# Teacher Support Materials to Accompany Stories to Support the Pasifika Learning Languages Series Resource *Haia! An Introduction to Vagahau Niue*

## Introduction

These teacher support materials accompany the six storybooks developed especially to support the Learning Languages Series resource *Haia! An Introduction to Vagahau Niue*. Each story gives students opportunities to extend their language and cultural knowledge and to practise reading the target language of specific units in *Haia!*

These teacher support materials suggest how teachers can use the six storybooks to foster vagahau Niue learning at levels 1 and 2, particularly in the context of the *Haia!* programme.

The teaching-as-inquiry cycle and the Newton et al. research[[1]](#footnote-1) on intercultural communicative language teaching underpin these teacher support materials. See:

* the effective pedagogy section on page 35 of *The New Zealand Curriculum* or <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Effective-pedagogy>
* the Newton et al. paper at: <http://www.educationcounts.govt.nz/publications/curriculum/an-introduction-to-the-concept-of-intercultural-communicative-language-teaching-and-learning-a-summary-for-teachers/1.-overview>

### *Haia! An Introduction to Vagahau Niue*

*Haia!* is a resource in the Learning Languages Series. It provides a language-teaching programme that can be used by teachers, including those who do not speak Niue or know how to teach languages. *Haia!* includes:

* twenty units of three lessons each
* a range of language suitable for years 7–10 at levels 1 and 2 of the curriculum
* video and audio support to engage learners and demonstrate how fluent speakers use the language
* lesson plans that could be linked to opportunities for learners to enjoy reading Niue texts.

You can find *Haia!* onlineat <http://pasifika.tki.org.nz/Pasifika-languages/Vagahau-Niue>

### Engaging students with texts

The teacher’s role is to mediate the interactions between the student and the learning materials and enable the student to meet their learning outcomes.

# *Fakatai La!*

by Lynn Lolokini Pavihi

This story supports:

* Unit 1 *Fakafeleveia* / Introductions
* Unit 4 *Tau Fakafetuiaga he Magafaoa* / Family Relationships
* Unit 5 *Tau Mena Kai* / Food

## Text features

### Language features

The language features of this story include:

* expressions of time – *Ko e Aho* *Faiumu* / On Saturday; *ko e magaaho kai laā /* at lunchtime
* *ma* before a person’s name when addressing them directly – *ma Rangi*
* expressions of place – *he poko kaitunu /* in the kitchen
* the connective *mo* / and – *he moa mo e ika* / chicken and fish
* words transliterated from English words – *pateta, vesetapolo, Iesu Keriso, Amene, foila*
* the word *kai* as part of a noun phrase (*tau mena kai* / food; *kai Niue* / Niue food; *kai laā* / lunch) and as a verb (*Kua kai a Sifa he takihi lolo* / Sifa is eating the delicious *takihi*)
* nouns that are generally uncountable nouns in English (and therefore singular) but are countable in Niue and used with the plural marker *tau* – *tau mena kai* / food; *tau talo* / the taro[s]; *tau kai* / food
* formulaic expressions – *Fakamolemole* / I’m sorry; *Ko e mitaki hā ia!* / Yum!; *Kā mā?* / Really?; *mitaki lahi ka pihia* / that sounds great; *Kai hake* / Eat up
* the word *nākai* to express the negative – *Nākai fiafia au ke kai e falu vesetapolo /* I don’t like eating other vegetables
* the word *nakai* as a question marker in yes–no questions – *Fia finage nakai a koe ke he kaina haaku he Aho Faiumu ke kai laā Niue?/* Do you want to come and have a Niue lunch at my house on Saturday?
* a word with two meanings – *lolo* / delicious; *lolo* / creamy
* the word *fua*, whichis a generic term for fruit, is used before a more specific term – *fua lākau /* fruit that grows on the branches of trees; *fua loku* / pawpaw
* words for members of the family – *tugaane* / younger brother (of a female); *tugaane motua* / oldest brother (of a female[[2]](#footnote-2)); *matua taane* / father; *matua fifine* / mother; *matua* *tupuna fifine* / grandmother (the grandmother is also referred to as *Nena,* which is a more familiar term used in many Niue families)
* imperatives – *Fakatai la! /* Try it!; *Fakamolemole la /* Excuse me
* the prefix *faka-*, which turns a noun into a verb – *fakamonuina* / to bless (from *monuina /* a blessing)
* different forms of a verb that distinguish between performing an action once or performing it several times – *fola* / to spread; *fofola /* to spread out in a single motion (when giving the instruction to lay the heated banana leaf on the foil); *Folafola /* to spread out repeatedly (to indicate repeated action when arranging the slices of taro and pawpaw on the leaf)
* pronouns that indicate singular and plural, and inclusion and exclusion of the speaker – *koe* / you (singular); *mutolu /* you (three or more persons); *mautolu* / us or our (three or more persons); *laua* / they (two persons); *lautolu* / they (three or more persons)
* the particle *kua* to indicate a completed action in the present tense – *Kua pehē a Sifa* / Sifa says
* idiomatic use of the word *nava*: *Kua kai a ia mo e nava he lolo he takihi /* She eats and praises the deliciousness of the *takihi* (*nava* means to show admiration or express how tasty something is)
* the word *tama /* child used metaphorically – *tama vala takihi* / a small portion of takihi (*tama* means small in this phrase).

