



STORYLINE / KIKO

In this story, a father and daughter follow the instructions to make delicious fruit kebabs for their *manuhiri* (visitors).

ACHIEVEMENT OBJECTIVES / WHĀINGA PAETAĒ

Students should be able to:

- 1.3 communicate about number
- 3.3 give and follow directions
- 4.5 communicate about the quality of things (food).

Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki



LEARNING CONTEXT / KAUPAPA

This story relates to the topic of Kai/Food (Unit 3) in *He Reo Tupu, He Reo Ora*.

He Reo Tupu, He Reo Ora

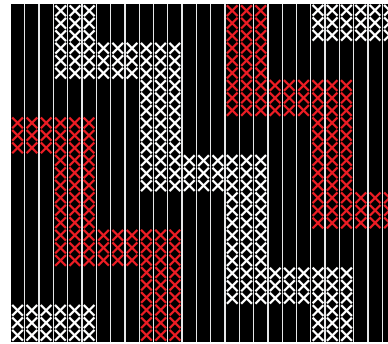


ASSESSMENT / AROMATAWAI

Learning intentions and success criteria have been included in these teachers' notes (see rubrics below) to help determine student progress.

The format of the rubrics is similar to *He Reo Tupu, He Reo Ora*, allowing for student self-assessment, as well as assessment by:

- other students (*tuākana* and *tēina*)
- teachers
- whānau (as a way of engaging families and promoting a partnership between home and school).



The three tohu/symbols in the rubrics indicate different steps of learning, as depicted in this poutama pattern.

Learning intention

Understand and use words associated with food

For example: *āporo* (apple), *panana* (banana), *ārani* (orange), *kerepe* (grape), *huarākau* (fruit), *rare* (lolly/lollies), *rare kōpungapunga* (marshmallow/s)

XXX Māia = confident
 XX Tata = nearly there
 X Tauhou = unfamiliar

AKO	Ākongā			Hoa			Whānau			Kaiako		
	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX
I can understand some food words when I hear them.												
I can say some food words.												
I can write some food words.												

Learning intention

Describe the quality of food

For example: *reka* (delicious), *tino reka* (very delicious)

XXX | Māia = confident
 XX | Tata = nearly there
 X | Tauhou = unfamiliar

AKO	Ākonga			Hoa			Whānau			Kaiako		
	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX
I can understand some descriptions of yummy food when I hear them.												
I can use some words, orally and/or in writing, to say that food is yummy.												

Learning intention

Understand and use the word *me* to join two things

For example: *ngā ārani me ngā huakiwi* (the oranges and the kiwifruit),
ngā huarākau me ngā rare (the fruit and the lollies)

XXX | Māia = confident
 XX | Tata = nearly there
 X | Tauhou = unfamiliar

AKO	Ākonga			Hoa			Whānau			Kaiako		
	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX
I can understand when someone uses the word <i>me</i> to join two things.												
I can use the word <i>me</i> to join two things in my speaking and writing.												

Learning intention

Understand and use simple recipe instructions

For example: *horoia* (wash), *tihoretia* (peel), *tapahia* (cut), *werohia* (pierce)

XXX | Māia = confident
 XX | Tata = nearly there
 X | Tauhou = unfamiliar

AKO	Ākonga			Hoa			Whānau			Kaiako		
	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX
I understand that word endings are used in Māori to create commands (-a, -tia, -hia).												
I can use some Māori word endings, orally or in writing, for commands associated with food preparation.												

Learning intention

Understand and say a karakia about atua Māori before eating

For example: *Nau mai e ngā hua* (Welcome the fruits)

Nā Tāne, nā Rongo, nā Tangaroa hoki. (Of Tāne, Rongo, and Tangaroa.)

XXX | Māia = confident
XX | Tata = nearly there
X | Tauhou = unfamiliar

AKO	Ākonga			Hoa			Whānau			Kaiako		
	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX	Tauhou X	Tata XX	Māia XXX
I can understand the general meaning of a karakia used before eating.												
I can recite a karakia before eating.												

PROVERB / WHAKATAUKĪ



Ka ngaro te kai, e mimiti tā tūwaewae.

The food is all gone, eaten by the visitors.

