many hours would it be?

It's not compulsory at our school, if it was it would be a full year, three hours per week for the whole year. So, in Year 9 they take it as a half year, which is only 20 weeks, in Year 10 they can take it as a full year option course, which is 40 weeks, and that's still 3 hours a week. When they get to Year 11, 12 & 13 if they continue learning the language it goes up to 4 hours a week. So, curriculum level 1 & 2 has to be done within in 60 hours, 3 & 4 gets a 120. So we're still doing level 1 & 2 at Year 10, so we're trying to go through basics levels 1 & 2.

And is that the same for all schools?

Not sure but that's how they roll at our school. And these are complete beginners.

So, do you find that the curriculum caters for kids that have done it through mainstream and kids that have come from wharekura and then have switched over?

Does it cater for them?

Um, at our school for Year 9s te reo Māori is a half year option but we have two streams, we have a beginners and an advanced stream. The advanced stream caters for the kōhanga both mainstream sort of kids that have some knowledge of the language. For them they start off at curriculum level 2, and they do 2 & 3 in Year 9. The beginners start at curriculum level 1 and go to level 1 & 2. It's still, yeah, it's ok, the units have been developed this year to align with the new curriculum document and we trialled them this year we did some revisions at the end of the

year and there needs to be changes in some of those units. The curriculum document, it would be helpful, like the achievement objectives are fine, but the specific details would be nice as a guideline, what they actually means, like; Tēnā koa, Haere mai, E tū, those sorts of things as a guideline.

Has the Ministry supplied you with the appropriate resources for the new curriculum?

Ah. No.

So you got to make them yourself?

Yes. No, they haven't. Really they've just got the curriculum document, they've got Ka mau te wehi, which is supposed to align with the curriculum document. I see they've got online now, the grammar levels, so all the grammar that needs to be taught at level 1 & level 2 all the grammar at level 3 & 4. That's fine, but it's sort of just been chucked in, there's no these sentence constructions align with this achievement objectives, this is for this one, that sort of stuff. So it would be helpful as a guideline, as a guideline, because we sort of just making up oh, this AO we'll teach this, this AO, these are the structures, the verb, words and all that sort of stuff it's all a bit airy fairy I think.

5. When you introduce new language, what do you do to make sure the students understand what it means?

Um, we, that's what I sort of term consolidation of the learning. So I teach the construction, it could be like Ka taea e..., I teach under the context that they are familiar with, say like every day activities, Ka taea e au te blah, blah, blah, te blah, blah. A lot of, it in terms of teaching the constructions a lot of it is repetition, um, orally, it's usually oral in the first instance, visuals and orals. And everyone has a turn at constructing a sentence using it and then after that we play a few games. A lot of my resources or consolidation things are online activities; jigsaws, fill in the missing words, reconstruct the sentences, I don't do a lot of whakapākehā. I ensure that they know the guts or the constructions and how they can manipulate it to say other things.

6. That's kind of checking to see whether or not they can use it appropriately? At the end of lessons in which you introduce new language how do you check whether the students can use the language accurately and appropriately?

I think so, I think so. Drilling, yep they do a lot of drills, a lot of group work, I don't do a lot of writing. A lot of it is just oral, and visual and reading.

7. *Have you come across the term 'communicative language teaching'? If so, what does it mean to you?*

Yes, I have come across the term. No, I don't understand what it means.

8. *What are your main frustrations in teaching Māori language?*

In a mainstream setting, context.

It doesn't have to be just teaching it can be anything that frustrates you.

It would be good to take the kids, because a lot of them are urban Māori, a lot of them have never been to a marae, let alone their own marae. The marae at school, it's a school marae, for me a school marae is different from an iwi, hapū marae. It doesn't involve the whole complex, um, so for me I think one big issue is setting, the context in which the language is taught, in terms of, you know I would love them to be able to make a cup of tea for kuia and koroua but do it in Māori. He kapu tī māu, he huka, he miraka, te mea, te mea, te mea. Kei te pīranga koe tētahi blah, blah, blah. So the language that we teach for me it's about, also having cultural approaches as well, getting the cultural balance in there. I think the school setting lacks the cultural context that the kids need to be able to relate to, in terms of learning the language effectively. You could take them out, yes, but then we have thousands of forms to fill in, permission slips and money and all that sort of stuff. Even going to, experiencing the pōhiri so that the kids are comfortable when they go onto the marae, that's the cultural context which mainstream schools, yeah, it's hard to teach te reo Māori in that context. I suppose the other things is time, we only get 3 hours a week with them, it's not a lot of time really, once we've gone through mihi, karakia, waiata, pepeha all that sort of stuff, well not stuff but that aspect you know you got about 50 minutes left and then you gotta finish it off, finish the lesson off so that another 5 minutes so you only have 45 minutes left with them in the class. I think too there needs to be support from whanau at home, mainstream, a lot of the parents don't know how to speak Māori. So what the kids learn at school there's they've got no other communication anywhere else except in the class. So

once they learn it the class there's no Māori being spoken at home. We do encourage them but the whanau needs to play some sort of role in that too.

What about the school, do you have to front up to your BOT at the end of the year and justify your grades that your kids get?

At the end of the year we have to produce a departmental report and that's just really an overview of the curriculum, the assessment results and how well we've done. And when the NCEA results come out in February, by March we have to do an analysis, only of our seniors though, we don't have to do an analysis for our juniors. Top management, I had my HOD and critical interview just this week on Wednesday, funny thing is, the interview wasn't really about the Māori department it was about the Māori Groups that we have in the school. Not only are we a department which teaches reo, kapa haka and visual arts but we also are the lead for pastoral care for our Māori students. Um, and that takes up a big chunk of our time, as well as pastoral care. We got about five groups in the school for next year, for pastoral care, mentoring, and academic support, so that takes up a lot of our time as well. And then the other group we haven't catered for in our groups are the disengaged students, the Māori students. So in total there will be six groups running in the school next year. So really the analysis isn't about the Māori department, the kōrero that we have with our principal is really about all Māori students in general, even if they don't take Māori reo it's about all students. So it's there's added pressure in terms of being a Māori teacher, not only about the reo and tikanga but a lot of it is about pastoral care for our students.

That's interesting that you mention that as well because it's the same old thing just dump everything on the Māori teacher.

Yeah, yeah, and you know like if the Māori teacher doesn't take the lead well then those kids just fall off. And I know our school has a policy next year there's to be no exclusion and a lot of exclusions this year have been Māori student. So that's why the formation of these groups, there's already four groups already at the school, they want to, there's a need to have another two groups established within the school. That's six groups in total. So yeah, as a Māori teacher you know you do get run down but you still have to work under the mainstream guidelines. You have to work 20 hours a week, you have 20 hours' worth of class. You get five hours

not free time but 5 hours unallocated class and that's for class, your assessments, marking and reports and all the sort of stuff but then on top of that as Māori teachers you still got all your pastoral care things that you have to do. So time allowance would be good and an acknowledgement of all the stuff that you do over and above normal teaching duties. Yeah, after a while it wears you down, you do get worn down, you do get sick of it.

You don't get a chance to do anything else, you're lucky if you can do some professional development.

Yeah, yeah, I haven't done any, that's why I don't do readings, I just don't have the time. I don't do any courses and then on top of that you got manukōrero to do, kapa haka all that on top of that as well. So in terms of your own professional development and your own continual up skilling it's quite minimal, it's quite minimal a lot of it is hit and miss. It would be good to take some time out but unfortunately just can't do it.

9. What do you understand by the term 'language proficiency'? Do you believe it can be measured?

Don't know.

So language proficiency is just talking about the ability of the students at different levels, so like at level 1 they should be able to communicate this, at level 2 they should be able to communicate this.

Ok, I think in terms of explaining it in layman's terms. Language proficiency for me as a teacher is to see the ability, say of our Year 9 students coming up, standing up and introducing themselves and then six months later, at the beginning introducing themselves in English, my name is so and so, I live in Tauranga. And then six months later being able to stand up and introduce themselves in Māori without the use of cue cards with the correct pronunciation, intonation, rhythm, and stress. For me if a kid is able to do that in six months confidently and competently that's enough for me. I don't gage them, in terms of they should be at this level,

for me the first thing is to be able to introduce yourselves in te reo first. Whether you're Māori or non-Māori. Be able to stand up and have the confidence to speak in front of your peers, that's the level for me at Year 9. At Year 10, the goal for this year is to get them speaking in class, more, te reo Māori, that's one proficiency level for me. And it's just little things like, Ka taea e au te haere ki te wharepaku, Ka taea e au te tiki papa kupu, ērā momo. But to say it without actually knowing, just be a normal part of the routine. For me that's a good proficiency for Year 10. And the other proficiency level for me is being able to talk about their kuia and koroua in te reo Māori and using a visual aid like a Power Point, so they have pictures and they develop a korero around those pictures which, the content is their kuia or koroua. A lot of things I noticed this year, with the students that I had they didn't know a lot about their grandparents, they didn't know what job they did, where they lived, where they were raised those sorts of things.

Is that because they live in another city or because they have passed on?

Nope, some of them was because, yep, they've passed on. But a lot of it was they don't have that sort of relationship with their grandparents. You know a lot of them didn't know what their grandparents, grandfather did, what his job was. I gave them a list of guiding questions for their project and when they first looked at the questions they didn't know probably 80% of the answers. So for me that was an eye opener they don't have a strong relationship with their grandparents. So for me it was good to see that they could go and sit with them and talk with them about their life, for them to be able to stand produce that information that content in te reo Māori that's a level of proficiency which is good for me.

10. Do you believe that the language you teach is different in some ways from the language spoken by native speakers? If so, does this worry you at all?

Yes, there are differences in the language, ō rātou mā ki a mātou. Is this a worry, yes.

For me personally, I think the changes in Māori society have been detrimental to te reo Māori. I think the first change was moving away from the marae, moving away from the whanau, iwi, hapū. Um, I was quite shocked one of the girls knew her marae but she'd never been there, she never actually been there. So it's really about, that's one thing for me, the relationship between the generations is not as strong as

what it used to be. Um, differences in the language yes, the kuia and koroua they think in Māori, and they speak in Māori. Second language learners think in English and speak in Māori, or translate from their English whakaaro, their mind-set is in English at secondary school level. So when they try and speak Māori they try and speak it as if it were English. Um, whereas the kuia and koroua you didn't have to think about it, it just came naturally, they think Māori. Some of the kids today they write their essay in English or write out their korero in English and try and translate it, which I'm trying to get them out of but it's a habit that they're used to.

With the learners they disengage from their whānau, from the marae, from the hapū, from the context where Māori is spoken and they've already set in their English mind-set. That's two major difficulties, um for second language learners, in mainstream schools. A lot of them, technology plays a big part too, like you can see some of them that are more advanced but their Māori is becoming more like txt when they write. They write in Māori like they're txtng, so it's quite hard to snap them out of the culture of technology and go back to the words.

The kids have got no instinct and the language, you need to people to converse, but because they're so use to sitting here and sitting there txtng each other they can't converse in English so let alone it's quite difficult to converse in Māori. So technology has its disadvantages of learning the reo. The whānau too I suppose not having the language spoken at home. That's another difficulty and I'm a shocker for that too. But yeah as the koroua said, the only ones that can save our language is us. If the language is to survive there has to be a passion from its people in order for it to survive and it's from all its people. The language that they speak the language of the karanga, and the whaikōrero and all that is very different to the language that the kids are learning today. And you can see that on the TV programmes, you can see a person that's a native speaker and a person that's a second language speaker. Some of the depth of the words, the kupu, whakataukī, kīwaha and all those sorts of things. You know the kids know a whakatauki, they know what it means in English, but they don't how to incorporate it into their kōrero. So I think there's a depth of the language that's been lost as well. But like you said really you need everyone has to have a passion to ensure its survival and he was right.

11. Is there anything I haven't asked that you'd like to talk about?

I think for te reo Māori because, mainstream schools can be two things, evidence based, evidence based is basically results driven. You know, what results are your kids coming out with. They can be either evidence based driven schools, we want good evidence we want to see good results, or what can our kids achieve in terms of learning, thinking skills, stuff like that. Our, and I think that's a decision that we as a department have to make. Are we going to be results driven, do we want to see good results at the end of our courses, or do we want to see our kids speaking Māori.

What are secondary schools doing to help restore the language? It's almost like the language has been put on the side... It's almost like you want to make the language not results drive but language driven, it's about the survival of the language.

In that sort of context it could be like for NCEA level 1 you take them to the marae and they prepare a hāngi but they do it in Māori. And that's their reading, writing, oral, speaking and they do it all in one hit. In terms of that that would be more empowering as a result for level 1 courses, and they need all their skills. I think reading and writing I don't sort of like those skills. So for me an assessment like that you take them to the marae, they prepare a hāngi, the whole group prepares the hāngi but they prepare it in Māori. And then videotape the evidence and send that in, and that's what they've achieved. That would be more appropriate for te reo Māori rather than internal assessments throughout the year and all that sort of stuff. The students for their studies they write out two essays, get them checked, memorise them. Regardless of if it's the question in the examine they still write it, they know what the kaupapa will be and they just write an essay based on that kaupapa, and that's what they have to reiterate in the exam so they're not really thinking. They're not using any thinking skills in the exam.

Standardising the language to a system that is not a Māori system is detrimental to the survival of the language. Where if you had...you know go to the marae, or host a group of visitors from another school and converse in te reo Māori that's sort of stuff, or go out to the beach and kohikohi pipi would be more appropriate. Tikanga can be incorporated into that, mahi tahi, the taiao all those sorts of things. So really, the language being taught in mainstream is a standardised language, it's governed

and ruled by non-Māori agencies, and you are restricted in the context and the content that you can teach it in. Wharekura way different, Kura kaupapa, mainstream there are big difficulties in ensuring the language survives.

Like I said a lot of the kids now that are coming through are assessment driven, they're not worried about the language, they're worried about getting good grades. Achieving and getting the credit. That's all really they're worried about, there's no real drive, there's no real passion in a lot the students at secondary and mainstream to actually ensure that the language does survive. My point of view anyway and that might be point to the teachers as well. Like you know 3 hours a week is just not enough, it's not enough by a long way, and organising trips and stuff like that to go out of the classroom, yep, we can do it but then like I said there's forms to fill in, there's approvals to be done, there's transport, there's cost, permission letters, and that's just for a one day trip. So there's those sort of restrictions.

**Appendix 12: Word game and crossword puzzle from Johnson &
Nock article**

Word game and crossword puzzle from Johnson & Nock article (2009)

Activities for subsequent lessons or for homework (optional)

1. Tahi: Get the learners to match the pictures and the word numbers.

Pikitia	Nama
	
	
	
	
	

1. Haere atu! 2. E tū! 3. Hoki mai! 4. E noho! 5. Hoihoi!

2. Rua: Get learners to find words that match the pictures in the puzzle and then write them underneath the pictures.



_____ mai _____ mai



Ka ____!

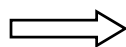
_____!

N	ō	m	p	n	g	u	h	ā	h	ī
g	w	h	a	k	a	r	o	n	g	o
k	h	u	i	u	n	p	i	g	r	p
u	ū	o	h	ō	m	ī	h	e	k	m
r	p	t	i	t	i	r	o	w	h	t
ī	n	k	w	h	ū	k	i	p	u	ā

The completed puzzle with the words highlighted is printed below.

N	ō	m	p	n	g	u	h	ā	h	ī
g	w	h	a	k	a	r	o	n	g	o
k	h	u	i	u	n	p	i	g	r	p
u	ū	o	h	ō	m	ī	h	e	k	m
r	p	t	i	t	i	r	o	w	h	t
ī	n	k	w	h	ū	k	i	p	u	ā

3. Toru Get the learners to try to complete the crossword puzzle.



1. E ____ ! 	1.  mai!
2. ____ ! 	3. E ____ ! 
4. ____  mai!	5. ____  atu!

					1					
2										
						3				
4	5		6							

The completed puzzle is printed below.

					¹ t	ū				
² h	o	i	h	o	i					
					t					
					i					
⁴ w	⁵ h	a	⁶ k	a	r	o	n	g	o	
	a		u		o				h	
	e		r		o					
	r		ī							
	e									

**Appendix 13: Introducing the draft Learning Progression
Framework for Māori in the New Zealand Curriculum- Appendix
two**

Appendix from article-
**Introducing the draft Learning Progression Framework for Māori in the
 New Zealand Curriculum**

Winifred Crombie and Hēmi Whaanga 2003

Appendix 2: Māori in the New Zealand Curriculum

Level 5: Social Competence

Achievement objectives:

- 5.1** communicate about past activities and events;
- 5.2** communicate about present and past states, feelings and opinions;
- 5.3** communicate about past habits and routines;
- 5.4** describe, compare and contrast, people, places, and things.

Strands

Suggested Socio-cultural Aspects	Suggested Topics	Suggested Texts
Customs and traditions in Māori communities, past and present; Home, school, and community, past and present; Buildings in rural and urban settings; Music, arts and crafts.	Home, school and community routines; Enjoying time with family and friends; My home town/ region/ country; Holidays; Geography and weather; People and things: their appearance and qualities. Māori music; Māori weaving and carving; Māori dance.	Conversational exchanges; School timetables; Simple interviews; Simple speeches; Letters; Web pages; Building plans; Brochures and tourist guides; Maps (including weather maps); Questionnaires; Reports.

Listening	Reading	Speaking	Writing
<i>Students will be encouraged to:</i> • make use of context and familiar language to work out meaning and relationships between things, events, and ideas; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states.	<i>Students will be encouraged to:</i> • make use of context and familiar language to work out the relationships between things, events, and ideas; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states.	<i>Students will be encouraged to:</i> • initiate and sustain short conversations; • give short talks on familiar topics in a range of contexts, past and present; • use appropriate pronunciation, stress, rhythm, and intonation.	<i>Students will be encouraged to:</i> • use resources (eg dictionaries, glossaries) to experiment with new language and review their writing for accuracy; • write information on familiar topics in a range of contexts, past and present; • use appropriate writing conventions.

Achievement Objectives - Examples, Suggested Language Focus, Some Suggested Vocabulary

Achievement objectives	Examples
5.1 communicate about past activities and events;	Past event (without object) A: <i>I aha rātou?</i> B: <i>I kata rātou.</i>¹¹⁴ Past event (active) A: <i>I aha te kaiako?</i> B: <i>I tohutohu te kaiako i ngā ākongā.</i> Past event (without object)¹¹⁵ A: <i>Ka aha ia i tērā wiki?</i> B: <i>Ka kaukau ia (i tērā wiki).</i> Past event (active) A: <i>Ka aha ia i tērā Rātāpu?</i> B: <i>Ka whakatika ia i te whare (i tērā Rātāpu).</i>
5.2 communicate about present and past states, feelings and opinions;	Present states and feelings A: <i>Kua pēhea koe?</i> B₁: <i>Kua makariri au.</i>¹¹⁶ B₂: <i>Kua pukuriri au.</i> Past states and feelings A: <i>I pēhea a Whetu?</i> B₁: <i>I makariri ia.</i>¹¹⁷ B₂: <i>I pukuriri ia.</i> Opinion (re present and past) A: <i>Ki a koe, he pēhea te mahi whakato?</i> B₁: <i>Ki a au, he āhua pai.</i> B₂: <i>Ki tāku tītiro, he tino pai.</i> B₃: <i>Ki tōku whakaaro, he koretake.</i>
5.3 communicate about past habits and routines;	Past habits and routines <i>I ngā rā o mua, haere ai rātou ki te kura mā runga hōiho.</i> <i>I ngā rā o mua, haere ai ia ki te kura ia rā, ia rā.</i> <i>I mua, kanikani ai a Tama i ngā Rāhoroi.</i>

¹¹⁴ Particle 'i' before verb signals past time.

¹¹⁵ Note 'ka' with a past adverbial indicates past time in Māori (e.g. *Ka hoki au i tērā wiki*).

¹¹⁶ Particle 'kua' before a state verb signals a state of being.

¹¹⁷ Particle 'i' before the verb signals that the state/feeling is in the past.

Achievement objectives	Examples
5.4 describe, compare and contrast, people places and things.	Describing people. <i>Pēhea te tangata?</i> (character)¹¹⁸ <i>He māhaki.</i> <i>He mākoakoa.</i> Describing places, and things <i>Pēhea te āhua?</i> (appearance) <i>He awaawa.</i> <i>He angiangi.</i> <i>Pēhea te nui?</i> (size) <i>He rahi.</i> <i>He nui.</i> Comparing people, places, and things <i>He tūpuhi ake a Rangi i a Pita.</i>¹¹⁹ <i>He paki ake ngā rangi i Wīwī i ngā rangi i Airangi.</i> <i>He nui ake te utu o te waireka i tō te aihikirīmi.</i>¹²⁰ Contrasting people, places, and things <i>He pukumahi a Ata, engari, he ngoikore rawa atu a Whiti.</i> <i>He makariri te whenua o Rūhīa, engari, he mahana rawa atu te whenua o Ahitereiria.</i> <i>He ātaahua te ngeru, engari, he weriweri rawa atu te kurī.</i>

Recycling	
4.2 communicate about plans for the immediate future;	Future Event (passive) ¹²¹ A: <i>Ka aha koe āpōpō?</i> B: <i>Ka whakatikaia ngā whare e au (āpōpō).</i> Actor Emphatic ¹²² A: <i>Mā wai koe e whāngai?</i> B₁: <i>Mā Hoturoa (au e whāngai).</i> B₂: <i>Māna (au e whāngai).</i>

¹¹⁸ See 2.5 for physical characteristics.

¹¹⁹ *Ake* or *Atu* can be used here.

¹²⁰ *Tō* or *tā* and their plural forms *ō* and *ā* are included where there is ellipsis (i.e. avoidance of repetition of the *te . . . o*, *te . . . a*, *ngā . . . o*, *ngā . . . a* combinations) (e.g. *He nui ake te utu o te waireka i te utu o te aihikirīmi*).

¹²¹ In Māori, passive constructions are almost as common as active ones. In fact, they are more common in narrative where the emphasis is often on what happened rather than who was responsible for what happened.

¹²² This structure is used when the emphasis is on the actor.

**Appendix 14: Comments by participants from Chapter 3
questionnaire**

Comments added by questionnaire participants

Comments relating to 'Other' category in relation to *Question 6*

Part degree. - B.Ed

LLB

BA (HONS) –completing

Dip JS, PE & RT

BPHED (Physical Education)

Cert in Māori Studies

B.Ed

Degree in Linguistics

Comments relating to *Question 14*

Helpful.

Reference only.

Students are exposed to the ‘phrase’ in their language learning on the basis of speech making and involvement in ‘Powhiri’ or ‘Whakatau’ situations at school. Because I teach at an all male school, whaikōrero [Oratory speech making] is a must with all students.

It was to assist a syndicate within the school. This was the only time I had used it as a resource for teaching.

Only used these sparingly.

Comments relating to *Question 17*

Depends-

Āhua pakeke ana te kōeke o te reo o ngā pukapuka tamariki hei pānui. Ki tōku kura 152 noa iho ngā hāora whakaako mai te tau 7 -10. Ka mau te wehi series¹²³- TINO PAI RAWA ATU!! *[Some of the language used in children’s books are difficult for reading exercises. At my school we only have 152 hours of teaching from year 7 through to year 10. Ka mau te wehi –is an excellent resource.]*

¹²³ Reading Journals.

Te Hiringa i te mahara ¹²⁴ resources have been very helpful and useful in the classroom.
Most of their resources are well set out and easy to use.
As long as answers are provided for dialectal [sic] differences.
There are no teaching resources to support assessments.
If we get the policies and drafts right we won't have to keep changing the curriculum. ¹²⁵
Curriculum although gives an overview of our syllabus, still lacks in detail a greater direction of learning material in a classroom setting. Often the specifications of each achievement standard are too general in detail.
Having free books sent out to us, like Wharekura & Tautoko ¹²⁶ are great.
Was there ever a unit on Manukōrero ¹²⁷ ?
Was there ever a unit on conservation? E.g. Native birds (real life experiences)
For mainstream schools their [sic] are no literacy books appropriate. Everything seems pitched at kura kaupapa/ <i>primary Māori language immersion schools</i> levels or kura tuatahi [<i>primary school</i>] which kura tuarua [<i>secondary schools</i>] mainstream don't get supplied with.
All ministries books are useful and Learning Media e.g. Kohikohinga, Tautoko, Wharekura, Purapura, Toi te kupu, Te Ao Hou, Te Kāhano tapes/Te Karere/Kōhanga reo tapes. TVNZ Māori programmes. Hiringa i te mahara, CD rom, Te Putahi-a-toi. Ngata/Ryan/Williams Dictionary.
Activities to support some resources would be helpful.
Would appreciate appropriate reading levels for secondary language learners.
Many of the journals are beyond the ability level of our students. The books that suit their level are written with junior contexts that don't appeal to secondary age students.
Not enough material for second language learners, i.e. non-Māori people.
Te reo Māori NCEA ¹²⁸ -L1-L3-improving Te reo Rangatira- NCEA L1-L3 non-existent

Comments associated with <i>Question 18</i>
Gazette-aka kūmara.
Others Peers, THM
Mail
Just joined an HOD [Head of department] cluster although I'm not an HOD.
Given bits and pieces from HOD.
Team solutions (Teacher support services).
Pānui through mail, email.
Secondary Māori Teachers Conference.
Flyers

¹²⁴ Language resources.

¹²⁵ However the curriculum should be evolving and regularly updated in light of experience (a living document).

¹²⁶ Journals provided by the Learning media centre in Wellington.

¹²⁷ Annual Secondary school speech competition both English & te reo Māori.

¹²⁸ National Certificate of Educational Achievement (NCEA) are national qualifications for senior secondary school students.

Through colleagues and the TKI [Te Kete Ipurangi] website.
Blogging.
Whatever comes my way.
Flyers to school mainly.
New resources are usually notified by letter/email/etc.

Comments relating to Question 22
Ahakoā he take nui tērā, ka nui kē te wā e kaingia ana e mahi kē. Tērā āhua anō. <i>[Although that is an important aspect, there wasn't ample time to digest and to utilize because other work had priority. That's the same old thing happening again...]</i>
New teacher of te reo 2006
Matching my interest and the curriculum seems difficult.
Considering that just received the document
There has not been any professional development or training provided

Comments relating to Question 27
He tino hākari!! (in reference to 'A guide to producing relevant resources'). <i>[This would be a feast!]</i> Āe rā <i>[Yes]</i> @ moment converting bits from English colleague. (In reference to 'A guide to writing texts of various kinds in Māori'). Āhua pēnei tonu au me ngā kupu, me ngā tuhinga mō te School Cert/Bursary Prescriptions nō mua rā, (arā, 70 odd ngā rerenga kōrero, vocab, topic outlines etc. <i>[I was sort of like that with words, and the essays for School Cert/Bursary Prescriptions earlier, (that is, there was about 70 sentences, vocabulary, topics outlines etc.)]</i>)
Are these resources available? They would be of great help. It can only embellish our lessons.
Not age restricted as some students only start to learn Te reo at high school.
Please make E.C.E. & 1* material available- if a teacher has the initiative to use the resources creatively- let them!
I think many of the reader books are in schools but a reading level catalog would be useful in relation to all NCEA levels of TRM (te reo Māori) and TRR (te reo rangatira)
Sometimes I feel a little swamped by resources. There's plenty there it's just identifying where it can be used. Takes time.

Comments relating to Question 32
PPTA-Branch chair
Regional rep (Te reo-ā-rohe)
Netball one manager
Yr 12 Dean
PPTA TAIRAWHITI Reo-ā-rohe [Regional]
Pastoral care

Permanent part-time teacher at the moment
Curriculum Manager of Māori/College Administrator of Māori student achievement Coach 1 st Eleven Boys Cricket Team Assistant teacher of kapa haka
H.O.D. and Dean
Building up programme attracting students in v. competitive environment gaining maintaining senior students
Just the multiclass periods e.g. Year 9 plus year 9 students that are NCEA. Year 10 plus year 10 students that are NCEA. Year 11 multi level students Year 12 & 13 TRM [te reo Māori] and TRR [te reo rangatira] mixed together as one class
H.O.D. Māori- U15 Rugby Coach/Softball Coach. Do all my own admin.
Classroom teaching is a part time activity!

Comments relating to <i>Question 37</i>		
The three important characteristics of a communicative approach.		
Characteristics	No. of entries (38)	
Kōrero Māori Model example	10	
Repetition	4	
Interactive	4	
Encourage students to participate	3	
Input	3	
Whakarongo/Listening	2	
Pronunciation	2	
Question, answers	2	
Feedback	2	
Target meaningful situations to engage students	1	
Learning is done for a reason	1	
Fluency/Competency/Accuracy	1	
Starting from students prior knowledge	1	
Visual/Audio/Seek information so tasks can be completed	1	
Reflect meaningful real life communication	1	
Complexity	1	
Accuracy	1	
Provide language in context that is meaningful to students	1	
Seek or provide information so a task can be completed	1	
Pōwhiri/Whaikōrero/Karanga	1	
Revising	1	
Total immersion	1	
Whakamihia te tauira/Praising	1	
Total	38	

Comments relating to <i>Question 38</i>:
Just come from Bilingual Primary School. Now teaching in High School. Would love more ideas on successful and effective teaching methodologies and differentiated learning.
Differentiated learning/ planning lessons for multi-levelled classes and learners
Help with getting students to do homework. Behaviour management.
From their experience (in reference to tasks for writing)
As vocabulary is the base in a mainstream school students take too long to learn. Without vocab a student cannot write or speak otherwise the student rote learns.

Comments relating to <i>Question 39</i>
NZQA [New Zealand Qualification Authority] Assessment specifications for Ach Stands [Achievement standards]. YR 10 Based on workstations, I choose 4 and students choose 4 they would like to study.
Te Reo Schemer
Everything (within broad topics) is graded a 1) 2) 3) - levels of competency/difficulty
I always ask the students first then check the syllabus then the guidelines
Events nationally e.g. TOW [Treaty of Waitangi], Events locally
Currently following the draft curriculum.

Comments relating to <i>Question 41</i>	
How useful did they find these textbooks	Textbook
Excellent	NCEA L1 AME ¹²⁹ Yr 11 THM ([Te Hiringa i te Mahara] resources
Useful for providing activities for the YR 12/13 I also use some Level 13 Te reo Māori resources from the Correspondence school	Te Mātāpuna Te Kākano Te Rangatahi Modern Māori Te Reo Rangatira
Ka pai [<i>very good</i>]	Te Mātāpuna Te Kākano Te Awa Rere
Not relevant to new curriculum	Te Mātāpuna- Te Rangatahi TePūkaki – Te Rangatahi 2 Te Awa Rere Te Reo Rangatira
Useful for exercises & to explain concepts	Te Mātāpuna Te Kākano Te Pūkaki Te Awa Rere (sometimes)
Te Hiringa i te Mahara too hard for Yr 9/10's at this level. But have adjusted lessons	Te Mātāpuna Te Pūkaki Community Ed Race Te Hiringa i te Mahara
Very well resourced, easy to follow modern (Te Mātāpuna series) Te Rangatahi is a great text for structure although it is a little outdated with respect to world of today.	Te Mātāpuna Te Pūkaki Te Rangatahi
Good for grammar exercises & different tasks	Te Rangatahi 1 Te Rangatahi 2 Te Kākano Te Mātāpuna
Good for new learners to Māori	Te Rangatahi 1/2/3 Modern Māori
Good but could be a lot better for example if the Matapuna text bk [book] & wk [work] bk were combined that would be perfect	Te Mātāpuna Te Pūkaki Te Kākano Te Awa Rere
Very, very useful	Modern Māori 1, 2 Te Rangatahi 1, 2, 3 Te Mātāpuna + tape Te Pūkaki + tape Te Awa Rere + tape Te Reo Rangatira Te Hiringa i te Mahara

¹²⁹ AME revision workbooks for NCEA and scholarship

Brilliant but students get bored if it's all textbooks	Modern Māori 1 Modern Māori 2 Te Rangatahi 2 Te Rangatahi 2-3 Te Kākano Te Pihinga
Useful to provide a direction for language pattern development. Also provides 1 type of activity for group work	Ka mau te wehi NCEA revision book Te Mātāpuna Te Rangatahi 1 & 2 Te Reo Rangatira
Allows for students to read, comprehend text	Te Kākano Te Mātāpihi Te Pūkaki
Good for additional activities not all the time	Te Rangatahi Te Mātāpuna Te Pūkaki
They are ok. Some of the language is not correct though.	Te Rangatahi 1 Te Rangatahi 2 Te Mātāpuna Te Pūkaki Te Awa Rere Te Reo Rangatira
Te Whakamānu is useful for yr [year] 9 because it demonstrated the aims and rules to each language structure. Te Mātāpuna has all the resources to help the tchr [teacher] and students- achieving the language structures.	Te Whakamānu Te Mātāpuna
Still very good	Te Rangatahi 1-3 Te Reo Rangatira
I tend to use them to supplement my teaching. Often I copy parts for students to practise	Te Mātāpuna- Cormack Te Kākano- Moorfield
Reasonably useful- depends on topic	Te Mātāpuna Te Kākano Te Pūkaki Te Awa Rere Te Reo Rangatira Te Pihinga
Additional comments from participants who did not include the class they used the textbooks with	
He rawe. Engari, raru au i runga i te wā e wātea ana mō te whakaako reo. <i>[They are great. But, I had problems with time available to teach the language.]</i> Hard 2 get continuous 'spiral' of learning (& continuity going)	Ia Rere series 1-3 Varies, ability range across levels is huge from ex- kura to new 2 NZ.

Regional material to teach in national context Literature of the Māori- -whakatauki, [proverbs] waiata, [songs] -pakiwaitara,[story's, myths and legends] reo, [language] etc -marae [the meeting place where Māori are able to practice their protocol and traditions] e.g. Pakiwaitara [story's, myths and legends]- nehera [in the past] /rohe [districts/regions]/etc	He Kohinga & audiotapes He Purapura & audiotapes
Good for my purposes	Te Matatiki series Te Rangatahi
Practice	

Comments relating to Question 44 (a): 'Other'	
ERO [Education Review Office] review Subject advisors etc	
Comments from participant X (who did not choose 'Yes' or 'No' but said 'informally') & participant XX who answered 'No' to any quality control in their school	
'Informal' 1) Parents should evaluate their child's learning 2) Students are evaluated by others outside school- community thru participation in cmty [community]events e.g. treaty Claims/ e.g. Manukorero	
'But would like this' Self-reflection and reporting to whānau	
Self-reflection and reporting (to HOD, principal)	

Comments on forms of quality control in their school
Please note : Professional Standards (re: Teachers Council) should <u>not</u> enter into appraisal system. Appraisal should be consultative in choice of Pd [Professional development] objectives where appraisee has greatest 'control'...' Draft Standards include a section on Reo + Tikanga. Monitoring etc of this fairly toothless. Could be tightened up?

Evaluation/Reflection-at end of each term and end of units of work or completion of standards.
Reflective journal
Need to introduce a survey style of student evaluation of the courses. Currently a verbal evaluation is used where the comments of the students are recorded and filed. Assessments of the findings are discussed by my fellow teaching colleague, HOD languages, and myself.
Going through an example of each levels books and reassessing through the work that the students had learnt weather [sic] it was appropriate.
Student evaluations-Voice
Cluster with other Kaiako [teacher] Māori most effective

Comments relating to <i>Question 44 (c)</i>:
Have asked Team Solutions Officer to observe my lessons but they are also busy.
We do have these. I initiate my own evaluations with my class.
Moderation with another school focusing on my topics.
Whanau, with some regularity

**Appendix 15: Māori in the New Zealand Curriculum Trialing
Report 2005**

Māori in the New Zealand Curriculum

Trialling Report

Prepared by Learning Media for the Ministry of Education
May 2005

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INTRODUCTION

This report presents the data gathered during the trialling of the document *Māori in the New Zealand Curriculum: Draft*. The trialling was managed by Learning Media with the support of Lift Education. Lift Education's role was to assist with the development of the trialling instruments, provide advice on the trialling process, and analyse the data gathered.

In consultation with the Ministry of Education, one or two facilitators from five rohe were invited to be involved in the trialling. The facilitators were:

Te Tau Ihu: Janice Donnelly

Taranaki: Min O'Carroll

Tāmaki: Ngarangi Naden and Rewa Paewai

Ngāti Kahungunu: Te Rina Joe and Pirihiira Ormsby

Ngāi Tahu: Megan Ellison and Rachel Martin.

The facilitators were asked to select five schools in their rohe and to invite one te reo Māori teacher in each of the schools to participate in the trialling. Consideration was given to ensuring that schools were from different deciles and of different types, sizes, and levels. Twenty-five teachers participated in the trialling. Appendix 1 lists the schools that participated in the trialling.

The trialling was undertaken between the beginning of Term 4, 2004 and the end of Term 1, 2005. The trialling instruments (see Appendix 2) were:

1. A Teacher Written Questionnaire for gaining background information about the teachers
2. A First Impressions Interview Schedule to capture teachers' first impressions of the document before trialling
3. A Classroom Observation Schedule for teachers and facilitators to use when teachers trialled an aspect of the curriculum and reflected on this
4. A Facilitator Questionnaire to gain feedback from facilitators about their impressions of the document.

The following trialling process was used:

1. Facilitators met with the teachers who would be involved in the trialling and asked them to fill in the teacher questionnaire.

2. Facilitators met with teachers (either individually or in focus groups) to provide an orientation to the draft curriculum and the trialling process. Teachers were given a copy of the draft curriculum and time to read it. Facilitators asked teachers to respond to the first impressions schedule. Many teachers filled in this schedule in the context of an interview with their facilitators.
3. Facilitators shared the classroom observation schedule with the teachers and explained that the teachers needed to prepare a lesson relating to one or more of the achievement objectives in the draft curriculum document before discussing the usefulness of the draft curriculum with the facilitator in terms of the schedule. Teachers were asked to review the draft curriculum during Term 4 and to think about how they would use it in Term 1, 2005.
4. Term 1, 2005: teachers trialled an aspect of the curriculum. Facilitators undertook classroom observations and afterwards talked with the teachers about how useful the document had been, using the classroom observation schedule to focus their observation and discussion. The teachers then completed this schedule and returned it.
5. After completing the trialling process with all teachers, facilitators filled in the facilitator's questionnaire.
6. All data was received by Learning Media for analysis by 18 March, 2005.

EXECUTIVE SUMMARY

Overall, the teachers and facilitators were positive about the draft curriculum document. Most were pleased that there is a Māori language curriculum for learners of Māori who have English as their first language, because such a curriculum has not previously been available. The strengths of the curriculum identified by teachers and facilitators were that the document is user-friendly, clear, easy to follow, and well organised. A number of teachers said that they found the sections at each level on grammar or sentence structure and the language examples useful. They also liked the measurable objectives, the learning and assessment activities, and the way that the document was setting a standard for te reo Māori. Others commented that it was good to have a document like this for those with limited proficiency in te reo.

In general, facilitators were also positive about the document. They noted that it provided a basis on which to develop progressive and sequential plans and programmes for te reo and gave strong, appropriate messages of encouragement by validating the importance of te reo.

Within the overall positive orientation towards the curriculum, teachers and facilitators identified numerous weaknesses and problems with the document. A key concern expressed many times by the teachers and facilitators was the lack of links from the language to the culture or tikanga. Teachers also wanted English translations of the Māori language in the document (especially if the document is intended to be used by mainstream teachers and those with little knowledge of te reo). Guidance was also requested about the alignment between NCEA and the curriculum, particularly in terms of the specific vocabulary and grammar that is required.

A large number of concerns were raised about many specific aspects of the curriculum document. These included suggestions for editing and formatting as well as more substantive concerns about the examples given and the language used. The comments illustrate that the trialling participants engaged with the document at a high level of detail in order to provide important and detailed feedback to guide the further development of the curriculum document.

Teachers and facilitators also provided well-considered suggestions about the kinds of support that will be required if teachers are to implement the curriculum effectively and to improve student achievement in te reo. Teachers said that they would require a variety of supports, including professional development, resources, software, help with pronunciation, English translations, a grammar book, and help with planning (for example, model lesson plans).

It is important to keep in mind that the majority of teachers who provided feedback to the curriculum identify as Māori or Māori/Pākehā. As such, they are likely to have higher levels of knowledge and experience of Māori language and culture than the Pākehā majority of mainstream teachers in primary and intermediate schools. It may be inferred, then, that the feedback from the trialling is likely to underestimate the challenges that mainstream teachers would face in making use of the curriculum in its current form.

RECOMMENDATIONS

1. That the feedback from the trialling is considered alongside the earlier peer review of the draft document *Māori in the New Zealand Curriculum*, to identify common issues and concerns.
2. That broader issues about the effectiveness of the curriculum document that are raised by the process of review described above are discussed.
3. That the curriculum document is further developed to address these broader issues.
4. That the detailed feedback about the language, editing, and formatting used in the current draft document is taken into account in developing and editing the revised curriculum document.
5. That the suggestions about the types of support that teachers will require to implement the curriculum effectively are considered alongside “Resources Needed to Support the Implementation of *Māori in the New Zealand Curriculum*” (Ministry of Education, May 2005), and that priorities are identified for developing and providing such support.

TEACHER WRITTEN QUESTIONNAIRE ANALYSIS

At the beginning of Term 4 2004, the trialling facilitators from each of the five rohe gave the teacher questionnaire to all teachers in the selected schools who had agreed to participate in the trialling.

Information from the teacher questionnaire provided background information about the teachers who participated in the trialling, to inform interpretation of the feedback about the draft document *Māori in the New Zealand Curriculum*. The sample of teachers who completed the questionnaire was not intended to be representative. Teachers were chosen to participate for a range of reasons, including:

- The need to have teachers from primary, intermediate, and secondary schools
- The teachers' professional relationship with the trialling facilitator from each rohe
- Their willingness and ability to participate
- The need to include teachers with a range of expertise in te reo Māori teaching and knowledge of te reo.

The results of the teacher questionnaire also provides a useful profile of a small group of teachers of te reo from all year levels.

Level of teachers

A total of 27 teachers completed the teacher questionnaire.

Ten were primary teachers, ten were secondary teachers, and seven were intermediate level teachers.

Primary	10
Intermediate	7
Secondary	10

Most of the teachers (24) were employed full time and three were employed part time. The three teaching part time worked the equivalent of 0.8, 0.5 and 0.25.

Ethnic group

The majority of teachers identified as Māori. Seventeen identified simply as “Māori” and a further five identified as “Māori and NZ European/Pākehā”.

Māori	17
NZ European/Pākehā	15
Māori and NZ European/Pākehā	5
Cook Island Māori	1

Note that the figures in the table add up to more than 27; this is because teachers could choose more than one ethnicity.

Iwi affiliation

Seventeen iwi were represented in this sample of teachers. Five teachers identified as Te Ātiawa, four as Ngāpuhi, four as Ngāti Kahungunu, and three as Taranaki.

First language

Only two teachers gave Māori as their first language. The remainder (25) gave “another language”, and most of those (20) gave English as their first language. No other languages apart from English were listed, so we assume that English was the first language of all twenty-five teachers whose first language was not Māori.

Proficiency in Māori

Most teachers indicated that they were intermediate learners of Māori. Four teachers said that they were fully bilingual.

Fully Bilingual	Advanced learners of Māori	Intermediate learners of Māori	Beginning learners of Māori
4	5	13	5

Use of Māori

More than half of the respondents (14) indicated that they used Māori “quite regularly (every day)”. Six said that they used it “all the time”, and a further six said “only in the classroom”. It is interesting to note that one fully bilingual teacher indicated using Māori “seldom (less than once a week)”.

All the time	Quite regularly	Seldom	Only in class
6	14	2	6

Understanding of Māori language and culture

Many of the teachers (11) became involved in Māori language and culture as adults, while a further nine grew up being fully involved in the language and culture “on some occasions”.

Fully involved in language and culture and still am	Fully involved in language and culture (some) and still am	Become involved in language and culture as an adult and still am	Learned about Māori language and culture as adult. Not very involved
4	9	11	3

Second language teaching and learning qualifications

Specialist:

Nine of the teachers had some specialist qualification in language teaching.

These qualifications included:

BA Māori and Linguistics; Graduate Dip. Bilingual Education; Dip. Bilingual Teaching; Dip. Bilingual and Immersion Teaching; Dip. Teaching Māori and Bilingual.

Courses:

Many (18) of the teachers had completed some courses involving teaching Māori and/or second languages. The majority of these courses were university or teachers’ college papers (rather than a full degree) in te reo, bilingual education, and/or Māori studies. Others listed a variety of courses including:

Te Reo Kori; Mā Te Reo; Whakapiki i te Reo; He Tohu o te Mātauranga; Whakapiki Reo Hangarau Teaching Second Language; Rangakura/Bilingual Bicultural Teacher Training; Whakapiki (Waikato University); Te Huanui, Christchurch Polytechnic; Certificate Māori Immersion; Bilingual Education; Certificate Māori Language.

Professional development:

Sixteen teachers had done some professional development in second language teaching and learning. Three of these teachers mentioned that the professional development was at teachers' college. Again, teachers listed various kinds of professional development, including school-wide PD, te reo night class, NCEA training, and specific programmes or courses as follows:

Te Reo Literacy Programme; Te Ara Reo Māori – Te Wānanga; Te Wānanga o Raukawa; Te Tohu Mōhiotanga; Ngā Kete Kōrero; Pāngarau; He Matai Matatupu; Te Purapura Whetū paper; Hau Whare Wānanga (run by the late Wi Te Tau Huata); Te Hiringa i te Mahara; Wānanga Reo (MLC); assisting kaiārahi reo in kapa haka.

Confidence in their language teaching skills

All of the teachers indicated they felt either “somewhat confident” (14) or “very confident” (13) in their language teaching skills.

Not confident	Somewhat confident	Very confident
0	14	13

Teaching experience**Years of teaching:**

Years teaching	<1 yr	1–3 Yr	4–10 Yr	11–20 Yrs	21+ Yrs
No. teachers	1	3	11	9	3

The largest number of teachers (11) had taught for between 4 and 10 years and a further nine had taught for between 11 and 20 years. Three had taught for between 1 and 3 years. Three of the teachers were very experienced, having been teaching for more than 20 years, and one teacher was in their first year of teaching.

Teaching other languages:

Most of the teachers (19) did not teach languages other than te reo. Eight of the teachers did teach another language. Of these, all taught English except one, who taught Japanese.

Schools and classes

Other te reo teachers

Fifteen of the teachers reported other *full time* te reo teachers in their school. Ten of the teachers reported other *part time* te reo teachers in their school.

Work with other language teachers

Twelve of the teachers did not work with other language teachers. Fifteen of the teachers said that they worked with other language teachers in their department, team, or syndicate. The table below shows which languages the other teachers taught.

English	Bilingual	French	Te Reo	Spanish	Tongan	Japanese	German
1	3	4	3	2	1	1	1

Arrangement of teaching time

Many of the teachers (14) taught te reo both in timetabled Māori classes and in the context of other curriculum teaching. A further ten taught timetabled Māori classes only, and two taught te reo in the context of their other curriculum teaching.

How taught	Timetabled	Context	Both
No. teachers	10	2	14

For those who only taught te reo in the context of their other curriculum teaching, the following responses were given as to how this was done:

- Primary – “*integrated where possible via oral language*”; “*new kupu each week then use them that week*”; te reo Māori “slots”.
- Secondary – “*whakamāoritia ētahi kupu, kōrero whakaako*”.

The number of minutes per week spent teaching Māori in the context of other teaching ranged from 20 to 1470 minutes and averaged 460 minutes per week.

Teaching Māori in association with a particular curriculum area

Ten teachers reported teaching Māori in association with a particular curriculum area (while two teachers stated specifically that they did not teach it in association with a curriculum area). The ten teachers reported these

curriculum areas; all/holistic (four reported this), social studies, science, health/hauora, Tiriti, performing arts, mathematics, and physical education.

Resources for teaching te reo Māori

The responses to this section of the questionnaire, which is about resources used to teach te reo Māori, showed that a wide range of materials were being used. As well as the resources published by Learning Media and other larger publishers, there were many resources produced by smaller organisations and by the teachers and schools themselves.

Materials prepared by you or others in your department

Fourteen of the teachers reported developing worksheets, games, and charts. In addition, vocabulary sheets, bingo, tapes, waiata, and flashcards were listed by two or more teachers.

Other resources listed included:

Wordfind, Māori language sets, Tā tātou māramataha chart, whareware, waiata ripene, Te Ataarangi, Mahi Raranga, Kemu, Te Marae, Te Kākano, Te Tinana, Ngā Wāhi Māori, Te Āhua o te Rangi, Te Ara Reo games, natural resources (flax, sea), matariki, ihumanea, mōteatea, and Internet-based activities.

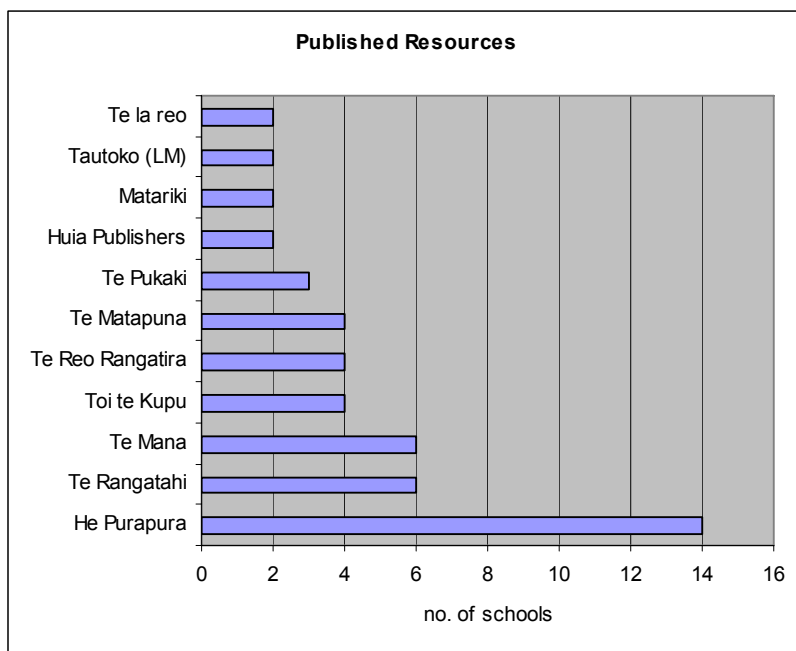
Published materials

The following published materials were listed by two or more teachers:

Resources used by teachers	No.
<i>He Purapura</i>	14
<i>Te Rangatahi</i>	6
<i>Te Mana</i>	6
<i>Toi Te Kupu</i>	4
<i>Te Reo Rangatira</i>	4
<i>Te Mātāpuna</i>	4
<i>Te Pūkaki</i>	3
Huia Publishers resources	2
<i>Matariki</i>	2
<i>Te Tautoko</i>	2
Te Ia Reo	2

Source: Learning Media Māori Curriculum Trial questionnaire

Note: Teachers could give more than one response



Source: Learning Media Māori Curriculum Trial questionnaire

Note: Teachers could give more than one response

Other published materials listed by teachers include:

He Wakahuia Tā Māori, Kia Kakama, Te Mana, Taiohi, NIE resources, dictionaries, Learning Media resources generally, Tōtika, The Reed Reference Grammar of Māori, Ashton Scholastic, Waiatarua, Te Wharekura, Ngā Kete Kōrero, Whakaahua, He Kohikohinga, Tāiki E!, Te Tipuranga o te Reo, Whakatōpūtanga o te reo, AME for success, NCEA Māori Whakaroa Akonga, Ētahi Rauemi, Modern Māori, Me Pūtea Reo, Te Reo Kori, Tihe Mauri Ora!, Te Awa, MOE resources, Olympic values charts.

Textbooks

Most textbooks listed by teachers were included in the lists of published materials above. Others noted by teachers and not mentioned above included:

He Pukapuka Re Rangi Kupu, Ngā Reo o Te Whenua, Louise McKenzie units, Te Piringa, Ian Cormack texts, Ngā Pepeha o ngā Tipuna, Te Reo Māori, Kia Kakama, Te Kākano.

Reading Materials

Many of the reading materials listed in this section were also listed in the sections above. Those not listed above include:

Journals, Tūhono, Ao Kawe, poem charts, big books, Eke Panuku.

Recorded audio, video and computer materials

The following multi-media resources were listed:

Waiata (8), Maraerobics (3) Māori TV (2), Pictures that talk, Simple Māori sentences, Te Reo Kori, Pōwhiri protocol, Ākona Te Reo, Tikitiki, Te Ao software, CDs and tapes (Learning Media), Youth legend CD, Talking Māori dictionary, Moko Toa, Te Ata Hāpara, Kōrero tapes with reading books, Kōrero Mai, Mai Time, He Kākano video.

Other resources

Resources listed that are not included above were:

Marae visits, the Internet, Te Hīringa Mahara Internet site, Tech. of the Māori, myths, Te Reo Māori Activity Book, flax weaving resources, students' own resources, kōrero marae, hands-on experiences, Te Kete o Aoraki – Ngāi Tohu.

FIRST IMPRESSIONS INTERVIEW SCHEDULE ANALYSIS

In most cases, this schedule was completed by teachers in discussion with the curriculum facilitator. Teachers were given a copy of the document *Māori in the New Zealand Curriculum: Draft* and were asked to work through the interview schedule while referring to the draft curriculum document. In some cases, teachers did this in pairs or small groups.

Twenty-five primary, intermediate, and secondary teachers completed the first impressions interview schedule. The schedules were completed by teachers between the start of term 4, 2004 and the end of term 1, 2005.

PAGES 3–21 OF CURRICULUM DOCUMENT

Language/layout/general comments

The comments were generally favourable and described the document as being user-friendly, easy to read and understand, well written, well laid out, flexible, well constructed, and helpful. The suggestion was made that using different colours to separate sections would be useful. Also, several teachers mentioned that the use of pictures would be helpful – especially pictures related to Māori culture – different kōwhaiwhai for different sections. A further comment was made regarding too much linguistic language in the document – “Interrogative determiner”.

A couple of people noted that it was too wordy and needed to be more user-friendly.

Why Learn Māori, pp. 7–9

Of the eight people who commented on this section, most liked it (“*excellent section*”, “*useful section*”, “*excellent points raised*”) as a statement to support kaupapa and justify teaching of te reo (to parents/BOTs). One person noted that “*Te Reo should not be grouped with other languages; it is an official language of NZ*”. Another person, elsewhere in the interview schedule, noted that te reo is “*NOT a foreign language*.”

Some Issues for Learning and Teaching Māori, pp. 10–14

Not many responses were provided but those that were commented on “*language being taught in isolation*”. More comments were raised in this section about specifically addressing te reo Māori rather than treating it as just another language (although one teacher noted “*good that Māori seen as taonga*”). A teacher commented that the document makes a statement about language and culture being closely related and asked “*Aren’t they more than just closely related?*”

In reference to the text on p. 13, “... taking cultural consideration into account throughout programmes”, a teacher comments that this is not backed up with examples, references, or books. With reference to a flexible curriculum, some participants stated that while this was fine for years 1–9, curriculum levels need to be explicit for years 11–13 to ensure consistency with national standards-based assessments.

Essential Skills, p. 15

Few comments – a diagram or table format could help teachers to assimilate this information and further classification of essential skills is required in relation to the Māori strands.

Communicative Language Teaching, pp 18–20

Two positive comments were made about how grammar has been dealt with in the document. However, further comments indicated “strange” wording in the example on p. 19.

THE STRUCTURE OF THE CURRICULUM DOCUMENT, PAGES 22–25

A number of participants (8), including both primary and secondary teachers, reported that the information on strands was difficult to understand and confusing, especially compared to how other curriculum documents set out this information. The layout of this information was not clear to some of them.

A further layout point was a recommendation that the book should give an overview of levels and achievement objectives, as in other curriculum documents.

The need for translations of examples was another point raised (and one that continued to be raised as participants worked through the interview schedule).

Another point raised here and throughout the first impressions interview schedule responses is: “*What part of the document allows for the wairua o te reo to flow through from kaiako to ngā tauira?*”

Favourable comments about this section included: sensible statement of assessment, wide range of assessment activities, *“friendly reminders referring to assessment objectives”*, progressive from level to level, easily understood, *“great guidelines”* at 8 levels,

Suggestions included:

- Fix spelling mistake on p. 23, “leach” instead of “each”
- Change the term “survival skills” to “early stages”.

Questions raised by teachers:

- *“Will there be exemplars for assessment?”*
- *“Can we still assess in our own way?”*
- *“How do we assess where a class or individual should start from?”*
- *“What levels should be taught for NCEA?”* (Another person, when filling in the classroom observation schedule later, suggested that they *“would teach level 5 + 6 for NCEA 1; level 6/7 for NCEA 2 and level 7/8 for NCEA Level 3”*).

Familiarity with structure of curriculum

Fourteen teachers said that the structure was familiar to them from other curriculum documents and two said that it was not familiar.

Favourable comments related to the document being an improvement on other documents; *“good bilingual document”*.

It was suggested that the first parts (not specified which) should be separate, with links to NCEA and Unit Standards

APPROACH TO PLANNING, PAGES 27–28

Twenty-one teachers said the steps were easy to understand.

In general, comments were favourable. Suggestions included the idea of having bulleted points within boxes. There were comments about the steps being time-consuming; teachers were variously unsure about implementation, about where the steps begin and end, and about whether this information really needed to be presented on two pages – at least one teacher preferred it as a flow chart.

One teacher thought that the process was easy to take on board but asked whether these steps were prescriptive: *“Is it being suggested that a Māori programme should have (them)?”* They also asked *“Would it be a different programme for a classroom being instructed under a Māori medium to a classroom experiencing Māori lessons?”*

Using suggested steps

Many of the teachers (15) said they already used the suggested planning steps and a further ten reporting using some of the steps.

Two teachers wondered how the prior language learning knowledge of students could be assessed. A further two asked how long the cycle was: a lesson/unit/term? One teacher commented that schools need to “syndicate” so that a child does not repeat the same level and topic.

Two teachers felt the programme planning cycle was too long, while another felt that, as an ideal, it was a long way off.

ACHIEVEMENT OBJECTIVES

Teachers were asked to look at the achievement objectives for a level of the curriculum that they currently teach.

Chosen curriculum level

The majority of teachers (13) chose level 1; five chose level 2; three chose levels 1 and 2; one chose levels 1–6/7/8.

Are the AOs clear and easy to understand?

Most teachers (20) said yes.

Comments included: (bracketed number indicates number of teachers commenting)

- Translations needed (2)
- AO 1.5 “communicate about location”: p. 34 needs to be put into tabular format and example needed, *location* needs to be clarified here for contextual use – open to different interpretations. (3)

Are the AOs suitable for this level?

Most teachers (21) said yes.

Comments included:

- Big jump between level 1 and 2
- AOs fit NCEA levels 1 and 2 partly; levels 3, 4, 5 incorporate NCEA, especially in tuhituhi, panui
- Clearer headings on examples needed to clarify what AO means.

Are any important objectives missing?

- Level 1: colours (5 teachers) – naming things in classroom, seasons (could be added to 1.3 “Communicate using days of week, months ...” and lead to waiata and vocabulary on colour and flowers), pets/animals
- Level 2: none
- Level 3: Give and follow instructions (seems a bit disjointed, some order of sequencing mixed up).

A number of teachers, over all levels, commented on lack of tikanga, whakapapa, kīwaha and whakataukī, karakia and/or waiata, taha wairua, taha tinana, taha hinengaro. Teachers also commented on the lack of pronunciation of local place names, tikanga of historical places/names, learning about Māori protocol, and hāngi (learning about the process and items used).

Again, more comments on the need to translate examples into English.

ACHIEVEMENT OBJECTIVES, STRANDS, EXAMPLES, SUGGESTED LANGUAGE FOCUS AND SUGGESTED VOCABULARY FOR THE LEVEL CHOSEN

Is it clear to you how to relate and include the achievement objectives, strands, language focus, and vocabulary learning examples in your teaching?

- Strands (5 teachers)
 - o Strands not clear – refer p. 31. “*Are they meant to relate to Suggested Socio-cultural Aspects, Suggested Topics and Suggested Text Types, or should boxes be separated out? Links need to be clearer.*” Comments like this indicate the degree of teachers’ confusion. Another teacher suggested that the Suggested Socio-cultural Aspects, Suggested Topics and Suggested Text Types are **not** strands. A further teacher suggested that these (the three listed above) are not skills but

- o suggested ways to achieve listening, writing, speaking, and reading. More clarification needed.
 - o The listening, reading, speaking, and writing strands should go first, with the other three headings underneath as ways and topics to teach the lesson
 - o An example of links between AO and strands is needed – links not clear
 - o One teacher felt that the statement in the document about “getting the gist” on p. 44 was “*NOT good enough*”.
- Some AOs were not contextualised (e.g., greetings; should be part of everyday classroom life, not just in one lesson)
 - Need more Māori-focused topics (“*I have seen better for other foreign languages*”)
 - “*All vocabulary and sentence structures need to be listed for each level as guidance for programme development and standardisation.*”

In general, it seemed that teachers were happier about the AOs themselves than about the strands.

Is there enough guidance to enable you to do this?

Thirteen teachers responded yes.

Other comments included:

- Not enough English translation
- More resources and support material needed (a number of teachers, throughout the survey, asked for a list of resources)
- Concern about pronunciation – what tapes and videos are available?

Again, teachers commented on the confusing strands.

What other support and guidance might you need?

- Resources¹ and exemplars (or information about where to get resources); software
- Help with pronunciation (4), especially for double vowels, e.g., in video units
- More English translations (5)
- Grammar book

¹ One bilingual school specifically asks for worksheets, cards, pictures, phrase sheets, season posters, vocabulary charts, pronoun charts, pictures with whutupooro, poitukohu, etc.

- Planning format (3) – both long term and short term; lesson plans.

A specific question was about transliterations – which “days of the week” should be used? This query was repeated throughout the first impressions interview schedule responses.

Are the language examples suggested appropriate for this level?

Nineteen teachers said *yes* but commented on the need for more explanations and examples. Teachers asked which structures should be at each level (the examples for these were helpful). The structures, *kīwaha*, and *kopu* in previous curriculum documents were helpful.

Specific questions or suggestions on technical points included:

- Learning difference between *tōku* and *tāku*
- Teaching pronouns together (*tātou mātou koutou*) might confuse children – statement needed on this
- Should Te Taura Whiti models be followed? Is “birthdays” one or two words?
- Need for extension of *pepeha*²
- AO 1.5 Could also include “location of people” – can be used daily during attendance call.
- Are there Internet sites to support the document?

Will you, as a teacher, need any further support before you can use this in teaching in the suggested ways?

Nine teachers said *no* and seven said *yes*. Others commented that other mainstream teachers would need English translations, resources, help with transliterations and pronunciations, and lesson plans.

Other suggestions for further support included:

- Grammatical guidelines (especially on sentence structure – this issue was raised many times by teachers responding to the schedules)
- Professional development
- Resources
- Guidance on whether all strands needed to be covered.

² “AO 1.4 – *Most children learn a pepeha early on at school, would be good to see full example in the document to reflect this common occurrence.*”

SUGGESTED LEARNING AND ASSESSMENT ACTIVITIES

Are the activities suggested appropriate for this level?

Twenty-two teachers said *yes*.³

Comments include:

- Learning activities should be with examples – there were no activities reinforcing days and months.
- The lack of Māori perspective in the examples.

Specific questions included:

- Is the vocabulary consistent with NCEA? Can we have vocabulary lists as for other languages?
- AO 1.3: Do the suggested learning and assessment activities correspond?
- What does it mean by using the document as a reference point for unit standards and achievement standards? ...The document needs to state which levels to cover for NCEA 1, 2, and 3.
- Will there be exemplars for assessment?

Will you, as a teacher, need further support before you can use these in teaching in the suggested ways?

Twelve teachers said *no*.

Suggestions for further support included:

- PD for mainstream teachers (2)
- More teaching resources (as noted above) (6)
- Resources for assessment activities.

Specific questions or suggestions on technical points included:

- AO 1.3: Suggestion to add making and maintaining maramataka that includes day, month, date, on daily basis.
- P. 75: What does "computer based language extension exercises" mean?⁴

³ One teacher gives additional ideas for AO 1.7 – “*suggestions only include opportunities for students to ‘respond’ to instructions. Needs to be a suggestion for ‘using’ and ‘leading’ the kōrero too. They could write/verbalise instructions for a partner to follow.*”

⁴ A facilitator asked the same question.

Is there sufficient information to guide you in developing assessment activities for your students?

Nineteen teachers said yes.

Specific questions or suggestions on technical points included:

- Resources for assessment activities (including checklists for students to monitor own work)
- A need for indicators/prior knowledge assessment to show children working to level 1. *“How do we know level 1 is appropriate for these children?”*

ACHIEVEMENT OBJECTIVES FOR ANOTHER LEVEL

Teachers were asked to look at another level of the curriculum that they currently teach or plan to teach in the future.

Chosen curriculum level

Thirteen teachers chose level 2, six chose level 3, one chose level 4, two chose level 5, and one chose level 8.

Are the achievement objectives clear and easy to understand?

Fifteen teachers said yes

Comments included:

- Translations needed (2)
- Unclear of what needs to be covered at level 3.

Specific questions or suggestions on technical points included:

- AO 2.2: Communicate about ownership – Term “ownership” needs clarification (2), Suggestion to include phrase “Identifying objects that belong to you”
- Not familiar with some te reo structures; p. 60, AO 3.1: use of “ai”, p. 62, AO 3.4: use of “mā hea”
- No explanation of rules using tokohia/teina.

Are they suitable objectives for this level of te reo Māori?

Fifteen teachers said yes.

Comments included:

- Statement about past/future tense needs to be included at levels 3 and 4
- level 4 still pitched at year 11
- Need for scaffolding between levels; are the levels progressive?
- A lot of information to be learned for AO 2.2.

Specific questions or suggestions on technical points included:

- AO 2.4 (seasons, weather) could be linked with 1.3, therefore separating "time" which can be quite a large learning opportunity in itself. (In mathematics curriculum, "time" is given separation due to its complexity.)
- What is the correct way to tell the time?
- Why were the "ā" and "ō" categories put into level 2? Is this the level for NCEA 1 and 2? Levels 1 and 2 should be based in primary schools. Students who miss out on this important step would be disadvantaged as they go up the levels.

Are any important objectives missing?

Eight teachers said *no*.

Suggestions for objectives included:

- Historical objectives about how language came about
- Tikanga should be introduced in Emergent Communication – the language needs more linking with the culture. (2)
- Body based objectives
- AO 2.3: Communicate about likes and dislikes – could discuss aspects of important places in their life, e.g., Ngā wāhi Māori.
- AO 2.1: Communicate about relationships between people – good opportunity to discuss whakapapa
- Tohutohu
- AO 4.1: Offer, accept, and decline things – Should have examples/mock interviews to help teacher and students.

ACHIEVEMENT OBJECTIVES, STRANDS, EXAMPLES, SUGGESTED LANGUAGE FOCUS, AND SUGGESTED VOCABULARY FOR THIS LEVEL

Is it clear to you how to relate and include the achievement objectives, strands, language focus, and vocabulary learning examples in your teaching?

Twelve teachers said yes.

Comments and questions included:

- Strands section confusing (2)
- (levels 3 and 4) Do we teach structure of sentences or just sentence use?
- Would be easier to have AOs and examples down the side to see the correlation
- Problems with examples of language –
 - o “what do they mean and how do we use them”
 - o “How many language focus [points] should we concentrate on?”

Is there enough guidance to enable you to do this?

Fourteen said yes but ...

- more translation needed (4)
- video of example of language and how used
- how to assess what level students are at
- level 4 – Need joining words; now “*tērā pea, kātahi anō, heoi anō, akuanei, nā reira, etc. Also, Pai ake/Pai atu/Pai kē – what structure to use?*”

What other support and guidance might you need?

- Resources (video tapes, games, vocabulary list, grammar-checking tests like “Star Test” in Māori, Māori language software, passages for dictation)
- Support (collegial and PD)
- Translation to English and pronunciation
- Sentence structure, help with dialect.

Specific questions or suggestions on technical points included:

- Where is kaiko taught?
- Language structure not well explained, e.g., p. 63 “Ma hea ... ai”
- Do we use transliterations?

Are the language examples suggested appropriate for this level?

Sixteen teachers said yes.

Comments:

- Translation needed
- More language examples
- Missing verbs
- Need grammar, vocabulary list, idiom list.

A specific comment on a technical point was:

- Physical characteristics section requires prior knowledge of ngā kupu o te tinana.

Will you, as a teacher, need any further support before you can use this in teaching in the suggested ways?

Five teachers said yes; six said *no*.

Comments:

- Translation needed (4)
- Examples of learning tasks
- Linking language to culture
- Professional development.

SUGGESTED LEARNING AND ASSESSMENT ACTIVITIES

Are the activities suggested appropriate for this level?

