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Appendix A Focus Group Interview Questions

Early Childhood Centres of Innovation (COI) Action Research at the A’oga Fa’a Samoa
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QUESTIONS/TOPICS FOR FOCUS GROUPS

1. How do we assist Samoan language communication in the centre?
Probe: Links to Te Whāriki (Ministry of Education, 1996)

2. What strategies or practices do we use to facilitate children’s transition:
a. From the infants’ and toddlers’ area to the over-2s area?
b. From the over 2s area to the primary school?

Probes: focus on “critical incidents” (Airini & Brooker, 1999)

3. What are our main expectations/aspirations for children at the centre?
(centre participants)

4. What are our main expectations/aspirations for children moving from this centre to the school? *(school participants).*

Appendix B

Teachers' Diary Headings

<p>Early Childhood Centres of Innovation (COI) Action Research at the A'oga Fa'a Samoa</p>

TEACHER'S DIARY HEADINGS

What Children Did to show

Belonging

a sense of belonging in the new space
(settling)

What Teachers Did to foster

Belonging

a sense of belonging in the new space

Wellbeing

Independence
(mealtimes)

Wellbeing

independence

Exploration

(physical – e.g. playground)

Exploration

(thinking/ideas)

Communication

Samoan language development

Communication

Samoan language development

Contribution

(looking after others arriving/aiga philosophy)

Contribution

Appendix C

Child Interview Questions

Early Childhood Centres of Innovation
Action Research at the A'oga Fa'a Samoa

Video/Audio Records of Children talking about Transitions

Steps in the process:

- Ask each child a question
- Videotape/audio tape the question and the child's responses
- Audio discussions 10-15 minutes in length
- Write down the child's name and the date, and then
- Pass each tape (with date of recording) to (lead research associate) to arrange transcription in Samoan (and translate from Samoan to English so we have records in both languages)

Questions to ask (in the Samoan language)

Transition to school

Interview points and questions

For 4-year-old children (before they go to school)

What are you looking forward to (doing) at school?

For children in the first weeks at school:

What do you like best about school?

For children after 3 months at school:

What do you like best about school?

Transition to the over-2 area

Before moving across:

What do you like best at A'oga?

Two weeks after moving across:

What do you like best at A'oga?

About 3 months after moving across:

What do you like best at A'oga?

Appendix D Parent Questionnaires

Parent Questionnaire (Taouma, 1992)

Language Acquisition Survey: - March 2004

Questions.

1. Is Samoan spoken at home?
2. How important is the Samoan language to you.
3. What is your vision for your child in A'oga?
4. Is your child happy here?
5. Has the A'oga given your child any advantages?
6. Are there any aspects of the A'oga that you would like improved?
7. Will you send your child to a bilingual Samoan class when he/ she leaves?
8. Has the A'oga increased your child's Samoan vocabulary and understanding?
9. Are you satisfied with the teaching staff at the A'oga?
10. Other comments to share?

Appendix E

Critical Incidents: Findings on Transition

Dr Airini

Note: Discussions at the second meeting of the COI focus group centred on the question, “*What strategies or practices do we use to facilitate children’s transition?*” There was an emphasis on successful aspects and experiences of children’s transition and their language learning, from the perspectives of teachers, and parents. We drew on the “critical incidents technique” (Flanagan, 1954), used previously by Airini and Brooker (1999) in teacher education research.

This yielded some rich narrative examples of successful experiences. The critical incidents analyses identify categories and related competencies for professional development associated with language learning (and connected to the principles and strands of Te Whāriki), during transitions (from the infants’ and toddlers’ area to the over-2s area; and from the centre to the primary school) (Airini, 2004, April). A summary of the “critical incidents” analyses and findings is set out below.

Critical incidents research summary:

What helps effective transition in Early Childhood Education: Perceptions of good practice in Samoan ECE¹.

This research is about adult perceptions of what helps children through transition phases within a Samoa immersion ECE setting, and from that setting into primary school. In short, this is about times of change in ECE and what helps make them happen in ways beneficial to a child’s holistic development.