CULTURAL KNOWLEDGE / TIKANGA

The physical dimension of hauora (Māori health and well-being) is *te taha tinana*. But the physical side needs to be balanced with *te taha hinengaro* (mental health) and *te taha wairua* (spiritual health). All three dimensions, underpinned with whānau, must be intact to achieve balance.

Food contributes to *te taha tinana* and plays a significant part in demonstrating *manaakitanga* (hospitality).

The people who work behind the scenes to prepare the kai are highly regarded. They are the *ringawera* (kitchen workers, which literally means 'hot hands'). If they don't do their job well, it reflects badly on the hosts and is a slight on the guests.

The saying *Ka pai ki muri, ka pai ki mua* means that if all runs smoothly behind the scenes, all will be well at the front. This demonstrates the importance of working together and contributing, much like the idiom 'many hands make light work'.

Māori are very generous when catering. They believe that it's better to have too much kai than not enough – this would be an insult to their manuhiri. The best available kai goes to the manuhiri, and the rest is distributed among the ringawera.

PRE-READING / I MUA ATU

Before reading the story, talk with students to discover:

- their previous experiences in relation to the picture on the front cover
- their prior knowledge of relevant vocabulary, language structures, and Māori concepts.

FLASHCARDS / WHAKAAHUA

You could create flashcards to show images of the following content words:

kepapa – kebab(s)

kerepe – grapes(s)

āporo – apple(s)

panana – banana(s)

ārani – orange(s)

huarākau – fruit

huakiwi – kiwifruit

rare kōpungapunga – marshmallow(s)

OTHER WORDS / ĒTAHI ATU KUPU

Other words in the text include:

(tino) reka – (very) delicious

tohutohu – instructions

anei – here is/are



GRAMMAR / WETEREO

This story includes the following language structures:

- imperative endings *-a*, *-hia*, *-tia*, as in *horoia* (wash), *werohia* (pierce), *tīhoretia* (peel)
- conjunction *me* to join two things (*ngā panana me ngā ārani*/the bananas and the oranges)
- compound word *huarākau* (literally 'fruit from trees')
- ordinal numbers *tuatahi* to *tuawhā* (first to fourth)
- transliterations, for example, *āporo* (apple), *panana* (banana)
- placement of adjectives after nouns, for example, *rare kōpungapunga* (literally 'lollies spongy')
- definite article *ngā* (the)
- particle *kia* (be/let it be)
- *Mā wai e ...?* (Who will ...?)

FOLLOW-UP / I MURI MAI

Second language tasks/activities

Once students are familiar with the text, you can facilitate some of the second language tasks/activities below, working to your students' strengths and interests. The aim is to extend their proficiency and use of te reo in meaningful contexts.

While facilitating these tasks/activities, remember that you don't have to be the expert. As conveyed in the Māori concept of *ako*, you may be in the position of being a learner alongside your students. In fact, some students may want to take the lead.

Ka pai tēnā. Nō reira, kia kaha.

For general information on common task types, see *He Reo Tupu, He Reo Ora*. Choose 'Using tasks and activities'.

He Reo Tupu, He Reo Ora



1. Vocabulary-building – Once the students have consolidated the words associated with fruit kebabs, they can learn other food-related words by:

- using the food flashcards in *He Reo Tupu, He Reo Ora* [[Resource sheet 3.1](#)]
- using the Bingo cards in *He Reo Tupu, He Reo Ora* [[Resource sheet 3.2](#)]
- researching other Māori words needed for making different types of kebabs.

2. 'Snap' and 'Pairs' – Make sets of palm-sized flashcards featuring words from the story, so each child has eight picture flashcards and eight word flashcards. Students then play the card games 'Snap' and 'Pairs', looking for matching pairs of pictures and words.

3. Information transfer – Give students the written text only, and have them create appropriate illustrations for each page, so that anyone viewing the pictures would know how to make kebabs without written instructions.

4. Sequencing (strip story) – Students reorder strips of the text, to correspond with the ordinals *tuatahi* to *tuawhā* (first to fourth).

You can extend this task to include oral or written modes, where you ask each child to memorise a strip, then work together in groups of four to reconstruct the text by saying or writing the strips in the correct order.

