



TIKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Materials

# MANAAKI MARAE



Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority



Māori Qualifications Services  
Te Ohu Tohu Mātauranga Māori



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## MANAAKI MARAE - TAKATŪ KAI

### UNIT STANDARD 27510 (VERSION 5)

Identify customary kai Māori and describe its gathering process

(Level 2, Credits 2)

# ASSESSOR BOOKLET

## Tūmahi 1 | Customary Kai Māori

### Ngohe 1

### Pepa Mahi 1

You must complete Pepa Mahi 1 on the following page

- You are required to identify THREE customary kai Māori in terms of types of kai and the associated atua Māori. Types of kai may include but is not limited to kai sourced from Tangaroa, Tāne Mahuta, Haumia-tiketike and Rongo-mā-tāne.
- You will identify ONE customary kai for each atua Māori (3 atua in total) and briefly describe the relationship between atua and chosen kai.
- You are also required to describe the correct gathering process of each kai Māori in accordance with Tikanga. Gathering processes may include but is not limited to, kato (picking), ruku (diving), whakangau (hunting), hauhake (harvest), tāhere (traps or snares)
- You may include pictures of your chosen kai and atua.
- You must reference where all your information comes from.
- You must also present information in your own words.



## He Whakatauirā (Sample Answer)

<p>In accordance with tikanga, the gathering process for kaimoana is typically to ruku or dive for seafood. Karakia and/or acknowledgement to Tangaroa is usually performed before the gathering of kai.</p>	
<p>In accordance with tikanga, the gathering process for manu is typically to use tāhere which are traps or snares. Karakia and/or acknowledgement to Tāne Mahuta is usually performed before the gathering of kai.</p>	
<p>In accordance with tikanga, the gathering process for pikopiko or other wild roots is typically to 'kato' or pick the roots. Karakia and/or acknowledgement to Haumia-tiketike is usually performed before the gathering of kai.</p>	<p>Ko Haumia-tiketike te atua o ngā pikopiko me ngā momo aruhe pēnei. Haumia-tiketike is the god of pikopiko and other wild roots like these.</p>
<p>References: Google images</p>	

# MANA AKI MARAE

Notes:



## MANAAKI MARAE - TAKATŪ KAI

### UNIT STANDARD 31159 (VERSION 2)

Demonstrate knowledge of traditional and customary kai Māori

(Level 2, Credits 4)

# ASSESSOR BOOKLET



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New Zealand Qualifications Authority



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## Tūmahi 2 | Traditional Kai Māori

### Ngohe 1




### Pepa Mahi 2

You must complete Pepa Mahi 2 on the following page:

- You are required to identify THREE traditional kai Māori in terms of types of kai.
- Traditional kai refers to kai introduced to Māori, but which are considered traditional Māori foods. These include but are not limited to kai such as pork bones, paraoa parai (fried bread), potato and kai commonly cooked at the marae or by whānau, hapū, iwi and hapori.
- You are also required to describe the connection (or your experience) of the chosen traditional kai to a hapori, marae, whānau, hapū or iwi.
- You may include pictures of your chosen traditional kai.
- You must reference where all your information comes from.
- You must also present information in your own words.



## He Whakatauirā (Sample Answer)

<p>Traditional Kai Māori</p>	<p>Connection to hapori, marae, whānau, hapū or iwi.</p>
	<p>Boil up was introduced to Māori, but it has become a staple kai for Māori. There are many variations of boil up but in my whānau we typically have pork bones, watercress or pūhā, kumara and dough boys. I love to have boil up reheated the next day.</p>
	<p>Parāoa parai or fried bread is another example of traditional kai Māori that was introduced to Māori. It is a common food amongst Māori and is typically cooked and served at marae or whānau hui etc. My mum has the best fried bread recipe in the world.</p>
	<p>Kōnga pirau or rotten corn can be described as a Māori delicacy. It was also introduced to Māori. Kōnga pirau is normally served with cream. There is a strong rotten smell associated with this kai. You may not necessarily see this dish very often; however, it is still well loved by many Māori.</p>
<p>References: Google images</p>	