Eighteen said *yes*.

Will you, as a teacher, need any further support before you can use this in teaching in the suggested ways?

Eight teachers said *no*; five said *yes*.

Similar suggestions again: for vocabulary, resources, PD, lesson formats, translations, and new activities to match kaupapa.

Is there sufficient information to guide you in developing assessment activities for your students?

Seventeen said *yes*.

Specific questions or suggestions on technical points included:

- (Level 2) first assessment suggestion – no clear link on page 55 to language strands for level 2, p. 44;
- Could add activity about creating and presenting their family tree and answering questions regarding relationships.

FOOTNOTES

The following table provides an overview of the comments about the footnotes. The majority found them helpful (*“invaluable resource”*) and said they added clarity to the text in some way. Others, although finding them helpful, also found them *“annoying”* and *“too many on one page”*. Some who found the footnotes useful asked for references to grammar texts and support material to be added in the footnotes (or in a substantial appendix).

The footnotes clarified sentence structure and grammar for some and were found to be *“clear and easy to understand”*.

However, a number did not like the footnotes and found the terms too technical, for example: “adverbials in Māori can be fronted”, on p. 100.

Comments on footnotes of draft document	No.
Helpful/useful/provide clarity	13
Too hard to understand/too technical	6
More comments/references needed	3
Easy to follow	2
Too many footnotes	1
Print too small	1
Prefer appendix	1

Source: Learning Media Māori Curriculum Trial questionnaire

Note: Teachers could give more than one response

STRENGTHS OF THE DRAFT CURRICULUM

The strengths of the document fell into a number of categories (listed below) The majority of teachers found it user-friendly, clear, easy to follow, and well organised. The other categories are self-explanatory. Further comments in support of the draft included:

- *“Excellent and well founded document”*
- *“Timely”*
- *“Well organised”*
- *“Clear guidelines for delivery and planning”*
- *“Best thought-out curriculum so far – ground-breaking in its attempt to support teachers”*
- *“Gives structured way to plan and monitor; provides ideas for learning opportunities and assessment; provides more uniform approach between schools”.*

Comments on strengths of draft document	No.
User friendly, clear, easy to follow/well organised	10
Good/clear guidelines/examples	9
Appropriate learning activities	7
Progression through levels	6
Simple/good ideas for assessment	3
Supportive/timely/well thought out	2
Ensures consistency between schools	2
Helps with planning	1
Useful to support teaching of Māori (BOT, parents)	1

Source: Learning Media Māori Curriculum Trial questionnaire

Note : Teachers could give more than one response

PROBLEMS WITH THE DRAFT CURRICULUM DOCUMENT

An attempt has been made (see table below) to aggregate the types of comments made about what the teachers saw as problematic in the draft document.

Many commented at this point on the lack of English translations in the document. It was felt that this would be a real problem if this document was to be adopted by mainstream teachers and those with little te reo.

Continually, throughout the teachers' responses, comments were made about the lack of links from the language to the culture. Eight teachers noted this as a problem. Comments included:

- *“‘Taking cultural consideration into account’ (a quote from the document) throughout programmes is not backed up with examples”*
- *“Language being taught in isolation – needs more linking language with the culture”*
- *“Concerned about omission of tikanga/karakia (cultural aspects) and development of mihi/pepeha”*
- *“No wairua included or tikanga kei hea tēnā. How can we teach if holistic view not present in document?”*
- *“Te Māori should not be grouped with other language – it is official language of New Zealand.”*
- *“Should be separate section on tikanga”.*

The issue of “confusing strands” has already been mentioned earlier on, and seven teachers, in identifying problems with the document, specifically noted this as a problem. The issue of whether or not to use transliterations (e.g., for the days of the week) was noted by teachers, and guidance is required.

Guidance was also requested on what levels to teach at NCEA and at other year levels throughout schools; also on what vocabulary was required for NCEA Levels 1, 2, and 3. Another teacher raised the question of whether external assessments would match the AOs.

One teacher requested vocabulary lists for each of levels 1 to 8. Another teacher commented about inconsistency with vocabulary, saying the document seemed to be *“more geared to Tūhoe, Te Tairāwhiti reo, which form of Māori can we use?”*

There was a terminology issue relating to the phrase “get the gist” on p. 44 and p. 59 of the document, as this was *“not assessable”*. A facilitator also had concerns about the same phrase.

Layout issues have largely been covered already, but those raised in identifying problems with the document included the current lack of pictures and a need for more diagrams and tables and more use of colour. In addition, requests were made throughout the teachers' responses to include an overview of all AOs, etc., on one pullout page, as in the social studies curriculum document.

Problems with draft document	No. of teachers
Lack of English translations	9
Lack of cultural consideration/lack of link to culture	8
Strands confusing	7
Lack of vocabulary/glossary	4
Transliterations	3
Levels for NCEA	3
Pronunciation	2
Lack of other supporting and teaching materials	2
Layout issues	2
Not a foreign language	2
Matching levels to year levels	2
Terminology issues	1
Inconsistency in AOs	1
Need overview of AOs	1
What vocabulary for each level?	1

Source: *Learning Media Māori Curriculum Trial questionnaire*

Note: Teachers could give more than one response

For secondary teachers, where do you see Māori in New Zealand Curriculum fitting in with Marautanga in your teaching?

The following responses were given to this question:

- *"A big part"*
- *"Marautanga offers kīwaha, some dialectal kupu and full sentences for advanced students."*
- *"With improvements, I would rather this replaces Marautanga."*
- *"Easier to identify what students have been taught previously."*
- *"This document should replace Marautanga."*
- *"Marautanga is too hard – no translations."*
- *"Don't fit together at all – they are for different teachers of different Māori language ability."*

Other questions that were raised in response to this first impressions interview schedule but are not addressed elsewhere included:

- *Is it useful to suggest students learn local dialect?*
- *Should a teacher use their own dialect?*

CLASSROOM OBSERVATION SCHEDULE ANALYSIS

As part of the trialling process, facilitators were asked to work with the teachers in their role to help them plan and deliver a lesson relating to one or more of the achievement objectives in the draft curriculum during term 1, 2005. The facilitator was then asked to observe the lesson, referring to the classroom observation schedule, and to discuss the usefulness of the draft curriculum with the teachers in terms of this schedule.

It is important to note that this aspect of the trialling was not intended to gather data about teachers' practice. Rather, it was meant to give them the opportunity to work with the curriculum and to provide feedback about the curriculum after they had used it to support their teaching.

Responses to the classroom observation schedules were received from eighteen teachers. For the purposes of this analysis, we have focused mainly on responses to the questions in the observation schedule about the effectiveness of the draft curriculum in supporting teaching practice.

Q1 Year level taught

The following table shows the number of teachers teaching te reo at each year level. The figures include teachers teaching across a number of levels. The majority of teachers returning the questionnaires were teaching years 1 to 5 and 8 to 10.

Year level	1	2	3	4	5	6	7	8	9	10	11	12	13
No of teachers at this level	4	3	4	4	3	1	2	4	3	3	1	0	1

Class size

The observations occurred in classes with an average size of 18 students – the minimum size observed was 10 and the maximum was 34. (There is virtually no difference in these figures between the sizes of primary (including intermediate) and secondary schools.

Q2 Curriculum level focused on

The curriculum levels taught were as follows (the numbers in brackets represent the numbers of teachers teaching at this level – only two teachers chose two levels):

level 1 (12), level 2 (6), level 3 (1), level 4 (1), level 5 (1), level 8 (1).

Q3 Achievement objectives (AOs) focused on

The AOs that teachers focused on included:

AO level	"All"	1.1	1.2	1.3	1.4	1.5	1.6	1.7	
No. teachers	2	4	5	1	4	3	0	3	
AO level	2.1	2.3	3.1	3.2	4.1	4.5	5.1	5.4	8.2
No. teachers	4	1	1	1	1	1	1	1	1

The majority of teachers focused on level 1 AOs for this trial lesson or unit. Two teachers listed "all" for the AOs focused on.

Q8 Links to other curriculum areas

Most primary or intermediate teachers made links to a variety of curriculum areas including social studies, hauora, pūtaiao, hangarau, science, English, mathematics, and ICT. Secondary teachers made links to tikanga a iwi, language, social studies, English, arts, or none.

Q12 Effectiveness of document in supporting your planning

Many teachers reported that the document was very supportive, easy to follow, and easy to understand. Three of them specifically reported that it was good for planning whole lessons or units of work. Five commented that the document provided useful grammar/sentence structure and language examples. Three said the examples given were easily adapted to suit the needs of tamariki and felt that the ideas suggested were good. Three said it was good to have a document like this for those with limited te reo: *"language focus provides right language use for limited Te Reo teachers, giving them a start and finish point"*.

Other comments related to the usefulness of the curriculum in terms of measurable objectives, learning and assessment activities, and setting a standard for te reo Māori.

Finally, one teacher noted that it was *"Useful to provide function of language, some specific examples, and range of topics or contexts to choose from"*.

Effectiveness in planning	No. teachers
Very supportive/easy to follow/easy to understand	11
Provides examples/grammar/language structures	5
Useful for planning	3
Easily adapted/good ideas	3
Good for limited te reo/mainstream teachers	2
Good to show where students are	2
Gives measurable objectives	2
Good starting point	1
Useful learning and assessment activities	1
Sets standard for te reo	1

Source: Learning Media Māori Curriculum Trial questionnaire

Note: Teachers could give more than one response

Negative comments or suggestions included:

- *“Does not aid in knowledge of how to teach specific requirements”*
- *“Needs to explain grammar more”*
- *“Needs a pullout overview of AOs like social studies curriculum”*
- *“Need a document with resources”.*

Q13 Effectiveness of document in supporting your teaching

Generally those who responded were positive about the document being useful in their teaching. A number reported that the document provided good ideas for learning and assessment. Four reported that it was effective and gave good guidance for what to include in a lesson; it was helpful with grammar and with sentence and language structure.

It was easy to use and had an appropriate progression through the levels:
“Assists in encouraging children to be more spontaneous by providing appropriate progression”.

Clear and measurable objectives were reported by three teachers and others reported that the document was good for repetition and record keeping.

Effectiveness in teaching	No. teachers
Good ideas for learning and assessment activities	7
Very effective/good guidance	4
Helpful with grammar/sentence structures	4
Easy to use	3
Appropriate progression	3
Clear and measurable objectives	3
Good starting point/good for scaffolding/good for ideas	3
Good for repetition	1
Good for record keeping	1

Source: Learning Media Māori Curriculum Trial questionnaire

Note : Teachers could give more than one response

Q14 Changes to document

Again, comments about lack of tikanga and other aspects of culture were raised:

- *“Leaving out ... process for wairuatanga and tikanga excludes most essential part of Māoritanga!!”*
- *“Kīwaha, whakataukī/whakatauāki, tikanga at higher levels”*
- *“Models of saying mihi”*
- *“Some learning activities are not appropriate, as they don't reflect Māori culture, e.g., filling out a lost luggage form, whereas writing a letter to a Marae committee about an upcoming working bee would be more appropriate.”*

Resources and an activity book to accompany the document were requested as were extension activities (especially for those children who had attended kōhanga reo) – “extension of language structure, e.g., *tēnā koe a tama, tēnā koutou e ngā mātua*, etc.” and again, translations were requested.

Lists of vocabulary and grammar structures expected to be known at the end of each level were suggested, along with an explanation of codes (such as the letters A, E1, and E2, on page 33 and elsewhere), lesson plan templates, more examples of learning and assessment activities, a planning guide, and some PD with the document.

Changes to draft document	No. teachers
Tikanga missing	7
Resources/activity book	3
Extension activities	2
English translations	2
Vocabulary and grammar list/language structure	2
Explanation of codes	1
Lesson plan template	1
More examples of learning and assessment	1
Planning guide	1
Some PD with document	1

Source: Learning Media Māori Curriculum Trial questionnaire

Note: Teachers could give more than one response

Other Comments

Most of the other comments included suggestions for improvements (more tikanga, etc.) and general comments about the document. Most have been included elsewhere in this document but are available on request. However, the following comment is reproduced in full:

"I think the new curriculum focuses on the function or the use of language in different contexts rather than content knowledge driving the learning, e.g., when doing Bursary, you had to teach lots of facts about the Treaty and the language was secondary. I think it's a good change – it allows more focus on every day practical use of the language rather than a focus on 'formal' language."

FACILITATOR QUESTIONNAIRE ANALYSIS

Each of the eight facilitators has extensive knowledge and expertise in the Māori language and in teaching te reo Māori. At the completion of the trialling, the facilitators were asked to complete a questionnaire to capture their detailed feedback about the draft curriculum. The facilitator questionnaire is a slightly amended version of the first impressions interview schedule that was completed by or with the teachers.

Comments were received from seven of the eight facilitators, including one from each of the five rohe. Two were received from both Ngāi Tahu and Tāmaki.

Comments were fairly disparate, so were not as easy to aggregate as the responses from teachers to the first impressions interview schedule.

Q1 PAGES 3–21 OF DOCUMENT

Language/layout/general comments

In general, comments about the document were positive, but useful suggestions for improvements were also made throughout the questionnaire responses.

Comments about language include “*too wordy*” and “*manageable*”. The following layout comments relate to the look of the document:

- Colour needed
- Tabs down side for ease of use
- “*Hopefully will have NZ flavour – whakataukī*”
- “*Looking dynamic*” (more comments in response to layout question below).

Why Learn Māori, pp. 7–9

Those who made comments liked this section and commented that teachers appreciated this section. Comments included:

- “*excellent points – good arguments to encourage participation*”
- “*brilliant for mainstream schools*”
- “*Great to use at Board and whānau level.*”

Issues, pp. 10–14

Only one person commented on this section: *“Agree grammar [should be] not taught to young learners but persistent mistakes corrected using language learning strategies.”*

Communicative language teaching

One facilitator commented that this section was good, as it suggested ways to learn. Other comments related to Programme Planning: one person commented that the cycle had no beginning and end, and another felt that it did not encourage long-term planning across the AOs at primary level – suggestions were needed here on how to do this. It was suggested that this section specifically mentions curriculum integration as well as specifically teaching about te reo Māori.

Q2 PAGES 22–25 OF DOCUMENT

Comments fairly disparate here – three were positive, including:

- *“Well organised levels, strands, AOs”*
- *“Easy to follow, teachers should be able to plan from it without difficulty”.*

Other comments

- A word *diagnose* is used – is there an established tool to do this?
- P. 22, bullet 2, bottom of page: “survival skills” should be changed to “enhancement” (another person also did not like the term “survival skills”)
- P. 23: sentence structure is far too hard for learners
- Further comments mentioned that the strands section was misleading; the section needed an example of including strands in planning (teachers were unsure and there was a lot of variance between them)
- The levels are different from other curriculum documents; teachers need to be encouraged to go beyond level 1.

Is the structure of the curriculum familiar to you from other curriculum documents?

Most said yes.

Q3 PAGES 27–28, APPROACH TO PLANNING

Are the suggested steps easy to understand?

Most facilitators said yes.

Other comments

- *“Says to “look at integration”, but no specific section on this elsewhere in document.”*
- *“Need visual language and a section on how to plan for these”*
- *“Level 1 High school focuses on written while level 1 Primary focus is on speaking and listening; there are some good basic teaching practices missing.”*

Question:

- *How is balance maintained between listening/speaking reading/writing?*

Do you already use the suggested steps?

Most already did, and one used only some of the steps.

Do you have any comments, suggestions or questions about the approach to programme planning and the programme planning cycle?

Comments were:

- *“There is room for planning cycle to involve whānau and community”*
- *“Don’t think that arrows work on p. 28, writing too small and boxes ‘busy’ ”*
- *“Why not just have one or the other?”*
- *“Needs comment on how to plan using strands (and where should balance between strands lie?)”.*

Q4 ACHIEVEMENT OBJECTIVES

4.1 Which curriculum level have you chosen?

Two facilitators chose level 1, one chose level 2, one chose level 5.

4.2 Are the achievement objectives clear and easy to understand?

All said yes.

4.3 Are they suitable achievement objectives for this level?

All said yes.

Comments included:

- *“Basic communication – should be able to reply in negative”*
- *“Need chart with all AOs in one page (as in social studies curriculum)”*
- *“Can’t teach some aspects of level 1 without moving onto level 2”.*

4.4 Are any important objectives missing?

Suggestions were:

- rohe, place names
- counting numbers to ...
- extending information, e.g., greetings and writing letters – not just speaking and listening, e.g., Nāku, nā/Nāhaku nā (yours faithfully)
- Need an AO for learning kīwaha, whakataukī (important aspect for te reo)
- *“ ‘The examples are included simply to indicate ...’ This point should be highlighted. Many teachers will not be sure where examples shown are what should be taught or where they can use their own.”*

Q5 AOS, STRANDS, EXAMPLES, SUGGESTED LANGUAGE FOCUS AND SUGGESTED VOCABULARY FOR THIS LEVEL

5.1 Is it clear to you how to relate and include the achievement objectives, strands, language focus and vocabulary learning examples into te reo teaching?

Four facilitators said yes.

Comments related to strands needing clearer guidance, more English translations required, and footnotes needing to be presented in a more efficient way.

5.2 Is there enough guidance to enable teachers to do this?

Most responded yes, but ...

- more support needed for beginning teachers and those with limited te reo skills
- with syndicate/RTM and whānau support
- with more resources.

5.3 What other support and guidance might teachers need?

- Resources and support materials (four people asked for this, and one specified “*now, not later*”)
- List of grammar books
- Dialect/language/grammar structures with examples
- Learning styles and activities
- Exposure to tikanga
- Examples of lesson and unit plans.

One facilitator commented that the examples look like they are for a [foreign] language rather than specific to NZ.

5.4 Are the language examples appropriate for this level?

Most said yes.

Specific questions or suggestions on technical points included:

- P. 33 – give example of writing days and dates
- “*Unsure of correctness of some grammatical structures, e.g., p. 33, He aha tēnei rā?/Ko te aha tēnei rā? Which one is OK?*”

5.5 Do you think teachers will need any further support before they can use this in teaching in the suggested ways?

Only one said *no*

Suggestions for support included PD, support from RTM, resources (as above), help with grammar (footnotes not enough), and word lists.

Q6 SUGGESTED LEARNING AND ASSESSMENT ACTIVITIES

6.1 Are the activities suggested appropriate for this level?

Most said yes.

Comments include:

- Most hands-on activities (to reduce amount of writing)
- Need a support book with templates
- *“Do children know what ‘wanted’ posters are these days?”*

6.2 Will teachers need any further support before they can use these in their teaching in the suggested ways?

Half said *no*, but that this depends on the amount of te reo a teacher has or the support they already receive from an RTM.

Further support needed with pronunciation, and progression through the levels: *“how do we promote high achievement (in te reo)”*

6.3 Is there sufficient information to guide teachers in developing assessment activities for their students?

Five said yes.

One, who felt there was insufficient information, commented on the assessment being too broad and said that teachers need to know where to get ideas and what other written material is available for this. Another commented that level 1 does not have an assessment section.

Q7 AOs FOR ANOTHER LEVEL

7.1 Which curriculum level have you chosen?

Three chose level 2, three chose level 4, and one chose level 8.

7.2 Are the achievement objectives clear an easy to understand?

All said yes

One (at level 2) had concerns about section with the “ā” and “ō” categories: it was too soon for this level and would require pre-learning, as it is an area that even adults find difficult. Footnote 23 on p. 45, with two examples of “o” and “mā”, was too complicated.

7.3 Are they suitable objectives for this level of te reo Māori?

Most said yes

One (at level 2) asked if negatives should be taught for each simple sentence structure at level 1 – kei – kāore ... i te.

Another suggested that it would be helpful if topics were aligned with what is taught at NCEA levels 1, 2, and 3.

7.4 Are any important objectives missing?

Suggestions:

- Offer, accept and decline things, etc.
- *“What about ‘kei te hiahia koe ki te tiakarete’, especially when considering note 50?”*
- How to negate: At level 8 – *“is this the level that relates to NCEA 3 and Scholarship? Does this provide enough extension for scholarship candidates?”*

Q8 AOS, STRANDS, EXAMPLES, SUGGESTED LANGUAGE FOCUS AND SUGGESTED VOCABULARY

8.1 Is it clear to you how to relate and include the achievement objectives, strands, language focus, and vocabulary learning examples into te reo teaching?

In general, facilitators felt that translations were needed for those teachers who have little reo and that strands planning was not clear.

Specific comments:

- *“(level 4) Currency – is it different for Māori?”*
- *“What is eating and drinking in Māori communities?”*
- *“level 4 – this level jumps up a bit”*
- *“level 2 too difficult”.*

8.2 Is there enough guidance to enable teachers to do this?

Two responses related to the need for more PD (especially in language) and for support for beginning teachers lacking in te reo.

8.3 What other support and guidance might teachers need?

Comments:

- Resources and support
- More examples⁵
- Reo development
- Exposure to tikanga
- Promotion of successful achievement – need model exemplars like other curriculum documents.

Specific suggestion on technical point:

- Need English for “ā” and “ō”

8.4 Are the language examples appropriate for this level?

Half said yes.

Comments:

- Examples need to reflect NZ flavour (wairua)
- Examples not suitable for year 1 and 2 teachers – they are too conflicting.

A specific comment on a technical point was:

- Examples are appropriate especially if language used in real situation, e.g., p. 45 could have note at bottom suggesting this.

8.5 Will teachers need any further support before they can use this in teaching in the suggested ways?

See responses to 8.3 above; the following suggestions were also made:

- Video clip of “before and after” someone observing, early in programme, and suggesting improvements
- Language support, grammar, recognising errors, dialects.
- Second language methodologies.

⁵ “More simplified and constructive step-by-step examples – p. 47 a classic example of this – Ownership using personal name (*Hemi me te ngeru. He ngeru a Hemi. He ngeru ta Hemi*)”

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From: TKI | Māori education | Te reo Māori in school (mainstream) | Curriculum
http://www.tki.org.nz/r/maori_mainstream/te_reo_in_schools/curriculum/index_e.php

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Q9 SUGGESTED LEARNING AND ASSESSMENT ACTIVITIES

9.1 Are the activities suggested appropriate for this level?

Most said yes.

9.2 Will teachers need any further support before they can use these in their teaching in the suggested ways?

Suggestions given were: resources, exemplars, books, second-language learning strategies, PD.

9.3 Is there sufficient information to guide teachers in developing assessment activities for their students?

2 said yes and one commented *“assessment activities very good”*.

Q10 FOOTNOTES

Mixed reactions: some thought they were effective while others thought they were quite confusing:

- *“good idea”; “bit confusing – otherwise quite good”*
- *“Teachers did not understand what they really meant”, “not effective at all”, “too brief”, or “too confusing.”*

Suggestions included putting the footnotes into booklet form, with page references to the document and having references to a text (such as a grammar book) where structure is explained.

Specific questions or suggestions on technical points included:

- Use of terms like “agent” and “adverbial” may be confusing for some
- P. 45: too brief explanation of “a” and “o”
- P. 32: morae, mora (also p. 52) – are these Māori words?
- At bottom of p. 47, the two footnotes (38 and 39) should be on next page.

Q11 LAYOUT

A positive comment was, “*right ‘thickness’ of document.*”

Suggestions:

- Add in Māori flavour (“*look of document will have NZ flavour – whakataukī*”)
 - kōwhaiwhai on different pages for different levels
 - include ‘mihi’ in Māori (front of doc) incorporating philosophical view about importance of te reo Māori in schools
- Colour coded for sections, tabs down side like arts curriculum
- Key points listed down the margin (right hand side of page)
- Better font
- Attractive cover, more pictures (and examples including pictures), more photos (“*it needs to be looking dynamic for teachers to use it*”)
- Notes placed at side adjacent to structure referred to
- Include table for what year children at different levels are at
- Have AOs and links to strands in flip-out overview like social studies curriculum. Also have more linkage to essential skills for each AO.

Q12 PROBLEMS

Comments:

- Suggested language focus, e.g., missing waho from locatives, homai, hoatu
- Supporting resources
 - More detailed vocabulary list for specific contexts
 - Lack of sample lesson or unit plans
 - Resources to go with activities
 - Footnotes not enough – grammar/language resources needed – “*If sentence structure too hard, will not be attempted*”
- Level of teachers’ te reo and confidence to teach
- Lack of tikanga
 - “*Te Ata Hāpara and Matariki had tikanga written at beginning of new topic with explanation – can we do something similar? Perhaps a whakatauākī in Māori (and English?) on front cover to explain ihi of contents – make it belong to us. Should be different from other language curriculum because it’s Aotearoa and isn’t a foreign language.*”
 - Dialects different, “*need examples of dialectal differences (mainstream want to know)*”
 - Kīwaha/kīrehu whakataukī

- Section on noho marae
- *“Māori values are in New Zealand Curriculum Framework – attitudes and values are supposed to be taught but are not included in (this) draft document”*
- One person would like to see same document translated into Māori *“As it stands, Te Reo Māori does not feature in this document, except in examples and vocabulary”*
- *“Somehow the wairua of the language is missing for me”.*

Q13 STRENGTHS

Comments:

- Provides basis on which to develop progressive and sequential plans and programmes for te reo: *“love AOs and language examples to be taught”*
- Gives teacher idea where to start, what to do, and where to go; and ideas for assessment: *“Gives teachers means to assess whether or not they are on right track, and teaching at right level”*
- General support for form of book (especially Why Learn Māori section – *“notes in front of document provide strong appropriate messages of encouragement and validation of importance of te reo”*
- Language manageable; *“Way it is written and set out makes you want to pick up and look through”*
- Mainstream schools now have own document (*“All mainstream teachers I have shown it to are v. happy it’s here”*).

Q14 FURTHER COMMENTS

Comments and suggestions:

- Need an 0800 hotline for grammar/structure (need more than examples given)
- Essential skills appear to be ignored by some when planning
- Balance of strands need to be implemented long-term
- Levels –
 - Teachers asked about progression to next level in the document; there is concern that primary schools will stay at level 1
 - Couldn’t get teachers to think beyond level 4. Problem at Secondary that teachers only see students for 2–3 times per week
- Integration of te reo – examples and explanations of how to do this were important (some teachers unsure of how to integrate te reo)
- *“Enjoyed the trialling – it is on right track”*

- Ensuring enough PD with new document.

APPENDIX 1: PARTICIPATING SCHOOLS AND RESPONSES RECEIVED

School	Teacher Questionnaire	First Impressions Interview	Consent Form	Classroom Observation Schedule	Facilitator Questionnaire
TE TAU IHU					
Broadgreen	Yes	Yes	Received	Yes	
Waimea	Yes	Yes	Received		
Bohally	Yes	Yes	Received		
Nelson Intermediate	Yes	Yes	Received		
Motueka South	Yes	Yes	Received		
Janice Donnelly					Yes
TARANAKI					
Waitara East	Yes	Yes	Received	Yes	
Manukorihi	Yes	Yes	Received	Yes	
Hawera	Yes	Yes	Received	Yes	
Stratford	Yes	Yes	Received	Yes	
Opunake	Yes	Yes	Received	Yes	
Min O'Carroll					Yes
TĀMAKI					
Jean Batten	Yes	Yes	Received	Yes	
Sutton Park	Yes	Yes	Received	Yes	
Onehunga	Yes	Yes	Received		
Avondale	Yes	Yes	Received		
James Cook HS	Yes		Received		
Ngarangi Naden					Yes
Rewa Paewai					Yes
KAHUNGUNU					
Peterhead	Yes	Yes	Received	Yes	
Camberley	Yes	Yes	Received	Yes	
Lindisfarne Boys	Yes		Received	Yes	
Sacred Heart	Yes – Mona Stewart Yes– Karl laveta	Yes – Mona Stewart Yes– Karl laveta	Received		
Tamatea	Yes	Yes	Received	Yes	
Te Rina Joe and Pirihira Ormsby					Yes
NGĀI TAHU					
Villa Maria Girls	Yes	Yes	Received	Yes	
Mairehau	Yes	Yes	Received (7/4)	Yes	
Woolston	Yes	Yes	Received	Yes	
Tuahiwi	Yes – Helen Young Yes – M Taite–Pitama	Yes– H Young Yes– M Taite–Pitama	Received	Yes– M Taite–Pitama Yes– H Young	
Burnham	Yes	Yes	Received	Yes	
Megan Ellison					Yes
Rachel Martin					Yes

APPENDIX 2: THE QUESTIONNAIRES AND SCHEDULES

1. TEACHER WRITTEN QUESTIONNAIRE

1. **Your**

Name: _____

2. **School**

Name: _____

3. **Which ethnic group do you belong to? (tick all boxes that apply)**

☐ Māori

☐ NZ European/Pākehā

☐ Cook Island Māori

☐ Sāmoan

☐ Tongan

☐ Niuean

☐ Chinese

☐ Indian

☐ Other

☐ Other ethnic group (such as Dutch, Japanese, Tokelauan) (please specify)

4. If Māori what is your Iwi affiliation?

1a) Iwi

1b) Rohe

2a) Iwi

2b) Rohe

3a) Iwi

3b) Rohe

5. What statement best describes you? (Please tick box)

☐ Māori is my first language

☐ Another language is my first language

☐ Another language is my first language (*please specify*)

6. Please tick the level that best applies to your proficiency in Māori.

- ☐ I am fully bilingual in Māori and English
- ☐ I am an advanced learner of te reo Māori
- ☐ I am an intermediate learner of te reo Māori
- ☐ I am a beginning learner of te reo Māori

7. How often do you use Māori for purposes beyond simple greetings?

(Please tick one)

- ☐ I use Māori all the time in many ways and places
- ☐ I use Māori quite regularly (every day)
- ☐ I use Māori seldom (less than once a week)
- ☐ I use Māori only in the classroom when I teach
- ☐ Other

Other (please specify)

Experience with te reo me tikanga Māori

8. Please describe your understanding of Māori language and culture.

One of the sentences below may be appropriate to your experience. (tick box)

If not, please use the space below.

- ☐ I have grown up being fully involved in Māori language and culture, and I still am.
- ☐ I have grown up being fully involved in Māori language and culture on some occasions, and I still am.
- ☐ I became involved in Māori language and culture as an adult, and I am still regularly involved.
- ☐ I learned something about Māori language and culture as an adult, but I am not very involved.

☐ I do not know a great deal about Māori language and culture.

☐ Other

Other *(please describe)* _____

9. Second language teaching and learning qualifications

(Please tick all that apply)

☐ I have a specialist qualification in language teaching (eg. M.A. in Applied Linguistics, Dip SLT)
(Please specify) _____

☐ I have done some courses about teaching Māori and/or second languages
(Please specify) _____

☐ I have had some professional development opportunities
(Please specify) _____

10. How confident do you feel that your professional skills in teaching and learning languages have equipped you for teaching te reo Māori? (please tick one)

☐ I don't feel confident in my language teaching skills

☐ I feel somewhat confident in my language teaching skills

☐ I feel very confident in my language teaching skills

☐ Other

Other
(specify) _____

Teaching experience

11. **How many years have you been teaching?** (*Tick appropriate box*)

☐ Less than 1 Year

☐ 1 – 3 Years

☐ 4 – 10 Years

☐ 11 – 20 Years

☐ 21 + Years

12. **Do you teach any other languages at school?** (*circle which*) **Yes / No**

12T **If yes, which language/s do you teach?**

13. **This section has asked you about your qualifications and experience to teach the te reo Māori curriculum in schools. Is there anything else you would like to add?**

The next questions are about your school and classes.

14a) **Do you teach?** (*circle which*) **Full Time / Part Time**

14b) **If part time, are you employed?** (*circle which*)

.1 .2 .3 .4 .5 .6 .7 .8 .9

14bT other (specify)_____

15. **How many other te reo Māori teachers are there in your school?**

Full Time _____ **Part Time** _____

16. **Do you work with other language teachers in a department, team or syndicate?** (*circle which*) **Yes / No**

16T If yes, please specify the type of teachers you work with.

17. How is your teaching time arranged? (Please tick appropriate box)

☐ I teach timetabled te reo Māori classes

☐ I teach te reo Māori only in the context of my other curriculum teaching

☐ I do both of the above

☐ Other

Other
(please
specify) _____

(If you answered tick box '2' to Q17, go to Q18a. If you answered '1' or '3' to Q17, go to Q20)

18a) If you teach te reo Māori only in the context of your other curriculum teaching, how do you do this?

18b) Approximately how many minutes per week do you teach Māori in the context of your other teaching?

19a) Do you teach te reo Māori in association with a particular curriculum area?

(e.g. Arts, Social Sciences, Maths) (circle which)

Yes / No

19b) If yes, which other curriculum area/s do you teach te reo Māori in association with?

20. **If you teach timetabled te reo Māori classes, please fill in the table below to show the class, year levels of students, curriculum level and numbers of students you have taught in 2004.**

Class	Year Level/s	Curriculum level (1-8)	Number of students

Please list the main resource material you use for your own teaching of te reo Māori.

21a) Materials prepared by you or others in your department (*eg. games, worksheets, charts etc*)

21b) Published Materials (*eg. photos, magazines, textbooks etc*)

21c) Other

22. Textbooks (*Please list author and title*)

23. Reading Materials (*eg. Newspapers, He Purapura, Journals in Māori, etc*)

24. Recorded Audio, Video and Computer Materials (*eg. waiata, kōrero, TV programmes, games, etc*)

25. Thank you for your help in answering these questions. Do you have any other comments you would like to make?

2. FIRST IMPRESSIONS INTERVIEW SCHEDULE

Please read pages 3- 21 to orient yourself to the curriculum document.

- 1) Do you have comments, suggestions or questions about the content in these pages of the curriculum document?
- 2) **The structure of *Māori in the New Zealand Curriculum* (p. 22 -25)**
Please read pages 22 – 25 of the curriculum document
 - 2.1) Do you have any comments, suggestions or questions about these pages of the curriculum document?
 - 2.2) Is the structure of the curriculum familiar to you from other curriculum documents?
- 3) Look at **An Approach to Programme Planning (p. 27-28)**
 - 3.1) Are the suggested steps easy to understand?
 - 3.2) Do you already use the suggested steps?
 - 3.3) Do you have any comments, suggestions or questions about the approach to programme planning and the programme planning cycle?
- 4) Look at the **Achievement Objectives** for a level of the curriculum that you currently teach.
 - 4.1) Which curriculum level have you chosen?
 - 4.2) Are the achievement objectives clear and easy to understand?
 - 4.3) Are they suitable objectives for this level of te reo Māori?
 - 4.4) Are any important objectives missing?
- 5) Look at the **achievement objectives, strands, achievement objectives with examples, suggested language focus and some suggested vocabulary** for this level.
 - 5.1) Is it clear to you how to relate and include the achievement objectives, strands, language focus and vocabulary learning examples in your teaching?
 - 5.2) Is there enough guidance to enable you to do this?
 - 5.3) What other support and guidance might you need?
 - 5.4) Are the language examples suggested appropriate for this level?
 - 5.5) Will you, as a teacher, need any further support before you can use this in teaching in the suggested ways?

- 6) **Suggested Learning and Assessment Activities:** Look at the suggested activities for the level you have chosen.
 - 6.1) Are the activities suggested appropriate for this level?
 - 6.2) Will you, as a teacher, need any further support before you can use these in teaching in the suggested ways?
 - 6.3) Is there sufficient information to guide you in developing assessment activities for your students?

- 7) Look at the **Achievement Objectives** for *another* level of the curriculum that you currently teach, or plan to teach in the future (different to the level you focused on in questions 4-6 above)
 - 7.1) Which curriculum level have you chosen?
 - 7.2) Are the achievement objectives clear and easy to understand?
 - 7.3) Are they suitable objectives for this level of te reo Māori?
 - 7.4) Are any important objectives missing?

- 8) Look at the **achievement objectives, strands, achievement objectives with examples, suggested language focus and some suggested vocabulary** for this level.
 - 8.1) Is it clear to you how to relate and include the achievement objectives, strands, language focus and vocabulary learning examples in your teaching?
 - 8.2) Is there enough guidance to enable you to do this?
 - 8.3) What other support and guidance might you need?
 - 8.4) Are the language examples suggested appropriate for this level?
 - 8.5) Will you, as a teacher, need any further support before you can use this in teaching in the suggested ways?

- 9) **Suggested Learning and Assessment Activities:** Look at the suggested activities for the level you have chosen.
 - 9.1) Are the activities suggested appropriate for this level?
 - 9.2) Will you, as a teacher, need any further support before you can use these in teaching in the suggested ways?
 - 9.3) Is there sufficient information to guide you in developing assessment activities for your students?

10) Footnotes

Do you have any comments, suggestions or questions about the footnotes at the bottom of the page in the curriculum document?

11) **Strengths:**

From your initial look at the Draft Curriculum, what strengths do you see in it?

12) **Problems:**

From your initial look at the Draft Curriculum, do you see any particular weaknesses, problems or omissions in it?

13) If you are a secondary school teacher, where do you see *Maori in the New Zealand Curriculum* fitting in with *Marauranga* in your teaching?

14) What level of the Draft Curriculum do you plan to trial in term 1, 2005?

15) What aspect of the Draft Curriculum do you plan to trial in term 1, 2005?

Thank you for answering these questions. Do you have any other comments you would like to make about the Draft Curriculum?

3. CLASSROOM OBSERVATION SCHEDULE

For your preparation, and for later discussion, the main areas you need to consider are:

1. Who am I teaching? How old are the learners? How big is the class? What are their learning needs?

Which aspects of the curriculum will my students focus on and make progress in?

2. Which curriculum level?
3. Which achievement objective(s)?
4. Which strands?
5. What language items – words, phrases, grammatical items, texts?
6. What is the learning intention? In simple terms, what will the students learn to do better after this teaching and learning?
7. What learning activities will students undertake?
8. Are you making links to other curriculum areas?
9. What is the lesson plan? You should plan for plenty of student activity around your chosen focus so that it is possible to observe what the students are practising and learning.
10. What resources will you use? How will they contribute to the particular intention you have for student learning in this lesson or unit?

11. What opportunities for feedback and formative assessment will you include to inform you and your students about what they have achieved?
12. How effective has the *Māori In The New Zealand Curriculum* draft been in supporting your planning of this lesson or unit?

AFTER TEACHING THE UNIT/LESSON

13. How effective was the *Māori in the New Zealand Curriculum* draft in supporting your teaching of this lesson or unit?
14. What changes do you suggest to the draft curriculum that would help you in your planning and teaching and of te reo?
15. Please use this space to make any other comments about the curriculum.

1. FACILITATOR QUESTIONNAIRE

Please read pages 3–21 of the curriculum document.

- 1) Do you have comments, suggestions or questions about the content in these pages of the curriculum document?
- 2) **The structure of *Māori in the New Zealand Curriculum* (p. 22–25)**
Please read pages 22 – 25 of the curriculum document
 - 2.1) Do you have any comments, suggestions or questions about these pages of the curriculum document?
 - 2.2) Is the structure of the curriculum familiar to you from other curriculum documents?
- 3) Look at **An Approach to Programme Planning (p. 27–28)**
 - 3.1) Are the suggested steps easy to understand?
 - 3.2) Do you already use the suggested steps?
 - 3.3) Do you have any comments, suggestions or questions about the approach to programme planning and the programme planning cycle?
- 4) Look at the **Achievement Objectives** for a level of the curriculum that you have supported teachers to plan for.
 - 4.1) Which curriculum level have you chosen?
 - 4.2) Are the achievement objectives clear and easy to understand?
 - 4.3) Are they suitable objectives for this level of te reo Māori?
 - 4.4) Are any important objectives missing?
- 5) Look at the **achievement objectives, strands, achievement objectives with examples, suggested language focus and some suggested vocabulary** for this level.
 - 5.1) Is it clear to you how to relate and include the achievement objectives, strands, language focus, and vocabulary learning examples into te reo teaching?
 - 5.2) Is there enough guidance to enable teachers to do this?
 - 5.3) What other support and guidance might teachers need?
 - 5.4) Are the language examples suggested appropriate for this level?
 - 5.5) Do you think teachers will need any further support before they can use this in teaching in the suggested ways?

- 6) **Suggested Learning and Assessment Activities:** Look at the suggested activities for the level you have chosen.
 - 6.1) Are the activities suggested appropriate for this level?
 - 6.2) Will teachers need any further support before they can use these in their teaching in the suggested ways?
 - 6.3) Is there sufficient information to guide teachers in developing assessment activities for their students?

- 7) Look at the **Achievement Objectives** for *another* level of the curriculum that you are currently helping or have helped teachers with (different to the level you focused on in questions 4-6 above).
 - 7.1) Which curriculum level have you chosen?
 - 7.2) Are the achievement objectives clear and easy to understand?
 - 7.3) Are they suitable objectives for this level of te reo Māori?
 - 7.4) Are any important objectives missing?

- 8) Look at the **achievement objectives, strands, achievement objectives with examples, suggested language focus, and some suggested vocabulary** for this level.
 - 8.1) Is it clear to you how to relate and include the achievement objectives, strands, language focus and vocabulary learning examples into teaching?
 - 8.2) Is there enough guidance to enable teachers to do this?
 - 8.3) What other support and guidance might teachers need?
 - 8.4) Are the language examples suggested appropriate for this level?
 - 8.5) Will teachers need any further support before they can use this in teaching in the suggested ways?

- 9) **Suggested Learning and Assessment Activities:** Look at the suggested activities for the level you have chosen.
 - 9.1) Are the activities suggested appropriate for this level?
 - 9.2) Will teachers need any further support before they can use these in teaching in the suggested ways?
 - 9.3) Is there sufficient information to guide teachers in developing assessment activities for your students?

10) **Footnotes**

Do you have any comments, suggestions or questions about the footnotes at the bottom of the page in the curriculum document?

11) **Layout and structure**

Do you have any comments about the layout/format or structure of the curriculum document?

12) **Problems:**

From your reading and observation of the trialling of the Draft Curriculum, do you see any particular weaknesses, problems or omissions in it?

13) **Strengths**

From your reading and observation of the trialling of the Draft Curriculum, do you see any strengths in the document?

14) After trialling the draft with classroom teachers, do you have any further comments to make?

Thank you for answering these questions.

**Appendix 16: Focus points used in the analysis and evaluation of
the textbooks**

Focus points used in the analysis and evaluation of the textbooks

Student textbooks

Appearance and durability

- Is the book attractive, sturdy, and easy to follow?

Quality and relevance of illustrations

- Do the illustrations genuinely support the language and culture?
- Are the illustrations appropriate in terms of the likely ages of the learners?
- Is there an appropriate gender balance?
- Are the illustrations static or active?

Cultural content

- Is the material culturally appropriate, particularly in terms of the age of the learners?
- Is culture covered as a separate topic from the language (as opposed to integrated with the language)?

Text-types, genres and language skills

- Is there a variety of genres (e.g., instructing, recounting) and text types (e.g., songs, stories, letters, emails) and is that variety consistent with specification in the curriculum guidelines, if there are any?
- Are the textbooks coherent and appropriately structured?
- Is the language of the textbooks appropriate in terms of the overall language level and lesson/ curriculum objectives?
- Is there an appropriate balance of skills (listening, speaking, reading and writing) and skills training?

Language content, methodology and tasks and activities

- Is the language content consistent with the curriculum guidelines (where curriculum guidelines are available)?
- Is the language content situationally appropriate and adequately contextualized?
- Is revision and integration incorporated into the planning cycle?
- Is the language content accurate?
- Does the language reflect native-speaker norms/ expectations?
- What methodologies are employed?
- Are the tasks and activities interesting, varied and balanced in terms of skills and do they take account of the different ages, learning styles and competences that are likely to characterize the users?

Quality and quantity of supplementary resources

- Are homework and supplementary practice materials provided?
- Are audio-visual materials, cue cards, posters, charts, Internet assignments/ activities, computer games and other teaching aids provided?
- Are the supplementary materials adequate to support the learning objectives?
- Do the supplementary resources accommodate the varying needs of learners?

Interest level

- Are the materials likely to interest the learners (e.g. Is the material relevant to the lives of high school and/ or tertiary learners and is imagination and humor used in ways that are likely to appeal to the learners?)?

Teachers' guides and supplementary resources

Appearance, durability, organization, and user-friendliness

- Is the guide attractive and durable?
- Is the layout clear and easy to follow?
- Is the language used in the guide easy to understand?
- Is there an exercise answer key?
- Are potential areas of difficulty identified and is advice on coping with them provided?
- Is there appropriate rationale and explanation for the inclusion of particular approaches, techniques, activities, exercises, tasks, and cultural aspects?
- Is there useful linguistic information about the language focus points?
- Is there useful information about learning strategies and learning styles?

Aims and objectives

- Is there a clear statement of overall aims?
- Are the learning objectives clearly stated and consistent with the curriculum guidelines (if there are any)?

Procedural and methodological information

- Is there clear and appropriate guidance on each of the following: lesson staging and sequencing; teaching methodologies (including concept introduction, concept checking, response to learner errors); use of the resources provided (e.g. videotapes, cue cards, posters); setting up, timing and running activities; ensuring that all learners have an opportunity to contribute; providing encouragement and support for learners of different types and with different proficiency levels;
- Is the advice provided suitable for both experienced teachers and less experienced teachers?

Assessment of learning

- Is there clear and appropriate guidance on ongoing and cumulative assessment of learning?

Ideas for review and extension activities

- Are there adequate review and extension exercises (with an answer key)?

Appendix 17: Resource sheet 6F: He kōrero nanu

Resource sheet 6F: He kōrero nanu

Tuhia ngā kōrero tika kia mārama ai ngā mahi ki roto i ngā pikitia nei.

Unjumble the sentences to describe the activities in the diagrams.



1



2



3



4



5



6



7



8



9



10



11

12



Source: <http://tereomaori.tki.org.nz/Teacher-tools/Te-reo-Maori-lesson-plans/Curriculum-level-6/He-korero-nanu-Jumbled-sentences>

Appendix 18: Resource sheet 6G: He mā mā

Resource sheet 6G: He māmā

He kōrero nanu

Whakatikahia te takoto o ngā kupu nei, ā, tuhia ngā kōrero tika ki te ‘Whārangi rauemi 6F’.

Unjumble the sentences and write the correct sentences on ‘Resource sheet 6F’.

1. niho kei ia te paraihe
2. kei moe te te kōtiro
3. waireka a te kei Hera inu i te
4. tana te kurī te i kōtiro whakahīkoi kei
5. kōtiro te kei parakuihi te kai
6. Hera whakaata a te pouaka mātakitaki kei
7. kāinga te kōhine kei ki te hoki te
8. a te tīni Hera kei kākahu
9. kaukau te ia kei
10. taura kei piu Hera a te
11. ko moe moe hoa kei māua te taku
12. te ia te pukapuka kei i pānui

Source; <http://tereomaori.tki.org.nz/Teacher-tools/Te-reo-Maori-lesson-plans/Curriculum-level-6/He-korero-nanu-Jumbled-sentences>

Appendix 19: Resource sheet 6H: He uaua

Resource sheet 6H: He uaua - He kōrero nanu

Whakatikahia te takoto o ngā kupu nei, ā, tuhia ngā kōrero tika ki te whārangi 1.

Unjumble the sentences and write the correct sentences on Work sheet 1.

a) teti te pea te me tahi moe kei ia

e) whae te he wainene e tino purini

h) atu mō au te kua pai menemene

i) ana mua toitoi e tana kei ko mōkai

k) taku te kei ki ahu te haere kura

m) wai inu māhau he

n) mamae te ōku kua whatu i auē hopi

ng) tīraha nōna e te ana he kōtiro wheori

o) kākahu tōmuri kei tere whakamau kia te

p) au te nōku mātauranga i ao te kai kia

r) Hā ai a āhea tīmata

t) pakari whā te wā au rua ka tahi toru ā

Source; <http://tereomaori.tki.org.nz/Teacher-tools/Te-reo-Maori-lesson-plans/Curriculum-level-6/He-korero-nanu-Jumbled-sentences>

Appendix 20: Teachers' notes

Teachers' notes 2: Ngā rerenga kōrero

Teachers can also create their own sentences and change tense markers.

Set 1: He māmā

1. Kei te paraihe niho ia.
2. Kei te moe te kōtiro.
3. Kei te inu a Hera i te waireka.
4. Kei te whakahīkoi te kōtiro i tana kurī.
5. Kei te kai parakuihi te kōtiro.
6. Kei te mātakitaki pouaka whakaata a Hera.
7. Kei te hoki te kōhine ki te kāinga.
8. Kei te tīni kākahu a Hera.
9. Kei te kaukau ia.
10. Kei te piu taura a Hera.
11. Kei te pānui ia i te pukapuka.
12. Kei te moe māua ko taku hoa moe.

Set 2: Āhua māmā

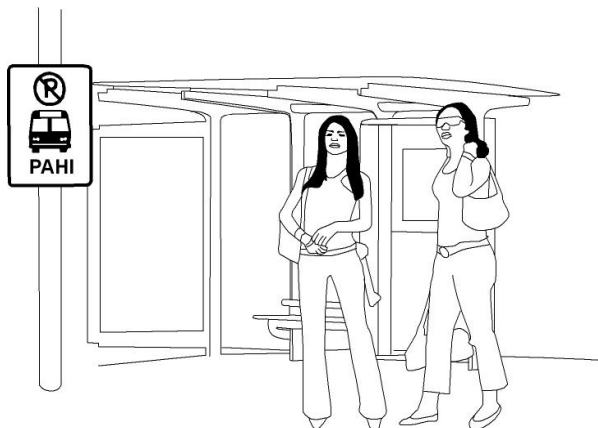
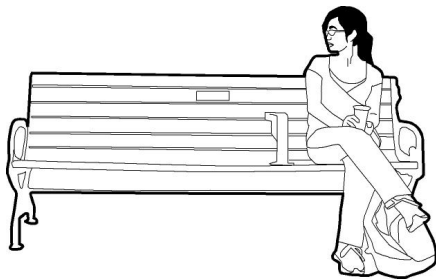
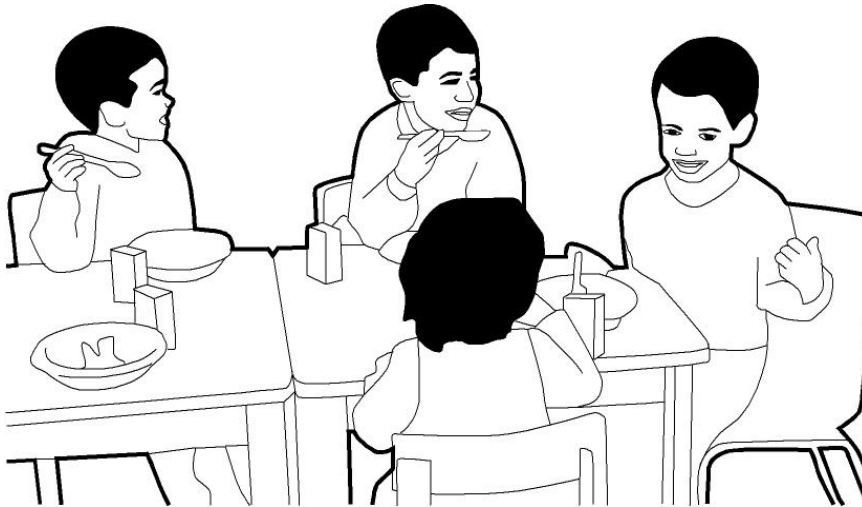
1. Kei te moe tahi ia me tana waea pūkoro.
2. Ka hoki ki te kāinga, ka whāngaia taku mōkai nei.
3. Pārekareka ana te pāreti nei.
4. Kei te hiahia koe ki te tākaro piu taura?
5. Ka ora au i te rongoā.
6. Kua nui rawa tōku hāte mōku.
7. Auē te mamae o ōku karu.
8. Kei te taitai/paraihe te kōtiro i ōna niho.
9. E whakatā ana ia i mua i te pouaka whakaata.
10. “Hei konei rā.”

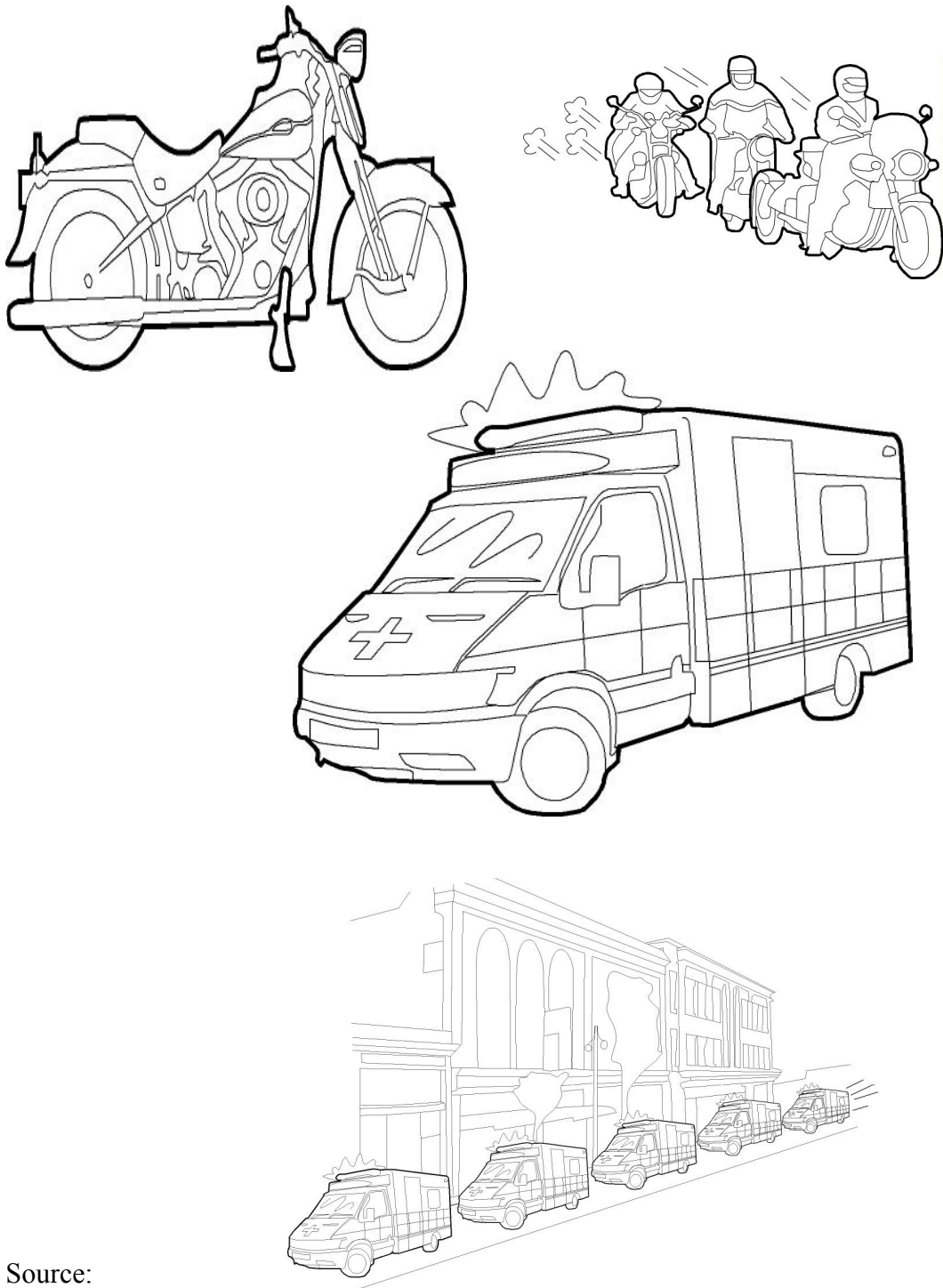
Set 3: Āhua uaua

1. “He tino wainene te pūrini e whae!”
2. Kua rite au mō te menemene atu.
3. Kei mua ko tana mōkai e toitoi ana.
4. “Ka ahu taku haere ki te wāhi ako.”
5. “He inu wai māhau?”
6. Hurihia te whārangi kia kitea ngā whakataetae.
7. E tīraha ana te kōtiro, he wheori nōna.
8. Kia kama te whakamau.
9. “Āhea a L.I.P.S. tīmata ai?”
10. “Tahi, rua, toru, whā, ka pakari au ā te wā.”

Appendix 21: Resource sheet 2A: He aha tēnei?

Resource sheet 2A: He aha tēnei? (What's this?)





Source:

<http://tereomaori.tki.org.nz/Teacher-tools/Te-reo-Maori-lesson-plans/Curriculum-level-2/He-aha-tenei-What-is-this>

Appendix 22: Resource Sheet 2C: He motokā (Cars)

Resource sheet 2C: He motokā (Cars)

He motokā pango	He motokā kahurangi	He motokā mā
He motokā kiwikiwi	He motoka waiporoporo	He motokā whero

Source: <http://tereomaori.tki.org.nz/Teacher-tools/Te-reo-Maori-lesson-plans/Curriculum-level-2/He-motoka-kiwikiwi-A-grey-car>

Appendix 23: Aotearoa Festival

KAUPAPA MAHI

TE MAHI WHAKAĀHUA

-

Aotearoa Festival

(REO MĀORI).

<u>KAUPAPA:</u> Te Reo Māori	<u>TAUMATA 10-12</u>
<u>WHENU:</u> Tuhituhi/Pānui	

<u>ACHIEVEMENT OBJECTIVES.</u>
• Ko te āta matawai whakaāhua me ōna kaupapa.

<u>ESSENTIAL SKILLS</u>	<u>RESOURCES</u>
• Analysis and reasoning • Picture interpretation • Communication of messages/information through writing and speaking.	• Task sheet • Writing and poster equipment • Māori Dictionary.

<u>EXPECTED LEARNING</u>	<u>ASSESSMENT TASKS</u>
<u>OUTCOMES</u> • To enhance fluency in Te reo Māori • To develop an understanding of picture interpretation. • To articulate through writing and speaking messages contained within a picture. • To convey messages effectively through poster form.	• Oral work – discussion of picture and messages contained within • Answer questions. • Design a poster containing specific messages.

KAUPAPA HĀNGAI: Te Mahi Titiro Whakaāhua

NGĀ MAHI.

NGOHE 1 Kōrerorero

Āta tirohia te pikitia i raro iho nei, korua ko tētahi hoa.

Kōrerorerotia ngā āhuatanga kei roto i te pikitia.

ANEI ĒTAHI PĀTAI HEI WERO WHAKAARO

He aha ngā mea kei te whakaatuhia mai?

Ki te kite te tangata tauwi i tēnei whakaāhua he aha ētahi mea ka akona e ia?

Ka matua kite koe I te whakaāhua nei, he aha ōu whakaaro tuatahi?

He aha ngā mahi i te “Aotearoa Traditional Māori Performing Arts”

NGOHE 2

Whakautua ngā pātai i raro iho nei. E hāngai ana ngā pātai ki te pikitia.

Tuhia o whakahoki ki roto I ngā wāhi wātea.

Kia mārama te whakaputa I ōu whakaaro.



NGĀ PĀTAI

1. He aha te tino kaupapa o tēnei whakaāhua?

2. He aha te kaupapa tuarua o te whakaāhua nei?

3. Ki tōu whakaaro mā wai tēnei kaupapa, tēnei whakaāhua?

4. Nā wai i tuku pūtea tautoko mo te whakaāhua nei? Na te aha koe i mohio ai?

5. Ki tōu whakaaro hoki, he aha te take ka tautoko mai te rōpū nei?

6. He aha te hui kei te pānuitia mai e te whakaāhua nei? He aha ngā mahi kei te mahia i taua hui? He aha ōu whakaaro mo te hui nā? He pai? Kāhore rānei?

7. Nō tēhea rōpū ngā tokorua nei? Nō tēhea rohe? Ki tōu whakaaro, he aha te take i whakaurua atu ai tēnei rōpū ki roto i te whakaāhua nei?

8. Titiro ki te tauira i runga i te pari o te wahine, te tātua o te tāne. Ki a koe, he aha ētahi whakamārama mo ngā tauira nā?

9. He aha ōu whakaaro mo ngā kākahu haka o ēnei rā? He mea tūturu ērā? he aha rānei? Whakaingoatia mai ngā momo mea kei te mauria e te tokorua nei. He aha ētahi pitopito kōrero mo aua ranga?

10. Ki ōu whakaaro anō hoki, he pai, kāhore rānei te whakaāhua nei? Kei te mārama ōna kaupapa? Whakawhānuitia mai o whakaaro.

NGOHE 3

- He tangata rongonui mahi toi koe. Kua riro i a koe te mahi hoahoa i tētahi whakaāhua mo te hui nei, arā te hui taumahekeheke haka o te motu ka tū ki Manawatu ā te ‘Labour Weekend’ 2004

Ko tāu mahi he whakaoti i te mahi nei (Ko te rerekētanga mai i te whakaāhua i runga nei, me tuhi āu kōrero i roto i te reo Māori).

TAKU PĀNUI WHAKAĀHUA

TEACHERS COPY

Answers to the questions.

1. What is the main message of this poster?
Aotearoa Traditional Performing Arts Festival.
2. What is the secondary message of this poster?
Ao Māori, ao auahi kore – Traditionally Māori; Traditionally Smokefree.
3. Who do you think this poster is aimed at? Why do you think that?
**All Māori, anyone interested in Kapa Haka and tourists.
Because it is demonstrating Kapa Haka
Because it is mainly Māori people who follow Kapa Haka to this level....
Tourists are interested in learning about ‘things’ Māori (etc. etc.)**
4. Who has helped to finance this poster?
**Smoke free. How do you know this?
– indicated on poster.**
5. Reason for support by this organisation?
To express the smoke free (healthy) message to rangatahi Māori
6. What is the actual event being advertised in this poster about?
**National Kapa Haka Festival/competition where teams from all regions in Aotearoa are represented.....etc. etc.
This event is really good for te iwi Māori because (teacher explain reasons).**
7. What group are these two people from?
**Ngāti Rangiwewehi – Rotorua.
Why were they selected? They won the competition in 1996 and were national champions in 1997 when the poster was produced. Furthermore, they have continued to make the competition finals since 1996.**
8. Patterns on items of clothing
**Tāne / male Tātua/Whitiki //Pattern.
– Patikitiki pattern- indicates abundance, progress.**

- Niho taniwha – indicates strength, strong direction specific pathways, direction.

9. Thoughts about modern Haka gear? Traditional? Origin? Names of different parts of clothing?

- **Bodice; piupiu; whitiki; have now become “traditional gear”-**
- **Not purely “traditional” ---- the pari, tāpeka whitiki are adaptations of ancient clothing, taken from tāniko border work on traditional korowai (cloaks) and kākahu....etc. etc. etc.**

PARTS OF THE COSTUME.

Feathers / ---- Huruhuru manu; parehuia

Headband/Headtie ----- Tipare

Earrings/Pendants -----Hei taringa

Neck pendant -----Hei kaki

Bodice -----Pari

Belt -----Tātua / Whitiki; Piupiu

10. Thoughts about effectiveness of poster?
(Students will express their own whakaaro –

Appendix 24: Grammar progression Table

Grammar Progression Table

- The grammar progression table sets out a possible grammar progression to use with the Māori language curriculum guidelines, *Te Aho Arataki Marau mō te Ako i Te Reo Māori - Kura Auraki*.
- The aim is to start with simple, common structures, and gradually build towards more complex structures, and to know how these all combine into whole texts, both spoken and written.
- The items listed at each level are not necessarily the only items you will need at that level. They are just a suggested set of items to focus on.
- At levels 1 and 2, some items are best treated as ‘unanalysed chunks’. For example: ‘Kia ora’ is one way of saying hello or thank you. It is in the form of a verb phrase, literally meaning ‘be well’, with the elements ‘kia’ verb particle and ‘ora’ verb, but do your particular learners need to know that at this stage? ‘Kei te pēhea koe?’ is a common part of a greeting routine – you tend to ask how someone is when you greet them. It is in the form of a Verbal Sentence made up of a Predicate and Subject. The predicate is in the form of a verb phrase and the subject is in the form of a noun phrase etc but is this information appropriate for your learners at this level?
- At each level, items from earlier levels in the table will still be relevant and should be regularly reviewed and extended.
- It is useful to take a ‘spiral approach’ and revisit items, adding more detail and complexity as your students become ready for it.
- Introduce grammar in ‘context’. This is a key way to achieving understanding.
- Start by encouraging ‘noticing’ of common items in natural, authentic texts.
- Be aware of your students, their age, their proficiency, what they already know, what they need next, and convey the material in an appropriate manner.
- The table is a fairly minimal outline. It does not set out absolutely everything that your learners will encounter and need or want to know.
- It is for teachers (especially secondary reo Māori specialists). The teacher needs to understand the structure of Māori well enough to be able to explain the relevant aspects of it to the learners, in a way that suits their current level of understanding and proficiency.

- The references given here are for the teacher. They provide explanations for aspects of the grammar of Māori written for adults. In most cases teachers will not show their learners the reference books. Nor will they necessarily use the technical language used in the books. The teacher must explain the Forms and Functions to learners in ways that their particular learners will understand. Form: the structure of an item, its component parts. Function: the way a form is used, for example, a noun phrase form is used to fill the subject function of a sentence.
- The teacher can explain the basic shape of a phrase in Māori, and then explain the different types of phrases (for example, noun phrases, verb phrases, prepositional phrases) and the parts they have, and the types of words that can fit into each part. Then the learners can experiment with making their own phrases to express their own meanings.
- As well as learning about the ‘form’ and ‘function’ of the parts of sentences and phrases, it will be useful for learners to know about the different ‘types of words’ or ‘word classes’ in Māori, and the way words are formed. This includes the types of bases and particles, and the various affixes (prefixes, suffixes, infixes) that can be added to bases.
- In addition to word, phrase and sentence structure, learners need to know about the sound system of Māori, including the Māori alphabet, pronunciation, and stress patterns.
- They also need to know ‘how utterances and sentences combine into larger units of language’, both spoken and written. To give just a few examples, in spoken texts, they need to know about appropriate turn-taking, how (and whether) to interrupt, how to greet someone formally or informally, how a karanga or whaikōrero is structured, who speaks when in different communicative events. With written texts, they need to know about how paragraphs are structured, and also about the structure of particular types of texts (for example letters, recipes, essays, whakapapa charts).

*A progression can only be a rough guide for a teacher, because the order in which items are introduced will depend at least to some extent on the ‘language background’ of individual learners. Here is just one example:

Pronouns in Māori can be phased in their introduction, even though all are comparatively high in their frequency.

It would be useful to focus on singular and plural pronouns first, and once these are established, focus on dual pronouns, as the dual pronouns are a little less frequent.

The concept of 'inclusive' and 'exclusive' pronouns (mātou, tātou, māua, tāua) may be unfamiliar to speakers of English, so it would be useful to establish other pronouns first and then add focus on these.

However, if any of your learners speak another Polynesian language, this concept will already be familiar to them, and the progression you choose will therefore be different.

Please

note:

The grammar progression is presented with the needs of secondary school teachers and learners in mind. Younger learners are likely to progress more slowly through the levels, partly because of their level of conceptual development, but also because they may not spend as much time on te reo Māori each week in their primary or intermediate school settings.

Feedback:

Because the grammar progression is presented online, it can be changed in response to feedback from users. So, please let us know whether or not you find this useful, what aspects of it are good, and what you would like presented differently. Are there any items of structure that you think should be added to the progression? Visit the [TKI Feedback Facility](#).

References

In the following table, each section begins with a summary list, and is followed by a section providing more specific references to:

- Harlow, R. 2001. *A Māori Reference Grammar*. Auckland: Longman.
This provides good information on a wide range of the structural features of Māori. Think of it as one of your professional tools, and work towards a thorough understanding of how to use it, and of its content. You will usually have to put the ideas into simpler language for your learners, especially young learners or those working at the earlier levels of the curriculum guidelines.

- Head, L. 1989. *Making Māori Sentences*. Auckland: Longman.
This is a simpler text which covers just the basic, simple sentence patterns of Māori. It is available online for your reference.
- [Using the reference book Making Māori Sentences](#)
You will find a lot more details about many aspects of the grammar of Māori in Bauer, W. 1997. *The Reed Reference Grammar of Māori*. Auckland: Reed. This is a somewhat more technical book than Head or Harlow.
- For idiomatic expressions, see [Te Taura Whiri i te Reo Māori](#), 1999. *He Kohinga Kīwaha*. Wellington: Reed.

Grammar Progression Tables

- [Levels 1 and 2 table](#)

Summary

At levels 1 and 2 - introduce basic ideas about the structure of words, phrases and sentences in Māori. Add to this ‘unanalysed chunks’, or formulaic and routine ways of expressing particular meanings – for example, simple greeting and leave-taking routines - without analysing their structure.

