# 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 Kahoa Fai‘aho

by Lesieli Kupu MacIntyre

*Ko e Kahoa Fai‘aho* supports the following units from *Faufaua!*

* Unit 15 Ko e Taimi′ mo e ngaahi Feitu‘u′/time and places
* Unit 17 Ko e Ngaohi ha ‘ū Me‘a/making things

## Text features

### Language features

The language features of this story include:

* use of terms that once had specific meanings in *lea faka-Tonga* and are now used with more generalised meanings in different contexts – for example, vaka traditionally referred to boats but is now used in combination with other words to express the concept of a “carrier of people” (vakapuna/aeroplane; he vaka ʻEa Nuʻu Sila/on an Air New Zealand flight) and malaʻe/meeting place has broadened its meaning to be able to be used in contexts such as malaʻe vakapuna/airport
* use of prepositions to express direction, for example, ‘i he hahake/in the east;
‘i mala‘e vakapuna/at the airport; ki Tonga/to Tonga
* use of prepositions expressing time, for example, hengihengi/early in the morning (around the crack of dawn); pongipongia/early in the morning (for example, around 7 a.m.); ‘i he efiafi′/in the evening
* use of the prefix faka- to change a noun into a verb, for example, kahoa/garland and fakakahoa/to place a garland round someone’s neck
* the words for family members, for example, mehikitanga/aunt (specifically, father’s sister); fanga tokoua/cousins; fāmili/family
* the different meanings of the word lahi according to context; for example, in Ko ʻApi′ ko hoku tokoua lahi ia ʻe taha/‘Api is one of my older cousins, lahi means “older”, while in Fakamālō lahi atu ʻaupito/thank you all very much, lahi carries the meaning of “very much” or “a lot”
* use of words that indicate a sequence of actions or steps, for example,
‘uluaki′/first; hoko′/next; hokohoko/one after another, continue; ‘osi ia′/after that
* use of the singular verb form to indicate one action and the plural verb form to indicate repetition of that action, for example, hoko′/the next action and hokohoko/the next series of actions
* use of words that have cognates (related words) in other languages, for example, lo‘imata/tear, which is a cognate with te reo Māori roimata (tear).

### Cultural features

The cultural features in this story include:

* making a kahoa heilala for a girl’s twenty-first birthday, which highlights the important *anga faka-Tonga* values of fakaʻapaʻapa/respect, ʻofa/affection, and fevahevahe‘aki/sharing, which includes the idea of fetokoni‘aki/helping one another, for example, the girls working together to collect the flowers, then all three being taught how to make the kahoa heilala by the narrator’s mehikitanga (see below for more information on heilala)
* the importance of particular birthdays in Tongan culture. Traditionally, Tongans celebrated only the first birthday (see also the storybook *Ko e Ta‘u Taha ‘o Tomi′*) and a girl’s twenty-first birthday. While such traditions are changing, this story highlights the importance that is still placed on a girl’s twenty-first birthday, as suggested in the preparation of special kahoa and the fine clothing worn by all guests at the party
* the kie (fine mat wrapped around the waist) worn by guests at the birthday celebration, made from a special type of pandanus called la‘i kie. La‘i kie are bleached in the sea for a few days before being dried in the sun to make them whiter and softer
* the kato (woven baskets commonly made from pandanus leaves) used to hold the heilala flowers that the girls collect (in Tonga, it is usual for women and girls to weave kato before going out to gather flowers for kahoa)
* the central role of the mehikitanga in the story. The mehikitanga/paternal aunt is the woman with the highest status in a family. She is the head of any special occasion for her brothers’ children, for example, birthday, funeral, wedding, christening, holy communion, graduation, and headstone unveiling, and the family gives her the biggest gifts at these occasions. In return, she may give some gifts to the mothers of her brothers’ children as a sign of her appreciation for their generosity towards her
* the use of the term fāmili, which has the same meaning as the English term “family”. Kāinga is the *lea faka-Tonga* term for extended family. Traditionally, Tongan kāinga lived together in houses on the ‘api / family land. This practice is not so common now. The term ‘api not only refers to the piece of land where houses are grouped but also more generally to those who live on that land, and this is how the term is applied in this story when the narrator says … ‘o mau fa‘o ia he ‘ū kato ‘o ‘omai ki ‘api / [we] put them in baskets, and take them home.