### Cultural features

The cultural features in this story include the following.

* The use of the word *umu. Umu* refers to a particular style of cooking in *aga fakamotu Niue*. The story includes both written and visual descriptions of preparing the food and putting it into the *umu*. See Unit 5 of *Haia! An Introduction to Vagahau Niue* for more information on the *umu.*
* The Niue word for Saturday is *Aho Faiumu* in recognition of *fai umu –* the traditional cultural practice in *aga fakamotu* of preparing food and cooking it in the *umu* to prepare for the Sunday family gathering.
* Different ways of expressing thanks are used. The term *fakaaue* is used in everyday informal conversation, and *Oue tulou* in formal respectful speech, for example, when saying the Christian grace.
* Christian values are integrated into Niue cultural practices. A prayer of acknowledgment and thanks is said before the meal. The word *Iki,* which has the meaning of chief or distinguished person in *aga fakamotu*, isused to give status to Jesus Christ. The grandmother gives the blessing because of her status as an elder in the family.
* The use of the verb *feleveia* expresses the concept of exchanging greetings when meeting people, with the host extending a welcome.
* The word *masima* is an alternative spelling for the word *mātima*. In vagahau Niue, a ‘t’ followed by an ‘i’ or ‘e’ is pronounced as an ‘s’. Traditionally, ‘s’ was not a letter of the vagahau Niue alphabet. These days, ‘s’ appears more frequently in written texts.
* The politeness expression *fakamolemole* has different meanings according to its context, for example, *fakamolemole* /I’m sorry*; fakamolemole la* /Excuse me. *Fakamolemole* includes the concept of “letting the bad things pass away”.
* *Takihi* is a Niue dish. The word *takihi* has become part of New Zealand English in the same way that *umu* has. These are vagahau Niue terms that have been “borrowed” into English, just as English terms have become part of vagahau Niue through transliteration.
* *Tau momotua* / adults is a respectful term for older people, referring to them as “elders”. Older people have special status in *aga fakamotu*.

## Links to the New Zealand Curriculum

### Key competencies

Reading and working with *Fakatai La!* could help students develop key competencies set out in the New Zealand Curriculum at: <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Key-competencies>

### Values

The story illustrates values that relate to the New Zealand Curriculum and to the core Niue values of *loto fakamokoi* / a generous nature and *loto fakalilifu* / respect.

### Cross-curricular links

Learners who are working at levels 1–2 in Niue may be working at higher curriculum levels in other learning areas. You will need to consider this in order to make effective cross-curricular links. Here are three examples of cross-curricular achievement objectives that could be linked to this story:

Health and Physical Education, Level 3

Relationships with Other People

Students will:

* Identify and compare ways of establishing relationships and managing changing relationships.