Aim for your learners to **begin** to understand the following ideas:

- Māori has a basic VSO word order (Verb Subject Object).
- Sentences are made up of phrases.
- There are sentences without verbs and sentences with verbs.
- The sentences without verbs are called **nominal sentences**.
- The sentences with verbs are called **verbal sentences**.
- Sentences usually have at least two parts, a predicate or first phrase, and a subject.
- Sentences may also have additional phrases after the subject.
- That the phrases in a sentence each have a **function**.
- The predicate, or first phrase, of nominal sentences (sentences without verbs) can start with: ko (identifying things); he (classifying things); prepositions which express location (for example: kei, i, hei); prepositions which express ownership

and belonging (for example: nā / nō); number or quantity expressions (for example: Kotahi te ... , e waru ngā ...).

- Verbal sentences start with a verb phrase, and the particles that start the phrase help determine the time and type of action that is being expressed.
- How to express simple commands.
- The **form** or structure of verb phrases.
- The **form** or structure of noun phrases.
- The **form** or structure of preposition phrases.
- That there are two key types of words: content and function words (or bases and particles).
- That within these there are a number of classes of words, for example: verbs, nouns, pronouns, adjectives, adverbs, determiners, prepositions, verbal and nominal particles.
- That some content words or bases can be used in several different ways, as nouns, verbs and adjectives.
- That there are different types of verbs; focus on common intransitive verbs, and on common transitive verbs and their passive forms, and the sentences that can be formed with these.
- That there are different types of nouns; focus on common nouns and personal nouns.
- The personal pronouns, and neutral possessive pronouns.
- That there are different categories of possession.
- That some words are made up of more than one part (for example, a base and affixes such as the prefixes whaka- and kai-, and the passive suffix); focus on the regular meanings and uses of whaka- and kai-, and on passive suffixes.
- How to express numbers to 100, counting, and the number prefixes toko- and tua-.
- How to express dates and telling the time.
- How to express simple ideas about quantity.
- How to express simple ideas about prices and money.

Levels 1 and 2 Table

Levels 1 and 2	References to Harlow, 2001	Harlow pages	References to Head, 1989	Head pages
Basic word order is (VSO): Verb (or nominal predicate)+ Subject (a noun phrase) + Object (a preposition phrase) (VSO order can be manipulated for effect. A sentence may have additional parts).				
Simple sentences without verbs				
Identifying sentences, with ko (expressing the identity of someone or something). Ko Manu ia	Predicate Sentences beginning with ko	138-140 149-150	Identity sentences	10-19
Classifying sentences, with he (expressing the nature or characteristics of something). Hekaiako ia	Predicate he	138-139 73-74	Classifying sentences	34-42
Negating nominal sentences with ko: ehara. Brief introduction, leave	Negation of simple sentences; Sentences	141-153 149-150	Negative identifying sentences	16-19

analysis of these as a focus for next levels. Ehara ia i a Manu	beginning with ko			
Negating nominal sentences with he: ehara. Brief introduction, leave analysis of these as a focus for next levels. Ehara tērā i te tūī	Negation of simple sentences Sentences whose predicate is a phrase beginning with he	141-153 143	Negative classification sentences	39-41
Negating 'existence' sentences: kāore. Brief introduction, leave analysis of these as a focus for next levels. There are / are no monsters: He taniwha. /Kāore he taniwha	Sentences consisting of a phrase beginning with he	143		
Location sentences (expressing where something is / was / will be) in space or in time. Kei te kāinga au	Comments of place	167-168	Location sentences Negative location sentences	92-100 93-94
Sentences beginning with nō or nā (expressing owning and belonging). Nō Porirua	Nō in predicate phrases Nā in predicate phrases	150-152	N-class possession sentences Negative n-class	85-91

au. Nā Manutēnei pukapuka			possession sentences	
Simple sentences with verbs				
Structure of simple verbal sentences Verb phrase + Subject: a noun phrase (+ Direct object: a preposition phrase) for example: Kei te moe + a Manu. Kei te kai + a Manu + i te āporo	Sentences whose predicate is a verb phrase	143-147	Action sentences	43-66
Verbal particles ka verb kei te verb (non-past progressive) e verb ana (progressive aspect) i verb (simple past tense) kua verb (perfect aspect) ka kai, kei te kai, e kai ana i kai, kua kai	Verb phrases Verbal particles	108 51-64		
Intransitive verbs, for example: haere, moe, tangi, tae Kei te moe a Manu	Intransitive verbs	30-31 216-217		

Transitive verbs, for example:kōrero,mahi, āwhina, hoko, kai Kei te kai a Manu i te āporo	Transitive verbs 'i' as object marker ki as object marker objects marked with 'i' and ki	29-30, 77 163- 164 78, 174 164, 174		
Neuter verbs / statives (brief introduction only), for example: mate, oti, pakaru, mahue	Neuter verbs	31-32	State sentences	77-84
Commands E kai! Kōrero!	Commands	189- 190 216- 222	Command sentences	67-76
Passive voice: introduce in verb sentences and in commands Kua horoia ngā kākahu			Passive voice, passive action sentences	55-60
Pānuitia te pukapuka!				
Negatives: negating simple verbal sentences: brief introduction, leave analysis of these as a focus for next levels. Kāore ...	Negation of simple sentences Sentences whose predicate is a verb phrase	141- 153 143- 147	Negative action sentences Negative passive action sentences	50-53 60

Kei te kai a Manu. Kāore a Manu i te kai				
Questions: Introduce simple questions: yes / no questions, WH-questions (with interrogatives). Kei te kai a Manu? Kei te aha a Manu? Kei hea a Manu?	Questions Yes-no questions Interrogatives	223-234 223-224 225-226	Questions: identity sentences classification sentences action sentences state sentences n-class possession sentences location sentences counting sentences	38 53-55 80-81 87-89 94-95 122-123
Numbers, time, dates				
Expressing numbers, counting to 100	Numerals and time expressions	277-287	Counting sentences pp. 117-123	117-123
Expressing times and dates	Time expressions Clock time Dates	277-296 281 288-291		
Expressing quantity and money				
Simple phrases	The structure of the phrase	18-111		

Noun phrases Determiner + Noun (+ Modifier) For example: ērā + whare	Noun phrases	109		
te + whare + whero taku + pukapuka + Māori a + Manu (a) + rātou				
Preposition phrases Determiner + Noun phrase For example: ki + ērā whare i + te whare whero i + taku pukapuka Māori	Prepositional phrases	109		
Verb phrases Verb particle + Verb (+ Adverb / Modifier) For example: Kei te + haere + atu Kua + kai I + tae + mai	Verb phrases	108-109		
The function of phrases in a sentence	Sentences consisting of two phrases	135-136		

Predicate phrases (The predicate is what is said about the subject).	Predicate	138-141	Lyndsay Head does not use the term predicate, but refers to predicate phrases in various ways according to the type of sentence she is describing, for example, first phrase (identity sentences), information phrase (classifying sentences); first (action) phrase (action sentences).	
Subject phrases (The subject is the person or thing doing what is expressed in the predicate).	Subject	136-138	Subject phrase / second phrase	10-11 34-35 43-44
Phrases other than subject and predicate	Comments	154-180		
Object / Direct object	Comments Comments following verbs Objects of	154-180 163-166 163-	Extending action sentences with an object phrase Extending negative	47-50 52-53

	transitive verbs Objects of experience verbs	164 164- 165	sentences with an object phrase	
Indirect object	Indirect objects	165		
Agent phrase of passive e + Noun phrase e te kaiako, e ia, e ngā tamariki			Extending passive action phrases with an agent phrase	58-59
Source and goal phrases i / ki + noun phrase For example: i te kura, ki te kura	Source and goal with movement verbs	165- 166		
Word classes At levels 1 and 2 all word classes will be encountered in authentic texts, however it is not necessary to focus on all of these in depth. It is useful for the teacher to understand word classes and to be able to answer questions from the learners. The teacher might, for example, focus on intransitive verbs (kei te moe a Manu.) and transitive verbs – verbs that take a comment or phrase introduced with ‘i’ as direct object - at levels 1 and 2 (kua tuhi au i taku reta) and leave focus on experience verbs and neuter or stative verbs until levels 3 and 4.				
Simple bases	Word classes: bases and particles Types of base	19 19- 20		
Verbs: transitive, experience, intransitive, neuter (stative);	Verbs	29- 31		

focus on intransitive and transitive verbs				
Nouns: common, locative / local, personal; focus on common and personal nouns	Nouns	20-29		
Adjectives	Adjectives	32-33		
Pronouns (see note in introduction); personal pronouns (for example: au, koe, ia, koutou, tātou, etc.) - introduce singular and plural first, and when these are established add the dual pronouns, and the inclusive / exclusive distinction in the first person plural and dual pronouns	Pronouns	33-37	Pronouns	23-33
Possessive pronouns - neutral for possessive category, one person possessing: taku / aku, tō / ō, tana / ana	Neutral possessive determiners	71-72	Pronouns	23-33
Possessive pronouns plural and dual – brief introduction (for example: tō tātou, tā tātou, ō tātou, ā tātou; tō tāua, tā tāua, ō tāua, ā tāua)	Possessive determiners	69-74	Pronouns	31-33
Categories of possession, a brief introduction	Comments following nouns: ... entities that	157-163 158-160	The categories of relationship	101-116

	typically fall into the a-category ... o-forms are used for the following	160-163	and possession	
Question words, for example: aha? wai? pēhea? hea? hia? tokohia?	Interrogatives	225-234		
Numerals tahi, rua etc.	Numerals Numbers	277-287		
Particles at the beginning of phrases or comments	Verbal particles Nominal particles	51-64 65-85		
Determiners: singular and plural te, ngā, taku, aku, tētahi, ētahi	Determiners	65-76		
Prepositions, for example: i, ki, kei, hei, mā, nō etc.	Prepositions	76-85		
Word formation	Word formation	112-132		
Regular prefixes: whaka- (select the common, regular uses of whaka- at levels 1 and 2; introduce the less common later). Whaka- + tangi = whakatangi	Overview of whaka- whaka- with adjectives, neuter verbs and transitive verbs	121-125 122-123		

Regular prefixes: kai- kai + base; kaimahi, kaiwaiata	kai-	120- 121		
Number prefixes: tua- ordinal, for example:tuatoru	tua-	118- 119		
Number prefixes: toko- people, for example:tokowaru	toko-	119		
Suffixes: passive, for example:-tia, -ngia, -hia etc.	The passive suffix	126- 129		
Reduplication - focus on full reduplication and its meanings using high frequency words, for example: paki, pakipaki; kata, katakata	Reduplication	113- 118		
Exception: plural form of noun: tamaiti / tamariki	Plural	20- 21		

- Levels 3 and 4 table

At levels 3 and 4 - review the basic ideas from levels 1 and 2, and add detail and extend the range of these basic ideas. Aim for your learners to understand the following ideas:

- Focus on the function of parts of the sentence: predicate, subject, direct object, various other phrases/comments, for example: comments of place and time.
- Negatives of simple verbal sentences.
- Negatives of simple nominal sentences.
- Complex sentences: co-ordination of phrases and of clauses.
- Introduction to the idea of subordination, subordinate clauses, clauses that cannot stand alone.
- Introduction to adverbial clauses.

- Various types of comments, and their place in sentences, for example: comments of place and time.
- The verbal particles: introduce a range of tense, aspect and mood markers.
- Verbs: focus on experience and neuter or stative verbs.
- Nouns: focus on locatives or local nouns.
- Focus on adjectives, adding comparatives and superlatives.
- Focus on post-posed particles, for example: directional, locative and manner particles.
- More on interrogative words, *tēhea? ēhea? he aha ... ai? nahea?*
- Numbers and counting above 100, adding the prefix *taki-*.
- How to use quantity words such as *maha, tini, iti / paku, nui / rahi, katoa*.
- The form and effect of the nominal suffix.
- The forms and effects of reduplication.
- The form and meaning of compound words.

Levels 3 and 4	References to Harlow, 2001	Harlow pages	References to Head, 1989 (available online)	Head pages
Negatives: negating possessive sentences <i>ehara</i> , for example: <i>Ehara au nō Porirua</i>	Possessive predicates	150-152		
Negatives: negating location sentences <i>kāore</i> , for example: <i>Kāore au i Porirua</i>	Predicates of place with <i>kei, i, hei</i>	152-153		

Other negatives	Predicates beginning with hei Other negation types	153		
Review: negating simple verbal sentences	Negation of simple sentences Sentences whose predicate is a verb phrase	141-153 143-147	Negative action sentences Negative passive action sentences	50-53 60
Verbal sentences - extend the range of verbal particles (tense, aspect and mood markers); see also experience verbs and neuter verbs under word classes below	kia i te me kei	54-56 56-57 59 59-60 61-62		
Negatives of verbal sentences - extend the range: kaua, kāti, kāore anō ...kia	Negative constructions Sentences whose predicate is a verb phrase	142-143 143-147		
Complex sentences and phrases: focus on coordination (two items of the same 'rank' are joined)	Co-ordination	181-185		

Coordination of phrases using me, for example: te mīti me te kūmara	me	183-184		
Coordination of phrases using hoki, for example: te mīti, te kūmara hoki	hoki	184		
Coordination of clauses / sentences by placing one phrase or clause next to another – juxtaposition, Ka tū rātou, ka katakata	Co-ordination by juxtaposition	182		
Coordination of clauses / sentences using ā, Ka tū rātou, ā, ka katakata	ā	185		
The second phrase explains the one before it – apposition Ko taku hoa, a Manu ...	Apposition	185		
Fronting for emphasis (putting important information at the beginning of the sentence.) for example: Ko Manu i tae atu ki te kura	Fronting transformations	193-196		

Complex sentences: introduce subordination, more straightforward types of subordinate clauses	Complex sentences Adverbial clauses	234- 235 239- 252		
Adverbs and adverbials – words, phrases and clauses – provide information in the sentence about things such as place, time, cause, reason, purpose and manner				
Fronting for emphasis (putting important information at the beginning of the sentence.) for example: Ko Manu i tae atu ki te kura	Fronting transformations	193- 196		
Adverbials of time, for example: āpōpō, ā tērā wiki, i nāianeī, i te Rāhoroi	Comments of time Time expressions Fronted comments of time Clauses of time	168 287- 296 200- 202 238- 244		
Adverbials of place kei te wharenuī, kei te kura, i te kāinga, ki te marae	Comments of place i or ki?	167- 168 175- 176		
Adverbials of reason, for example: He aha koe i tangi ai?	Comments of reason Clauses of reason	41 246- 248		

Adverbials of purpose, for example: Hōmai tō moni kei ngaro. Kua haere atu ia ki reira mahi ai	Comments of purpose Clauses of purpose	56, 58, 60, 62, 64 244- 246 253- 254 255		
Expressing habitual action, for example: He hoko kai taku mahi i ngā Rāhoroi. Haere ai au ki te marae ki te āwhina. Ko tēnei te marae e tū ai ngā huikapa haka	Habitual aspect e ... ai Table 7.2	58 262 263		
Focus on types of commands, for example: E noho. Haere ki te kura. Whakarongo ki te kaiako Kimihia te kupu tika Ka haere tātou Me hoki mai ā tērā wiki Kia kaha	Commands	216- 222		
Questions Review yes-no questions and WH- questions,	Alternative questions	224- 225	Questions: identity sentences Classification	12- 16 38

introduce alternative questions, for example: Kei te hiahia koe ki te noho mai, ki te haere rānei?			sentences	53-
			Action sentences	55
			State sentences	80-
			N-class	81
			possession	87-
			sentences	89
			Location	94-
			sentences	95
			Counting	122-
			sentences	123
Identify the parts of sentences, the structure/form of phrases or comments and their function/uses or role in the sentence: for example: predicate, subject, direct object, indirect object, adverbial				
Word classes				
Numbers above 100				
Quantity and size words. for example: maha, tini, iti, paku, nui, rahi				
Nouns: review basic information on nouns: common, personal	Nouns	20-29		
Nouns: focus in more detail on locative / local nouns, for example: tātahi, tai, uta, runga, roto etc.	Locative nouns	21-28		
Verbs: review verbs from levels 1 and 2	Transitive verbs, intransitive verbs	29-31		
Verbs: experience verbs, for example: pīrangī, hiahia, mōhio, rongo	Experience verbs	30-31		
Verbs: neuter / stative verbs, for example: mate, mahue, whati, pau	Neuter verbs	31		

Neuter verb agents, for example: Kua oti i a au te mahi Kua mahue au i te pahi Kua pakaru te wini i a Manu	'i' phrase as agent of neuter verb; Agents of neuter verbs	77 166		
Verb particles (tense, aspect, mood markers): review those previously introduced and extend the range	ka, kia, i te, me, kei	54- 56 56- 57 59 59- 60		
Adjectives	Adjectives	32- 33		
Preposed modifiers, for example: tino, āta, āhua, mātua, etc. Me āta haere. Kua āhua paru. Kei te tino makariri au	Modifiers which precede their heads	47- 50		
Haere as a modifier, for example: Kei te pau haere aku moni Kua iti haere te kai	Adjectives and neuter verbs plus haere	46- 47		
Kei te rapu haere ia i ana hū				
Verbs: about how to use 'taea'	Excursus on taea	191- 192		
Review plural and dual pronouns				
Review and add detail on plural and dual possessive pronouns	Possessive determiners	69- 74		

Add detail on ā / ō categories of possession - explore meanings in more depth	Comments following nouns	157- 163		
Postposed particles: review directional and locative particles, introduce manner particles, for example: kau, kē, noa, rawa, tonu - manner mai, atu, ake, iho - directional nei, nā, rā - locative	Structure of the post-posed periphery Order of particles Manner particles Directional particles Locative particles	85- 86 86- 88 89- 94 94- 96 96- 99		
Rite tonu ‘just like’ Rite tonu ia ki a Kiri Te Kanawa ki te waiata	tonu	93- 94		
Mā / Nā – actor emphatic Mā wai e mahi? Nā Manu i mau mai	Actor emphatic	30 196- 199		
Review and extend nā / nō possession, and the forms Nāku, nōu, nō rātou etc. Nōku te whare rā Nāku tēnā pukapuka	nā / nō	81 157- 158		
Focus on mā / mō possession, and the possessive forms māku, mōu, mō rātou, etc. Mā ngā tamariki aua pukapuka	mā / mō	81- 82		
He kāinga tērā mō te manu				

Word formation				
Reduplication - full and partial - and its meanings, for example: tiro, titiro, tiro tiro paki, papaki; pakipaki	Reduplication	113- 118		
Plural form of some nouns: kinship terms (vowel infix – lengthened vowel in plural.) for example: tipuna, tīpuna. Plural form of some words when used as adjectives, for example: nui, nunui	Plural Partial reduplication: adjectives	20- 21 114- 115		
Review: whaka- as a transitive prefix	whaka- added to adjectives, neuter verbs and intransitive verbs	122- 123		
whaka- with nouns 'to become a ...'	whaka- with nouns	124		
number prefix taki- (distributive) takitahi, takiwhā Me mahi takirua	taki-	119- 120		
ā- prefix for example: ā-kanohi, ā-ringa, ā-iwi, ā-tau	ā- with nouns	125- 126		
Suffixes: nominal, for example: -nga, -tanga, -hanga mahinga, tīmatanga, tangihanga	The nominalisation suffix	129- 131		
Compounding, compound words, for example: wharenui, Rāhoroi, koretake	Compounds	131- 132		

RETURN TOTOP

- [Levels 5 and 6 table](#)

At levels 5 and 6 - review the ideas / forms / functions from levels 1-4. Add detail to, and extend the range of, these basic ideas. Be aware of any learners who need 'catch-up' work on structures already introduced, and those who need more extension than others. Aim for your learners to understand the following ideas:

- Complex sentences: subordination.
- Adverbial phrases and clauses of various sorts, and when to use each type.
- The more straightforward types of relative clauses.
- A brief introduction to noun or complement clauses.
- More on categories of possession and possessive expressions.
- More detail about verbal particles (tense, aspect and mood markers) and how these are used in spoken and written texts.
- The ideas of tense (time of action), aspect (type of action), and mood (for example: signalling certainty and uncertainty, obligation, wish, intention; see Bauer, 1997).
- Review and extend knowledge of postposed particles, their range and shades of meaning.
- Explore idiom and colloquial language.
- Explore the features of various types of texts – the ways in which different texts are structured (for example: *waiata*, *karanga*, *whaikōrero*, conversations, letters, narratives, recipes, expository and argument essays).

Levels 5 and 6	References to Harlow, 2001	Harlow pages	References to Head, 1989 (available online)	Head pages
Adverbial clauses of time (state when things happen); introduce some at this level and the others at Levels 7 and 8	Clauses of time	239-244		

Adverbial clauses of purpose (state the purpose for an event or action)	Clauses of purpose	244-246		
Adverbial clauses of reason (state the reason for an event, action or state)	Clauses of reason	246-248		
Conditional clauses (state the conditions under which something happens) (if); with mehemea	Conditional clauses	248-249		
Concessive clauses (state that although one thing is the case, the other thing is still true, relevant etc.) ahakoa	Concessive clauses	251-252		
Comparative clauses (compare one thing to another: as if, as though) anō nei, me te mea nei	Comparative clauses	252		
Subordination: introduction to relative clauses (clauses which qualify - add information about - a noun)	Relative clauses	257-276		

Relative clauses - the 'zero' strategy	The 'zero' strategy of relative clause formation	260-262		
Relative clauses- the 'ai' strategy	The 'ai' strategy of relative clause formation	262-265		
Verbs: pseudo passive 'he mea ...' He mea kai aua āporo e ngātamariki	'Pseudo'-passive	193		
Possession tā = te ... a; ā = ngā ... a tō = te ... o; ō = ngā ... o tā Manu mahi = te mahi a Manu tō Manu matua = te matua o Manu ō Manu mātua = ngā mātua o Manu				
Focus on a / o in phrases (te patunga a Manu / te patunga o Manu)	Comments following nouns; see also the section on nominalisations	157-163 206-215		
<i>whaka-</i> 'in direction of, towards,' For example: whakarunga, whakaroto, whakamua	whaka- with locatives and phrases of place	124-125		

whakamauī, whakatemaui, whakatetonga				
Other items				
Ehara i te mea + clause... (it isn't as if) for example: Ehara i te mea ko ia te rangatira				
Tērā e pōhēhētia + clause one would / you'd think that ...' for example: Tērā e pōhēhētia ko ia te rangatira!				
te mate 'the trouble with, what is wrong with' He aha te mate ... ? Koina te mate Ko te mate ... He aha te mate o te noho ki konei? Ko te mate, he makariri rawa				
Ehara! and its various meanings and uses	Yes-no questions	223-224		
Engari! in response to questions withkāore	Yes-no questions	223-224		

rite tonu as continuing action, to keep on doing something. He rite tonu tana waiata i taua waiata	tonu	93-94		
Word classes				
Verb particles (tense, aspect, mood markers)	e ana ai ki te	57-58 60-61 62-63 64		
When to use kia, when to use ki te	Excursus on English to and on kia vs. ki te kia vs. ki te	253-257 255-257		
Review and extend postposed particles – add to the range of meanings known for tonu, noa, noa iho, anō, ake, etc.	Structure of the post-posed periphery Order of particles	85- 86 86-107		
Word formation				
Review reduplication - full and partial - and its meanings	Reduplication	113-118		
prefix tau-	tau-	125		
prefix mā-	mā-	125		

prefix whaka- with transitive verbs; variant form whā-	whaka- with transitive verbs	123-124 121		

- **Levels 7 and 8 table**

At levels 7 and 8 - review and enrich knowledge and experience of all the forms previously introduced. Aim for your learners to thoroughly understand the major structures of Māori. Include the following:

- A good understanding of the full range of subordinate clauses: adverbial clauses, complement or noun clauses, and relative (adjective) clauses.
- The ability to both recognise and produce a full range of structures in spoken Māori.
- The ability to both recognise and produce a full range of structures in written Māori.
- A developing ability to talk about the structure of Māori, using appropriate metalanguage or technical terms.
- A wide range of idiomatic expressions – you may wish to refer to *Te Taura Whiri i te Reo Māori*, 1999. He Kohinga Kīwaha. Wellington: Reed, as a source of these.
- A good understanding of the typical differences between spoken and written Māori.
- A more sophisticated knowledge of the range of types of spoken and written texts in Māori, both formal and informal, and how these are structured (for example: *waiata*, *karanga*, *whaikōrero* but also the structure of typical communicative events such as *pōhiri*, *tangihanga*, meetings).
- The ability to produce a wide range of text types in Māori with flair and accuracy.

Levels 7 and 8	References to Harlow, 2001	Harlow pages	References to Head, 1989 (available online)	Head pages

Adverbial clauses of time: review those introduced at levels 5 and 6, and introduce the remaining types here	Clauses of time	239-244		
Adverbial phrases and clauses - review all types. Provide learners with rich opportunities to notice the range of ways in which adverbial information is conveyed in both written and spoken texts, and to identify which types of form convey different adverbial meaning (for example: time, place, manner, purpose, etc.)	Adverbial clauses Nominalisations	239-257 206-215		
Relative clauses - introduce the possessive strategy	The possessive strategy	269		
Relative clauses based on objects	Relative clauses summary table relative clauses based on objects	272 272-274		
Relative clauses - headless	Headless relative clauses	274-276		
Complement (noun) clauses: subordinate	Complement clauses	235-239		

clauses which are used as the subject or object of a verb				
Other items				
Introduce a range of idiomatic expressions, for example: me kore ake 'to be fortunate' Me kore ake a Manu hei hoa mōku.				

Source: <http://tereomaori.tki.org.nz/Teacher-tools/Te-Whakaipurangi-Rauemi/Grammar-Progression-Table>

Appendix 25: Transcripts - Lesson 1

Lesson/Class 1: Year 9 – ages 13-14

Class time: 1 hour

Student numbers: 22

Seating arrangements: two large tables in a smallish room-wharehenui [meeting house].

Objectives: How are you? Question /Answer [Kei te pēhea koe? Pātai/Whakautu]
Ke te . . . ahau

Line	Time	Speaker	Activity	Transcript
	00.04	T	Students and teacher are standing gathered around desks ready for the opening prayer.	Ladies come in haere mai ki konei [Come in here]
	0.16		Students are still arriving. Teacher motions to them to come in. Teacher leads prayer, students repeat after teacher	Me inoi tātou [Let us pray]
		T		He honore [Honour]
		C		He honore [Honour]
		T		he korōria [Glory]
		C		he korōria [Glory]
		T		ki te atua [to the almighty]
		C		ki te atua [to the almighty]
		T		he maungārongo [Let there be peace]
		C		he maungārongo [Let there be peace]
		T		ki te whenua [On earth]

		C		ki te whenua <i>[On earth]</i>
		T		he whakaaro pai <i>[Good thoughts]</i>
		C		he whakaaro pai <i>[Good thoughts]</i>
		T		ki ngā tāngata katoa <i>[to/for mankind]</i>
		C		ki ngā tāngata katoa <i>[to/for mankind]</i>
		T		hanga e te atua <i>[Create by the almighty]</i>
		C		hanga e te atua <i>[Create by the almighty]</i>
		T		he ngākau hou <i>[a new heart]</i>
		C		he ngākau hou <i>[a new heart]</i>
		T		ki roto i tēnā, <i>[within each and every person]</i>
		C		ki roto i tēnā, <i>[within each and every person]</i>
		T		ki tēnā o mātou <i>[of us]</i>
		C		ki tēnā o mātou <i>[of us]</i>
		T		Whakatōngia <i>[Plant]</i>
		C		Whakatōngia <i>[Plant]</i>
		T		tō wairua tapu <i>[Your sacred spirit]</i>
		C		tō wairua tapu <i>[Your sacred spirit]</i>
		T		hei āwhina <i>[to help]</i>
		C		hei āwhina <i>[to help]</i>
		T		hei tohutohu <i>[to guide]</i>
		C		hei tohutohu <i>[to guide]</i>
		T		i a mātou <i>[us]</i>
		C		i a mātou <i>[us]</i>
		T		hei ako hoki <i>[so that we may also learn]</i>
		C		hei ako hoki <i>[so that we may also learn]</i>
		T		i ngā kupu <i>[the new words]</i>
		C		i ngā kupu <i>[the new words]</i>
		T		i roto <i>[in]</i>
		C		i roto <i>[in]</i>
		T		i tēnei akoranga. <i>[this class/lesson]</i>
		C		i tēnei akoranga. <i>[this class/lesson]</i>
		T		Āmene <i>[Agree]</i>
		C		Āmene <i>[Agree]</i>
		T		Kia ora tātou. <i>[Thank you/greetings everyone]</i>
	1.10		When karakia <i>[the opening]</i>	

			<i>prayer</i>] is complete students sit down. Teacher remains standing.	
	1.11 1.12	T	Teacher is counting students.	Kia ora tātou [<i>Greetings all</i>] 22 divided by 12
	1.13	Ss	Students yell out randomly.	11 1 and 10 left over You can't do it.
	1.38 1.50	T	Teacher motions to students to clear everything off their desks. Students make a lot of noise and start to clear their tables. Teacher shows students the equipment they need to get for the task.	Can you please clear everything off your desks. Whakarongo mai. [<i>Listen</i>] Shhhhhh we gonna have a little test; however, your test will be in pairs. Once you have found a pair, one of yous needs to come up. You need to get one board, one whiteboard marker and one dirty rag. Ok, so once you're.... There's 12 boards here so there should be enough for each pair. So once you're found your mate, board, pen, rag, go.
	2.27		Students: leave their seats to get equipment. Students are very noisy and continue to chatter amongst themselves.	Go get it. Ouch.

			Students: Talking amongst themselves. Students: Giggling.	
	3.11		Teacher stands on chair to be seen and to get the class's attention.	
	3.18	T	Teacher gives instructions in English.	Your test is as follows, you need.
		S		Student C doesn't have a partner.
		T		You can go in threes. You need to...
	3.26	S	Someone has knocked the guitar over causing a disruption, one student laughs. Teacher gives a distressed look.	Weee!!!
	3.35	T	Teacher while standing on the chair is showing the students how she wants them to cover their board.	Ladies, you need to cover your board.
		Ss	Some students are talking while the teacher is trying to give them the instructions and other students	Can she be by.... Shhhhhh.

			are telling the noisy students to be quiet.	
	3.45			One, I will give you a word in Māori. You need to one, write that word on your board. Number two, you need to draw a face that illustrates the word above. So you will get two marks, one mark for the correct spelling another mark for the correct face. If you write anything else other than those two on your board, your board will be confiscated. Ok.
	4.18	Ss		Do we do it big?
	4.22	T		That's round three.
	4.26	S	Students are still not settled and talking amongst themselves.	She won't be happy.
	4.29	T		It's alright because we can stay in after school.
	4.31	Ss	Students go Shhhhhhh	Shhhhhh
	4.32	T		You do not show your answers until I tell you to, whakaatungia mai. Whakaatungia mai [<i>Show me</i>] means to show me, and you turn your boards around. You will do your own marking and you write your mark at the bottom of the board. Either one or two. Student H what do we do?
	4.56	SH	<i>[Laughter from some students.]</i>	We are writing down all the names and do just like testing.
	4.59	T		Is that all we're doing?
	5.01	Ss		No
	5.02	T		Student S please can you tell student H.

	5.06	SS		I don't know.
	5.07	T		That's ok.
	5.09	SR		You're gonna give us a word to write down and we have to do a face for it and the word.
		Random student		Do we have to spell it?
	5.18		Teacher gets down from chair.	
	5.18	SM		And we have to spell it correctly, and do a place next to it, and we get a mark, and we're not allowed to show each our answers until you say, and then turn it around and put the marks down the bottom.
	5.30	T		Don't rub your marks out, once you're done the first one, you rub your word and your face out but don't rub your marks out underneath. Ok, any questions? So SH please what are we doing?
	5.40	SH		Um, You gonna give us like a word. And we have to write down the word like the spelling correctly and then we draw the face next to it, and then we get a mark out of 10 for the right spelling and stuff. Is it like a mark down the bottom, and then you have to like leave it there but you rub out the face.
	5.56	T		OK. How many marks do you get?
		SH		Five....I don't know...two.
	5.58		Laughter from class as student gave incorrect answer.	
	6.02	T		OK. Can someone please tell her how many do you get?
	6.05	Ss		Two.
		T	Teacher holds up two fingers	Kia ora [<i>Ok, good</i>]

			to signify two marks.	
	6.09	T		Ok. The first word is. I will only say the word twice and twice only. So you need to listen carefully.
	6.13	S		Is it the English version or the Māori?
	6.18	T		Māori. Ok. WERA. WERA. <i>[Hot. Hot]</i> Write the word, face
	6.25	S		English or Māori?
		T		Māori.
	6.26		Teacher walks around the room checking students work.	
	6.49	T		Can you write it a bit big so I can see too.
			Students are giggling and chatting amongst themselves, but are essentially doing the task.	How do you write a hot face?
		T		You got 5 seconds
		S		Do we do the face as well?
	6.55 7.00 7.30 7.41 7.57	T	Teacher stands on a chair at the back of the room. Teacher is giving students a mark for their work/picture of a face showing the meaning of the word.	Yes. Tahī, rua, toru, whā, rima. <i>[One, two, three, four, five.]</i> Ok. Whakaatungia mai. <i>[Show me]</i> Hold it up, no you can't change it. Whakarongo mai. Rua, rua, rua, rua, rua, tahī, rua, rua, rua, rua. <i>[Listen. Two, two, two, two, two, one, two, two, two, two.]</i> Rua, <i>[two]</i> Nama rua <i>[number two]</i> , HIAKAI <i>[Hungry]</i> , nama rua <i>[Number two]</i> HIAKAI <i>[Hungry]</i> . 15 seconds. Tahī, rua, toru, whā, rima, ono, whitu, waru, iwa, tekau, tahī, rua, toru, whā, rima. <i>[One, two, three, four, five, six, seven, eight, nine, ten, one, two, three, four, five.]</i> Whakaatungia mai <i>[Show me]</i> ladies, once it's up you can't

				change it. OK. As follows, whakarongo mai, <i>[Listen]</i> rua, <i>[two]</i> tahi, <i>[one]</i> rua, <i>[two]</i> rua, rua, <i>[two]</i> tahi, <i>[one]</i> keep it still, tahi, <i>[one]</i> rua, <i>[two]</i> tahi, <i>[one]</i> rua, <i>[two]</i> tahi <i>[one]</i> . Is that e or a i?
		Ss	Some students are happy with their mark; some are surprised by their mark.	Yeah! Ah!!
	8.39 9.10	T	Teacher is still standing on the chair marking the students work. Teacher asks students that have the board to stand up to show their picture/face and word Teacher is on chair, one student is walking around the room.	The correct spelling ladies H I A. Next word WHAKAMĀ, <i>[Shy]</i> next word WHAKAMĀ <i>[Shy]</i> . 15. Tahi, rua, toru, whā, rima, ono, whitu, waru, iwa, tekau, [1,2,3,4,5,6,7,8,9,10] 5 seconds tahi, rua, toru, whā, rima [1,2,3,4,5]. Can you please if you are the one showing can you please just stand up. Ok, as follows, tahi, <i>[1]</i> [yeah] tahi, <i>[2]</i> [awesome] tahi, <i>[1]</i> tahi, <i>[1]</i> tahi, <i>[1]</i> tahi, <i>[1]</i> tahi, <i>[1]</i> rua, <i>[2]</i> tahi, <i>[1]</i> tahi, <i>[1]</i> tahi. Anei, WHAKAMĀ <i>[Shy]</i> . Macron on the?
		C		A
	9.43	SA SE	Students discuss their marks.	Mā Do you see a I in there?
	9.49 10.37	T		Ok MOKEMOKE, <i>[Lonely]</i> anei, <i>[here]</i> MOKEMOKE, <i>[Lonely]</i> Tahi, rua, toru, whā, rima, ono, whitu, waru, iwa, tekau, [1,2,3,4,5,6,7,8,9,10] 5 seconds

			Designated students stand to show their picture boards. Some students have completed the task and are interrupting others.	tahi, [1] rua, [2] toru, [3] whā, [4] whā me te koata, [4 1/4] whā me te hāwhe, [4 1/2] whā me te three koata, [4 3/4] whā me te 4/5s, rima [5]. E tū. <i>[Stand up]</i> Ok, whakatungia mai. <i>[Show me]</i> Kore, <i>[Nothing]</i> tahi, [1] rua, [2], kore, [0] rua, [2] rua, [2], rua, [2], rua, [2], rua, [1] tahi, [2] tahi [1].
		Ss	Some student's respond to their mark.	Oh Yes! Yes! Yes! Yeah!
	11.13	T		Anei, <i>[Here]</i> MOKEMOKE, <i>[Lonely]</i> no macron. MOKEMOKE <i>[Lonely]</i> .
	11.18	S		Whaea <i>[teacher]</i> what does that mean?
	11.19 11.30	T	Teacher sings a song with the word lonely in it, "Lonely, I'm so lonely" and some other students join in. Teacher gets down from the chair and moves around the room again.	Lonely, I'm so lonely. Anei, here you go nama whā, <i>[number 4]</i> RIRI, <i>[Angry]</i> RIRI, <i>[Angry]</i> Tahi, rua, toru, whā, rima, ono, whitu, waru, iwa, tekau, tahi, rua, toru, whā, whā, whā, rima. <i>[1,2,3,4,5,6,7,8,9,10,1,2,3,4,4,4,5.]</i>
	12.00 12.20	T	Teacher standing on a chair in the	E tū, e tū. E tū. <i>[Stand up, stand up]</i> Ok, here we go, whakarongo mai, <i>[Listen]</i> tahi, tahi, tahi, tahi, rua, rua, rua, rua, [yeah] rua, kore, tahi. <i>[1,1,1,1,2,2,2,2,0,1,]</i>

			front of the room again.	
	12.39	S	Designated student are standing to show their picture. Students that get it wrong look to the other students to copy what they have.	Yeah!
	12.40	T		He aha te riri? <i>[What is angry?]</i>
	12.45	C		Angry?
	12.46 12.52 12.54 13.12 13.35	T	Teacher gets down off the chair and moves to back of the class. Students stand to show their picture.	Angry! Ok, here we go, NGENGE, <i>[Tired]</i> NGENGE <i>[Tired]</i> . Tahi, rua, toru, whā, rima, ono, <i>[1,2,3,4,5,6,]</i> NGENGE, <i>[Tired]</i> tekau, tahi, rua, toru, whā, rima, ono, whitu, waru, <i>[10,1,2,3,4,5,6,7,8,]</i> Ok, e tū <i>[Stand up]</i> . Tahi, tahi, rua, tahi, kore, tahi, tahi, tahi, tahi, kore, tahi. <i>[1,1,2,1,0,1,1,1,1,0,1]</i> No macrons, macrons it would be NGĒNGĒ.
	14.18		Teacher on the chair again.	

	14.20 14.50 14.59 15.21	T	Teacher gets down off chair, back on the same chair again	Here we go, HARI, <i>[Happy]</i> HARI <i>[Happy]</i> . You got tekau <i>[10]</i> . Tahī, rua, toru, whā, rima, ono, whitu, waru, iwa, iwa, iwa, iwa, tekau. <i>[1,2,3,4,5,6,7,8,9,10]</i> Ok, e tū <i>[Stand up]</i> . Rua, tahī, tahī, rua, tahī, rua, rua, rua, rua, rua, rua, <i>[2,1,1,2,1,2,2,2,2,2,]</i> Anei. <i>[Here]</i> This must be the last one. There you go, whakarongo mai, <i>[Listen]</i> Anei anō te kupu MĀUIUI, <i>[Here's the word again sick]</i> say it again.
	15.50		Teachers off the chair at the back of the room and moves to the front of the room on chair again.	
		S		MĀUIUI? <i>[Sick]</i> What is it?
	16.17		Teacher back on the chair at the front of the room.	
	16.20 16.22 16.33	T		MĀUIUI, <i>[Sick]</i> tekau mā tahī. <i>[11]</i> OK, e tū, e tū, e tū, e tū, <i>[stand up, stand up, stand up, stand up]</i> whakaatungia mai <i>[Show me]</i> Tahī, tahī, tahī, rua, rua, <i>[1,1,1,2,2,]</i> oh sorry, I bugged it up I'll give you two, two, two, two, two, it should have I bugged it up before hand, ok it should be Mā,
		Ss		ā with a macron

	17.11	T	Teacher is sitting on top of the back rest of the chair and talking.	Mā with a macron ui, ui I bugged it up. Here you go one more, this one 's not on your list,
	17.17	Ss	Some students complain when teacher says this one is not on your list.	Oh! Oh wow! What!
	17.18	T		But if you can remember from our kōrero <i>[talk]</i> yesterday you may be able to know what it is.
	17.23	S		Yesterday
	17.32		Teacher gets down from chair at the front and moves to the back of the room	Ok, HIAINU, <i>[Thirsty]</i> HIAINU, <i>[Thirsty]</i> last one, remember what HIAKAI <i>[Hungry]</i> is.
	17.45		Teacher has moved to the back of the room to stand on the chair	
	17.55			Tekau, tekau mā rua, tekau mā rima. <i>[10,12,15,]</i>
	18.06			E tū, hurihia, <i>[Stand up, turn it [the board] around]</i> ok. Tahi, tahi, kore, kore, kore, tahi, kore, kore, kore, tahi, tahi. <i>[1,1,0,0,0,1,0,0,0,1,1,]</i> Hia, <i>[Want]</i>
		Ss	Teacher is trying to prompt students into the correct spelling by mouthing the letters	
			Students yell out the letters	H O E H I A

	18.45	T		H I A, <i>[Want]</i>
		S	Teacher looks again at their picture.	That's what we had.
		T	Teacher is using a drinking motion to show meaning	And it means?
		S		Thirsty.
	19.03		Teacher gets down off chair and moves to the front of the room	
	19.06	Ss	Some students complain about mark given.	We had – hia-hia..... We got 10 points. Too bad we got fifteen. We got twelve
	19.12 19.15	T	Teacher writes 'hia' on the board. Teacher motions to where she wants the equipment returned.	 Ladies, as follows one person from your group return all the boards. Remember your points, we'll do that soon. Boards please here, vivid here, rags in here and your boards in here. Just remember your marks.
	19.40		Students return equipment and return to their seats.	
	19.40			Haere mai <i>[Come here]</i> Student C.
	19.50	SC	Student C moves to the front of the class and waits beside the teacher	

	20.15		Teacher sits down while student C apologises.	Ok Whakarongo, <i>[Listen]</i> our mate students C has something to say to us.
	20.21	S	Student C stands in the front of the class to apologise.	Sorry for swearing.
		T		What do we say?
	20.24	Class		Kia ora! <i>[Thanks!]</i>
	20.38	T	Teacher stands and instructs the class to stand also.	Ok. Please be up standing if you got over 10 points.
	20.40		Noise from chairs and students standing.	
		SD		Does 10 count?
	20.50	T	Teacher is now standing on chair.	10 or above. Ka pai. <i>[Very good]</i> Please on your chairs if you got 13 or above.
	20.56		Some students stand on their chairs. Some students sit down, some remain standing. Students still standing put their left hand up.	Your left hand up if you got 15 or above,
	21.04		Students still standing put their other hand up.	Your other hand up if you got 17 or above. And put your hands on your head if you got 100%.
	21.12		Last two students standing put their hands	
	21.22			

	21.45		on their heads. Teacher gets down off chair Teacher writes the word feelings on the board	Ladies open you books up please to yesterday's work. If you've got your phone chuck it up here and it's not gonna get confiscated.
	21.56		Some students move forward with their phones and place them on the desk.	Ladies on that side can you bring your books and yourselves and you chairs and come over here by us. Haere mai. <i>[Come here]</i> Just come over here.
	22.30			
	22.57		Teacher sits down as students rearrange themselves. Teacher raises her finger in the air as she gives instructions to the students Teacher stand up to begin drilling exercise as she reads from her book	Ok. First of all we just gonna go thru pronunciation of some of the words. Number two, the second half we gonna learn how to put it into a sentence. Number three we gonna learn how to ask the questions to get the answer. Number four you have an oral exercise to complete. Ok, that's a task here for us today within this 45 minutes or so. Ok. Kōrero mai, <i>[Speak/talk]</i> WHAKAMĀ. <i>[Shy]</i>
		C		WHAKAMĀ! <i>[Shy!]</i>

	23.00	T		Ok. Anō. <i>[Again]</i>
		C		WHAKAMĀ! <i>[Shy]</i>
		T		Where's the macron?
		Ss		On the A, the last one.
	23.06	T		The last A, so is it whakama, whakamā.
		C		WHAKAMĀ! <i>[Shy]</i>
	23.13	T		Ka pai! <i>[Very good!]</i> NGENGE! <i>[Tired!]</i>
		C		NGENGE! <i>[Tired!]</i>
		T		HIAKAI! <i>[Hungry]</i>
		C		HIAKAI! <i>[Hungry!]</i>
		T		MĀUIUI! <i>[Sick!]</i>
		C		MĀUIUI! <i>[Sick!]</i>
		T		Kia ora! <i>[Well done!]</i> MAKARIRI! <i>[Cold!]</i>
		C		MAKARIRI! <i>[Cold]</i>
		T		HARI <i>[Happy]</i>
		C		HARI <i>[Happy]</i>
		T		KOA <i>[Happy]</i>
		C		KOA <i>[Happy]</i>
	23.18	T		HARI-KOA <i>[Very happy]</i>
		C		HARI-KOA <i>[Very happy]</i>
		T		Ok, Just to let you know that with that happy it's either hari, <i>[happy]</i> it can be koa <i>[happy]</i> or can be hari-koa, <i>[very happy]</i> you can say them together ok, the choice is yours. WERA <i>[Hot]</i>
		C		WERA <i>[Hot]</i>
	23.38	T		MOKEMOKE <i>[Lonely]</i>
		C		MOKEMOKE <i>[Lonely]</i>
		T		MOKEMOKE <i>[Lonely]</i>
		C		MOKEMOKE <i>[Lonely]</i>
		T		PŌURI <i>[Sad/dark]</i>
		C		PŌURI <i>[Sad/dark]</i>
		T		Ka pai! <i>[very good]</i> RIRI <i>[Angry]</i>
		C		RIRI <i>[Angry]</i>
		T		PAI <i>[Good]</i>
		C		PAI <i>[Good]</i>
	23.48	T	Teacher motions to one half of the class for drilling, still reading from her book	Ok, um this half please, NGENGE <i>[Tired]</i>

		C		NGENGE <i>[Tired]</i>
		T		MAKARIRI <i>[Cold]</i>
		C		MAKARIRI <i>[Cold]</i>
		T		MOKEMOKE <i>[Lonely]</i>
		C		MOKEMOKE <i>[Lonely]</i>
		T		RIRI <i>[Angry]</i>
		C		RIRI <i>[Angry]</i>
	24.02	T	Teacher now motion to the other side of the class for drilling	Ok, this side only, PAI <i>[Good]</i>
		G		PAI <i>[Good]</i>
		T		What!
		G		PAI <i>[Good]</i>
		T		NGENGE <i>[Tired]</i>
		G		NGENGE <i>[Tired]</i>
		T		MAKARIRI <i>[Cold]</i>
		G		MAKARIRI <i>[Cold]</i>
		T		HARI-KOA <i>[Very happy]</i>
		G		HARI-KOA <i>[Very happy]</i>
		T		RIRI <i>[Angry]</i>
		G		RIRI <i>[Angry]</i>
	24.13	T	Teacher reading from book.	Ok all of us together. WHAKAMĀ <i>[Shy]</i>
		C		WHAKAMĀ <i>[Shy]</i>
		T		NGENGE <i>[Tired]</i>
		C		NGENGE <i>[Tired]</i>
		T		HIAKAI <i>[Hungry]</i>
		C		HIAKAI <i>[Hungry]</i>
		T		MĀUIUI <i>[Sick]</i>
		C		MĀUIUI <i>[Sick]</i>
		T		MAKARIRI <i>[Cold]</i>
		C		MAKARIRI <i>[Cold]</i>
		T		HARI-KOA <i>[Very happy]</i>
		C		HARI-KOA <i>[Very happy]</i>
		T		WERA <i>[Hot]</i>
		C		WERA <i>[Hot]</i>
		T		MOKEMOKE <i>[Lonely]</i>
		C		MOKEMOKE <i>[Lonely]</i>
		T		PŌURI <i>[Sad/dark]</i>
		C		PŌURI <i>[Sad/dark]</i>
		T		RIRI <i>[Angry]</i>
		C		RIRI <i>[Angry]</i>
		T		PAI <i>[Good]</i>
		C		PAI <i>[Good]</i>
		T		Ka pai! <i>[Very good!]</i>
		C		Ka pai! <i>[Very good!]</i>

	24.30		Teachers writes 'I am gud' on the board.	
	24.39	T	Teacher sits on the back of the chair	Ok, My question to you, how do you think we are going to say this in Māori? Can you see that, if you think you know how to say I am good in Māori can you please stand and go to the corner of the room. If you think you can say I am good in Māori, over there. Stand.
	25.05		Several students stand and move to the corner of the room with their books.	
		Grp		Say it to me. I can do it.
	25.24		Some students stand up and move to the back of the room.	
	25.33	T		Ladies at the back. Your chance is... What is the first word in terms of the sentence construction here? What's the first word? Toru, whā [3,4].
		Grp		Kei <i>[a particle marking present time]</i>
		T		Anō. <i>[Again]</i> Second word? Toru, whā [3,4]
		Grp		te <i>[the]</i>
		T		next word
		Grp		Pai <i>[good]</i>
		T		Next word.
		Grp		Au, ahau, ahau or au. <i>[I, I, I, I]</i>
	25.57	T		Ka pai! <i>[Very good]</i> Ahau or au <i>[I, I]</i> . Nō reira, <i>[therefore,]</i> toru whā, [3,4] ladies standing at the back.
	26.01	Grp		Kei te pai ahau. <i>[I am good.]</i>
	26.05	T		Anō <i>[Again]</i>

		Grp		Kei te pai ahau. <i>[I am good.]</i>
		T	Teacher is pointing to the words on the board.	Ladies sitting down here please. Kei <i>[a particle marking present time]</i>
		Grp		Kei <i>[a particle marking present time]</i>
		T		te
		Grp		te
		T		pai <i>[good]</i>
		Grp		pai <i>[good]</i>
		T		ahau <i>[I]</i>
		Grp		ahau <i>[I]</i>
	26.15	T		All of us together
		C		Kei te pai ahau. <i>[I am good.]</i>
		T		Ka pai! <i>[Very good!]</i> E noho. <i>[Sit down]</i> .
		S		Is that all we stood for.
	26.28		Students that were standing return to their seats	
	26.33 26.46	T	Teacher now directs those same students to return to the corner of the room again Teacher is reading the statements from her book	Yes. Ok. Can I get you ladies back there please? We'll see how clever they are. Student C in Māori 'I am cold'. Kōrero mai. <i>[Speak]</i>
		SC		Kei te makariri ahau. <i>[I am cold.]</i>
	26.50		Teacher fiddles with scarf.	
	27.04	T		Kia ora! <i>[Very good]</i> Student C back here you go. Student B 'I am shy'
		S	A random student yells out the answer before the nominated student	Kei te whakamā ahau.

	27.11	T		Kia ora Student B. Student B I am shy.
	27.13	SB		Kei te whakamā ahau. [<i>I am shy.</i>]
	27.20	T		Kia ora student B. Student D, 'I am angry'
		SD		Um, kei te riri ahau. [<i>I am angry.</i>]
	27.30	T		Student E, I am tired.
		SE		Kei te ngenge ahau. [<i>I am tired.</i>]
	27.42	T		The ladies that are standing this one is for all of yous. So you say it together. Ok. 'I am lonely', Toru, whā [3,4].
		G		Kei te mokemoke ahau. [<i>I am lonely.</i>]
		T		First word?
		G		Kei [<i>a particle marking present time</i>]
		T		Second
		G		te mokemoke ahau. [<i>I lonely.</i>]
	28.07	T	Teacher addresses the class and asks what those ladies did.	Kia ora e noho. [<i>Very good sit down.</i>]
	28.12			Ladies here, what did the girls up there do to change the feeling here? I don't want the ladies that were standing I want the ladies that were sitting here. What did the ladies up there do to change the feeling here? Student H?
	28.30	SH		They changed the pai [<i>good</i>] to their feeling.
		T	Teacher is still reading from her book	They changed the pai [<i>good</i>] to whatever the feeling it was. So student H how would you say? I am hot?
		SH		Kei te wera ahau. [<i>I am hot.</i>]
		T		Ka pai! [<i>Very good</i>] Student I, how would you say I am hungry?
		SI		Kei te hiakai ahau. [<i>I am hungry.</i>]
		T		Ka pai! [<i>Very good</i>] Student J, how would you say I am shy?
		SJ		Kei te whakamā ahau. [<i>I am shy.</i>]
		T		Ka pai! [<i>Very good</i>] Student K, how would you say I am angry?
		SK		Kei te riri ahau. [<i>I am angry.</i>]
		T		Ka pai! Student L, how would you say I am cold?
		SL		Kei te makariri ahau. [<i>I am cold.</i>]

		T		Ka pai! <i>[Very good]</i> Ok, can you please, don't do that yet. In your books can you put an asterisk against any two feelings.
		S		What's an asterisk?
		T	Teacher draws an asterisk on the board. Teacher walks around the room to see if students are on task.	There. Any two stars against any two feelings just put an asterisk beside it and then close your book up and put it on the floor. Kia ora. <i>[OK.]</i> Ka pai. <i>[Good]</i> Two asterisks close your books on the floor.
		S	Students are following instructions and are chattering amongst themselves	You, what I mean? Māori. What do you want?
		T		Ok, all our books on the floor. Now is the deep and meaningful time for feelings, now is the deep and meaningful time for feelings. We have the answer on the board, what are we going to say in Māori to get that answer on the board?
		Ss		What do you mean?
		T		That's the answer. What are we going to ask in Māori to get that answer?
		Ss	Some students raise their hands to give an answer	
		T		Ok, we'll do one at a time. Your first word should be?
		Ss		Kei <i>[a particle marking present time]</i>
		T	Teacher writes the word 'Kei' on the board	Ka pai! <i>[Very good]</i> Next word should?

		C		te
		T	Continues to write on the board the word 'te'	And then?
		C		pēhea? <i>[how?]</i>
		T	Writes 'pēhea' on the board	And then should be?
		C		Koe? <i>[you?]</i>
		T	Then writes 'koe?'	Kōrero mai, toru, whā <i>[Say it, 3, 4]</i>
		C		Kei te pēhea koe?
		S		Doesn't that mean how are you?
		T	Teacher motions to student not to yell out the answer	Shhhhhh
			Still a lot of chatter from the class. Inaudible students talking over each other	
		T	Teacher taps the floor with a pointer to get the classes attention and to stop talking.	Kia ora! <i>[thank you]</i> Ok, ready toru, whā, [3,4] Kei
		SH		Kei <i>[a particle marking present time]</i>
		T		te
		SH		te
		T		pēhea <i>[how]</i>
		SH		pēhea <i>[how]</i>
		T		koe? <i>[you?]</i>
		SH		koe? <i>[you?]</i>
		T		Student F please, kōrero mai. <i>[Say it.]</i>
		SF		Kei te pēhea koe? <i>[How are you?]</i>
		T		Kia ora! <i>[Very good!]</i> Student I, kōrero mai <i>[say it]</i>
		SI		Me? Kei te pēhea koe? <i>[How are you?]</i>
		T		Student T, kōrero mai. <i>[say it]</i>
		ST		Kei te pēhea koe? <i>[How are you?]</i>

		T		Well done! Student S please.
		SS		Kei te pēhea koe? <i>[How are you?]</i>
		T		All together, toru, whā <i>[3,4]</i> .
		C		Kei te pēhea koe? <i>[How are you?]</i>
		T	Teacher points to a student for the answer	Ok, remember our bad English and our good English? We gonna do the bad English. What words in here do you recognise?
		SC		Te, means the, sometimes.
		T		Sometimes but not in this case.
		ST	Teacher points to another student	koe-you
		T	Teacher write the students response on the board	Well done student T.
			Teacher points to another student	
		S		Is pēhea how?
			Teacher write the students response on the board	
		Ss		How you are?
		T		That's our bad English. And in good English you'd be asking?
		Ss		How are you?
		T	Teacher is standing on a chair again.	Ok. Nō reira. Student S answer please. Kei te pēhea koe? <i>[How are you?]</i>
		SS		Kei te pai ahau.
		T		Ok. From now on you're not allowed to use pai. <i>[god/fine]</i> Student S again, Kei te pēhea koe? <i>[How are you?]</i>
			Lots of chatter as students are trying to prepare their responses	
		SS		Kei te makariri ahau. <i>[I am cold.]</i>

		T	Teacher points to another student	Kia ora! <i>[very good]</i> Student T, Kei te pēhea koe? <i>[How are you?]</i>
		ST		Kei te wera ahau. <i>[I am hot.]</i>
		T		Student W, Kei te pēhea koe? <i>[How are you?]</i>
		SW		Kei te riri ahau. <i>[I am angry.]</i>
		T		Student V, Kei te pēhea koe? <i>[How are you?]</i>
		SV		Kei te mokemoke ahau. <i>[I am lonely.]</i>
			Teacher is writing the word 'feelings' on the board. Students chattering about other things.	Ok , then Maybe.
			Students are writing down constructions from the board.	
		T		Ladies once you've finished writing it down, you've finished writing it down, books pens, put your shoes on and haere mai ki waho. <i>[Come outside.]</i> Could you please be careful with the spelling?
		S		Can I go put these in my bag?
		T		No, you're going to need those. Books, pens, outside put your shoes on. Book and one pen.
			Students are completing the task in dribs and drabs.	

			When they finish they grab their books, a pen, put their shoes on and move outside	
			Everyone gathers outside the classroom.	
				Whakarongo mai. <i>[Listen to me]</i> The next exercise is an oral exercise. We know the purposes of oral. Is the purpose to finish first?
		Ss		No.
		T		It is to what?
		Ss		Conduct the conversation in Māori, Speak in Māori.
		T		Speak in Māori
		S		To have a competition
		T		Not yet. Remember our list here you should have one more column in this list. That column is how are you? Your task is.
			Students are talking and not paying attention, some are complaining of the coldness.	
		Ss		Frozen, I'm freezing.
		T		The longer you take to listen, the longer we'll be out here. Your task is as follows. I should not see you in large groups; I should see you two on two, not 10 and 5. Ok. You are actually to ask people. Student S, kei te pēhea koe? <i>[How are you?]</i> The response Students S gives me will be the response that she has put an asterisk beside. So it'll either one of the asterisk responses or the other asterisk response. That's why you put an

			asterisk. Ok, either or, so Student S, kei te pēhea koe? [<i>How are you?</i>]
		SS	Kei te ngenge ahau. [<i>I am tired.</i>]
		T	Ka pai! [<i>Very good</i>] Next to Students S I'm just going to put tired, I'm not going to put the Māori word ngenge [<i>tired</i>]. I'm going to put tired. Student R, kei te pēhea koe? [<i>How are you?</i>]
		SR	Kei te makariri ahau. [<i>I am cold.</i>]
		T	Ka pai! [<i>Very good!</i>] Next to students R what am I going to put.
		Ss	Cold
			Straight away students ask questions, they don't understand the instructions. Students in their pairs move around asking each other the question, "Kei te pēhea koe?" They are reading it from their books. Teacher moves amongst the students, listening to questions and

			responses. Students read out of their books no one seems to be doing this task without reading from the book.	
		T		Ok, you have 5 minutes, karawhiua. <i>[Go for it!/Give it heaps!]</i>
		Ss		So do you have to say in Māori and they say it in Māori. Kei te pēhea koe? <i>[How are you?]</i>
		T		In Māori.
			One student is standing alone not engaging. One student is writing, they're very noisy. No attempt to vary responses.	
		S	Two students engage with each other	Kei te pēhea koe? Kei te ngenge ahau.
			Students appear to be engaging well in the	Kei te pēhea koe? Kei te hiakai ahau. Kei te pēhea koe?

			task, asking each other the specific question and writing the responses in their books.	Kei te makariri au.
		T	Teacher is walking around checking on students	Rua meneti, 2 minutes Tahi meneti, 1 minute Kua mutu? <i>[Finished]</i>
		T		OK, haere mai <i>[Come here]</i> . Haere mai. <i>[Come here]</i>
			Students return to the classroom	
			While students are filing back in teacher writes the following on the board: Name Live From How r u? Whaea X X X Sad	

			Students finally settle down.	
		T		Ok, do we all know what an asterisk is now?
		C		Yes
		T		Ok. Can you please on this list here can you select any three people and put an asterisk beside their name. Any three people put an asterisk by their name. Close your books up and put your hands on your head.
			Teacher points to the board with the information	Kia ora student? student? student? Ka pai! <i>[Very good!]</i> Ladies take your hands off your head. Now your task is as follows, you have about 10 minutes before the bell goes. Within that 10 minutes your task is as follows; The people you have put an asterisk beside, you are to pretend, no comments, you are to pretend that you are them, no comments. As follows, you have the list here, you have all the information here. So how will I say my name is whaea C. <i>[teacher]</i> Student R.
		SR		Um I forgot.
		T		Ok, at the back.
		SY		Ko whaea C tōku ingoa... <i>[my name...]</i>
		T		Ok. How am I gonna say I live in X?
		ST		Kei X tōku kāinga. <i>[I live in X.]</i>
		T		Kia ora. <i>[Great]</i> How am I gonna say I'm from X? Student S.
		SS		Nō X ahau. <i>[I am from X.]</i>
		T		Kia ora! <i>[Good!]</i> Now how am I gonna say I am sad? I am sad?
		SS		Kei te pōuri ahau. <i>[I am sad.]</i>
		T		Kia ora!! <i>[Good!]</i> So you have those three people. You are to pretend that you are them and you are to pretend that this information here is yours and you are putting it into sentence form using all the sentences we have been through. Ok. Questions?

		ST		When you say from do you have to say Ko [a particle used when talking about something specific] something taku kāinga [my home].
		T		No, no taku kāinga.
		Ss		Are we writing it down in our books?
			Teacher grabs a student's book to show the class where they write the information down.	You are to write it down in your books, after here, after feelings under there. So in total you should have 12 sentences.
	47.43 48.00 48.38		Students carry on with task. Teacher walks around checking their work.	If you have a question just put your hand up. Don't forget your macrons ladies.
		S	Students are talking in English asking each other questions.	How do say I'm from? No, whaea said we're not doing taku tāone. [my town] Are you from X?
	49.40	T		3 minutes.
	50.16		Teacher walks around the room looking over students shoulder to	

	50.20	T	see if they are on task. Teacher sits down with students. Students ask questions, teacher responds.	What's wrong SC?
		S		She's getting cranky
		T		If you don't know the words move on.
		S		I'm ok whaea.
		T		Kia ora. <i>[Ok]</i>
		S	Student point to the words in her book	Miss I mean whaea do these come second
	50.29	T		It doesn't matter what order they're in ok. If she's saying where she's from it 'Nō' <i>[From]</i> If it's where they live it starts with?
		Ss		Kei
			Teacher signals with her finger that's the correct answer	If they live in X – Kei If they're from X?
		S		Nō <i>[from]</i>
		T		Nō, nō <i>[From, from]</i>
	51.10	T		Ok, you've got two minutes.
	51.25			SR check your spelling you've got kīanga <i>[phrase.]</i> not kāinga <i>[home]</i>
	51.55	S	Students are discussing	I don't know....
	51.57			It's Kei... X taku kāinga. <i>[I live at X.]</i>

			the constructions amongst themselves	Nō X taku... <i>[I'm from X.]</i> <i>Oh...</i>
	52.30 52.41		Teacher is at the front of the room. Shows four fingers to show how many volunteers she wants.	Ok. Can I please have four volunteers? If you would like to volunteer to this thing please be up standing. Ok you got 2 minutes.
	52.50	S		Whaea is it just one person?
		T		I want four volunteers.
		S		Is it just one person?
	53.00	T	Teacher is motioning to the volunteers.	I want four volunteers. Just stand One, two, three, four.
	53.15		Volunteers move to the front of the class	Ladies can I get you please to close your books. Put everything on the ground.
	53.30		Teacher is talking to the volunteers up the front	Ladies hold your books up please. Ladies your task is as follows you are to stand behind someone and say what you have written in your book. Ka pai <i>[Good]</i> go.
	53.57			Ladies close your books up please. SC close your book up please
	54.14			Ladies on that side can you please come over by us please. Yep take a seat.
	54.36			Haere mai <i>[Come here]</i> Sa.
	54.50			Ladies close your books up.
				Ladies that are standing, they will now be taking the place of those they are talking about. So when they say this kōrero <i>[talk]</i> to you just pretend that they

				are the person that they are pretending to be. SA nice big voice SA
	55.10	S		Ko.....tōku ingoa. <i>[My name is.....]</i> Ko.....tōku kāinga. <i>[I live in.....]</i> Nō..... ahau. <i>[I am from.....]</i> Kei te tired ahau. <i>[I am tired.]</i>
	55.40	T		He aha te kupu Māori mō te tired?
		C		Ngenge <i>[tired]</i>
		T		Ka pai <i>[Good]</i> Repeat that whole thing again. The tired bit.
	55.41	S		Kei te ngenge ahau.
	55.42	T		Ok. And what do we say?
		Ss		Kia ora. <i>[Thank you/Good]</i>
		T		Ka pai. <i>[Good]</i> E noho.
	55.52	S		Ko.....tōku ingoa. <i>[My name is.....]</i> Ko.....tōku kāinga. <i>[I live in.....]</i> Nō.....ahau. . <i>[I am from.....]</i> Kei te ahau. <i>[I am.....]</i>
	55.59	T		He aha te korero? <i>[What do we say?]</i>
		C		Kia ora. <i>[Thank you/Good]</i>
	56.04	T		Ok. Listen to Miss SE
		S		Ko tōku ingoa. <i>[My name is....]</i> Kei te.....tōku kāinga. <i>[My home is at...../I live in.....]</i> Nō.....ahau <i>[I'm from....]</i> Kei te pouri ahau. <i>[I am sad]</i>
	56.21	T		Ok SE Kei Te Puna..... <i>[Te Puna is where...]</i>
		SE		Kei Te Puna ahau. No. <i>[Te Puna I...]</i>
		T		Kei X tōku.....? <i>[I ...X]</i>
	57.26	S	Student points to word in her book.	Kei X tōku kāinga. <i>[I live at X]</i> And what's the last word?
		T		Pōuri <i>[sad]</i>
	56.41	SS		Kia ora. <i>[Greetings]</i> Ko ...tōku ingoa. <i>[My name is.....]</i> Kei ...tōna kāinga. <i>[I live at]</i> Nō ahau <i>[I am from]</i> Kei te pōuri ahau. <i>[I am sad.]</i>
		T		He aha te korero? <i>[What do we say?]</i>
		C		Kia ora <i>[Thank you]</i>

		T		Ok. SK kei a koe. <i>[SK your turn.]</i>
		S		Kia ora <i>[greetings]</i> Ko ... tōku ingoa. <i>[My name is...]</i> Kei te X tōku kāinga. <i>[I live in X.]</i> Nō X ahau. <i>[I'm from X]</i> Kei te hiakai au. <i>[I'm hungry.]</i>
	57.12	T		Just one of your sentences. How do you say I live in X?
		SK		Kei te X.... <i>[In the X]</i>
		SR		Kei X.... <i>[In X...]</i>
		SK		Oh, Kei X <i>[In X...]</i>
	57.24	T		Can you just say that sentence again please.
		SK		Kei X tōku kāinga. <i>[I live in X]</i>
		T		He aha te korero? <i>[What do we say?]</i>
		C		Kia ora <i>[Thaks/Good]</i>
	57.36	T		Ok. Whakarongo mai. <i>[Listen!]</i> Āpōpō. <i>[Tomorrow]</i> Tomorrow is basically what we've done in the last 4 weeks. We've covered all our unit that's our mihiimihi <i>[greetings]</i> unit finished. Ok.
		Ss		Is that all?
	57.55	T		Yeah. Tomorrow what we're gonna do is gonna have a look your.... we'll do a bit of conversational practice one. Number 2, have a look at your writing test that you will be doing next Wednesday and then lastly orals coming up next Wednesday also.
	58.17			Chairs, tables, stand.
	58.19		Students stand to put their chairs on the tables and wait for the closing prayer	
	58.25			By saying the karakia <i>[prayer]</i> all together without me leading, however, let me warn you if people race ahead in the karakia <i>[prayer]</i> we will do it again. So don't race ahead so you can get out the door. Ka pai! <i>[Ok!]</i> Nā reira, me inoi tātou. <i>[Therefore, let us pray!]</i>
	58.46	T & C	Teacher and students are	Kia tau kia tātou katoa Te atawhai o tō tātou ariki

			all standing to say the closing prayer	Ko Ihu Karaiti Me te aroha o te atua Me te whiwhinga tahitanga ki te wairua tapu Ake,, ake, ake, Āmine. <i>[Let there be calm amongst us, and the blessing of our creator, Jesus Christ and the love of the creator and the blessings of the sacred spirit for ever and ever, Amen.</i>
	59.12	S	Students depart	Kia ora. <i>[Thank you!]</i>
		T	Teacher waves good bye to students	Bye

Appendix 26: Transcripts - Lesson 2

Lesson/ Class 2 [Students year 11, ages 15-16]

This class has two periods of 55 minutes of *te reo Māori* each week for each of the school's four terms. Nine students seated in a horse shoe arrangement. No text books are used but students are given an activity sheet produced by the teacher to guide the lesson. The classroom is one large open space with desks stacked against the wall for use when needed; it is equipped with a computer, a projector, and whiteboard. There is a storage room at the front of the classroom and an additional classroom at the back with a portable television. The lesson objective is '*Ngā atua Māori*', *Māori* Gods.