### Heilala

The red-blossomed heilala is a flower that signifies high ranking in *anga faka-Tonga* and is the national flower of the Kingdom of Tonga. The heilala is the royal flower because it is used to make the kahoa that are presented to the King, and there are specific ways of stringing the heilala that were traditionally only worn by people of ‘eiki (chiefly) rank. Because of its status, a kahoa ve‘eve‘e heilala appears on the covers of *Ko e Fakahinohino ki he Lea Faka-Tonga: The Tongan Language Guidelines* and *Faufaua! An Introduction to Tongan.*

Uike Heilala (Heilala Week) is a contemporary Tongan week-long festival held in July, when the heilala flower is in bloom. Many events take place during the festival, including music contests, marching, parades, and a beauty contest, with the winner being crowned Miss Heilala.

Kakala is a generic term for the fragrant plants used in kahoa. It’s also used to scent coconut oil. Kakala is commonly referred to in Tongan legends, songs, dance, and poetry as a symbol of fakaʻapaʻapa and ʻofa. The heilala is one of the kakala plants.

## Links to the New Zealand Curriculum

### Key competencies

Reading and working with *Ko e Kahoa Fai‘aho* 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 two examples of cross-curricular achievement objectives that could be linked to this story:

The Arts, Visual Arts, Level 4

Understanding Visual Arts in Context

Students will:

* Investigate the purpose of objects and images from past and present cultures and identify the contexts in which they were or are made, viewed, and valued.

Social Sciences, Level 4

Students will gain knowledge, skills, and experience to:

* Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people.

### 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:

* give and respond to greetings, farewells, and introductions (1.1)
* recognise and express number, time, and location (1.4)
* use language, positioning, and movement to show respect (1.8)
* communicate about people, places, and things (2.1)
* make requests, give instructions, and respond to requests and instructions (2.4).

## 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
* follow simple instructions in *lea faka-Tonga* to create my own heilala and use simple instructions in *lea faka-Tonga* to direct others in creating heilala
* recognise and use simple Tongan expressions of time and place in descriptions
* link heilala and kie to their contexts of use and identify their importance to the people of Tonga.

## 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 Kahoa Fai‘aho.* Discuss the landscape that is visible on the cover and prompt the students to consider where the story might be set. Consider the differences between the New Zealand landscape and that of Tonga.

Ask if any students have been to Tonga and if any of them recognise the flowers in the basket on the title page. Encourage the students to notice the needle and thread on the title page and speculate on their purpose in the story.

### Making heilala

Explain to the students that for this activity they will working in groups to make a mystery object. Then provide the groups with the sentences from page 6 with their order mixed up, as well as some flowers, needles, and thread.

Explain that the students will need to assemble the sentences into their correct order to work out what they are going to make. Once they have done this, one student in each group reads aloud the instructions in *lea faka-Tonga* for the other students to follow as they make their *kahoa*.

Once all groups have completed the task, have the students compare their work, then turn to page 6 of the storybook to check their creations.

To reinforce their learning, play the DVD from unit 17 and check how much the students can now understand without referring to the DVD transcript.

### Reading the text

Read the first page of *Ko e Kahoa Fai‘aho* with the students and encourage them to study the illustration to help them establish where the story is taking place. 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
* draw a two-column table listing times and places mentioned at different stages in the story in *lea faka-Tonga*
* study the use of pronouns (singular, dual, plural) to help summarise the relationship between the characters and their involvement in actions
* identify aspects of the language and illustrations that demonstrate particular features of lea or anga faka-Tonga, for example, formulaic expressions, the processes involved in making kahoa, the choice of style of kahoa, the significance of wearing kie, 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, ‘Uluaki′, tui ‘a e fau′ ‘i he hui′/first, thread the fau through the needle; Hoko′, tui‘i ha matala‘i heilala ki he fau′/next, thread a heilala flower onto the fau; Hokohoko atu ai pē ke lōloa fe‘unga/continue working this way till it’s long enough.

