# 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.

# Ko e hā ‘a e Hikingaua?

by ‘Anahina ‘Aipolo Sikalu

*Ko e hā ‘a e Hikingaua?* supports the following units from *Faufaua!*

* Unit 11 Kāinga/extended Family
* Unit 12 Feime‘akai/preparing Food
* Unit 13 Kai Fakataha/sharing Food

## Text features

### Language features

The language features in this story include:

* the markers used to distinguish between singular, dual, and mass plural (three or more people), for example, ho‘o (Ko e hā ho‘o me‘a ‘oku ngaohi?)/your (singular); ongo (‘Oku mo fie vahevahe e me‘akai′, ongo tamaiki?)/you (dual); kimoutolu (Ko ‘eni te u vahevahe ‘a e hikingaua faka-Falanisē′ mo kimoutolu)/you (plural, three or more); na (‘Oku na tokoni ki he tamai ‘a Sokopeti′ ke ta‘o he ‘umu)/they (dual)
* reliance on context rather than specific words to indicate gender, for example, the third person singular pronoun forms: ia/he, she, or it (singular); hono/his, her; ‘ene/him, her; tamaiki (children). In this text, tamaiki refers to the two girls, and there is no need to specify their gender because they are the only children; however, in other texts, it may be necessary to say tamaiki fefine to specify female children or tamaiki tangata to specify male children
* use of words transliterated from other languages, for example, from English, Sapate/Sunday (from the word Sabbath), onioni/onions, tēmata/tomatoes, sipi/sheep, taimi/time, kilo/kilo; and from French, Falanisē/Français (French), ngāteau/gâteau (the French word for cake)
* use of prepositions of direction, for example, ki peito/into the kitchen; ki he funga la‘i lū/on the taro leaves; ki he sipi′ mo e onioni′/over the meat and onions
* use of possessives, for example, e kainga ‘o Sokopeti′/Sokopeti’s extended family; he ‘api ‘o Sokopeti′/Sokopeti’s house; he tokoua ‘o e fa‘ē ‘a Sokopeti/Sokopeti’s aunt; e kui fefine ‘a Sokopeti′/Sokopeti’s grandmother
* descriptors placed after the word being described, for example, hono kaume‘a Falanisē/her friend French (her French friend); e kilo ‘e ua/kilograms two (two kilograms); e me‘akai faka-Tonga/food Tongan (Tongan food)
* use of formulaic expressions, for example, Mālō e tokoni′/thanks for helping; ‘Io/Sure; Ifo/yum; ‘oku ou fiekaia!/I’m starving!
* use of faka- as a prefix with the word Tonga (faka-Tonga) to indicate something made or done in the Tongan way
* the words for family members that spell out the exact relationship between the people, for example, fa‘ē/mother; he tokoua ‘o e fa‘ē ‘a Sokopeti/the sister of the mother of Sokopeti (Sokopeti’s aunt); tamai/father; e tokoua e tamai ‘a Sokopeti′/the brother of the father of Sokopeti (Sokopeti’s uncle)
* the word ako carrying the meaning of to teach and to learn, as in te reo Māori, with both these actions being demonstrated in the story
* use of the two past tense markers na‘a (followed by a pronoun) and kuo (indicating a transition of tense from not being to being, or not happening or doing to happening or doing), for example, Na‘a mou vahevahe ‘a e me‘akai faka-Tonga mo au/you shared Tongan food with me; kuo maau ‘a e me‘akai/the food is ready (all the preparations have been completed, and the food is ready to be eaten).

### Cultural features

The cultural features in this story include:

* the preparation of *anga faka-Tonga* food, including cooking the food in the ‘umu (see below)
* the importance of fevahevahe‘aki/sharing and fetokoni‘aki/helping one another, which are both shown in the preparation of the meal
* the importance of showing faka‘apa‘apa/respect, for example, the people show respect for the meal by sitting at the table (eating while standing is bad manners in *anga faka-Tonga*, and it is polite to eat everything you’re given); the family members talk respectfully to each other, even when asking the girls to help, for example, Sokopeti, ‘e lava ke ke hifi ‘a e onioni′ mo e tēmata, kataki?/Sokopeti, can you please cut up the onions and tomatoes?; and the seating arrangements at the dinner tables show both faka‘apa‘apa and fakatu‘utu‘unga/rank – Sokopeti’s father sits at the head of the table with his wife to his right, while at the other end of the table, the grandfather sits with the grandmother to his right.