Line	Time	Person	Activity	Transcript
	0.00		Kaiako [Teacher] is standing up the front of the class; students are sitting at their desks which are in a horse shoe design.	
	0.03		Kaiako nominates someone to do the karakia,	
	0.04	Hine 1		Tuatahi me te mihi atu ki a koutou kua huihui mai nei i tēnei ata. Me ĭnoi tātou. Whakataka te hau ki te uru Whakataka te hau ki te tonga kia mākinakina ki uta kia mātaratara ki tai kia hī ake ana te atakura he tio he huka, he hauhi tihei mauri ora <i>[Firstly, to acknowledge those of you who are in attendance today, let us pray.</i> <i>Cease the winds from the West,</i> <i>Cease the winds from the South.</i> <i>Let the breezes blow over the land,</i>

				<i>Let the breezes blower over the ocean.</i> <i>Let the red-tipped dawn come</i> <i>With a sharpened air, a touch of frost, a promise of a glorious day.]</i>
	0.32		Class and teacher sits down	
	0.33	Kaiako		Mauri ora, mauri ora ki a koutou. [Greetings to you all] You fullas helped her out with that bit of the karakia. [prayer] You fullas are just about there, [name] you're just about just about there. A little bit more practise at home and then you will have it sussed. So this morning, you know at our mahi, [work] you always have a little practise with our mihi [greetings] and our karakia [prayer] make sure our new karakia is all sussed and then move on to our mahi for the day ay? Yeah, um māu e tīmata bro. [You start bro.]

	1.00	Tama 1	Nominated students says the opening greeting and prayer.	Tuatahi me te mihi atu ki a koutou kua huihui mai nei i tēnei ata. Me ĭnoi tātou. Whakataka te hau ki te uru Whakataka te hau ki te tonga kia mākinakina ki uta kia mātatarata ki tai kia hī ake ana te atakura he tio he huka, he hauhi tihei mauri ora
	1.25	Kaiako		Ka pai [<i>Well done</i>] bro, ka pai, ka pai. Lot better than last time ay? So must be going home practising it. All we need to do now is get that confidence. Kāti te pukapuka bro, close our book ay? And try it do it off the top of our head. [name]! Kāti te pukapuka bro, close our book have a go. Have a go. You can do it. See how far you can get without your pukapuka [<i>book</i>].
	1.48	Tama 2	Second nominated male student performs the greeting and the opening prayer.	Tuatahi me te mihi atu ki a koutou kua huihui mai nei i tēnei ata. Me ĭnoi tātou. Whakataka te hau ki te uru Whakataka te hau ki te tonga kia mākinakina ki uta

				kia mātaratara ki tai kia hī ake ana te atakura he tio he huka, he hauhi tihei mauri ora
	2.14	Kaiako		Ka pai. Ka pai, I know my two brothers have got it down. Alright heard my two brothers do it, they're all good and um [name] let's see you ay?
	2.26	Hine 2	Nominated female student has a turn at the opening greeting and prayer.	Tuatahi me te mihi atu ki a koutou kua huihui mai nei i tēnei ata. Me ĭnoi tātou. Whakataka te hau ki te uru Whakataka te hau ki te tonga kia mākinakina ki uta kia mātaratara ki tai kia hī ake ana te atakura he huka, he hauhi tihei mauri ora?
	2.48	Kaiako		Ooooooh tata tata, very close girl. What did we miss out, he?
	2.50	Tama 5		Tio <i>[Snow and sleet]</i>
	2.51	Kaiako		Tio ay? He tio, he huka, that's that sentence. That's that last line that we always see people

	2.54	Tama 2		I always get it mixed up
	2.56	Kaiako		Get a little bit mixed up but kei te pai <i>[that's ok]</i> you finished it off. That's the main thing. Alright I know that you two have got it. [name] e tū <i>[stand up]</i>
	3.08	Hine 3	The third female student has a turn.	Um Tuatahi me te mihi atu ki a koutou kua huihui mai nei i tēnei ata. Me ĭnoi tātou. Whakataka te hau ki te uru Whakataka te hau ki te tonga kia mākinakina ki uta kia mātaratara ki tai kia hī ake ana te atakura i tēnei oh shh [student laughs]
	3.30	Kaiako		He? <i>[Indefinite article]</i>
	3.31	Hine 3		He <i>[Indefinite article]</i>
	3.32	Kaiako		Tio <i>[Snow and sleet]</i>
	3.33	Hine 3		He tio, he huka, he hauhi tihei mauri ora <i>[With a sharpened air, a touch of frost, a promise of a glorious day.]</i>

	3.36	Kaiako		Ka pai, ka pai <i>[well done]</i> now remember whānau <i>[family]</i> if you're ever
	3.37	Hine 3		[Student laughs]
	3.41	Kaiako		Doing this karakia for someone and you forget your karakia. Don't be doing the old [makes a pausing action] ay? Don't be doing the beep, beep, beep. Alright if you don't know it just go "arohamai whānau" <i>[my apologies family]</i> and then just lean back, ā, me tīmata anō. <i>[and start again]</i> . So you'd start again ok? Alright cos there's no, kaua e whakamā, don't get embarrassed if you make a mistake. Cos we all make mistakes, I told you about the time my mind went blank ay and I forgot all my karakia halfway through you know. And oh god it was, he honore kia tau kia tātou katoa, <i>[Honour and May we all join peacefully]</i> you know I was mixing karakia together just to get to the finishing line. Ok so it

				happens to everybody so don't be whakamā, <i>[ashamed]</i> just stop. Think about it then me tīmata anō. Start again. [name] I know has got it down, I know you got it down; we heard [name] this morning, alright so ka pai. [ok,] After this you know the next one we gonna get is our closing karakia. And you fullas will have a little mihi <i>[greeting]</i> at the start in order to close it but [inaudible] whatever ay? So [name] I'm gonna ask [name] to do this karakia and our next um touch meeting alright. And you fullas will have your karakia whakamutunga <i>[closing prayer]</i> cos [name] I'll be at the touch meeting, I'll get him to close the touch meeting up, alright? So to put it into a practical so you're using it practically ay? And it's something you can take away with you forever and a day. Something

				practical, same as a karakia for kai [<i>prayer for food</i>], you should all know a karakia for kai, cos you never know when someone's gonna go oh [name] bless our kai [food]. It always happens, it always happens. You don't wanna get caught out. Ok, you're dad bro, we always pick on your dad when he comes to our meetings "matua, māu e tīmata te karakia?" can you start our karakia, so if you know you fullas have got all that stuff in your pockets you can go yeah kei te pai [all good] and stand up confidently and pull it out ay and you fullas away? But we gonna get back into our mahi [work]. What's our kaupapa? [<i>topic</i>] He aha te kaupapa? What's our kaupapa [topic]?
	5.19	Hine [?]		Te tīmatanga mai o te [?] [<i>The beginning of the.</i>]
	5.20	Tama [i]		Ngā atua Māori [<i>The Māori gods</i>]

	5.20	Kaiako		Ngā atua Māori ay? So last time we handed out you a piece of paper, we were going through filling it out, alright? Who did not bring their piece of paper today?
	5.29	Class		Got ours [inaudible words]
	5.29	Kaiako		Got ours? Alright,
	5.30	Tama		Talk Māori
	5.32	Kaiako		Now the ones that I got, the ones that we left here
	5.34	Tama		Nah we gave it back to you [inaudible]
			Teacher prepping for the first activity	
	5.37	Ngā Tauira	[class chatting amongst themselves]	
	5.51	Kaiako		Who gave theirs back?
			Kaiako handing out worksheets	
	5.52	Katoa	[class chatting amongst themselves]	
	6.30	Kaiako		Alright, kia ora [sic] te whānau. Me tīmata nē? <i>[Ok, family let's start.]</i> Alright? So last class, last class, what did we learn? We had a brainstorm ay? Koirā te mihi tuatahi,

				<i>[That's the first greeting.]</i> we had our brainstorm, whakawhiti whakaaro, whakawhiti kōrero mō tēnei kaupapa. <i>[exchange of ideas and thoughts]</i> For this topic and we talked atua Māori. Covered all the different atua and we described what they were doing and stuff like that and then we moved on to what?
	6.50	Tama 5		The whakapapa <i>[genealogy]</i> of the Māori
	6.52	Kaiako		Yeah the whakapapa ay? Because we all sorta know our, what our Māori Gods are ay? We know they come from Rangi <i>[Sky father]</i> and Papa <i>[Earth mother]</i> but we were looking at before that ay? Before Papatūānuku <i>[Earth mother]</i> before Ranginui, <i>[Sky father]</i> so we've got an idea about how our world came about ay? So i te tīmatanga, from the beginning. So for those ones who weren't, was there anyone not here?

				Alright, so just for you what we do is covering our whakapapa we're gonna start with Io, our supreme god and work down to our atua Māori [<i>Māori Gods</i>] ok? Were just gonna fill in the blanks. Can anyone explain to [name], cos she's got a piece of paper in front of her, alright and she's got her sentence structure there and the sentence structure goes.
	7.42		Kaiako writes on the board Mai i a..... I puta mai a.....	
	07.46	Kaiako		Sorta goes like that "Mai i a [<i>from ...</i>] such and such". You put the Mai i a such and such ay? So what would the, in the gaps. What would we put in there? What will we be looking for?
	7.57	Tama [?]		Um the name
	7.59	Kaiako	Ranch slider opens	A name, alright. Yeah, choice. A name. So when you listen to this kōrero

				<i>[talk]</i> [name], what you have to do...
	8.12	Hine 3		This sign-in wants you
	8.13	Kaiako		No he's the staff
	8.14	Hine 3		Name
	8.19	Kaiako		All you have to do is put in the gap a kupu ingoa. A noun or a name. What's up matua?
	8.23	Visitor	laughs]	Could I borrow, could I borrow the Arawa [Ancestral name of waka] please? Your waka [car] [
	8.26	Kaiako		Borrow the waka; <i>[car]</i> you know the waka comes with a price?
	8.28	Visitor		Te Arawa [Ancestral name of waka]
	8.30	Hine [?]		Can I borrow the Arawa [laughs]
	8.32	Kaiako		The waka comes with a price of a Mutton bird
	8.35	Visitor		The mutton bird is already on its way
	8.36	Kaiako		It's on its way. Lunch today?
	8.37	Visitor		I'll bring it in.
	8.38	Kaiako		Oh mate, you can borrow the waka whenever you want
	8.44	Ngā tauira		[class laughs]

	8.49	Kaiako		Ah k so, if we were looking at the first one. If we were looking at the first one together. We'll do it all together then after that we'll go into our, into our single mode. So we looked at our atua Māori ay? And we had our brainstorm, did our Māori gods and stuff. Ok? And um just for [name] just to remind her.
	9.00		PowerPoint is also open showing pictures of Maori gods.	
	9.05			Who's that little fulla, in the cave there? Ko wai tērā? <i>[Who is that?]</i>
	9.08	Ngā tauira		Rūaumoko <i>[The Māori god of earthquakes]</i>
	9.10	Kaiako		Rūaumoko ka pai, <i>[ok]</i> and then above that with the birds all flying around his head?
	9.13	Ngā tauira		Tāne <i>[The Māori god of the forest and birds]</i>
	9.14	Kaiako		Ko Tānemahuta um ko wai tēnā tangata?

				<i>[Tānemahuta, who is that person?]</i> The one that's holding our fire?
	9.19	Ngā tauira		Tūmatauenga <i>[The Māori god of war]</i>
	9.20	Kaiako		Tūmatauenga, ka pai [ok] God of war. Um te atua kahurangi? Ko wai tērā <i>[The god of blue. Who is that?]</i>
	9.26	Ngā tauira		Tangaroa <i>[The Māori god of the ocean/sea]</i>
	9.27	Kaiako		Tangaroa, ka pai. Um the one with the lightning, te uira.
	9.32	Ngā tauira		Tāwhirimātea <i>[The Māori god of the wind, lightning and thunder]</i>
	9.33	Kaiako		Tāwhirimātea, what about our two Tāne on the side there?
	9.37	Ngā tauira		Haumietiketike and Rongomatāne <i>[The Māori god of the aruhe and the Māori god of peace/kūmara]</i>
	9.39	Kaiako		Ka pai. [Ok] Alright so that's where we got up to when we just discussed the brainstorm. Then we

				moved on and we started from here.
	9.48		Shows the next slide.	
	9.50			“I te tīmatanga” ay? And we’ll go from the start together. Look at the first one together on how to fill it out and then we’ll go from there. Mahi whakarongo, <i>[Listening]</i> you gotta fill in the gaps yourself, alright? So I te tīmatanga. <i>[In the beginning...]</i>
	9.58	Hine [?]		Ko Io <i>[The supreme being]</i>
	10.00	Kaiako		Ko ia anake <i>[The supreme being only]</i>
	10.01	Tama [?]		Anake <i>[Only]</i>
	10.02	Hine [?]		Io <i>[The supreme being]</i>
	10.03	Tama [?]		Io anake <i>[The supreme being only]</i>
	10.04	Kaiako		Ko Io, nē? <i>[The supreme being ok]</i>
	10.05	Hine [?]		I-o <i>[The supreme being]</i>
	10.05	Tama [?]		Anake <i>[Only]</i>
	10.06	Kaiako		Ko wai a Io? Who’s Io?

	10.07	Tama [?]		The Supreme god
	10.08	Kaiako		Our Supreme god. The God of all Gods. The start. The one and only ay? Alright, you know you look at other cultures and stuff and most other cultures they have um they have their supreme gods as well ay? Can you fullas name any?
	10.18	Tama [?]		Zeus
	10.19	Tama [?]		Zeus
	10.19	Tama [?]		Zeus
	10.20	Kaiako		Zeus, yeah Zeus was one. Where was he from?
	10.22	Tama [?]		Um Greek
	10.22	Tama [?]		Greece
	10.23	Tama [?]		Greek
	10.23	Kaiako		Greece, so you could sorta say he was like Zeus, alright. What else? Who else?
	10.27	Hine [?]		The Japan one
	10.29	Kaiako		Who's the Japan one?
	10.30	Hine [?]		I mean, what is it?
	10.31	Tama [?]		Buddha
	10.31	Tama 5		Oh um the Egyptian one, Rah. Jinx
	10.35	Kaiako		The Egyptian fulla, yep. Rah
	10.37	Tama 5		I think that's the name
	10.38	Hine [?]		Allah

	10.38	Kaiako		Rah was the god of?
	10.39	Tama [?]		Sun
	10.40	Tama 5		Sun, ok there was another one.
	10.40	Kaiako		God of the sun? That's sort of a bit of a connection there, Tamanuiterā ay? We know Tamanuiterā? The sun? And then the old Egyptians have got te Rah ay you reckon there's a bit of whakapapa [<i>genealogy</i>] there or what?
	10.50	Hine [?]		Tamanuiterā [<i>The sun</i>]
	10.51	Kaiako		Tēnā pea, maybe, maybe, maybe, alright. Ok so there's heaps of um, heaps of supreme gods but for us who's our man?
	10.58	Hine [?] Tama [?]		Io [<i>The supreme being</i>]
	10.59	Kaiako		Ko Io nē? Alright. Ok and what we said about Io was nāna i hanga ngā mea katoa. He's the one that creates?
	11.07	Tama [?]		Everything
	11.08	Kaiako		Everything. Nō reira ko Io te? Kaihanga o ngā mea katoa [<i>Therefore, the</i>

				<i>supreme being is the creator of all things.]</i> So for [name] here, that wasn't here. He aha te tikanga o tēnā kupu, kaihanga. [name], what does kaihanga mean?
	11.20	Tama [?]		To create
	11.21	Kaiako		Create ay? So hanga is the build, to make things, you put the kai <i>[doer/er]</i> on the front ay? Turns it into a person who does it. Inventor created something like that ay? Ka pai, choice one [name]. Anei te pikitia, <i>[here's the picture]</i>
	11.34	Hine [?]		Kore [nothingness]
	11.35	Kaiako		Nē so mai i a Io, mai i a Io <i>[So from the supreme being, the supreme being]</i>
	11.41	Hine [?]		E puta mai te kore <i>[Begot nothingness]</i>
	11.42	Kaiako		I puta mai a wai? <i>[Begot who?]</i>
	11.43		Next slide	
	11.44	Students		Kore <i>[Nothingness]</i>
	11.45	Kaiako		Te kore, <i>[nothingness]</i> oh yeah Te Kore, Te Kore. What's Te Kore?

	11.48	Tama [?]		The nothing
	11.50	Kaiako		Nothingness ay? The nothingness, so if we were writing this first one up and we're doing with Io. Going with Io. What would go in here? On that first sentence?
	12.00	Tama e rua		Io <i>[The supreme being]</i>
	12.02	Kaiako		Io, ka pai, so if I write about this
	12.06	Tama [?]		Io <i>[The supreme being]</i>
	12.08	Kaiako		I could put Io's name in here and the if I say "Mai i a Io i puta mai te aha, i puta mai i a wai" <i>[From the supreme being came what, came who?]</i> who comes after Io, who was the next in line
	12.11		Kaiako writes Io on the board.	
	12.19	Hine [?]		Kore, Te Kore [Nothingness, the Nothingness]
			Kaiako asks student if he can put Te Kore in the space provided on the board.	

	12.20	Kaiako		Te Kore so could I put Te Kore's name here?
	12.24	students		No, mmm, yeah
	12.26	Kaiako		Yeah, I would
	12.27	Students	[inaudible chatter]	
	12.32	Kaiako		Put a mai Te Kore ay? Now why, cos um little [name] just picked it up. He aha ai? Why, why did I rub out the 'a' before 'Te Kore'?
	12.46	Tama [?]		Cos like,
	12.47	Kaiako		I puta mai, would I go 'i puta mai a Te Kore'? [From the nothingness]
	12.50	Tama [?]		Cos it's not their name
	12.52	Kaiako		It is, it is a name but it's sort of like...
	12.54	Students		Human. Not a person. Cos there's nothing.
	12.56	Kaiako		Yeah yeah, it's like a person's name. So if I go, 'I puta mai a [name]', I can put an 'a' in front of it, but the nothingness. You've got the 'Te' there already ay? So you don't have to put that 'a' in there. Alright, 'Te Kore'. You know, normally you see the 'a' before the 'Te' unless it's like the person's name is like Nanny Te

				Aomārama ay? Then I put an ‘a’ in front of that. Ok? Alright then. So i puta mai Te Kore, mai i a Te Kore, mai i Te Kore i puta mai te aha? <i>[From the nothingness came what?]</i>
	13.23	Hine [?]		Te Pō <i>[the dark, the night]</i>
	13.24	Kaiako		Te Pō, kei hea Te Pō? <i>[The dark, where is the dark?]</i>
	13.25		Next slide	
	13.27	Hine [?]		There
	13.28	Kaiako		Anei Te Pō <i>[here is the dark]</i>
	13.29	Tama [?]		The dark
	13.30	Kaiako		The what, the what? Titiro ki te pikitia <i>[look at the picture]</i>
	13.32	Hine [?]		The night
	13.32	Tama [?]		The dark
	13.33	Kaiako		The darkness ay?
	13.34	Students	[inaudible chatter]	
	13.37	Kaiako		[name] you can see Io taking action here. He’s got this thing going on, you can see Te Pō starting to come out ay? Starting to emanate out, making its way out of Te Kore out of

				the nothingness alright. Just something to remember though whānau. You might hear some koro's <i>[elders]</i> stand up on the paepae <i>[threshold]</i> and then they might go, oh you know go into their karakia <i>[chant/prayer]</i> and sometimes they use this, use this whakapapa <i>[genealogy]</i> as their tauparapara, <i>[chant]</i> you know on the start of their, on the start of their mihi <i>[greeting]</i>. And you boys, you fullas can use this whakapapa on the start of your fullas mihi's. Alright, um when they get to 'Te Pō' <i>[the darkness]</i> man they don't, they don't go 'Mai i Te Pō i puta mai' <i>[from the darkness came...]</i> and then they say 'oh Te Aomārama' <i>[the world of light]</i> you know. They normally 'Te Pō Kore, Te Pō Mutunga, Te Pō, Te Pō, Te Pō, Te Pō Uriuri' <i>[The darkness, the endless darkness, the darkness, the darkness, the</i>

				<i>darkness,..]</i> you know they got about ten Pō's in a row and you go holy hen. Alright. When you hear that, they talking about the different stages, so it wasn't just Te Pō, there was different stages to Te Pō. Different things happened at different times ay? And they have a description for each of those stages alright as you go and get more advanced with your reo and that, you go to whare wānanga [<i>the learning institutions, university</i>] stuff like that that's what you'll learn, different stages and stuff. But for us, koeke tuatahi, [<i>level one</i>] we'll stick with Te Pō ay? Keep it simple with Te Pō. Alright, ok so Mai i Te Pō, i puta mai? [<i>So from the darkness came....]</i>
	14.54	Hine		Te Aomārama [<i>The world of light</i>]
	14.55	Kaiako		Te Aomārama, [<i>The world of light</i>] he aha tēnā? What's that?
	14.59	Tama		The moon

	15.00	Tama		The worlds light. Light.
	15.00		Next slide	
	15.01	Kaiako		The world of light, the light. Ka pai and then we got our pikitia <i>[picture]</i> there. You can see Te Pō over here <i>[name]</i> ? Right over here you got your darkness, you got Te Pō. And you can see the light coming out from there, Te Aomārama. Kei te pai? <i>[The world of light. Ok]</i>
	15.17	Tama <i>[?]</i>		Mai i Te Aomārama, mai i Te Aomārama. <i>[From the world of light, from the world of light.]</i>
	15.21	Kaiako		So mai i Te Aomārama, mai i Te Pō me Te Aomārama, i puta mai a? <i>[So from the world of light, from the darkness and the world of light came?]</i>
	15.28	Tama <i>[?]</i>		Ranginui rāua ko Papatūānuku <i>[The sky father and the earth mother.]</i>
			Next slide	
	15.30	Kaiako		Ranginui rāua ko Papatūānuku ay, ka pai. <i>[The sky father and the earth mother. Well done]</i>

	15.33	Tama [?]		Matua, so what do we write after um what do we write after...
	15.38	Kaiako		Alright, so far you should have a whakapapa to Ranginui and Papatūānuku. So we'll go through it, we'll see what we've got together ay? Way you go [name] from Mai i te tīmatanga, what have you got so far?
	15.50	Tama 5		Um Io, first and then Te Kore 2 nd and Te Pō and then Te Aomārama but I don't know the next one
	16.00	Hine [?]		Yeah neither
	16.01	Kaiako		K, now one of the things we got, I see you got here 'Mai i Te Aomārama i puta mai' ah and then you got the next one, alright? With our whakapapa for the gods it gets a little bit tricky, it starts going sideways and up and down and stuff. Because we've said that Te Aomārama came from Te Pō ay? Alright, a lot of people don't know that the next one that came from Te Pō was Ranginui. Alright,

				Mai i Te Aomārama i puta mai a Ranginui, alright? Because Ranginui never came from the world of light ay? He came from Te Pō on the whakapapa.
	16.49		Kaiako is writing a diagram on the board.	
	16.53	Kaiako		So if you were writing, drawing the whakapapa the board it would look something like this. You've got your Te Pō here and then you come down, you got Te Aomārama. Oh actually, it would actually look better like this actually. Probably go sideways, Te Aomārama and then from Te Pō, mai i Te Pō i puta mai a Ranginui.
	17.11	Tama		So...
	17.13	Kaiako		I moe a Ranginui ki a wai? Who was Ranginuis partner?
	17.17	Tama		Papatūānuku
	17.18	Kaiako		Papatūānuku, so here's a pātai [question] Mai i Te

				Aomārama i puta mai i a wai? <i>[From ther world of light came who?]</i>
	17.25	Hine [?]		Mai i a Te Aomārama... <i>[From the world of light...]</i>
	17.27	Kaiako		So if you know that Ranginui married Papatūānuku, where do you think Papatūānuku came from? Does she come from Te Pō?
	17.32	Hine [?]		Te Aomārama <i>[The world of light]</i>
	17.33	Kaiako		From Te Aomārama <i>[From the world of light]</i>
	17.35	Tama 5		So they're cousins?
	17.37	Kaiako		Oooh yeah technically, technically. Well we're all cousin at the end of the day, cause we can all whakapapa <i>[genealogy]</i> back to each other ay?
	17.43		Kaiako writes more whakapapa on the board.	
	17.45			So mai Te Aomārama i puta mai a Papatūānuku nē? And you can sorta see the whakapapa going

				sideways ay, alright can sort of see how the relationships starting to build and someone says ooh he whanaunga, it's a cousin. You know Ranginui and Papatūānuku are cousins? Oh yeah. Well there weren't too many things around in the beginning I spose, I spose we're all cousins. And if you think about our Hineahuone <i>[the first female created]</i> and Hinetītama <i>[the first offspring of Tānemahuta and Hineahuone]</i> and Tānemahuta. I suppose all of them were whanaunga at the end of the day. Alright so you got Rangi and Papa. So if someone said to you [name], 'where did Ranginui come from?' What would you say to them? Nō hea? <i>[Where from?]</i>
	18.29	Tama [?]		Nō Te Pō <i>[From the darkness]</i>

	18.30	Kaiako		Nō Te Pō, from the darkness ay? Nō hea a Papatūānuku bro? <i>[Where is Papatūānuku from bro?]</i>
	18.35	Tama [?]		Um, Te Aomārama <i>[From the world of light]</i>
	18.36	Kaiako		Nō Te Aomārama, from the world of?
	18.38	Tama [?]		Light
	18.39	Kaiako		Light, ka pai. So for that next one on your page, that next one on your page you've got Te Aomārama me Te Pō i puta mai a Ranginui rāua ko Papatūānuku ay?
	18.49	Hine 1		Oh yeah
	18.51	Kaiako		Alright, cos from Te Aomārama and the darkness we get Rangi and Papa. It's just important you know which one comes from which. Alright. Anei, anei a Ranginui, <i>[here, here, Ranginui]</i> and you can see Ranginui. I puta mai ia i Te Pō, nē? <i>[He came from the darkness ok.]</i>
	19.02		Next slide-Ranginui	

	19.04	Kaiako		So you got your picture there, Ranginui first and yeah. You got your blue representing Ranginui ay? Kahurangi a Ranginui. So he's bursting out of Te Pō over there.
	19.16		Next slide-Papa-tūā-nuku	
				And then you've got Papatūānuku, āta titiro ki tū atu i a Papatūānuku. Have a look behind Papatūānuku. Ko wai tēnei?
	19.24	Tama [?]		The sun. Te Aomarama
	19.26	Kaiako		Ko Te Aomārama ay? Alright, so i puta mai a Papatūānuku i Te Aomārama. Ka pai. [Ok]
	19.36		Next slide-whakapapa for Ranginui raua Papa	
	19.37	Kaiako		Anei te whakapapa. Te mea whakamutunga. Mai i a Rangi rāua Papatūānuku i puta mai ngā? <i>[Here is the geneaology. The final thing. From Rangi and Papa came?]</i>

	19.40	Hine [?]		Atua Māori <i>[The Māori gods]</i>
	19.40	Tama [?]		Māori Gods
	19.41	Kaiako		Atua Māori, ka pai. So that'll be our last one nē. Atua Māori.
	19.46	Tama 5		Who was the oldest like out of the Māori gods?
	19.50	Kaiako		According to some books they say that Tāwhirimātea was the oldest and you got some books that say Urutengāngana <i>[another offspring of Rangi and Papa]</i> was um one of the oldest as well. So depends on what tribe you come from and what your whakapapa and history is. I'm not too sure if anyone really, really knows but I spose tohunga <i>[experts]</i> know and the whare wānanga. <i>[Learning institutions]</i> So it's really just who you go to and where you learn from ay? Alright. Taihoa. <i>[Wait]</i> So for that last sentence [name], read me your last sentence.
	20.15			

	20.28	Kaiako		Mai i a Rangi rāua ko Papa, i puta <i>[From Rangi and Papa came.]</i>
	20.34	Tama [?]		Oh, Mai i a Rangi rāua ko Papatūānuku i puta mai ngā atua Māori. <i>[So from Rangi and Papa came the Māori gods.]</i>
	20.40	Kaiako		Ka pai, choice one [name]. Alright, so te mea whakamutunga. The last one. Mai i ngā atua ka puta mai te aha? <i>[From the gods came what?]</i>
	20.49	Hine [?]		Us
	20.50	Kaiako		What comes from our Māori gods?
	20.53	Tama [?] Hine [?]		Us
	20.55	Kaiako		Yeah everything ay? Te Ao Māori. Our Māori world?
	20.58	Hine [?]		Yeah
	21.00	Kaiako		Ka pai.
	21.02	Hine [?]		Ngā atua Māori <i>[The Māori gods]</i>

	21.04	Kaiako		[inaudible] So, Mai i a, ngā atua Māori i puta mai Te Ao Māori. <i>[So from the Māori gods came the Māori world.]</i> So now you got a whakapapa, right from the start all the way to this end. And that whakapapa you're gonna use for the first part of your assignment, for your credits and your unit standards you're gonna do next. Cos in the unit standards they ask you for a whakapapa going right back to the beginning and in that whakapapa you have to mention 'Te Kore' and 'Te Pō' so now you fullas know it ay? Ok? Inaudible]. What we're gonna do now, I'm gonna give you 5 minutes, alright 5 minutes. You fullas can work in pairs if you want alright. I want you fullas just to go through and I want you fullas to practise that little kōrero <i>[talk]</i> and then from you's, I'm gonna get you fullas to
	23.09			

				decide which one's the best, who's the best out of you, out of you and your partner and ah that person will stand up and you gonna recite your whakapapa.
	22.00		Kaiako grouping the students for class activity.	
	22.01	Kaiako		Ok? Rima miniti, 5 minutes. We will go [name], you and [name]. Mahi takirua, <i>[Work in pairs]</i> you two. You t-, you three, you three. You two. So mahi takirua, you fullas can turn desks if you want...
			[class chatting amongst themselves]	
			Kaiako moves around the class talking to each group.	
		Kaiako		Mai i Te Aomārama i puta mai. [From the world of light came...] You two, who do you reckon's the best out of

				you two? Will represent your group ay? So for the two brothers here, mahi takirua, you fullas will take in turns. From there who do reckon will pick out of you two, who do you reckon's the best. Alright, represent your group, whakataetae. <i>[compete]</i> Well Alright? Ka pai, kia kaha <i>[Great, give it heaps]</i> guys. Māu e tīmata bro, you start.
	23.47	Tama		Nah I'll go first
	23.48	Kaiako		Ināianei <i>[Now]</i> you only got five minutes
	23.49	Katoa	Students working in their groups chatting amongst themselves	
	24.19	Kaiako		Just um, one little thing over here, cos it's Papatūānuku. Change the 'Te' to an 'a'. And over here, the other one to is where you've got Te Ao-, Te Ao-, Te Aomārama. <i>[The world, the world, the world of light.]</i> Ok you fullas got Te Aomārama k? Kia kaha team. <i>[Give it heaps]</i>

	24.42	Katoa	chatting amongst themselves	
	24.44	Kaiako		Alright. Kia kaha. [Give it heaps] Kōrero mai [Say it] [name]
	24.48 27.03	Katoa	Students working in their groups and Kaiako moving amongst them to help. chatting amongst themselves	
	27.03	Kaiako		Alright, kia ora [sic] te whānau. Good, kua pau te wā, your fullas times all gone. You fullas you know finish now. Five minutes is up. So we're gonna go round, see where's your kaikōrero [<i>speaker</i>] for each group. Um what I'll do is, [inaudible] who puts the most flavour. What I mean by most flavour is you add a bit of kīnaki add a bit of relish to it. When you fullas stand up. Shh shh Hoihoi. Yeah?
	27.28	Hine [?]		Yeah
	27.30	Kaiako		Oh. Ka pai. What I mean by relish is who puts the most; you know who puts the most kīnaki puts the

				most wairua <i>[spirit]</i> into it alright? Because, when you go to those koros <i>[elders]</i> at the marae and they're standing they don't go, they don't go "kia ora <i>[sic]</i> te whānau, um, mai i a Io ah, i puta mai te kore um mai i te kore i puta mai te pō" <i>[Greetings everyone, um from the supreme being came the nothingness, um from the nothingness came the darkness...]</i> alright they add, actually put a bit of wairua <i>[spirit]</i> into it ay and they stand there <i>[name]</i>
	28.02	Tama 3		Sorry
	28.03	Kaiako		I hope yours is good cos I'm picking you for your group. Alright? Unlucky <i>[name]</i>, you got caught talking, so you're the kaikōrero <i>[speaker]</i> for your group, you must be mean at kōrero <i>[talking]</i> if you get talk, get caught talking bro. Ko koe te kaikōrero mō tēnā rōpū. <i>[You are the speaker for that group]</i> Alright? What

				you gotta do is put in that wairua ay? So I can actually one of those koroua [<i>elders</i>] and that ay? Alright so you know when you get into it, you know really get into it. Mai i a Io, i puta mai te kore. <i>[From the supreme being came the nothingness]</i> You know. Actions. Put a bit of wairua into how you say it. Alright? So we're gonna go with this. Since [name] was the first one who got caught talking. [name] will go first. Ko wai tō kaikōrero bro? Who's your fullas speaker? [name], [name], [name] ko koe te mea tuarua. <i>[You're the second speaker.]</i> Wāhine mā. [<i>Ladies</i>] [name] ka pai [name] ka pai. [<i>Great</i>] Postman pat will go, postman pat. Alright, mai i te tīmatanga i puta mai a [name]! <i>[From the beginning came name]</i> Kia ora [name]

	29.07	Hine 3		Kia ora [name] <i>[Greetings]</i>
	29.08	Kaiako		Kia kaha <i>[Give it heaps]</i>
	29.11		Students talking in the background	
	29.19		First student stands up to deliver his kōrero [talk].	
	29.13	Kaiako		Kia kaha, kia kaha. Hey just remember, remember one thing. Our tikanga <i>[rules]</i> ay? When someone is speaking, we don't speak. Alright? Give them that respect. Second thing is um normally when you go to speak anywhere, try not to speak with people behind you and stuff. So you know we wanna give you all the attention [name]. Might as well come up over here ay? Ka pai boy, ka pai. Kia kaha, kaua e whakamā. <i>[Give it heaps, don't be shy]</i> Way you go my cuzzie. Put a bit of wairua <i>[spirit]</i> into it too. Excellence not

				achieved. Kia kaha bro. [Give it heaps bro]
	29.52		Same student now moves to the front of the class with his notes to read.	
			Students laughing	
	29.53	Tama 3		I te tīmatanga ko Io anake [laughs] Um do I have to start from the start?
	30.03	Kaiako		Yeah from the start. Mai i te tīmatanga.
	30.06	Tama 3		I te tīmatanga ko Io anake Mai i a Io, [sic] puta mai Te Kore Mai i Te Kore, i puta mai Te Pō Mai i Te Pō, i puta mai Te Aomārama Mai i Te Aomārama me Te Pō, i puta mai a Ranginui rāua ko Papatūānuku. Mai i a Ranginui rāua ko Papatūānuku i puta mai ngā atua Māori Mai i ngā atua Māori i puta mai te ao Māori <i>[In the beginning was only the supreme being, from the supreme being came the nothingness, from the</i>

				<i>nothingness came the darkness, from the darkness came the world of light. From the world of light and darkness came Ranginui and Papatūānuku. From Ranginui and Papatūānuku came the Māori gods. From the Māori gods came the Māori world.]</i>
	30.40		Girl cheering in the background, class applauds	
			Second student comes to the front of the class to read his work.	
	30.43	Kaiako	[class laughs]	Ka pai, choice. [name], [name]. Kia kaha bro, e tū. <i>[stand up]</i> Show them how a Ngāti X <i>[name of local tribe.]</i> does it bro, you've heard from the coast. You've heard from the east coast. Paikea's done his one, let's see Ngāti X. Kia kaha cuz.
	30.51	Tama 2		I te tīmatanga ko Io anake

				[mai] Mai i a Io, i puta mai Te Kore Mai i Te Kore, i puta mai Te Pō Mai i Te Pō, [i puta] i puta mai te Mai i Te Aomārama me Te Pō, i puta mai a Rangi rāua, a Ranginui rāua ko Papatūānuku. Mai i a Ranginui rāua ko Papatūānuku i puta mai ngā atua Māori Mai i ngā atua Māori i puta mai te ao Māori <i>[In the beginning was only the supreme being, from the supreme being came the nothingness, from the nothingness came the darkness, from the darkness came From the world of light and darkness came Rangi and.....Ranginui and Papatūānuku. From Ranginui and Papatūānuku came the Māori gods. From the Māori gods came the Māori world.]</i>
			Class applauses	

	31.20	Kaiako		Ka pai bro. [name] e tū [name] you can just step back and we can just turn and [inaudible]. Don't go all [inaudible]
	31.36	Hine 3		Can I just turn go on the side?
	31.38	Kaiako		Kia kaha [name]
	31.39		Next student stands up from where she is sitting.	
	31.40	Hine 4		I te tīmatanga ko Io anake Mai i a Io, i puta mai Te Kore Mai i Te Kore, i puta mai Te Pō Mai i Te Pō, i puta mai Te Aomārama Mai i Te Aomārama me Te Pō, i puta mai a Ranginui rāua ko Papatūānuku. Mai i a Ranginui rāua ko Papatūānuku i puta mai ngā atua Māori Mai i ngā atua Māori i puta mai te ao Māori <i>[In the beginning was only the supreme being, from the supreme being came the nothingness, from the nothingness came the darkness, from the</i>
	32.09			

				<i>darkness came the world of light. From the world of light and darkness came Ranginui and Papatūānuku. From Ranginui and Papatūānuku came the Māori gods. From the Māori gods came the Māori world.]</i>
	32.10		Class applauses 3 cheers	
	32.10	Kaiako		Ka pai, ka pai [Well done, well done]
	32.12	Hine 3		That's a winner!
			Boys laughing	
	32.13	Kaiako		I reckon, I reckon if that was a horse race [name] would be a nose in front of the boys at the moment, just a fraction. Kia ora [name]
			[girls laugh]	
	32.25	Kaiako		I mean [name] aroha mai [sorry] Just before you start [name] push your chair in so you don't lean on it. Ka pai. [Ok]
	32.38	Tama 5		I te tīmatanga ko Io anake Mai i a Io, i puta mai Te Kore

				Mai i Te Kore, i puta mai Te Pō Mai i Te Aomārama, i puta mai a te Ranginui. Mai i Te Aomārama me Te Pō, i puta mai a Ranginui ko Papatūānuku. Mai i a Ranginui rāua ko Papatūānuku i puta mai ngā atua Māori Mai i ngā atua Māori i puta mai te ao Māori <i>[In the beginning was only the supreme being, from the supreme being came the nothingness, from the nothingness came the darkness, from the darkness came the world of light. From the world of light and darkness came Ranginui. From the world of light and darkness came Ranginui Papatūānuku. From Ranginui and Papatūānuku came the Māori gods. From the Māori gods came the Māori world.]</i>
	33.00		Student arrives to the class	

	33.05	Kaiako		Ka pai, ka pai [name] alright. Kia ora, kuhu mai, kuhu mai, kuhu mai. <i>[Hello, come in, come in, come in]</i> Now just on [name]'s, just on [name]'s did anyone hear anything in there that, that wasn't quite right?
	33.16	Hine [?]		Yeah the part. I puta mai ko Ranginui, ko Papatūānuku
	33.16	Tama [?]		Yeah, yeah, Te ao Māori
	33.18	Tama [?]		Ko Te Aomārama
	33.20	Kaiako		See we got 2 things there, 2 things here. What's the first thing you heard um [name]? It tells me you were tuned in, you were listening, and you must know the whakapapa now if you picked something up. What did you pick up?
	33.32	Hine 2		Um the Ranginui ko Papatūānuku
	33.38	Kaiako		Ranginui ko Papatūānuku? Ok, alright what do you think he might've, he should have said?
	33.40	Hine [?]		Rāua ko [and]

	33.42	Kaiako		Rāua ko Papatūānuku. Cos rāua means ‘and’ you know yeah alright. What did you get [name]?
	33.46	Tama [?]		Oh
	33.48	Kaiako		Cos you might be right too
	33.50	Tama 2		He was saying Ranginui was from Te Aomārama
	33.54	Kaiako		He said that Ranginui was from?
	33.55	Tama 2		Te Aomārama
	33.57	Kaiako		Te Aomārama, and on the whakapapa Ranginui comes from?
	34.00	Tama 5		I got it wrong
	34.01	Hine [?]		Te pō
	34.01	Kaiako		Te pō. Ka pai, ka pai <i>[Very good, very good]</i> . And there was something else too. It’s when he um, when he said um ‘i puta mai’ oh he s- I think he said ‘mai i a Te Aomārama i puta mai’ you said <u>te</u> Ranginui. Alright?
	34.12	Tama 5		Oops
	34.13	Kaiako		Do we put ‘te’ in front of Ranginuis name?
	34.14	Tama 4		No
	34.15	Kaiako		So it should be?
	34.15	Tama 4		‘a’ <i>[article before names]</i>

	34.17	Kaiako		A Ranginui. Ka pai why do we use the 'a' [name]?
	34.20	Tama 3		Cos it's a name?
	34.21	Kaiako		Cos it's a name.
	34.22	Tama 3	[inaudible chatter]	
	34.23	Kaiako	Teacher is addressing the student that had recently arrived.	Ka pai bro and Ranginui we don't put 'the Ranginui' alright. Ka pai. So [name] you got your mahi [work] from last time? Were you here last time?
	34.30	Hine 5		Yeah
	34.31	Kaiako		We've just finished, we've just gone through. You'll have to copy the kōtiros [the girls] so that you can catch up ay? Well ka pai whanau [Very good everyone], we're going to move on to our next bit of mahi [work]. That was awesome, that was awesome. Um what we're gonna do next so that you fullas, so that you fullas know how this is gonna work, is that there you've just done. That whakapapa, [genealogy] you gonna use for your introduction for your essay too. Cos you're gonna

				have to write an essay about our atua Māori. <i>[Māori gods]</i> That there is gonna be your ‘te tīmatanga o te tuhingaroa’, your introduction ok? And at the end you’re gonna go ‘tihei mauri ora’ then your gonna start talking about our Māori gods and stuff. That’s pretty primo though ay, to start your essay ay? Straight away the marker will be going, ‘pew pretty impressive. They know their whakapapa. Oh they know that structure’ alright? ‘Pretty primo, I think I’ll give this one a merit’ ok? So what we need to do now though is we need to add, to add to that essay what are we gonna be doing next. I think if you were writing an essay about Māori gods in your tuhingaroa, <i>[essay]</i> you’re probably gonna have to name them and you’re probably gonna have to describe them ay? Alright so that’s our second part. Ko te mahi

				tuarua nē? That's our second part. Then after we do that, we're gonna have a game of kupu huna, <i>[hidden words]</i> alright and after kupu huna, you're going to have to learn to say that 'the forest is Tāne' and he's this type of god. Alright so for example, if you were describing Tūmatauenga bro, Tūmatauenga. Ko wai a Tūmatauenga? <i>[Who is Tūmatauenga?]</i> The god of
	35.56	Tama [?]		War
	35.57	Kaiako		War. Alright so if we were saying that I'd sort of go 'Ko Tūmatauenga te atua o te pakanga' alright he's the god of war. But if we had to describe him, you know cos we wanna be, gotta show them our range of structures and stuff. We're gonna describe him, how could we do that? What structure would we use? Would we use our 'kei te' <i>[present tense]</i> and our 'i' <i>[past tense]</i> and our 'ka's <i>[verbal marker]</i> or is there,

				what have we used to describe things?
	36.21	Tama [?]		Kīwaha <i>[idiom]</i>
	36.22	Kaiako		Kīwaha, yeah you could use a kīwaha ay? So if you were gonna use a Kīwaha, what Kīwaha would you use?
	36.35	Tama [?]		Um I don't know
	36.36	Kaiako		For describing, remember think about...
	36.37	Tama [?]		Whakataukī <i>[Proverbial sayings]</i>
	36.38	Kaiako		When we went, when we wrote about going to the marae <i>[a meeting/gathering place for Māori to practice their traditional protocol and rituals.]</i> and we were describing things on the marae. We were describing our wharenui. <i>[ancestral meeting/sleeping house]</i> We described the karanga. <i>[the traditional call from</i>

				<i>the female host to visitors to ascend onto the marae]</i> What did we use?
	36.44	Hine [?]		‘te’
			[students talking among themselves]	
			Kaiako begins to write on the board.	
	36.46 37.01	Kaiako		Oh yeah, so we used this one first ay? Ka pai. [Good] Here we go
	37.02	Students	Kaiako writing on the white board	
			[students talking amongst themselves]	
	37.15	Kaiako		Ah k, so when we did our tuhingaroa [essay] on um on our going to the marae and the tangihanga [funeral] and that. You know some of you fullas used the kīwaha [idiom] ‘te da da da hoki o’. [How....] So you sorta like said ah how would we say the karanga was [name] using that structure?
	37.30	Tama [?]		Pōuri hoki o te karanga

				<i>[How sad the call is]</i>
	37.32	Kaiako		Ka pai <i>[Good]</i>
	37.34	Tama [?]		Ey! Oosh!
	37.37	Kaiako		Te Pouri hoki o te? Karanga. ` <i>[How sad the call is]</i> Choice. Now what. If we were going right back to play centre today, going to kōhanga reo, what's the other structure we use for describing things?
	37.49	Students		'He' <i>[Indefinite article]</i>
	37.50	Kaiako		'He' ka pai, choice. So if we were describing a karanga, how would we describe that?
	37.54	Students		He pōuri te karanga <i>[The call is sad]</i>
	37.56	Kaiako		Ka pai <i>[Good]</i> , means the same thing ay? Top one will give you more marks in the essay alright. So what we're gonna do is we're gonna go back to describe our atua, <i>[gods]</i>

				we're actually gonna come back to this structure, using our 'he' structure. Ok? Just to start with and then we're gonna add on to it. But first we've got to do this. Oh I didn't tell you who won the thing ay? [name], ko koe te kaikōrero tino pai ki ahau nei. To me you were the best one out of the crew, so you can come and see me and you can get something from the canteen at lunch time.
	38.34	Hine 4	[class laughs]	[inaudible]
	38.35	Kaiako		The group?
	38.36	Hine 4		Yeah!
	38.38	Kaiako		Oh I can take one, she can decide whether she shares it or not ay? Oh I've already bought you a biscuit today ay?
	38.44	Hine 4 & Hine [?]		No, no.
	38.45	Kaiako		Ay didn't you eat my biscuit in class? Oh you want another biscuit, alright then.

	38.49	Hine 4		There's three of us matua. <i>[sir]</i>
	38.50	Kaiako		3 of yous now?
	38.51	Students	[laughing and chatting]	
	39.00		Kaiako shows the PowerPoint for the next activity- kupu huna <i>[hidden words]</i>	
	39.05	Kaiako		Ok, so whoever played kupu huna <i>[hidden words]</i> before alright last year and now with our kupu huna alright we're going to do is ah, I'm going to give you a series of words and in the middle you're gonna write these words down, these kupu, you're gonna be able to use them. Kupu āhua, they're describing words. Words that describe your atua that you're gonna be able to use in your fullas tuhingaroa ay? In your fullas essay. But what you have to do is we'll have a look at each word. We'll find out what it means and then in the middle you'll

				tell me which atua it is. So when you fullas do in your books it should look like this .
			Kaiako writes an example on the board.	
	39.51	Kaiako		If I was describing, if I was describing, I don't know let's say we're describing Whaea X ay? Alright, so you'll have a box in the middle and your box will be empty
	39.55	Students		[inaudible chatter]
	39.58	Kaiako		Alright so your page will have a box in the middle, then round the outside e whā ngā kupu. <i>[four words]</i> You're gonna have four words nē? Kei waho i te pouaka. <i>[Outside of the box]</i> You're gonna have four words around the outside. Ok you're gonna write the words first. Tahi, rua, toru, whā, nē? <i>[One, two, three, four ok]</i>
	40.20	Hine [?]		Did we play this?

	40.21	Kaiako		I te mutunga, at the end you're gonna, from those words you're gonna tell me what it is.
	40.27	Tama [?]		Describing
	40.28	Hine [?]		Oh yeah [laughs]
	40.29	Kaiako		Ka pai [Ok], so if it was Tānemahuta [<i>God of the forest</i>] you might have I don't know 'ngahere' [<i>forest</i>] something like that around the outside. Then in the middle right at the end you'll write Tānemahuta.
	40.39	Tama [?]		What's the game on the
	40.41	Kaiako		Cool. Now at the end of that, once you've got your atua [<i>god</i>] going. We got about four/five atua. Round the outside you're gonna have all these words you use to describe that atua and then I'm gonna teach you a sentence structure where you put those words into the sentence structure, then

				you've described your atua. Ok and you'll be able to put that into your essay, kua mutu. <i>[and finished]</i> Kei te pai? <i>[All good]</i> Here we go. We'll see how we go anyway. See whether we get it ay?
			Kaiako shows the first slide	
	41.10	Kaiako		Anei ngā atua Māori nē? Anei te atua tuatahi. <i>[Here's the Māori gods. Here's the first god.]</i> Just gotta see if you can get it. Pukuriri. Nē? Me tuhi koe i tēnei kupu. Kupu tuatahi. Pukuriri. <i>[Very angry, ok. You should write this word. First word. Very angry]</i>
	41.24	Hine [?]		What's that mean matua?
	41.25	Kaiako		My brother, you're not sharing pens are you?
	41.28	Tama [?]		Yeah
	41.30	Kaiako		Gee whānau I don't know. Pukuriri? <i>[Very angry]</i>
	41.34	Students	[laughs]	
	41.36	Kaiako		Alright, we got one example of Pukuriri. <i>[Very angry]</i> What do you

				remember of Pukuriri from the other day? Who can help [name], what's the tikanga <i>[meaning]</i> of pukuriri?
	41.43	Hine [?]	<i>[said in a whisper]</i>	What is it?
	41.44	Kaiako		
	41.46	Hine 1		
	41.47	Kaiako		If [name] turns up late to my class, man
	41.50	Hine 1		Angry! Angry.
	41.52	Kaiako		Ka pai ka pai, choice. Pukuriri – angry, so if you don't know the tikanga <i>[meaning]</i> of that word [name].
	41.59	Tama 2		Yeah
	42.00	Kaiako		He aha te tikanga o te kupu pukuriri. What does it mean?
	42.05	Tama 1		Say it, say it...
	42.07	Kaiako		If you talk when I'm talking, I'd be very pukuriri cuzzy. <i>[slang for cousin]</i>
	42.13	Tama 2		Angry
	42.14	Kaiako		Ka pai <i>[Ok]</i> , so you write angry underneath that one ok. Alright, anei te kupu

				tuarua. [<i>Here's the second word.</i>] Tuakana, we all know tuakana ay? Older?
	42.27	Hine [?]		Sibling
	42.28	Kaiako		Sibling, alright can um if [name] was [name]'s older sister. Not saying she is but if she was [name]'s older sister, could she be his tuakana?
	42.41	Tama 3		No cos they aren't the same sex
	42.43	Hine 3		Has to be the same gender
	42.44	Kaiako		Ka pai [Ok], so if [name] was his older brother that would be a tuakana?
	42.47	Hine 3		Yeah
	42.49	Kaiako		Ka pai. Alright then, anei te kupu tuatoru. Te uira. [<i>Here's the third word. Lightning</i>]
	42.53	Tama [?]		Oooh, what does that mean?
	42.54	Kaiako		Phew, hikohiko te uira, rū ana te whenua. [<i>Lightning striking and the rumbling of the land.</i>] It's in your fullas haka. Alright um I'll try and give you fullas a hint.
	43.05	Hine [?]		War

	43.06	Kaiako		The other day, oh it would have been last weekend. I was sitting at home had my little tamariki [<i>children</i>] there and um it was raining really hard outside. You know <i>kei te heke mai te ua</i> , pouring down with rain, my little girl's there and next thing, old Whaitiri, the god of?
	43.25	Tama [?]		Thunder and that
	43.26	Kaiako		Thunder and that, started you know started going for it. And BOOM, next thing my little girl jumps on my lap and she's sitting there and she's "sh-sh-sh-sh-shh". Kei te pai, kei te pai kōtiro. [<i>It's alright, it's alright girl.</i>] Next thing she looks out the window, ka kite ia i te uira. [<i>She saw the lightning.</i>] And she saw what?
	43.41	Students		Lightning
	43.42	Kaiako		Ka pai [Good] lightning, there you go. Lightning.
	43.44	Students	[Inaudible chatter]	
	43.50	Kaiako		[name] Te uira. [<i>Lightning</i>] Next one, te

				mea whakamutunga. Te hau, te hau. <i>[The last one, the wind, the wind.]</i>
	43.57	Tama [?]		Wind
	43.59	Kaiako		[name] Te Hau <i>[The wind]</i>
	44.00	Boys	[laughing]	
	44.02	Kaiako		Oohhh! Hey that's your whanaunga, <i>[relation]</i> that's your whanaunga. Kāti rā. <i>[That's enough]</i>
	44.08	Boys	[laughing]	
	44.09	Kaiako		So now you know the Te Hau whānau, what do you reckon Te Hau is?
	44.13	Tama 1		The wind
	44.14	Kaiako		Ka pai <i>[Ok]</i> . [name] he aha te tikanga o tēnā <i>[What is the meaning of that?]</i> bro? Te hau. <i>[The wind]</i>
	44.21	Tama [ġ]	[said in a whisper]	Tāwhiri <i>[God of the wind]</i>
	44.26	Tama 1		Um the middle one
	44.27	Kaiako		So you the wind, the lightning. What did they say te hau was? The wind, so ko wai te atua? Who's the atua? <i>[God]</i> Tāwhirimātea, let's see if he's right.

	44.37	Hine [?]		Tāwhirimātea [<i>God of wind</i>]
			Kaiako checks the work of the students.	
	44.38	Kaiako		Tāwhirimātea nē? Tāwhirimātea. So, tuhia tōna ingoa i roto i tō pouaka bro, so write his name in your little box in the middle. Ka pai, ka pai, ka pai [<i>Good, good, good</i>]. Alright anei te atua tuarua. [<i>Here's the second god</i>] You fullas think you're sharp ay? Think you're sharp alright. Matatau [<i>Clever</i>] ooh matatau. Mehemea ka haere koe ki te whare wānanga e ai ki wētehi tāngata he matatau koe. If you went to university, some people say you're quite...?
	45.13	Hine [?]		Matatau [<i>knowledgeable/ clever</i>]
	45.13	Tama [?]		Smart
	45.14	Kaiako		Smart, quite onto it. Now what's a flash word for smart or onto it?
	45.17	Tama [?]		Intelligent

	45.18	Kaiako		Intelligent, yeah intelligent. What's another word?
	45.21	Hine [?]		Intellectual
	45.22	Kaiako		Intelligent, you can write intelligent there or you can write knowledgeable ok any of those two words you can write down
	45.29	Hine [?]		I put two
	45.30	Tama 5		I had three
	45.31	Kaiako		Let's write, what do you reckon? Intelligent or knowledgeable? Which one do you want?
	45.34	Hine [?]		Intelligent
	45.35	Tama [?]		Knowledgeable
	45.36	Hine [?]		Knowledgeable
	45.37	Kaiako		That's cos you can't spell knowledgeable ay? [inaudible] alright if you can't spell knowledgeable write intelligent, if you can't spell intelligent write knowledgeable
	45.44	Students	[inaudible chatter]	
	45.46	Kaiako		If you can't spell both, pātai atu ki a <i>[ask name]</i> <i>[name]</i> . <i>[name]</i> will tell you.

	45.50	Tama [?]		So can we just write whatever?
	45.51	Kaiako		Yeah, so you should have matatau, <i>[knowledgeable]</i> it's only if you don't know what it is. Next one. Teina <i>[younger sibling of same sex]</i>
	46.01	Tama [?]		Youngest
	46.02	Kaiako		Youngest, younger sibling. Ka pai <i>[Good]</i> . Bro, ko wai tō teina? <i>[Who is your younger brother]</i>
	46.0	Tama [?]		[name]
	46.08	Kaiako		[name]?
	46.09	Hine [?]		No
	46.10	Kaiako		E hia ngā tēina? How many brothers you got?
	46.13	Tama [?]		Five
	46.16	Students	[Class laughs]	
	46.16	Kaiako		[whistles] Manu <i>[Bird]</i>
	46.20	Tama [?]		Birds
	46.21	Hine [?]		[Name, name, name]
	46.24	Kaiako		[Nmae, name, name] you can call him [name]. Alright anei te mea whakamutunga. <i>[Here is the last one]</i> Ngahere. <i>[Forest]</i>
	46.33	Hine [?]		Ngahere <i>[forest]</i>

	46.35	Kaiako		Some of your fullas hair looks like a ngahere.
	46.38	Hine [?]		A hedgehog?
	46.40	Kaiako		I wake up in the morning, look in the mirror and heck my hair looks like a ngahere too.
	46.46	Hine [?]		Is this [inaudible]
	46.48	Tama [?]		Tānemahuta [<i>God of the forest</i>]
	46.49	Kaiako		Ka pai, Tānemahuta
	46.52	Tama [?]		He's the best [inaudible]
	46.54	Kaiako		Choice, ok te atua tuatoru. [the third god] Ngaru, ngaru. [<i>Wave, wave</i>] Very important for people like Kelly Slater
	47.10	Tama [?]		What?
	47.11	Kaiako		If there was no ngaru, [<i>wave</i>] Kelly Slater wouldn't even be famous.
	47.13	Tama [?]		Oh waves!
	47.13	Kaiako		Waves ka pai, choice. [name] tuakana, older sibling ay? So we know now that whoever this god is, is one of the tuākana. [<i>Older sibling of same sex</i>] One of our tuākana. Next one. Ika. [<i>Fish</i>]

	47.29	Tama [?]		Oh you know straight away
	47.31	Hine [?]		Tangaroa [<i>god of the sea</i>]
	47.32	Tama [?]		Ngaru [<i>wave</i>] gave it away.
	47.35	Kaiako		Oh I bought me some ika [<i>fish</i>] and maramara rīwai [<i>chips</i>] last night. What's that?
	47.38	Tama [?]		Fish and chips
	47.393	Tama [?]		Mutton bird
	47.39	Kaiako		Fish and chips ay? Fish and chips. Alright, moana [<i>sea</i>].
	47.44	Tama [?]		Sea, ocean
	47.45	Kaiako		Ocean. Yeah ko wai tēnei? [<i>Who's that</i>]
		Class		Tangaroa [<i>God of the sea</i>]
	47.8	Kaiako		Yeah Tangaroa, [<i>God of sea</i>] ka pai. Arā, a Tangaroa. [<i>Thats the god of the sea</i>]
	47.53	Tama [?]		Give us a challenging one.
	47.54	Kaiako		Ooh you are gonna get a challenging one in a minute boy. You wait!
	47.56	Students	[laughs]	
	47.59	Kaiako		I'll fix you up man, alright here we go. Oh this one might be a little bit māmā

				noa iho ēnei [<i>easy ones here</i>]. Kai parāoa, pakanga [<i>This one's easy, war</i>]
	48.08	Tama [?]		What are we talking about?
	418.10	Kaiako		Cher cuzzie. Hey, hey, hey, hey, hey. What's our tikanga whānau [<i>our rules, family</i>] if you bring kai [<i>food</i>]
	48.15	Hine [?]		Food! Share it!
	48.16	Katoa	[inaudible chatter]	
	48.20	Kaiako	[students laugh]	You better take that back up to the [inaudible] oh nevermind. And you know who's gonna get it, whaea's gonna get it. Because you gotta give it to our manuhiri first ay? Hopefully she leaves a little nibble or something. Ok, so we got pakanga. [<i>War</i>] What's pakanga?
	48.36	Hine [?]		War
	48.36	Kaiako		Ka pai, Utu? [<i>Revenge</i>] You know the movie? 'Utu?' Seen that movie?
	48.41	Hine [?]		Yeah
	48.41	Tama [?]		Yeah
	48.42	Kaiako		Yea revenge, ka pai [<i>Ok</i>]. True, that was one of my

				uncles too that fulla, Anzac Wallace with the big moko on his face, Utu. Taiaha <i>[revenge, war weapon]</i>
	48.51	Hine [?]		What's utu?
	48.52	Kaiako		Revenge.
	48.54	Tama [?]		Oh the word
	48.55	Kaiako		Te Utu o ngā nerds. Revenge of the?
	48.57	Students		Nerds
	48.58	Kaiako		You fullas seen that movie?
	48.59	Students		No
	49.00	Kaiako		You fullas are too young. Don't watch it. Next one, Taiaha.
	49.03	Hine [?] + Hine [?]	laughs	Stick
	49.05	Kaiako		Yeah or weapon. Weapon, yeah.
	49.09	Tama [?] + Tama [?]		Whawhai, fight.
	49.13	Hine [?]		Whawhai, is it that god of war
	49.18	Kaiako		My son and my daughter, man ka whawhai rāua i ngā wā katoa. <i>[They fight all the time]</i>
	49.23	Hine [?]		Having a mean as fight.

	49.25	Kaiako		They scrap all the time. Alright, ko wai tēnei?
	49.28	Students		Tūmatauenga. [God of war]
	49.29	Kaiako		Tūmatauenga. Ka pai, arā, a Tūmatauenga. <i>[Ok, thats Tūmatauenga]</i> Anei, <i>[Here]</i> see how you fullas go with this one ay? You asked for a nice hard one. See if you get this one. Puia <i>[Volcanoes]</i>
	49.43	Hine [?]		Wait
	49.44	Kaiako		Puia, I'll name some. I'll name some Puia. Tarawera, Tongariro, Ruapehu. <i>[The names of north island mountains/volcanoes]</i>
	49.55	Hine [?]		Oh mountains
	49.57	Tama [?]		Volcanoes
	49.58	Kaiako		Volcanoes ka pai, ka pai <i>[Ok, ok]</i> . Choice. Rūwhenua <i>[Earthquake]</i> .
	50.05	Hine [?]		What's that?
	50.06	Kaiako		When I was a young fulla I was sitting in class and ah i rū te whenua <i>[the land]</i>

				<i>shook</i>] and it was about a 7.5
	50.14	Hine [?]		It was hot
	50.15	Tama [?]		Earthquake
	50.16	Kaiako		Ka pai, choice
	50.16	Hine [?]		Oh (laughs embarrassed)
	50.20	Kaiako		And then our teacher said 'jump underneath the table'. And I was watching this programme the other night and they had this earthquake expert and he said 'whatever you do don't jump under tables'
	50.30	Students	[inaudible chatter]	
	50.31	Kaiako		Yeah he said what you do is you jump on the side of the table so when things land it creates a safety zone. A pocket for you.
	50.37	Hine [?]		What if it
	50.38	Kaiako		If it lands on top of the table, it'll land and fall on top of you and you'll get trapped underneath all that rubble.
	50.43	Students	[inaudible chatter]	
	50.48	Kaiako		Tāmoko, <i>[tattoos/body art]</i> what would we write for tāmoko [name]?
	50.52	Hine		Huh

	50.53	Kaiako		Tāmoko
	50.54	Hine		Tattoos
	50.55	Kaiako		Tattoos? Yeah I don't like the word tattoos but tattoo is the one. Yeah body art maybe a bit better, body art. Pēpi [<i>baby</i>]
	51.04	Students		Baby
	51.05	Kaiako		Ko wai te pēpi o te whānau? [<i>Who is the baby of the family?</i>]
	51.08	Hine [?]		Youngest
	51.09	Tama [?]		Ko wai te pēpi i te whānau? [<i>Who is the baby of the family?</i>]
	51.12	Tama [?]		Rūaumoko [<i>God of earthquakes</i>]
	51.13	Kaiako		Rūaumoko, ka pai [<i>Ok</i>]. Choice, arā a Rūaumoko nē? [<i>That's the god of earthquakes.</i>]
	51.20	Students	(inaudible chatter)	
	51.25	Kaiako		Ok so what we're gonna do is, is look at this atua ok? Ko wai tēnei? [<i>Who's this?</i>]
	51.29	Hine [?]		Tānemahuta [<i>God of the forest</i>]
	51.31	Kaiako		Tānemahuta tēnā. [<i>That's the god of the forest</i>] I've

				got some descriptions for Tānemahuta that you can copy down. The first one is maia, it means brave. Te mea tuarua. <i>[The second one]</i> We'll just see if we can get one done before the bell goes. Mōhio <i>[Understand]</i> . Same as matatau ay? Knowledgeable, intelligent...
	51.49	Tama [?]		Know it all
	51.50	Kaiako	(Laughs).	Know it all, yeah, well Whakaputa mōhio, you're a 'know it all' if someone says that to you. Tene, tene he kupu hou tēnā. Tene- intensive. Intensive, someone like Einstein. Ooh he tangata tene tēnā, a Einstein. Oh he tangata mōhio a Einstein nē? So he's a knowledgeable fulla as well. He tangata manaaki a Einstein. A caring fulla. Pērā i a Tānemahuta, like Tānemahuta. Alright? So these are all my kupu, kupu āhua. My adjectives,

				my describing words that I've got down here for Tānemahuta ay? Alright so here's my man I'm looking at, and then this is the structure I wanna use to describe Tānemahuta. Alright the bells gone but we'll just write the structure down. Then I'll give you one example how to use it and then for homework what I want you to do is write the sentences for the other ones. The kupu <i>[words]</i> I'll use is 'Maia' <i>[brave]</i> and the structure alright. 'He 'atua' <i>[god]</i> and all you do is take the kupu maia <i>[brave word]</i> and you put it in the gap. Alright, after atua. Easy ay? Māmā noa iho, kai parāoa, basic as. Alright so if we were describing Tānemahuta as being brave <i>[name]</i> have a go bro.
	53.12	Tama [?]		He atua maia a Tānemahuta <i>[Tānemahuta is a brave god]</i>

	53.17	Kaiako		Ka pai [<i>Ok</i>], Tānemahuta is a brave
	53.20	Tama [?]		Is it verb?
	53.21	Kaiako		Very brave. Why would you, why would I say brave?
	53.25	Students		Cos he is... cos he separated... cos he went to...
	53.29	Kaiako		Man you gotta be pretty brave to stand in between your parents and separate your parents. Imagine all the raruraru [<i>problems</i>] afterwards he was gonna get. But he was the one who did it, that's why I reckon he was pretty brave. Imagine if it was your parents and you were trying to split them.
	53.40	Students	(Inaudible chatter)	
	53.44	Kaiako		Haere atu rā. [<i>Goodbye, farewell</i>] Hey, hey, before you fullas go. Whakatika i ngā turu. [<i>Fix the chairs up</i>]
			Students all depart	

Appendix 27: Transcripts - Lesson 3

Lesson/ **Class 3:** Year 12 – 6th form

Class time: 11.30-12.30p.m.

Student numbers: 12

Seating arrangements: two large tables in a smallish room-wharehenui

Objectives: Students will/should be able to fill in the gaps from the handout.

The teacher has written the lesson objectives on the board.

12 TRR Karakia [*prayer*]
Mahi Takirua [*working in pairs*]
Whakakia ngā wāhi kei te ngaro. [*Fill in the gaps*]
Feedback
Te āhua o te kōrero. [*The language used*]

Class 3 [Students year 12, ages 16-17]

This class has two periods [55 minutes] of te reo Māori [*the Māori language*] each week for each of the school's four terms. Twelve students seated in groups around the class of the same design as the class above. The class is one hour long. No text book is used but students are given an activity sheet supplied by the Ministry of Education, Te Hīringa i te Mahara [Unable to secure a copy of this activity sheet]. The learning objective - 'Whakaki i ngā wāhi kei te ngaro'/Fill in the gaps. Feedback – Te āhua o te kōrero/the language used. This class has been problematic with the transcribing, because this activity is a pair activity and students are spread out across the room it's difficult to hear what each pair are saying. Students are yelling across the room and without putting the camera right on them it's difficult to decipher what they are saying amongst themselves and to the teacher.

