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## Samoan text

Faingata Ingafo

K. Gordon  
*SIL-UND*

John Austing  
*SIL-UND*

June Harrington  
*SIL-UND*

Joy Garner  
*SIL-UND*

*See next page for additional authors*

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## **Samoan text**

### **Authors**

Faingata Ingafo, K. Gordon, John Austing, June Harrington, Joy Garner, and Robert M. Brichoux

Submitted by K. Gordon  
 Informant: F. Igafo  
 Language: Samoan  
 Date: 7/29/63

'A'ʔo 'le'ʔi 'o'ʔo le 'tala- le'le<sup>i</sup> i Sa·'moa, sa  
 (Temp. Rel.) not come the proclamation-good to Samoa (past)

pu'lea a'iʔa e mē'ta<sup>i</sup> 2. I le ta<sup>u</sup>-  
 leadership family-group (Rel. 'by') chief In the year

'saja e 'afe 'valu se'la<sup>u</sup> sa 'ta<sup>u</sup>'nu'ʔu i Sa·-  
 (Rel.) thousand eight hundred (past) arrived to Sa-

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

i'o'ane Vili'amu ma 'papu ----- 3. Sa l- a-  
 John Williams and Bob ----- (past) (pers. (alien.  
 mkr.) mkr.)

'ʔua tē'la- ʔi le 'tala- le'le<sup>i</sup> i Sa·-  
 (pl.) proclamation-verbalizer the proclamation-good in Sa-

'moa ma 'ʔua 'i'ʔu 'ʔina to·'sina  
 moa (conn.) (compl. asp.) (influential) so that change

'a<sup>i</sup> tē'ʔata Sa· moa i le 'tala- le'le<sup>i</sup>.  
 (internality) people Samoa to the proclamation-good.

Sa e'vea 'a<sup>i</sup> 'ʔuma tē'ʔata Sa·'moa ma  
 (past) become (internality) all people Samoa (causative)

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

'ne<sup>i</sup> mišio'nari i s- e 'ʔa<sup>u</sup>'ala e  
 these missionary (rel.) (abstract)-(art.) way (rel.)

ma'fa<sup>i</sup> 'a<sup>i</sup> 'ʔona 'mala- mē'lama 'tusi  
 be able (internality) next(?) understand-understand book

pē'ʔia . 6. 'Talu 'a<sup>i</sup> o 'aso na e 'le'ʔi  
 holy for (rel.) (Absol. ptcl.) day those (rel.) not

le'le<sup>i</sup> 'tele 'ta<sup>u</sup>'tala a tē'ʔata Sa·'moa i le 'ʔiʔi-  
 good very speak of people Samoa in the Eng-

'lisi, ma sa 'o'ʔo 'loa 'ʔina 'fa'ʔa- 'va<sup>e</sup>  
 lish, so (past) (?) (?) (verbal mod.) (caus. pref.) foot

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

l- e 'lone'tona 'Mišio'nari 'Sosa<sup>i</sup>'ete. 7. o  
 (def.) (art.) London Missionary Society. (Absol. ptcl.)

l- e 'ne<sup>i</sup> 'lotu sa 'faʔa- 'va<sup>e</sup> 'ma<sup>i</sup>  
(def.) (art.) this Church (past) (caus. pref.)-foot from

'Perete'nia i 'Ige'lani; ma sa i 'a<sup>i</sup> ni  
Great Britain in England and (past) (conn.) were some

'tama Sa.'moa, sa o. i e'oga 'faʔa-  
young men Samoa, (past) go to school (caus. pref.)

l- e- 'lotu . 8. 'ʔua l- a-  
(def.) (art.) church . (compl. Asp.) (pers. mkr.) (alien.)