### *Anga faka-Tonga:* Cooking

Traditionally, Tongan people had one main midday meal that the men prepared in an ‘umu/earth oven. ‘Umu are essentially like a Māori hāngi. It is thought that men were in charge of this meal because it was hard work preparing the ‘umu. A fire is lit in the bottom of a purpose-dug hole, and rocks are placed on top of the fire to heat up until they are red hot. The fire is then put out; root crops and portions of meat wrapped in banana leaves are placed on top of the rocks; and everything is covered with banana leaves, sacking, and finally earth to seal in the heat.

The food is left to cook for at least an hour (often over the period when the people go to church). These days, people mostly use the traditional ‘umu only for special occasions, such as a family Sunday lunch or a celebration that calls for a feast, and the women are involved in preparing the food, although the men are still in charge of the ‘umu.

‘Ota ika is a raw fish dish, comprising ika (fish), niu taufua (coconut cream), tēmata (tomatoes), onioni (onions), lēmani (lemons), and māsima (salt). Unit 12 offers two versions of a recipe for ‘ota ika. The first version includes a simple set of instructions that will be easier for the students to master and perhaps even memorise. The second version has expanded the instructions to provide a challenging listening activity.

Lū sipi is the dish also known as mutton lū. Lū is the term for both talo leaves and the traditional Tongan dish that is made using those leaves. A lū consists of some form of meat, chopped into bite-sized pieces and wrapped, with coconut cream, onions, and salt, in talo leaves and then banana leaves before being baked in an ‘umu (the banana leaves are discarded after cooking). For more information about lū, see units 9 and 12.

In *anga faka-Tonga*, *fakatu*‘utu‘unga is also demonstrated in the choice of foods presented at a function. Green bananas and the root vegetables kumala/kūmara, manioke/cassava, talo/commonly referred to as taro in New Zealand, and ‘ufi/yams are traditional foods that are often served at celebrations or family gatherings. ‘Ufi, as the most valued food, is served to guests.

## Links to the New Zealand Curriculum

### Key competencies

Reading and working with *Ko e hā ‘a e Hikingaua?* could help students develop key competencies set out in the New Zealand Curriculum (see <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Key-competencies>).

### Values

The story illustrates many values that relate to the New Zealand Curriculum (see <http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-Zealand-Curriculum/Values>) and are fundamental to Tongan culture, including the importance of community, faka‘apa‘apa/respect, fevahevahe‘aki/sharing, and fetokoni‘aki/helping one another.

### Cross-curricular links

Learners who are working at levels 1–2 in *lea faka-Tonga* 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:

*Technology, Level 3*

Technological products

Students will:

* Understand the relationship between the materials used and their performance properties in technological products.

Characteristics of technology

Students will:

* Understand how society and environments impact on and are influenced by technology in historical and contemporary contexts and that technological knowledge is validated by successful function.

Social Sciences, Level 3

Students will gain knowledge, skills, and experience to:

* Understand how the movement of people affects cultural diversity and interaction in New Zealand.

### Learning Languages: Achievement objectives

Students will:

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

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

(Language Knowledge strand)

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

(Cultural Knowledge strand)

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

### *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines*, levels 1 and 2

Students should be able to:

* recognise and express number, time, and location (1.4)
* express and respond to desires, needs, and preferences (1.7)
* use language, positioning, and movement to show respect (1.8)
* offer, accept, and refuse things (2.3).

## 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 aloud reasonably fluently, pronouncing all words clearly
* write texts for particular purposes with appropriate use of macrons, glottal stops, and the definitive accent
* recognise and use appropriate words for family members in *lea faka-Tonga*
* link language and cultural practices around food preparation and recipes to their contexts and identify their importance in *anga faka-Tonga*
* research and present information, in English, on important aspects of *anga faka-Tonga* presented in the story.

## 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 *Ko e hā ‘a e Hikingaua?* Discuss foods that are important to different cultures and consider the Māori cultural practice of hāngi.

Encourage the students to consider where the girls in the illustration on the title page might be taking the bowls of food. Prompt the students to think about what dish might be shown on the cover.

### Reading the text

Read the first page of *Ko e hā ‘a e Hikingaua?* with the students and encourage them to study the illustration to help them establish who the main characters in this story are and what is happening – Sokopeti invites her French friend Madeleine to a Tongan meal. Then have the students work in pairs to read and analyse each page of the story. They could:

* describe what the illustrations show
* summarise what happens on each page
* make connections between an illustration and the supporting written text
* list the steps in making lū sipi
* draw a mind map that illustrates the different characters who are introduced as the story progresses and their relationship to each other
* identify features of the language and illustrations that demonstrate particular features of *anga faka-Tonga*, for example, choice of recipes, seating order at the tables, and the associated values.

