HE TAUAROMAHI | EXEMPLAR

1

Te Kaupae 1 Te Reo Māori 2025

92094 Te whakaatu i te māramatanga ki te reo Māori me ōna mātāpono i tētahi horopaki e taunga ana

Ngā Whiwhinga: E 5
Credits: 5

Kairangi | Excellence	Kaiaka | Merit	Paetae | Achieved
Ka whakaatu i te tōtōpū o te māramatanga ki te reo Māori i tētahi horopaki e taunga ana. Demonstrate thorough understanding of te reo Māori and its principles within a familiar context.	Ka whakaatu i te whānui o te māramatanga ki te reo Māori me ōna mātāpono i tētahi horopaki e taunga ana. Demonstrate sound understanding of te reo Māori and its principles within a familiar context.	Ka whakaatu i te māramatanga ki te reo Māori me ōna mātāpono i tētahi horopaki e taunga ana Demonstrate understanding of te reo Māori and its principles within a familiar context.

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No part of the candidate's evidence in this exemplar material may be presented in an external assessment for the purpose of gaining an NZQA qualification or award.

NZQA
Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Tā te ākonga (Kairangi/Excellence)

SECTION ONE

INSTRUCTIONS

Identify, explain and discuss the 'a' and 'o' relationships that Māreikura has on his first day at his new school –
Te Kāreti o Maunga Toa. Focus on the people, places and objects that he encounters in the video below.

i. You are able to watch the video up to 3 times.
ii. A space has been provided below for you to write any notes as you listen.

TASK 1

In your response, identify:

i. the 'a' and 'o' relationships that Māreikura encounters during his first day at his new school, Te Kāreti o Maunga Toa.
ii. the reasons why Māreikura and others have used either 'a' or 'o' categories when talking about people, places, and/or objects.
iii. examples of language from the video/audio clip to support your response.

When the narrarator talks about 'Tōna whanaunga' they have used 'o' form for 'familiy/relations'. This is because 'familiy' is relationships that take care of you/whanaunga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'Tana whanaunga'.

When Māreikura talks about 'tāku peke' he has used 'a' form for 'bag'. This is because 'bag' is manmade/hangarau and therefore 'a' catagory. You could not use 'o' catagory in this example as he is talking about it for carrying his food, but if he was wearing it you could use 'o' catagory as it is an adornment/whakarākei. You could use the neutral form 'taku peke'.

When Māreikura's family member talks about 'tōna waewae' they have used 'o' form for 'leg'. This is because 'leg' is a part of your body/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'tana waewae'.

In 'tāku haere' they have used 'a' form for 'go'. This is because 'go' is an action/mahi and therefore 'a' catagory. You could not use 'o' catagory. You could use the neutral form 'taku haere'.

When Māreikura says 'tōku turi' he has used 'o' form for 'foot'. This is because 'foot' is a part of the body/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'taku turi'.

In 'ōu hū' they have used 'o' form for 'shoes'. This is because 'shoes' are something you wear/whakarākei and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'ō hū'.

In 'ōu waewae' they have used 'o' form for 'legs'. This is because 'legs' are a part of the body/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'ō waewae'.

In 'tōu turi' they have used 'o' form for 'foot'. This is because 'foot' is a part of the body/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'tō turi'.

When Mātua Paora says 'tōu ingoa' he used 'o' form for 'name'. This is because 'name' is a part of your identity/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'tō ingoa'.

When Māreikura says 'tōku ingoa' he has used 'o' form for 'name'. This is because 'name' is a part of your identity/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'taku ingoa'.

In 'tōku waewae' they have used 'o' form for 'leg'. This is because 'leg' is a part of the body/wāhanga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'taku waewae'.

When Mātua Paora talks about 'tō tātou kura' he has used 'o' form for 'school'. This is because 'school' is a place/wāhi and therefore 'o' catagory. You could not use 'a' catagory. There is no neutral form.

In 'tōu kaiako' they have used 'o' form for 'teacher'. This is because 'teacher' is a relationship that nurtures you/whanaunga and therefore 'o' catagory. You could not use 'a' catagory. You could use the neutral form 'tō kaiako'.

In 'māku koe e awhina' they have used 'a' form for 'help'. This is because 'help' is an action/mahi and therefore 'a' catagory. You could not use 'o' catagory. There is no neutral form.

When Māreikura says 'āku mahi' he has used 'a' form for 'work'. This is because 'work' is an action/māhi and therefore 'a' catagory. You could not use 'o' catagory. You could use the neutral form 'aku mahi'.

In 'tō tino whanaunga' they have used neutral form for 'familiy'. You could also use the 'o' form as 'familiy' is a relationship that takes care of you/whanaunga and therefore 'o' catagory. You could not use 'a' catagory.

In 'tāku kaupapa ako' they have used 'a' form for 'learning'. This is because 'learning' is an action/māhi and therefore 'a' catagory. You could not use 'o' catagory. You could use the neutral form 'taku kaupapa ako'.

SECTION TWO

INSTRUCTIONS

Demonstrate your understanding of the Māori language and its principles around the use of the 'a' and the 'o' categories.