Line	Time	Person	Activity	Transcript
	0.00	T	The teacher has written the lesson objectives on the board prior to students arrival: Lesson objectives: Year 12 Te reo rangatira [TRR] Karakia <i>[prayer]</i> Mahi Takirua <i>[work in pairs]</i> Whakaki i ngā wāhi kei te ngaro. <i>[Fill in the gaps]</i> Feedback Te āhua o te kōrero. <i>[The language used.]</i>	
			Students have arrived and are standing around chattering, the teacher nominates a student to lead the karakia <i>[Prayer]</i>. Class begins with karakia <i>[Prayer]</i> [lasts for 1.24 minutes]	Miss students name
	0.16	Nominated student	Begins the opening prayer	Me inoi tātou. <i>[Let us pray.]</i> Nāu te atua

		T & Ss	Teachers and students join in.	...kaha rawa i homai ngā reo o tēnā iwi, o tēnā iw puta noa i te ao. Tukuna mai e koe te whakamāoritanga o aua reo me tō mātou reo, ko te reo Māori. I homai e koe i te ōrokohanga rā anō o te ao. Hei koha māu ki a mātou ki te iwi Māori hei pupuri mā mātou mō ake tonu atu. Kaua e te atua e tukua tēnei tino taonga kia rite ki te moa ka ngaro, engari, whakakahangia mātou katoa ki te ako, ki te pupuri kia mau, kia ita hei koha mā mātou ki te ao. Ki a koe anō hoki tēnā koe te orange, te kīngi tahi me te tame me te wairua tapu kotahi anō te atua ake tonu atu. Āmine. <i>[You the almighty who have given all languages to all people throughout the world. Give us the understanding of these languages and in particular the Māori language. You created the world and gave it to the Māori people as a gift to treasure for eternity. Therefore, please do not allow this language to have the same fate as the moa and become extinct, but give us the strength to learn, to treasure for eternity this language so it may be a treasure for the world. Therefore, we say thank you, the life force, the first king the son and the holy spirit, there is only one god for ever and ever. Amen.]</i>
	1.24		Students sit down and chatter-	
		Random student	A random student just yells out.	Where's my pene [pen]?

	1.29	T	Teacher is sitting at the front of the class and begins giving instructions to the students.	Tangohia ngā mea <i>[Remove those things]</i> please, kawea mai ngā mea a <i>[Bring those things of.....]</i> Koutou mā, purua ā koutou mea katoa ki runga i te papa nei mō te wā poto nei. <i>[Everyone put all your things on the floor for a short time.]</i>
	1.38		Students follow instructions	
	1.43	T	Teacher begins to explain the proceedings for today's class. Teacher asks students who have completed their 2's [internals] to put their hands up. She counts these students.	Ko te kaupapa tuatahi, hei kōrero atu mā koutou ko ngā 'internals' ok. <i>[The first topic I want to talk to you about are the internal tests.]</i> Tū mai tō ringa mena i oti i a koe i tērā Paraire ngā 2's. <i>[Put your hand up if you completed the number 2's last Friday?]</i>
	2.01	S-2	A random student yells out.	I need to check something?
	2.05 2.10	T		Ok. Kei te pai. <i>[That's ok!]</i> Ā te Tāite, <i>[On Thursday.]</i> no, āpōpō <i>[Tomorrow]</i>
	2.12	SE	A random student ask a question while the teacher is trying to explain what's happening with class on Thursday.	Stud E –Where's she gone?
	2.14	SF	Another student replies to the previous student's question.	She's gone to the wharepaku <i>[Toilet]</i> .

	2.19	T	The teacher try's to get everyone back on tasks.	Kāore tātou i konei i te Tāite nē hā? <i>[We are not here this Thursday?]</i>
		S's	Students yell out randomly asking questions and other students giving a response.	Why? Mō te hāwhe <i>[For half]</i> day.
		T		He hāwhe <i>[Half]</i> day tēnā <i>[that]</i> . Ka mutu te kura ā te hāwhe pahi i te 12. <i>[School will finish at 12 30 p.m.]</i>
		Ss		Why?
		T	Teacher talks in Māori	PPTA paid union meeting mā ngā kaiako <i>[For the teachers]</i> . So, kāore he karaehe ā te Tāite, ā te Paraire ko te mea haka. <i>[No classes on Thursday and on Friday is performing arts.]</i>
	2.42	T		Engari ko te haka tērā. <i>[But that's performing arts.]</i>
	2.49	Ss	Students ask questions. Students talk amongst themselves, while the teacher is trying to explain the reason for no class on Thursday	How come we can't do it tomorrow whaea <i>[teacher]</i> ?
	3.00 3.05	T	The teacher introduces the researcher to the class and asks the students to greet the researcher.	Ok, taihoa tēnā, <i>[leave that]</i> ā tērā wiki ka whakaoti ngā <i>[next week we'll complete the internals]</i> 'internals' ā tērā wiki, ā te Tūrei <i>[next week, on Thursday.]</i> . Tēnā, kātahi. <i>[that's, then]</i> Te kaupapa tuarua, ko te kaupapa tuarua kei konei tētahi manuhiri i waenganui i a tātou mō tēnei rangi, mō āpōpō anō hoki. Ko whaea researcher tōna ingoa. Mihi atu ki a ia. <i>[The second topic, the second thing to discuss is</i>

				<i>we have a visitor amongst us for today and tomorrow. Her name is XXXXX. Greet her.]</i>
	3.21	Ss	Students greet the researcher	Kia ora whaea researcher. <i>[Greetings researcher]</i>
		Researcher		Kia ora, kia ora koutou. <i>[Greetings to all of you.]</i>
	3.25	T		Ko tana mahi i konei kia mātakitaki mai i a au. <i>[Her task here today is to watch my teaching.]</i>
		Ss	Laughter-external	
	3.30 3.49 4.04 4.11 4.31	T	Teacher introduces the topic for today.	Koinei te take tino ātaahua au. <i>[That's the reason I'm looking lovely today.]</i> Heoi anō, koina noa iho te take kei konei ia, kei te whakakapi ia i ngā kōrero kei runga i te kāmera, engari, kei te pai tērā. <i>[So that's the reason why she is here, she will be videoing the class, but, that's ok.]</i> So, kaua e whakamā mahi i ngā mahi <i>[Don't be shy just do you work as normal.]</i> So, koinā noa iho i konei a whaea i tēnei rā me āpōpō anō hoki. <i>[That's why the researcher is here today and tomorrow.]</i> OK? Nā runga i tōna taenga mai ki konei i waenganui i a tātou, ā, e tīmata ana tātou i tētahi mahi hou i tēnei rangi me āpōpō anō hoki. <i>[Therefore, because she is here today and tomorrow we will begin a new task for today and tomorrow.]</i> So, koinei te take kāore mātou-tātou i te mahi i ngā <i>[So, that's the reason why we are not doing internals]</i> 'internals', she needs to actually see some teaching. Nō reira, i tēnei rangi ka tirohia e tātou ki <i>[sic]</i> tētahi kōrero, <i>[Therefore, today we will look at a new passage.]</i>

				ok, e pā ana ki te hui a Tūhoe <i>[pertaining to the annual festival at Tūhoe [the tribal area of the Tūhoe people in the central north island.]]</i>
	4.41	T	Teacher asks the students who have attended the Tūhoe festival each year.	Ko wai kua haere atu ki te hui a Tūhoe ia tau, ia tau? <i>[Who of you have attended the annual festival of Tūhoe?]</i>
		Ss	Students ask is it the annual festival.	Ko te reo Ahurei? <i>[Is that the annual festival?]</i>
		T		Yes, ko te reo ahurei <i>[The annual festival]</i> . Kāore ētahi o koutou i tae atu ki te reo ahurei? <i>[Have any of you attended this festival?]</i>
	4.43	Ss		Student A noa iho. <i>[Only]</i>
	4.49 5.20 5.24 5.28	T	Teacher invites students to get a pen,-students shuffle around to get a pen.	Ok. He pai tēnā, i te mea, ka whakaako atu koutou i tētahi āhuatanga o te hui Māori. <i>[That's ok we're going to learn some aspects about Māori gatherings.]</i> It's good cause you're actually gonna learn about a Māori hui <i>[gathering]</i> shall we say. Ok. Why are we doing this? Ko te take, <i>[The reason is]</i> because in your assessment at the end of the year you actually have to write, you may have to write about tētahi hui Māori <i>[a Māori gathering]</i> . So what we are going to look at now it can be useful for you at your end of year exam. It, just as an example. So, tēnā koa, tīkina mai kotahi te pene, kāore he take mō ngā pukapuka. <i>[So please fetch a pen no need for your books today.]</i>
	5.31	T	Teacher is sitting and handing out the handouts	Student JL and N-Haere mai me tō pene. <i>[Student JL & student N come here with your pens.]</i>

	5.41		[Ministry of Education resource] for the task and calling students out in pairs to come to the front to receive their handouts. Students are also directed where to sit. In their pairs student move to the front of the class to receive their worksheet.	Haere kōrua tahi ki kō. <i>[You two can sit over there]</i>
	5.49	T	The teacher now stands up to pass out the worksheet. Students stand up as their names are called out in pairs to get their worksheets, and then move to the area allocated by their teacher.	Haere mai Student A rāua ko student BB haere ki korā, tērā atu pito. <i>[Come here Student A and student BB, go over to that side of the room.]</i> Āe. <i>[Yes.]</i>
	5.59		Students are busily moving around the classroom finding their seats and chattering in English	Neke, neke, āwhina mai, kei muri. <i>[Move, shift, help her at the back.]</i>
	6.05		The teacher is still calling out students names and asking them to come forward	Student M rāua ko Student Si... haere mai. <i>[Student M & Si come forward.]</i>
	6.34			Student K rāua ko Student J2 Neke, neke, neke, hā!

			to receive their handouts. The teacher motions to two students sitting at the front of the class, hands them the task sheet and they remain seated where they original were.	<i>[Student K and Student J shift, move.]</i> Hoki mai Student S, hoki mai. <i>[Come/move back Student S come back.]</i> Anei kōrua. <i>[Here's the worksheet for you two]</i>
	6.53	T	Handouts have all been given out, students are ready to begin task. The teacher nominates a student to read the instructions on the worksheet. The teacher sits down.	Ok. Student N pānuihia mai koa ko ngā tohutohu kei runga i te hīti. <i>[Student N please read the instructions on the sheet.]</i> Whakarongo mai koutou. <i>[Everyone listen.]</i>
	6.56	Student N	Nominated student proceeds to read out instructions aloud.	Read the account below. In the account below the last word of each line has been cut out. Read each line and try to work out the missing word. Write it in the column on the far right. X means that there is no word missing on that line! The first line has been done.
	7.18	T	Teacher waves a sheet of paper around with the	So. Ko tāu mahi ko te whakaki i ngā wāhi kei te ngaro. To fill in the missing words. <i>[Your task is to fill in the missing words.]</i> Anei ko te missing words kei runga i te hiiti nei. Ki te kore e taea e koe te pānui. <i>[Here</i>

	7.29		missing words [or answers]. The teacher points to the whiteboard.	<i>are the missing words on this sheet of paper. If you are unable to read.]</i> Arā te master kei runga i te papa tākaro, te papa tuhituhi. Ok. <i>[The master is on the playground, the whiteboard.]</i> Kei a koutou, shall we say 12 ½ minutes? <i>[You have shall we say 12 ½ minutes?]</i>
	7.41	Ss	Students laugh at the suggestion of 12 ½ minutes to complete the task.	No!
	7.46	T		Tekau mā rima? <i>[Fifteen minutes?]</i>
	7.48	Class		Āe. <i>[Yes]</i>
	7.49	T	The teacher holds up the worksheet to show the students what she wants them to do. The teacher directs the two students sitting at the front that they would be better to sit side by side as oppose to across each other.	Tuhia mai koa ngā whakautu ki runga i te pepa mō ia tangata. <i>[Write the answers on the worksheet for each person.]</i> Mā kōrua tahi e tuhi ngā whakautu. Mahi tahi. <i>[You both need to work together for this task. Work together.]</i> So you two maybe better to sit side by side so you can help each other.
		Random student		Whaea kei a koe tētahi atu pene? <i>[Teacher do you have a pen?]</i>
		T		Haere ki te tiki i tētahi. <i>[Go and get one.]</i>
	7.51	Random student Second random student	Many of the students are speaking English.	Is it every line or is..... Just the lines.....

			Hard to hear because of noise.	
		T	Teacher is moving around checking that students are on task, but they are already confused. The teacher is giving further instructions to separate pairs.	Something goes in between the full stop.
	8.24	Random student		Something goes in it ok.
	9.06	T		Just he paku whakamārama anō. <i>[Just a quick explanation again.]</i> Your full stops at the end of the sentence that may mean there's a word that goes before that full stop. Ok, the word may go before that full stop.
		Random student		Oh!
	9.18	S		I don't get this.
	10.01	T	Teacher is sitting with a pair of students and helping with task. Students appear to be focused on the task, but are talking English.	Ka tīmata te 'something'? <i>[Something starts]</i>
		S	Student is asking teacher questions.	What does the X mean? There's no word?

		T	Still with the same pairing the teacher reads out a line from the work sheet.	So, he tuatoru tēnei mō ēnei.....and the word kei te ngaro. <i>[This is the third....and the missing word?]</i>
		2 nd student from pair		I tēnei rā....
		T		Could be, process of elimination.
		1 st student		Ah, ok.
	10.10	Ss		Whaea can you do two words on the one line.
	10.10		Teacher signals with finger-one word.	
	10.17	T	Teacher stands up and annouces that there is only word missing.	Tuhia mai i runga i te hīti kotahi anake te kupu kei te ngaro. <i>[Write the word that is missing onto the sheet, there is only one word missing.]</i>
	10.48	S	Some students are reading out aloud.	He tuatoru tēnei.... <i>[This is the third....]</i> Ka tīmata te hui... <i>[The gathering starts.....]</i>
	10.56	Sm	Students are asking amongst themselves and answering their own questions.	Is there a missing word in every line?
	11.00	S		Yeah.
		Sm		Or is it at the end?
	11.11	S		Whaea
	11.31	T	Teacher is dealing with a student when another student calls out and without looking up teacher says wait.	Taihoa/wait

		Same student		This is hard
	11.31		At this point and time the camera is focused on a particular student who seems to be disengaged and is looking around the room, while her partner continues to read on.	
	12.06		The teacher has now moved to another pair who seems to be having trouble also.	
	12.07	S1		Whaea
		T		Coming.
		S1		It's hard!
		S3		What did she say, ka taea te tiki te master. <i>[You are able to get the master sheet.]</i> .
	12.18	S		Is there a word missing on each line?
	12.30	S		E rua. <i>[Two]</i>
	12.50	T	Teacher reads a paragraph out loud to the pair she is helping.	I muri o te kai ka tangi te pere mō te karakia. E something te karakia i whakapai. <i>[After the meal the bell rings for the church service. The church service will bless something.]</i>
	12.58	S		E rua. <i>[Two]</i>
	13.30	T		The two karakia <i>[prayer]</i> that were said put it down, maybe.....
	13.35		Teacher moves to another two students and looks over their	

			shoulders at their worksheet. Doesn't say anything.	
	13.51		Teacher moves from one pair to another pair observing only.	
	14.18		Teacher sits by another student to help. Remaining students are reading out aloud. [A big distraction, too much noise.]	Ko ētahi o ngā marae [<i>Some of the marae....</i>]
	14.40	S	One student has got the master sheet from the front of the classroom and is marking her work with the teachers' answer sheet.	Whaea can I write on this?
		T		No that's my master copy.
	14.56		Students are yelling out randomly to the teacher.	Whaea!
	14.56	S		Is there suppose to be a word there?
	14.58	T	Students yell out across the room to the teacher for help. They are told to wait.	Taihoa. [<i>Wait</i>] Student A and Student Aa ok.

	15.23	T	Teacher is still with the same pair and reads out a line from the passage trying to prompt the answer from the student.	Ko ētahi o <i>[Some of the]</i>
		S	Student gives the answer	Ngā <i>[some]</i>
		T		Āe...
	15.40		Teacher goes back to a pair previously helped.	Ko ngā... <i>[Some.....]</i> I roto i a Rangi <i>[Inside Rangi.....]</i>
		S		I roto i a Rangi ko <i>[Inside Rangi and.....]</i>
	16.24	T	Teacher moves to help another two students., reads the some of the passage to the read inaudible.	If it was a ko.....
		S		Me <i>[And]</i>
	16.40-21.10	T	Teacher continues to move around the classroom observing, checking students answers.	Making your fellas read ah. Kaua e wareware ki tērā atu whārangi. <i>[Don't forget the other page.]</i>
	21.18	S	Students continue to talk and read out aloud.	Ko tēnei marae e rua ngā wharepuni <i>[At this marae there are two meeting houses.]</i>
	21.43		Some students are just sitting and do	

			not look engaged in the task.	
	21.48		The teacher moves to another pair to help and looks at the passage and reads a portion of the passage to the students.	Ko.... He aha te mahi āpōpō? [What is the activity tomorrow?]
	22.40	S		Is there supposed to be a word there?
	23.00		Much of the same talking, and chattering. Teacher moves to another pair to help. Inaudible what she is saying but appears to be reading some of the passage.	
	23.10	S		E rua ngā karakia. [There are two prayers]
	23.14	T		But it's making you fellas read ay.
	23.58		Teacher checks, and reads the passage of another pair.	Inaudible what the teacher is saying.
	24.20	S		Ka mutu ngā karakia. [When the prayer finishes...]
	24.24	T		Action. So it has to be a?
		S		Ka mutu ngā haka, ngā mahi [When the performance and the work is finished....]

	24.22	T	Teacher moves to another pair and checks their work.	Kei hea? <i>[Where?]</i> Ka mutu ngā <i>[When finishes]</i>
		S		Something...
	24.26	T		So it has to be an action there ah.....
		S		It doesn't make sense, Ka mutu ngā mahi ngā mahi.. <i>[When the work and the work is finished.]</i>
		Ss		Ka mutu ngā mahi, ngā mihi. see <i>[When the work and greetings are finished....]</i>
		S		That's right.
	24.46		Teacher checks and reads the passage of another pair.	Kei hea koutou? <i>[Where are you up to?]</i>
	25.37	T	They seem to have completed the exercise. Teacher gives responses to the 1 st paragraph.	Kei a koutou. <i>[That is up to you.]</i> Anei ko ngā whakautu mō te paragraph, kōwae 1 ok. <i>[Here are the answers for the 1st paragraph ok.]</i> Anei ngā whakautu mō te kōwae 1. Hui kei reira kē. <i>[Here the answers for the 1st paragraph. Gather there instead.]</i>
	25.50	S		Yeah.
	25.51	T	Teacher is reading out the passage and giving the answers as well.	He tuatoru tēnei mō ēnei huihuinga, mō ēnei huihuinga. <i>[This is the third gathering of this festival.]</i>
	25.58	Ss		Yeah.
	25.59	T		Mō ēnei huihuinga. Kōwae 2, kōwae tuarua, I te taha matau, “me ngā rōpū, e rua ngā wharepuni. “Me” <i>[For this festival. Second paragraph, second paragraph. On the</i>

				<i>right hand side and the groups, there are two meeting houses. And.]</i>
	26.21	Ss		Yeah, oh!
	26.21	T	Teacher asks for an explanation of the difference between me and ā . They respond in English.	“Me’ he aha te tikanga o te kupu ‘me’? [And. What is the meaning of the word and?]
	26.26	C		And.
	26.27	T		He aha te tikanga o te ‘ā’? [What does and mean?] What’s the difference between the ‘me and the ‘ā’?
	26.32	Ss		‘Ā’ like saying that. No. ‘Me’ is including like something else.
		S		Hey we’ve done this ah?
	26.32		Teacher smiles at incorrect answer. Teacher turns towards the whiteboard and writes- AND / \ Me ā	
	27.00	S SA	Students are yelling out random answers. Teacher doesn’t say anything just listens to students yelling out their answers.	Me is including like something else. Own like they own
	27.08	T	Teacher puts her hand up to show the students this is what she wants them to do before	Whakarongo mai anei ngā tauira. [Listen, here are some examples.] Don’t ask until I’m finished.

			they yell out an answer. The teacher grabs a sheet of paper and a pen off the desk and holds the sheet of paper in one hand and the pen in the other hand to demonstrate meaning and places both of these things on the desk after saying the statement. To demonstrate the ā [and] the teacher stands up and points to student K who is sitting.	He pepa me te pene kei runga i te tēpu. Full stop. He pepa me te pene kei runga i te tēpu. Full stop. Ok! <i>[A pen and a piece of paper on the table. Full stop. Ok. A pen and a piece of paper on the table. Full stop. Ok.]</i> Anei te ‘ā’ kei te tū ahau, ā, kei te noho a Student Ks. <i>[Here is the, ‘ā’ I am standing, and, Student K is sitting.]</i>
	27.54	S		Is used for two sentences.
				Ko tēhea? <i>[Which is which?]</i>
		S		Ā <i>[And]</i>
		T		Two sentences. Kei te tū ahau. Kei te noho a Student K. <i>[I am standing. Student K is sitting.]</i> What do I do if I want to join these two together? We use ‘ā’! <i>[and]</i> The ‘me’ <i>[and]</i> how do we I use the ‘me’ <i>and</i>?
	28.08		Teacher is sitting and turns in the chair to write the words ‘2 sentences’ on the board under the ‘ā’ above.	

		S	Students laugh at the example given by this student	Random sentences, like; Ka haere au ki te wharepaku, ā,...[I'll go to the toilet and....]
	28.49	S		To add to a sentence.
		T		Kei te tū ahau. Full stop. [I am standing.] New sentence. Kei te noho a Student K. Full stop. [Student K is sitting.] Two sentences what do I want to do to join those two sentences together? I use the word?
		Students		ā
		T		That's why I go ā. The 'me' how do I use the 'me'
		S		You add to a sentence.
		T		No. Not joining a sentence.
		S		It's in the same sentence but you're adding an object.
		T		He pene me te pepa kei runga i te tēpu. Full stop! [A pen and a piece of paper on the table.] Translate it for me please.
	29.03	Ss		A pen and a paper is on the table.
	29.08	T		Cool. So what's the purpose of the 'and' in that sentence?
		S		And
		T		What's it doing though?
		S		Connecting two things.
	29.19	T	The teacher turns to write the words '2 things in 1 sentence' on the whiteboard under the word 'me' from above.	Ah! Two things and how many sentences?
		Ss		One.
	29.34			Ok, So the use of that 'me' [and] there. Why did we use 'me' [and]?

		Ss		Because you were joining two things in the one sentence.
		T		Kia ora. <i>[Good]</i> Ok. Ko ētahi o ‘ngā’ marae moenga mō ngā tāngata, ko Ōhutu, ko Tūmatauenga te mea, te mea, te mea <i>[Some of the marae where visitors will sleep are Ōhutu and Tūmatauenga, and others.]</i> So it’s rōpū, ‘me’, ngā and ko. Ka pai. <i>[Ok! So, it’s a group, and, the and the. Ok.]</i> Koinā rima meneti <i>[That’s it 5 minutes]</i> and then I’ll go through 3, 4, and 5.
		T	Teacher gets up and walks over to a group of students to look at their work and then goes to the front of the class to get the answer sheet to compare their work.	There should be a X there for both of them.
			Students give their work to the teacher to check.	
		T	The teacher looks at their work and compares with the answer sheet.	He X kei reira, he X kei reira. <i>[There should be an X there and an X there.]</i> He tense anō <i>[There’s a tense there.]</i>
		S		Tenses like – Ka, and Kua, and I... <i>[Tenses like, Ka-verbal marker for future tense, and past tense and past tense...]</i>
		T		I te wā i pōhiri ai tātou i tētahi marae ka rere te karanga, ka haere mai te manuhiri, ka tū and then ka aha? <i>[When we have our official welcomes on</i>

				<i>the marae, the welcome call goes out, then the visitors will ascend onto the marae, they stop and then what happens?]</i>
		S		They have a moment of silence out there.
		T	Teacher acknowledges the correct answer by raising her hand.	
		T		Ka mutu ngā...mahi? [When the work is done?]. What is the process kei runga i te marae? Pōhiri, karanga, mihi, hariru is there a hīmene in that pōhiri process? [Welcome, call, greetings, shaking hands, and is there a hymn?] There's no hīmene. [Hymn]
			Teacher moves to another pair and checks their work.	He aha te waiata? [Whats the song?]
		T	The teacher returns to the front of the class and sits down to give the rest of the answers.	Anei te kōwae tuatoru me te kōwae tuawhā. Ok. [Here's the 3rd paragraph and the 4th paragraph. OK.] I te 6 karaka i te pō o te Paraire ka tae mai ngā 'rōpū' [At 6 p.m on Friday night the groups arrived.] Ka mutu ngā....? [When the finishes?]
		S	Students yell out randomly	Hīmene? [The Hymns]
		S	Students yell out randomly	Whakataetae? [The Competition]
		S	Students yell out randomly	Where are we? Ah.
		S	Students yell out randomly	Tangi. [The crying]
		S	Students yell out randomly	Ah!

		T		Tangi. <i>[The crying]</i> Read it. Hang on, hang on. E tū Student N. Māu e whakamārama ki te karaehe he aha ai ko te...? <i>[Stand up Student N. You can explain to the class why it's ...]</i>
		Student N	Student n stands up to give her explanation.	Because its mahi <i>[work/action]</i> the people come in and then they do a karanga, and then they do a karanga back and then they walk in and then they do a karanga there and then they have a moment of silence for the people that have died where they cry.
		T		The process of the pōwhiri <i>[official welcome]</i> You fellas have all been to a pōwhiri. <i>[Official welcome]</i> Ok. You know you stop and bow your heads. Tangi, ka mutu ngā tangi ..ō rātou puku ki te tī parāoa parai, parāoa rewena.. <i>[To cry, when the crying is finished.. their stomachs turn to the fry bread and baked bread.]</i> Kowae tuawhā, rua- i roto i a Rangimooho ko.....ngā ringa ki te whakahaere i roto i a... Rua, ko, a, Tuatahi, ka haere Ko-a- Ka mutu “ngā” tuatahi ka haere, arā, “ngā” taupatupatu <i>[Paragraph 4, two inside Rangimooho... the facilitators in.. Two, and, a [preposition]. In addition, they go... that is, the debates..]</i>
		S		Whakataetae... <i>[Competition]</i>
		Ss		Hui <i>[Gathering]</i>

		T		Ok. When you are reading you need to look at the punctuation. After 'tēnei' it's a what? [<i>After 'this' it's what?</i>]
		S		A comma.
		T		And after the comma there's..?
		S		There's a hui after the....
		T		No, you need to look carefully.
		Ss		A upper comma!
		T		See you fellas never looked at the whole korero [<i>talk</i>], that's another purpose, you have to look.
		S		What are upper commas?
				Underneath the lower comma
		T		These ones.
			Teacher writes on the board what “ quotation marks look like.	
		Ss		Speech marks, not upper commas!
		T		Whakataetae Kōwae 5. Ko tēnei he tika kē ana ināiane mā ngā tamariki o Tūhoe 'e' whakahaere ngā mahi ā Tūhoe. Ok. Next 'tū' ngā karapu i tū, and then whakaae mutu rawa ake ēnei. [<i>Competition. Paragraph 5. It is only right that the children of Tūhoe should run the festival. Ok. Next, stand, the clubs that stand and then agree.</i>]
		S		Whaea I'm confused! Where's this?
		S		The line down the bottom.
		T		Ngā karapu i tū ko Mataatua whakaae.

	40.56			Mutu rawa ake ēnei. Ka puta mai 'ki' waho, ki te hukapapa, ā, 'ka' tae mai. <i>[The clubs that stand are Mataatua, when that has finished they go outside to the sleet, and, ...arrive..]</i>
		S		Ka tae mai hoki te pahi o Tūranga. <i>[The bus arrives from Tūranga.]</i>
	41.00	S		But there's no 'Ka'.
		S		I tae mai <i>[They arrived...]</i>
	41.05	T		I tae mai... Ok you're next one. What's our time? Ok you have the last two to complete.
		S		What's the last one?
	41.22	T		Ka tae mai hoki te pahi o Tūranga <i>[The bus from Gisborne arrived.]</i> it's a X the next sentence is a X.
	41.30	S		Oh.
		Ss		I'm still confused!
		Ss		Well you could've said that.
	41.41	T		Ok. You have 3 minutes to do that last paragraph and then we'll mark that. The last paragraph on the first page. You fellas all finished that one.
		S		No.
	42.19			Haere mai Student Ng me āu pepa. <i>[Come here Student NG with your paper.]</i>
	42.20		Students continue on with task.	
	43.00	Ss		Is that right whaea? Ngā-tākaro, he netipaoro me te tākaro whutupaoro. <i>[The sports are netball, and rugby.]</i>
		T		Kei hea tēnā? <i>[Where is that?]</i>

			Student shows teacher the page she is referring to.	This page.
	43.16	Ss		Whaea is noa –late?
	44.36		Students continue on with task. Lots of talking. Teacher continues to move around the room observing, and reading students work.	
	45.45		Teacher is looking at her cell phone to see what time it is.	
	45.48	T		Hang on! Ok. Anei te mea whakamutunga. Ok, I te ata tonu atu ka noho ngā karapu o te wā ‘kāinga’. Nō ‘te’ hāwhe pahi i te whitu ka pōwhiritia ngā rōpū i tae mai i waenganui pō. Nō muri ka ‘parakuihi’. <i>[Ok. Here’s the last one. Ok. In the morning the local groups were seated. At half past seven the groups that arrived in the middle of the night were welcomed. After that they had breakfast.]</i> What time did these manuhiri <i>[guests/visitors]</i> arrive?
	46.24	Ss		Half past 4
		Ss		I waenganui pō. <i>[In the middle of the night.]</i>
	46.26	T		Half past 7. Nō muri ka parakuihi. <i>[After that they had breakfast.]</i>

	46.48			Are we up to ..Ko te Rāhoroi hei whakamutu i ngā taupatupatu, ā, ‘i’ te ahiahi ka tīmata ngā tākaro ‘whutupaoro’. <i>On the Saturday when the debates are finished then the rugby starts in the afternoon.</i> Last one. I te pō o te Rāhoroi te kaupapa tino nui ko ngā? <i>[On Saturday night was the last big?.]</i>
		Ss		Mahi <i>[work]</i>
		T		Kia ora. Waiata-ā-ringa, whakangahau... <i>[Good. Action songs, the entertainment]</i>
	47.02	S		Whakataetae <i>[The competition]</i>
		T		Kia ora! Whakataetae. He hīmene, he <i>[Good. The entertainment, hymns and...?]</i>
		S		Haka <i>[performing arts]</i>
	47.07	T		Kia ora. Ia tau he <i>[Good. Every year ...]</i>
		S		Rerekē? <i>[It’s different]</i>
		T		Kia ora, he pao, he haka me te..... <i>[Good. Singing, dancing and...]</i>
		S		Hīmene? <i>[Hymn]</i>
	47.16 47.57	T		Kia ora. It’s too hard whaea I can’t do it! Tuhia mai tō ingoa kei runga i tēnā hīti, homai ngā hīti. <i>[Write your name on the sheet and then pass them into me.]</i>
	47.33		Students write their names on the sheet and pass them in.	

	47.57 48.16 48.28		The teacher is seated at her desk as students hand in their work.	Ka pai! Ka pai! Whakapiripiri mai. <i>[Good, good. Come together.]</i> Anei taku pātai atu ki a koutou. <i>[My one question to you all.]</i> One question to you all and mā koutou e whakautu <i>[It is for you to all answer.]</i> and you need to think of an answer. What did you notice about doing that work, about your own skills?
		S	Students move to join other students on the one table. Teacher is sitting waiting. Students move noisily around.	Couldn't read properly.
		T		Hang on, hang on. What did you notice about that work in terms of yourself as a person? Student A. Did you notice anything about doing that work?
	49.04	Student A		Um. Sometimes I just thought of like the first option and didn't think of anything else that might be able to go there. But I just thought the first option that I thought of went there I didn't think of anything else that might go there.
		T		Ok. So how can you overcome that
		S		Think about other options.
		T		Options. Other options
		T		Student A!
		Random student		Not reading properly.
		SA		You's are stealing all my answers.
		T		Not reading properly, so how you gonna overcome that?
		Ss		Read slowly and start again.

		Ss		Read it more than once so that you can understand it.
	49.90	T		So that you can understand the whole thing. Student K
	49.43	Student K	No response	
		T		Who gave up at the first hurdle?
		S	Some students put up their hands. Laughter from students	Student A
		T		Is that a good thing to do?
		S		No.
		S		Never give up.
		S		Take it all the way.
		T		Who was it that said that kōrero <i>[talk]</i> to me??
		Student A		Me
		S		Good, better, best, never let it rest until your good is better and your better is best.
		T		Can you say it again but āta haere. <i>[say it more slowly]</i>
	50.27	S		Good better, best. Never let it rest until you're good is better and your better is best.
		St	Students laugh at that comment.	Where did you steal that from?
		T		Shhhh. Anei tā Student K. <i>[Here's what student K says.]</i>
		Student K	Students laugh at the way student K gives her explanation of the previous student's adage/moral. She raps her response.	When you do something you gotta do it properly so when you do that you gotta do it properly.
	51.00	T		Ok. If you think this is hard ok. The reason why I gave you this, this will be the level of your reading and comprehension. Ok. This will also be the level that will be required of you for your tuhituhi <i>[writing task]</i> as well.
		S		Oh, hell!!

	51.15			Ok. So again this is an example for you of what we need to come up to, the standard we need to come up to, in terms of reading and in terms of writing and why I want those quotes to come out you can't give up on the first hurdle you have to get over it, get up and keep on trucking. Ok, āpōpō [tomorrow] we gonna finish this off and we got another task pertaining to this as well to finish it off. So this is an example of what is expected of you in the next month and here's the last one. Student J quote go
	51.48	Student J		Never let the fear of striking out keep you from playing the game.
	52.14	T		Ok
	52.24		Teacher stands up to signify time for karakia whakamutunga.	
	52.34		Students and teacher stand to do the closing prayer. They seem to know all the words.	
		T	Teacher nominates student to begin closing prayer.	Student K kei a koe te karakia whakamutunga. [Student K you have the lead for the closing prayer.]
		Nominated student	Nominated student begins the closing prayer	Me inoi tātou [Let us pray]
	52.34	C/T		E te atua kaha rawa Titiro mai ki a mātou, Whakarongo mai ki a mātou, E inoi ana ki a koe i tēnei rā, I tēnei hāora, Manaakitia mai mātou,

				Me ō mātou whānau katoa, Tukuna iho tōu Wairua tapu, Hei āwhina, hei tautoko mō mātou i tēnei wā, Whakapainga ngā tāngata katoa e māuiui ana, e mokemoke ana, ā, homai ki a mātou te aroha, te kaha, me te mōhio kia mahi i ngā mahi tika, ā, murua ō mātou hara, me mātou hoki e muru nei i ō te hunga. Nāu te kororia Āmine. <i>[To the almighty, look at us, listen to us, praying to you this day, this hour, and give us your blessings as well as all of our families. Release your sacred spirit to guide us and support us in this time. Bless the people who are unwell or lonely, give us the love, the strength and the understanding to do what is right and deliver us from evil and those that sin against us. You are the glory. Amen.]</i>
	53.23		Students depart	

Appendix 28: Transcripts - Lesson 4

Lesson/ Class 4 [Students Year 12 -16-17 years old]

This class, whose members have been learning the language for four years, has two periods of *te reo Māori* each week of the schools' four terms. Five students seated at desks arranged in groups of four facing the front of the class. This class lasted for approximately 54 minutes. The text book used was *Te Reo Rangatira* [Kāretu, 1984], a course in Māori intended for sixth and seventh form students. The primary focus of this lesson was *Chapter 3: He Kōrero Pūrākau*.

The lesson topic was *Māori Myths, and Legends*. Hei te mutunga o te wā ako ka taea e te akonga te whakamārama i ētahi āhuatanga o ngā pakiwaitara, o ngā pūrākau. [*By the end of the lesson, the students were expected to be able to describe some of the aspects of Māori myths, and legends.*]

Line	Time	Name	Activity	Transcript
	0.00	Kaiako	Ka paku whakamārama te kaiwhakaako i ngā nekeneketanga o te wā, arā, te kairangahau i mua i te tīmatanga o ngā mahi. <i>[The teacher begins with some housekeeping matters, including explaining the presence of the researcher.]</i>	
	0.40 0.51	Kaiako	Ka noho te kaiwhakaako i tōna tūru. <i>[The teacher sits down.]</i>	Nā reira tēnā koe [name] kia tuku i te karakia, Name, māu e mihi. <i>[So name you can facilitate the opening prayer and Name you can do the greeting]</i>
	0.51		Ka tū tētahi akonga ki te taka i te karaka i te ata. <i>[The nominated student stands to conduct the opening prayer]</i>	
	0.57	S1		Kia ora koutou katoa, te hunga Māori, me karakia tīmata, E tū. <i>[Greetings to you all. Let us pray. Let us pray at this time. Stand up]</i>
	1.06	Katoa	Ka tū ake ngā akonga katoa <i>[All of the students stand]</i>	Me tīmata mai ki tēnei wāhanga. I ngā rangi o ngā kaiwhakaako mō ngā mahi, mō te roa ake o tēnei rā kia toi te kupu, toi te mana, toi te reo rangatira. Tūturu o whiti

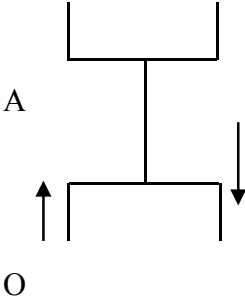
				whakamaaua kia tina. Tina! <i>[Let us start with this section. Lets hold fast to the word, - hold fast to the culture, and hold fast to the language through the teachings and the work of the teachers for the duration of the today. Let us all be united, and be firm in our agreement.]</i>
	1.21	S1		Haumi e, hui e
	1.22	Katoa		Taiki e!
	1.23	Students	Ka noho ngā akonga atu i te akonga e mihi ana. <i>[All the students apart from the student nominated to do the greeting sit.]</i>	
	1.25	S2	Ka tū tonu tēnei akonga. <i>[The nominated student continues to stand]</i>	Tēnā koutou katoa Ki ngā mate haere, haere, haere Ki te hunga ora tēnā koutou katoa Tēnā koe hoki te kaikarakia i tēnei wā. Tēnā hoki koe matua mō āu mahi ako i a mātou. Tēnā koe whaea. <i>[Greetings to each and every one of you. To those of you who have passed on, we acknowledge your passing. To all of you greetings. To our facilitator of the opening prayer, thank you. To you, our teacher, thank you for all your work and effort in teaching us. Greetings to our visitor.]</i>
	1.44	Researcher		Kia ora <i>[Greetings]</i>
	1.46	Kaiako	Ka noho tonu te kaiwhakaako ki te tuku mihi ki ngā akonga.	Tēnei te mihi nui ki a koutou, ā, tēnā koe [name] nāu te arawhata ki te runga rawa i hanga, nāu tō

	2.00		<i>[The teacher remains seated to give his thanks to the students]</i> Ka tū ake te kaiwhakaako ki te haere ki te papa tuhi. Kua tuhia kētia ngā whakaritenga i mua. <i>[The teacher stands to go to the white board where he has already written today's class on the board.]</i> 31/08/2010 – Rātū, te toru tekau mā tahi o ngā rā o Here-turi-kōkā <i>[Tuesday 31/08/2010]</i> Kaupapa ako Ngā pakiwaitara/Ngā pūrākau <i>[Stories & myths]</i> Hei te mutunga o te wā ako, ka taea e te akonga te-whakamārama i ētahi āhuatanga o	hononga ki te wāhi ngaro i honohono, nō reira, tēnei te mihi ki a koe. <i>[Greetings to all of you. Thank you Name. You created the stairway to the almighty. You connected us to the spirit world. Therefore, thank you very much.]</i> Tae atu ki a koe [name] i tuku mihi ki ngā mate i waenganui i a tātou, kei te motu whānui hoki, nā reira, he mihi nui ki a koe, ki a koutou katoa. <i>[Thank you Name for acknowledging those of our families that have passed on amongst us and the whole country. Therefore a big thank you to you and to all of you.]</i> Nā reira, i kī mai rā e hoa, āpōpō ka tū ki te whakaputa i ngā kōrero, nā reira, tāria
	2.33			

			ngā pakiwaiatra, o ngā pūrākau <i>[Learning objective: at the conclusion of the class students will be able to explain certain elements/aspects of the stories or myths.]</i>	te wā ka rongo i a kōrua e tū ana, nā reira, kia kaha ā te pō nei, ā, ki te ako i ngā kupu kia whakaputa āpōpō. Nō reira, he kaupapa hou tā tātou. <i>[Therefore, tomorrow you will both stand to give your speech. So we will wait for that time tomorrow. Well, good studying for tonight. Learn the new words you will be using in your speech tomorrow. So, we have a new topic for today.]</i>		
	3.17					
	3.50		Ka hoki anō ki tana tēpu, ā, ka haere ki te papa tuhituhi tuarua ki te tuhi- <i>[The teacher returns to his desk and then goes to the second whiteboard to write the following table.]</i>	Tētahi o ngā kaupapa mō te tau, arā, kaupapa mō te aromatawai hoki ko ngā pakiwaitara me ngā pūrākau, nā reira, ko te mea hei tīmatanga kōrero noa iho tēnei, hei te mutunga o te wā ako ka taea e koutou te whakamārama i ētahi o ngā āhuatanga o ngā pakiwaitara o ngā pūrākau. Nā reira, koirā te kaupapa. <i>[One of our topics for the year a topic for the assessment is Māori myths and legends. Therefore, this is only the beginning but by the end of this lesson you will be able to explain certain aspects about Māori myths and legends. So, that is our topic.]</i>		
	4.24		Ō <table><tr><td></td><td></td></tr></table> Ā			Nā, kia tui i ngā āhuatanga kua tuku kē te karakia me te mihi, nā reira, ko te whakahihiko i ngā mahi, kei te titiro, maumahara koutou i ngā āhuatanga o te ‘a’ me te ‘o’. He aha ngā ture, ngā tikanga? He tīwhiri tēnei, he clue, he kurū e pā ana ki te whānau.

				He aha ngā āhuatanga o te whānau ka whakamahi i te ‘ō’, tōku, tōu, tōna, tō tātou. He aha tētahi o ngā āhuatanga o te whānau? [inaudible] <i>[Now we have completed the ritual of the opening prayer and greetings. So, to help with our lesson we will be looking at the...Do you remember the Ā and Ō categories? What are the rules? Here’s a clue pertaining to the family. What are the aspects of ‘Ō’ pertaining to family, mine, yours, his/her, and ours? What is one aspect pertaining to family?]</i>
	4.26	Kaiako	Ō WHĀNAU MĀTUA, KUIA, KOROUA, TĪPUNA, TUAKANA, TEINA, TUAHINE, TUNGĀNE <i>[Family, parents, elderly female, elderly male, sister of a male, brother of a female, older sibling of same sex, younger sibling of same sex.]</i> Ā	Āe, ngā mea pakeke ake i a koe. Ō mātua, ō kuia, koroua. So mātua, kuia, koroua, tīpuna, tūpuna rānei. Atu i tērā, he aha ētahi atu o ngā hononga o te ‘ō’, ngā āhuatanga o te ‘ō’ i te whānau? Mehemea e kōrero ana koe mō tō tuāhine, ō tēina, ō tuākana, he ‘ā’ he ‘ō’ rānei. Tāku tuahine, tōku tuahine rānei, tāku tuakana, tōku. Tōku? <i>[Yes, those older than you, your parents, your grandparents. So parents and grandparents, ancestors. Apart from that, what other connection does the ‘Ō’ have with family? If you are talking about your sister [to a male], your younger sibling [of the same sex], older sibling [of the same sex], my. My.]</i>
	5.23	Student		Āe <i>[Yes]</i>
	5.25	Kaiako		Āe, ka pai, e whakaae ana ahau, āe. Tuakana, tuākana rānei, teina, tuāhine,

				tungāne. Nā reira, pēhea te taha 'ā' i te whānau. Maumahara koutou? <i>[Yes, very good. I agree, yes. Older sibling [of same sex], younger sibling [of same sex], sister [of a male], brother [of a female]. So, what about the 'Ā' pertaining to family. Do you all remember?]</i>
	5.49	Student		No
	5.50	Kaiako		Te aha? <i>[To what?]</i>
	5.52	Student		Teina <i>[Younger sibling [of the same sex]]</i>
	5.53	Kaiako		Teina? He 'ā' te teina? Mehemea whakatupuranga ōrite koutou, if you're in the same generation, he teina he 'ō'. Engari tamariki. <i>[Younger sibling [of the same sex]? Is younger sibling [of the same sex] a 'Ā'? Remember if you're in the same generation it is 'Ō'? But children]</i>
	6.10	Student		Pōtiki, 'ā' <i>[Youngest born of the family 'ā']</i>
	6.15	Kaiako		Ko te Pōtiki. Mehemea e kōrero ana koe mō te pōtiki. Normally when you say the pōtiki of the whānau. So pēhea ngā tamariki, I'll come back tō pōtiki. <i>[The youngest born. If you are talking about the youngest born. Normally when you say the youngest born of the family. So, what about children? I'll come back to the youngest born.]</i> Tamariki, mokopuna. Maumahara koutou? Āku tamariki, tāku tama, tōku tama, ōku tamariki rānei. Pēhea ō koutou whakaaro. <i>[Children, grandchildren. Remember everyone? My children, my son, [Ā]</i>

				<i>category], or my children, [Ō category]. What do you all think?]</i>
	7.05	Student [?]		Āku tamariki [My children [Ā category]]
	7.07	Kaiako	Ā TAMARIKI, MOKOPUNA, TĀNE, WAHINE [Children, grandchildren, husband & wife] 	Āku tamariki, āe. Me ngā mokopuna. [My children [Ā category], yes, and grandchildren] Ko wai atu i te whānau he ‘Ā’? Maumahara koutou? He tīwhiri, ko te tāne me te wahine. Nā reira, hei- anei tētahi pikitia tētahi hoahoa, ko te hoahoa ko te diagram nē! Tētahi pikitia kia maumahara koutou i ngā tikanga. Mehemea kei te whakatupuranga kotahi he ‘ō’ ne? So brothers and sisters anyone in your generation, mehemea he pakeke ake i a koe, matua ana he ‘ō’, so anyone, if you’re here he ‘ō’ tuakana, teina, tuahine he ‘ō’. Mēnā he whakatupuranga kei mua i a koe are always ‘ā’, ah ‘ō’ sorry. Tāne, wahine ‘ā’ and anyone below you in the generations. Ko ngā whakatupuranga kei raro iho i a koe, ‘āu’ tamariki, ‘āu’ mokopuna, ‘ōu’ mātua, ‘ōu’ tūpuna, and tāne/wahine nē! Kotahi te rerekē o ngā mea ka whai muri i a koe, when we move beyond talking about mokopuna and we start talking about descendants. He aha te kupu Māori mō descendants, maumahara koutou. E toru ngā pū, he kupu iti noa iho. Maumahara koutou nē!
	8.50			

				<i>[So who else in the family is 'Ā' category? Do you remember? Here's a clue, the husband and the wife. So, here's a diagram, a diagram to help you remember the rules. If you are on the same generation line then it's a 'Ō'. So with brothers and sisters anyone in your generation even if older than you, they are 'Ō'. So, anyone, if you're here that's an 'Ō' older sibling [to same sex], younger sibling [to same sex], sister [to male] that's an 'Ō'. So, any generation in front of you is 'Ā' no sorry 'Ō'. Husband and wife are 'Ā' and anyone below you in the generations. The generations below you are your children [Ā category], your grandchildren [Ā category], your parents [Ō category], your grandparents [Ō category] and husband and wife [Ā category] ok. There is one difference for those who follow you. When we move beyond talking about grandchildren and we start talking about descendants. What is the Māori word for ancestors? Do you remember? Three letters. It's only a small word. Do you remember?]</i>
	9.37	Student [?]		Ure <i>[Male gonad]</i>
	9.40 10.01	Kaiako	Uri <i>[Descendant]</i>	Āe, he aha? Kōrero mai anō? Uri, Ehara ko te ure, he rerekē te ure, he uri, descendant or relative. Ko te uri he 'ō', mehemea e kōrero ana koe mō ō uri, 'ōu' uri nē! Ehara ko te 'āu' uri. Ahakoa kei raro iho i a

				koe tō whakapapa, he ‘ō’ tonu te uri. Ko te, maumahara he aha taku kōrero e pā ki te ‘ō’ ‘ā’? What did I say? Do you know what we said, ‘ō’ was more. <i>[Yes. What? Say it again, descendant. Not the male gonad. That’s different, descendant, or relative. The descendant is ‘Ō’ if you are talking about your descendants, your descendants [Ō category]. Not descendant [Ā category]. Despite your whakapapa being below you, descendant it is still ‘Ō’ category. Now what was I saying about the ‘Ō’ and ‘Ā’? Do you know what we said? ‘Ō’ was more...]</i>
	10.26	Student		[Inaudible]
	10.29	Kaiako		Āe, wāhanga. So any part of anything, wāhanga he ‘Ō’. So, ko te taupoki o te pene, <i>[Yes, sections/parts. So any part of anything, belonging to it is ‘Ō’.</i> So the lid/cap of the pen.
	10.40		Taupoki <i>[lid/cap of the pen]</i> Ngā mea iti ka taea ai te kawē <i>[Small things that you can carry]</i>	Even though my pene is small, parts of anything. He aha ētahi atu o ngā mea ‘Ā’? Ngā mea iti ka taea te kawē, nē! Small things that you can carry around that are personal. Ngā mea iti e taea ai te kawē. So small things that you can carry around, pens, pencils, ērā mea. And if they’re tinana related, is which side? <i>[Even though my pen is small, parts of anything.</i>

				<i>What are some other things that come under the 'Ā' category? Small things that you can carry around that are personal. So small things that you can carry around pens, pencils, and such things and if they are related/connected to the body, is which side?]</i>
	11.21	Student		'Ō' ['Ō' category]
	11.24	Kaiako	O Kākahu ['Ō' category Clothes]	'Ō'. Kākahu? ['Ō' category. Clothes]
	11.25	Students		'Ō' ['Ō' category]
	11.26	Kaiako	Whenua [Land]	'Ō', ok. Whenua? ['Ō' category, ok, land]
	11.39	Student		'Ō' ['Ō' category]
	11.41	Kaiako		'Ō' ka pai. Kai ['Ō' category, very good. Food]
	11.45	Student	Kai [Food]	Kai.... 'a' [Food, 'A' category]
	11.53	Kaiako		Āe, ka pai, kai is 'ā', taonga. Titiro ki te, he aha ō koutou whakaaro mō te taonga? [Yes, very good. Food is 'Ā' category – treasure 'Ā' category'. Look at the - What are your thoughts/opinions for treasure?]
	12.24	Student		[inaudible]
	12.27	Kaiako	Taonga [treasure]	Āe, ki ētahi, he wā anō ehara i te mea he ture i ngā wā katoa ka noho i tēnei taha, i tēnei taha rānei. Ko te horopaki i ētahi wā ko te horopaki. So sometimes the context or what your view of what the thing is will change. But ko te taonga, ko tēnei taonga ko te 'a', ngā mea iti e taea te kawē,

				anā, ko ngā taonga. Tēnei taha, pēhea te mahi? <i>[Yes, to some there is a time when the rules don't apply to either side. It is the context, the context. So sometimes the context or what your view of what the thing is will change. But treasures, this treasure is the 'Ā' category. Small [things] that can be carried are 'Ā' category. That is a treasure. This side. What about work/action?]</i>
	13.09	Students		'ā' 'Ā' category
	13.10 13.14 14.21 15.00	Kaiako	Mahi <i>[Work/action]</i> Kare-ā-roto <i>[Emotions/feelings]</i> Whakaaro <i>[thoughts/ideas]</i> Reo <i>[language]</i>	Āe, ko te mahi tēnei taha ko te 'Ā'. Tāku mahi, te mahi a te tinana, te mahi a te tangata he 'Ā'. Atu i te kōrero, ko te reo me ngā whakaaro o roto he 'Ō'. Anything to do with your emotions or what's happening inside, he 'Ō'. Ōku whakaaro nē! Mehemea e kōrero ana koe, if you're talking about your thoughts, if you're using thoughts in the sense of I'm talking, you know then if it's a mahi that you're talking about then it's 'Ā', but whakaaro and things that happen inside 'Ō' nē! Ok so let's call that kare-ā-roto. And whakaaro. He nui atu ngā e 'Ō' ana, he iti noa iho ngā mea e 'Ā' ana. There are fewer categories for 'Ā' nē! Kei te pai? So, he whakamaumahara anō tēnei, so you've probably got notes on this already somewhere in your books nē! Kāre e kore kei roto i a koutou pukapuka ētahi o ngā Whakamārama mō te Ā/Ō. So, ka huri ināianeī.

	16.30		Ka huri te katoa ki te whārangi 37 <i>[Everyone turns to page 37 of the text book]</i>	He pātai e pā ana ki tēnei? Any questions? [Name] said just before, ‘oh why do we have to learn this? You know the old people would never have worried about this’ and it’s like yeah they’d never have worried about it because they didn’t have to, he mōhio kē. You ask somebody who is fluent in a language who isn’t a teacher why is it like that. Well, nā te mea, because that’s how it is. If you were asked how to explain to a non-English speaker why you use a certain language, you say well I don’t know. Engari, nā te mea, he tuarua tēnei ki a koutou, me ako nē! Bear in mind that this one when I did this earlier this year, i hē tāku. I had written this down and I had thought all the way through when I came from university that tāna was ‘Ō’ because somebody told me it was ‘Ō’ and it took me a long time to reconcile that? Kei te pai? He aha tēnā? He waea? Ok, so, kei te titiro tātou ki tētahi kōrero e pā ana ki ngā pakiwaitara me ngā pūrākau. So there are explanations in here about what pakiwaitara and what pūrākau are. Huri ki te whārangi toru tekau mā whitu. So mōhio koutou i te āhuatanga nei, ka kōrero-ā-waha mehemea he kupu hou, tuhia, pātai mai. If you hear a word that you’re not sure of, or a sentence or a phrase, pātai mai. We’ll go through them anyway, nō

				reira. Ka tīmata i a koe [name] i te whārangi 37. [Yes, work is 'Ā' category. My work, the action of the body, the actions of people is 'Ā' category. Apart from talking, language and thoughts are 'Ō' category. Anything to do with your emotions or what's happening inside, is 'Ō' category. My thoughts, ok. If you're talking about your thoughts, if you're using thoughts in the sense I'm talking, you know then if it's an action that you're talking about then it's 'Ā' category, but thoughts/ideas and things that happen inside is 'Ō' category, ok. Ok so let's call those emotions/feelings and thoughts/ideas. There are many more 'Ō' categories. There are fewer 'Ā' categories. There are fewer categories for 'Ā' ok. OK. So, just to refresh your memories, so you've probably got notes on this already somewhere in your books, ok. No doubt you have some of the explanations in your books for the 'Ā' and 'Ō' category. So let's turn now. Are there any questions for this? Any questions? Name said just before 'Oh, why do we have to learn this? You know the old people would never have worried about this' and it's like yeah they'd never have worried about it because they didn't have to. They just knew. You ask somebody who is fluent in a language who isn't a teacher why it is like

				<i>that. Well, because that's how it is. If you were asked to explain to a non-English speaker why you use a certain language, you say well, I don't know. But because this is your second language you should learn this ok. Bear in mind that this one when I did this earlier this year, I was wrong. I had written this down and I had thought all the way through when I came from university that his/her was 'Ō' because somebody told me it was 'Ō' and it took me a long time to reconcile that? Ok. What's that? A phone.</i> <i>Ok, so, we are going to look at an extract from a story and a myth. So there are explanations in here about what stories and what myths are. Turn to page 37. So, you all know the routine. We will read out loud. If there is a new word, write it down or ask any questions. If you hear a word that you're not sure of, or a sentence or a phrase, ask for an explanation. We'll go through them anyway. So we'll start with you Name from page 37.]</i>
	17.07	Student 1		E Koro, mōhio koe i a tātau i te marae, i tū ake te koroua rā, a Hēmi, ka kōrero mō te taniwha o konei, mō Rongo-te-māuriuru.
	17.21	Kaiako		Māuriuri
	17.22	Student 1		Māuriuri. He aha te ingoa mō ērā momo kōrero?
	17.27	Kaiako		Ka pai. He kupu, he...? Mōhio koe [name] ko tēnei tātou. Ko tēnei tātau, tā-ta-

	18.05		Ka tuhia ēnei kupu ki te papa tuhituhi Tātau-tātou <i>[The teacher writes these two words on the board with their dialectal difference.</i> <i>All of us inclusive of speaker]</i>	u. Tātau, ko tātou, he orite it's just dialectal. Ko te nuinga o tātou he pēnei kē te kōrero ināianeī, most of us actually pronounce it like this even though a lot of people still write it like this. Kare koe i tino rongo i te tangata i kī 'tātou'. Ko te nuinga o ngā kaikōrero Māori 'tātau', most Māori speakers say it like this even though most still write it like this. How do you say it? Do you say tātau, tātou? <i>[Ok, a word, a....? Do you know Name? All of us [tātau]. This use of all of us [tātau] or [tātou] they are both the same just dialectal difference. The majority of us will use and say; most of us actually pronounce it like [tātau] this, even though a lot of people still write it like this [tātou]. You don't really hear many people saying all of us [tātou]. Most Māori will say [tātau]. Most Māori speakers say it like this even though most still write it like this. How do you say it? Do you say tātau, tātou?]</i>
	18.23	Student 1		Tātau. <i>[Us]</i>
	18.25	Kaiako		Tātau ana, pēnei. Te nuinga, te nuinga. Āe [name] <i>[Us, like this. The majority, the majority. Yes, Name]</i>
	18.35	Student 3		Kua tae mai. Ki ētahi he kōrero pūrākau, ki ētahi he pakiwaitara, ā, ki ētahi he kōrero paki.
	18.45	Kaiako		Paki <i>[Jokes]</i>
	18.45	Student 3		Paki <i>[Jokes]</i>

	18.45	Kaiako		Ka pai haere tonu <i>[Very good, keep going]</i>
	18.47	Student 3		Āe, koina ngā ingoa mō ērā momo kōrero, engari ko te ingoa kei te tino mōhiotia ko tērā, arā, kōrero pūrākau.
	19.04	Kaiako		Āe, nā reira, ki a ia, ko te kōrero pūrākau, ko te pakiwaitara, ko te kōrero paki he ōrite nē! To the writer here, they're the same thing. <i>[Yes, therefore, to him stories, myths and funny stories are all the same. To the writer here, they're the same thing.]</i>
	19.17	Student		He aha? <i>[What?]</i>
	19.19	Kaiako	Ka noho te kaiwhakaako i tana tūru i te taha o tana tēpu <i>[The teacher sits down in his chair by his desk again.]</i>	Pūrākau, pakiwaitara, kōrero paki he ōrite, they're all the same. He aha te pūrākau, he aha te pakiwaitara, he aha te kōrero paki. He momo kōrero it's just a story, but ki ētahi he myth, he legend but ki te Māori he aha te rerekē o te myth/legend. Ehara i te mea ka tohe ana ōu, he tangata pono a Ranginui? He tangata pono a Māui? Ehara i te mea me pērā, it's not like was Ranginui a real person? Was Māui a real person? Well he aha te take e pērā ana te whakaaro. It's not like you know they have to dig up some bones and say oh that was Māui. Kāo he kōrero nē! Ehara i te mea kāre i whai take te kōrero mehemea kāre e pono katoa te kōrero it's not like a story has to be entirely truthful to have benefit for it to have meaning nē! But ki ētahi he myth, ki ētahi he legend, ki

				te Māori he pūrākau, he pakiwaitara, he kōrero paki. Ki ētahi ko te kōrero, some people will say a kōrero is just a funny story and a pūrākau is like a particular type of kōrero and a pakiwaitara is another type of kōrero. Ki ētahi he ōrite, nē! He whakaaro rerekē tāu? You look like you're sort of a bit doubtful about that. <i>[Legends, myths, and stories they're all the same. What is pūrākau? What is pakiwaitara? What is kōrero paki? It's a story, it's just a story, but to some it's a myth, or legends, but to Māori - what is the difference between myths and legends. It's not as if yours will be argued, Ranginui [the sky father] was real. Māui was a real person. It's not like was Ranginui a real person? Was Māui a real person? Well, what was the reason for that thinking? It's not like, you know, they have to dig up some bones and say oh, that was Māui. No that was the story. It's not like a story has to be entirely truthful to have benefit for it to have meaning ok. But, to some it's a story, to some it's a legend, to Māori it's a story, a myth, a legend. To some it's just talk. Some people will say a talk/kōrero is just a funny story and a story/pūrākau is like a particular type of talk/kōrero and a myth/pakiwaitara is another type of talk/kōrero. To some it's the same, ok. Do [you] have a different</i>

				<i>thought? You look like you're sort of a bit doubtful about that...]</i>
	21.12	Student	[Students laugh]	No
	21.15	Kaiako		Had you heard something different?
	21.17	Student		Nah, nah. Never actually heard it before.
	21.19	Kaiako		Ok you haven't heard what a paki. Have you heard the word pakiwaitara/story, pūrākau/myth before?
	21.24	Student		Pakiwaitara/Story. Heard that.
	21.25	Kaiako		Pakiwaitara/Story, kua rongo koutou? <i>[Have you heard?]</i> What have you heard?
	21.31	Student 1		Um I've heard of pakiwaitara/story.
	21.34	Kaiako		What about pūrākau/myth?
	21.36	Student		No
	21.41	Kaiako		[Name] kua rongo koe i ngā kupu? <i>[Name, have you heard the word?]</i>
	21.44	Student		[inaudible]
	21.47	Kaiako		Nā reira, ki ētahi he kōrero paki if, you know a kōrero paki could be like a shaggy dog story, like a joke nē! Ki ētahi. But ki ētahi aua āhuatanga katoa nē! So ērā momo kōrero, he aha te momo? Type, sort, variety nē! Tūmomo ki ētahi. Tūmomo, you could say ērā tū kōrero, ērā tūmomo kōrero, you could say both. If you were thinking ko te ingoa whānau. He's saying ko te ingoa kei te tino mōhiotia ko tērā, arā, kōrero pūrākau nē! So that's sort of like the family name for all these sorts of stories, kōrero pūrākau, so, me ako

				ērā kupu. Ah, kua tae atu ki a koe [name], I pai rawa atu. <i>[Ok, to some it's a joke, you know a kōrero paki could be like a shaggy dog story, like a joke. To some. But to others it's something like that. So stories like that, what is momo/type? Sort/variety. Tūmomo/Type to some. You could say stories of that type/kind, you could say both. If you were thinking the family name. He's saying that is the name that is well known, that's it, that is; stories, myths ok. So that's sort of like the family name for all these sorts of stories, stories, myths, so you should learn these words. Ah we have arrived at name...It was very good.....]</i>
	22.49	Student 4		I pai rawa atu ki a au ngā kōrero a taua koroua rā, nā te mea kātahi anō au ka rongo. Kua rongo anō pea au i mua atu, engari kāore pea i āta whakarongo i taua wā rā. He nui tonu ngā kōrero pērā nē rā?
	23.07	Kaiako		Ka pai, āe he kupu, he kōrero? Kāore anō...kia, kātahi anō...ka. Only just nē! Kātahi anō ka, only just. Kātahi anō au ka rongo, I've only just heard. Kua rongo anō pea au i mua atu, i probably. Pea, perhaps nē! Perhaps I've already heard it, i mua atu, before. Engari kāore pea i āta whakarongo i taua rā, i taua wā rā. But perhaps I wasn't listening properly nē! Kāore i āta whakarongo. Āta, he aha te tikanga o te kupu āta?