As you work 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, Ko e hā ‘a e hikingaua?/what’s for dessert?; Ko e hā ‘a e puha?/what’s that box?

Once everyone has read through the text, play the DVD of unit 12 on making ‘ota ika, providing the students with photocopies of the transcript and playing the DVD as many times as necessary to help the students understand the steps involved in this recipe.

### After reading

### Lunch

As a class, discuss the Sunday lunch described in the storyand who was involved in creating the meal. 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 have not been able to answer, set research tasks, and encourage the students to search the Internet or 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 kinds of dishes described in the story compared with special dishes associated with their own culture
* the formalities demonstrated in the story and in *anga faka-Tonga* compared with formalities of their own culture; for example, seating arrangements, saying *lotu* (a prayer), who is served food first, the reasons for getting together
* how the written language and illustrations in the story reveal cultural practices and values in *anga faka-Tonga*
* the different methods and technologies involved in food preparation in the story, for example, the technology of the ‘umu, compared with food preparation and technologies common to their own culture(s).

### Thank you letters

Have the students work individually to write a thank you letter in *lea faka-Tonga* from Madeleine to Sokopeti’s family. Encourage the students to use the story to guide the content of their letter and use appropriate formulaic expressions that they have learnt in previous units of *Faufaua! An Introduction to Tongan.*

### Master chef

Have the students use the information from units 12 and 13 and *Ko e hā ‘a e Hikingaua?* to instruct the class, in *lea faka-Tonga*, on how to prepare a particular recipe.

You could extend this activity and turn it into a competition, where several students are participants in a TV cooking competition and have to prepare their dishes to a deadline, explaining the full process as they go in *lea faka-Tonga*.

### Shared meals

Arrange with your local Tongan community for some people to work with your students to prepare some common Tongan dishes for a shared meal.

## 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*?

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## English version of the story

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

### *What’s for Dessert?*

**page 2**

Sokopeti’s extended family is having a gathering on Sunday.
Sokopeti invites her French friend Madeleine.

“Should I bring any food?”
Madeleine asks.

“No, but come over early. You can learn how to prepare Tongan food,” says Sokopeti.

**page 3**

On Sunday, Madeleine arrives at Sokopeti’s house at 1 p.m.

“Hi, Madeleine, what’s that box?”
asks Sokopeti.

“It’s a surprise,” says Madeleine.

Sokopeti turns around to go into the kitchen.
Madeleine hides the box behind the couch.
Then she follows Sokopeti.

**page 4**

Sokopeti’s mum, Nusi, is cutting up raw fish.

“What are you making?” Madeleine asks.

“ ‘Ota ika. It’s Sokopeti’s favourite,” Nusi says.
“Sokopeti, can you please cut up the onions and tomatoes?
Madeleine, would you help Lute make mutton lū?”

**page 5**

Sokopeti’s aunt, Lute, is cutting up mutton and onions.

“Madeleine, can you please weigh this mutton?”
Lute asks. “We need two kilos.”

“Sure,” says Madeleine.

“Great. Now put the mutton on the taro leaves.
Next, add the onions.”

Lute pours coconut cream over the meat and onions.
“Thanks for helping, Madeleine!”

**page 6**

“Sokopeti! Madeleine!” Sokopeti’s father calls them.
He is outside preparing the earth oven.
“Where are the yams and sweet potatoes?” he asks.

“Here they are,” says Sokopeti. She and Madeleine bring them over.
They help Sokopeti’s father put them in the umu.

“Yum, I’m starving!” says Madeleine.

**page 7**

At last, the food is ready.
Guests start to arrive.

“Would you girls like to share out the food?”
Nusi asks.

Sokopeti and Madeleine share out the food.

“The ‘ota ika is so tasty!” says Sokopeti’s uncle.

“The mutton lū looks yummy!” says Sokopeti’s grandmother.

Madeleine tastes the Tongan food.
“Yum, it’s delicious!”

**page 8**

Madeleine goes and gets the box that she hid behind the couch.
“You shared Tongan food with me,” she says.
“Now I will share a French dessert with you.”

She opens the box. “Who’d like some gâteau?”

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)