Data collection method

The critical incident technique (CIT) (Flanagan, 1954) was selected as the basis for data collection because it provided conditions in which participants might feel safe to freely report critical incidents, and to describe situations relating to what helps children through transition phases within a Samoa immersion ECE setting. This method has been used widely, including in studies of care and medicine, indigenous health programmes (McCormick, 1995; Williams, 1999) and teacher education (Airini & Brooker, 1999).

¹ This research was developed by Airini with the assistance of the wise advice and guidance of the Centre of Innovation Project Focus Group members of the A’oga Fa’a Samoa.

The CIT is a form of interview research in which participants provide descriptive accounts of events that facilitated a particular aim. The technique includes collation of direct observations made by participants, in such a way as to derive solutions to practical problems. Upon completion of the interviews, critical incidents are extracted from the accounts and then grouped by similarity to form a set of categories that encompass the events. These categories can be tested for reliability and validity.

Research participants

Through the A'oga Fa'a Samoa management and *Centre of Innovation project* team parents and educators associated with the A'oga Fa'a Samoa were made aware of the study. Sometimes this was by informal conversation; sometimes it was through no-commitment, general written information.

Interested participants met as a focus group and were informed of the purpose of the research interviews, that it came within the ethics approval for the wider *Centre of Innovation project*, each person's voluntary decision to participate, their rights as a participant, including the right to withdraw at any point without consequences. Participants provided verbal consent to take part in the study.

Participation was subject to the following criteria:

- the participant was currently or recently (within the last 12 months) involved in transition associated with the A'oga Fa'a Samoa;
- the participant had to be able to recall an experience in which a child was helped through transition during or out of the A'oga Fa'a Samoa.

Seven parents or educators at the A'oga Fa'a Samoa with recent or current experience in the implementation of transition volunteered to take part. Participants included two teachers, the A'oga Fa'a Samoa coordinator, and five parents. Five were female, two were male. All participants were members of the centre's advisory group. During a 35-minute group interview, participants met as a focus group with the researcher. The interview was conducted in English.

Results of the Critical Incidents Analyses

From the transcript 8 incidents were recorded about what helps children's transition in and from ECE as reported by the parents and educators of the A'oga Fa'a Samoa. Analysis of the incidents produced 4 categories. Each incident was classified in one category only. Table 1 lists the categories. A report is provided on each of the 4 categories. A description of the category, associated outcomes, and examples of the incidents in the category showing the variation within each category is provided.

Table 1: Categories of what helps in transition in and from ECE as reported by parents and educators associated with the A'oga Fa'a Samoa.

	Category
1.0	Time in new entrants' class in the primary school
2.0	Positive teacher characteristics
3.0	Establishment of a 'buddy' system
4.0	Educators are involved in regular observations of children

Category 1: Time in new entrants' class in the primary school

This category refers to the participant observing ways in which children's spending time in a new entrants' class in primary school helps transition from the A'oga Fa'a Samoa to the primary school. Outcomes were reported to influence both the teacher and the child.

Examples are provided of ways in which time in a new entrants' class was reported to help in transition. Reported outcomes of time spent in the new entrants' class included:

- The teacher had understanding of the child and had begun to develop a relationship prior to the arrival of the child;
- The teacher is able to observe the strengths and needs of children about to transition into primary school;
- The teacher was able to use early knowledge of the newly arrived child to shape interventions to support the child's transition;

- Children had established an early rapport with the new entrants' teacher; and
- Children are enabled establish relationships with peers in the new entrants' class.

Examples

AA: I have been involved in taking the junior class and bilingual class at the end of last year when I had the transition class coming in to us on Wednesdays and so I got to know some of the kids then.

AA: When [the new entrants] used to go outside for fitness and for sports there were a couple of kids who did not want to join in and everyone offered lots of encouragement and positiveness I had seen that it was like that before [when the children spent earlier transition preparation time in the class]. I knew it was going to take a while for them to be just sort of um on the periphery observing before they had the confidence to join in... In one activity we did, rather than just an individual thing, I got them to do a circuit with a friend and they would actually hold somebody's hand and do it as one. And that was the first time when they had actually joined in.

The incidents reported indicate important relationship building outcomes from time spent in new entrants' classes in primary school. The relationships enable teacher observation of student strengths and needs, informed interventions to advance student learning and transition, and enable children to establish a rapport with the teacher and the new peer group.