Social Sciences, Level 3

Students will gain knowledge, skills, and experience to:

* Understand how cultural practices vary but reflect similar purposes
* Understand how people view and use places differently.

### Learning Languages: Achievement objectives

Students will:

* receive and produce information
* produce and respond to questions and requests
* show social awareness when interacting with others

(Communication strand, relating to selected linguistic and sociocultural contexts)

* recognise that the target language is organised in particular ways
* make connections with their own language(s)

(Language Knowledge strand)

* recognise that the target culture is organised in particular ways
* make connections with known culture(s).

(Cultural Knowledge strand)

### *Tau Hatakiaga ma e Vagahau Niue: The Niue Language Guidelines*, levels 1 and 2

Students will:

* give and respond to personal information (1.1)
* give and respond to greetings, farewells, and introductions (1.2)
* express and respond to desires, needs, and preferences (1.7)
* use language, positioning, and movement to show respect (1.8)
* make connections with known culture(s) (Cultural Knowledge).

## Learning outcomes

Below are some possible learning outcomes for reading this story. Select from and adapt these to meet the needs of your students and share the outcomes with them.

After reading and working with this story, I will be able to:

* read the story and identify the likes and dislikes of the main characters, the relationships between the characters, and the main ideas
* identify and express likes and dislikes
* identify and express family relationships
* read, view, and discuss, in English, the information and values in the written and visual texts
* research and present, in English, information on aspects of *aga fakamotu* in the story
* compare aspects of *aga fakamotu* in the story with aspects of my culture.

## Learning activities

You do not have to use all the activities suggested below. Choose from and adapt them to suit your students’ needs.

*Fakatai La!* is a challenging text for the language level of students who have worked through five units of *Haia!* They are likely to need support with the language before and during reading, and several scaffolded opportunities to make meaning from the text.

### Introducing the text

Display an enlarged version of the cover and the title page. Have the students work in pairs or small groups to discuss what they see and make lists of words and phrases in Niue that describe the illustrations and what they think will happen in the story. Prompt them to recall the content and language from units 4 and 5 – in particular, the information about food and how food is cooked in an *umu*. Have the pairs or groups share their ideas. As they do so, add labels and notes around the cover and title page and introduce any new vocabulary that is relevant to the story.

If the students haven’t done so already, ask them to make predictions about the relationship between the people on the cover and about the context of the illustration on the title page. When discussing the title page, prompt them to recall the Niue words that describe family relationships and record and display them.

Read the title aloud. Direct the students to the glossary and ask them to discuss in pairs what they think the title means. Have the pairs share their ideas and confirm that it means “Just Try It!”

### Listening

Give each student a list of words and short phrases that they have learned in units 1–5 of *Haia!* – most of which occur in the story. Tell them they are going to listen to the story and tick the words or phrases they hear. Read aloud or play a recording of the story once, with a short pause at the end of each page. Have the students compare their answers with a partner’s. Play the story again for them to check their answers.

If appropriate, revise the meanings of the listed words and phrases. Give pairs of students copies of the illustrations with no text (or give each pair one illustration). Have them work in pairs to discuss each page and use the list of words (as well as the lists on display from previous discussions) to make predictions about what is happening and what language they expect to read. Have the pairs share their ideas with the whole group.

### Reading the text

Ask the students to skim page 2 and find out who the girls are, what foods they like and dislike, and what they are going to do. Discuss their answers and the vocabulary and sentence structures on the page, paying particular attention to the language for food and for describing likes and dislikes (write and display these sentences to refer to during and after reading). Ask the students what they think is going to happen on Saturday.

Have students work in pairs to read and discuss each page. After the pairs have read each page, discuss their ideas as a group and record relevant language and cultural aspects. As you work though the text, support the students to:

* check the glossary and the previous units in *Haia! An Introduction to Vagahau Niue* for words and expressions that they don’t know or can’t remember
* describe what the illustrations show
* make connections between the illustrations and the written text
* work out the relationships between the characters and their involvement in the actions
* summarise the main ideas on each page
* identify language and cultural practices, for example, formulaic expressions, greetings and introductions, the clothes people wear, and the associated values.