'to<sup>u</sup> pə'pote i l- e pə'jana  
(pl.) intelligent in (def.) (art.) language

'Perete'nia . 9. 0 'ne<sup>i</sup> 'tama Sa.'moa sa  
Great Britain. (Absol. ptcl. these men Samoa (past)

fa<sup>i</sup> ma 'faʔa- 'mata-l a- 'ʔupu i 'mi-  
doing as (caus. pref.) eye (def.) (alien.) (?) for mi-

ʃio'nari 'ʔina ʔia mə'fa<sup>i</sup> 'ʔona 'faʔa-  
in order to (?) to be able to (caus. pref.)

li'li<sup>u</sup> l- e 'tusi pə'ʔia i l- e pə-  
change (def.) (art.) book holy in (def.) (art.) lan-

'jana Sa.'moa mo tə'gata Sa.'moa. 10. Ma sa mə-  
guage Samoa for people Samoa. and (past) to

'fa<sup>i</sup> 'loa 'ʔona lo.'mia l- e 'tusi  
be able (verbal mod.) (?) print (def.) (art.) book

pə'ʔia i 'Lone'tona. 11. 'ʔua e'vea 'a<sup>i</sup>  
holy in London (compl. asp.) become (internality)

'loa l- e 'tusi pə'ʔia e tə'ʔua 0  
(?) (def.) (art.) book holy which called (absol.ptcl.)

l- e 'tusi pə'ʔia o l- e  
(def.) (art.) book holy (absol. ptcl.) (def.) (art.)

'fea'ga<sup>i</sup> tu'a<sup>i</sup> ma l- e 'fea'ga<sup>i</sup> 'fo<sup>u</sup> 'ʔua  
testament old and (def.) (art.) testament new (compl. asp.)

'faʔa- 'sa.mo'a<sup>ii</sup>na.  
(caus. pref.) Samoa (verbal suffix).

Free Translation. 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: Faiyata Iyafa  
Language: Samoan  
Date: July 25, 1963

1. afai o le ʔa mathou o i le 'lothu,  
if (indef.asp.) we (exclus.) go to the church
- e 'ʔofu mēmaa 'ʔuma tha'gatha. 2. e mathou  
dress clean all people we (exclus.)
- the sava'vali i le 'lothu. 3. ē fai phu'lou o  
walk to the church wear hats
- fa'fine aa'thoa maa 'theine 'ʔua aveā maa  
women and so also girls (pres.tense) becoming
- ekhaleʔsia. 4. e i'ai a ma'thou thusi 'phese  
consecrated. we (exclus.) books .song
- ma thusi phē'ʔie. 5. e ma'thou no'nofo i  
and books holy. we (exclus.) sit
- 'luḡa o 'fala. 6. e sau 'loa le faife'au  
on dress mats. comes as soon as the minister
- 'ʔona thu'thū ʔumā lea i'luḡa o tha'gatha e  
then rise all up people and.
- 'usu le 'phese a'matha. 7. 'ʔona tha'thalo lea  
sing the song starting. then prays at this  
time
- o le faife'au. 8. ʔuma le tha'thalo fo'fola  
the minister. after the prayer opens
- le thusi phē'ʔia ma fai'thau. 9. ʔuma ʔona fai'tau  
the book holy and reads. after next reads
- le 'thusi phē'ʔia ʔona no'nofo lea i 'lalo.  
the book holy then sit at this time down.
10. e fa 'phese i le sauniḡa e 'thasi, 'thasi  
four hymns in the service one one
- le la'uḡa, 'lua le faitauina o le 'thusi  
the sermon two the readings of the book
- phē'ia, 'thasi le tha'thalo. 11. o 'isi 'lothu  
holy one the prayer. some churches
- e i'ai phi'ano ma phu'usu, 'ʔaʔo 'isi e le'ai.  
have piano and trumpet, but some don't.
12. ae'le'ʔi faʔavae'ine le fale'saa e muē'mue  
before building the church first