Category 2. Positive teacher characteristics

This category refers to the participant observing ways in which the teacher's professional characteristics help children in their transition from the A'oga Fa'a Samoa to the primary school. Outcomes were reported to influence the child in particular.

Examples are provided of ways in which positive teacher characteristics were reported to help in transition. Reported outcomes of positive teacher characteristics included:

- The child has confidence in a learning environment;
- The child responds to teacher questions;
- Positive expectations and perceptions of the child as a learner;
- The child is popular with peers; and
- The child's anxiety is replaced by anticipation of involvement in something exciting; and
- The child's transition occurs more smoothly.

Example

BB: [The child] started off very reticent. [The teacher gave her] encouragement and kind words. And she was saying that at her previous school she was finding it hard but here it was really good.The cultural difference helped because it was Samoan. ... And all the children would come around her. She was confident and the teacher was asking her [questions] and she came across as the teacher's pet.

Interviewer:... The best kind of teacher's pet?

BB: Mmm [nodding in agreement].

The incident reported indicates important outcomes from positive teaching characteristics. Rapport, care, a sense of safety, and encouragement to join in feature as positive characteristics. Expertise in Samoan culture is cited as a further positive teacher characteristic for children involved in transition from the A'oga Fa'a Samoa. The teacher's 'mothering' attributes were noted as significant positive teaching characteristics.

Category 3. Establishment of a "buddy" system

This category refers to the participant observing ways in which providing the transitioning child with a "buddy" to assist with entry into the new learning environment helps children in their transition time. Outcomes were reported to influence the child in particular.

Examples are provided of ways in which the buddy system was reported to help in transition. Reported outcomes of the buddy system included:

- The child is more confident
- The child quickly feels at home in the new learning environment

- The child learns common rules and practices, e.g. storage of personal bag; &
- The child's transition occurs more rapidly.

Example

Interviewer: Can you tell me about that time when [the child] was helped because she was given a buddy?

DD.1: On that particular time the teacher asked if anyone wanted to be someone's special friend for the day and she would say that they would work on this or that. And another time she would ask for volunteers and maybe it wasn't the same buddy but she would make sure [the original buddies] sat together and would make sure that she was near a friend, and while she was playing she was keeping an eye out for her buddy.

Interviewer: And what was the outcome?

DD.1: [The child] settled in a lot quicker as compared to [another child]. She felt more freer – the familiarity was there... You could find a location, find out where you are.

DD.2: The buddy system was interesting. We found out later that his buddy was the sister of one of his best friends. That made him feel comfortable.

The incident reported indicates positive outcomes from using a 'buddy' system for children involved in transition between learning environments. Increased confidence, and more rapid transition feature as outcomes. The importance of peer group relationships is seen as significant in helping a child through a transition phase.

Category 4. Educators are involved in regular observations of children

This category refers to the participant undertaking regular observations of children in a transition phase and applying those observations to pedagogical practice. Outcomes were reported to influence the teacher in particular. An example is provided of ways in which regular observation of children was appeared to help in education decision making around transition. Reported outcomes of regular observation included:

- Data on children is collected regularly and formally according to consistently applied criteria;
- The teacher identifies interventions appropriate for a child in a transition phase;
- The teacher develops understanding and empathy of the child's perception of the learning environment, including the child's perception of their relationship with their teacher.

Example

BB: I guess I could talk about two children because in a group of six children, and there are two that are two boys. I know the relationship between these two and the other four. They are still settling in. One of them picked up the end of the play phone to make a play call. I picked up the other end and answered it and he was so surprised and dropped the phone. I noted this in my observations.

I noticed he enjoyed playing with balls so I just take a ball in my pocket and just throw it and we just start playing, so the other one is still watching and still shy. Some of the children settle in straight away and well. I think they all are, but I could see little things that would help even more and that teachers could do to help. These things help in the bonding and building the relationship with the new teacher.

I realized when he dropped the phone when he heard my voice that the bond isn't there yet between him and me his new teacher. But then like I said, I know what he likes. He likes playing in the sandpit and give him a ball and he likes kicking it around so that's how I grow the bond – I give him a ball and kick it to him.