				<i>[Good. Yes, any words or Good. Yes, any words or sentences? Not yet...Only just...Only just ok, I've only just heard. Perhaps I've already heard it before. Perhaps, ok. But perhaps I was listening carefully/properly at that time. Didn't listen properly. Properly/carefully/deliberately. What is the meaning of this word?]</i>
	23.53	Student 4		Āta... <i>[Properly/carefully/deliberately]</i>
	24.00	Kaiako		I kite koutou, can you see it in the rerenga, kāore pea i āta whakarongo. Ko te tikanga o te kupu is in English is properly or carefully. Depending on the kōrero, if I say āta whakarongo it's 'listen carefully'. Āta noho, kia āta noho koe. Sit properly nē! Kia āta noho koe. Kia āta noho koe. Kia āta tuhituhi koe, write properly write legibly nē! So it's to do something in its correct way or properly or with care nē! Kia āta mahi, āta mahi i tāu mahi. Do your job, do your work properly nē! Kei te pai? <i>[Can you see it in the sentence? Perhaps he didn't listen properly/carefully. The meaning of that word in English is properly or carefully. Depending on the context. If I say listen carefully, sit properly ok. Write properly. So it's to do something in its correct way or properly or with care nē! Do your job, do your work properly nē! Ok?]</i>

	24.55	Students		mm-hmm
	54.56	Kaiako		Ok haere tonu um [name] <i>[Ok, carry on name]</i>
	25.00	Student 2		Ko Tame: Āe, he nui tonu. Kia mōhio mai koe, katoa ngā waka i whakawhiti ki konei i Hawaiki, nā te taniwha i ārahi mai. Kei tēnā waka ōna taniwha, kei tēnā ōna taniwha.
	25.19	Kaiako		Ka pai, so whakawhiti, he aha te whakawhiti. Mehemea kei te whakawhiti koe i te rori, i te huarahi. <i>[Good, so what is cross? If you cross the road.]</i>
	25.27	Student [?]		Make shine
	25.29	Kaiako		Kāo, kāo, tika tāu ko te whiti ko te shine. Ana, mehemea kei te pīrangī koutou ki te haere ki Makitānara. Me whakawhiti i te huarahi, me whakawhiti koutou i te huarahi o Adelaide nē! So he aha te whakawhiti? Kei tēnei taha o te huarahi. <i>[No, no, you are correct that whiti is to shine. If you wanted to go to McDonalds. You will need to cross Adelaide St, ok. So what is to cross? This side of the road.]</i>
	25.52	Student [?]		Cross
	25.53	Kaiako		Āe, ko te cross, cross over. Ko te whakawhiti to cross or cross over. So whakawhiti i te moana, ka whakawhiti mai ki konei i Hawaiki, ki konei? Konei means? <i>[Yes, to cross over. So to cross over the sea, to cross over the sea from Hawaiki to here. Here means?]</i>
	26.09	Student [?]		Here

	26.10	Kaiako		Here, to here i Hawaiki. From Hawaiki. I whakawhiti te aha? <i>[Here, from Hawaiki. To cross over what?]</i>
	26.20	Student [?]		Te moana <i>[The sea]</i>
	26.21	Kaiako		Te Moana-nui-a-Kiwa nē! I whakawhiti Te Moana-nui- a-Kiwa ki konei mai i Hawaiki? So, he aha te kōrero? Oh, he kupu anō, ko te ārahi. He aha te ārahi? <i>[The Pacific Ocean, ok. They crossed over the Pacific Ocean from Hawaiki to here. So, what is the story? Oh, there is another word. Arahi/guide. What is to guide?]</i>
	27.05		Ka tū ake te kaiwhakaako ki te whakaatuatu i te ārahi, to lead.....	
	27.10		Ka noho anō te kaiwhakaako <i>[The teacher stand up to demonstrate what to lead is. The teacher sits down again.]</i>	Mehemea he kurī tāu ka tāpari te taura ki tōna kakī ana ka ārahi koe i tō kurī nē! Mehemea he rōpū tāu ka tū koe i mua, arā, ka ārahi koe i tō rōpū. You'll lead yeah? To lead or to yeah, āe ko te ārahi. Mehemea he kupu tuhia i tō pukapuka. Mehemea he kupu hou ki a koe, tuhia. These are words that you should become familiar with. So, ārahi, to lead. So, ahakoa te waka, ahakoa te waka i ārahi mai, i arahina mai e ngā taniwha. So they were led here by taniwha. He aha aua taniwha ki a koe? He aha te taniwha ki a koe? He aha tō kupu Pākehā, if I say taniwha what would you say in English? <i>[If you have a dog and you tie a rope to its neck and then you lead/guide your dog. If you have a group and you stand in front, then you are</i>

				<i>leading your group. To lead. If there is a new word write it in your book. These are words you should become familiar with. So, to lead. So never mind if a canoe the canoe was led by the guardians/monsters. What are those guardians to you? What is your English word? If I say Taniwha what would you say in English?]</i>
	27.51	Student 1		Oh I don't even know
	27.54	Kaiako		Have a guess.
	27.56	Student 1		A sea monster
	27.58	Kaiako		Sea monster, āe, he aha tō kupu mō te taniwha? <i>[Sea monster, yes, what is your word for taniwha/guardian?]</i>
	28.01	Student 3		Sea creature
	28.02	Kaiako		Āe, sea creature. Āe <i>[Yes, sea creature, yes.]</i>
	28.09	Student 4		Beast or something
	28.11	Kaiako		Beast āe ka pai, so, ka pānui tonu, ka pātai anō ahau mehemea kei te pērā tonu ō whakaaro mō te taniwha nā? Ka hoki ki a koe [name] ko Mauwhare. <i>[Beast, yes, good, so, keep reading. I'll ask that question after you finish reading. We'll return to name.]</i>
	28.25	Student 1		Kei te tika te kōrero a tō koroua e tama. Tēnā koe...
	28.31	Kaiako		Tēnā koa <i>[Just a minute]</i>
	28.32	Student 1		Oh, tēnā koa, ko ngā taniwha nāna a Mātaatua i ārahi mai ki konei ko Mumuhau rāua ko Takeretou, ko ēnei taniwha he tieki, arā, he manu.
	28.48	Kaiako		Ka pai, he tieki, arā, he manu. <i>[Good, a saddleback, that's a bird.]</i>

	28.54	Student		Oh yeah
	28.55	Kaiako		A sea creature, he beast, he sea monster te manu? Mōhio koutou he aha te tieke? Mōhio koutou he aha te tieke. <i>[A sea creature, a beast, a sea monster a bird? Do you know what a saddleback is?]</i>
	29.09	Student		Tieke... <i>[Saddleback]</i>
	29.13	Kaiako		Kia ora. Nau mai, hoki mai. Mehemea he pai ake ki taku tuhinga i mua. Anā, anei <i>[Great, welcome back. My pictures were better before.]</i>
	29.22	Kaiako	Ka tuhia tētahi pikitia o te tieke kia mārama ai ngā akonga ki te āhua o te tieke. <i>[The teacher draws a saddleback on the board so that the students can see what one looks like.]</i>	Ko te tieke e pēnei ana i tōna tuarā. He saddleback. <i>[This is what the back of a saddleback looks like. A saddleback.]</i>
	29.41	Student [?]		Oh
	29.42	Student [?]		Oh yeah.
	29.44	Kaiako		Nē! He saddleback te tieke, so it has a red, ana he whero tōna tuarā and it looks like he's got a saddle. Koirā te kupu saddleback, ko te tieke. Nō reira, he sea monster tēnei? <i>[Ok, a saddleback, so it has a red, its back is red and it looks like it has a saddle. That is the word saddleback. So do you think this is a sea monster?]</i>
	29.56	Student 1 [i]		Nah
	29.58	Kaiako		He sea creature? <i>[A sea creature?]</i>

	29.59	Student 1 [ɛ]		Nah
	30.00	Kaiako		He Beast? <i>[A beast?]</i>
	30.00	Student 1 [ɛ]		Sort of
	30.01	Kaiako		Ehara i te mea [laughs]. Ehara i te mea kāre koutou i te tika, engari i te mea hoki ko te taniwha ko te beast i ngā wā katoa, ehara i te monster i ngā wā katoa nē! I ētahi wā he kaitiaki. He aha te tiaki. <i>[It's not as though. It's not as though you are not right, but because a taniwha is thought of as a beast most of the time, but it's not a beast all of the time, ok. Sometimes it's a guardian. What is a guardian?]</i>
	30.22	Student		[inaudible]
	30.25	Kaiako		Kāore a [name] i konei i te rā, i te Rāpare i tērā wiki kei te tiaki ia i tōna tuahine nē! <i>[Name wasn't here last Thursday. He had to look after/care for his sister, ok.]</i>
	30.36	Student [?]		Āe, care for <i>[Yes, care for...]</i>
	30.37	Kaiako		Kei te tiaki ia i tōna tuahine, he aha te tiaki? <i>[He was looking after/ caring for his sister. What is tiaki/care for/looking after.]</i>
	30.39	Student [?]		Care for
	30.40	Kaiako		Āe, to care for, so kaitiaki. Somebody or something that cares for us so ētahi wā ko te taniwha he te kaitiaki. Ehara i te mea he monster, you know he abominable snowman. Ētahi wā he tieki he manu, he nui ngā taniwha he tuna. He aha te tuna? <i>[Yes, to care for, so kaitiaki/care for. Somebody or something that cares for</i>

				<i>us, so a taniwha can be a caregiver/guardian some of the time. It's not as if it's a monster, you know the abdominal snowman. Sometimes it's a saddleback, a bird, there are many that are tuna. What is a tuna?]</i>
	31.04	Students		Eel
	31.05	Kaiako		Āe, he eel, he nui ngā taniwha pērā i ngā awa nē! <i>[Yes, an eel, there are many that are eels in the rivers, ok.]</i> There's lots of taniwha like that in the rivers.
	31.12	Student [?]		[inaudible]
	31.14	Kaiako		Āe. So, kaua e pōhēhē, kaua e pōhēhē ko te taniwha he sea monster anake alright? Haere tonu te kōrero so he tieke, so e rua ngā kaitiaki, ngā taniwha i ārahi mai i a Mātaatua ki konei, ko Mumuhau ko Tākeretou. Arohamai, arohamai i wareware i a koe. Ā, nā reira, kua tae atu ki a [name] oh ki a koe [Name]. Ko ngā taniwha <i>[Yes, so don't be mistaken that taniwha are only sea monsters, alright. Carry on with the reading. So, a saddleback, so there are two guardians that guided the canoe of Mataatua here, ko Mumuhau and Takeretou. My apologies. I forgot about you. So now we are up to you Name. Oh, to you Name. The taniwha....]</i>
	32.03	Student 2		Ko ngā taniwha, nāna a Tākitimu i ārahi mai ko Ārai-te-uru, ko Ruamano. Ko ēnei taniwha he tohorā. Arā atu anō ētahi taniwha nāna a Tākitimu i ārahi mai-

				ko Hine-kōtea, ko Hine-mākehu, ko Hine-kōrito. Ko ēnei taniwha he tohorā anō hoki.
	32.37	Kaiako	Sings <i>sings Big whale, long whale...</i>	Ka pai. He aha te tohorā? Tohorā? [Tohorā nui, tohorā roa...]. Kua rongo koutou i taua waiata? [Good. What is a tohora/whale? Whale? Have you all heard that song before?]
	32.50	Student		Nope
	32.53	Kaiako		Waiata kōhanga reo? Ko te tohorā he 'whale'. He 'whale' te tohorā, he momo 'whale'. 'Southern white whale' pea. Engari, ko te tohorā ko tētahi o ngā momo wērā ngā momo whale. So koutou o Ngāti Porou [That's a song from Te Kōhanga Reo. It's a whale, a type of whale. Perhaps a Sothern White whale. But the whale is a type of whale. So those of you from Ngāti Porou...]
	33.23	Student		Mmm
	33.25	Kaiako		He aha te tohorā rongonui i waenganui i a koutou? [What is the famous whale amongst you?]
	33.29	Student 4		[inaudible]
	33.33	Kaiako		Whale rider?
	33.35	Student 3		Oh geez [students laugh]
	33.37	Kaiako		Paikea!! OH!!! So, he taniwha a Paikea nē! He taniwha, he kaitiaki. Nāna a Paikea a Kahutiaterangi i tiaki, a Paikea. Ko Paikea he ingoa tohorā anō. Paikea is a particular type of whale as well nē! So, kei te tika taua kōrero, he momo monster te whale nē! He monster. [Paikea. Oh, so Paikea was a taniwha/guardian. A

				<i>guardian, a caregiver. So Paikea was the one that cared for Kahutiaaterangi. Paikea is another name for whale. Paikea is a type of whale as well ne. So is the story right that Paikea is a type of monster? A Monster?]</i>
	34.06	Student		Yeah?
	34.07	Kaiako		Ko ētahi tata kōtahi rau mita rau te roa, ētahi tohorā. So, he 'monster', he 'sea creature', he 'beast'. Nui noa atu, nui he aha te kupu? Nui taiooreore, nui taiooreore nē! Huge! So, ko te nuinga o ngā kaiārahi i ngā waka he tohorā nē! Lots of the waka were led here by whales' nē! He aha te take e pērā ana? Why do you think that was? Why do you think that the tūpuna, or what's the link there between the waka and these whales and the whales showing the tūpuna a way to Aotearoa? <i>[Some whales are 100 meters in length. So a monster, a sea creature, a beast. There are many. What is the word? Huge. So the majority of the guardians of the canoe were whales. Lots of the waka/canoe were lead here by whales, ok.. Why do you think that was? Why do you think that the ancestors, or what's the link there between the canoe and these whales and the whales showing the ancestors a way to Aotearoa/New Zealand?]</i>
	35.17	Student 2		Um...
	35.22	Kaiako		Kia maumahara koutou he koi ngā tohunga o te iwi i

				mua, he koi. They were really sharp, they watched nature nē! They watched nature, so mehemea kei te moana nui-a-Kiwa koe e noho ana, you live in the pacific. You're used to watching creature's nē! <i>[Remember that our experts were very clever back in that time, very clever. They were really sharp. They watched nature ok! They watched nature. So if you live in the Pacific you're use to watching creatures, ok.]</i>
	35.46	Students		Āe. <i>[Yes]</i>
	35.47	Kaiako		Ok and so they would know the same time every year, ka tae mai ngā tohorā. Kei hea te wāhi o ngā tohorā, <i>[...the whales would arrive. Where was the place that the whales liked to visit?]</i> They eat in the same place every year nē! They come to the place where you're used to paddling the waka around, sailing your waka around and they dive in exactly the same place and then they take off and then they head off somewhere. And you know that they feed close to land. Well if they're taking off somewhere else, there must be some more land out there nē!
	36.20	Student [?]		Mmm
	36.21	Kaiako		Kāo, kia whai atu i ngā wera, i ngā tohorā ka tae atu ki tētahi whenua hou pea, nē! So, he nui ngā wāhi i Aotearoa e kai ana ngā tohorā. There are lots of places around NZ where whales feed. So, he aha te

				wāhi rongonui o Aotearoa ināianei mō te wāhi kai o ngā wēra, āe, ko Kaikoura nē! Tino rongonui a Kaikoura puta noa i te ao. Ko tēhea kamupene te kamupene pai rawa atu ki te ārahi i ngā tāpoi. What's the most award winning company in the world for tourist attractions? Ko 'Whale Watch Kaikoura'. Nā te mea he wāhi rongonui, nā te mea ka mōhio ia tau, ia tau ka hoki mai ngā wēra ki reira kai ai nē! So, Koirā te take. Ko ngā wēra ngā kaiārahi i ngā wēra, kāo, ko ngā tohorā ngā kaiārahi i ngā waka. Ok, ka pai, ki a koe [name]. <i>[No, perhaps the whales would follow each other until they reach new land ok. So, there are lots of places around New Zealand where whales feed. So what is the famous place in New Zealand where whales like to feed? Yes, Kaikoura. Kaikoura is famous all over the world. What's the most award winning company in the world for tourist attractions? Ko 'Whale Watch Kaikoura'. Because it is well know that every year at the same time the whales return there to feed. So that's the reason why whales are the guardians for whales, no, the whales are the guardians of the canoes. Ok, over to you Name?]</i>
	37.39	Student 5		Ki hea? <i>[Where?]</i>
	37.42	Kaiako		Ko Tame
	37.45	Student 5		Ko Tama, Tame: nā ko ngā taniwha nāna a Tainui i ārahi mai ki Aotearoa nei ko

				Māwake-nui-o-te-rangi, ko Ihe, Ko Mangō-hiku-roa, ā, ko Paneiraira
	38.03	Kaiako		Paneiraira
	38.05	Student 5		Paneiraira
	38.08	Kaiako		Āe
	38.10	Student 5		Ko ēnei taniwha he ika.
	38.13	Kaiako		Ka pai, āe. Nā reira, e hia ngā momo taniwha kua tūtaki tātou. <i>[Good, yes. So how many different types of taniwha have we met.]</i> How many different types of taniwha have we met now? I roto i te kōrero nei? <i>[In this story?]</i>
	38.25	Student 5		Ah
	38.29	Kaiako		We've met?
	38.29	Student [?]		One
	38.30	Kaiako		Tohorā <i>[Whale]</i>
	38.31	Student [?]		[inaudible]
	38.33	Kaiako		Āe, oh ehara ko te oh no. Ngā momo taniwha, the different types of taniwha. So tuatahi ko he tieke, he manu. Tuarua ko ngā tohorā. Tuatoru ko ngā... <i>[Yes, not just..... the different types of taniwha. So, first the saddleback, a manu. Secondly, the whales. Thirdly, the....]</i>
	38.49	Student 5		Tākitimu, Māwakenui....
	38.53	Kaiako		Āe, ko Māweke-nui-o-te- rangi he momo aha? What is it? Te rārangi whakamutunga. Ko ēnei taniwha he...? <i>[Yes. Māweke-nui-o-te-rangi, what is it? The last line. This taniwha is a.....?]</i>
	39.05	Student [?]		Fish
	39.07	Kaiako		Āe, he ika. He fish nē! Ko ēnei taniwha he fish, Koirā te kōrero nē! So, he manu, he tohorā, he ika nē! So, he

				nui ngā momo taniwha nē! Oh, ka pai. Ehara i te mea me mōhio i ngā ingoa katoa. It's not like you've gotta learn all the names nē! Engari ahakoa ngā momo, ka hoki anō ki a koe [name]. Ko Mauwhare ināianeī. <i>[Yes, a fish. These taniwha were fish. That's what the story tells us ok. So, a bird, a whale, and a fish ok. So there are many types of taniwha, ok. Ok, good. It's not like you've gotta learn all the names ok. But despite the difference types of taniwha....Lets return to you Name]</i>
	39.40	Student 1		Ka kite ai koe, e tama, kei tēnā iwi ōna taniwha, kei tēnā ōna taniwha. Ko ētahi o ngā taniwha nei he manu, ko ētahi kua whakarākaukia
	39.57	Kaiako		Āe, he aha te whakarākaukia? Kei hea te kupu o roto, what's the word in the middle? <i>[Yes. What is turn into a tree/whakarākaukia? Where is the base word? What's the word in the middle?]</i>
	40.04	Student		Rākau <i>[Tree]</i>
	40.05	Kaiako		He aha te rākau? Whats a rākau? <i>[Whats a tree?]</i>
	40.09	Student		A stick [said in a whisper]
	40.10	Kaiako		Āe, stick or tree, so whakarākau <i>[Yes, a stick, or a tree.]</i>
	40.14	Student [?]		Make stick.
	40.15	Kaiako		To make it into a stick, so to turn it into a stick. Ka whakarākau <i>[To make it into a stick?]</i>
	40.21	Student [?]		To make stick.
	40.23	Kaiako		To have been made into a stick.

	40.24	Student [?]		To make stick [giggles]
	40.25	Kaiako		So who did the making? Do we know?
	40.29	Student [?]		Kāo [No.]
	40.30	Kaiako		Does it matter?
	40.31	Student [?]		Kāo [No.]
	40.32	Kaiako		Kāo, so it's a passive sentence nē. Kua hāngū te kōrero. The person doing the turning these taniwha into sticks or trees is not important. The important thing is that they have been turned into sticks. Kua whakarākaitia nē! Kua whakarākaitia ko ētahi kua whakarākaitia, some taniwha have been turned into wood nē! Ka pai, [Name] [No. so it's a passive sentence ok. The person doing the turning these taniwha into sticks or trees is not important. The important thing is that they have been turned into sticks. Some taniwha have been turned into wood ok. Ok, [Name]].
	41.08	Student 3		Ko ētahi hoki o ngā taniwha he taniwha atawhai, ā, ko ētahi he taniwha kino. Ko te mahi a ngā taniwha kino nei he kai tangata
	41.24	Kaiako		Kai tangata [To eat people]
	41.25	Student 3		Kai tangata, he whakamataku tangata, he patu tangata. Ko tā ngā taniwha atawhai he manaaki i ō rātou iwi.
	41.36	Kaiako		Ka pai, nā reira, āe. Mōhio koutou e rua ngā momo taniwha, ngā kaitiaki, ngā taniwha atawhai. Helpful taniwha me ngā taniwha kino nē! Kia tūpato i ngā

				taniwha kino. I rongu au i tētahi kōrero i ngā wiki tata nei e pā ana ki tētahi o ngā pakiwaitara o te rohe o Waiouru tae atu ki Tūrangi. He kaitiaki i te huarahi matua, i te huarahi e whakawhiti te ko- korahā, desert <i>[Good, so, yes. You know there are two taniwha, caregivers/guardians. Helpful taniwha and taniwha that are bad ok. Be careful of the bad ones. Just in the last few weeks I heard a story about the area between Waiouru and Tūrangi. There is a guardian on state highway one, the highway that passes through the desert.]</i>
	42.25	Researcher		Āe, koraha. <i>[Yes, desert.]</i>
	42.27	Kaiako		He kaitiaki o te koraha, ko Tarapīkau tana ingoa. He hāwhe hōiho, he hāwhe tangata. Inā ka taraiwa koe mai i Taihape ki Tūrangi i te pō, ka kite koe i a Tarapīkau e tū ana i te taha o te huarahi. Ko tōna āhuatanga, ko ōna waewae e rua ōna waewae, he waewae hōiho. Ko tōna tinana, he tinana tangata. Inā ka kite koe i a Tarapīkau e tū ana i te taha o te huarahi, me tū tō waka. Anā, ka pātōtō ia i te kūaha, huakina tō kūaha kia uru ia ki roto. Ka katia te kūaha, ka haere koe i tō haere, anā, nāwai, nāwai ka pātōtō anō ia ki te kūaha, ki te waka rānei ka tū koe i tō waka ka puta. Kāre ia i kōrero, engari, e ai ki a rātou he kaitiaki. Mehemea kāore koe i tū tō waka, he aituā kei te haere, ka tuki

				koe i tō waka nē! Ko ngā kaitaraiwa taraka, Māori mai, Pākehā mai, aha mai mōhio pai ki a ia. He aha tōna ingoa? Um kua wareware i a au. He's got a Pākehā name. Oh, it'll come to me. Oh taihoa, I might have written it. So Tarapīkau anei, he momo taniwha. Kāore kau i tui, engari, e ai ki a rātou, ko ia te tupuna o ngā hōiho o Kaimanawa, ko ia te tupuna, ana he hāwhe tangata, he hāwhe hōiho, he kaitiaki. Nā reira, mehemea kāre koe, i kī mai taku hoa, nō reira, i kī mai taku hoa i te wā e tamariki ana ia kāre ia i haere ki roto i te waka i ngā, i te pōuri. Mehemea he pōuri, kāre ia i paku pīrangi ki te haere i runga i te huarahi kei kite ia i a Tarapīkau, kei matakū. I kī mai ia ko tōna pāpā i kite ia i a Tarapīkau. Ka haere i tōna waka ka pēnei. Kāre ia i titiro, kāre ia i titiro ki a Tarapīkau, but he kaitiaki. Um whats his name? He's got a Pākehā name. The truck drivers have a name for him cos they're the ones that see him cos they drive. Ka haere i te pō nē! I waenganui pō e haere ana, e ai ki te kōrero mehemea kei te tino ngenge koe ka kite koe i a ia. You know if you're really tired when you're driving, he will stop you, to stop you having an accident nē! He kaitiaki. So, i waenganui pō. What do they call him? Oh it'll come to me. <i>[That's a guardian of the desert. Tarapīkau is his name, he's</i>

			<i>half horse and half man. If you drive from Taihape to Tūrangi at night you will see Takapīkau standing on the side of the road. His legs are two horse legs. His body is the body of a human.</i> <i>If you see Takapīkau standing on the side of the road you should stop your car. He will knock on the door of your car, open your car door and he will get in. Close the door and continue on your journey.</i> <i>After a while he will knock on the door again then you stop and he will get out. He won't talk but according to the legend he is a guardian. If you don't stop your car an accident will happen. Your car is going to crash ok. All the truck drivers travelling through this area are all familiar with Tarapīkau, Māori and Pākehā. What is his name? Oh I have forgotten. He's got an English name. Oh, it will come to me. Wait, I might have written it.</i> <i>So, here Tarapīkau, a type of guardian. I didn't write it down, but according to the legend he is the guardian of the Kaimanawa horses. He's the ancestor, half man and half horse, a guardian.</i> <i>So, one of my friends remembers when he was young he wouldn't travel on that road at night. When it was dark he didn't want to travel on that road just in case he saw Tarapīkau and got scared. He told me his father saw Tarapīkau.</i>

				<i>Tarapīkau travelled in his car. His father never looked at him but he knew he was a guardian. Um, what's his name? He's got an English name. The truck drivers have a name for him cos they're the ones that see him cos they drive. They travel at night, travelling in the middle of the night legend has it if you are really tired you will see him. You know if you're really tired when you're driving, he will stop you, to stop you from having an accident ok. A guardian. So during the middle of the night. What do they call him? Oh, it'll come to me.]</i>
	45.55	Student [?]		[inaudible]
	46.00	Kaiako		He āhua pērā nē! Engari, he, you know inā ka whakaaro koe 'ooh', engari, ko tēnei te whakaaro he tino whakaaro Māori tēnei nē! Ahakoa nō hea te huarahi, nō hea ngā waka. Ehara i te mea nō ngā tūpuna, nō te ao Pākehā te huarahi me te waka engari nō hea te hōiho? Nō te ao Pākehā te hōiho i te tuatahi nē! Engari, kua Māori ināiane nē! Ngā hōiho o Kaimanawa he tūpuna, he tipua ki a rātou nē! So, ehara i te mea ko ngā pakiwaitara nō mai rā anō, nō nāiane tonu nē! Ok, kei hea? So, he kino, ah [name] kei a koe. He hāwhe, he hāwhe, Ehara i te mea me pānui koe i te katoa. <i>[It's sort of like that ok. But you know if you think about it this is how Māori think.</i>

				<i>No matter where the road of trucks/cars are from. It's not as if the roads or trucks/cars are from the ancestors, or where the horse is from. The horse was originally from the English ok. But the horse has become a major part of the Māori world ok. The horses of Kaimanawa are ancestors, to some guardian spirit. So it's not like the stories are only from the past. They're are recent ones as well. So where? So, bad, oh up to you name. Half and half you don't have to read all of it.]</i>
	47.09	Student 4		Ko ngā kōrero mō ngā taniwha nei kei te nui rawa atu. Kei tēnā iwi āna kōrero mō ōna taniwha, kei tēna iwi āna kōrero mō ōna taniwha. Ki a tātau nei ko Haumapuhia, ki a Ngāti Tūwharetoa ko Horomātangi, ki ngā iwi o Whanganui ko Tūtaeporoporo, ki ngā iwi o Ngāpuhi ki Kaipara ko Te Whakaruaki, ki a Ngāti Kahungunu ki Te Reinga ko Hine-kōrako, ā, ki ngā iwi o Te Waipounamu ko Te Kaiwhakaruaki. E hia kē mai nei ngā kōrero mō tēnei mea, mō te taniwha, kei ngā iwi katoa o te motu nei e mau ana
	47.57	Kaiako		Ka pai, nā reira tika te kōrero ki ētahi iwi ko te taniwha he momo tipua e noho ki te wai nē! Ki ētahi iwi he hononga nui i waenganui i te taniwha me te wai, mōhio koutou i te kōrero o Waikato e pā ana ki te taniwha? <i>[Good. So</i>

				<i>that's correct. To some tribes the taniwha/guardian are guardian spirits that live in the water. To some there is a very important connection between the water and the guardian. Do you all know the legend from Waikato about the taniwha/guardian?]</i>
	48.21	Students		Mmm kāo [Mmm No.]
	48.25	Kaiako		Kua rongo koutou i te kōrero 'Waikato taniwha rau, he piko, he taniwha, he piko, he taniwha' nē! [Have you heard the story about the Waikato river and a hundred chiefs? On every bend there is a chief/guardian ok.]
	48.35	Student [?]		He piko, he taniwha, he piko, he taniwha [A bend, a chief/guardian, a bend, a chief/guardian.]
	48.38	Kaiako		Āe, he piko, he taniwha, he piko, he taniwha. Waikato of a hundred taniwha. On every corner, he piko, every turn of the river he taniwha nē! So, he kōrero tērā e pā ana ki ngā kaitiaki o te awa o Waikato. Talking about all these kaitiaki these taniwha but also the chiefs. So he piko, he taniwha nē! He nui ngā kōrero pērā nē! Nā reira, kāore e kore kei waenganui i a koutou ētahi kōrero taniwha, i roto i ō koutou iwi, o Raukawa ki te tonga he kōrero taniwha i roto i a koutou, koutou o Ngāti Whātua/Ngā Puhi, Ngā Puhi, Ngāti Porou, Whānau-a-Apanui, āe, anā, ki a koutou anō hoki o

			Ka tū ake te kaiwhakaako ki te āta whakamārama mai i tana pikitia mō te whakapapa. <i>[The teacher stands up to explain his picture on the board representing genealogy]</i>	Rarotonga kāore e kore he kōrero taniwha e pā ana ki a koutou katoa nē! So, he tīmatanga kōrero tēnei, e toru ngā momo i tūtaki tātou, tohorā, manu, me ngā ika. He tuna, he wā anō te tuna, he taniwha te tuna ērā atu momo ika. Āpōpō, ā te roanga o tēnei kaupapa ka kōrero e pā ana ki ngā momo pakiwaitara, e pā ana ki a Māui. Kei te titiro ki te aha, taku pikitia. Tēnei? He whakapapa tēnei, ehara tēnei i te toru o ngā Ngāti's. He whānau tēnei, nē! So 'Ō', tuakana, teina, tuahine, tungāne, he 'Ō'. Me ngā whakapapa ngā mātua, ngā tūpuna. 'Ā' tāne/wahine me ngā tamariki/mokopuna nē! Kia hoki atu ki konei, whakamārama i ētahi āhuatanga o ngā pakiwaitara, he aha ētahi o ngā āhuatanga o ngā pakiwaitara ka mōhio ināianei. What are some of the aspects of pakiwaitara that you have learnt today? He aha ngā āhuatanga? <i>[Yes, a bend, a guardian/chief, a bend, a guardian/chief. Waikato of a hundred taniwha/guardians. On every corner, every turn of the river a Taniwha/guardian ok. So, that is a legend about the guardians of the river of Waikato. Talking about all these guardians these taniwha/caregivers but also the chiefs. So a bend, a chief/guardian ok. There are many legends like that ok. So no doubt each and every one of you will have a</i>

				<i>story/myth/legend about guardians from your tribe, Raukawa in the south, Ngāti Whātua, Ngā Puhi, Ngāti Porou, Whānau-ā-Apanui. Yes, and those from Rarotonga. No doubt you too will have these types of legends. So this is really only just an introduction to the different types of guardians. So far we have been introduced to three types, the whale, the bird, and the fish. The eel, there are times when the eel is a guardian or various types of fish. Tomorrow, we will discuss this in more detail and talk more about the different legends/myths pertaining to Māui. What are you looking at? My picture. This? This is a genealogy diagram. This isn't the three Ngāti. This is a family ok. So, 'Ō' is for older sibling, younger sibling of same sex, sister of a male, brother of a female are 'Ō' and parents and ancestors. 'Ā' is for wife, husband, children and grandchildren ok. So let's return to here. What are some of the aspects of legends/myths/stories that you have learnt today? What are those aspects?]</i>
	51.21	Student [?]		[inaudible]
	51.23	Kaiako		Āe. He nui ngā kōrero e pā ana ki ngā taniwha, he nui ngā momo taniwha āe. Pēhea te rerekē, o te pakiwaitara, pūrākau, kōrero paki? He rerekē, he ōrite rānei? He ōrite, he momo kōrero nē! Nā reira, akōkō ake nei ka hoki anō

	52.08		[chatting]	ki te kaupapa, akōkō ka rongo ki ngā kōrero ātaahua e pā ana ki tēnei tokorua.
	52.50		Ka kohikohia ngā pukapuka e te kaiwhakaako.	Nō reira, kua pau te wā whakahoki mai ngā pukapuka. <i>[Yes. There are many stories/legends about guardians and there are many different types of taniwha/guardians. How are the</i>
	52.53		Ka tū ake te katoa <i>[The books are collected by the teacher. Everyone stands up.]</i>	<i>stories/myths/legends/jokes different? Are they the same or different? They are the same. It's a type of story/legend/myth ok. Ok later we will return to the topic of</i>
	53.22	Kaiako	Ka tū te kaiwhakaako i mua i te karaehe. <i>[The teacher stands in front of the class.]</i>	<i>stories/myths/legends. Later we will listen to the beautiful story about these two. Well, we have run out of time. Return the books.</i>
				E tū. <i>[Please stand.]</i>
				So, ā te pō nei, me pānui anō i te kōrero me pānui anō i te kōrero. So read the kōrero again remember, he whakamārama e pā ana ki ngā kupu kei muri and I would suggest I won't say you have to but I'm suggesting kia pānui hoki te wāhanga e pā ana ki a Haumapuhia, Haumapuhia nē! <i>[So, tonight you should read the story again. So read the story again and remember the meanings of the new words which are at the back of the book. I would suggest, I won't say you have to, but I'm suggesting that you should read the section on Haumapuhia ok.]</i>

				Kia tau ngā manaakitanga a te mea ngaro ki runga ki tēnā, ki tēnā o mātou. Kia mahia te hua mākihikihi kia toi te kupu, toi te mana, toi te reo rangatira tūturu o whiti whakamaua kia tina. <i>[May the blessings of our ancestors be upon each of us so that the word, the charisma, and the language will survive here on in.]</i>
	53.32	Katoa		Tina <i>[Be in firm agreeance.]</i>
	53.33	Kaiako		Haumi ē, hui ē. <i>[All united.]</i>
	53.34	Katoa		Tiaki ē! <i>[Be in firm agreeance.]</i>
	53.40	Kaiako	Ka wehewehe ngā akonga katoa. <i>[Everyone departs]</i>	Ka pai koutou ka kite anō i a koutou. <i>[Good, I'll see you all again.]</i>

Appendix 29: Transcripts - Lesson 5

Lesson/ Class 5 [Students year 13, ages 17-18]

This class has two periods of 55 minutes of *te reo Māori* each week for each of the school's four terms. This is period three 11-40 – 12.25 p.m. Four students seated in the front row. No text book is used but students are given an activity sheet produced by the teacher to guide the lesson. The classroom is one large open space with desks stacked against the wall for use when needed; it is equipped with a computer, a projector, and whiteboard. There is a storage room at the front of the classroom and an additional classroom at the back with a portable television. The lesson objective for this class is '*Te marae*', [*the last bastion where Māori gather to perform all of their traditional rituals and protocols*].

Key:

Italicised words in square brackets are translations by the researcher.

Line	Time	Person	Activity	Transcript
	0.00		Students are standing at their desks ready for the opening karakia.	
	0.01	S1		He honore he kororia ki te atua he maungarongo ki te mata o te whenua he whakaaro pai ki ngā tāngata katoa hangaia e te atua he ngākau hou ki roto ki tēnā ki tēnā i o mātou whakatōngia tō wairua tapu hei āwhina, hei tohutohu i a mātou kia mau tō kupu ki roto i te wānanga nei ake, ake, ake amene <i>[Honour and Glory to the almighty, peace on earth, and goodwill to mankind, create o God a new heart within each and every one. Plant your sacred spirit to guide and direct us so that your word is sacred amongst our lessons forever and ever Amine.]</i>
	0.22	Katoa <i>[Everyone]</i>		Amene <i>[Amine]</i>
	0.23		Students all sit	
			Kaiako is standing at the front of the class	

			beside his desk.	
	0.23	Kaiako		Tuatahi, mihi atu ki a Whaea, kua tae mai ia ki te mātakitaki i a koutou, te mātakitaki um i tā tātou nei mahi nē? <i>[Firstly, greetings to our visitor who has arrived to watch you, to watch all of us do our work, ok.]</i> So, Whaea over here is just gonna come in just watch how we do things um how our class operates and um take it back and use it for her PHD um research and stuff. Alright? Don't worry. You fullas all look good, the hair looks good, your fullas makeup's alright, you fullas don't have to worry about it and um we just carry on and do what we do. So for [name], we get to catch you up cos you were away yesterday, so the first part of our mahi [work/task] today um we're gonna go back, we're gonna have a look at our brainstorm from yesterday. Inanahi i whakawhiti whakaaro, whakawhiti kōrero, he aha te pātai, mō tēnei kaupapa, he aha te kaupapa, bro? <i>[Yesterday we discussed and talked about, what was the question, what was the topic bro?]</i>

				What was our new kaupapa <i>[topic]</i> ?
	1.12	S2		Te Marae <i>[The marae]</i>
	1.13	Kaiako		Te Marae. <i>[The marae.]</i> Alright what was some of things to come out of our brainstorm and kōrero <i>[talk/discussion]</i> yesterday?
	1.20	S2		Ah what's at, what's on the marae?
	1.22	Kaiako		Yeah so, he aha ngā mea kei runga i te marae? What things are on the marae? Yeah. What else? He aha anō?
	1.28	S2		And then we, then we went into describing the marae
	1.34	Kaiako		Yep, he aha te marae ay? Yeah describing the marae. When we describe the marae, for [name], ah what sort of things did we talked about when we talked about the marae. How did we describe it? Were we talking about ooh he nui ngā whare o te marae, <i>[there are many buildings on the marae]</i> or how were we describing? What are some of the things you can remember?
	1.56	S2		Ah, he taonga <i>[Yes, a treasure]</i>
	1.57	Kaiako		He taonga te marae <i>[The marae is a treasure.]</i>
	1.59	S2		He waka

				<i>[A canoe.]</i>
	2.01	Kaiako		He waka. <i>[A canoe.]</i> What do you mean by like he waka? Isn't a waka something you sit in and row? He aha tēnei mea te waka? <i>[What is this thing a canoe?]</i>
	2.09	S2		A waka that carries stuff carries the tikanga and kawa- <i>[traditions, protocol, and rituals]</i> .
	2.14	Kaiako		So we're gonna describe the marae as something that carries our tikanga <i>[culture/traditions]</i> and our kawa <i>[protocols/traditions]</i> , that's because that's where it's at? Yeah. What else did you fullas come up with?
	2.23	S2		A place for gatherings, caring
	2.26	Kaiako		A place for gatherings, so if you...
	2.27	S2		Exchanging...
	2.28	S1		Exchanging knowledge
	2.29	S2		Thoughts, exchanging speech
	2.32	S3		And it's like our tūrangawaewae, our grounding place
	2.35	Kaiako		Place that grounds you, standing place
	2.35	S3		Yeah
	2.35	Kaiako		Ka pai. <i>[Great.]</i> That is tūrangawaewae- <i>[grounding place]</i> .

				So when you talk about bro, you talk about a place you know, just for [name] cos she wasn't here yesterday, how would she say that? That's a, that's a place. A special place. What sort of kupu <i>[word]</i> could she use?
	2.51	S2		Wāhi tapu <i>[Sacred place]</i>
	2.53	Kaiako		Wāhi. Wāhi is like a location, [name]. When you add the tapu to it, you make it a sacred place ay? A special place. Ka pai <i>[Ok]</i> , any other, any other, any other kupu <i>[word]</i> you use bro?
	3.02	S2		Kura <i>[School]</i>
	3.04	Kaiako		A kura <i>[school]</i> , the marae <i>[gathering place]</i> as a kura <i>[school]</i> . Why do you say that? Why would you say that? Why did you fullas come up with that
	3.10	S1		Oh cos um at [name of a local marae] <i>[the name of a local marae]</i> there's a kōhanga reo <i>[language nest]</i> at the um, on the marae. So for like um tamariki <i>[children]</i> that um like kindergarten age learning the reo <i>[language]</i>

	3.23	Kaiako		And he orite ngā marae katoa? Are all the marae the same, so all the marae have kōhanga.
	3.27	S1		Kāo <i>[No]</i>
	3.28	Kaiako		Kāo? So just for your particular marae
	3.31	S1		Yeah
	3.32	Kaiako		You've got a kōhanga on your marae ay? So that's why you say that's a kura? Ka pai. Why else is it a kura? Just for a kōhanga reo or
	3.39	S2 + S1		Nah <i>[in unison]</i>
	3.40	S2		It, you learn the ways of the old jokers
	3.45	Kaiako		The old jokers
	3.46	Girls	<i>[laughing]</i>	
	3.48	Kaiako		Alright, so if I was like um oh well kicking back, you know nanny goes to me "Alright, you're going down the marae tomorrow, you're gonna learn about your history, your whakapapa <i>[genealogy]</i> , learn where you come from boy" Yep, we going there to wānanga <i>[learn]</i> ay? So that place becomes a? The marae becomes a?
	4.04	Katoa		Whare wānanga <i>[House of learning]</i>
	4.05	Kaiako		Whare wānanga, ka pai yes. What else did we do?
	4.07	S2		And ūkaipō

				<i>[Place of birth, or place dearest to your heart.]</i>
	4.08	Kaiako		And ūkaipō, he aha tēnā? What's that? He aha te ūkaipō, he flash word tēnā. He kupu. <i>[word]</i> ..
	4.14	Students	[Laughing]	
	4.16	S1		Something to do with our wairua, <i>[spirit]</i> and our manawa <i>[hearts or seat of emotions]</i> and...
	4.19	S3		Yeah
	4.19	S2		Ngākau <i>[Heart or seat of emotions]</i>
	4.19	S1		Yeah
	4.21	Kaiako		Alright, let's go over ūkaipō again ka pai <i>[Ok]</i>
	4.24	S3		Speak about the night
	4.25	Kaiako		Yeah it's got pō <i>[night]</i> in the word ay? Yeah ūkaipō
		Katoa	Laughing [inaudible speech]	
	4.29	Kaiako		It's a food, we got kai <i>[food]</i> in there, we got pō, food, and what? Something to do with?
	4.35	S2		Ū <i>[breasts]</i>
	4.38	S1		A pēpe <i>[A baby]</i>
	4.38	S2		Oh nourish, nurture

	4.40	S1		To nourish, nurture the um [laughs]
	4.41	S3		Nurture, nourish. The baby when it's crying
	4.43	Kaiako	[background noise, students talking]	See, I could say, ko tōku marae ko tōku ūkaipō, [<i>My marae is my nourishment, nutriment.</i>] so it's like a mother that feeds me ay? You know, cos when you're a pēpi, [<i>baby</i>], what happens? Your mum, in the middle of the night you cry. You wake up. You cry. It's your mum who goes and gets you and puts you on the breast and feeds you and nourishes you. Just like your marae does ay?
	5.00	S3		Yeah
	5.01	Kaiako		Alright? So that's why we call it ūkaipō. Ka pai. Cher, you fullas are ooh tino kerewa [<i>very clever</i>]. What else, what else, what else you got on your piece of paper there [name]?
	5.09	S1		Um...
	5.10	Kaiako		He maha ngā, here kōrero mai [<i>There are many talks that tie...</i>] What else you got?
	5.15	S1		Whakanuia, um tiaki i ngā maumahara o ngā tūpuna. [<i>Acknowledge, care for the memories of the ancestors.</i>]
	5.21	Kaiako		So saying that the marae is for, what's tiaki? [<i>care for</i>] It's like

				kaitiaki [<i>caregiver</i>] ay? What's a kaitiaki? [<i>caregiver</i>]
	5.29	S2		Guide
	5.30	Kaiako		Taniwha can be kaitiaki or [<i>Monsters can be caregivers or guides</i>]
	5.32	S1		Ah leader
	5.35	Kaiako		Yeah they can be leaders, kaitiaki can be leaders. People that can what to you? Look
	5.40	S1		Tiaki i ngā maumahara o ngā tūpuna [<i>Care for the memories of our ancestors</i>]
	5.45	Kaiako		So what did you mean by that? You've got tiaki. Where does that kupu [<i>word</i>] come from? Hei tiaki. [<i>To care for</i>]
	5.51	S2		Oh yeah, that's right
	5.55	Kaiako		Before we go on camp, I might take you on camp, you know. We head down to Maketū, take you on camp. For that time that I've got you on camp, ko au te kaitiaki ay? [<i>I am the caregiver/caretaker</i>] I'm the person that...?
	6.07	S2		Guides
	6.08	S1		Charge
	6.09	Kaiako		Looks?
	6.10	Katoa		After!
	6.11	Kaiako		Ka pai [<i>Ok</i>], so for tiaki means to look after ay? So for your

				sentence, can you kōrero mai anō? Say what your sentence is again.
	6.17	S1		Tiaki i ngā maumahara o ngā tīpuna. [<i>Care for the memories of our ancestors</i>]
	6.20	Kaiako		So hei tiaki, so we'll say ko te marae he wāhi tapu, it's like a sacred place you know. Hei tiaki, for looking after or for treasuring?
	6.31	S2		Pictures
	6.32	Kaiako		I ngā maumahara. [<i>the memories</i>] What's maumahara? [<i>memories</i>]
	6.34	S1		Memories
	6.35	S2		Remember
	6.35	Kaiako		Oh yeah so memories, yep and who's the memories belong to?
	6.38	S2		Our tipuna [<i>Our ancestors</i>]
	6.39	Kaiako		Our tupuna, [<i>Our ancestors</i>] so how does the marae do that though?
	6.43	S2		With pictures
	6.44	Kaiako		Ngā pikitia, [<i>the pictures</i>] yeah cos you know. I uru koe i roto i te wharemoē, titiro koe ki ngā pakitara ay? [<i>When you enter the sleeping house and you look at the walls ay!</i>] Got your ancestors along the walls. That's all memories ay? You got the tekoteko [<i>carved figure/ancestor on the gabel of the sleeping house</i>] on top of the

				whare nui [<i>sleeping house/big house</i>]
	6.57	S2		Carvings
	6.58	Kaiako		Carvings, the whakairo, those are all you know he tohu maumahara ay? [<i>Remembrance signs</i>]. Things that help you remember about your ancestors and stuff. Yeah. What else did you fullas have?
	7.08	S3		Kupu āhua [<i>describing words</i>]
	7.11	S1		Wāhi whai mātauranga [<i>A place to pursue knowledge.</i>]
	7.15	Kaiako		A wāhi whai, a wāhi whai mātauranga. [<i>A place to pursue knowledge.</i>] What do you mean by that? For [name] cos wasn't here yesterday.
	7.20	S4	[laughs]	
	7.21	Kaiako		A wāhi's a location. What about whai mātauranga? [<i>To have/pursue knowledge</i>] What's this whai mātauranga you're talking about?
	7.28	S2		Ah the um, Knowledge
	7.31	Kaiako		Knowledge, place where you can go and?
	7.33	S1		learn
	7.34	S2		learn
	7.35	Kaiako		Yep, ka pai [<i>ok</i>]. Yep. A place where you can go and get knowledge ay? Go and eat from

				the baskets of knowledge, yeah. Alright. What else?
	7.43	S1		Um wāhi whakatipu whakaaro <i>[A place to grow/nurture ideas]</i>
	7.45	Kaiako		Wāhi whakawhiti whakaaro <i>[A place to discuss, exchange ideas]</i>
	7.48	S1		Exchanging thoughts on the paepae, <i>[threshold of orators]</i> when they do the whai kōrero <i>[oratory/formal speeches]</i> .
	7.52	Kaiako		Choice, so can I. So they on, they gonna do a whai kōrero, then a whakawhiti kōrero. What else do they do? Just whakawhiti kōrero....
	8.03	S2		Whakawhiti whakaaro <i>[Exchange ideas and thoughts]</i>
	8.01	Kaiako		Just conversation. What else? Whakawhiti? <i>[Exchange]</i>
	8.03	S2		Whakaaro <i>[Ideas and thoughts]</i>
	8.04	Kaiako		So they exchanging?
	8.05	S2		Thoughts
	8.06	Kaiako		Thoughts and ideas
	8.08	S1		Tutū te puehu <i>[Kick up the dust/Lay down a challenge]</i>
	8.09	S2		Ooh
	8.10	Kaiako		Tutū te puehu, <i>[Kick up the dust/Lay down a challenge]</i> yeah what do you mean by that?
	8.13	S1		Kicking up the dust when like
	8.13	Kaiako		Kicking up the dust
	8.14	S1		You have a problem

	8.15	Kaiako		I thought that was a programme on Māori TV man, Tutū Te Puehu <i>[Kicking up the dust]</i> . With the cartoon characters and kick up the dust and yeah sports. But in this case it doesn't mean that ay? What does it mean [name]
	8.26	S1		It means like when you have a problem or like you have you're angry about something you lay it and when it's appropriate.
	8.35	Kaiako		So the marae is the place, when you got a take <i>[a topic/concern]</i>
	8.37	S1		Yeah
	8.39	S2		You lay it mostly on the marae ātea <i>[the forecourt in front of the meeting house]</i>
	8.41	Kaiako		On the marae atea. So you're saying that the marae is the place. If you got a raruraru, <i>[problems/concerns]</i> you got a take <i>[a concern]</i> . The marae is the right place to go and lay it down and well I gave you the example yesterday on Mr [name] went out to the marae you know, and thought he was gonna get a pat on the back for being a good principal ay. You know a good tumuaki, <i>[principal]</i> and he is. He pai, he pai ia. <i>[Good, he's good]</i> Engari, <i>[But]</i> you know, there was parents there and they had some raruraru

				<i>[problems]</i> with the kura <i>[school]</i> and they didn't come to school and do it. They left it for the marae and when the chance came and they got up on the marae and laid down their take <i>[concern]</i> ay. Alright, that was the place to do it. You know, all the Pākehā <i>[Non Māori]</i> teachers there, the Pākehā Kaiako <i>[Non Māori teachers]</i> they were a bit, ooh, that's a bit ay you shouldn't be doing that. But for us Māori, we were sitting here going Primo! This is the best meeting we've had, you know. This is choice. This is what it's about. And that was like a learning experience for our Pākehā colleagues when they went there ay? That's the place; the marae is the place we lay down our take, our raruraru you know. Tutū te puehu alright. Alright? I had heard there was story over at the thing and they were at the marae doing treaty claims, and ah you know those can get quite heated. You know, quite heated. Quite you know pretty, pretty, pretty high pressure stuff because you've got one hapū <i>[sub tribe]</i> coming in, another hapū and they all want to the best deal for their tribe and

				then one person says, ay koinei te hitori o tōku hapū, this is the history of my people. Nōku tēnei whenua. This is my land. Then you this half over here saying “e Kāo kei te hē tēnā that wrongs, that’s not what it’s all about, nōku tēnei whenua, nōku kē”. This belongs to me. And what ended up happening was they ended up having a big scrap on the marae, you know bad. Tutu te puehu, you know. Tuturu ay? <i>[Real ay]</i> That’s like the real stuff. I even seen stuff though where bodies have been, people have come in to take the body, you know. People have to stand up and say “No it’s not going anywhere, the body’s staying here”. I’ve seen bodies get taken off the marae and I’ve bodies being kept on the marae. You know tutū te puehu nē? You know. That’s what it’s all about. Anything else? What else did you have?
	10.40	S1		Pretty much...
	10.42	Kaiako		Yeah anything else though that you had that we haven’t covered
	10.45	S1		Nah...
	10.46	Kaiako		Pretty good! Awesome effort. He whakaaro anō? <i>[Any other</i>

				<i>thoughts or ideas</i>] You talked about um te marae atea [<i>the marae forecourt</i>] bro
	10.52	S2		Yeah
	10.53	Kaiako		So you know, is he rerekē te marae atea ki te marae? Is the marae atea different to the marae? Is it the same thing
	11.03	S2		Ah it's different
	11.04	Kaiako		It's different, how is it different?
	11.05	S2		Tūmatauengas realm [<i>The god of war's domain</i>]
	11.07	Kaiako		It's Tūmatauengas realm. Who's Tūmatauenga? Oh sorry whaea [<i>name used for addressing female teachers</i>]. Kia ora [<i>Hello</i>]
	11.10		Another teacher/admin person arrives looking for a student, so class stops to deal with the visitor.	
	11.11	Visitor		Um kia ora, um cannot find [name]
		S2		He's at the computers
		Visitor		No he's not, [name] is but not [name]
		Kaiako		Common room
		S2		He might be at a different computers
		Visitor		So?

		S2		He told me he was going to the computers
		Visitor		Oh ok
		Kaiako		Yeah, He sposed to be at the computers
		Visitor	Pen clicking	If, if you see those [name] boys um um matua, can you ask them? Cos I asked for them in form one today but they never arrived. And they need to take these home to get signed by their parents.
		Kaiako	Tapping on table	You fullas see [name] around? Can send them to see whaea [name] and [name] you
		Visitor	Pen clicking	And, and [name] and [name]
		S2	Tapping on table, pen clicking	Oh [name] might not be able to come on the thing cos he's going to rugby and lunch
		Kaiako	Pen clicking in background	Oh before he goes to rugby bro, he has to go see whaea just to pick up that form.
		Visitor		Oh ok, that'd be lovely. Thanks [name]
	12.00	Kaiako		Kia ora whaea, alright [inaudible sound] um where were we up to? Where were up to?
	12.04			Marae atea <i>[The marae forecourt]</i>
	12.05	Kaiako		Marae atea, anei taku pātai ki a koutou, <i>[The marae forecourt, here's my question to you.]</i> So he rerekē te marae atea ki te marae?

				<i>[Is the forecourt different from the marae?]</i> Is it the same, is it different?
	12.16	S1		Kāo <i>[No]</i>
	12.17	Kaiako		He orite, he rerekē? <i>[The same or different]</i>
	12.18	S1		Nah kāo <i>[No]</i>
	12.19	Kaiako		Kāo what? Kāo. <i>[No.] [No]</i>
	12.20	S1		Cos the marae the atea is the true, is the tūturu marae. <i>[The true/proper marae]</i> It's
	12.24	Kaiako		Tūturu marae, tūturu, <i>[the true/proper marae]</i> you got it. What's that word mean? Tūturu <i>[true/proper]</i>
	12.28	S2		True
	12.29	S1		True
	12.31	Kaiako		The true marae
	12.32	S1		Yeah the true marae
	12.33	Kaiako		So we're saying our marae today is not the real marae, is this marae ātea. What's this true marae you're talking about?
	12.37	S2		It's just like in the olden days they didn't have flash as ones like us and that they, that the marae ātea was their tūturu marae <i>[true marae]</i> <i>[inaudible sound]</i>
	12.48	Kaiako		He aha tēnei mea te marae ātea? What is this marae ātea? Where is it?
	23.51	S1		It's in the front
	12.52	Kaiako		Kei hea? <i>[Where?]</i>

	12.54	S2		Front, in front of the marae
	12.55	S1		Yeah
	12.56	Kaiako		In front of the marae
	12.57	S1		Yeah
	12.57	Kaiako		So I turned up to the gate at the marae to the waharoa, <i>[entrance to marae]</i> turn up to the waharoa and it's that part, the parking lot. You mean the parking lot?
	13.04	S1		Kāo <i>[No]</i>
	13.04	S2		Nah
	13.05	Kaiako		Nah?
	13.06	S2		When you walk
	13.07	S1		When
	13.08	Kaiako		So first walk in the marae, I've gone through the waharoa, <i>[entrance]</i>
	13.09	S1		Front, yeah
	13.03	S3		In front of the wharenuī <i>[meeting/sleeping house]</i>
	13.1	Kaiako		Cruising on into the marae, it's in front of the
	13.12	S1 + S3		Wharenuī <i>[Meeting/sleeping house]</i>
	13.13	Kaiako		Oh ok yeah, yeah, so the front of the wharenuī, you talking about the steps or what?
	13.19	S1		Kāo <i>[No]</i> the concrete in front of the, the concrete in front of it
	13.21	Kaiako		Have to be concrete though?
	13.23	S1		Kāo <i>[No]</i>
	13.24	S3		Kāo, aua <i>[No, don't know]</i>

	13.25	Kaiako		Someone might be pohara [<i>poor</i>] might be no concrete ay?
	13.27	students	[Laugh]	
	13.29	Kaiako		You know he whenua, [<i>land</i>] so ko te marae atea he whenua i mua i te whare, whare tipuna [<i>The marae is the land in front of the ancestral meeting house.</i>]
	13.35	S2		Yeah
	13.35	Kaiako		The bit out the front.
	13.36	S3		Sorry can you read it, can you read it?
	13.37	Kaiako		So when you say the marae ātea it's the marae tuturu [name] [<i>the true marae</i>]. Um why do they say that's the true marae, that's the true marae and not a whole complex? So you said that ay? You said it was, what sort of stuff, what sort of stuff do they do there
	13.54	S1		Pōwhiri [<i>Formal welcome</i>]
	13.54	S2		That's where they put the koha, [<i>the gift</i>] that's where they stand to remember
	14.59	Kaiako		Yeah, remember who?
	14.01	S1		The deceased or
	14.03	S2		Hunga mate [<i>Those that have passed on, died</i>]
	14.04	Kaiako		So, and ko wai tērā? [<i>Who is that?</i>] Who, who, who does that? So who's?
	14.10	S2		The manuhiri [<i>The visitors</i>]
	14.11	Kaiako		The manuhiri [<i>The visitors</i>]

	14.12	S1		Mmm
	14.12	Kaiako		So ka uru te manuhiri, ka eke te manuhiri i runga i te marae ātea <i>[The visitors ascend onto the marae forecourt]</i>
	14.15	S1		Mmm
	14.16	Kaiako		Oh, ka tū rātou? <i>[They stand?]</i>
	14.17	S1		mm-hmm
	14.18	Kaiako		Standing?
	14.19	S1		mm-hmm
	14.19	Kaiako		Ki te maumahara i ngā? <i>[To remember...?]</i>
	14.20	S1		Tūpuna, oh... <i>[Ancestors]</i>
	14.21	Kaiako		The hunga mate. <i>[Those that have passed on, died]</i>
	14.22	S1		Yeah
	14.23	Kaiako		What's the hunga mate? <i>[Who's are those that have passed on?]</i> Who's that?
	14.25	S1		To remember people who have passed on
	14.28	Kaiako		People who have passed away. Are there any other kupu <i>[word]</i> you fullas know for hunga mate? <i>[Those that have passed on, died]</i>
	14.33	S1		Hunga mate <i>[Those that have passed on, died]</i>
	14.35	S2		Ngā wairua <i>[The spirits]</i>
	14.37	Kaiako		Where are our pens, have I got a pen here? ahh
	14.40	S2		There's one over there
	14.42	Kaiako		Yeah I got one, where's um, where's whaea's duster?

	14.44	S1		Over there?
	14.49	Kaiako		Kei konei, <i>[here it is]</i> alright
	15.10		Kaiako cleans the board first and is writing responses from students on the whiteboard.	
	15.10	Kaiako		Hei aha, hei aha, <i>[So what's it for, so what's it for]</i> so te hunga mate <i>[Those that have passed on, died]</i> and we say that's a kupu <i>[word]</i> for?
	15.17	S1		The deceased
	15.18	Kaiako		Ok, yeah yeah
	15.21	Students	[Inaudible sound]	
	15.28	Kaiako		Now you see matuas <i>[name by which the students address the teacher, father]</i> trick, when you can't spell deceased, you think of another way of saying it
	15.31	Students	[Laughing]	
	15.34	Kaiako		For people who have passed on, alright I woulda had to get you fullas to spell it alright is there tēnei <i>[this]</i> any other kupu <i>[word]</i> that you could use instead of te hunga mate? <i>[Those that have passed on, died]</i> I know you fullas know

	15.42	S2		Te hunga wairua [<i>The spiritual being</i>]
	15.42	Kaiako		Ay?
	15.43	S2		Te hunga wairua [<i>The spiritual being</i>]
	15.44	Kaiako		Te hunga wairua [<i>The spiritual group</i>]
	15.48	S2		Laughs
	15.49	Kaiako		Te hunga wairua, [<i>The spiritual group</i>] cher. Alright yeah, yeah, yeah, anything else? Anyone else?
	15.57	Students	inaudible sound	
	16.00	Kaiako		Alright, think about whai kōrero [<i>formal speech</i>] that you've heard the koros [<i>elders</i>] say. Right they go mihi atu ki a [<i>Acknowledge the...</i>]
	16.06	S2		Koutou [<i>All of you</i>]
	16.07	Kaiako		Ki a rātou [<i>to them</i>]
	16.07	S2	[Laughs]	
	16.07	S1		Katoa [<i>Everyone</i>] [laughs]
	16.08	Kaiako		Kua [<i>A verbal particle denoting that an action has been completed</i>]
	16.08		Kaiako writes responses from students on the board	
	16.09	S2		Ngaro [<i>Lost/gone</i>]
	16.10	Kaiako		Oh yeah, yeah, yeah, yeah, cher.
	16.12	S1		Kua ngaro ki te pō [<i>Lost to the night/moved on from the veil of living to veil of the spirit world</i>]

	16.13	Kaiako		Alright yeah
	16.14	S2		Kua wehe [<i>Departed</i>]
	16.17	Kaiako		Rātou [<i>Them</i>]
	16.18	S2		Kua ngaro, kua wehe [<i>Lost, departed</i>]
	16.20	Kaiako		Kua ngaro, [<i>Lost</i>] oh yeah. Kua wehe ki hea? [<i>Departed to where?</i>]
	16.25	S2		Pō, kua wehe ki te pō [<i>The night, departed to the night</i>]
	16.29	Kaiako		Ki te pō, [<i>To the night</i>]
	16.31	S1	[Inaudible sound]	
	16.33	Kaiako		Ki te pō, ki te pō uriuri, ki te pō tangotango ki te pō yeah. [<i>To the night, to the dark night, to the intensely dark night to the night...</i>]. And then they carry on, carry on, carry on. Alright then, cher you fullas. All good, sort of like prompt you to
	16.43	S1		What are we even doing with this?
	16.44		Kaiako sits down in front of the class.	
	16.45	Kaiako		Oh yeah, we might as well talk about it now ay? You fullas are having a mean brainstorm. But you wrote down the brainstorm that they had? Alright? And um, from that there you know that we are doing marae ay? And all the different aspects of the marae. Ka

				titiro tātou ki ngā marae o ināianei, ngā marae hou me ngā marae tawhito. <i>[We are looking at marae of now days, the new marae and the old traditional marae]</i> Now it's quite a deceptive topic that one because like um like [name] said, you know he rerekē te marae o nāianei ki te marae o mua nē? Ko te marae o mua, ko te marae tūturu, ko te marae atea. <i>[The marae of old and the marae of new are different, the marae of old were the true marae.]</i> So what he said was that um in the old days our old people, we didn't live on the marae you know like that we have now. Cos when we think of the marae, especially my junior classes, they think of the marae they think of marae and ah they just think of the wharenui <i>[the meeting/sleeping house]</i> and that's their marae, you know? But in actual fact we're talking about complex structure of buildings and stuff. Starts at the gateway, goes right around and we have different things on the marae with the wharenui, <i>[the meeting/sleeping house]</i> the wharekai, <i>[the dining room]</i> kōhatu maumahara, <i>[the memorial monument]</i> you know

				statues and memorial stones, the haki, the flag ay? You know heaps of different things on the marae. But in the old days our tupuna, <i>[ancestors]</i> their marae was the piece of land the piece of whenua out in front of the wharenui. Where they did all the pōwhiri, <i>[formal welcome]</i> what else did you say? Where they put the koha <i>[the gift]</i> down, tutu te puehu, where they kicked up the dust, laid all their raruraru <i>[problems/concerns]</i> on the ground you know. That's where the business of the marae took place was right there in front of the wharenui ay? Ok, so that's what we're talking about we're gonna be looking at um sort of probably how we look at marae you know? And how you know, if you was talking to...
	18.22	S3		How it was to.
	18.23	Kaiako		Spose the best way to show you is to show a picture of what I'm talking about ay?
	18.26	S1		So are we doing an essay on this?
	18.28	Kaiako		Yeah what were gonna be doing is I'll give you your booklet now so you know. We're gonna work through this booklet.
	18.33	S1		laughing

			Kaiako hands out booklet to students	
	18.35	Kaiako		This one here. So we did our brainstorm yesterday. We started yesterday um [name] when you were away at this stage, [inaudible] and uh so our next topic, this is our kaupapa <i>[topic]</i> for the end of the year for our,
	18.46	S2		Oh
	18.47	Kaiako		We have to write a tuhinga roa <i>[a long essay]</i> ah
	18.48	S1		Do we write our name on it?
	18.49	Kaiako		Kia rua rau ngā kupu, so 200 words. Yep that's yours [name]. Nāu tēnā. <i>[That's yours]</i> um 200 words, rua rau ngā kupu ah. You have to write an essay about the differences of how we see a marae today and how our old people saw a marae you know?
	19.26		Kaiako holds up booklet to show students.	
	19.26	Kaiako		And so for that we have to understand what a marae means to us ay? You know what, what we consider a marae. So yesterday we just went through some kupu āhua, <i>[describing words]</i> what they

				thought marae meant to them, we collected it and ah as you can see on that on that little booklet there. Alright I've given you. I've written, written down last night all their brainstorming, and put their brainstorm into a little box there for their descriptions for the marae. You're gonna use that to you know how we just did our tangata rongonui? [<i>Famous person</i>] And we wrote you know ko te tangata rongonui he amokura, he kaiarahi, [<i>A famous person is a leader</i>] you know, mō te iwi Māori. [<i>for the Māori people</i>] We used all that to describe the tangata rongonui we're gonna do the same thing but for the marae. So we might go, ko te marae he wāhi tapu, [<i>the marae, is a sacred place.</i>] hey whatever, whatever, whatever ay? Ok? That's up to you fullas to decide
	19.53	S4	[inaudible speech]	
	19.56	Kaiako		Yeah. So when you get to the end of the year for the exam, remember we have to cover four topics this year, four kaupapa. Whā ngā kaupapa kei roto i te um whakamātautau nui mō te tuhinga roa [<i>Four topics for the written</i>

				<i>essay in the written test</i>] and ah we're gonna cover 3 alright cos it's very hard to cover all four well, so we're gonna cover 3 extremely well and then you're gonna choose when you get in there though they'll make you have 2 choices you gotta choose your best two. So we have to write three essays during the year, so the first one was tangata rongonui [<i>Famous person</i>]. Kua mutu tēnā mahi. Inaianei, anei te kaupapa, te marae. [<i>We've finished that work, now the topic is the marae.</i>] That's our second essay; alright our third essay is going to be um about mōteatea [<i>laments</i>]. Alright?
	20.35	S3		Oh... [inaudible speech]
	20.36	Kaiako		We'll leave that for after, at the end. Ok?
	20.39	S2		Is it gonna be about whakataukī? [<i>proverbial sayings</i>]
	20.41	Kaiako		Yeah whakataukī [<i>proverbial sayings</i>] It's gonna be about our tuhinga [<i>essay</i>] in class though, that's, that's like our in class credits. That's an internal ay not an external.
	20.46	S2		Oh

	20.48	Kaiako		That's worth about 4 credits I think it is
	20.49			Oh
	20.50	Kaiako		Go sort your literacy too so you can get literacy in here ay. So if you can get um the four credits in class and then you can get four credits in here
	20.57	S2		Is it four reading units?
	21.00	Kaiako		Yeah oh...
	21.01	S3		No you can't use it bro
	21.03	Kaiako		[Name] didn't do reading bro and he did his literacy, so I don't know how that worked. He just got his in class tuhinga <i>[essay]</i> And then he got his um externals. So yeah
	21.10	S1		How did he get that?
	21.11	Kaiako		Anyway let's carry on with this ay?
	21.13	S2		Four learning credits
	21.15	S3		Go read some books then
	21.16	S1		laughs
	21.16	Kaiako		Go read some books. Pānuitia ngā pukapuka bro. <i>[Read some books bro.]</i> He is, he is.....
	21.28	Students	Chatting in back ground	
	21.32		Kaiako is at his desk opening [on the laptop] up	

			the PowerPoint for today's lesson.	
	21.46	Kaiako		Hey just while I'm waiting, just while I set this up ay. Um there's something that you can do while you're waiting. Tirohia ki [sic] te whārangi tuarua, turn to page two. I want you fullas just to write your pepeha [<i>tribal saying</i>] in here, now your pepeha, your pepeha is gonna be used as your introduction for your tuhingaroa. Because the kaupapa is marae, you know when you do your pepeha. Ko da da da te maunga, [<i>the mountain</i>] da da da te awa, [<i>the river</i>] ko da da da
	22.09	S1		The whole thing?
	22.10	Kaiako		You know, we get down to our marae ay? Alright? And because we've got our marae in our pepeha we can use that for introduction for our tuhingaroa. So while you fullas do that, you fullas write out your pepeha down here and I want you to get as far as um your whare tupuna, [<i>ancestral house</i>] your whare kai [<i>dining house</i>] and then your marae. If you don't know that
	22.27	S1		Inaudible speech

	22.28	Kaiako		Good chance to go home and research it but for today well use the Ngāti <i>[name of local marae]</i> <i>[Ancestral name local sub-tribe]</i> one, cos we're in Ngāti <i>[name]</i> , so it's good to know our um whare <i>[house]</i> out here. <i>[name]</i> will give you the names for the whare kai, <i>[dining house]</i> whare tipuna <i>[ancestral house]</i>
	22.38	S2		Do we have to do, do Ngāti <i>[name]</i> ?
	22.41	Kaiako		No, if you're from Ngā X <i>[Name of ancestral northern tribe of the north island]</i> you can do Ngā X, if you're from Ngāti X, <i>[Name of ancestral tribe from X]</i> do that one. It's your marae, so if you know the names. You should know the names cos they're your tupuna <i>[ancestors]</i> .
	22.47	S2		You know on here? Do we write our maunga, awa? <i>[Mountain and river?]</i>
	22.51	Kaiako		Maunga, awa, that. Go down until you get down to your marae. Just while I set up.
	22.56	Students	Chatting amongst themselves	
	23.12	Kaiako		<i>[name]</i>
	23.13	S4		Yes

	23.13	Kaiako		I wini koutou inapō, <i>[did you win last night]</i> you fullas win?
	23.17	S4		Nope. Oh well, you don't have winners or losers
	23.20	Kaiako	[Inaudible speech]	
	23.21	S4		You win prizes, but I think
	23.24	S1		They didn't judge it on first and second place this year apparently.
	23.28	S4		Well they've never done first and second places
	23.30	Kaiako		I raro koutou e putu ana ki te kura waenga? You fullas lose to that intermediate or you fullas beat them?
	23.33	S4		No we didn't, because we won more prizes than them. We won five and they won one.
	23.37	Kaiako		Ka aroha <i>[How sad]</i>
	23.39	Students	[laughs]	
	23.40	Kaiako		You better
	23.41	S4	[laughs]	I know
	23.42	Students	[Students chatting to each other]	
	23.59	S2		What the heck does this mean?
	24.02	S3		Where's your whare tipuna? <i>[Ancestral house]</i>
	24.03	Kaiako		He aha? [What?] Whare tupuna <i>[Ancestral house]</i> bro, what's a whare tupuna? <i>[What's an</i>

				<i>ancestral house?]</i> You got a whare nui here, whare tupuna, thens you got your? Then what's a marae?
	24.14	S2		Oh
	24.15	S4		Oh I just...
	24.16	Students	[inaudible speech]	
	24.17	Kaiako		Just um, I wētahi wā, ah hei taurira mmm. Ko te ingoa o te marae, kei waho rā; um ko X te ingoa o te marae nē? <i>[Sometimes, for example, the name of the marae outside, X is the name of the marae.]</i> You know that's the name of the marae, engari he rerekē te ingoa o te whare tupuna me te whare karakia me te whare um wharekai nē? <i>[But the name of the ancestral house, the dining house and the church are all different]</i> So what's the, Ko wai te ingoa, ko wai te tupuna o tō wharenuī? Name nē? Ko Name te ingoa o te whare tupuna. <i>[What is the name of your ancestor, of your ancestral house, Name? Name is the name of the ancestral house.]</i>
	24.42	S1		That's out at um...