Support students to notice patterns of language, for example, *Fiafia au ke kai moa mo e ika – mo e pateta* / I like eating chicken and fish – and potatoes. After reading, you can show students how they can use these patterns in other contexts – for example, by constructing speaking or writing frames like the example below and filling them in together. Provide opportunities for them to practise and use the language to achieve a communicative purpose (such as during the food survey described in the “after reading” activities below).

*Fiafia au ke kai \_\_\_\_\_\_\_ mo e \_\_\_\_\_\_\_ – mo e \_\_\_\_\_\_\_\_\_\_\_.*

### After reading

Responding to the text

Ask the students questions about their experience of reading the text, for example:

* What did you enjoy about the story?
* What did you learn from both the written text and the illustrations?
* What connections can you make to your own language(s) and culture(s)?

Food survey

Have the students work in vagahau Niue to create, conduct, and respond to surveys on the most and the least popular foods among their classmates and then report their findings. You could organise the class into four groups with different lists of foods (allow them to include any foods – not only foods from the story – but they must find the Niue expressions for the food). Each member of each group interviews selected members of the other groups (and is interviewed) and then reports back to their group. Support each group to prepare a written and/or spoken presentation of their findings.

Cultural customs and values connected with food

As a class, discuss what preparations were made for the lunch and who was involved. Discuss the particular aspects of Niue culture illustrated in the story, including the Niue values the story expresses. Set research tasks for your students to find out more about areas they are interested in or about questions that arise during the class discussion (using the Internet, family members, other students they know, and/or members of the community). Have the students present their research to the class (in English). Examples of presentation topics include:

* the kinds of foods served at meals in *aga fakamotu* and in your own culture
* food preparation and ingredients
* foods that are the most significant in *aga fakamotu* compared with those in your own culture, and the reasons for this significance
* how the written language and illustrations in the storybook reveal cultural practices and values in *aga fakamotu*.

Guest speaker

Have a guest speaker (a Niue community member) talk about the significance of particular foods and dishes in their family and community. Support the students to welcome the visitor, ask appropriate questions, and thank the visitor appropriately at the end of the session.

The students could plan questions about the cultural practices described in the story, thinking about the characters’ actions, the values shown, and how these are similar to or different from practices in their own cultures.

Technologies for food preparation

The story shows food being cooked in an *umu*. Unit 5 of *Haia! An Introduction to Vagahau Niue* gives more information on cooking with an *umu*, so it may be useful to re-use the activities described there. With your students, facilitate a discussion or set up a research inquiry on different technologies used in food preparation, storage, and cooking across different cultures and in different places. For example, canned coconut cream is used in New Zealand because coconuts are not grown here. In Niue, fresh coconut cream is easily available. Students will also make connections between the use of the *umu* in *aga fakamotu* and the way Māori use the hāngi to prepare food, especially when there are large numbers of people to feed.

It may be possible for community members to prepare an *umu* and share the food at a school event. Participating in the preparations for the *umu* will give your students and school community a Niue experience.

Following a recipe

Photocopy and laminate enough copies of the recipe on page 8 to have one copy per group. As a class or in groups, prepare the dish by following the recipe in vagahau Niue. Students can read each line of the recipe aloud, then follow the instruction.

You may wish to invite some Niue community members to assist. You may even wish to include other foods and dishes for your students to prepare.

## Reflecting on learning

Prompt the students to reflect on what they have learnt from working with this text, by asking questions such as:

* What strategies helped you to understand the story?
* What will help you to remember the new language?
* How can you use the new language in other contexts?
* Can you identify significant aspects of new learning about *aga fakamotu*?

For example, a student might say, “I can now talk about food preferences and food preparation in vagahau Niue. I have also learnt about the importance of some foods in *aga fakamotu*, and the practices and values associated with them.”

