# Teacher Support Materials to AccompanyStories to Support the Pasifika Learning Languages Series Resource *Faufaua! An Introduction to Tongan*

## Introduction

These teacher support materials accompany the six storybooks that support the Learning Languages Series resource *Faufaua! An Introduction to Tongan*. Each story gives students opportunities to extend their language and cultural knowledge and to practise reading the target language in *Faufaua!*

The teacher support materials suggest how teachers can use the storybooks to foster *lea faka-Tonga* learning at levels 1 and 2, particularly in the context of the *Faufaua!* 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 34 of *The New Zealand Curriculum* or at <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Effective-pedagogy>
* the Newton et al. paper at [www.educationcounts.govt.nz/publications/curriculum/an-introduction-to-the-concept-of-intercultural-communicative-language-teaching-and-learning-a-summary-for-teachers/1.-overview](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)

### *Faufaua! An Introduction to Tongan*

*Faufaua!* is a resource in the Learning Languages Series. It provides a language-teaching programme that can be used by all teachers, including those who do not speak *lea faka-Tonga* or know how to teach languages. *Faufaua!* 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 used to encourage learners to enjoy reading *lea faka-Tonga* texts.

*Faufaua!* is available at: <http://pasifika.tki.org.nz/Pasifika-languages/Tongan>

### Engaging students with texts

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

# Fakataha Faka‘osita‘u

by ‘Anahina ‘Aipolo Sikalu

This story supports:

* Unit 1 Mālō e Lelei/Greetings
* Unit 2 Fakafe‘iloak /Introductions
* Unit 3 Fāmili/Family

## Text features

### Language features

The language features of this story include:

* use of lea tavale (everyday language), for example, ‘Oku ‘alu ‘a Vili ki he fakataha fakafāmili hono kaume‘a ko Taniela′ kimu‘a he lotu′/before church, Vili goes to his friend Taniela’s family gathering
* use of words that distinguish singular, dual, and plural (three or more people), for example, ‘eku/my (singular); ‘ema/our (dual); ho‘o/your (singular); kinautolu/them (plural, three or more)
* use of words transliterated from English, for example, ‘Uēlingatoni/Wellington; sikeitipooti/skateboard; however, the lea faka-Tonga expression for Christchurch is not a transliteration but a translation of the English label for Christchurch – the Garden City, with Kakala meaning flower and Kolo meaning city
* use of prepositional phrases that express time, for example, kimu‘a he lotu/before church; he ‘aho ni/today
* use of prepositions that express direction towards a place, for example, ki ‘Uēlingatoni/to Wellington; ki peito/to the kitchen; kia kinautolu/towards them
* expressions of place, for example, ‘i hē/over there; ‘i tu‘a/outside; ofi/close, near; ‘i he ve‘e tepile kai′/at the food table
* vocabulary that defines relationships, for example, kaume‘a/friend; tokoua/cousin, brother; fakataha fakafāmili/family gathering; tamai/father; fā‘e/mother
* repetition of particular words and structures to assist learning, for example, ‘Oku ke ‘ilo ‘oku ‘i fē ...?/Do you know where …?
* descriptors placed after the word being described, for example, fakataha fakafāmili/gathering family (family gathering); sikeitipooti fo‘ou′/skateboard new (new skateboard); tepile kai′/table food (food table)
* use of formulaic expressions, for example, Mālō e lelei/Hello; Fēfē hake?/How are you?; Sai pē, mālō/I’m well, thanks; ‘Ikai, kātaki/No, sorry; ‘Ikai, mālō pē/No, thank you
* use of the word ‘ikai to express a negative, for example, ‘Ikai, kātaki/No, sorry; ‘Ikai, mālō pē/No, thank you; ‘Oku ‘ikai ke na lava ‘o sikeitipooti/They can’t skateboard
* use of both singular and plural forms of the same verb, for example, ‘alu/go (singular); ō/go (dual or plural)
* the different meanings of the word lotu according to context, for example, in this story lotu means church, as in kimu‘a he lotu′/go to church, but in other circumstances, the same word can mean prayer.