# MANA AKI MARAE

Notes:



## MANAAKI MARAE - TAKATŪ KAI

### UNIT STANDARD 21232 (VERSION 6)

Describe the tasks and responsibilities of ringawera in a marae  
wharekai

(Level 2, Credits 4)

### UNIT STANDARD 27509 (VERSION 5)

Describe manaaki in terms of the interactions between the  
tangata whenua and manuhiri in a marae wharekai

(Level 2, Credits 4)

# ASSESSOR BOOKLET

## Tūmahi 3 | At the Marae

### Ngohe 1

#### At the Marae

### He Whakatauirā (Sample Answer)

#### Pepa Mahi 3 - At the Marae

Think about your own experiences at the marae to help you to answer the following questions. Please answer in your own words.

**1 In a marae context and in accordance with tikanga, what is a ringawera?**

*A person or people that work and/or help with kai preparation in the kitchen or dining room at the marae.*

**2 Name two roles a ringawera would have in a marae wharekai.**

*Preparing kai in the kitchen of the marae.*

*Whakarite whare kai me ngā kai mā ngā manuhiri. Organise dining hall for the kai and visitors.*

**3. Name two responsibilities a ringawera would have in a marae wharekai**

*Whakanoho manuhiri ki ngā tēpu. Seat visitors at the tables.*

*Whakarite whare kai me ngā kai mā ngā manuhiri. Organise dining hall for the kai and visitors.*

**4. In your own words, describe what 'manaaki' means to you.**

*Manaaki means to look after and take care of visitors. Whether it is making them a cup of tea or a kai. Manaaki also means to show respect for others.*

**5. Describe at least two tangata whenua interactions with manuhiri in the wharekai in terms of hospitality and in accordance with tikanga. (For example: karanga mō te kai, kai or hākari, waiata whakangahau)**

*Normally, in preparation for kai, tangata whenua would either do a karanga to let manuhiri know that kai is ready, or they might just call the visitors in for a kai. Manuhiri will always eat first. Tangata whenua would also say a karakia to bless the kai.*

**6. Describe at least two manuhiri interactions with tangata whenua in the wharekai in terms of appreciation and in accordance with tikanga. (For example: mihi ki te hau kāinga, waiata whakanui ringawera)**

*Someone who represents the manuhiri would normally stand and do a mihi to the cooks and the hau kāinga (tangata whenua) to show their appreciation for the kai and hospitality. Manuhiri would also normally follow the mihi with a waiata for the ringawera.*

Reference: <https://hereoora.tki.org.nz/Videos/Te-marae/Shared-roles-and-responsibilities>

Notes:

Notes:





## TIKANGA CONCEPTS

### UNIT STANDARD 32185 (VERSION 1)

Demonstrate knowledge and expressions of manaakitanga

(Level 3, Credits 5)

# ASSESSOR BOOKLET

## Tūmahi 4 | Manaakitanga

Note: The sample answers below are provided as a guide only. Please refer to the Manaakitanga Assessment Guidelines for suggested focus learning areas and specific contexts whereby assessment tasks could be developed.

**Outcome 1 Demonstrate knowledge of manaakitanga.**

### Assessment Task 1 – this tūmahi assess PC 1.1, 1.2

**Describe manaakitanga in terms of the well being of your whānau and your own personal well-being.**

You are to provide TWO specific examples for each kaupapa or situation.