## English version of the story

In English, this story by Lynn Lolokini Pavihi is:

### Just Try It!

**page 2**

Rangi and Sifa are eating lunch at school.

“Rangi, what food do you like to eat?” asks Sifa.

“I like eating chicken and fish – and potatoes. I don’t like
eating other vegetables. And I also don’t like eating
fruit,” answers Rangi.

Sifa says, “Really? I love eating fruit.”

They finish their lunch.

“Do you want to come and have a Niue lunch
at my house on Saturday?” asks Sifa.

“Yes, that sounds great,” answers Rangi.

**page 3**

On Saturday, Sifa and her younger brother Kolo
help prepare the lunch.

In the kitchen, they prepare the *takihi*.
They put slices of pawpaw and taro onto a banana leaf.
Then they pour coconut cream onto it and add a bit of salt.

Sifa and Kolo also help the adults put
the chicken, fish, taro, and *takihi* into the *umu*.
They cover the food with hot stones, and leaves, and sacks.
Then they leave the *umu* to cook the food until it is ready.

**page 4**

Rangi arrives at Sifa’s house.

“Hi, Sifa. How are you?” asks Rangi.

“Hi, Rangi. I’m well, thank you,” answers Sifa.
“Come and meet my family.”

Sifa leads Rangi into the kitchen.

Sifa says, “This is my oldest brother, Lafaele.
This is my mum and dad, and this is
my grandmother.”

Sifa’s family says, “Greetings to you, Rangi.”

Rangi says, “Hello. Thank you for the invitation to eat lunch with you all.”

**page 5**

At lunchtime, Nana Ma
blesses the food.

“Jesus Christ our Lord,
bless this food. Thank you. Amen.”

Rangi eats the chicken and the fish.

“Do you like taro?” asks Sifa.

“I’m sorry, I don’t like taro,”
answers Rangi.

Sifa says, “Just try it!”

Rangi says, “I’m sorry. No, thank you.”

**page 6**

Sifa is eating the delicious *takihi*.

“Excuse me. What is that food, Sifa? What are
the yellow and the white slices?” asks Rangi.

“They are slices of pawpaw and slices of white taro,” answers Sifa.

“What is the white liquid?” asks Rangi.

“That’s coconut cream,” answers Sifa. “This is my favourite
Niue food. Just try it, Rangi!”

Rangi eats a little bit of the *takihi*. Then she eats a little bit more.

“Do you like it, Rangi?” asks Sifa.

**page 7**

“Yum! You are so right Sifa!
The *takihi* is really yummy,” answers Rangi.
“The slices of pawpaw and the slices of taro are really tasty!
And the coconut cream is so creamy!”

She eats and praises the deliciousness of the *takihi*.

Rangi says, “I also want to try some
of the baked taro.”

Sifa says, “Eat up, my friend.”

“Sifa, I love the *takihi*! Can I please
have the recipe?” asks Rangi.

**page 8**

### Sifa’s *Takihi* Recipe

*Ingredients*

Slices of pawpaw

Coconut cream

Slices of taro

Salt

Banana leaf

*Step-by-step method*

Lay out the heated banana leaf on a sheet of foil.

Put the first layer of taro slices onto the banana leaf.

Put the first layer of pawpaw slices on top of the taro.

Repeat until you have about four layers of both taro and pawpaw.

Sprinkle it with some salt.

Pour coconut cream onto it until all the layers of taro and pawpaw are covered.

Wrap it up with the banana leaf first and foil after.

Bake it in the *umu* for about two hours.

1. Newton, J., Yates, E., Shearn, S., and Nowitzki, W. (2009). *Intercultural Communicative Language Teaching: Implications for Effective Teaching and Learning*. Wellington: Ministry of Education. [↑](#footnote-ref-1)
2. The term *tugaane* is used only by females to refer to their brothers. Males refer to their sisters as *mahakitaga*. [↑](#footnote-ref-2)