A: So you set aside time for observation?

BB I am responsible for doing the observation book so that's why I have been looking mainly at the basics in the observations.

The incident reported indicates positive outcomes from teacher being involved in regular observations of children involved in transition between learning environments. Increased understanding of the child's development, and appropriate ways forward featured as reported outcomes. The importance of

observations leading to interventions to support effective bonding between teacher and children were noted as an important factor in helping a child through a transition phase.

Discussion of Critical Incidents Results

Research limitations

This research was undertaken with a small group of enthusiastic educators and parents involved in the management and delivery of programmes at the A’oga Fa’a Samoa. To enhance reliability and validity the study would benefit from a widening of the participant group to include up to 8 participants each from teachers and parents able to comment on transition in and from the A’oga Fa’a Samoa. In addition, participants in interviews could be given the opportunity to undertake the interviews individually or in groups, in English or Samoan. Finally, to ensure adequate representation of perspectives from within the Samoan community, at least 8 participants could be from within Samoan cultural and ethnic contexts.

Steps forward in advancing understandings of transition in ECE

Through the description of the categories of what helps in transition it is clear that this is a complex pedagogical and developmental process. Success is more likely where the complexities are fully observed and integrated into transition practices. Steps forward include:

- The categories suggest the need to gather more information about culturally relevant teaching practices that can help children in A’oga Fa’a Samoa through transition phases. This may lead to the promotion of culture specific training and professional support strategies that assist the development of culturally relevant, multi-dimensional approaches to transition. This may expand or amend the established mainstream approaches to transition.
- The categories can be used as a ‘map’ (Williams, 1999) for improving relationship management during transition phases. Taken as a professional development tool, this map could

encourage best practice aimed at meeting or exceeding internal and external requirements (Williams, 1993); and

- The professional development of the staff working in transition points with the A’oga Fa’a Samoa children can be shaped to integrate and explore the categories identified in this study. In addition the effectiveness of the categories could be examined through the establishment of further research in the categories and models of transition management.

This research indicates areas for further investigation that may expand available knowledge on what helps children in transition in ECE. For the first time the accounts of teacher and parent observations of child experiences in transition in an immersion Samoan ECE setting have been described. Until now the research has been generic² and accordingly the theories associated with transition have been based on the adoption of Western approaches. The findings of this research provide some tentative signals that educators involved in an A’oga Fa’a Samoa employ unique competencies in transition, as well as recognised mainstream competencies. ECE educators may benefit from expanded knowledge about what helps transition in ECE, particularly where the transition phase supports greater alignment between ECE and Samoan peoples, their aspirations and their needs.

While the abandonment of mainstream practices is not advocated in this study, consideration of positive factors identified by those involved in transition in A’oga Fa’a Samoa could be explored further and where appropriate promoted through professional education programmes, information gathering and profiling of Pasifika models of ECE. This is important for Pasifika peoples as much as others. As Anae (2001) has suggested with regards to Samoan identity in New Zealand it is “precisely *because of* [experiences such as] formal education, changing personal networks, upward mobility” (Anae, 2001, p. 117) that a strong Samoan identity has been maintained by “New Zealand-borns”. These strong perspectives and practices are integral to New Zealand’s present and future.

² With just a few exceptions, for example the work on transition by Sauvao (e.g., Sauvao et al., 2000).

Through this study the A'oga Fa'a Samoa perspectives of transition are valued as part of the body of knowledge for ECE. This should continue.

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Appendix F

Examples of Sustained Conversations in Samoan between Small Groups of Children and a Teacher: Co-construction of Learning

Eneleata Tapusoa

Note: A teacher-researcher transcribed these data and coded the conversations across four strategies that Baker specifies are supportive in language education:

- indirect error correction and the use of repetition (in *italics*);
- restatement to ensure that children understand (in **bold**);
- role modeling (underlined);
- frequent use of praise (in **bold italics**).

Excerpts of the coded transcripts are included below, for the benefit of Pasifika services and parents, as examples of good practice in a Samoan-language immersion setting. They show the children being encouraged to think, construct meaning, and to verbalise it in Samoan.

