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Samoan

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'A?o 'le?i 'o'o le 'tala- le'lei i Sa·moa, sa (Temp. Rel.) not come the proclamation-good to Samoa (past)

pu'lea a'iga e mē'ta. 2. I le ta'u- leadership family-group (Rel. 'by') chief In the year

'sa'pe e 'afe 'valu se'la'u sa 'ta'unu'u i Sa- (Rel.) thousand eight hundred (past) arrived to Sa-

'moa ni mišio'nari/misio'nali 'ma'i e'ropa, o moa some missionary from Europe (Absol. ptcl.)

io'ane Vili'amu ma 'papu -------. 3. Sa 1- a-

John Williams and Bob -------. (past) (pers. (alien. mkr.) mkr.)

'uo te'la- o'i le 'tala- le'lei i Sa- (pl.) proclamation-verbalizer the proclamation-good in Sa-

'moa ma 'uo 'i'au i'ina to.'sina moa (conn.) (compl. asp.) (influential) so that change

'ai te'gata Sa·moa i le 'tala- le'lei. (internality) people Samoa to the proclamation-good.

Sa e'vea 'a'i 'umoa te'gata Sa·moa ma (past) become (internality) all people Samoa (causative)

Ke·'risi'ano. 5. 'ona 'fili-'fili 'lea o Christian . then decide-decide (verbal mod.) (Absol. ptlc.)

'ne'i mišio'nari i s-e 'a'u'ala e these missionary (rel.) (abstract)-(art.) way (rel.)

ma'fa'i 'a'i 'ona 'mala- ma'lama 'tusi be able (internality) next(?) understand-understand book

pe'pia . 6. 'Talu 'a'i o 'aso na e 'le?i holy. for (rel.) (Absol. ptcl.) day those (rel.) not

le'lei 'tele 'ta'u'tala a te'gata Sa·moa i le 'iipi-good very speak of people Samoa in the Eng-

'lisi, ma sa 'o'o 'loa 'i'ina 'fa'a- 'va'e lish, so (past) (?) (?) (verbal mod.) (caus. pref.) foot

l- e 'lotu i Sa·moa e te'oa o (def.) (article) church in Samoa which called (Absol. ptcl.)

l- e 'lone'tona Mišio'nari 'Sosa'i'ete. 7. 0 (def.) (art.) London Missionary Society. (Absol. ptcl.)
Before the Gospel came to Samoa, the people were under the leadership of the chief. In the year 1800 missionaries arrived in Samoa from Europe, John Williams and Bob--------. 3. They preached the Gospel in Samoa with the result that the Samoan people were converted to the Gospel. 4. All of the Samoan people became Christians.

5. Then these missionaries decided to find a way so that all...
the Samoan people might understand the Bible. 6. For in those days the Samoan people did not speak English very well. Therefore, very soon afterward, the church called the London Missionary Society was established in Samoa. This Society originated in Great Britain. There were some Samoans that went to the Church school. 8. As a result these gained some facility in the language of Great Britain. 9. These acted as interpreters for the missionaries so that they could translate the Bible into the Samoan language for the Samoan people. 10. Thus it was possible for the (Samoan) Bible to be printed in London. 11. The Bible came to be called the Holy Bible of the Old and New Testaments in the Samoan Language.

Abbreviations.

temp. - temporal
rel. - relator
past - past tense/aspect
Absol. - Absolute
ptcl. - particle
pers. - person
mkr. - marker
alien. - alienability
conn. - connective
compl. - completive
asp. - aspect
mod. - modifier
caus. - causative
pref. - prefix
def. - definite
art. - article
pl. - plural
? - meaning not known or uncertain.
A SAMOAN VILLAGE
CHURCH

Submitted by: John Austing
Informant: Faioata Ifofo
Language: Samoan
Date: July 25, 1963

1. a'fai o le'ona mathou o i le 'lothu, if (indef.asp.) we (exclus.) go to the church

e 'ofu me'maa 'uma th'a'gatha. 2. e mathou
dress clean all people we (exclus.)
the sava'vali i le 'lothu. 3. e fai phu' lou o
walk to the church wear hats

fa'fine aathoa maa 'theine 'ua avea maa
women and so also girls (pres. tense) becoming

ekhale'sia. 4. e i'ai a ma'thou thusi 'phese
consecrated. we (exclus.) books . song

ma thusi pha'iia. 5. e ma'thou no'nofo i
and books holy. we (exclus.) sit

'lupa o 'fala. 6. e sau 'loa le faife'a'au
on mats. comes as soon as the minister

'ona thu'thuu 'uma lea i'lua o th'a'gatha e
then rise all up people and.

'usu le 'phese a'matha. 7. 'ona th'a'thalo lea
sing the song starting. then prays at this
time

o le faife'a'au. 8. 'uma le th'a'thalo fo'fola
the minister. after the prayer opens

le thusi pha'iia ma fai'thau. 9. 'uma 'ona fai'tau
the book holy and reads. after next reads

le thasu piia 'ona no'nofo lea i 'lalo.
the book holy then sit at this time down.