'ona 'laʔu le one'one ma le maʔa'maʔa  
then bring the sand and the pebbles

e 'phaluai le si'maa. 13. o 'isi e 'laʔu  
to mix the cement. some carry

'maʔa ao 'isi e 'laʔu one'one. 14. o fama'lama  
stones and some carry sand windows

o fale'saa o 'isi 'nuʔu e muu'muu, o  
of churches of some villages are red of

'isi e 'lanu mo'ana, ao 'isi e 'lanu  
some are colour blue and some are colour

sama'sama vai'vai. 15. eo thaua'luga o fale'saa  
yellow light. roofs of churches

e 'lanu pha'phaʔe, o 'isi fale'saa o la'tou  
are colour white some churches their (pl.)

thaua'luga e 'lanu uli'uli.  
roofs are colour black.

1. If we go to church, we all put on clean clothes. 2. We walk to church. 3. Women wear hats, and so do girls who are becoming members of the 'ekalesia'. 4. We have song books, and Holy Bibles. 5. We sit on mats. 6. When the minister comes in, all the people rise and sing the starting song. 7. Then the minister prays. 8. After the prayer, he opens the Bible and reads. 9. After he reads the Bible, the people sit down. 10. There are four hymns in one service, two readings of the Bible, one sermon, and one prayer. 11. Some churches have a piano and trumpet, but some don't. 12. Before we build a church we first bring the sand and the small stones for the mixing of the cement. 13. Some carry the stones, while others carry sand. 14. The window panes of some churches are red, others are blue, and others are light yellow. 15. The roofs of some churches are white; others are black.

SPECIAL NOTE ON UTTERANCE 3. i le 'lothu Saa'moa  
in the church Samoa

afai e le i'ai se tha'patha i le  
if not is a person in the

faʔaphothopho'toga e tha'ʔua o le ekhale'sia  
group called the 'ekalesia'

e le ai o 'ia i le faʔamana'thuga.  
not eat he in the communion.

In the Samoan church, if a person doesn't belong to this group called 'ekalesia', he cannot receive communion.

## The Old Man who Went Fishing

1. sa i'aii se t<sup>h</sup>oia'ira 'mase lo'o ma't<sup>h</sup>ua 2. sa  
past was old man and old woman past
- no'nofo ise 'nu'nu gau'gau ile 'at<sup>h</sup>u 'mot<sup>h</sup>u o  
lived village empty in the group island of
- 'sa'moe 3. ile 't<sup>h</sup>asiaso sa alu le t<sup>h</sup>oia'ina  
Samoa on the one day past went the old man
- e faig'ot<sup>h</sup>a 4. sa ie 'maua 'i'oe e 't<sup>h</sup>ele  
purpose fishing past he caught fish many
- ma sa ie 'fiēfiē 't<sup>h</sup>ele 5. na ie fo'oi mai loē  
and past he happy very he came from
- ile a'ija ma fai i 'lona 't<sup>h</sup>o'alu e 'k<sup>h</sup>uk<sup>h</sup>e  
to the home and said to his wife purpose cook
- uma 'i'oe mo le 'a'ija ile 'afi'efi 6. sa  
all fish benef. the meal in the evening past
- uma ona 'k<sup>h</sup>uk<sup>h</sup>e ma'ua la o loē ile 'p<sup>h</sup>ot<sup>h</sup>u  
finished cook they to the room
- 'nofu 'nofu ma ua fai le t<sup>h</sup>a't<sup>h</sup>alo 7. ina 'ua  
living and made the prayers when
- uma le t<sup>h</sup>a't<sup>h</sup>alo e o mai ile 'umuk<sup>h</sup>uk<sup>h</sup>e 'ua  
finished the prayers from to the kitchen
- leai ni 'i'oe 8. sa le 'fiēfiē lenei t<sup>h</sup>oia'ina  
no some fish past happy not old man
9. sa ma'faufau loē le t<sup>h</sup>oia'ina p<sup>h</sup>e ai se'a 'ua  
past think the old man why
- 'pauie ai 'i'oe 10. ona ie ma'faufau loē ona ole le  
stolen fish he thought not
- fa'ai'loē 'at<sup>h</sup>u o lona a'lofa i t<sup>h</sup>ag'at<sup>h</sup>a mat<sup>h</sup>i't<sup>h</sup>iva  
show his love to people poor

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.