There are two parts to this task, Part A and Part E. Answer both.

TE WĀ O TE NGAHURU

Ko te wā o te ngahuru tēnei, ā, he nui *ngā rau o ngā rākau* e takoto ana i te papa o te kura o Māreikura. Ko Te Kāreti o Maunga Toa te ingoa o tōna kura. Ko te rā tuatahi tēnei. Kātahi anō te pere o te kura ka tangi. Kua mutu ngā akoranga o te ata. Kua tae te wā mō te kai nui o te rā. He nui te matekai o Māreikura, ā, ka haere ia ki te kimi i ōna hoa.

Kāore i roa, ka kite ia i a Parekōwhai. Ko Parekōwhai tōna tino hoa. Ka noho rāua ki te kai. Ka pātai a Māreikura, "E Pare, kua pēhea ngā mahi ako i tēnei ata?" Ka whakautu a Pare, "Pai mutunga! I ako au ki te whakatangitangi piana. I mihi mai tōku kaiako ki āku mahi whakatangitangi piana." Ka kī a Māreikura, "Ka rawe hoki, e Pare. Kāore au i te pai ki te whakatangitangi piana. Engari, e pai ana au ki te mahi pahū, āe, *koinā tāku tino puoro*. He pai hoki tōku pāpā ki te mahi pahū."

Mutu ana te kai o te ahiahi, ka wehe rāua ki ngā mahi ako whakamutunga mō te rā. I haere a Parekōwhai ki te kaupapa o Pāngarau. I haere a Māreikura ki te kaupapa o Toi Ataata. Ka tae ana a Māreikura ki te rūma o Toi Ataata, ka mihi te kaiako ki āna ākonga. "Tēnā koutou katoa. Nau mai *ki te rūma o Toi Ataata*. Ka ako koutou i ngā mahi toi. Ko te raranga kete, ko te whatu kākahu, ko te kōwhaiwhai, ko te mahi tukutuku hoki ētahi o *ngā mahi toi a ngā tīpuna.*" Ka reka te ngākau o Māreikura i te kōrero a tōna kaiako. Ka kī atu ia, "Ka nui tōku harikoa ki te ako i ngā mahi toi a ōku mātua tīpuna".

GLOSSARY

harikoa	thrilled, delighted, happy	**pahū**	drums
Ngahuru	Autumn	**Toi Ataata**	Visual Arts
pai mutunga	great, wonderful	**whakatangitangi piana**	to play the piano

TASK 2

PART A

Select **TWO** examples from the story that demonstrate your understanding of relationships when using the 'a' and 'o' categories. Support your examples with a detailed discussion and explanation of their usage according to a Māori worldview.

When the text states, "Ko Te Kāreti o Maunga Toa te ingoa o tōna kura." It is using 'O' catagory when talking about Māreikura's school. This is because in Te Reo Māori, a school should be talked about in 'O' form, as it is a place/wāhi. You could not use the 'A' catagory when talking about a school and can therefore not use 'Ko Te Kāreti o Maunga Toa te ingoa o tāna kura.' You could, on the other hand, use a neutral form to talk about a school, for instance, 'Ko Te Kāreti o Maunga Toa te ingoa o tana kura.'

In the text, it states "Ko Parekōwhai tōna tino hoa." In this example the text is using 'O' catagory to describe the relationship between Mārekura and his best friend Parekōwhai. In Te Reo Māori, relationships with a person the same generation or above is seen as a relationship were the other person looks after you/nutures you, making it whanaunga. You could not use 'A' catagory when talking about a friend or best friend and so you therefore could not use 'Ko Parekōwhai tāna tino hoa.'. You could, in this example, use a neutral form to talk about a friend or best friend, 'Ko Parekōwhai tana tino hoa.'

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PART E

Choose **ONE** of the examples below to further demonstrate your understanding of the 'a' and 'o' categories. Support your discussion with relevant details and explanations.

- *"ngā rau o ngā rākau"*
- *"koinā tāku tino puoro"*
- *"te rūma o Toi Ataata"*
- *"ngā mahi toi a ngā tīpuna"*

In the underlined section of the text, "ngā mahi toi a ngā tīpuna", the text uses 'A' catagory to talk about the the art of Mārei kura's Māori ansestors. Because the text is talking about the action of doing art 'mahi toi', it is māhi and therefore 'A' catagory. You could not use 'O' catagory as it is an action, and so therefore you could not use "ngā mahi toi o ngā tīpuna". You are not able to use a neutral form in this example.

Kairangi | Excellence

Te Wāhanga Ako | Subject: Te Reo Māori

Te Paerewa | Standard: 92094

Te Maaka | Grade Awarded: KR8

Te Pātai | Question	He Pitopito Kōrero | Commentary
Tuatahi | One	The ākonga demonstrates the ability to select and accurately describe relevant examples from the text, while also clearly explaining why particular words or phrases use a or o. In addition, the ākonga is able to extend their analysis by comparing or contrasting the relationships created through these grammatical choices. For example, by discussing the use of neutral forms or considering whether a or o could be used in the opposite category, and how such a shift might alter the meaning or context of the writing.