#### **HEI WHAKATAUIRA (SAMPLE ANSWER)**

##### **Manaakitanga and the well-being of my whānau**

One example of manaakitanga regarding the well-being of my whānau, happened during the lockdown period of Covid-19. My parents were fortunate to still be working, which left me in charge of looking after my siblings and to check on my nana who lives next door. As a whānau unit, we sat and discussed our roles and what each of us had to do to ensure that our household was going to run smoothly. Mum and dad were worried about how we were going to cope, because they didn't know how long we were going to be in lockdown for. My role was to care and look after my siblings, we sat down and did up a roster for cleaning duties, schoolwork, time on the internet and free time without the internet. Overall, our whānau did well, there were some highs and lows during lockdown, but nothing major that couldn't be sorted out. My siblings and I became a lot closer and we got to learn a lot more about each other as individuals. My parents were relieved and proud of us all, for working together and not causing stress for them. For my own personal well-being, I was proud that I was able to take care of my siblings without them thinking I was being too bossy. I felt like I can take on more responsibilities and that my parents can trust in me. I was happy that I was able to help mum and dad out so that they didn't have to worry about us while they were at work and I was happy that they didn't have to worry too much about our whare being destroyed because I had managed to keep it clean most of the time.

Another example of manaakitanga regarding the well-being of my whānau, was visiting our nana next door and seeing that she was ok and her needs were being met. During our downtime, my siblings and I would visit nana to see if she needed any help around the house. Nana would always say that she was ok, so the next time instead of asking her, we would say to her, "nana I can mow your lawn for you, or nana I can weed the gardens or nana I can carry that for you". Nana slowly allowed us to help around the house especially with things that were too heavy for her to lift. I could drive nana's car and pick her shopping and medication up for her. One day, we decided to have a clean-up day around her whare, nana was so happy and grateful with our mahi she cooked up a big kai for us and bake our favourite chocolate cake. In terms of my personal well-being, I love looking after my whānau, especially my nana. She is the matriarch of our whānau and the one that keeps us all in line. Manaakitanga for me is an act of good will and good intent and done without expectations. It makes me feel good and grateful that I am part of an awesome whānau

P.C 1.1, 1.2

Kua tutuki

Kāore anō kia tutuki

MANAAKIMARAE

## Tūmahi 4 | Manaakitanga

**Outcome 2 Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga.**

### Assessment Task 2 – this tūmahi assess PC 2.1

Select one of the kaupapa below and provide TWO examples of how manaakitanga is expressed in accordance with te reo me ngā tikanga.

Range may include but is not limited to:

- Tiaki i ngā tangata tūroro/ tangata māuiui
- Te tiaki i te whenua me te moana
- Te whāngai manuhiri
- Te hoko kai/ taonga hei whakaora i te whānau

#### **HEI WHAKATAUIRA (SAMPLE ANSWER)**

When whānau from afar come for a visit, our whānau would prepare our whare for our manuhiri. Even though they are our whānau, they are treated as manuhiri. The tikanga is, that our whānau have travelled a long distance to get here, we don't see them often, and we don't know when we will see them again. When our manuhiri arrives, my parents and siblings all go outside to greet them, with kisses, hugs, and tears of joy.

As soon as our manuhiri enter the house, they are greeted with the different aromas of kai that we have prepared. They are ushered to sit at the table, one of us kids are given the mantra to whakapai te kai with a karakia. Our manuhiri is served first and once they have their kai then my whānau would get their kai. At the table there is lots of kōrero and laughter as we all catch up on the latest news in what is happening in our lives.

After kai, my siblings and I will clean up and leave the adults to talk their talk. Once we've finished, we would put clean towels in our bedrooms for our manuhiri who will be sleeping in the rooms, my siblings and cousins will sleep together in the lounge.

In the morning dad would prepare breakfast while our whānau prepare to get back on the road. Someone will whakapai the kai and then we would eat. After breakfast, our whānau are preparing to leave, we would all go outside to see them off. Dad would say a karakia so that our whānau travels safely. Harirū would happen with laughter, tears and hugs and mum would bring out a bag of kai that has been prepared for the trip to send with our whānau on their travels.