	24.44	Kaiako		Name <i>[Ancestor's name of local marae]</i>
	24.45	S1		Yeah and...
	24.46	Kaiako		So what's the one at Name?
	24.47	S2		Wouldn't it be the same?
	24.48	S1		Nah
	24.50	Kaiako		Nah what's his brother's name? Name.
	24.53	S2		Name? <i>[Ancestral name]</i>
	24.54	Students	<i>[laughs]</i>	
	24.57	Kaiako		Think about when you walked up to the whare nui. <i>[Ancestral house]</i> What's the, ko wai te ingoa? <i>[What's the name?]</i> It's just above the door.
	25.02	Students		Name <i>[Ancestral name]</i>
	25.03	Kaiako		Koinā nē? Name and Name. Koirā te ingoa o te wharekai nē? <i>[That's it. Name and Name. That's the name of the dining house ah.]</i>
	25.08	S2		Oh we done our thing on this!
	25.10	Kaiako		Yeah
	25.11	S3		Yeah
	25.12	S2		Our assignment
	25.13	Kaiako		So for ...out here, you use that one if you like, or write it on the board.
			Kaiako is writing ancestor	

			names on the board, the pepeha <i>[tribal saying]</i> for Ngāti X, <i>[for those students who don't know their own pepeha]</i> .	
	25.15	Kaiako		Ko Name te whare? <i>[Name is the ancestral house.]</i>
	25.27	S2		What's a wharekai <i>[dining house]</i> sir?
	25.29	Kaiako		Wharekai, whare tupuna <i>[Dining house, ancestral house]</i> [name]]
	25.32	S1		What Name? Um whare tipuna <i>[Ancestral house]</i>
	25.37	Kaiako		Ko Name <i>[Ancestral name]</i>
	25.38	S1		Name te wharekai <i>[Name is the name of the dining house.]</i>
	25.42	Kaiako		Te wharekai, <i>[The dining house]</i> this is if you're using our Ngāti Name. Ko wai te ingoa o te marae? <i>[What is the name of the marae?]</i>

	25.48	S1		Ko Name. <i>[Ancestral name]</i>
	25.58	Kaiako		That's if you don't know your own ay? But if you know your own alright, then use that.
	26.04	S1		Kāo, ko Name <i>[No. It's Name]</i>
	26.07	Kaiako		Name? <i>[Ancestral name]</i>
	25.08	S1		Te whare tipuna, not Name <i>[The ancestral house.]</i>
	26.10	Kaiako		Which ones Name? Name? [Both ancestral names of local marae]
	26.12	S1	[laughs]	Yeah, oh
	26.16	Kaiako		There you go, that's [name]s
	26.17	S1	[Laughs]	
	26.21	Kaiako		Alright. You fullas all got one down? Tahī miniti. One minute and then you gotta read yours out.
	26.32	Students	[Inaudible mumble]	
	26.33	Kaiako		That's why you gonna use [names] if you don't know yours.
	26.36	S1		So why don't we go ours, and then jump instead

	26.38	Kaiako		Cos no no, nā te mea <i>[because]</i>
	26.40	S2		What does this mean anyway?
	26.42	Kaiako		Kei Ngāti Name te mana whenua ay? <i>[This is Ngāti Name's territory]</i> You know. We live in Name's thing so it's important that we acknowledge them and if we don't know our own stuff, then we at least should know theirs. Alright? So if you don't know the maunga <i>[mountain]</i> for thing, their look. We got Ngāti Name right here sitting here at our doorstep. Find out. Ko wai te ingoa o tō maunga? <i>[What is the name of your mountain?]</i>
	27.00	S1		Ko Maunga Name <i>[The mountain is Name]</i>
	27.01	Kaiako		Maunga Name, so you can write that for the maunga. Way you go [name], Maunga Name
	27.05	S4		So we're not saying ours, we're saying theirs?
	27.07	Kaiako		For your mountain
	27.07	S3		Where do I write that?
	27.08	S1		No if don't, if you don't know
			Students yell out randomly, as they are not sure	

			whether to write their own pepeha or that of Ngāti X	
	27.09	Kaiako		At the top
	27.10	S4		I know mine I just don't know the rest of it
	27.12	S1	[Laughs]	
	27.13	S4		Like that part
	27.14	S1		Oh wharekai and whare tipuna <i>[Dining house and ancestral house.]</i>
	27.14	Kaiako		Whare kai <i>[dining house]</i> If you don't know yours
	27.28	Kaiako		K, turituri whānau. Hoihoi. <i>[Too noisy family. Noisy]</i> Shhh, little bit of ah confusion going on here, alright? Your first instruction is this. If you know yours, alright? Write your pepeha out, down to your wharekai, whare tupuna. <i>[Dining house and ancestral house.]</i> If you don't know your wharekai and whare tupuna, kaua e whakamā. <i>[Don't be ashamed]</i>
	27.44	S1	[Laughs]	
	27.45	Kaiako		Don't worry about it. It's not a big, not a big deal. Some people don't know their wharekai and their whare tupuna.
	27.50	S1		Mmm

	27.51	Kaiako		They only know the name of their marae. Some people don't even know the name of their marae. Alright? And you can't skip it, cos it's important for your
	27.55	S4		So then we jump to hers and say
	27.56	Kaiako		Yeah, we're gonna use Ngāti X's one for your essay, alright?
	28.00	S2		Oh ay
	28.01	Kaiako		Just so you've got one ay? So you can start
	28.02	S4		So we can find that out?
	28.04	Kaiako		Yeah if you're onto it. If you are onto it [name]. If you're onto it you can go home and ask your parents and your parents should be able to tell you. If not, ring your nanny and koro, say nan "What's the name of our whare tupuna?" Alright, cos at that way you're learning too ay? I didn't know my whare tupuna [<i>ancestral house</i>] until someone asked me. I had to go and write it down. I was like holy heng what is it? You know which marae? I was getting them mixed up. So it's a good opportunity for you to research your marae as well. So for now we'll just use [name] if you don't have one ay? Just for, to, for the purpose of writing an essay. Once you do find out, you can transplant

				your one in there. Ok? There's a little spelling mistake though.
	28.44	S1		[Laughs], whae-kai [<i>Dining house</i>]
	28.46	Kaiako		On the wharekai, wha-e-kai
	28.47	S1		WHA-E-KAI [laughs]
	28.48	Kaiako		Wha-e-kai, who knew is that something else Whaea? Tongans. Samoan, I'm not too sure. Whalekai. I'm not too sure. Alright? So just write that one down there. Just use [name] for now. Anyway let's get back to this thing over here. [<i>Name</i>] you wanna read yours out? Just so um [inaudible]
	29.06	S1		It's alright um
	29.07	Kaiako		Kōrero mai [<i>Say it</i>]
	29.08	S2		[inaudible]
	29.09	Kaiako		Pānuitia mai [<i>Read it.</i>]
	29.10	S2		[inaudible]
	29.10	Kaiako		Read it out, read your one out
	29.12	S1		Ko maunga Name te maunga Ko Name te awa Ko Name oh X te awa Ko Name te waka Ko Ngāti Name te iwi Ko Name tōku whare tipuna Ko Name tōku wharekai Ko Name tōku marae

				Tihe mauri ora <i>[The mountain is Name,</i> <i>The river is Name,</i> <i>Name is,</i> <i>Name is the river,</i> <i>Name is the canoe,</i> <i>Ngāti X is the tribe,</i> <i>Name is my ancestral house,</i> <i>Name is my dining house,</i> <i>Name is my marae,</i> <i>Greetings and salutations]</i>
	29.29	Kaiako		Ka pai <i>[great]</i> and that's, that'll be the start of your intro and then you'll go, ko te kaupapa o tōku [sic] kōrero ko tōku marae, my marae. <i>[The topic of my talk is my marae.]</i> Then you're gonna describe what your marae means to you. Ko tōku marae he wāhi tapu, nā te mea <i>[My marae is a sacred place because...]</i> and then you'll describe it, that's the second part. So this is the first part, just getting that pepeha down for our intro. Alright? So you know why we need to do it now, cool. Pātai? Pātai? <i>[Questions, questions?]</i>
	29.52	S2		What's KA? <i>[verbal marker]</i>
	29.54	Kaiako		Oh we're not there yet, we'll get there, and we'll get there. You jumping the gun. But have a look

				at our pikitia, <i>[picture]</i> what do you see <i>[name]</i> ?
	30.02	S4		I don't know
			Kaiako shows first slide of PowerPoint show.	
	30.03	Kaiako		He aha tēnā? <i>[What is that?]</i> Just looking at that pikitia <i>[picture]</i> what do you see?
	30.08	S4		Um, I see carvings
	30.10	Kaiako		Yeah, what else?
	30.12	S4		What about too much, you can see the doors and yeah
	30.21	Kaiako		So if there was a Pākehā <i>[Non Māori]</i> here
	30.23	Students	[laughs]	
	30.24	Kaiako		If there was, if there was, if there was a person from Japan here, a Japanese student and they go, go to you "[name] you're Māori, what's that?" What would you say to them? That's a?
	30.33	S4		Marae
	30.35	Kaiako		That's your marae, that's a marae. And they go, "but [name] what's a marae?" What would you say to them?
	30.41	S4		I would say it's like a whare <i>[house]</i> that people come through that people can come to in times of doubt, when there's death.
	30.51	S3		It's special

	30.51	S4		It's a s-, yeah....
	30.52	Kaiako		Special. Cool, when you think. When you think when you personally think of a marae, do you think of the whole complex? The gateway, the wharekai [<i>dining house</i>] or do you just think of the wharenui? [<i>ancestral house</i>]
	31.04	S4		Oh well, at first I was just thinking it was the wharenui but after learning about it, I consider the whole area that it sits on.
	31.15	Kaiako		The whole area, ok cool
	31.16	S4		Cos it's hard
	31.17	Kaiako		Ok, cool so that was the first thing ay, now the second thing a lot of people do when they go "ooh you, these are flash new whare".
	31.28		Kaiako shows a picture of the Pā [2 nd slide].	
		Kaiako		What was, what was the marae like back in the day for your tupuna? The first thing people think, is something like this.
	31.31	S1	[laughs]	
	31.32	Kaiako		Engari he rerekē nē? Ehara tēnei i te marae, he Pā Tūwatawata tēnei. [<i>But it's different ay? This is not a marae but this is a fortified village.</i>] Because as our mate here

				just said, our ancestors didn't consider these fortified villages. A pā tūwatawata is a fortified village; they didn't consider this a marae. You know the marae was a piece of land outside the whare tupuna, where they used to- where all the tikanga [<i>traditional protocol</i>] and kawa [<i>rituals</i>] took place ay? All the um tapu [<i>scared</i>] things and you know, all the business of the day took place. It was that piece of land you know. So that there. But if you know I was talking to the in-laws, I said "oh what was the marae like in the old days?" And then straight away they go "oh yep it was up on a hill, you know. Had taiapa [fence] right around it, had the old fences going on" and I said "oh yeah"
	32.17	S4		Is there anywhere where in New Zealand it's still made? Anywhere...
	32.18	Kaiako		Oh they're rebuilding them, they you know they've been they've all been busted down now, but they are rebuilding them for the tourist purposes. But I just don't want you to think that that there
	32.27	S4		Is a marae
	32.28	Kaiako		Is a marae you know cos to our ancestors it wasn't ay, he pā

				tūwatawata he mirere kē, <i>[the fortified place was for protection.]</i> alright? Engari <i>[but]</i> we can take a look at the picture though and look at the location.
	32.38	S2		[Inaudible speech]
	32.40	Kaiako		Why do you think they put them up on a place like that?
	32.43	S2		Tsunamis
	32.44	Kaiako		Tsunamis [laughs]. Tangaroa ay? <i>[The god of the sea]</i>
	32.47	S1		Earthquakes
			Kaiako is talking to the slide and asking questions about the slide.	
	32.48	Kaiako		Tangaroa. But if you have a look at it, you know if you were um. Cos if you have a look, you know you got your fortified village here, you got ngā taiapa <i>[fences]</i> here, ngā whare <i>[houses]</i> around the outside see. But you can see it's going up in a gradient, you know, you got your bit up The top here. Who do you reckon lived up in here?
	33.02	S1		The posh people

	33.03	S2		Rangatir[<i>chief</i>]
	33.04	Kaiako		Wee, the rangatira, te tohunga [<i>the chiefs, the experts</i>] maybe. Out here you've got some gardens, it's a bit hard to see but out here you got some gardens; you've got some other whare [<i>house</i>] just out there. Um do we live in here or the top?
	33.14	S1		Oh, aua [<i>don't know</i>]
	33.18	S2		[Inaudible]
	33.19	Kaiako		Yeah maybe, maybe some people did. But you know e ai ki ngā korero, [<i>According to accounts....</i>] um from what I've learnt, we actually lived in little kāinga [<i>villages/homes</i>] just like these little whare and stuff, but we used to live outside the pā tūwatawata, down the bottom and stuff and then um what would happen is when your hoariri/your enemy came into the area or a ope/a travelling party came in that you didn't know about. Well everyone would move up into the pā tūwatawata up into a, the secure place, the fortified village. And they would wait up there until they found out ko wai tēnei rōpū, nō hea tēnei rōpū [<i>Who is this group and where is this group from?</i>] you know. He aha tēnei rōpū i

				konei eah, why are these fullas here? You know, what do they want? Cos you don't know ay? You're not gonna sit down the bottom in your kūmara [<i>sweet potato</i>] patch. Down there doing your kūmaras and then a warrior jumps out at you and chops off your head, you know it's too late to find out what they're up to, then you go back up into the pā, kick back up in here get fullas to do the wero [<i>challenge</i>] to find out what's going on, who are they. Do we have to put a pōwhiri [<i>formal welcome</i>] on or do we need to get ready to save our children's lives, you know. So why do you think they put them in a location like this?
	34.27	S2		Hard to get up there [inaudible speech]
	34.29	Kaiako		Yeah, accessibility for enemies' ay? So if you come from, got enemies coming up from the ocean, they gonna land. Right? They can't come up this side; the only place they can come is where you want them to come, to approach your village. So you wanna be able to see your enemy all the time, alright? And down here you got the beach down here

				so if someone come in on that waka, [<i>canoe</i>] they can only land there, so you know which way they're gonna approach. There have been kōrero [<i>talk</i>] though, there have been stories like over at the Mount. Some enemies have like tried to land here and climb all the way up the side of the mountain, you fullas have seen X [<i>the ancestral name of the mountain at Mount X.</i>] You've seen the mountain. It's huge ay? Climbed up the rocks to get up inside the Pā
	35.05	S3		Hey that's my mount
	35.07	Kaiako		It is your, it is your Pā, you know I think they gave it back to you fullas too this year so, something for you to look into. But that's, that's what a Pā Tūwatawata looked like.
	35.20		Kaiako shows slide 3 and explains each area.	
	35.20	Kaiako		Alright? Now the, the marae tūturu, te marae tūturu o ngā tūpuna. [<i>the true marae of the ancestors</i>] That's the bit out the front ay? Koirā te maraes ātea [<i>that's the marae forecourt</i>]
	35.24	S2		[inaudible]

	34.25	Kaiako		Alright, te marae ātea
	34.27	S4		Where is that marae? <i>[The marae forecourt]</i>
	35.30	Kaiako		Kāre au i te mōhio <i>[I don't know]</i> ah, kei hea tēnei marae. <i>[Where this marae is?]</i> Nō te ipurangi kē, <i>[It's actually from the internet.]</i> On the internet but this area out the front here. This is the part that [name] was saying
	35.38	S2		Where is that?
			Kaiako points to the picture on the screen	
	35.39	Kaiako		That's our traditional marae alright. That's our marae ātea. So just changes the way you think ay? About what a marae is, you know. Very different to how we look at a marae to our ancestors looked at a marae alright. So we just need that shift in hinking
	35.52	S2		Where's that?
	35.54	Kaiako		Aua bro, kāre au i te mōhio. Kei te mōhio koe whaea? <i>[I don't know,</i> <i>I don't know bro. Do you know to</i> <i>the researcher?]</i>
	35.58	Researcher		Kāo, Kāo <i>[No, no]</i>
	36.00	Kaiako		He ātaahua nē? It's beautiful ah
	36.03	S2		It's beautiful.
	36.06	Kaiako		It's beautiful. I don't think it's that, it's not the one that's um up in Auckland ay?

	36.07	S1		Nah
	36.09	Kaiako		I think it could be the one down in X, I'm not too sure. Titiro ah ki muri nei, he tino rerekē tēnei. <i>[Look, behind there's something very different.]</i> It's got a little thing bit out the back. And um he momo whare karakia aua, <i>[it's a type of church, don't know]</i> yeah. Alright? Ah that's that.
			Next slide with the brainstorming from previous lesson.	
	36.30	Kaiako		These are some of the words that popped up from yesterday from our brainstorm, so I'll just go through these make sure we got them. What's a taonga? <i>[treasure]</i>
	36.35	Students		A treasure
	36.36	Kaiako		What's a taonga? Good, he wāhi manaaki tangata. <i>[A place to care for people]</i> Is what? A place?
	36.40	S2		Caring
	36.41	S4		For caring, looking after
	36.43	Kaiako		Why would you describe a marae like that [Name]? Why would we call it a wāhi manaaki tangata place where we care for people?

	36.51	S4		You know, Cos it's just how we are as Māori. Well that's the way I see it anyway.
	36.56	Kaiako		That's the place where we pōwhiri <i>[formal welcome]</i> our
	36.57	S4		Yeah
	37.01	Kaiako		Manuhiri, <i>[visitors]</i> that's where we look after them ay. If someone comes into the area that's where we go to, Ka pai <i>[Ok]</i> . He wāhi whakawhiti kōrero <i>[exchange ideas, discuss thoughts]</i> , this is what our man said earlier. You know it's a place where we exchange kōrero, discussion. A place whakawhiti whakaaro, we exchange?
	37.17	S2		Thoughts
	37.18	Kaiako		Thoughts and ideas. Alright, He wāhi hui tangata <i>[a place where people meet/gather]</i> it's a place where people?
	37.22	S2		Gather
	37.22	S4		Gather
	37.23	Kaiako		Ka pai <i>[Ok]</i> . He wāhi whakahirahira, <i>[an important place]</i> what's whakahirahira <i>[important]</i> ?
	37.28	S2		Important
	37.30	Kaiako		Important. We all think its important ay? Yeah. I hope so. He wāhi whakanui, same as whakahirahira. He kura. <i>[It's a</i>

				<i>place to celebrate, same as important, a school.] That's what you said ay [name]. Ka pai, [Ok] a school. What else have we got on here? Whare wānanga.</i> <i>[Learning institution] Yeah we talked about that. Place of learning, he kōhanga reo</i> <i>[Language nest] for some people, he wāhi whai mātauranga [A place to pursue knowledge] and tūrangawaewae, [a place to stand, grounding] that was your one ay [name]? Your tūrangawaewae, your standing place. Do you see your marae as your standing place, as your tūrangawaewae?</i>
	37.58	S4		Yep
	38.01	Kaiako		Does it have to be your marae? Your tūrangawaewae <i>[a place to stand]</i>? Could it be something else?
	38.09	S4		Um could be your home, whatever you want it to be
	38.10	Kaiako		Cos if you're not brought up on the marae, you've never been to your marae, does your marae still become your tūrangawaewae or is it something else? Some other place?
	38.18	S1		Ohh, you can be whatever you treasure
	38.21	Kaiako		What was that [name]?

	38.23	S1		Treasure the most.
	38.25	Kaiako		Some people just grow up the farms ay, and they see their farms as their whenua [<i>land</i>] that they grow up on. That's their tūrangawaewae so I spose wherever you feel comfortable whatever you call home I spose. That waka huia. [<i>treasure box</i>] What was that bro?
	38.36	S2		Treasure box
	38.37	Kaiako		A treasure box, to keep my, ah taonga [<i>treasure</i>] in there ay? He ūkaipō, [<i>the homestead or the place we consider home.</i>] we covered that one. He waka, he wāhi tapu. [<i>the canoe, the sacred place.</i>] alright
	38.45	S1		And...
	38.47	Kaiako		Cool, so what we wanna do, is now that you've got your, your little pepeha [<i>tribal saying</i>] there for your intro and your ah your tihei mauri [<i>the breathe of life as an attention grabber.</i>] Alright, you wanna just write down our first introduction on what a marae means to you. You know, so just um just a paragraph
	39.02	S2		On this?
	39.03	Kaiako		Yeah in your bit there, and you're gonna be using some of your structures there. Alright and um

				we're looking at this bit here, just underneath 'tuhia tō pepeha kei konei' <i>[write your tribal saying here.]</i> Number two, te mea tuarua you've got there you put your um your pepeha there ay? At the start, alright. Then the second part. Whakamāramatia tēnei mea o te marae <i>[Explain what a marae is]</i> and you've got some structures there; Ko te marae te <i>[The marae is...]</i> something, nā te mea, <i>[but]</i> something, something. Now my man over here said what's KA <i>[Verbal marker]</i>, or what is KA mean? Alright. Kupu <i>[word]</i>?
	39.35	S1 + S4		Āhua <i>[Describing, shape, form]</i>
	39.37	Kaiako		What's a kupu āhua? <i>[describing word]</i> What's a kupu āhua, a describing?
	39.42	S2		Word
	39.42	S1		A describing word
	39.43	Kaiako		Word, ok choice. So you know in there, well we know from our structure ay that after 'he' <i>[indefinite article]</i> comes a kupu āhua, a description word. You've got nā te mea/because then you explain yourself. Cos in level three, level one you can get away with, ko te marae he waka. <i>[The marae is a canoe.]</i> Ka pai, <i>[great]</i> give you two ticks. Get to level 3

				then you know te koeke tuatoru/level 3, “ko te marae he waka, nā te mea” <i>[The marae is a canoe because...]</i> You gotta say why you think that and that’s the difference between level one, two and three. People get picked on you gotta know a lot more. Ok, alright. So you’ve got that one there. Bro if you want me to read that out to everybody. Put it in your pocket. Ka pai. <i>[great]</i> Hope it reads nah. Alright. The next one there, so all you’re doing is filling in the gaps with your own kupu <i>[words]</i>. With your thoughts, your own feelings about what a marae is, so you got different structures there that we’ve used for our tangata rongonui, <i>[famous person]</i> we’ve just changed the kaupapa <i>[topic]</i>. The structures are still the same ay? So, ko te marae he <i>[The marae is...]</i> another kupu āhua <i>[describing word]</i>. I don’t know gizza kupu āhua <i>[describing word]</i> bro that we could use from that list there. He taonga, <i>[a treasure]</i> alright hei what? What do we use ‘hei’ for?
	40.55	S2		Oh nah, I’m gonna choose waka

	40.58	Kaiako		Oh you're gonna change it, alright so give us a sentence.
	41.01	S2		Um ko te marae he waka hei... [The marae is a canoe for...] Um what does KA [verbal marker] mean? Kupu mahi? [Verb]
	41.09	Kaiako		Kupu mahi, [Verb] what's a kupu mahi? [Verb]
	41.11	S2		Doing word
	41.12	S1		Doing word
	41.13	Kaiako		Yep doing word, choice
	41.15	S2		Um ko te marae he waka hei kawē i te um te um mātauranga o ō mātou tīpuna. [The marae is a canoe that carries the knowledge of our ancestors.]
	41.28	Kaiako		Oooh alright then. Let's write that one on the board, that one's flash.
	41.33		Kaiako clears board to write student's response on the board.	
	41.34	S4		You always come up with flash stuff
	41.37	Kaiako		Can I take this stuff off the board whaea?
	41.39	Girls		[Inaudible chatter]
	41.42	S4		You always come up with the flash stuff, make us look eah [name]
	41.46	S4		You're so poetic
	41.47	Kaiako		You're so poetic; far out, by crikey, stop impressing the girls.

				Right way you go bro, write it out again
	41.52	S4		He wishes
	41.54	S2		No you wish
	41.55	Kaiako		Come on, come on, come on, come on, turituri <i>[Too noisy]</i>
			Kaiako writing on the board, student reads out his sentence for the kaiako.	
	41.57	S2		Ko te marae he waka hei kawē i te <i>[The marae is a canoe that carries....]</i>
	42.06	Kaiako		He waka, <i>[a canoe]</i> cher
	42.07	S2		Um hei kawē i te... <i>[...to carry ...]</i>
	42.08	Kaiako		[Whistles]
	42.11	S4		[Inaudible]
	42.13	S2		[Inaudible]
	42.19	Kaiako		I te mana o <i>[The authority/control of...]</i>
	42.21	S4		[inaudible]
	42.22	Kaiako		O <i>[of]</i>
			Kaiako writing on the board	
	42.23	S2		O, o ō mātou, tātou <i>[of our ancestors]</i>
	42.29	Kaiako		Ok why wouldn't we use mātou, <i>[personal pronoun our, more than three, excluding the listeners]</i> why

				would we use tātou [<i>personal pronoun all inclusive and more than three people</i>] instead of mātou? [<i>personal pronoun our, more than three, excluding the listeners</i>]
	42.33	S2		Everyone's
	42.34	Kaiako		Yeah cos the reader might be Māori themselves ay? Yeah, all of our ancestors and one thing too when you use this 'hei', [<i>for, as, to</i>] I just noticed in some of your fullas tuhinga roa [<i>essay</i>], you fullas are missing this bit there.
	42.45	S2		[Inaudible]
	42.46	Kaiako	Kaiako is pointing to the word 'i' in the sentence on the whiteboard.	Alright? Missing that 'i', alright. Yeah that's for your add-on ay? When you add it on to your 'hei'. Remember you use the 'hei'. What's the tikanga [<i>meaning</i>] of this kupu here?
	42.55	S4		What's it used, what's it used for
	42.57	Kaiako		What's it used for? What's the purpose ay? What's the purpose? So looks like our class is just about finishing now, so what we'll do is um, for homework I want you fullas to write out your little
	43.06	S4		Paragraph
	43.07	Kaiako		So make sure you do your homework cos whaea is gonna film you

	43.14	S4	[Laughs]	
	43.15	Kaiako		Make sure you get it done, alright and then we'll carry on from there. Kei te pai? Kia ora rā [<i>Ok,</i> <i>thanks</i>]
			Students stand to leave class.	

Appendix 30: Transcripts - Lesson 6

Class 6 [Students year 13, ages 17-18]

This class has 2X 55-60 minute periods of te reo Māori each week of the schools' four terms. Six students are seated at desks that are arranged in groups of four facing the front of the class. The class is one hour long. The text book used for this class is *Te Reo Rangatira* by Tīmoti Kāretu. The classroom is located at the top floor of a four storey building with stairs the only access for students. Nevertheless the classroom has magnificent views of the school grounds and surrounding buildings. The classroom has plenty of shelving for books; the teacher's desk is located at the front of the classroom as is the three portable whiteboards. There are a variety of posters and maps on the classroom walls. Desks are evenly spaced out with enough seating for 30 plus students. The lesson objective is –Ngā Pūrākau/Ngā Pakiwaitara/*Māori Myths and Legends*

Line	Time	Name	Activity	Transcript
	1.49	Kaiako	Ka tū ake te kaiwhakaako ki te paku whakamārama he aha ngā nekeneketanga o te wā, ko wai te manuwihiri, mā wai te karakia, mā wai te mihi. Kātahi ka noho ia. Kei te noho ngā akonga i tēnei wā. Ka tuhi ngā kaupapa ki runga i te papa tuhituhi. <i>[The teacher stands up to explain the proceedings, who is the visitor, who will do the opening prayer, who will do the greeting. The teacher sits down. The students also sit down. The teacher writes the topic of the lesson on the board.]</i>	Nā reira, kia tīmata tātou i runga i te karakia, i runga i te mihi kātahi ka huri ki te kaupapa hou mō ngā wiki tata. Ko wai nei?[name] Tēnā tukuna mai tā tātou karakia [name], māu e mihi nē? <i>[So let us begin our class with an opening prayer, and greetings and then we will turn to the new topics for the coming weeks. Who will? Name. Name please can you lead the opening prayer. Name can you please do the greeting.]</i>
	2.12	S1	Ka tū ake te akonga ki te tuku karakia. Ka tū ake ngā	Takitū, me tīmata tā tātou karakia i tēnei wā.

			akonga katoa ki te karakia. <i>[The nominated student stands to lead the open prayer. All of the students stand as well.]</i>	<i>[Please all stand so we may begin our opening prayer at this time.]</i>
	2.19	Katoa		[inaudible] Mō ngā mahi o te rā kia [?] tēnei rā, kia toi te kupu, toi te mana, toi te reo rangatira <i>[May our tasks of the day be correct, so that the word, the charisma and the language may survive in years to come.]</i>
	2.28	S1		Tūturu a whiti whakamaua kia tina? <i>[Do we all agree!]</i>
	2.28	Katoa		Tina! <i>[Agree in force.]</i>
	2.30	S1		Haumi ē, hui ē <i>[All agree]</i>
	2.31	Katoa	Ka noho te katoa. <i>[Everyone sits down]</i>	Taiki ē! <i>[Firm in agreeance]</i>
	2.36	S2	Ka tū ake te akonga ki te tuku mihi. <i>[The nominated student begins the greeting]</i>	Tēnā mauri ora, te mihi tuatahi ki te runga rawa nāna nei ngā mea katoa, nō reira, me mihi ka tika. Ki ngā mate o tēnā marae, o tēnā marae,

				huri noa i te motu haere, haere, hoki atu rā. Kia tātou ki te hunga ora, ki a koe [name], nāu i tuku te karakia mō tēnei rā, ā, kei te mihi, tō mātou manuhiri kia ora whaea, nau mai haere mai. Kia kōrua ngā kaiako kia ora, tēnā rā koutou katoa. <i>[Call to claim the right to speak. The first acknowledement should go to the almighty, as it is he that has created all things on earth, so it is only right that he be acknowledged. To the many of that marae, of that marae throughout the country that have passed on go and rest in peace, return to the creator of all things. To us the remnants of those passed on, to you name who conducted our opening prayer I say thank you. Greetings to our visitor today. To our two teachers greetings, to each and everyone greetings.]</i>
		3.14	Ka noho te akonga <i>[The nominated student sits down]</i>	

	3.15	Kaiako	Ka tū ake te kaiwhakaako i muri i te tana tēpu ki te mihi ki ngā akonga, ki te manuwhiri. <i>[The teacher stands to commend the students who lead the opening prayer and the student who did the greetings and to greet the visitor.]</i>	Kua mihi ngā mihi ki tā tātou manuhiri ana kei te tautoko ki ngā mihi ki a koe [name] nāu te arawhata ki te runga rawa i hanga, tēnā anō koe [name] tuku mihi ki ngā mate. Nā reira, he wā whakatā pai mā koutou nē? E whā ngā rā kāre i te kura. Nā reira, me huri te aro ināianei ki ngā mahi nē? Ā tērā wiki ka aha koutou? Maumahara koutou, ka aha ā tērā wiki? <i>[I support the greetings/welcome extended to our visitor. To you name, you created that bridge between us and the creator thank you. To you name who acknowledged those that have passed on thank you also. So you've all had a nice break, four days away from school but we need to refocus on the work ahead of us. What will be happening next week? Do you remember what will be happening next week?]</i>
	3.51	Student		[inaudible]
	3.52	Kaiako		Āe, ko ngā whakamātautau, ngā aromatawai.

				<i>[Yes. The examinations/assessments]</i>
	3.56	Student		Sir
	3.58	Kaiako		Āe, he pātai? <i>[Yes, a question?]</i>
	3.59	Student		Yeah, are we gonna get study leave?
	4.03	Kaiako		Ā te Mane, kāo. Ka tīmata ngā... <i>[On Monday. No. The start....]</i>
	4.06	Student		Blocks start Thursday
	4.07	Kaiako		Āe, ka tīmata ā te Tāite <i>[Yes. Starting on Thursday.]</i>
	4.13	Student		So when do we get study leave?
	4.14	Kaiako		Tāite. Ahh ooh i te mutunga wiki, i ngā ahiahi i ngā pō, nē? <i>[Thursday. Oh on the weekend, in the evenings, at night ok.]</i>
	4.27	Student		That sucks, do we get the next week off?
	4.32	Kaiako		Kāo <i>[No]</i>
	4.33	Student		Yeah
	4.35	Kaiako	Ka tū ake te kaiwhakaako. <i>[The teacher stands up]</i>	Kāo, ka hoki mai ki te kura. Ā tērā wiki ā te Tāite ka tīmata ngā aromatawai nē? Te Tāite, te Paraire, te mutunga, te wiki i muri mai. Āe, whakamātautau taua wiki

				tonu, te wiki whakamutunga o te kura ka hoki mai ki te kura nē? Mō ngā mahi koutou, koutou e mahi te hiranga me whiriwhiri wā tātou ka tū te aromatawai, tētahi o ngā ahiahi. Ka wātea ā te Rāapa te Wenerei e tū mai nei. Inā ka pīrangi ki te wānanga whakamutunga ā tērā Wenerei. Kia tīmata ki te mahi i te hiranga pai noa iho, hei te mutunga, whakamutunga rānei. Hei te wiki whakamutunga rānei. Āpōpō ake ka kōrero nē? E pā ana ki tēnei, kia whiriwhiri tētahi wā pai mā tātou. Ka tīmata i te rua karaka ka oti te rima karaka nē? Nā reira, ko te kaupapa i te rā nei ko ngā pakiwaitara ko ngā pūrākau. He aha te pakiwaitara, he aha te pūrākau? <i>[No. You have returned to school. Next week on Thursday the assessments will begin ok. On Thursday, Friday they will end, or the following week. Yes, examinations that week and in the final week of school everyone will return to school</i>

				<i>ok. Those of you that are doing Te Hīranga we need to make a time for that assessment, one of the afternoons. Wednesday coming in the afternoon is a free afternoon. If you want the last session next Wednesday to begin the work Te Hīranga that will be ok at the end, or the last week. We can talk about it tomorrow ok. We can decide on a time that is good for everyone. We can start at 2 o'clock and finish at 5 o'clock ok. So the topic for today is stories/myths/legends. What is stories/myths/legends?]</i>
	5.55		Ka tuhi te kaiwhakaako ki runga i te papa tuhi. 'Ngā pūrākau/Ngā pakiwaitara Myths and legends <i>[The teacher writes the topic for the day on the board.</i> 'Ngā pūrākau/Ngā pakiwaitara]	

	5.57	Student		Is it a legend?
	5.59	Kaiako		Āe, i te reo Pākehā <i>[Yes, in English]</i>
	6.03	Student		Myths and legends
	6.04	Kaiako		Āe, he rerekē nei? <i>[Yes, Is it different?]</i>
	6.08	Student		Āe <i>[Yes]</i>
	6.09	Kaiako		Ko tēhea tēhea? <i>[Which is which?]</i>
	6.11	Student		Myths are made up
	6.12	Kaiako		Āe <i>[Yes]</i>
	6.13	Student		Legends are true
	6.15	Kaiako		Engari ngā kupu Māori, ko tēhea tēhea? <i>[But the Māori words, which is which?]</i>
	6.21	Student		Legend [?]
	6.23	Kaiako		Nē? <i>[Are you sure]</i>
	6.24	Student		Nah myths [?]
	6.25	Kaiako	Ka tū tonu te kaiwhakaako i te taha o te papa tuhituhi. <i>[The teacher is still standing by the white board.]</i>	Nē? Ki ētahi he rerekē ēnei kupu, ki ētahi he ōrite. He pūrākau, he pakiwaitara he rite nē? He kōrero nē? Kaua e āwangawanga i ēnei kupu Pākehā, nā te mea, ko ngā kōrero a ngā tūpuna, ko ngā kōrero a ngā tūpuna nē? Mehemea e kōrero ana koe mō tō tupuna ake mō Māui rānei he pakiwaitara he

				pūrākau nē? Kaua e āwangawanga i aua āhuatanga. engari ki ētahi, ki ētahi he myth, ki ētahi he legend nē? He aha? <i>[Are you sure. To some these words mean different things, to some they are the same. A legend, a story, a myth ok. Don't worry to much about the English translation because it is the stories from our ancestors ok. If you are talking about your ancestor Māui it's a legend or it's a myth ok. Don't worry too much about the diferent words, but to some it is a myth and to others it's a legend ok. What?]</i>
	7.13	Student		[inaudible]
	7.16	Kaiako		Well he kōrero nē? <i>[Well its a story.]</i>
	7.18	Student		It's true but
	7.19	Kaiako		Well pēhea te kōrero mō Adam and Eve? He pono tērā kōrero? I noho tētahi tokorua kirikau korekau he hū i tētahi wāhi ātaahua rawa atu. Ka kai te wahine i te āporo ka mōhio 'kāore aku kākahu'. He kōrero pono tērā?

				<i>[Well what about the story of Adam and Eve? Is that a true story? There was a man and a woman who lived in a beautiful place without worrying about wearing clothes, shoes etc. The woman ate the forbidden fruit did she worry about not having any clothes? Is that a true story?]</i>
	7.40	Student		Who'd you hear that from?
	7.41	Kaiako		From the bible, Genesis chapter whatever, Adam and Eve Garden of Eden nē? He tika? <i>[It that a true story?]</i>
	7.50	Student		I reckon it is true ay? Jesus
	7.52	Kaiako		Ok so. He aha ngā āhuatanga o ngā pakiwaitara? What are the things about pakiwaitara ngā pūrākau, he aha ngā āhuatanga? <i>[Ok, so. What are some of the aspects about that story? What are the things about the stories, the legends, what are the aspects?]</i>
	8.08	Student		He tohunga <i>[An expert]</i>
	8.10	Kaiako		He aha? <i>[What]</i>

	8.11	Student		He tohunga, he rangatira <i>[It's chiefly or true/expert]</i>
		Kaiako	Ka tuhi ngā kōrero a ētahi o ngā akonga. He kōrero rangatira. Tuahangata, tuatangata <i>[The teacher writes on the board some of the responses from the students. He kōrero rangatira. [A chiefly story]]</i>	
	8.14	Kaiako		Āe, he kōrero rangatira āe <i>[Yes, it is a chiefly story/legend, yes]</i>
	8.20	Student		A hero
	8.21	Kaiako		E pā ana ki ngā rangatira, ngā tohunga. He aha te kupu Māori mō hero? Mōhio koutou? He kupu <i>[It's about a chief, an expert a hero. What is the Māori word for hero? Do you know? The word?]</i>
	8.31	Student		He toa <i>[A brave person]</i>

	8.36	Kaiako		He kupu pai te kupu hero ki a au i te reo Māori. <i>[There is a word in Māori for hero that I like.]</i>
	8.40	Student		What is it?
	8.41	Kaiako		Ko tēnei. Tuahangata, tuatangata rānei. ko te hero nē? <i>[This is it, hero/tauhangata. That is hero ok.]</i>
	8.53	Student		[inaudible]
	9.02	Kaiako		He aha tērā whakaaturanga? <i>[What is that show?]</i>
	9.05	Student		Hero!
	9.10	Kaiako		Ok tuahangata, anā, ko Māui, ko Tāwhaki, arā, ngā momo tuahangata, tuatangata rānei. <i>[Ok Māui and Tāwhaki are types of hero's]</i>
	9.21	Student		James Cook
	9.22	Kaiako		Āe, ki ētahi. Pēhea ngā kōrero-ā-iwi? Ko wai ngā tuahangata i ngā kōrero-ā-iwi. <i>[Yes, to some. What about the stories from the tribal areas? Who are the hero's in the tribal stories/legend/myths?]</i>
	9.31	Student		Rongomaiwahine <i>[Female ancestor from Ngāti Kahungunu]</i>

	9.32	Kaiako		Rongomaiwahine, wahine ātaahua, wahine toa anā, he nui ngā kōrero. <i>[Rongomaiwahine, a beautiful woman, a brave woman, there are lots of stories about her.]</i>
	9.37	Student		Tūtānekai <i>[Male ancestor from Te Arawa]</i>
	9.39	Kaiako		Tūtānekai rāua ko? <i>[Tūtānekai and who?]</i>
	9.40	Student		Hinemoa <i>[Female ancestor from Te Arawa]</i>
	9.42	Kaiako		Hinemoa, he aha te kōrero mō rāua <i>[Hinemoa, what is this story about]</i>
	9.45	Student		I kaukau <i>[Swam]</i>
	9.45	Kaiako		I kaukau <i>[Swam]</i>
	9.46	Student		A Hinemoa <i>[Female ancestor from Te Arawa]</i>
	9.51	Kaiako		A Hinemoa ki? <i>[Hinemoa swam to...]</i>
	9.52	Student		Mokoia <i>[The name of the island on the lake of Rotorua.]</i>
	9.53	Kaiako		Ki Mokoia i Rotorua <i>[To Mokoia in Rotorua.]</i>
	9.54	Student		He aroha <i>[For love]</i>
	9.55	Kaiako		He aroha. Koirā te kaupapa he aroha nē? Kōrero aroha. Nā reira, he nui ngā kōrero.

				Oh, kia ora whaea pōhēhē au, tama koi koutou, nā reira, ka āta- ko te kaupapa nei kia āta titiro ki ngā āhuatanga mō te pakiwaitara, anā, ka huri ki ngā kōrero o Tīmoti Kāretu e pā ana ki ngā pakiwaitara. Ka pānui i āna whakamārama, ka kimi ngā kupu hou, kātahi ka āta titiro ki ētahi pakiwaitara hei whakakata i a koutou, hei whakangahau i a koutou. Atu i te kōrero rangatira, he aha ētahi āhuatanga o ngā pakiwaitara? <i>[For love. That was the reason, for love ok. It's a love story/legend/myth. So, there are many stories/legends/myths. Oh, I thought you boys were clever, so, I'll carefully... so our task today is to look at some of the aspects of the legends/stories/myths, so we'll look at the stories of Tīmoti Kāretu pertaining to stories/legends/myths. We'll read his explanations, look for the new words and then we'll look closely at one of the stories to entertain us and make us laugh. Apart from a</i>

				<i>chiefly story what are some of the other aspects of legends/stories/myths?]</i>
	10.56	Student		mmm...
	10.57	Kaiako		Nā reira, huri ō koutou whakaaro. Ko te ao o ngā tīpuna, he tīwī, he pouaka whakaata, he nikākaro, he rorohiko. Ka aha rātou i ngā pō, atu i te hanga tangata? He aha te mahi a ngā tīpuna i te pō? <i>[So turn you focus to the world of our ancestors, did they have televisions, computers? What did they do in the evenings apart from copulating. What did the ancestors do to occupy their time in the evenings?]</i>
	11.24	Student		Ka kōrero, ka waiata <i>[Told stories/legends/myths and sung songs.]</i>
	11.25	Kaiako		Ka kōrero, ka waiata. He mea whakangahau nē? Nā reira, ko ngā pakiwaitara, ko ngā pūrākau he kōrero ngahau o roto. He aha atu ngā kōrero o roto? <i>[Told stories/legends/myths and sung songs. That was their entertainment ok. So, the stories/legends/myths were entertaining. What other</i>

				<i>things did they have in them?]</i>
	11.41	Student		Kōrero riri [<i>Angry/war stories</i>]
	11.42	Kaiako		Āe, kōrero riri, nā reira, ko ētahi o ngā kōrero riri kia maumahara te iwi he wā anō me hoki tātou ki te pakanga kia ea ai ngā raruraru kua puta i mua. He aha ētahi atu o ngā kōrero?..... Pēhea te tohutohu, he aha te tohutohu? <i>[Yes, anry stories, so, so the tribe would remember some of the anyry stories and there would be a time when they would have to return to war to appease the problems/rift that appeared. What about instructions, what is instructions?]</i>
	12.10	Student		Instruction
	12.11	Kaiako		Āe, instructions. Nā reira, he nui ngā pakiwaitara he tohutohu o roto, he kōrero mā ngā whakatupuranga, mā ngā tamariki me pēnei te mahi. Whakaarohia ngā kōrero e pā ana ki a Māui, i te wā i haere ia ki te tiki i te ahi. He aha te ahi? <i>[Yes, instructions. So, there are many</i>

				<i>stories/myths/legends with instructions in them.</i> <i>Instructions for the coming generations and children explaining why and how things were done that way.</i> <i>Think about the stories about Māui, about the time he went to search for fire. What is fire?]</i>
	12.34	Student		O Mahuika? <i>[Of Mahuika [the ancestor of fire]?]</i>
	12.35	Kaiako		Āe, the fire, i haere ia ki te tiki i te ahi, te mutunga iho ka noho te ahi i roto i ētahi o ngā rākau nē? He tohutohu ērā. Ko wērā ngā rākau hei tiki ki te whakamahi i te ahi. He nui ngā tohutohu. He tohutohu, he kōrero whakatūpato nē? He aha te take kia tūpato? He aha te kōrero te pakiwaitara e kōrero ana mō te whakapūpato i te tangata inā ka hīkoi i te pōuri? He aha te kōrero e pā ana ki tērā? Ka hīkoi koe i te pōuri, kia tūpato i a koe e haere ana. He aha te pakiwaitara? <i>[Yes, the fire, he went to fetch the fire, according to the legend in the end the fire</i>

				<i>found it's home in some trees ok. That's an instruction. From these stories we know that if we go to certain trees we get fire from those trees. There are many instructions. There instructions, precautionary instructions ok. Why you need to be cautious. What is the instruction and story about walking in the dark? What is the story about that? If you walk in the dark while you are walking you need to be careful. What is the story/legend/myth?]</i>
	13.19	Student		Rona <i>[The female ancestor on the moon.]</i>
	13.21	Kaiako		Rona, āe. Nā te mea i kanga a Rona ki te marama te mutunga iho ka riro. Ka riro atu ki te marama nē? Kei te mārama? <i>[Yes, Rona, because she swore at the moon and her punishment was to be whisked away by the moon ok. So is she on the moon now?]</i>
	13.35	Students		Āe. <i>[Yes]</i>
	13.36	Kaiako		Nā reira, he kōrero tika. He kōrero whakamaumahara i

	13.53		Ka tuhi te kaiwhakaaako ki te papa tuhituhi-He kōrero rangatira.....	ngā kōrero o mua, he kōrero whakatūpato, he tohutohu, he tikanga o roto nē? He kōrero whakarangatira, he kōrero tuahangata nē? Nā reira, he
	14.23		<i>[The teacher writes, He kōrero rangatira on the board.]</i> Ka rapua e te kaiwhakaaako tana pukapuka, ka tohutohu i tētahi o ngā akonga ki te tiki i ngā pukapuka i te kāpata i muri i te karaehe. <i>[The teacher is looking for his book, and then motions to one of the students to go and fetch the books from the cupboard at the back of the room]</i>	nui ngā kaupapa, oh me te whakangahau. Nā reira, he nui ngā kaupap e kōrero ana mō ngā pakiwaitara. Ā, tēnā,[name] tīkina mai ngā reo rangatira kia whitu-, tētahi mō whaea, kia whitu ngā pukapuka. Mā tātou e pānui nē? Ka pānui-ā-waha. Mauria mai tētahi anō māku, tēnā koa, mauria mai tētahi anō. 1, 2, 3, 4, 5, 6, 7. Kia waru ngā pukapuka. <i>[So, thats a true story. This is a story that helps us remember the past, a precautionary story, with instructions and traditions. A hero story, a chiefly story ok. So, there are numerous topics and entertaining stuff in these stories/legends/myths. There are many aspects/topics that talk about our legends/stories/myths. Name fetch 7 Te reo rangatira books, one for whaea, seven books. We'll read the stories</i>

				<i>ok. Read out loud. Can you bring one for me too please and one more, 1, 2, 3, 4, 5, 6, 7 eight all together.]</i>
	14.40		Ka haere te akonga ki te tiki i ngā pukapuka. <i>[The nominated students goes to fetch the books from the cupboard at the back of the class]</i>	
	14.51	Student		Matua can i do the [?] reo o te ao whānui? Just that one page?
	14.59	Kaiako		Āe, pēhea kōrua? Pīrangi kia mahi anō, ētahi? <i>[Yes, what about you two? Do you want to do it again?]</i>
	15.03	Student		Didn't we get them all?
	15.06	Student	Ka tohatohaina ngā pukapuka e te akonga. <i>[The nominated student hands out the textbooks]</i>	
	15.05	Kaiako		Āe, engari mehemea kei te pīrangi tētahi kaiako, kairangi rānei i ētahi o ērā atu pepa

	15.30		Ka rapua e te kaiwhakaako te whārangi e tika ana o te pukapuka Te reo Rangatira. <i>[The teacher searches for the correct page to begin the task.]</i>	nē? Ok. Tēnā pānui, nā ko te whārangi e kimi ana tātou, huri ki te whārangi toru tekau mā whitu. Toru tekau mā whitu nē? Ko te mahi tuatahi he pānui-ā-waha, anā, kia kimi i ngā kupu hou, i ngā kōrero hou. He pukapuka tāhau? Kua pau ngā pukapuka? <i>[Yes, but if you want a teacher.....Ok, lets start reading, the page that we need to turn to is page 37. The first task is reading out aloud, find the new words and new constructions. Do you have a book? Have they all gone?]</i>
	15.55	Student		We'll share
	15.56	Kaiako		Kua pau? <i>[All gone]</i>
	15.57	Student		Āe <i>[Yes]</i>
	15.59	Kaiako		Oh nē? Me whakamau mai nē? Me whakahoki ngā pukapuka o mua nē? Ok <i>[name] tīmata i a koe. Pānui mai i ngā kōrero.</i> <i>[Ok. Don't forget to bring your books back to class ok.</i>

				<i>Ok name we'll start with you. Read the story.]</i>
	16.06	Kaiako	Ka haere te kaiako ki te rapu i ētahi atu pukapuka. <i>[The teacher goes to look for a another book]</i>	
	16.26	Student		Ko Timoti? <i>[Timothy]</i>
	16.27	Kaiako		Āe <i>[Yes]</i>
	16.28	Student 2	Ka tīmata te akonga ki te pānui pukapuka-ā-waha. <i>[The student begins to read aloud]</i>	E koro! Mōhio koe i a tātau i te marae, i tū ake te koroua rā, a Hēmi ka kōrero mō te taniwha o konei, ko Rongo- te-māuriuri. He aha te ingoa mō ērā momo kōrero?
	16.43	Kaiako		Āe, [name] <i>[Yes name]</i>
	16.46	Student 3		Ki ētahi he kōrero pūrākau, ki ētahi, he pakiwaitara, ā, ki ētahi he kōrero paki.
	16.52	Kaiako		Ka pai, [name] <i>[Good name]</i>
	16.54	Student		Āe, koinā ngā ingoa mō ērā momo kōrero, engari, ko te ingoa kei te tino mōhiohia ko tērā, arā, kōrero pūrākau.
	17.03	Kaiako		Ka pai, [name] <i>[Good name]</i>
	17.05	Student		I pai rawa atu ki a au ngā kōrero ā taua koroua rā, nā te

				mea, kātahi anō au ka rongō. Kua rongō anō pea au i mua atu, engari kāore pea i āta whakarongō ki taua wā rā. He nui tonu ngā kōrero pērā, nē rā?
	17.23	Kaiako		Āe, [name] <i>[Yes, name]</i>
	17.25	Student		Āe, he nui tonu. Kia mōhio mai koe, katoa ngā waka i whakawhiti mai ki konei i Hawaiki, nā te taniwha i ārahi mai.
285	17.38	Kaiako		Ārahi <i>[Lead]</i>
	17.38	Student		...ārahi mai, kei tēnā waka ōna taniwha, kei tēnā waka ōna taniwha
	17.44	Kaiako		Ka pai, he aha te kupu ārahi? <i>[Good, what does the word arahi/lead mean?]</i>
	17.49	Student		Ārahi, lead.
	17.50	Kaiako		Āe, anā, kia mōhio mai koutou. [Name] i maumahara i ngā pikitia a tō koroua e pā ana ki ngā taniwha me ngā waka, āna pikitia? I te kāinga o tō koroua. <i>[Yes, so that you all know. Name, do you remember the movie about your ancestor and about the guardian and the canoe, the</i>

				<i>picture? Where your grandfather is from.]</i>
	18.11	Student		Oh yeah, yeah, yeah
	18.13	Kaiako		He nui āna pikitia e pā ana ki ngā waka. So, he wā anō ka kite koutou i ēnei pikitia rawe e pā ana ki ngā taniwha me ngā waka nē? So, his koro's doing a series of pictures on the waka and the taniwha that lead them to New Zealand, he rawe. Ā, hoki anō ki a koe [name]. <i>[He has many stories about canoes. So, there are times when you will see movies about guardians and canoes ok. So, his grandfather is doing a series of pictures on the canoe and the guardians that lead them to New Zealand, they're excellent. Ok, lets return to you name.]</i>
	18.38	Student		[inaudible]
	18.42	Kaiako		Ok, he pātai pai tēnā, ki ētahi he aha ētahi o ngā taniwha i mau mai ngā waka ki Aotearoa nei? <i>[Ok, that's a good question, to some what were some of the guardians that brought some of the canoes to New Zealand?]</i>

	18.52	Student		Whales
	18.53	Kaiako		Āe, ko ētahi he tohorā. Mōhio whānuitia i te taha o Ngāti Porou, anā, ko Paikea, engari, he nui ngā kōrero pērā. He aha te taniwha i mau mai a Kupe ki Aotearoa nei? <i>[Yes, some were whales. Paikea is well known in the east coast area of Ngāti Porou but there are many stories/legends/myths like that. What was the guardian that brought Kupe here?]</i>
	19.09	Student		Te wheke <i>[An octopus]</i>
	19.10	Kaiako		Āe, te wheke a Muturangi nē? Te wheke a Muturangi. Nā reira, he momo taniwha. Ka pai ko Mauwhare anō koe, whatuhia i tō kōrero. Oh arohamai, kāre anō kia pānui? Tō waimārie e tama! <i>[Yes, the octopus of Muturangi ok. The octopus a Muturangi. Thats a type of guardian. Good you can be Mauwhare in the story, read your story. Oh sorry you have read yet, you're lucky boy.]</i>
	19.38	Student		Kei te tika te kōrero ā tō koroua, e tama. Tēnā koa, ko

				ngā taniwha nāna a Mātaatua i ārahi mai ki konei ko Mumuhau rāua ko Takeretou-ko ēnei taniwha he tieki, arā, he manu. Ko ngā taniwha nāna a Tākitimu i ārahi mai ko Ārai-te-uru ko Ruamano. Ko ēnei taniwha he tohorā. Arā atu anō ētahi taniwha nāna a Tākitimu i ārahi mai-ko Hine-kōtea, ko Hine-mākehu, ko Hine-kōrito. Ko ēnei taniwha he tohorā anō hoki.
	20.30	Kaiako		Ka pai. He aha te tieke? Mōhio koutou? I kī mai he manu? Ko tēhea momo manu te Tieke? <i>[Good. What is a tieke/saddleback? Do you know? It says it's a bird. Which type of bird is tieke/saddleback?]</i>
	20.39	Student		Not a Albatross ay?
		Kaiako		Kāo, he tōroa te Albatross, ko te tieke he 'Saddleback'. Mōhio koutou he aha te āhuatanga o te Saddleback? <i>[No, a Albatross is tōroa, the tieke is a saddleback. Do you know what a saddleback looks like?]</i>
	20.51	Student		Wings

	20.53	Kaiako		Ā, te pai hoki, he tama koi, anā, ehara i te mea, he pikitia rawe tēnei, engari, ko te ‘saddle’ <i>[You’re clever it’s not as if this picture is good, this is a saddle.]</i>
	21.00		Ka neke [i runga i tōna tūru] ake te kaiwhakaako ki te tuhi pikitia o te tieke/saddleback. <i>[The teacher slides his chair over to the whiteboard to draw a picture of a saddleback.]</i>	
	21.02	Student		[inaudible]
	21.04	Kaiako		Ko te ‘Saddleback’ he wāhi whero kei te tuarā, anā, ko te āhua kei te mau ‘saddle’ nē? He ātaahua te pikitia. <i>[The saddleback has a red part on its back resembling a saddle, it looks like the bird has a saddle. This is a great picture.]</i>
	21.20	Researcher		Pai tonu <i>[Very good]</i>
	21.26	Kaiako		Nā reira, kia kaua e whakaaro kei te kōrero taniwha e pā ana ki ngā ...he nui ngā kōrero e pā ki ēnei taniwha he kaitiaki, he momo kaitiaki te taniwha.

				Nā reira, ka hoki anō ki a koe e te koroua [name]. <i>[So, so don't just think.....there are many stories about taniwha, guardian, the different types of guardians, So, lets return to you name.]</i>
	21.48	Student 2		Nā, ko ngā taniwha nāna a Tainui i ārahi mai ki Aotearoa nei ko Māwake-nui-o-te-rangi, ko Ihe, ko Mangō-hiku-roa, ā ko Paneiraira...
	22.03	Kaiako		Paneiraira
	22.04	Student 2		Panairaira
	22.06	Kaiako		He aha te pane? He aha te kupu pane? Mōhio koutou? I roto i taua o ngā waiata a Ngāti Porou. Pane o te motu. He pane ko te kupu anō mō te ūpoko. <i>[What is a pane/head? What does the word pane mean? Do you know? It's mentioned in the song from Ngāti Porou, Pane o te motu, head of the land. Pane is another word for head.]</i>
	22.22	Student 2		Oh āe <i>[Oh, yes]</i>
	22.23	Kaiako		Āe <i>[Yes]</i>

	22.25	Student 2		Um ko ēnei taniwha he ika. <i>[Um these guardians are fish.]</i>
	22.29	Kaiako		Āe, ka pai, haere tonu [name] <i>[Yes, good carry on name]</i>
	22.31	Student		Ka kite ai koe, e tama, kei tēnā iwi ōna taniwha, kei tēnā iwi ōna taniwha. Ko ētahi o ngā taniwha nei he manu, ko ētahi kua whakarākauhia
	22.49	Kaiako		Āe, whakarākauhia? He aha tērā kupu? Whakarākauhia <i>[Yes, turn into a tree? What is the meaning of that word? Turn it into a tree.]</i>
	22.55	Student		That's tree
	22.56	Kaiako		Āe, ko te rākau he 'tree'. Nā reira, mēnā ka whakarākau. <i>[Yes, a tree. So, if make/turn into a tree.]</i>
	23.01	Student		To tree.
	23.05	Kaiako		Kia huri ki te rākau, anā ko te 'tia'. He aha te tikanga o taua whiore? Kua whakarākauhia. He aha te 'tia' nei? He hāngū nē? So passive, nā reira, to be turned into a tree by something else. He aha te mea i whakarākau i a rātou, kāre i te mōhio, i whakarākauhia. [Name] kei a koe by something else.

				<i>[To turn into a tree, and the 'tia'. What is the meaning of that suffix? To turn into a tree. What is the 'tia'? Is it a passive? So passive, so, to be turned into a tree by something else. What is the thing that made them turn into a tree, we don't know this. Name it is you now by something else.]</i>
	23.41	Student		Ko ētahi hoki o ngā taniwha he taniwha atawhai, ā, ko ētahi he taniwha kino. Ko te mahi a ngā taniwha kino nei he kai tangata, he whakamataku tangata, he patu tangata. Ko tā...
	24.03	Kaiako		Ko tā ngā taniwha
	24.06	Student		Ko tā ngā taniwha atawhai he manaaki i ō rātou iwi.
	24.09	Kaiako		Āe, kia ora, [name] tae atu ki te kupu taniwha, rārangi tuatoru. <i>[Yes, thank you, name up to the part on the third page.]</i>
	24.25	Student 4		Ko ngā kōrero mō ngā taniwha nei kei te nui rawa atu. Kei tēnā iwi āna kōrero mō ōna taniwha, kei tēna iwi āna kōrero mō ōna taniwha.
	24.45	Kaiako		Kei tēnā iwi āna kōrero mō ōna taniwha. Kua puta kē

				mai koe i te kōhanga reo nē? [Name], ki a tātau nei... <i>[Each tribe has their own stories about guardians. You've graduated from the language nest ok. Name ki a tātau nei...]</i>
	24.59	Student 5		Ki a tātau nei ko Haumapuhia, ki a Ngāti Tūwharetoa ko Horomātangi, ki ngā iwi o Whanganui ko Tūtaeporoporo, ki ngā iwi o Ngāpuhi ki Kaipara ko Te Whakaruaki, ki a Ngāti Kahungunu ki Te Reinga ko Hine-kōrako, ā, ki ngā iwi o Te Waipounamu ko Te Kai Whakaruaki. E hia kē mai nei ngā kōrero mō tēnei mea, mō te taniwha. Kei ngā iwi katoa o te motu nei e mau ana.
	25.35	Kaiako		Ka pai, nā reira, ko te pūtake o tēnei he aha te kōrero e pā ana ki ngā pūrākau, ki ngā pakiwaitara, ki ngā kōrero paki. He aha? He aha te pūrākau, te pakiwaitara, te kōrero paki? <i>[Good, so, what is the explanation about stories, legends, myths and jokes. What? What is the difference between a legend, a myth, a joke?]</i>

	26.00	Student		Huh?
	26.00	Kaiako		He aha ngā pakiwaitara, ngā pūrākau, ngā kōrero paki? Kei te kōrero tuatahi a Mauwhare te whakautu <i>[What is a legend, a myth, a joke? Mauwhare has the response in her first talk.]</i>
	26.15	Student		He momo kōrero
	26.16	Kaiako		He momo kōrero, nē? Ahakoa kua tuhinga te nuinga ināianei he momo kōrero i mua, nē? He aha te kupu momo? <i>[A type of story, ok. Although most of the time we write a type of story. What does the word momo/type mean?]</i>
	26.27	Student		Kind
	26.28	Kaiako		Kind, sort, type, variety nē? He momo kōrero. Nā reira, he whakamataku katoa ngā taniwha katoa. <i>[Kind, sort, type, variety ok. A type of story. So, are all guardians scary?]</i>
	26.47	Student		Kāo <i>[No]</i>
	26.47	Kaiako		Kāo, ko wētahi he ika, ētahi momo taniwha. Ko ētahi he...? <i>[No, some fish are guardians. Some are...]</i>
	26.56	Student		Manu <i>[Bird]</i>

	26.57	Kaiako		Manu. Ko ētahi <i>[Some are birds]</i>
	26.58	Student		Tohorā <i>[Whales]</i>
	26.59	Kaiako		He tohorā, āe. <i>[Yes, whales]</i>
	27.00	Student		<i>[inaudible]</i>
	27.02	Kaiako		Kia mōhio mai koutou ki ētahi iwi ko ngā taniwha ka whai hononga ki te wai, ne? Ki ētahi iwi ka whai hononga te taniwha ki te wai ahakoa wai moana ahakoa wai awa, ka whai hononga ki te wai. Engari, e ai ki te kōrero nei mehemea he manu te taniwha ehara i te mea ka whai hononga nui ki te wai. He nui ngā momo taniwha, nā reira he aha ngā āhuatanga o ngā taniwha? <i>[So you know to some tribes the guardians are the connection with the water ok. To some tribes there is a connection either to the open sea or fresh water, a connection to the water. But, according to tradition if the guardian is a bird does not necessarily mean it is connected to water. There are many different guardians, so what are the attributes of a guardian?]</i>

	27.41	Student		Why would they say they're taniwha when they're like, it was like a bird?
	27.48	Kaiako		He aha te take kāre i kī koe he taniwha te manu? Is it mehemea kei te whakaaro koe he monster, he large creature āe, engari ehara i te mea ko te taniwha i ngā wā katoa he mea nui nē? <i>[What do you say that a bird is not a guardian? Is it because you are thinking that a guardian is only a monster, a large creature, it's not as if a guardian is always big in size.]</i>
	28.08	Student		I didn't mean monster, something with powers , a creature with powers.
	28.23	Kaiako		Kia kaua e pōhēhē ko te taniwha ko te monster i ngā wā katoa nē? Ki ētahi ko te taniwha he kaitiaki. He aha te kaitiaki? <i>[Don't be mistaken that a guardian is a monster all of the time ok. To some a taniwha/guardian is a guardian/caregiver. What is a caregiver/guardian?]</i>
	28.37	Student		Conscience
	28.38	Student		Something that looks after you

	28.39	Kaiako		Āe, something that looks after you
	28.42	Student		Spirits
	28.43	Kaiako		Āe, nā te mea, ki tō iwi, ki tō taha Waikato he aha te kōrero rongonui e pā ana ki a Waikato? <i>[Yes, because, when we look at your tribe, your Waikato side, what is the famous story about the taniwha/guardian?]</i>
	28.52	Student		Waikato Taniwha rau, he piko, he taniwha <i>[Waikato, of many guardians/chiefs, a bend, a chief/guardian]</i>
	28.54	Kaiako		Taniwha rau, he piko, he taniwha, he piko, he taniwha. He aha te tikanga o taua kōrero? <i>[A hundred guardians, a bend, a guardian, a bend, a guardian. What is the meaning of that saying?]</i>
	29.00	Student		At every turn a monster
	29.02	Kaiako		At every turn there is a?
	29.03	Student		There's a mons- I mean a mutant
	29.04	Kaiako		There is a Taniwha. Ehara i te mea ka kōrero monster i ngā wā katoa. Tērā pea <i>[Thers is a monster. It's not as if you would say monster all of the time. Maybe.]</i>

	29.09	Student		Like a eel or something?
	29.10	Kaiako		Āe, he kaitiaki, ki ētahi. He nui ngā tuna, ngā taniwha tuna nē? He nui ngā taniwha tuna. Engari he kōrero anō mō taua kōrero, ko ngā taniwha ko ngā rangitira o te iwi o Waikato nē? He nui ngā rangatira o Waikato <i>[Yes, a guardian to some. There are many eel that are guardians ok. There are many eel that are guardians. But that is another story, the guardians are the chiefs of Waikato ok. There are many chiefs of Waikato.]</i>
	29.28	Student		Learnt something new today!
	29.30	Kaiako		Koirā taku whāinga i ngā wā katoa [name] nē? Nā reira, he kupu atu anō, he kōrero atu anō kāore i te mārama? <i>[That is always my aim, name ok. So, is there something else that you are not sure of the meaning?]</i>
	29.49	Student		What's that, Tūtaeporoporo
	29.53	Kaiako		Tūtaeporoporo, he ingoa nē? He pūnui-i ki ngā iwi o Whanganui, he Tūtaeporoporo. Engari, he nui ngā ingoa pēnei ana ko Tūtaekurī, ko Tūtaenui.

				Pēhea taua awa i te Tairāwhiti, Mimi. Urewera, he nui ngā kōrero. Ehara i te mea ko te reo Māori he ure.. anā kua huna. Kāore i te reo Māori i te- he nui ngā kōrero, anā, kua watea katoa nē? Ehara i te mea kua huna pēnei i te reo Pākehā. Mehemea kei te kōrero koe mō te ure i te reo Pākehā, he uaua. Nā te mea ko taua taha hāhi e pēnei ana tātou. Engari, i rongo kōrero ahau i Porirua ko tētahi o ngā huarahi i Porirua ko Parumoana ka pīrangi ētahi kia huri te ingoa ko Parumoana e pā ana ki te tiko e rere ana, i te tūtae e rere ana i te moana kāre i te pai tērā oh me huri i te ingoa. Engari anā, nō mai rā anō taua ingoa. <i>[Tūtaeporoporo, thats a name according to the tribes of Whanganui. There are many names like that, Tūtaekurī, Tūtaenui. What about the river in the east coast, Mimi. There are many stories for the Urewera. Its not as if in the Māori language its a descendant... its hidden. The Māori language</i>

				<i>doesn't....there are many stories, and they are easily accessible ok. Its not as if its hidden like in the English language. If you are talking about the male gonads in English it quite difficul, its because of the religious influence was its like that. In any case I heard a story about one of the streets in Porirua called Parumoana, there are some that want to change that name. The name talks about the waste that flows into the sea, excrement that flows into the sea, tis not good, oh , the name should be changed. But that name has been there since time immermorial.]</i>
	31.29	Student		Who cares? It's a street name!
	31.32	Kaiako		Nā reira, ko te nuinga o tēnei, ka whai pānga tēnei kōrero e pā ana ki a Māui, ki a Tāwhaki, ki a wai atu. <i>[So, the majority of these talk are related to Māui and Tāwhaki or whomever.]</i>
	31.43	Student		Kāo <i>[No]</i>
	31.44	Kaiako		Kāo, ko te nuinga, ko te pūtake o tēnei e pā ana ki te

				aha? <i>[No, the majority, what is this story about?]</i>
	31.49	Student		Ngā taniwha <i>[The guardians/caregivers]</i>
	31.50	Kaiako		Ki ngā taniwha nē? Nā, he nui ngā taniwha i konei. Nā reira, he aha i kī mai e pā ana ki a Haumapuhia nē? Nā reira, tērā pea kia huri tātou ki te pānui tēnei kōrero e pā ana ki a Haumapuhia, mōhio koutou nō hea a Haumapuhia <i>[About the guardians ok. There are many guardians here. So why is it about Haumapuhia ok. So, maybe lets now read the story about Haumapuhia. Do you know where Haumapuhia is from?]</i>
	32.16	student		Tūhoe <i>[Central North island tribe.]</i>
	32.17	Kaiako		Āe, nō Tūhoe, nō tēhea o ngā wahanui o Tūhoe <i>[Yes, from Tūhoe, from which river/lake from in Tūhoe.]</i>
	32.20	Student		Waikaremoana <i>[The name of the lake in the Ruatahuna area]</i>
	32.21	Kaiako		Waikaremoana nē? Ko Haumapuhia nāna a Waikaremoana i hanga nē? Haumapuhia caused Waikaremoana the lake to be

			formed. Nā, ko te kōrero nei e kōrero ana, e whakamārama ana i aua āhuatanga. <i>[Waikaremoana ok. Haumapuhia caused Waikaremoana the lake to be formed. This story we are about to read will explain the legend of Haumapuhia.]</i>
	32.46	Student	You been there?
	32.48	Kaiako	Kāo, ka tae atu koe? Pai? <i>[No. Have you been there? Good.]</i>
	32.51	Student	Mean as
	32.52	Kaiako	He ātaahua. <i>[Its beautiful]</i>
	32.53	Student	Isn't there three?
	32.55	Kaiako	E toru ngā roto. Ko Waikareiti, Waikaremoana, Waikarenuī. E rua, e toru? E toru. <i>[There are three lakes, Waikareiti, Waikaremoana, Waikarenuī. Two, three, three.]</i>
	33.08	Student	We seen old Tame Iti walking up the road. Seen him and I'm like bro 'That's Tame Iti'
	33.14	Kaiako	Kāre koe i tino kite i taua pikitia <i>[You didn't see that picture.]</i>
	33.17	Student	I know there are two, Waikareiti, Waikaremoana.