10. e fa 'phese i le sauniga e 'thasi, 'thasi
four hymns in the service one one

le la'upa, 'lua le faitauga o le 'thusi
the sermon two the readings of the book

pha'iia, 'thasi le th'a'thalo. 11. o 'isi 'lothu
holy one the prayer. some churches

a'ai phi'ano ma phu'usu, 'a' o 'isi e le'ai.
have piano and trumpet, but some don't.

12. ae'le'i fa'avae'ine le fale'saa e mue'mue
before building the church first
If we go to church, we all put on clean clothes. We walk to church. Women wear hats, and so do girls who are becoming members of the 'ekalesia'. We have song books, and Holy Bibles. We sit on mats. When the minister comes in, all the people rise and sing the starting song. Then the minister prays. After the prayer, he opens the Bible and reads. After he reads the Bible, the people sit down. There are four hymns in one service, two readings of the Bible, one sermon, and one prayer. Some churches have a piano and trumpet, but some don't. Before we build a church we first bring the sand and the small stones for the mixing of the cement. Some carry the stones, while others carry sand. The window panes of some churches are red, others are blue, and others are light yellow. The roofs of some churches are white; others are black.

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SPECIAL NOTE ON UTTERANCE 3. If a person doesn't belong to this group, he cannot receive communion.
The Old Man who Went Fishing

There was an old man and old woman who lived in one of the islands of the Samoa group. One day the old man went fishing. He caught many fish and he was very happy. He came back home and told his wife to cook the fish for the evening meal. After cooking they went to the living room and prayed. After they prayed they came to the kitchen and the fish were all stolen.
Then this old man was unhappy. Then he wondered why the fish were stolen. Then he concluded that it was because he did not show his generosity to the poor people.

The Two Girls and Their Pancakes

One day there were two girls in the high school of American Samoa. These girls had pancakes in a pack. At 12 o'clock they came to pick up their lunch and they found out that the pancakes were stolen. Then they went around the school house to look for the pancakes. Then they met one boy. Then the boy asked the girls, "What are you looking for?" The girls said, "We are looking for our food."
Once there were twin girls who traveled all around the world. These girls were the rulers of the world. They swam the seas to find their names. In those days there were no continents in the world but only the island of Samoa. These girls lived in Samoa for a long time. These girls married Samoans.
Sa ʔou ṭaununou mai i le 'aso valu o
past tense I arrive (when) the day eighth (particle)
le masina nei// Na ʔou ṭaununou loa i
the month this// As soon as I arrive (kept going) at
le fale ʔou ṭelephoni loa i le ṭhou aie IPA
the house I telephoned (kept going) the your family
ae tali mai leisi ṭhalaçi oŋa ʔou faʔa pea
(particle) talk from wrong white man I thought
ai na sui le fale o le ṭhou aie IPA//
changed the house (particle) the your family/
Thoe oʊ i le isi 'aso ʔou ṭoe ṭelephoni
Also going (particle) the one day I also/again telephone
ai tali mai lava le ṭhalaçi fai mai e le aie
talk still the white man -- not to be
se ṭapa/-ha faʔa ṭheina// oʊ o loa i le vai haso
any person having name// over week
nei ʔou alu loa e asi le ṭhou fale ṭho
this I go (kept going) visit the your house question
ua siʔi'ia le ṭhou aieipa ai ṭhuihui a
(present tense) moving not your family knock
tu le fai ṭhotua ai ṭha'ai la mai
against door and/but open (action by doer)
faʔasaiipa// Sa ʔou manathu ua e iai
(past tense) I think (present tense) you being
ʔaua na e thusi mai ia the ʔau connection words you write (action by doer) to me
eleiloa oe ṭhe faipalupa ṭhe le a/
whether you (question marker) work (or) not//

Free Translation.

Thanks to God for his taking care of us. I assume/hope you are well or alright and so am I. I think about you there because I am in Frisco. (San Francisco) I arrived here on June 8.

When I arrived at the house, I phoned your family and a white man answered it. He thought your family had moved. One day I phoned again but still the white man answered. He said there was no one by that name here. And this week, I went over to your house. But when I knocked on the door, Faʔasaipa opened it. Then I thought you were there because you hadn't written whether you were going to work or not.
Then comes (pres.) (R) taro of Niue

and "palusami" (past) cook

chicken and breakfast

fry beef (past) pleasing-aroma

wonderful (R) store

busy out-meat distribute

canned peas and corned beef

satisfy my hunger

When there is Niuen taro and cooked "palusami" (taro leaves and coconut milk baked), chicken cooked on hot rocks and American breakfast, the pleasing aroma of fried beef; it is a wonderful place. There men are busy cutting and giving out meat, canned peas and corned beef, and my hunger is satisfied.

1 n = a relation marker

2 ma'aeu 'ane 'loa is a phrase meaning "wonderful."