One day our whānau went to te tātahi to gather kai moana. Our tikanga when gathering kai moana is to gather enough for the whānau and gather kai for our elderly. Our nana and some of her friends in the neighbourhood are some of those people. Dad does a karakia in the morning asking for safe travels, the gathering of kai, and that we are all kept safe in the moana. My siblings and I are taught that we must help gather kai first before we can go for a swim. Once we have gathered the kai, everyone is hungry, so we all pitch in preparing the kai, karakia is said to bless the kai and we all sit together to eat. When we leave te tātahi, mum sends us around to pick up all the rubbish we can find, she keeps telling us we need to do our part to manaaki our whenua and moana and that every little bit helps, so we don't mind doing this because we understand that Tangaroa has provided us with kai. When we get home, mum prepares the kaimoana into little packs for nana and her friends, then us kids would go around the neighbourhood to drop off the packs of goodies. We are greeted with big smiles, hugs and kisses because the kaimoana is fresh and everyone loves this food, sometimes we are given home baked kai to bring home as a means of thank you. This is our small contribution that our whānau do to manaaki our neighbourhood.

P.C 2.1

Kua tutuki

Kāore anō kia tutuki

**Outcome 2 Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga.**

**Assessment Task 2 – this tūmahi assess PC 2.2**

**Provide Two examples of expressions of manaakitanga in terms of self reflection.**

Some things you might want to consider when you do your self-reflection

- How was manaakitanga shown? (you could reflect on the examples that you have provided)
- How did you feel?
- Is there anything that you would do differently?

**HEI WHAKATAUIRA (SAMPLE ANSWER)**

Manaakitanga is a reflection of who my parents are and the values they hold close and share within our wider whānau and in return have shown my siblings and I of what to do when you manaaki someone or something. I acknowledge my parents for the values they have instilled in me. Manaakitanga is in the doing, underlined with tikanga, te reo and cultural values. I feel blessed that I am guided by my parents, that they are my role models to follow good examples of manaakitanga

The first example is our whānau unit, I knew the importance of my role I had to play regarding the Covid 19 lockdown and how my parents were relying on me to manaaki my siblings. It took a lot of stress off their minds knowing that everything was taken care of and that we were safe. On reflection, it really made me feel useful and responsible, I felt like an adult and that my parents trusted me to make decisions for my siblings and me.

The second example is my nan and being able to manaaki her. My nana is grateful that she has whānau close by that will manaaki her, however she worries about the elderly that live in our neighbourhood, some are alone and don't have whānau close by. A tribute to my parents is, as a whānau we don't mind sharing what we have, especially with those that are less fortunate. We are always checking on nana and her friends just to make sure they are comfortable and to help them with things they might need from the shop or chemist. On reflection, I have become use to doing what I do, because I've been doing it for ages and it's not a big problem, all it costs for me is a bit of time. I love it when I see the surprise on people's faces when they open the door to see me and my siblings standing there with a basket of goodies, the feeling is satisfying, enriching and it makes me feel awesome. I believe that our tikanga, te reo and cultural values make it easy for me to relate to people on different levels. Our cultural values, manaakitanga are passed down from my tūpuna to my parents and then to me and my siblings so that we can pass it on to our next generation.

P.C 2.2

Kua tutuki

Kāore anō kia tutuki

**MANA AKI MARRAE**

# MANAAKI MĀRAE

## Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	Level	3
Standard Number   Version	32185   Version 1	Credits	5
Standard Title	Demonstrate knowledge and expressions of manaakitanga		

Paetae   Achieved	Kaiaka   Merit	Kairangi   Excellent
Demonstrate knowledge of manaakitanga	Demonstrate in-depth knowledge of manaakitanga	Demonstrate comprehensive knowledge of manaakitanga