	33.21	Kaiako		Kāore e kore he mea tuatoru. Ok, nā reira, kia huri tātou, kua tae atu ki a wai? Ki a [name], ko [name] i mua. Nā reira. <i>[No doubt there are three. Ok, so lets return to the story, where are we up? Name.]</i>
	33.40	Student 5		Ko Haumapuhia te taniwha tino rongonui o ngā iwi o Tūhoe. E kiia ana nā tēnei taniwha, a Haumapuhia, ko Waikaremoana, tētahi o ngā moana tino ātaahua o te motu.
	33.54	Kaiako		Ka pai, [name] <i>[Good, name]</i>
	33.58	Student		Arā, tētahi koroua ko Māhu...
	34.01	Kaiako		Ko Māhu...
	34.03	Student		...Māhu te ingoa. Tokorua ngā wāhine ā te koroua nei, ko Kauariki rāua ko Te Urutūnui.
	34.14	Kaiako		Ka pai, taihoa. Pēhea ō koutou whakaaro mō tēnei āhuatanga? Tokorua ngā wāhine ā te koroua nei. <i>[Good. Wait. What do you think about that situation? The old man had two wives.]</i>
	34.26	Student		All good
	34.27	Kaiako		Nē? Me hoki anō ki aua tikanga?

				<i>[Ok. Should we return to that tradition?]</i>
	34.30	Student		Yeah
	34.31	Kaiako		Nē? <i>[Are you sure]</i>
	34.32	Student		Yeah, i ngā wā o mua āe <i>[Yeah, in days gone by, yes]</i>
	34.32	Student		Wouldn't be easy
	34.40	Student		Be hard these days
	34.42	Kaiako		Mehemea kia rua, kia toru, kia aha atu rānei ngā wāhine, me kaha koe ka tika. Engari <i>[If you have two, three or how ever many you must be strong. But...]</i>
	34.50	Student		Pēhea a Hugh Heffner? <i>[What about Hugh Heffner?]</i>
	34.52	Kaiako		Oh well, engari, ko te rerekē o Hugh Heffner kāre ia i tino whai uri nē? Ehara i te mea ka moe wahine kia whai uri, kia nui i ānawhaka tupuranga. Kei te whakamahimahi noa iho. Āe <i>[Oh well, but, the difference about Hugh Heffner he hasn't really got many decendants. Its not as if he has all these women to have children, its really only about the sex with him. Yes.]</i>
	35.20	Student teacher		He aha te whakaaro tokorua ngā tāne a te wahine? <i>[What about that idea two wives of the man?]</i>

	34.25	Katoa		Oooh, āe, what? alright, ooh
	35.30	Student teacher G		Kei te pai ki a koe? Menā he tāne anō tā tō wahine <i>[Is that ok with you? If your wife had another husband?]</i>
	35.35	Katoa		[laughs]
	35.41	Student		Disgusting!
	35.44	Kaiako		Engari ki a koutou he aha te take e pēnei ana i mua? He nui ngā wāhine a te rangatira. <i>[But, why do think that was practiced in the past? Lots of wives of the chief.]</i>
	35.56	Student		He nui ngā whakatupuranga <i>[Lots of descendants]</i>
	35.59	Kaiako		Āe, kia whai uri tētahi, he aha tētahi atu? <i>[Yes, so that some would have lots of descendants, what about others?]</i>
	36.05	Student		Is it a sign of status
	36.07	Kaiako		Āe, ko taua āhuatanga me te manaaki manuhiri anō hoki. Mehemea he nui tō whānau, he nui ngā tāngata hei mahi i ngā mahi nē? Anā, ka tae mai ngā manuhiri, kua whai hononga koe, kua whai tāngata/wāhine kia mahi ngā mahi. Āna ka mahi ngā whāriki me ērā atu. <i>[Yes, its a sign of status and the ability</i>

				<i>to look after the visitors. If you have a large family you have the capacity to do all the work ok. When the visitors arrive you will have the capacity to do all the work. Work like weaving mats etc.]</i>
	36.30	Student		[inaudible]
	36.32	Kaiako		Āe, he tohu o te rangatira i mua. Engari kāore i te tino rite ināianei. <i>[Yes, it was a sign of status in the old days. But things are different now.]</i>
	36.39	Student		So what about a woman having ten husbands ? Woah!
	36.50	Kaiako		Rongomaiwahine, e hia āna tāne? <i>[Rongomawahine, how many husbands did she have?]</i>
	36.53	Student		Too many!
	36.54	Kaiako		E hia? Mōhio koe? <i>[How many? Do you know?]</i>
	36.56	Student		No!
	36.58	Kaiako		E hia ngā wāhine [sic]a Rongomaiwahine? Mōhio e rua āna. Tēnā pea, he nui atu, e toru, e whā. <i>[How many wives did Rongomawahine have? I think she [sic] had two. Maybe more than that, three or four.]</i>

	37.05	Researcher		He nui <i>[That's heaps]</i>
	37.05	Kaiako		He nui <i>[That's heaps]</i>
	37.06	Researcher		Tokomaha <i>[Many]</i>
	37.07	Kaiako		Āe, taua waiata e āta rangahau i te tīmatatanga o te tau e pā ana ki a puhiwahine. He nui āna waiata <i>[Yes, that song that we research at the beginning of the year about a virgin princesses. There are many songs like that.]</i>
	37.17	Student		Were they boyfriends or were they just one night stands?
	37.21	Kaiako		E aua
	37.24	Student		Or a couple nights stands?
	37.25	Student		Or couple a months stands!?
	37.28	Kaiako		Oh, tērā pea, ko wērā ngā āhuatanga i mua. Ka haere koe ki tētahi wāhi ka piri ki tētahi i reira. Mehemea ka whai uri ka pai, mehemea kāore anā ka haere tonu. <i>[Oh, maybe that's how it was back in those days. If you travel to a particular district you would be attracted to someone from that district. If you were fortunate enough to conceive any children good if</i>

				<i>not then you just move onto the next district/partner.]</i>
	37.43	Student		What? Haha couldn't get away with that these days!
	37.49	Kaiako		Engari he ao rerekē tēnei. <i>[But the world is different now days]</i>
	37.52	Student		He maha ngā rāpati, ērā momo.
	37.55	Kaiako		He maha ngā aha? Rāpati.
	38.02	Student		e.g Ngāti Porou
	38.02	Kaiako		Engari, mehemea he tangata- Mehemea ka whai hua a Māhu tēnei āhuatanga e aua engari kia haere tonu te kōrero. [Name] ka hoki anō ki a koe e tama. Ko ngā tamariki. <i>[But, if a man. If Māhu gains children from that, but, lets get back to our story. Name]</i>
	38.20	Student		Ko ngā tamariki a te koroua nei ko Haumapuhia, ko Tokouri, ko Tokotea, ko Māpuna, ko Kaiure, ko Tūmatauenga, ko Tāwhirimatea, ā, ko Te Rangitaupiri. E ai ki ngā kōrero, ko te whakapākanga o ngā tamariki...
	38.45	Kaiako		Ko te whaka? <i>[To make....?]</i>
	38.46	Student		Pakanga

				<i>[Youngest]</i>
	38.47	Kaiako		Pākanga <i>[Youngest]</i>
	38.48	Student		...pākanga anake o ngā tamariki, ā te koroua nei i tangata pēnei i a tātau. Ko ētahi katoa rā he tipua.
	39.02	Kaiako		Ka pai, nā, he kupu hou i roto i te rerenga nei. He aha te whakapākanga? <i>[Good, now, there is a new word in this sentence. What does whakapakanga/youngest child mean?</i>
	39.13	Student		To battle.
	39.14	Kaiako		Titiro ki te rerenga. E ai ki ngā kōrero, Ko te whakapākanga anake o ngā tamariki a te koroua nei i tanagata pēnei i ā tātou nei. I roto i te horopaki o te rerenga, kaua e whakaaro mō te pakanga. E ai ki ngā kōrero ko ngā whakapakanga anake o ngā tamariki ā te koroua nei i tangata pēnei i a tātou nei. E kōrero ana tēnei e pā ana ki a wai? He kōrero tēnei e pā ana ki te whakapakanga o ngā tamariki. <i>[Look at the sentence. According to the story the</i>

				<i>youngest child was only one that was human like us. In the context of the story, don't think about war. According to the story the youngest child was the only one that was human like us. Who or what is this talking about? Its about the youngest child of the family.]</i>
	39.55	Student		Is it like only a certain children
	40.02	Kaiako		So, e pā ana tēnei ki ngā tamariki, ko tēhea o ngā tamariki. Nē? Engari ko te whakapakanga o ngā tamariki <i>[So, this is about the children, but which one? But the youngest child of the children.]</i>
	40.19	Student		The youngest
	40.20	Kaiako		Āe, nā reira, he kupu anō mō te? <i>[Yes, so, this is another word for?]</i>
	40.23	Student		[inaduable]
	40.25	Kaiako		Mō te pōtiki, he kupu anō te whakapakanga mō te pōtiki, he kupu anō ko te mātāmuri. Mātāmua, mātāmuri, whakapakanga, pōtiki nē? He nui noa atu ngā kupu e pā ana ki te mātāmua me te pōtiki,

				inā ka āta titiro ki te papakupu he nui ngā kupu mō te whakapākanga nē? Engari ko tēnei rerena whakamutungai . he rawe tēnei ki a au. He uaua kia whakaputa, he aha te tikanga o tēnei kōrero ‘ko ētahi katoa rā he tipua’ <i>[For the youngest, this is another word for the youngest child, another word is the oldest child, whakapakanga/pōtiki youngest child. If we look at the dictionary there are many words for youngest child ok. But I really like the last sentence, its difficult to, what is the meaning of the rest of them were supernatural.]</i>
	41.03	Student		Someone with a...
	41.08	Kaiako		Ko ētahi katoa rā he tipua. So, e kōrero ana, atu i tēnei te whakapakanga he tangata, ko wētahi katoa rā he tipua. The rest nē? Ko wētahi katoa rā, all the rest were monsters or tipua nē? Ko ētahi katoa rā, he rerekē tēnā rerenga ki a au but that’s what it means. That all of the rest were nē? Ka pai, ka hoki anō ki a koe [name] <i>[Some were</i>

				<i>supernatural. So, the story is saying that apart from the youngest child the rest were supernatural. The rest ok. All the rest were supernatural. All the rest, thats different to how I would say it but thats what it means. That all the rest were, ok. Good, lets return to you name.]</i>
	41.41	Student 2		Ko te kāinga noho o Māhu rātau ko tāna whānau ko Waikotikoti, i te taha o Wairau Moana. Nā, he puna tapu i taua kāinga nei, ā, koinei te wāhi i mahia ai ngā mahi o neherā
	41.59	Kaiako		Ka pai. He aha te puna? <i>[Good, what does well/puna mean?]</i>
	42.02	Student		Well
	42.03	Kaiako		Āe, well. He kupu anō mō te spring. Anā, ko tērā te ingoa o te pukapuka i whakamahia i te tau tuaiwa i te kura, Mātāpuna. Ko te puna ko mātāpuna ko te spring ko te well nē? Engari he puna tapu. He aha te puna tapu? <i>[Well. Thats another word for spring. Thats the name of the book that we use in year</i>

				9. <i>Mātāpuna/Spring. But what about puna tapu/sacred well?]</i>
	42.25	Student		Sacred
	42.26	Kaiako		Sacred āe. Ko tērā te wāhi e mahi ana i ngā karakia. Ehara i te mea he wai mō te inu nē? <i>[Sacred, yes. That is the place that they conducted their prayers. Its not a place for drinki ng]</i>
	42.35	Student		Why do they do karakia there?
	42.38	Kaiako		Nā te mea, mōhio koe he nui ngā wā ka whakamahi i te wai ki te wā o te karakia nē? Anā whakaarohia, ka haere koe ki te tangi he aha te mahi o te wai i te tangi? <i>[Becuase, you know there are many occassions that they used water during praying. Think about it if you go to a funeral what is the purpose of the water?]</i>
	42.50	Student		Whakanoa? <i>[To free from sacredness.]</i>
	42.52	Kaiako		Āe, he mea whakanoa nē? Ehara i te mea ka ngaro katoa te tapu, engari, hei hiki i te tapu o te mate kei runga i a koe. Ka puta i te urupā, i te wharenui rānei, anā, ka nunui

				te wai, anā, hei hiki i te tapu. He nui ngā hononga o te wai, ki ētahi ko te wai he momo, he mea hei whakangāwari i ngā āhuatanga i waenganui i te ao kikokiko me te ao wairua. Ko te wai hei hanga ara i waenganui i ngā ao e rua, whakangāwari i aua āhuatanga. Ehara i te mea ko te iwi Māori anake e whakaaro pēnei ana, he nui ngā iwi e pēnei ana ngā whakaaro. Ko te wai he mea e whakamahi ana mō ngā karakia. Whakaarohia, mōhio koutou he aha te iriiri. Te iriiri, inā ka tapaina te ingoa o te tamaiti, ko te Christening nē? Ko te iriiri, ka whakamahia a ngā hāhi te rīpeka nē? I te wai o te ūpoko o te tamaiti. Nā reira, he nui ngā iwi puta noa i te ao i whakamahi te wai mō ngā karakia. <i>[Yes, to free from sacredness. Its not as if the sacredness would be totally lost, but, to lift the sacredness of the dead from you. When returning from the cementry, or the sleepng house there is always plenty of water</i>

				<i>around for cleansing. There are many situations where water is used, for some water is the bridge between the spiritual world and the physical world. Water is the bridge between the two worlds to make things lighter or easier. Māori are not the only people who use water for numerous situations there are many people throughout the world who also adopt these teaching or beliefs. Water is usually used for praying. Do you know what is christening/iriiri? Christening, when a child is given their name the ceremony is called a christening ok. Some religions use the cross in the water and then placed on the child's head. Therefore, there are many religions/people who use water during their praying/blessings.]</i>
	44.19	Student		Baptise
	41.20	Kaiako		Āe. Baptism nē? Ka pai. Pēhea tātou, kei a koe [name] nē? [Yes, Baptism ok. Good. Where are we? Up to you name, ok.]

	44.29	Student		I tētahi wā ka tonoa e Māhu āna tamariki kia haere ki te tiki wai mōna, nā te mea, i te hiainu ia.
	44.39	Kaiako		Ka pai, haere tonu. <i>[Good, keep going.]</i>
	44.40	Student		Kātahi ka haere ngā tamariki rā, engari ko Haumapuhia rāua ko Te Rangi kāore i haere. Ko ngā tamariki rā i haere ki te tiki wai, i tīkina kētia e rātau ki te puna tapu, kāore ki te puna noa. Nō te mōhiotanga o te koroua rā nō te puna tapu kē te wai o ngā tamariki rā ka riri ia, ā, ka whakakōhatutia e ia āna tamariki rā.
	45.14	Kaiako		Haere tonu <i>[Keep going]</i>
	45.15	Student		Ko aua kōhatu ka kitea tonutia i ēnei rā, ā, ko te ingoa o aua kōhatu ko Te Whānau ā Māhu.
	45.23	Kaiako		Ka pai. Nā reira, whakakōhatutia. He aha te tikanga o te kupu whakakōhatutia, pērā i te whakarākaitia. <i>[Good. So, whakakōhatutia/to turn into stone. What is the meaning of whakakōhatutia/to turn into stone, just like</i>

				<i>whakarākauhia/to turn into a tree?]</i>
	45.33	Student		To be made into rock
	45.34	Kaiako		To be made into rock, āe. Ka pai, nā reira, ko tēnei kōwae he pai mō te ā/ō. He aha te tikanga, oh kei hea? Ah! Ka tonoa, rārangi tuatahi. I tētahi wā ka tonoa e Māhu āna tamariki kia haere ki te tiki wai mōna. He aha te take e kī ana āna tamariki, kāore i kī ōna tamariki? <i>[To be made into rock, yes. Good, so this section is good for the ā and ō category. What is the meaning, oh where? Ah! First page. On some occasions Māhu would send his children to fetch some water for him. Why do we say āna/his children, and not ōna/his children?]</i>
	46.16	Student		Not his..
	46.20	Kaiako		Āna tamariki, he aha te take kāre i kī ōna tamariki? He aha te tikanga o te ā/ō i roto i te whārangi? <i>[Why is it ana/his tamariki and not ōna/his children? What is the significance/difference here between the use of the Ā and the Ō?]</i>

	46.32	Student		‘Ō’ is when someone’s above you, and ‘Ā’ is like when someone is below you.
	46.38	Kaiako		Ko te mea ngāwari kia maumahara. Mehemea ko te ‘ō’ i roto i te whakatupuranga me ngā whakatupuranga kei runga i a koe. Ko te ‘ā’ i roto i te moenga o te tāne me te wahine, tāku wahine, tāku tāne. Anā me ngā whakatupuranga kei raro iho i a koe, so āku tamariki. Ka pai? Engari he aha te take i kī ki te tiki wai mōna? He aha te take e ‘ō’ ana te wai? Nā te mea, he wai.
	47.00	Kaiako	Ka neke [I runga i tōna tūru] ki te papa tuhituhi ki te tuhi ētahi kōrero mō te Ā me te Ō. <i>[The teacher slides over to the board to write some examples to demonstrate the A and O category]</i>	<i>[The easiest thing to remember, is Ō when ever the generation level/line is above you, its Ā for husband and wife, my wife, my husband and Ā when the generation line is below you. So aku/my children. OK? But why does he say to fetch water mōna/for me? Why is water under the Ō category because its only water?]</i>
	47.23	Student		Cos it’s food
	47.24	Kaiako		Kāo, ko te wai te mea rerekē o nga kai katoa, inu ko ngā

				kai he 'ā'. Atu i te wai māori. He 'ō' te wai māori. <i>[No, fresh water is treated differently to food and drink which is in the Ā category. Apart from fresh water which comes under the Ō category.]</i>
	47.40	Student		Thought it would be the same. Stupid!
	47.44	Kaiako		Nē? <i>[Really]</i>
	47.47	Student		Is there really a difference between water and māori water?
	47.51	Kaiako		Ko te wai, te wai i te tapu, he 'Ō'. He 'Ō' te wai. <i>[Water is also sacred therefore it comes under the Ō category.]</i>
	47.57	Student		It's a trick kōrero then isn't it?
	47.59	Kaiako		Nā te mea, kua rerekē te āhuatanga o te wai, kua rerekē te āhuatanga o te kai, tāku kai. Kei te kai te tama i tāna hanuiti, kei te inu ia i tāna kapu tī nē? Engari mehemea he wai māori, he'ō'. Ko tērā noa iho te momo kai e 'ō' ana atu i te rongoā. Mehemea he rongoā, he 'ō' te rongoā nē? <i>[Because water is treated differently than food, taku</i>

				<i>kai/my food. The boy is eating his sandwich, he is drinking his cup of tea ok. But if it was fresh water then it would be in the Ō category. If its medicine then thats in the Ō category as well.]</i>
	48.36	Student		Rongoā [Medicine]
	48.37	Kaiako		Rongoā, its medicine nē? Ka pai, he kupu anō? Te rerenga whakamutunga kei runga i te whārangi toru tekau mā iwa ‘ka kitea tonutia’. He aha te tikanga o tēnei? Ko aua kōhatu ka kitea tonutia, he aha te kite? [Medicine. Good, is there another new word? The last sentence on page 39 ka kitea tonutia/still seen? What is the meaning of this? Those rocks are still seen, what is kite/see?]
	49.03	Student		To see
	49.04	Kaiako		To see or to find. Āe, to see, ‘ko aua kōhatu ka kitea tonutia’ [To see or to find, yes to see, those rocks are still seen.]
	49.10	Student		Still seen
	49.11	Kaiako		Still seen, yeah. To still be seen, ko ‘tonu’ tētahi o ngā

				kupu e whakamahia i te hāngū. Some kupu panoni they're called. Some kupu panoni, so these modifiers so there's like 'tonu' take the passive. 'Ka kitea tonutia' nē? I ēnei rā. So, ko wai e kite ana? Who's doing the seeing? <i>[Still seen, yeah, to be still seen, the word has a suffix or tail. These words are called panoni/modifiers/to change and have a suffix. To still been seen ok now days. So, who will see them? Who's doing the seeing?]</i>
	49.35	Student		Anyone
	49.36	Kaiako		Anybody so koirā te take e hāngū ana te rerenga. Cos the person who's doing the seeing isn't important in this rerenga nē? Ko aua kōhatu ka kitea tonutia, these stones are still seen nē? So there's no one doing the action in the sentence nē? Kei te pai? He kupu anō? Ko te ingoa, te ingoa o aua kōhatu. He aha te kupu aua? Aua? <i>[Anybody, so, thats the reason it has the passive form. Cos the person who's</i>

				<i>doing the seeing isn't important in this sentence ok. These/Those stones are still seen ok. So, there's no one doing the action in the sentence ok. Ok. Is there anymore new words? The names of those rocks/stones. What is the meaning of the word aua/that mentioned before. That mentioned before?]</i>
	50.10	Student		Those
	50.11	Kaiako		Āe, those already spoken about, aua, taua rānei. If there's only one of them. Kei a wai ināianeī, who have we got? Kei a koe, [name]. <i>[Yes, those already spoken about, those, or that. If there's only one of them. Who are we up to now, who have we got to go? You name.]</i>
	50.22	Student		Kātahi ka tonoa e Māhu tāna tamāhine, a Haumapuhia ki te tiki wai ... i Te Puna ā Taupara
	50.33	Kaiako		Ki te tiki wai
	50.34	Student		...ki te tiki wai hei inu mōna i Te Puna ā Taupara. Ahakoa tonoa atu e te koroua, kāore a Haumapuhia e aro ake. Nā

				tēnei mahi ā tana tamāhine, ka tū ake te koroua rā, ka haere atu ki te puna rā ki te tiki i te wai e hiahiatia rā e ia.
	50.59	Kaiako		Ka pai, tatari i konei. Kei hea tēnā āku ki a koe? Anā ka tonoa āna tamariki ki te tiki wai mōna. Kāre rātou i haere ki te puna tika anā, ka whakakōhatutia nē? <i>[Good, wait there. Where is that what we talked about before? Ok, he summoned his children to fetch some water for him. But they didn't go to the correct well/spring so they were turned into stone/rocks].</i>
	51.22	Student		Exactly
	51.27	Kaiako		Nā reira, āe. Anei anō ētahi o ngā rerenga hāngū, 'tonoa', to be requested or to request or to- ehara ko te request i ngā katoa. Ko tēnei momo 'tono', he tono kāre e taea te aukati. Engari, i te wai e hiahiatia ana e ia. But that was wanted by him nē? Ah [name] haere tonu <i>[So, yes. Here is another example of the passive form, tonoa/summoned/requested to be requested or to request or</i>

				<i>to- its not a request all of the time. This particular request is a request that must be obeyed, but a request for some particular water from a particular place as well. But that was wanted by him nē! Ah name carry on.]</i>
	52.18	Student		Nā te kore e aro mai ana, e aro mai o tana tamāhine ki a ia, ka whakaaro te koroua rā me patu e ia tana tamāhine. Nāwai te koroua rā i roa atu ki te puna rā, ka haere mai a Haumapuhia ki te kimi i tōna koroua. Nō tōna taenga ake ki te puna rā, ka hopua atu e Māhu, ka rumakina ki te wai. Nā tēnei mahi a Māhu ka toromi a Haumapuhia, ka mate, ā, ka whakataniwhahia.
	52.59	Kaiako		Ka pai. Nā reira, ko te rūmaki. Mehemea kei te rumaki koe i te reo Māori. He aha te tikanga o taua kupu, rūmaki? <i>[Good. So to immerse. If you were to immerse yourself in the Māori language. What is the meaning of this word rūmaki/immersion?]</i>
	53.11	Student		Haere katoa
	53.13	Kaiako		Āe, nā reira, ko te

	53.15	Student		Ki roto
	53.16	Kaiako		Āe, mehemea kei te rūmaki koe i roto i te reo Māori ko te ‘immersion’. Nā, ka rūmakina ki te wai, ‘immersed in the water’. Nā reira, he aha te ‘immerse’? He aha te tikanga o te ‘immerse’? <i>[Yes, if you are immersing yourself in the Māori language, that is immersion. So, immersed in the water. So, what is immersed? What is the meaning of immersed?]</i>
	53.33	Student		[inaudible]
	53.34	Kaiako		Kei konei te wai. Kei runga kē i tō ūpoko. Kei raro katoa koe i te wai nē? Ka rumakina. Anā ko taua kupu anō ‘ka whakataniwhahia’, anā kua huri ia hei taniwha. <i>[Here’s the water. Above your head. You are completely under the water ok. Immersed. What about the other word, whakataniwha/to turn into a monster/guardian, she was turned into a monster/guardian.]</i>
	53.58	Student		Shapeshift

	53.59	Kaiako		Āe, well āe. e kiia ana te kōrero kotahi noa iho o ngā tamariki he tangata pēnei i a tātou nei, ko te nuinga he tipua nē? <i>[Yes, well yes. The story does say that only one of the children was human like us, the rest were supernatural.]</i>
	54.15	Student		What's the story of the fish heads?
	54.19	Kaiako		Ko -
	54.21	Student		Some guy gave some taniwha just fish heads. [inaudible]
	54.29	Kaiako		Āe, kua rongo au. Tērā pea, kua wareware i a au. Āe, kua rongo au i taua kōrero <i>[Yes. I've heard that. Maybe, I've forgotten. Yes, I've heard that before.]</i>
	54.41	Student		This guy was mental a bit.
	54.47	Student		This guy, he looked good. That's what he does.
	54.54	Student		I don't know
	54.56	Kaiako		Āe, tika, kua rongo au, kua wareware ko wai te taniwha. <i>[Yes, right, I've heard that before, I've forgotten who was the monster?]</i>
	55.02	Student		[inaudible]
	55.09	Kaiako		Nā reira, ko taua āhuatanga he tohu pai tēnei. Ahakoa kua wareware i a koe ētahi o

				te kōrero, kua mau tonu ētahi o ngā āhuatanga o taua kōrero. Koinei te āhautanga o te pakiwaitara, koinei te āhuatanga o te kōrero pēnei. Mehemea ka hanga kōrero, a story. He ngāwari kia mau i ngā āhuatanga, ahakoa kāre e mau i te katoa ka mau i ētahi o ngā akoranga o roto nē? So even when one of the things with a pakiwaitara or a story, when there's teaching, when there's something in it, often it's easier to remember nē? Even if you can't remember the whole thing. Arā ngā akoranga o roto. Nā reira, he mārō a Māhu nē, he mārō rawa atu. Ko ētahi o ngā tamariki kua whakakōhatutia, kua tētahi kua whakataniwhahia nē? Nā reira, kia whai wā- kia haere tonu ki a-, ko te tūmanako kia oti pai te kōrero. Nā reira, he roa tēnei wā. ka aroha ki a koutou. <i>[So, thats a good sign eventhough you may not remember everything about the story you may remember bits and pieces. Thats the thing about</i>

				<i>stories/legends/myths if you create a story its easy to remember aspects of the story despite not being able to remember the story in its entirety. So even when one of the things with a pakiwaitara/story, when there's teaching, when there's something in it, often it's easier to rememberok. Even if you can't remember the whole thing. There are still the teachings within. So, Māhu was hard, really harsh. Some of his children he turned into rocks/stone, one into a monster ok. So if we find time.... carry onto name.. Hopefully we will be able to complete the story. So, this has been a long session I feel for you all.]</i>
	56.29	Student		[inaudible]
	56.30	Kaiako		Āe, āe kāore e kore, engari me oti te tuatahi i tēnei [Yes, yes, no boubt but lets finish this first.]
	56.34	Students	Kei te hōhā haere ngā akonga ki te mahi i aua mahi, ki te noho noa iho, ki te whakarongo noa	

			iho hoki. <i>[The students are getting restless with the reading task, just sitting and listening]</i>	
	56.36	Student		You should just let us go home.
	56.37	Kaiako		Nē? <i>[Really]</i>
	56.38	Student		For the day [inaudible]
	56.44	Kaiako		Āe, engari i whakatā koe inānahi. I whakatā koe inānahi, kāre he rā kura mō koutou inānahi. <i>[Yes, but you had a rest yesterday. There wasn't any school for you yesterday.]</i>
	56.53	Student		[inaudible]
	57.03	Kaiako		Ko taua mahi, kāre i roto i... <i>[That job...its not in.....]</i>
	57.05	Student		[inaudible]
	57.08	Kaiako		Ka aroha ki a koe! Ok me hoki anō ki tēnei. Kua tae atu ki a koe [name]. Kei a koe. Ki muri i tēnei, kāore anō a [name] kia kōrero. <i>[Oh how sad for you. Ok, lets return to this. We are up to name. After that, name hasn't had a turn to read yet.]</i>
	57.28	Student 1		I just read the last bit

	57.30	Kaiako		Nē? Āe, tika tāu. Aroha mai. <i>[Yes, you are right, forgive me.]</i>
	57.36	Student		I muri i tēnei, ka haere atu te koroua i taua wāhi rā, ā, ka whakarērea mai ko Haumapuhia ki reira. Kātahi, ka tīmata te kōtiro rā ki te kimi huarahi hei whakaora i a ia. Nā tana mahi ki te kimi i aua huarahi rā, ka rukea e ia ngā hiwi, ā, ko ētahi tanuku i tāna mahi.
	58.05	Kaiako		Ka pai, nā reira, whakarērea. Inā ka whakarere koe i tētahi ahuatanga i tētahi tangata. Ka noho taua āhuatanga i te wāhi i wehe atu koe. I whakarērea e koe tō kāinga, tō kurī rānei anā ka noho tonu taua mea i taua wāhi ana ko koe e haere ana, so to leave behind. He aha tētahi atu kupu, mēnā e mōhio ana koutou mō te leave behind? I te reo Māori <i>[Good, so, whakarērea/to leave behind. If you leave something or someone behind. Then you are leaving that behind from whence you came. You left your home behind, your dog,</i>

				<i>so your home and your dog remain there while you depart. What other new words are there for leave behind if you know of any? In the Māori language?]</i>
	58.51	Student		[Inaudible]
	58.56	Kaiako		Ko te mahue. Kua rongo koutou? Maumahara koutou i taua kupu 'mahue'? <i>[Mahue/to leave behind. Have you heard of this word. Do you remember this word? Mahue/to leave behind.]</i>
	59.04	Student		Āe <i>[Yes]</i>
	59.06	Kaiako		Tētahi, rua, toru. Ka pai ko te mahue ko te whakarērea. He rite te tikanga nē? Rukea. He kupu hou tēnei ki a au. He aha te ruke? Oh, ko te ruke i roto i te rerenga nei, ko te ruke 'to throw about'. Ka rukea e ia ngā hiwi. He aha te hiwi? He āhua rite te tikanga Pākehā o te kupu hiwi. He āhua rite te rongo o te kupu hiwi ki tā te kupu Pākehā. <i>[Some, two, three. Good, mahue and whakarērea both mean to leave behind. They have the same meaning. Rukea/to throw down. This is a new word for me. What is</i>

				<i>ruke/to throw down? To throw about. She threw the hills about/around. What is hiwi/hills? This word is a translation, it sounds the same as the English word.]</i>
	59.56	Student s		Hiwi, kiwi. <i>[Hills, kiwi bird]</i>
	1.00.0 0	Kaiako		Ehara i te tino rite. Ko te hiwi, he kupu anō mō te puke. <i>[No, its not the same. Hiwi/hill its another word for puke/hill.]</i>
	1.00.0 6	Student		Hill
	1.00.0 7	Kaiako		Āe <i>[Yes]</i>
	1.00.0 8	Student		Sounds like hiwi, hiwi.
	1.00.1 0	Student		Sounds nothing like it!
	1.00.1 4	Kaiako		Nē? Whakamāori i te kupu hill. Inā ka pīrangi koe ki te kī i te kupu hill i te reo Māori <i>[Really. Translate the word hill. If you want to say the word hill in Māori.]</i>
	1.00.2 1	Student		Te puke <i>[The hill]</i>

	1.00.2 3	Kaiako		Ka pai. Hiwi, ko te hiwi. Anā ko tēnei mōhio koutou he aha te ingoa? Ko hea te ingoa o tēnei o ngā.. <i>[Good. Hill. Ok, so do you know what is the name of</i>]
	1.00.3 4	Student		Te hiwi o Mātāpuna
	1.00.3 5	Kaiako		Yeah, te Ranga-a-iwi tēnei. Mai i a Mataerangi ka tae atu ki te moana, ko te Ranga-a-hiwi tēnei. Te Ranga-a-hiwi. E ai ki te kōrero ko Hiwi tētahi o ngā tupuna o koutou o Mūaupoko nē? Ko Ngāi Tara ko Ngāti Iri, anā, nā wai, nā wai ka hono atu ki a koutou o Mūaupoko nē? Anei tētahi wāhi rongonui, Te Ranga-a-Hiwi nē? Ka pai, Pokohiwi ka pai. Tānuku, nā reira haere tonu, kia huri ki a koe [name]. Ko te huarahi tuatahi. <i>[Yeah, the hills of Ranga-a-hiwi. From Mataerangi to the sea/ocean are the hills of Ranga. According to legend/story Hiwi is one of your ancestors those of you from Mūaupoko ok. Here's another well known place, Te Ranga-a-Hiwi ok. Good, shoulders</i>

				<i>good. Collapse, so, carry on, lets turn to you name. Ko te huarahi tuatahi/The first road]</i>
	1.01.2 7	Student		Ko te huarahi tuatahi i whakamātau ai ia hei putanga mōna ko tērā ki Te Tokerau, engari, nā te pae maunga o Huiarau kāore i āhei ki te puta mā reira. Nā tēnei whakamātauranga ōna ka tū te whanga e kiia nei ko Whanganui.
	1.01.5 9	Kaiako		So, kei te whakamātau. He aha te whakamātau? Mōhio koutou te puka whakamātautau, ka tū te whakamātautau hei te mutunga o tērā wiki. Ko te whakamātautau he ‘examination’, nā reira, he aha te whakamātau. <i>[So, the test. What is test? You know the test book, the test will be held the end of the week next week. Test/examination, so what is test?]</i>
	1.00.2 3	Student		Exam, test
	1.00.2 7	Kaiako		Āe, he momo test, kia whakamātau koe. Mehemea ka mau mai tētahi pereti kai, ko te kānga pīrau, ‘oh haunga

				tērā' ka kī atu ‘whakamātauria’, have a try, test it. So, ko te whakamātau, he momo test he momo try, to attempt. Aua kupu. Koirā i whakamātautau ai, nē? Me try a tērā wiki nē? Kia eke <i>[Yes, a type of test, you will test. If you bring a plate of rotten corn and despite the smell, have a try, test it. So, its a type of test, to try or attempt. Those types of thoughts and words. Thats why she attempted/tried/tested. You should attempt the tests next week so you can rise above/achieve.]</i>
	1.03.0 2	Student 4		There's this marshmellow. It's quite funny. They get all these 3yr olds and put them in a room with a marshmellow on a plate. Wait one minute and you can have two, or you can eat it now. And you see all these little kids munching. This one kid grabs it and is like, [laughs] puts it back down.
	1.03.3 4	Kaiako		Kāore e ahei- ka kai rātou, kāre e kore- kāre e taea

				<i>[They're not able to eat it, no doubt, not able to..]</i>
	1.03.4 1	Student 4		This one little girl she's like. 'oh you can wait one minute or you can eat it now' [inaudible] grabs the plate and gives it to the lady.
	1.03.5 5	Kaiako		Kua rongo au i taua mea, āe, kei te pērā ngā tamariki e toru tekau tau. Kāre e taea te tatari. <i>[I heard about that, yes, that what the children did 30 year olds. They weren't able to wait.]</i>
	1.04.0 6	Student 4		One kids like...
	1.04.1 2	Student 3		Get it away!
	1.04.1 6	Kaiako		Ok, kei te whakamātau a Haumapuhia i āna marshmallows. <i>[Ok, so Haumapuhia tries her marshmallows.]</i>
	1.04.2 3	Student		Marshmallow test
	1.04.2 3	Kaiako		Kia puta ia ki waho. Nā reira, ka hoki anō ki a koe [name]. 'Katoa ngā wāhi' <i>[So she can get out of her predicament. So, lets return to you name. Katoa ngā wāhi...]</i>

	1.04.3 4	Student 2		Katoa ngā wāhi i whakamātauria e ia hei putanga mōna i whai atu te wai i muri i a ia, ā, nā ēnei whakamātauranga katoa ōna, ko Waikaremoana e takoto nei. I tāna mahi kia puta ia, ka pōkarekare katoa te wai, ā, nā te pōkaretanga i tapā ai te ingoa o taua moana ko Waikaremoana.
	1.05.0 6	Kaiako		He aha te pōkarekare? <i>[What is pōkarekare/unsettled?]</i>
	1.05.0 9	Student		Pōkarekare ana <i>[Unsettled]</i>
	1.05.1 0	Kaiako		Pōkarekare ana nā wai o Waiapu or Rotorua rānei <i>[The waters of Rotorua or Waiapu are unsettled]</i>
	1.05.1 4	Student 2		Or Wairarapa
	1.05.1 8	Student		Āe, do you know who wrote that? My great great grandad
	1.05.1 9	Kaiako		Nē? <i>[Really]</i>
	1.05.2 7	Student		Yeah. My mums dads dad.
	1.05.3 4	Kaiako		Nā reira, ko te pōkarekare he āhuatanag o te aha <i>[So, unsettled is talking about what?]</i>
	1.05.3 9	Student		O te wai <i>[About water]</i>

	1.05.4 0	Kaiako		O te wai o tētahi moana, o tētahi awa. Nā reira, ko te pōkarekare ana anā, he nui ngā ngaru nē? Nā reira, ko taua rerenga e āhua whakararu i a [name] nā ēnei whakamātauranga katoa ōna. <i>[The water of the sea or the river. So, unsettled, choppy, lots of waves ok. So, that particular sentence was troubling, name. So from all the tests/trys/attempts she performed.]</i>
	1.06.0 9	Student 2		All of these tries that
	1.06.1 1	Kaiako		That he [sic], yeah, nāna i mahi. Nā ēnei whakamātauranga katoa ōna. Because of all of these attempts that he [sic] made nē? Koirā, ko Waikaremoana e takot <i>[That she, yeah, that she tried. Because of all of these attempts that he [she] made ok. That is the reason why Waikaremoana was formed. Whose turn to read now? Name.]</i>
	1.06.3 3	Student 3		...Kātahi ka whakamātau a Haumapuhia kia puta ia mā te rāwhiti, ā, nā tēnei o ōna whakamātauranga ko te

				wāhanga o te moana e kiia nei ko Te Whanga-nui-o- Parua. Ko tōna whakamātauranga whakamutunga ko te puta atu mā Te Wharawhara, he wāhi tēnei e tata ana ki Te Onepoto. I ia i konei,
	1.07.0 5	Kaiako		I a ia i konei [<i>While she was there</i>]
	1.07.0 6	Student 3		I a ia i konei, ka rongoa ia i ngā ngaru o te moana e whati mai ana i tawhiti, ā, ka whakamātau ia kia tae atu ia ki reira i te wā e pōuri tonu ana. Engari, i a ia e puta ake ana i Te Whangarōmanga, ka whitia mai ia e te rā.
	1.07.2 4	Kaiako		He kupu? He pātai tāku, te mutunga o te rerenga tuatahi, ‘ā, nā tēnei o ōna whakamātauranga ko te wāhanga o te moana’. Ko taku pātai, nā tēnei o ōna whakamātauranga, he aha i ‘ō’ ai whakamātauranga? he aha te take kāore i kī nā tēnei o āna whakamātauranga [<i>Any words, I have a question, the end of the first sentence, because of her attempts the section of the ocean/sea.....My questions is,</i>

				<i>why is test under the ō category? Why don't you say because of āna/her attempts/]</i>
	1.08.0 3	Student		Cos it's water
	1.08.0 7	student		Is it an extension of his beliefs?
	1.08.1 0	Kaiako		Kāo
	1.08.1 6	Student		Cos it's supposed to be there.
	1.08.2 0	Kaiako		He aha te tikanga o te ā/ō e pā ana ki te mahi a te tangata? Maumahara koutou? He aha te tikanga o te ā/ō? Ko wai o koutou e whakaaro he 'ō' e pā ana ki te mahi? Ko wai o koutou e whakaaro ana he 'ā' e pā ana ki te mahi? <i>[What is the rule concerning the activity of a person when dealing with the Ā and Ō category? Do you remember? What is the rule pertaining to the Ā and Ō category? Who of you think it should be Ō when talking about activities/work? Who thinks it should be Ā?]</i>
	1.08.4 5	Student 3		'Ā'

	1.08.4 6	Kaiako		Kei te tika ngā 'Ā'. Tāku mahi, tāku mahi. <i>[Yes thats right Ā. My work, my work.]</i>
	1.08.5 1	Student 3		'I ōna whakamātauranga' <i>[Her attempts]</i>
	1.08.5 3	Kaiako		Nā te mea, he wāhanga tēnei. He wāhanga tēnei. <i>[Because, tis a section or part of. Its a part of.]</i>
	1.08.5 7	Student 3		Wāhanga o te what? <i>[Part of what?]</i>
	1.08.5 9	Kaiako		O tana mahi. Nā te mea, he wāhanga o āna mahi, mehemea he wāhanga ahakoa te mea e kōrero ana he 'ō' te āhuatanga, te wāhanga. So a part or an aspect of anything. He aha te pene? <i>[Of her attempt. Because its a part of her attempt, if we are talking about part anything then its in the Ō category. So a part or an aspect of anything. What is a pen?]</i>
	1.09.2 4	Student s		Pen
	1.09.2 5	Kaiako	Ka tiki atu i tētahi pene. <i>[The teacher grabs a pen to demonstrate meaning]</i>	He 'ā' te pene, he 'ō' te pene. Tōku pene, tāku pene rānei <i>[Is a pen Ā of Ō category? My pen, my pen?]</i>

	1.09.2 8	Student		Tāku [My]
	1.09.2 9	Kaiako	Ka whakaatuatu i te taupoki o te pene [The teacher shows the students the lid of the pen]	Tāku pene. Engari ko te taupoki, he wāhanga tēnei o te pene. Ko te taupoki o tāku pene nē? [My pen. But the lid, is part of the pen. The lid of my pen.]
	1.09.4 1	Student		I'm sure it wasn't like this back in the day.
	1.09.4 4	Kaiako		No, kei te tika koe, kāre ngā kaumātua e ako ana i ēnei ture, i mōhio kē. Kua mōhio kē i ngā āhuetanga. [No, you are right, the elders didn't learn the grammar rules, they just knew these things.]
	1.09.5 5	Student		I bet you they don't even care.
	1.10.0 4	Kaiako		Engari, mehemea ka haere tātou ki tētahi rūma e ako ana i te reo Pākehā, ngā mea tauhou ki te reo Pākehā. E tino raruraru ana rātou e pā ana ki ētahi o ngā tikanga o te reo Pākehā, engari, he ngāwari noa iho ki a koe. I tupu mai koutou i roto i te mātotoru o te reo Pākehā, ehara i te mea me ako i te whakatakoto ka mōhio kē.

	1.11.1 1	Kaiako	Ka paātai atu ki ngā akonga <i>[The teacher asks the students a question]</i>	Engari mō te reo Māori, me ako. Nā te mea, kāre i whai tauira i a tātou e tupu mai ana i a koutou. Ahakoa ētahi o koutou i puta mai i ngā kura kaupapa kāre i tino mātotoru te whakaputa o te reo kia mōhio pai ai koutou, ā, anei te whakatakotoranga tika nē? Nā te mea, mehemea ko wai o koutou i whai kuia e matatau ki te reo Māori, kuia/koroua e matatau ki te reo Māori. Ko wai o koutou? <i>[But if we go to class where they are learning English and people are strangers to the English language, they struggle with some of the grammar rules but its easy to you. Because you were brought up hearing and speaking English, its not as though while learning to speak English you learnt the grammar rules at the same time you just knew. But for the Māori language we must learn it. Becuase we don't have any examples. Despite some of you coming from Kura Kaupapa focussing on the rules wasn't a priority.]</i>

				<i>How many of you are fortunate enough to have grandmothers or grandfathers who are native speakers. Which of you?]</i> Mehemea ka pātai atu, ‘e koro, he aha te take e pēnei ana te reo Māori?’ Ko te whakautu, nā te mea, e pēnei ana te whakatakoto. A lot of them wouldn’t be able to explain why it’s like that. Why is that ‘ō’? Nā te mea he ‘ō’? You know? Kāore rātou e mōhio he aha te ture, he aha te tikanga. But the same in English you can go and ask your nan ‘Why do we say this in English’, and ‘I don’t know. That’s what we always say’. <i>[If I was to ask my grandfather a question like, why is the Māori language like that? The response would be that’s how it is said. A lot of them wouldn’t be able to explain why it’s like that. Why is that ‘ō’? You know many of them are not familiar with the grammar rules. But the same in</i>

				<i>English you can go and ask your nan 'Why do we say this in English', and 'I don't know. That's what we always say'.]</i>
	1.11.4 8	Student		Because
	1.11.4 9	Kaiako		Because, nā te mea.
	1.11.5 1	Student		That's not an answer
	1.11.5 3	Kaiako		Yeah.
	1.11.5 6	Student		Why is ten called ten?
	1.11.5 9	Kaiako		Ko te rerekē o tātou, me ako i ngā ture. Me ako i ngā āhuatanga. He aha te tikanga e 'ō' ana tēnei, e 'ā' ana tēnei. Tata mutu, tata mutu, nā reira, [name]. Kei hea tātou? <i>[The difference with us as learners we need to learn these rules. We need to learn the aspects. What is the meaning of Ō and Ā. We're nearly finished, so name. Where are we?]</i>
	1.12.2 1	Student 4		I think the egg came first.

	1.12.2 5	Student 2		Who layed the egg?
	1.12.2 7	Student s 2		[name] lol, nah it was like a development from- cos they just worked it out, the scientists worked it out.
	1.12.3 4	Kaiako		Nē? <i>[Really]</i>
	1.12.3 5	Student 1		He don't even know, scientist! Which one?
	1.12.3 7	Student 4		This one I know, that went to Dunedin. Shut up!
	1.12.4 0	Student 2		Who's the fulla you been talking to? Telling stories!
	1.12.5 0	Kaiako		Kia pātai atu ki tō kaiako pūtaiao nē? Nā reira, kei a wai ināianeī? <i>[Ask your science teacher ok. So, where are we?]</i>
	1.12.5 6	Student 4		[Name]
	1.12.5 9	Kaiako		Āe <i>[Yes]</i>
	1.13.0 2	Student 3		I lost my page.
	1.13.0 6	Kaiako		Ko tōna whakamātauranga whakamutunga nē? <i>[Her last attempt...]</i>
	1.13.1 3	Student 3		...i a ia e puta ake ana i Te Whangarō...manga
	1.13.1 8	Kaiako		Whangarōmanga āe.

	1.13.2 4	Student 3		...ka whitia mai ia e te rā. I tērā, ka auē te waha o Haumapuhia, ā, ka rongou mai tōna koroua i tōna reo. Ka aroha te koroua rā ki tāna tamāhine, ka tonoa mai e ia he kai māna. Ko aua kai he korokoro, he kōkupu. I tonoa mai anō e te koroua rā he kōiro, he tuna mā tana tamāhine, engari ko te kōiro kāore i pai ki te wai māori, ā, ko ngā tuna kāore i tae ake ki tua mai i te awa ko Waiau.
	1.14.1 1	Kaiako		Ka pai, nā reira ko te korokoro, ko te kōiro, ko te tunaāe, he momo ika. Nā reira, hei whakakapi [name], tēnā. <i>[Good. So korokoro, kōiro tunaāe are all types of fish, so name can you finish.]</i>
	1.14.2 7	Student 1		Ko ētahi atu o ngā kai i tonoa mai rā e te koroua rā he mātaitai, ā, ko ngā anga o aua kai rā ka kitea tonutia i taua wāhi i ēnei rā. Ko Haumapuhia i whakakōhatutia i te whitinga mai o te rā, ā, ko ngā wai i rere mai i Waikaremoana ka rere mā runga i a ia, i a ia e

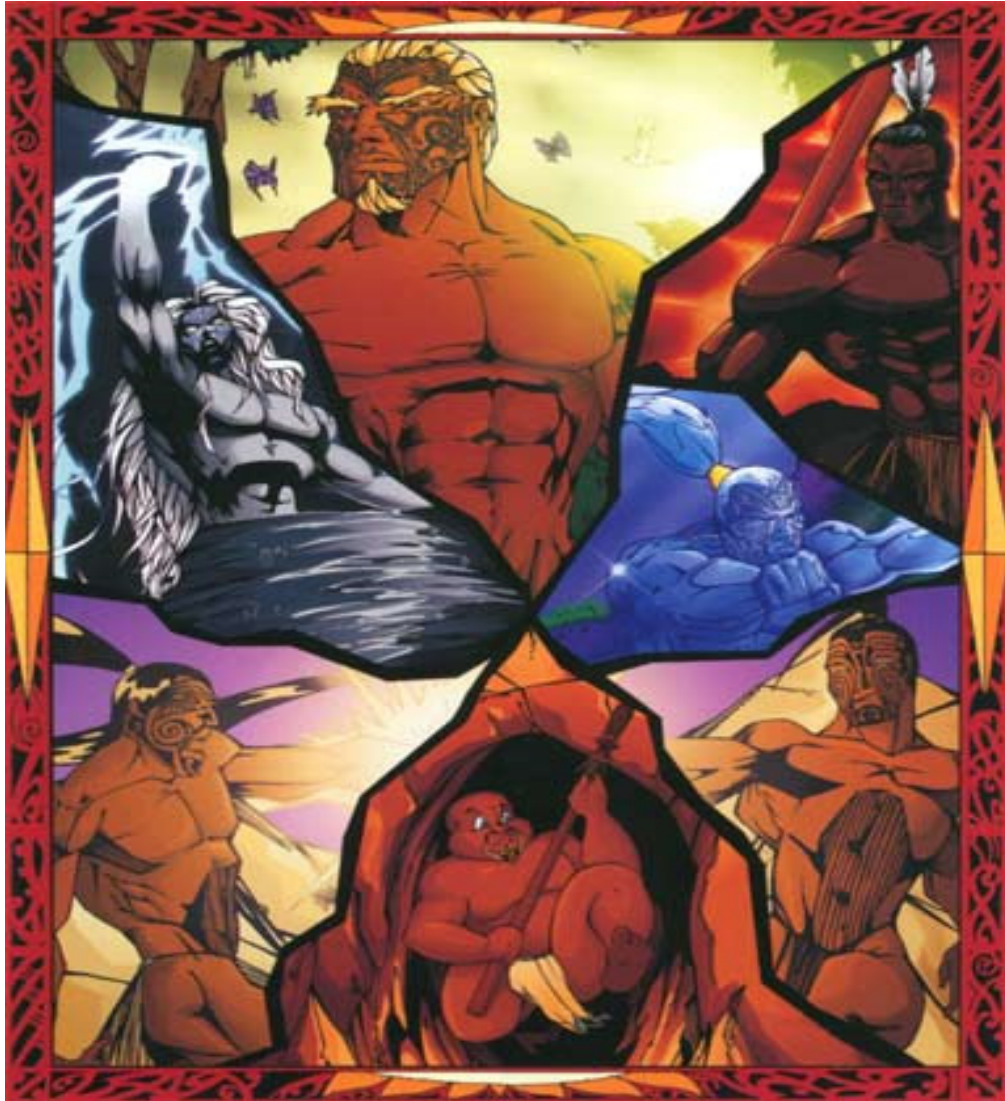
				takoto mai nei i te awa o Waikaretāheke.
	1.14.5 7	Kaiako		Ka pai, nā reira, kei reira tonu. Ka hoki anō ki tēnei kōrero nei āta whakautu i ngā pātai. Kei a koutou ēnei pukapuka i te kāinga. Ko te tikanga kia pānui anō i te kōrero nei i te pō nei. <i>[Good, so, she's still there. We will return to this story, answer the questions carefully. You have this book at home, you should read the story again, tonight.]</i>
	1.15.1 3	Students	E aro atu ana ngā akonga ki te wehe atu i te karaehe, ko ā rātou pēke kei runga i ngā tēpu <i>[The students are keen to leave the class their bags are already on their desks in preparation to leave.]</i>	
	1.15.3 0	Kaiako	Ka kohikohia ngā pukapuka e te kaiwhakaako. <i>[The books are collected by the teacher]</i>	Kia pai ai tā koutou mārama o ngā kōrero nē? Kei te pai. <i>[So that you will have a better understanding of the story ok. Is that ok?]</i> Nā reira, ahaoka kāore he kōrero e pā ana ki ngā heihei me ngā hēki. I oti pai, ko te nuinga kua... <i>[So, despite there being no talk on the chicken and the egg we finished most of]</i>

	1.15.3 7		Ka tū ake ngā akonga katoa <i>[The students stand up for the closing prayer]</i>	
	1.16.0 3	Kaiako		Tina <i>[Make firm in agreeance.]</i>
	1.16.2 1	Katoa		Haumi ē, hui ē <i>[All united.]</i>
	1.16.2 2	Kaiako		Tīaki ē! <i>[Make firm in agreeance]</i>
	1.16.2 2	Katoa		Taiki e!
	1.16.2 5	Kaiako		Haere pai ai koutou, ka kite i a koutou āpōpō, ā te Tāite rānei. <i>[Safe travels I'll see you all tomorrow on Thursday]</i>
	1.16.3 2		Ka wehewehe ngā akonga katoa <i>[The students all depart]</i>	

Appendix 31: Worksheet for Lesson 2 -Ngā Atua Māori

Nga Atua Maori

Yr 11 Te Reo Maori

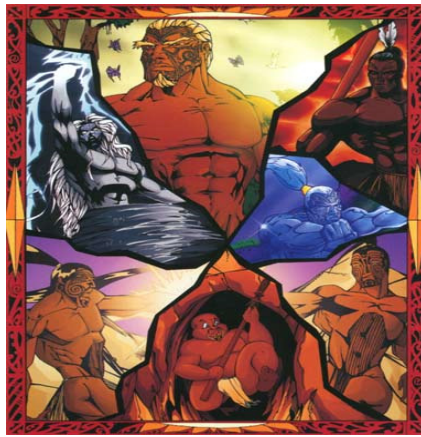


Nga Atua Maori

YR 11 Student Handout (1)

Te Whanau Atua

Tiro atu ki te pikitia o te whanau Atua, He aha ou mohiotanga mo tenei whanau? Ko wai ratou? No hea ratou? He aha a ratou mahi? Tuhia ou whakaaro ki roto i te pouaka nei.



I te timatanga.....

YR 11 Student Handout (2a)

Te Whakapapa o nga Atua Maori

Whakarongo ki te whakapapa o nga Atua Maori,

Whakamahia nga pikitia o nga Atua hei awhina i a koe ki te whakaki i nga
ango ki nga korero e tika ana.

I te tīmatanga Ko



anake

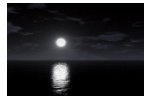
Mai i a.....

I puta mai te



Mai i

I puta mai



me



Mai i

I puta mai



I puta mai a Ranginui i te

I puta mai a Papatūānuku i.....

Mai i a Ranginui rāua ko Papatūānuku i puta



Mai i ngā atua Māori i puta mai



I te timatanga.....

YR 11 Student Handout (2b)

Te Whakapapa o nga Atua Maori

I te tīmatanga.....

Mai i a.....

I puta mai

Mai i

I puta mai me

Mai i me.....

I puta mai a.....raua ko

I puta mai a Ranginui i te

I puta mai a Papatuānuku i.....

Mai i a Ranginui rāua ko Papatuānuku i puta

Mai i ngā atua Māori i puta mai.....

Kupu Huna.....

Student Handout 3

Tirohia nga kupu hou Ko wai te atua Māori e tika ana?

Tuhia te ingoa o te atua Māori ki roto i te pouaka

Te uira

Te hau

tuakana

pukuriri

manu

ngahere

teina

matatau

ika

moana

tuakana

ngaru

tāmoko

pēpi

ru whenua

puia

Nga ahuatanga o te Atua

Student Handout 4

Whakamahia nga kupu o te kemu kupu huna me au ake kupu hei whakaahua i te Atua

Hei tauira

Te uira

Te hau



tuakana

pukuriri

Ko Tawhirimatea te Atua o te hau
He atua pukuriri a Tawhirimatea.

1)

Ko te atua o te
He atua a.....



2)

Ko te atua o te

.....

He

atua

.....a.....



3)

Ko te atua o te

.....

He

atua

.....a.....



4)

.....

.....



Student Handout 4b

Tapirihia te take e whakaaro penei ana koe mo te atua Maori.

Hei tauira

Te uira

Te hau



tuakana

pukuriri

Ko Tawhirmatea te Atua o te hau

He atua pukuriri a Tawhirimatea.

Na te mea I whakaiti ana teina i tona mana

5)

Ko te atua o te

He atua a.....

Na te mea I.....



6)

Ko te atua o te

.....

He

atua

.....a.....

Na

te

mea

I.....



7)

Ko te atua o te

.....

He

atua

.....a.....

.....

I



8)

.....

.....

.....



Appendix 32: Worksheet for Lesson 3- Te hui-ā-Tūhoe



STUDENT ACTIVITY SHEET 1

TE HUI Ā TŪHOE

1. **READ THE ACCOUNT BELOW:** In the account below the last word of each line has been cut out. Read each line and try to work out the missing word. Write it in the column on the far right. 'X' means that there is no word missing on that line! The first line has been done.

TE HUI Ā TŪHOE <i>Nā Mona Riini i tuhi</i>	Missing word
I te Paraire, te tuarua o ngā rā o Hūne, ka tīmata te ā Tūhoe i Ruātoki. He tuatoru tēnei mō ēnei.	hui
Ko ngā hui tuatahi, tuarua, i tū ki Mātaatua ki Rotorua.	X
Te marae hei whakaeke mō ngā tāngata, me ngā, ko Rewarewa. Tēnei marae, e rua ngā wharepuni te hōro nui e mōhiotia nei ko 'Anzac'. Ko ētahi o marae moenga mō ngā tāngata, ko Ōhutu, Tūmatauenga, ko Tōtara, ko Tauarau, me Ngāhina.	X
I te ono karaka i te pō o te Paraire ka tae mai ngā tuatahi, nō Mātaatua, nō Kawerau. Ka mutu ngā, ngā mihi katoa, ka whakamahanatia ō rātau puku ki tī, parāoa parai, parāoa koroua, parāoa.	
I muri o te kai, ka tangi te pere mo te karakia. E ngā karakia i whakahaeretia. I roto i a Rangimōaho ngā Ringatū i te whakahaere, i roto i Kuramihirangi ko ngā Perehipitiriana ¹² . Ka mutu karakia, kātahi anō ngā take tuatahi ka haere, arā, taupatupatu ¹³ . Te kaupapa i whakatakotohia ko tēnei,	
tika kē ana ināianei mā ngā tamariki o Tūhoe whakahaere ngā mahi ā Tūhoe'. Ngā karapu ¹⁴ i tuatahi ko Tāwera [whakahē] ko Mātaatua []. Ka hinga i a Tāwera a Mātaatua. Mutu rawa ake taupatupatu kua tekau mā tahi karaka. Ka puta mai waho i te wharepuni, kua hora kē te hukapapa, ā,	X
tae mai hoki te pahi o Tūrangi.	

¹² Perehipitiriana = Presbyterian Church

¹³ Taupatupatu = debate

¹⁴ Karapu = club



I muri i te waenganui pō ka tae mai a Ruatāhuna. I te ata tonu atu, ka oho ngā karapu o te wā , arā, a Ruātoki me Tāwera ki te tunu parakuihi. Nō hāwhe pāhi i te whitu, ka pōwhiritia ngā rōpū i tae mai waenganui pō, i te ata hoki. Nō muri, ka . Ko te Rā-horoi, hei whakamutu i ngā taupatupatu, ā, te ahiahi ka tīmata ngā tākaro. I te pō o te Rā-horoi te kaupapa tino nui ko ngā haka, pao, waiata-ā-ring, whakangahau, . E toru ngā mea, he waiata pao, he hīmene, he , ma ako ma mahi e ngā karapu katoa. Ia tau, he te pao, te haka me te . E ono ngā karapu i uru ki ngā whakataetae. Ko o ngā rōpū i konei, he tīma tākaro noa iho ā , kāore he tīma . Te nuinga o ngā waiata-ā-ringa me ngā poi, nā rōpū ake i mahi ngā kupu me ngā . I te Rā-tapu, i muri o te karakia, ka whakaoti ngā tākaro, he netipōro, he whutupōro. Te ātaahua o ata, ēngari haere rawa ake te tāima, kua mātao , ā, kua ua. Ahakoa ēnei whakararu, me te marangai, purei tonu atu ngā tamariki, mutu . I te ahiahi, ka horaina ngā mahi tātiko, kete, me whakairo kia pai ai te tiro tiro ā ngā tohunga o ēnei. Ko te kai o te ahiahi, he hākari. Nō muri i te kai, karakia, he pikitia Karaitiana, ā, i muri atu ko te wā i ngā taonga ki ngā rōpū i waimarie. Ka huihui māka, ngā kaute ā ngā rōpū. Ko te rōpū i runga rā āna kaute, ko Mataatua, ā, nō reira, i riro i a rātau kapu. I muri iho ko Tāwera. Ko te Mane te rā whakamutunga. Ka hokihoki ngā tāngata ka mahue ko mātau o te kāinga nei ki whakamutu i ngā mahi. Ā, i konei ka mutu anō tētahi ngā hui a Tūhoe.	X X X

Appendix 33: Worksheet for Lesson 5 - Te Marae

Te Marae



Te Marae

1) Whakawhanui ake i nga ahuatanga o te kupu nei

He taonga	He waahi manaaki tangata
He waahi whakawhiti korero	He waahi whakawhiti whakaaro
He waahi hui tangata	He waahi whakahirahira
He waahi Whakanui	He Kura
He Wharewaananga	He Kohangareo
He wahi whai matauranga	He turangawaewae

2)

Tuhia to Pepeha i konei

.....
.....
.....
.....
Ko.....toku Wharetipuna
Ko.....toku Wharekai
Ko toku marae
Tihei Mauri Ora!

Whakamaramatia tenei mea ‘ Te Marae’

Ko te Marae He (K.A) Na te mea, ...
Ko He..... (K.A)..... Hei
.....(K.M).....
Ko te Marae No.....(K.W).....
Ki toku nei whakaaro He.....(K.A).....
Ki ahau nei, He.....(K.A) te marae I te mea,....

3)

He aha nga momo whare kei runga i te marae?

Kei runga i te marae He Ko te He whare hei
.....

He Kei runga I te marae Ko te
..... He.....

He Whare Hauora	He Whare Kai	He Kohanga reo
He Wharenui / Wharetipuna / Wharemoe / Whare runanga		
He Wharemate	He Wharepaku / Wharehoroi	He
Wharekarakia		

.....
.....
.....
.....
.....
.....

4

He aha wetehi atu mea kei runga i te marae ?

He Haki	He Kohatu maumahara	He Waharoa
He Paepae	He marae atea	He Pere
He Urupa	He Wharetaonga	

Kei tena iwi kei tena iwi ona tikanga, engari, Kei runga i toku marae Kei (K.W)...He.....(K.I)

**Ko tetahi atu mea kei runga i te marae He Ko te Kei
(K.W)**

Kei runga i te marae He.....(K.I)..... Ko te(K.I).....Kei (K.W)

Kei te taha o te te.....Ko te Hei

This image shows a full page of primary-ruled paper. It features ten sets of horizontal dashed lines, each set consisting of three parallel lines. These lines are evenly spaced vertically across the entire page, providing a guide for letter height and placement in handwriting practice. The background is white, and there are no margins or additional markings.

5

He aha tenei mea Ko te Marae atea?

- * Ka tu nga manuwhiri ki te maumahara i te hunga mate
- * Ka whakatakoto te kaikorero i te koha
- * Ka tutu te puehu
- * Ka tu nga kaikorero ki te whaikorero
- * Ka karakia te minita
- * Ka powhiri te houkainga i te manuwhiri
- * Ko te marae tuturu o nga tipuna Maori
- * Te ao o Tumatauenga
- * Te wahi tino tapu o te Marae.
- * Ka whai tatou i nga kawa me nga tikanga

Ko te He Kei konei, Ka

Kei te Marae Atea Ka

I nga wa o mua, ...

I nga ra o nga tipuna, ...

**Ko te Ko te Na te mea,
Ka..... ki konei.**

Ko te He..... Kei (K.W)

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

6) No wai te marae ?

Te aitanga o te houkainga
Te tangatawhenua o tera takiwa
Te uri o nga tipuna o te Wharetipuna me te Wharekai
Nga Atua Maori, Tanewhakahapiripiri, Rongomaraeroa, Tumatauenga,
Hinenuitepo, Papatuanuku

No te marae na te mea, Ka

No.....te marae i te mea, No (Location) (tangata)

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7) He aha nga rereketanga o nga marae o mua ki nga marae hou?

Nga tikanga hou

- Kakahu pango
- Te Mahi Tango hu.
- Te whakataui.
- Te koha aroha

No te Ao Pakeha, No te Ao Hurihuri

Ko tetahi rereketanga o nga marae o mua ki nga marae hou Ko

Hei tauira, Ko Na te mea, I nga wa o mua, I.....

Inaianei, Ka.....

8) He aha ou whakaaro mo te marae?

Ki ahau nei, He Na te mea,.....

Ki toku nei whakaaro, He Na te mea,.....

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Inaianei, Tuhia tetahi whiti mo ia wahanga o tau tuhingaroa. Whaia wenei numa mo ia whiti.

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Ko toku Marae Ko toku Ukaipo

Ko X te maunga

Ko X te awa

Ko X te waka

Ko X te iwi

Ko X te Hapu

Ko X te marae

Ko X te Wharetipuna

Ko X te Wharekai

Tihei Mauri Ora!

Ko te kaupapa o taku tuinga Ko te wakahuia o te Ao maori, Ara ko te Marae. Ki ahau nei, Ko te marae He waahi tapu, na te mea, Ko tenei te wahi Ka whai tatou ko te iwi maori i o tatou nei kawa me nga tikanga. Ko te marae He wakahuia hei kawe hei tiaki i nga kawa me nga tikanga o o tatou nei tipuna. Ko toku marae Ko toku Ukaipo, na te mea, I whangai toku marae i toku wairua me toku ngakau. Ki toku nei whakaaro, Ko te marae He waahi manaaki tangata He waahi huinga, na te mea, Ka powhiri te iwi maori i nga manuhiri tuarangi, nga waewaetapu, nga kotuku rerenga tahi ki konei. Ki ahau nei, Ko toku marae He waahi whai matauranga, na te mea, He kura He kohangareo He Whare waananga kei runga i toku marae. Ko nga pou o te whare tipuna He matapihi He kuaha ki te Ao o o tatou nei tipuna. Ae ra, He tino taonga toku marae. Engari Ko toku marae, He taonga o te Ao hou, Ko te marae o oku tipuna maori He rereke. Ko te marae tuturu Ko te marae atea. No nga Atua tenei waahi tapu, No Papatuanuku, No Tumatauenga, No Hinenuitepo hoki. Ko te Marae atea He whenua kei mua i to Wharenui. I konei, I whai o tatou nei tipuna i nga kawa me nga tikanga o te marae. I konei, I whakarite te houkainga me nga manuhiri ki te tutu te puehu ki te whai i te ara o Rongomaraeroa ranei. He tino whakahirahira tenei waahi. Kei konei, Ka tu nga manuwhiri ki te maumahara i te hunga mate, Ka tu nga kaikorero ki te whaikorero, Ka whakatakoto hoki ia i tona koha. Ae ra, Ahakoa He rereke te marae o toku tipuna ki te marae o te Ao hurihuri nei, Ki ahau nei He taonga tonu toku marae, Na te mea, Ko toku Marae Ko toku turangawaewae. Haumie Huie Taiki e

**Turangawaewae: Na te mea, Kei kora toku mana me te mana o oku tipuna.
Na te mea, Ka whakapapa ahau ki tera marae.**

SJs

**Ki toku nei whakaaro,
Ki ahau nei,
Kei Konei,
Kei Kona,
Kei Kora,
I Konei,
I Kona,
I Kora,
Ae ra,**

Kiwaha

Ukaipo

Te watanga o toku ngakau