Hinauri 18/11/04

(Hinauri aged: 3 years 11 months)

Ua tamo'e mai Hinauri i totonu o le fale ma fai mai,

"Ene I touch the sisivao"

Na e tago i le sisivao?

"Ioe"

Na e tago i le ulu

"Leai"

Ao fea?

"Nao i le taliga"

O fea le mea e tu ai le taliga?

"I luga i i" (ua tago H i lona ulu)

E uumi pe puupuu?

"E umi, nao le mata e puupuu.

Oi faapea lava au e uumi.

"Leai o le mata e laititi"

O le a le mea na tupu?

"I touch the shell"

Oi na e tago fo'i i le atigi?

"Ioe"

O le a la le mea na tupu i le taliga ina ua e tago iai?

"It went down and then it went up again"

Faasamoa mai lau tala

"Ua alu i lalo ma grow up"

Ua me'i i totonu.

"Ioe, na me'i i lalo ma me'i i totonu"

I totonu i fea?

"I totonu ole atigi"

O fea la ua alu iai?

"Inside, it went inside the big school."

Ua alu i luga i le Aoga?

“Ioe, i Richmond Road”
 Oi ua 5 tausaga o le sisivao ua alu ai i le aoga?
 “O le sisivao aoga”
 E alu atu nei la le sisivao fetau ma Sapati ma isi tamaiti i luga i le aoga a?
 “No”
 Oi ae a, e ese lava le aoga a sisivao ia?
 “Ioe, e piniki ma mumu le fale o le sisivao”
 Ae a le fale o le Aoga a Richmond Road?
 “I don’t know” ua savali Hinauri i fafo ma tilotilo i luga i le aoga ona fai mai lea,
 “E lanu samasama ma le lanu moana.”
 Ae a oe, o afea e te alu ai i luga i le Aoga?
 “E 5 o a’u e alu i luga i le aoga a Richmond Road”
 O a au mea e ave pe a e alu i le aoga i Richmond Road”
 “O le ata ma le _____ I don’t know”
 A’o a mea a Sapati e ave pe a alu i le aoga?
 “E ave e lo’u tama le lunch, o le sanuisi ma le karoti ma le broccoli”
 Ao le a lau mea ai e te mana’o e ave pe a e alu i le aoga?
 “O le sukalaki ma le ato, ma le sanuisi, ma lua moa i totonu o lo’u lunchbox, ma tasi le masi, ma 3 umm sanuisi i totonu o lau lunch box”
 Tua tele au mea ai, ae e te le fia inu?
 “Ioe ma le vai inu i totonu o la’u lunch box”

Sa gaugau le ma tagamea ma Hinauri.
 Ua latalata ina ta le lima ua vaai Hinauri ua tau leai ni tamaiti ona fai mai lea,

“Ua alu uma pepe ma alu uma tamaiti i le fale”
 Ao le a le taimi e te alu ai?
 “Five o’clock”
Oi la na vili mai lou tama e tuai mai, toetititi lava taunuu mai.
“My mum said yesterday when she’s late she’s early.”
Sei faasamoa mai lau tala?
“E piki e lou tina au pe early ma late”
Oi e vave mai lou tina e piki oe ae le tuai?
“O lou tina e piki au pe a vave ae le tuai”
Oi, e sau lou tina e piki oe pe a vave uma
“Ioe”
Ia toetiiti lava o’o mai lou tama.

Ua tau atu le gaugau a le teine i le mitiafu ona fai mai lea,

“My dad has a tshirt like this but he throw it away”
 O le ofu lena o lou tama lea sa aumai e solo ai tatou laulau.
 “Leai, my dad throw it away”
 Vaai e iai se ata faapea i le ofu o lou tama?
 “Ioe,”
 O le a lea ata?
 “O le teine lea e faapea” ua faataitai e H le siva a le taupou la e i le ofu, ae tau atu loa lana vaai i lona tama, oso loa i luga ma valaau “Daddy”

Ua sau le tama o H ma fai mai o lona ofu tino le la sa aumai e faaoga i le aoga.

7/12/04 Elias i le tusi o manu
(Elias aged 4 years, 4 months)

O le a lena ata?

“O le povi, o lea e ai le povi”

Ae a le ata lea?