### Cultural features

The cultural features in this story include:

* the different ways of celebrating New Year’s Eve across cultures. This story describes a large family gathering with a meal before a church service. The expression ‘aho faka‘osita‘u translates into English literally as “the day when all the number of days has been completed”. In other words, *anga faka-Tonga* focuses on the completion of a year, while in English, the expression “New Year’s Eve” demonstrates a focus on the year that is about to begin
* the common practice in *anga faka-Tonga* for children to address adults, including their parents, by their first names. So, when Saula introduces Vili to his mother (Pesi), he says Pesi, ko Vili ‘eni/Pesi, this is Vili
* the *anga faka-Tonga* names, for example, Taniela, Vili, ‘Aisea, Langi, Saula, Pesi, Sela. In some cultures, the “a” at the end of a name signifies a female name, but this is not the case in *anga faka-Tonga*. For more information on Tongan names, see unit 2 of *Faufaua! An Introduction to Tongan*
* the melding of *anga faka-Tonga* with aspects of New Zealand cultures, for example, the people wear the traditional Tongan tupenu (lavalava, wraparound skirts) with European-style shirts and shoes.

## Learning activities

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

### Introducing the text

As a class, study the cover and title page of *Fakataha Faka‘osita‘u.* Brainstorm the students’ favourite activities. Introduce the Tongan word for skateboard (sikeitipooti) and ask who enjoys skateboarding. Prompt the students to consider what the boys might be doing on the cover and why one boy is pointing (he is searching for someone in particular).

### Reading the text

Read the first page of *Fakataha Faka‘osita‘u* with the students and encourage them to study the illustration to help them establish who is Vili and who is Taniela and what Vili wants to do – Vili wants to meet ‘Aisea, and this is the factor that drives the whole story. Then have the students work in pairs to read aloud to each other and analyse each page of the story. They could:

* describe what the illustrations show
* summarise how Vili meets each new character, in particular focusing on the greetings used each time and the titles of the family members
* make connections between the illustrations and the supporting written text
* draw a mind map that illustrates the different characters who are introduced as the story progresses and their relationship to each other
* identify aspects of the language and illustrations that demonstrate particular features of lea or anga faka-Tonga, for example: the greetings used; the way family members are introduced (with parents being introduced by their first names); the clothing worn at this New Year’s Eve celebration, and so on.

As the class works through each page, identify any unfamiliar words or expressions (in the text or the discussion). Record these on the board.

Support the students to notice patterns of language that they will use in other contexts, for example, Mālō e lelei, Vili. Fēfē hake?/hello, Vili. How are you?; Sai pē, mālō/I’m well, thanks; ‘Ikai, mālō pē/no, thank you.

### Dictation

Dictation can help students focus on sound–spelling relationships and build good pronunciation habits, especially in relation to the definitive accent. Read the following sentences aloud slowly, repeating each sentence and giving the students enough time to write down each one with the appropriate accents.

* Ko e ‘aho faka‘osita‘u′ ‘eni.
* Ko ‘eku tamai ‘eni, ko Langi′.
* ‘Oku ke fiema‘u ha me‘akai?
* ‘Oku ou kumi mo ia ‘e au.

Have the students find the sentences in the book and compare them with what they have written. Have them write a note to themselves about what they need to focus on to improve.

### After reading

### *‘Aho faka‘osita‘u*

As a class, discuss the form of the celebration depicted in the story, who was present, and who would have been involved in preparing for the event. Encourage the students to identify the particular aspects of *anga faka-Tonga* and the Tongan values that the story expresses.

If there are questions that your class has not been able to answer, set research tasks, and encourage the students to search on the Internet or at the library or talk with family members, other students, or experts from a Tongan community.