Submitted by: June Harrington  
 Informant: Faigata Igafo  
 Language: Samoan  
 Date: July 30, 1963

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

1. sa o'oo ile isi 'aso sa i'aii 'thene e  
 past in the one day past were girls  
 'thoelua ile 'a'oga maua'luga ile mo'thu o  
 two in the school high on the island of  
 'sa'moa 2. o ne 'thene sa 'thuu a la'ua  
 Samoa these girls past put two of them  
 p'hani'theth'e ile 'thaga 3. ina 'ua ta le se'fulu  
 pancakes in the sack struck the ten  
 lue e o 'athu 'thene i la mee'pai 'ua leai ni  
 two came girls to things none some  
 p'hani'theth'e ile 'thaga 4. ma sa la 'feo'a'i solo  
 pancakes in the sack and past walk around  
 ile 'fale 'a'oga e 'su'e 'p'oo ai'i 'ua  
 in the house school purpose look who  
 'aia p'hani'theth'e 5. sa la fetat'ui loe ma  
 ate pancakes past they met and  
 le 'thasi 'thama 6. sa fe'sili loe le 'thama i  
 the one boy past asked the boy to  
 ne 'thene 'p'oo le'a le mee o lo'oo la  
 these girls what the things present  
 sa'i'lie 7. ai e 'theli mai 'thene o lo'oo  
 looking for answered girls present  
 ma'ua sa'i'lie la ma'ua mee ai'i  
 we looking for our things

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."

Submitted by - Joy Garner  
Informant - Faigata Igafo  
Language - Samoan  
Date - July 30

Sa iai le masaga t<sup>h</sup>eine e t<sup>h</sup>o<sup>o</sup>a lua sa  
(past tense) to be the twin girl of two (past tense)  
feimalaga<sup>o</sup>i i le lalolagi a toa // O nei t<sup>h</sup>eine  
travel (particle) the world whole// these girls  
o t<sup>h</sup>uru o le lalolagi // Sa la  
(particle) king (particle) the world // (past tense) they  
fe<sup>o</sup>au ai i le sami e sue ni o la  
swim (particle) the sea (particle) search (particles) their  
i<sup>o</sup>a // O na 'sso sa le ai ni  
names // those day (past tense) (negative) (particles)  
konetineta o le lalolagi/ ai na<sup>o</sup> le mot<sup>h</sup>u o  
continent the world/ but only the island (particles)  
Samoa// Sa no nofo nei t<sup>h</sup>eine i Samoa//  
Samoa// (past tense) live these girls (particle) Samoa//  
i 'aso e t<sup>h</sup>ele// Sa fa<sup>o</sup>a ip<sup>h</sup>p<sup>o</sup> ip<sup>h</sup>p<sup>o</sup>  
(particle) days (particle) many // (past tense) marry  
nei t<sup>h</sup>eine i t<sup>h</sup>apat<sup>h</sup>a Samoa//  
these girls (particle) people Samoa//

### Free Translation

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.