“O Peniamina ma Sophie, lea e nofo Peniamina ma le povi, o lea e nofo Sophie ma le oti.”

O a lanu o na manu?

“E lanu enaena ma lanu pa’epa’e”

Ua vaai i leisi ata ona fesili lea o le faiaoga, O a mea a ia tamaiti e fai?

“O lea e sauni e alu i fafo ma matamata le manu lea i fafo o le pa.”

Ua vaai i leisi ata ona fai mai lea, “O Mane ma Anya lea e tago i le tino o le povi”

O a mea a tamaiti ia e fai?

“La e nofo i lalo i le laina”

Ua nonofo o le a i le laina?

“La e matamata i le povi e maua mai ai le yogurt ma le susu ma le pata ma le sisi ma le asi kulimai”

Ua tilotilo i le ata o le gutu o le povi ona fesili lea poo le a le la ata ae fai mai Elias

“Lea e faasino le nifo”

E a le nifo

“E leai se mea i luga”

Aisea?

“E pei lea e ai le lima”

E le ai ai le lima?

“E pei o tatou e iai le mea i luga ma le mea i lalo, we've got teeth and we can bite and it hurts”

Faasamoa mai lau tala.

“E ai le lima o tatou ma tiga”

Oi ae a leai ni nifo i luga e le tiga pe a u?

“Ioe, e leai se nifo o lau pepe”

E leai se nifo leaga o la e pepe.

“E iai le nifo o Olivia, o le pepe o lo’u cousin”

Ioe leaga e matua Olivia i lau pepe, ua fia le matua o lau pepe?

“E le iloa”

“Vaaia, o lea laa alu le taavale, sa sau le tamaititi alu i tua”

Ua vaai i leisi ata ona fai mai lea, “O le puua lapoa ma le puua laititi ma le oti laititi”

“Vaaia o la e susu le oti” Ua tilotilo i leisi ata ona fai mai lea, “O le moa la e tilotilo i fafo i le pa” Ae a lea ata? “O le fulufulu o le mamoe, e fai ai le ofu mafanafana ma le mea lea i le family corner”

O le a o le kapeta?

“O le fulufulu, vaai i le mamoe pepeti lea”

Ae faafelea le tino o le a lona aoga? lea e alu lou tina faatau mai?

“Ioe i le fale oloa, e ai le fasi mamoe.

Ae a le ata lea?

“O le siusiu”

O le a le aoga o le siusiu?
“Pe a sau le lago tu i le siusiu ma sau loa ta”
Ioe, e fuefue ai lago pe a o mai tutu i le tino o le povi.

Sophie 19/11/04

E sau le faiaoga o taalo Sophie i le play dough. O le tele ia o ana tamai polo.

O a au mea na e fai?

“O le mince”

E ese le tele o au mince, e fia au mince na e fai?

Ua faitau e Sophie le “tasi lua tolu fa lima seia oo lava i le luasefulu male iva”.

O le a le numera e sosoo? _____ O le tolu sefulu

Fai mai Sophie, “Tolusefulu.”

E ai ni au mince i le fale?

“Ioe, o le mince ma le noodle”

O a isi mea e te fiafia e ai?

“O le siamu ma le toast ma le falaoa”

O le a le toast?

“O le falaoa”

E sa’o oe, o le falaoa ae faapa’u. O a isi mea e te fiafia e ai?

“O le chocolate”

O le sukalati

“Ioe, o le sukalati ma le asikulimi”

E te faia le kuka i le fale?

“Leai.

A’o ai e faia?

“O A.

O ai A.

“A is my mum”

Oi o lou tina.

“Vaaia”

O le a lena foliga? _____ e tafatolu pe tafafa?

“E lapotopoto”

Ae a le mea lea?

“O Poppy”

O ai Poppy?

“O la’u pusi”

O le a le lanu o lau pusi?

“O le grey”

O le a le faasamoa o le grey? _____ lima elefane? (a song we sing)

“Elefane efuefu”

E fia tausaga o lau pusi?

“E tasi le tausaga, leai e lua”

Oi e laititi la lau pusi, e fai la sona napi?