Have the students work in groups or alone to research and prepare a presentation about one of the following topics:

* the way ‘aho faka‘osita‘u is celebrated in *anga faka-Tonga* compared with how it is celebrated in their own culture
* the kinds of clothes people wore to this gathering for ‘aho faka‘osita‘u
* celebrations and festivals that are significant in *anga faka-Tonga* compared with those that are significant in their own culture, with reasons for this significance in both cultures
* how the written language and illustrations in the story reveal cultural practices and values in *anga faka-Tonga.*

### Guest speaker

Have a guest speaker from a local Tongan community talk about the significance of ‘aho faka‘osita‘u and how it is celebrated in their family and community. Have the students prepare for the visit by writing an appropriate greeting for the visitor, an introduction to the class, questions about the cultural practices that relate to celebrating ‘aho faka‘osita‘u, and a thank you, all using appropriate *lea* and *anga faka-Tonga*. Encourage the students to practise their greetings, introductions, questions, and thanks with their classmates and choose among themselves particular students to say each piece.

### Who’s who and what’s what

As a class, make a list of the names that occur in the story, including the place names – for example, Taniela, ‘Aisea, ‘Uēlingatoni, and Kolo Kakala. Encourage the students to research the meaning and origin of the names (using the Internet or having discussions with members of a local Tongan community) and compare these names with common names from their own cultures.

## 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 *anga faka-Tonga*?

## English version of the story

In English, this story by ‘Anahina ‘Aipolo Sikalu is:

### New Year’s Eve Gathering

**page 2**

It’s New Year’s Eve.
Before church, Vili goes to his friend Taniela’s family gathering.
Vili really wants to meet Taniela’s cousin ‘Aisea.
Aisea is from Christchurch.
He is visiting Wellington.
Aisea is awesome at skateboarding!
Vili loves skateboarding.

**page 3**

Vili takes his new skateboard to Taniela’s family gathering.
“Taniela, do you know where ‘Aisea is?” says Vili.

“No, Vili. Come and meet my dad,” says Taniela.
“This is my dad, Langi.”

“Hello, Vili. How are you?” says Langi.

“I’m well, thanks,” says Vili. “Do you know where ‘Aisea is?”

“No, sorry,” says Langi.

**page 4**

“Taniela, is that ‘Aisea over there?” says Vili.

“No, Vili. That’s my brother, Saula,” says Taniela.
Taniela calls his brother.
“Saula, this is my friend Vili,” says Taniela.

“Hello, Vili. Come and meet our mum, Pesi,” says Saula.

**page 5**

Vili, Taniela, and Saula go into the kitchen.

“Pesi, this is Vili,” says Saula.

“Hello, Vili. Would you like some food?” says Pesi.

“No, thank you,” says Vili. “Do you know where ‘Aisea is?”

“I think he’s outside,” says Pesi.

**page 6**

Vili, Taniela, and Saula go outside.
A little girl runs up to them.

“Hello. I’m Sela. What’s your name?” she asks Vili.

“Hello. I’m Vili. How old are you?” says Vili.

“I’m five,” says Sela. “Do you know where my brother is? His name is ‘Aisea.”

“No, sorry. I’m looking for him too,” says Vili.

“Come on. I think he’s by the food,” says Sela.

**Page 7**

Vili, Taniela, Saula, and Sela go over to the food table.
Aisea is sitting at the food table.

“‘Aisea, this is my friend Vili. He loves skateboarding,” says Taniela.

“Hello, ‘Aisea. I’ve brought my skateboard. Do you want to try it?” says Vili.

“Hello, Vili. Awesome skateboard! But maybe not today!” says ‘Aisea.

Aisea stands up. He has a broken leg!

**Page 8**

They can’t skateboard, but Vili is happy.
He and ‘Aisea talk about skateboarding until it’s time to go to church.
Aisea invites Vili to Christchurch.

“And bring your skateboard!” he says.

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)