Another way to extend this task is to cut each strip in half and provide students with the first half of each sentence only, so they have to complete each sentence before reconstructing the text.

Alternatively, you could make the task easier by providing picture clues for children to match to selected pieces of text.

5. Listen and draw – Students work in pairs. Each one has a grid with six numbered boxes. They tell their partner what food item to draw in which box. There is a similar task in *He Reo Tupu, He Reo Ora* [[Resource sheet 3.11](#)] and an associated [video](#) showing students doing this task.

Some useful language structures include:

- *He aha kei roto i te pouaka tuatoru?*
What's in the third box?
- *He rare (kei roto i te pouaka tuatoru).*
A lolly (is in the third box).
- *Tuhia he huarākau kei roto i te pouaka tuaono.*
Draw some fruit in the sixth box.

6. Text innovation – Students adapt the fruit kebab instructions to make other types of kebabs such as meat, vegetable, or fish. They could include Māori words in English instructions or give Māori instructions with picture clues to enhance the reader's understanding.



7. True/False (*Kei te tika/Kei te hē*) – Make some written or spoken statements related to the story, and students decide whether they are true or false (*kei te tika/kei te hē*). If a statement is false, the students have to make it correct.

For example:

Tuatahi, horoia ngā panana.

The students would need to say it's false (*kei te hē*), then provide the correct statement:

Tuatahi, horoia ngā kerepe.

8. Cloze activity – Create gaps in the written text for students to complete. A cloze is a good way to help students notice the grammar of te reo Māori, as well as improve their prediction skills and encourage them to make intelligent guesses from context and picture cues.

For example:

Reka _____ kepapa huarākau. Anei ngā tohutohu.

Tuatahi, _____ ngā kerepe.

Tuatoru, tapahia ngā _____ kia _____.

The gaps in a cloze can represent a consistent part of speech such as nouns or pronouns. Alternatively, words can be deleted at random, such as every third word.

You can make a cloze exercise easier for students by:

- telling them how many letters are in the missing word
- providing the first letter
- giving them a list of words to choose from.

A cloze task can be extended to incorporate listening and speaking, where you read a piece of text and stop at each missing word, so students can suggest an appropriate word to fill the gap.

9. Same/Different (*He rite/He rerekē*) – In pairs, students can use the picture cards in [Resource sheet 3.9](#). Each card shows nine numbered food pictures in a grid. Some of the pictures appear in the same square in card A and in card E (*he rite*, same). Some are in different squares (*he rerekē*, different).

Without looking at their partner's card, students must speak te reo Māori to figure out where the same pictures appear in the same place on both cards. They should place counters on the matching squares they identify, to allow you to monitor the task.

Some useful language structures include:

He aha kei roto i te pouaka tuarima?

What's in the fifth box?

He panana (kei roto i te pouaka tuarima).

A banana [is in the fifth box].

He rite. (That's) the same.

He rerekē. (That's) different.

10. Animation – Students watch the animation [Te mahi kai](#) in *He Reo Tupu, He Reo Ora* to:

- learn real-life language about food preparation
- reinforce the tikanga of the story, that manuhiri are the priority and are given the best food available.

The animations in *He Reo Tupu, He Reo Ora* are supported with useful information, including the storyline, grammar, Māori transcript, and English translation. Before showing the animations, make sure you are familiar with this information.

11. Speaking fluency (*Kōrero*) – Students have three consecutive opportunities to practise delivering a kōrero about how to make fruit kebabs. They should do this without notes, although they could use picture cues or physical props.

Students deliver their kōrero to three different people, with less time allocated for each subsequent delivery. For example, give them four minutes for their first delivery, three minutes for their second, and two minutes for their final delivery. (You can tailor the times to suit your students.) The premise is that students' fluency should improve with each delivery of the same kōrero. If they wish, students can use mime or role play to embellish their kōrero.

12. Building sentences – In small groups of four to six, students play a game using cards with words and phrases from the story (available on pages 7–9). The aim is to create sensible phrases or sentences using the cards. At the start of the game, each student gets three to five cards from the pack. If a student can't create a sensible phrase or sentence on their turn, they pick up a card from the pack. The first person who has no cards left wins.

The students' sentences don't have to match those in the book. For example:

Tapahia ngā panana. (Cut the bananas.)