“Leai, e leai se napi o le pusi”

Ae a oe e fai sou nappy?

“Leai, e le pepe a’u”

Ua sau Lilly fai mai o le aso fanau, ona fai mai lea o Sophie,

“My birthday is at T’s work”

E fai lou aso fanau i le fale faigaluega a T?

“Ioe, fale faigaluega”

19/11/04 Lilly ma Hinauri
(Two children are conversing with the teacher:
Lilly aged 3 years 5 months;
Hinauri aged 3 years 11 months)

Lilly

“Ene, can you take this off”

Aisea?

“It’s all muddy”

Faasamoa mai lau tala.

“Ua palapala”

Aisea ua palapala ai?

“Ua alu a’u i le muddy”

Ua alu oe i le palapala?

“Ioe”

Hinauri

“Ene vaaia”

O le a lena mea?

“O le masi”

O le a le foliga o lau masi? _____ o le faatafafa tutusa?

“Leai o le faatafafa le tutusa”

A’o le a le mea lea?

“O le masi”

O a mea sa fai ai lau masi? _____ sa ave iai se suka?

“Ioe, ma le panikeke”

O le a ma leisi mea na ave iai?

“Sa ave iai le pata”

ma le a? _____ ae a le mea lea e lapotopoto lea e aumai ta’e faapea ma tu’u i totonu?

“O le fuamoa”

Poto oe, aumai se ta lima. Ma le a ma leisi mea?

Lilly

“Ma le banana, ma le sukalaki ma le susu ma le stawberry ma le rasberry”

Hinauri

“E fai le pati a tatou”

Pati o le a?

“Pati o oe”

Pati a a’u?

“Ioe e fai e au le keke o oe, le aso fanau o oe”

Oi o lo’u aso fanau, ua fia o’u tausaga?

Lilly “E iva”

Hinauri, “Leai e sefulu”

E iai la ni a'u mea alofa?

Hinauri, "Ioe o le, o le _____ camera"

O le mea pu'eata?

"Ioe"

Ta'i manaia, ae a oe Lili o le a lau mea alofa mo a'u?

Lilly "Aaa _____ I know maybe I can get a picture"

Faasamoa mai lau tala.

"E fai le pepa"

Oi e tusi lau ata ma a'u? ta'i manaia, o ai la e iai i le pati?

Hinauri "O a'u ma Lilly, ma Sophie ma Miara (tilotilo solo) ma Christian ma Kalden ma ma ma Mane"

O a la tatou ofu e ofu?

"O le ofu vae ma le ofu ma le skirt"

O le laulavalava, ae a pe a sulu so'u ie?

"Ma le ie"

"Ua uma le keke a oe"

O fea a ave iai?

"E tu'u i le ogaumu faapea"

E tao muamua faavela a ea? E fai la ni ta'alogā i le pati?

"Ioe"

O a taaloga e fai?

"O le Barbie fashion"

Ae leai sa'u Barbie.

Lilly "Ene ua buy e a'u le Barbie a oe at St Lukes"

Faafetai Lilly, e iai sau tupe?

"Um huh"

I fea?

"In my house"

E tele tupe a lou tina?

"Ioe, oh no"

Ae a lou tama?

"I think he goes and buys some money from somebody"

Na ave lea i fea?

"I lou faigaluega"

Oi e faigaluega lou tama e aumai tupe?

"Ioe e aumai le coffee, ma le vai inu ma le susu"

Hinauri "Ua uma le keke Ene"

Ua vela?

"Ioe don't touch it's hot"

Oi e vevela?

Ua alu Hinauri ao mai ipu ona savali lea i leisi laulau.

Oi e fai le tatou pati iina.

"Ioe o le nofoa lea o oe e samasama, o le nofoa lea o Lilly e mumu ma le nofoa lea o a'u e mumu, e tutusa ma Lilly."

E ese le manaia o lau fa'asamoa a ea?

Ua usu le pese o le aso fanau e Hinauri ona fai lea i le faiaoga,

“Feula lau keke Ene”

Ia faitau upu e lima,

Ua faitau upu e lima ona feula faatasi lea o le moliga'o. Ua fai faamanuia ma tipi loa le keke ma ai loa. Yuummmmyy.