Tīpako	Paearu Mahi	Paetae ✓	Kaiaka ✓	Kairangi ✓
Demonstrate knowledge of manaakitanga	1.1 Described two specific examples of manaakitanga in terms of personal well-being.			
	1.2 Described two specific examples of manaakitanga in terms of whānau well-being.			
Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga	2.1 Demonstrated two examples of expressions of manaakitanga in relation to connection with			
	2.2 Demonstrated two examples of expressions of manaakitanga in relation to self-reflection.			
Demonstrate in-depth knowledge of manaakitanga <i>Identifying and describing manaakitanga in relation to a whānau-centred approach towards improving the quality of health and well-being of self and others (ā-tinana, ā-whānau, ā-hinengaro, ā-wairua).</i>				
Demonstrate comprehensive knowledge of manaakitanga <i>Identifying and describing expression of manaakitanga in relation to hospitality, protection, and care of whānau, and/or hapū, iwi, hāpori and te taiao.</i>				

Resubmit (if required)

COMMENTS

**Sufficiency Statement**

**Paetae**

All Paetae must be ticked

**Kaiaka**

All Paetae and Kaiaka must be ticked

**Kairangi**

All Paetae, Kaiaka and Kairangi must be ticked

**Circle Overall Grade**

**Kāore  
anō**

**Paetae**

**Kaiaka**

**Kairangi**

**Kaiako Signature**

**Date:**

**MANA AKI MARAE**

## Assessment Schedule

Learning outcomes	Evidence for Achieved	Judgement for Achieved
<p>1. Demonstrate knowledge of manaakitanga.</p> <p><i>Evidence of TWO specific examples is required.</i></p>	<p>The ākonga is able to;</p> <p>1.1 describe manaakitanga in terms of personal wellbeing.</p> <p>1.2 describe manaakitanga in terms of whānau wellbeing.</p>	<p>The ākonga has;</p> <ul style="list-style-type: none"> <li>provided TWO specific examples to describe manaakitanga in terms of personal wellbeing. (1.1)</li> <li>provided TWO specific examples to describe manaakitanga in terms of whānau wellbeing. (1.2)</li> </ul>
Learning outcomes	Evidence for Achieved	Judgement for Achieved
<p>2. Demonstrate expressions of manaakitanga in accordance with tikanga.</p>	<p>The ākonga is able to;</p> <p>2.1 demonstrate expressions of manaakitanga in terms of connecting with others.</p> <p><i>Range may include but is not limited to; tiaki i ngā tangata tūroro/tangata māuiui, te tiaki i te whenua me te moana, te whāngai manuhiri, te hoko kai/ taonga hei whakaora i te whānau.</i></p> <p><i>Evidence of TWO examples is required.</i></p> <p>2.2 demonstrate expressions of manaakitanga in relation to self-reflection.</p> <p><i>Evidence of TWO examples is required</i></p>	<p>The ākonga has;</p> <ul style="list-style-type: none"> <li>demonstrated TWO expressions of manaakitanga in relation to connecting with others. (2.1)</li> <li>demonstrated TWO examples of expressions of manaakitanga in relation to self-reflection. (2.2)</li> </ul>