### Second Text - (from a letter)

Fa<sup>o</sup>afa<sup>o</sup>t<sup>h</sup>ia i le olofa o lea t<sup>h</sup>ua il  
thanks (particle) the kindness (particle) (particle) God (particl  
lana tausiga iai taua// O, t<sup>h</sup>e masalo o lo<sup>o</sup>  
his care us (dual form)// I hope being  
solo solo lelei pea oi ma o lo<sup>o</sup> fa<sup>o</sup>a p<sup>h</sup>ena  
alright, good always is with being having good health  
fo<sup>o</sup>i <sup>o</sup>a<sup>o</sup>u// Ua t<sup>h</sup>ele lo<sup>o</sup>u alofa at<sup>h</sup>u  
so I// (present tense) much I concern (direct to you)  
ia t<sup>h</sup>e oe i ina oua ou au le nei ua  
to you there I am (present tense)  
t<sup>h</sup>aunu<sup>o</sup>u mai i Frisco//  
arrive (direct from writer) Frisco (San Francisco)//  
10

Sa           ʔou t<sup>h</sup>aunuʔu mai    i le 'aso valu    o  
 past tense I    arrive (when) the day eighth (particle)

le masina nei// Na           ʔou t<sup>h</sup>aunuʔu loa            i  
 the month this// As soon as I arrive (kept going) at

le fale ʔou t<sup>h</sup>elephoni loa            i le t<sup>h</sup>ou aiiga  
 the house I telephoned (kept going) the your family

ae            tali mai leisi p<sup>h</sup>alaji    oʔa ʔou faʔa pea  
 (particle) talk from wrong white man I thought

ai na sui        le fale o        le t<sup>h</sup>ou aiiga//  
                 changed the house (particle) the your family//

T<sup>h</sup>oe oʔo    i        le isi 'aso ʔou t<sup>h</sup>oe        t<sup>h</sup>elep<sup>h</sup>oni  
 Also going (particle) the one day I also/again telephone

ai tali mai lava le p<sup>h</sup>alaji fai mai e    le ai  
           talk           still the white man -- not to be

se t<sup>h</sup>aga\*<sup>h</sup>a faʔa p<sup>h</sup>eina// oʔo loa i le vai haso  
 any person having name//        over week

nei ʔou alu loa                    e asi le t<sup>h</sup>ou fale p<sup>h</sup>o  
 this I go (kept going) visit the your house question

ua                    siʔit<sup>h</sup>ia le t<sup>h</sup>ou aiiga ai t<sup>h</sup>uit<sup>h</sup>ui ʔa  
 (present tense) moving not your family knock

tu le fai        t<sup>h</sup>ot<sup>h</sup>ua ai        t<sup>h</sup>at<sup>h</sup>a la mai  
           against door and/but open (action by doer)

faʔasaiga// Sa            ʔou manat<sup>h</sup>u ua            e    iai  
 faʔasaina// (past tense) I think (present tense) you being

ʔaua                    na e t<sup>h</sup>usi mai            ia t<sup>h</sup>e ʔaʔu  
 connection words you write (action by doer) to me

eleiloa oe p<sup>h</sup>e                    faigaluga p<sup>h</sup>e 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, Faʔasain opened it. Then I thought you were there because you hadn't written whether you were going to work or not.

Submitted by: Bob Bricoux  
Informant: Faigata Igafu  
Language: Samoan  
Date: August, 1963

'ona 'sau 'lea 'ʔole 'talo niu'ee//  
then comes (pres.) (R)<sup>1</sup> taro of-Niue

'male palu'sami 'ʔua fa'a'fana//  
and "palusami" (past) cook

le 'moa tunu'paʔu 'male ti-fa'a'pata//  
chicken cook and breakfast

le fa'lai 'povi ʔe 'ʔua sa'sala//  
fry beef (past) pleasing-aroma

ma'ʔeu 'ane 'loa<sup>2</sup> ʔi le faleʔo'loa//  
wonderful (R) store

'fiu ʔe 'tipi ma fa'a'soa//  
busy out-meat distribute

le apa'pii male apapi'supo//  
canned peas and corned beef

ʔe ŋa'ʔoa 'ʔai 'lou fa'ʔaʔi//  
satisfy my hunger

When there is Niue 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.

<sup>1</sup> n = a relation marker

<sup>2</sup> ma'ʔeu 'ane 'loa is a phrase meaning "wonderful."