Anei ngā ārani. (Here are the oranges.)

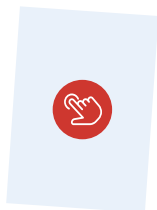
Reka ngā rare. (The lollies are delicious.)

Werohia ngā āporo me ngā rare kōpungapunga. (Pierce the apples and the marshmallows.)

Examples of words on the cards are:

- *Tuatahi, Tuarua, Tuatoru*
- *Mā wai e, Mā, nē rā?*
- *ngā panana, ngā huakiwi, ngā āporo.*

13. Mini book – Print the mini-book template (with instructions), so that every child in your class can take home a mini version of this story to read with whānau.



SONGS / WAIATA

These waiata will support the kaupapa of the reader:

- *Waiata mō te kai* (to the tune of Frère Jacques)

Whakapai (echo) *ēnei kai* (echo)

Hei oranga (echo)

Mō te tinana (echo)

(Bless these foods, as sustenance for the body).

- [Hei konei e te ariki](#) – a grace sung before meals (includes an mp3 and song sheet)
- [He rourou mā koutou](#) – the first three lines are derived from a proverb about cooperating, sharing resources, and looking after visitors (includes an mp3 and song sheet).

USING THE BIG BOOKS IN EARLY CHILDHOOD

In English-medium ECE settings, where Māori language is a natural part of the programme (as recommended in the Mana reo strand of *Te Whāriki*), the big books for Reo Tupu stories can be used for shared reading with tamariki.

These stories will allow teachers to weave Māori language and culture into their everyday activities, demonstrating the value they place on te reo and tikanga Māori. This is especially important for enhancing identity, sense of belonging, and well-being. The audio component of the e-books will support teachers and tamariki to pronounce te reo Māori correctly.

STORIES / PAKIWAITARA

The following stories are relevant to the kaupapa of this reader:

Black-Taute, H. (2010). *He taonga anō te kai*. Wellington: Learning Media. (He Purapura book about healthy and unhealthy kai.)

Heart Foundation NZ. (2017). *Ngā mahi mātātoa a Hina rāua ko Māui*. Auckland: Te Hotu Manawa Māori. (A teaching kit on healthy eating and exercise, with four books covering the four seasons. Includes *Hine rāua ko Māui*, a waiata recorded by Ruia Aperehama.)

Ministry of Education. (2006). *Te uru rākau*. Wellington: Huia Publishers. (Ngā Kete Kōrero book about fruit)

Te Awa, M. (2009). *He purou hua rākau*. Wellington: Learning Media. (Pīpī book about fruit)

Vercoe, W & R. (2008). *Nāu te rourou nāku te rourou*. Wellington: Huia Publishers. (An illustrated recipe book. The title is taken from the proverb “Nāu te rourou, nāku te rourou, ka ora te manuhiri” – Your food basket and my food basket will satisfy the visitors.)

ACKNOWLEDGEMENTS / HE MIHI

The author would like to acknowledge the teachers she has worked with over the years, inspiring her to create these books. *Ināiane kua mātātupu. Ka tuku mihi hoki ki te whānau Laison nō Taranaki me te whānau Takotohiwi nō Ngāti Awa, who nurtured her in te ao Māori; ko te tino koha tēnā.*

She also acknowledges with fondness her Māori tutors during decades of learning, particularly Hirini Mead, Tamati Kruger, Wiremu Parker, Keri Kaa, and Ruka Broughton, and her two non-Māori mentors and role models, Mary Boyce and Fran Hunia.

All these people have added to her kete.

*Kua whetūrangitia ētahi engari kāore e warewaretia
ō rātou mahi maha ki te akiaki i a ia. Hei whakamutunga,
ka tuku mihi ki āna mokopuna me āna tama – te pū
o ēnei pukapuka.*

Tuatahi

Tuarua

Tuatoru

Tuawhā

Mā wai e

Mā

tapahia

ngā huarākau

reka

kia iti

Anei

ngā kepapa

ngā tohutohu

ngā āporo

horoia

kōpungapunga

ngā

tīhoretia

ngā rare

ngā panana

ngā ārani

ngā huakiwi

ngā manuhiri

Tino

kai

werohia

ngā kerepe

nē rā?

me