When you have discussed all the pages with the students, play the DVD from unit 17 of *Faufaua! An Introduction to Tongan.* Consider providing the students with a photocopy of the DVD transcript and replay the DVD as many times as necessary for the students to become familiar with the content.

### After reading

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

### Birthday celebrations

As a class, discuss what preparations were being made for the celebration and who was involved in making the kahoa in *Ko e Kahoa Fai‘aho*. Encourage the students to identify the particular aspects of anga faka-Tonga and the Tongan values that the story expresses.

Ask experts from your local Tongan community to demonstrate for the students how to make various styles of kahoa heilala, and encourage the students to prepare questions (in English) to ask these experts.

If there are questions that your class has 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 local 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 gifts offered at celebrations in *anga faka-Tonga* and the different events that are celebrated in *anga faka-Tonga* compared with the kinds of gifts and different events celebrated in the New Zealand culture
* the roles for different people, the kinds of clothes the people wear, and the formalities that are followed in the twenty-first birthday celebration in *anga faka-Tonga* compared with similar events in New Zealand
* the different styles of *kahoa* and the meaning and signficance of each style (see also “*Ko e Heilala*” from the Tupu series 2010)
* the birthdays that have the most significance in *anga faka-Tonga* compared with important birthdays in New Zealand culture and why those birthdays might be significant.

### Picture this

Have the students work in pairs, where one student uses *lea faka-Tonga* to describe a place or object from either this book or their own experiences (for example, making a kahoa, making the ipu kava / kava cup from unit 17, or visiting a place at a particular time of day) while the other student draws a picture of what the first student has described. Once the first description has been drawn, the students swap roles and repeat the activity.

Encourage the students to write down their descriptions and give them time to rehearse what they want to describe so they can build fluency and improve their knowledge of the language structures and vocabulary.

### Adapting text

Have the students work in pairs or groups to write a simple story about making kahoa heilala or another item of their choice for a child’s early reading book in *lea faka-Tonga*. Combine this activity with an art class where the students can prepare illustrations for their books that are representative of actual cultural practices, for example, the woven baskets for collecting the heilala and the different styles of kahoa that can be created.

## 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 new learning about *anga faka-Tonga*?

## English version of the story

In English, this story by Lesieli Kupu MacIntyre is:

### *The Birthday Garland*

**page 2**

I arrive in Tonga early in the morning on an Air New Zealand flight.
My auntie and cousins are waiting for me at the airport.

We travel to Lapaha.
It is a small town in the east of Tongatapu.
I am visiting my family in Lapaha.

**page 3**

‘Api is one of my older cousins.
Soon it will be her twenty-first birthday.
We need heilala garlands for
‘Api’s birthday celebration.
Auntie asks me and my cousins to help.

**page 4**

Auntie’s friend has a beautiful garden.
We go to Auntie’s friend’s garden early in the morning.
It is cool, and the heilala are fresh.

**page 5**

We greet Auntie’s friend.
We ask her permission to pick the flowers.

We pick the flowers, wrap them in tapa cloths,
put them in baskets, and take them home.

Then we spray the flowers with water and oil.

**page 6**

In the evening, we make the garlands.

“The flowers are really beautiful.
I love the colours,” I say.“How do we make a heilala garland?” I ask.

Auntie tells us.
“First, thread the fau through the needle.
Next, thread a heilala flower onto the fau.
Continue working this way till it’s long enough.
And after that, tie the ends together like this.
Make five strands and then tie them together.”

“Wow! Thanks, Auntie,” I say.

**page 7**

The garlands are ready. It is time to welcome the guests.

**page 8**

“Greetings, ‘Api. Happy birthday!
This ve‘eve‘e heilala is for you,” I say.

“Wow! What a beautiful garland.
Thank you all very much,” says ‘Api.

I put the garland around ‘Api’s neck.
She smiles and embraces me.
I feel tears run down my face.

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)