# MANAAKI MARAE

## Mahere Aromatawai - MANAAKI MARAE

Tūmahi		Manaaki Marae   Ngā Paearu Mahi	Ngā Taunakitanga	Kua tutuki	
Tūmahi 1 Customary Kai Māori	27510		<p><b>Ākongā is able to:</b></p> <p>Identify two customary kai Māori in terms of types of kai sourced from atua Māori and describe the processes for gathering kai in terms of the method of sourcing the kai and in accordance with tikanga. Range; gathering may include but is not limited to - kato, ruku, whakangau, hauhake, tāhere; evidence of two is required.</p>	Āe	Kāore anō
	1. Identify customary kai Māori and describe its gathering process..				
Tūmahi 2 Traditional Kai Māori	31159		<p><b>Ākongā is able to:</b></p> <p>Identify three customary kai Māori and the atua responsible for each as well as the relationship between customary kai and atua in accordance with ngā kōrero tuku iho. Ākongā are also able to identify three traditional kai Māori and describe the kai in terms of its connection to hapori, marae, whānau, hapū or iwi.</p>		
	1. Demonstrate knowledge of customary kai Māori and the atua responsible for each. 2. Demonstrate knowledge of traditional kai Māori. Range; evidence of three traditional kai Māori is required.				
Tūmahi 3 At the Marae	21232		<p><b>Ākongā is able to:</b></p> <p>Describe the roles and responsibilities of ringawera in accordance with marae context and tikanga. Evidence of two roles and two responsibilities are required.</p>		
	1. Describe the roles of ringawera in accordance with marae context and tikanga. 2. Describe the responsibilities of ringawera in accordance with marae context and tikanga.				
Tūmahi 4 Manaakitanga	27509		<p><b>Ākongā is able to:</b></p> <p>Describe tangata whenua interactions with manuhiri in the wharekai in terms of hospitality and in accordance with tikanga. Ākongā are also able to describe manuhiri interactions with tangata whenua in the wharekai in terms of appreciation and in accordance with tikanga.</p>		
	1. Describe manaaki in terms of the interactions between the tangata whenua and manuhiri in a marae wharekai				
Tūmahi 4 Manaakitanga	32185		<p><b>Ākongā is able to:</b></p> <p>Demonstrate knowledge of manaakitanga and express manaakitanga in accordance with te reo me ngā tikanga.</p>		
	1. Demonstrate knowledge and expressions of manaakitanga.				



# Kia maumahara

- The ākonga must complete all Tūmahi correctly to achieve the requirements of the unit standards.
- Once completed, you must complete the Mahere Aromatawai (assessment schedule) at the end of the booklet.

## Referencing

This assessment requires the ākonga to reference his/her information. For the purposes of this assessment, the following are examples of reference styles.

### EXAMPLES OF REFERENCING STYLES

1 **Book**

King, M. (2000). *Wrestling with the angel: A life of Janet Frame*. Auckland, New Zealand: Viking.

2 **Course handout/Lecture notes (electronic version)**

Archard, S., Merry, R., & Nicholson, C. (2011). Karakia and waiata [PowerPoint slides]. Retrieved from TEPS757-11B (NET): Communities of Learners website: <http://elearn.waikato.ac.nz/mod/resource/view.php?id=174650>.

3 **Film**

Māori Television (Producer). (2016). Iwi Anthems, Series 2 Episode 5 [video file]. Retrieved from: <http://www.maoritelevision.com/tv/shows/iwi-anthems/S02E005/iwi-anthems-series-2-episode-5>.

4 **Magazine/Newspaper article – popular/trade/general interest**

Fox, D. (2015, 15 September). Viewpoint: Not one more acre. *Mana*. Retrieved from: <http://www.mana.co.nz/heritage/viewpoint.html>.

5 **Personal Communication (letters, telephone conversations, emails, personal interviews, private social networking) – no reference list entry required (not recoverable); however, for quoting or citing in text**

J. Jackson, personal communication, March 12, 2011.

6 **Webpage**

New Zealand Trade and Enterprise. (n.d.). Agribusiness. Retrieved from <https://www.nzte.govt.nz/en/export/market-research/agribusiness/>.

### PREPARATION FOR MODERATION

It is no longer necessary to complete a Moderation Cover Sheet as this information is entered online. If physical materials are sent for moderation, please ensure name of school and standard are included.

Digital submissions can be made directly through the application at any time.

Using the online [External Moderation Application](#), schools and providers must include:

1. a copy of the task and any key supporting resources
2. a copy of the assessment schedule
3. up to 8 samples of student work consisting of the key materials that the assessor has used to make an assessment judgement. (ungraded unit standards: schools – 4 learner samples; providers – 3 learner samples).

For moderation to occur:

4. all files must be viewable online
5. URLs, e.g. for student created websites, will need to be submitted as links within a document.

Notes: