

SAMOAN	ENGLISH
<p>‘E AFUA MAI I MAUGA TETELE MANUIA O LE NU’U’</p> <p>O se muāgagana lenei a Sāmoa e tele ona fa’auigaina pe a fa’atusatusa i lo tatou olaga fa’asāmoa. E maua mai lenei muāgagana i si o tatou si’osi’omaga. O le vao, o le sami, ma le vānimonimo, o puna’oa ia o lo tatou olaga i aso uma, aemaise lava i aso ua mavae ae le’i faia ni mea e gaosi e masini e aofia ai ma mea’ai gaosi. E totō la’au i fanua ina ia fua mai ma fa’aaogā e ‘ai, ma tutuli foi manu o le vao, e fa’avela ma fa’aaogā e tali ai le sua, ma fai ai mea tausami o aso uma. Sa fāgogota foi o tatou tua’ā ma ‘aumai i’ā o le moana, e taumafa i o tatou aiga ma nu’u i aso fai so’o. O mauga, laufanua, atoa ma le sami ma le vānimonimo, e tāua tele i le olaga o le tagata Sāmoa, auā o puna’oa ia o le tausiga o le ola. O le uiga o le upu afua, o le amataga po’o le pogai o se mea.</p>	<p>FROM THE HIGH MOUNTAINS ARE THE BLESSINGS OF THE VILLAGE</p> <p>A Samoan proverbial expression with many meanings if compared to the Samoan life. It is founded in our environment. The forest, the ocean and the horizon, the natural resources of our everyday life, especially in the days of no machinery to cultivate and manufacture food. Trees are planted on the land to be harvested for sustenance, for hunting wildlife in the forest, for cooking, and for everyday meals. Our ancestors fished the oceans as a delicacy for our families and villages, and as part of daily diets and nutrition. The mountains, the land, as well as the sea and the horizon, are important and natural resources of the Samoan livelihood.</p> <p>The meaning of the word <i>afua</i> refers to the beginning of the core of something.</p>
<p><i>E afua mai i mauga tetele manuia o se nu’u, e fa’asino i manuia e ala i le fausiga o mea e nonofo ai e pei o fale malu, mea’ai e maua ile togāvao e iai manu vaefā ma manufelelei ma manu fetolofi o le vao, fa’apea foi i’ā ma figota o le sami, e aumai i le gataifale e tausi ai nai o tatou tagata i aso uma.</i></p>	<p><i>Emerging from the high mountains are the blessings of the village, which refers to the blessings received through the construction of dwellings and places of residence, like shelter, or food from inland, like livestock, birds and other edible creatures, as well as the marine life and seafood to nourish or feed our people each day.</i></p>
<p>O mauga tetele e maua mai ai la’au e tatu’u i lalo ma fai ai fale, faletele, fale talimalo, faleo’o, umu, ma isi lava itu’aiga fale. E maua mai foi i mauga la’au e tā ai va’a, va’aalo, paopao, fautasi, tulula, ma isi ituaiga va’a. O la’au ta’atele e maua i mauga ma ‘a’ai e pei o le la’au o le niu e maua mai ai le ogāniu e fai ai pou o le falesāmoa, o le launiu e lalaga ai ‘ato ma pola o le fale, o a’a o le niu e fai ai vai fa’asāmoa, o fua o le niu e ‘ai ma inu ma fai ai meatausami ‘ese’ese, o tuāniu e fai ai salu tu ma salu lima ma mea uma e aogā i le olaga fa’asāmoa o aso uma. O mauga tetele foi e maua ai so’o se ituaiga meaola, o manu</p>	<p>The high mountains are where trees are hewed and logged for housing, such as the main house, meeting house, guest house, minor dwelling house, kitchen, and other types. From these trees were timber for designing sea transportation, like canoe, rafts, hull canoes, and other types. The common trees from mountains had edible fruits like the coconut tree with its trunk used as pillars or poles in Samoan houses, the leaf could be woven into baskets or curtain-like drapes for Samoan cottages, the root of tree were used as beverages or medicine, with the ripe coconut fruit to make different servings,</p>

<p>fetolofi, o manu vaefa, o manu felelei, o la'au e 'aina o latou fua, o la'au totō e iai talo ma fa'i, o ta'amū, o esi ma mago ma isi lava fuala'au 'aina e aogā i le tausiga i aso uma. O le uiga moni lea o le muāgagana <i>E afua mai i mauga tetele manuia o se nu'u.</i></p>	<p>the spine of the plant could be used as a standing or hand held sweeper which was very resourceful in Samoan daily chores. In the mountains lived various animals, insects, livestock, birdlife, flora and fauna, and plantations of taro, banana, giant taro, pawpaw, mango, and other fruits useful to the Samoan diet. This literally validates the proverb that " <i>from the high mountains are the blessings of the village.</i></p>
<p>I le itū fa'aleagaga o lenei muāgagana, o le mauga, e mafai ona fa'atusaina lea i le Atua, na foafoaina mea uma, ma maua mai ai le manuia o tagata, o aiga, o nu'u, ma le atunu'u. E aumai i le Atua manuia o aiga ma nu'u uma, e ala i lana pule fa'asoasoa mai mo i tatou i lea aso ma lea aso. E maua mai ai le mālosi fa'aletino, mālosi fa'alemafaufau, ma le mālosi fa'aleagaga. O IA o le mauga o lo'o tatou malu ma manuia ai. Na te lavea'iina tatou i lo tatou ulufafo ma lo tatou ulufale i so'o se mea i taimi uma. O lona alofa, o lo'o paologia ai tatou. O lona alofa foi na fa'aolaina ai tatou e ala i lona Alo pele e toatasi o Iesu Keriso na soifua i lenei olaga, maliu, ma toe afio i le lagi, ma auina mai ai le Agaga Paia tatou te fa'atasi i aso uma. O le mauga tele lava lea o lo'o tatou fiafia ai nei ma ola i lalo ifo o le paolo o ona 'a'ao alofa i aso uma.</p> <p>O le ala foi lea o le fa'amanatuina pea e Samoa taeao o le Talalelei i Mataniu Feagai ma le Ata o le EFKS, Faleu ma Utuagiagi o le Metotisi, ma le taeao i Malaeola ma Gafoaga o le Katoliko, atoa foi ma taeao o le taunu'u atu o isi ekalesia i Samoa. Aisea ua fa'amanatuina ai pea? Aua o taeao ia na iloa ai e le atunu'u le Atua o le Lagi, o le Tama ma le Alo ma le Agaga Paia, ua aveva ma mauga ua fa'avave ai nei Samoa i lana tagavaiFA'AVAE I LE ATUA SAMOA.</p>	<p>In the spiritual sense of the proverbial expression, the mountain can be personified as God, the creator of all things, the source of blessings for people, families, villages and the country. From God are the blessings for all families and villages, through his omnipotence, for us each day. The source of strength, physically, mentally and spiritually. He is the mountain that shelters and blesses us. He protects our departure and arrival at any time. His love hovers over us. Also, His love has saved us all through his beloved Son, Jesus Christ, who lived in this life, was crucified, resurrected, and ascended to Heaven, and who gifted the Holy Spirit to be with us every day. This is the high mountain where we are happy and live under his sanctuary due to his loving hands.</p> <p>Equally important is the reason for Samoa recognising the new morn of the Gospel in Mataniu Feagai ma le Ata (Christian Congregation Church of Samoa), Faleū ma Utuagiagi of the Methodist and the new morn of Malaeola ma Gafoaga of the Catholic church, as well as the new morn with the arrival of other religions in Samoa. Why is this constantly remembered? Because these new mornings are when the country discovered the God of Heaven, the Father, the Son and the Holy Spirit, and He became the mountain that Samoa has put as a foundation for their slogan Samoa is Founded on God.</p>
<p>O isi mauga o lo'o malu ai aiga ma nuu, o o tatou tua'ā po'o tagata matutua ma ta'ita'i o o</p>	<p>Other mountains are shelters for families and villages, where our ancestors or elders are</p>

<p>tatou aiga. E maua mai ai fautuaga lelei ‘a ‘o tatou lāiti ma tuputupu a’e. E maua ai foi tulafono tatou te ola lelei ai i totonu o aiga ma nu’u. Ae le gata i lena, e maua ai tonu lelei i mea e tatau ona fai i lea vaega ma lea vaega o le olaga. O Sāmoa e tāua tele le fa’aaloalo ma le vā fealoa’i, vā tapuia ma le vā tausi. E usita’i le tagata laitiiti i le tagata matua, e usitai fānau i mātua, e tausi lelei e le tama ma le teine lo lā vā fa’afeagaiga. E tausi lelei e le matai ma lona ‘au’aiga le vā nonofo lelei ma le fetausia’i. E tausi lelei e le tamā ma le tinā o le aiga le nonofo fealofani ina ia fa’ata’ita’i iai le fānau. E tāua foi le iloa ma le poto masani o o tatou mātua ma tua’ā, e a’oa’o mai ai tomai ma agava’a, mo tupulaga e fai ai le fatu’aiga. E a’oa’o mai ai foi le amio fa’aaloalo i lau tu, nofo, savali, ma lau tautala.</p> <p>O ‘auro ia mai i le Atua ma o tatou tua’ā, ua aveia ai i latou ma mauga e afua mai ai o tatou manuia.</p>	<p>the leaders of our families. From them is the advice when we’re young and growing up in our country. There are rules for living appropriately in our families and villages. Not only that, but good decision-making for what must be done for different parts of life. Respect and reciprocity are important values in Samoa. The young obey elders, the children obey their parents, and male and female honour and respect their covenant and relationship. The matai and their families honour the relationship and uphold mutual trust. Parents uphold harmony within their family and role-model it to their children. The experiences and intellect of parents, ancestors, and elders are crucial, as they teach skills and qualities essential to youth. They teach respect through conduct, physical presence and speech. These are gold from God and ancestors, the mountains from which our blessings come.</p>
<p>I totonu foi o a’oga, fale faigaluega, fa’alapopotoga ma kamupani, o lo’o iai komiti fa’afaoe, pule a’oga, faiaoga, ma taitai, o isi foi ia mauga tetele e maua mai ai le fa’asiomaga ma le a’oa’o ina lelei o le fanau i le iloa ma le poto e maua ai ni a latou gauega lelei mo le lumana’i. I fale faigaluega ma kamupani, o lo’o iai Pule o Matagaluega, e maua mai ai ta’iala mo so’o se galuega e tatau ona fai. Latou te fa’ata’oto mai alafua e uia, o ala foi ia e maua ai le manuia ma le saogalemu mo le afaigaluega, ma tagata lautele. O manuia ia e maua mai i mauga tetele.</p>	<p>In schools, workplaces, organisations and companies, there are Boards of Trustees, Principals, teachers and leaders who provide knowledge and guidance for students so that they are well - educated and skilled for future employment. In workplaces, there are managers and people in places of authority that lay out pathways and directions to be followed for the safety and well - being of workers and the public in general. These are blessings from higher mountains.</p>
<p>O le a le uiga o lea fuaitau e afua mai i mauga tetele manuia o le nu’u mo la tatou gagana? E afua mai i le Atua le gagana, le poto ma le atamai e fa’atino ai o tatou tiute ma galuega. E afua mai i le Atua le malosi i le tino, mafaufau ma le agaga e fa’atino ai ia galuega. E afua mai i le galuega ma le Talalelei a le Atua le uiga moni o lenei olaga, ua i le tulafono fa’a’auro “<i>ia e alofa atu i le Alii lou Atua ma lou loto atoa, ma lou agaga atoa, ma lou malosi atoa. “Ia e alofa</i></p>	<p>What is the meaning of this expression: “From the high mountains are the blessings of the village”? From God is the language, the knowledge and the wisdom that is demonstrated through our duties and work. From God is the strength in body, mind and soul to perform our tasks. From God is the Gospel and the golden rules of “loving the Lord your God with all your heart, soul and strength,” as well as “loving your neighbour.”</p>

<p><i>atu foi i le lua te tua'oi, ia pei o oe lava ia te oe."</i></p>	
<p>O loo ta'ui le tōfa ma le utaga loloto o le gagana, le aganuu ma le faasinomaga i ō tatou mātua ma tua'ā. E maua mai ai fautuaga ma a'oa'oga lelei, e fa'atonutonu ai o tatou olaga. E maua mai ai le agaga fa'asāmoa e aputiputi ai pea aiga, ma ponoi ai pea fanau. Ia maua le fa'aaloalo, fealofani ma le alofa o le tasi i le isi. Fai mai o tatou mātua <i>"e lelei lava le mativa fesaga'i."</i> O lona uiga e le o tupe ma 'oa, ae o le fetausiai ma fealofani ma le alofa o se aiga, i le taimi o le mativa ma puapuaga. O a'oa'oga a mātua ma tua'ā o lo'o maua i le upu fa'asāmoa <i>"a lafalafa tuna, o le tagata ma lona aiga o le tagata foi ma lona fa'asinomaga."</i> O lou faia'oga muamua lava o mātua, o lou aiga foi e fa'asino oe i mea lelei uma, i lou olaga atoa. E lē taumate e i'u lelei ma manuia lou taumafai ma lau savaliga, auā o le talitonuga a Sāmoa e <i>afua mai mauga tetele manuia o se nu'u.</i></p>	<p>These ancestral values and indigenous knowledge are wrapped in the language, culture and identity of our parents and elders. We received advice and good practices to guide our daily lives. We get the Samoan spirit to care for families and instruct the children. We learn to respect, practice harmony, and love one another. Our elders would say it is good to meet face to face in poverty. This means it is not about wealth or money, but honouring and upholding love in families, in challenging and difficult times. These teachings are in the Samoan phrase "in other words, the person and their family is the person and their identity. Your first teachers are your parents and family, who teach and show you good things every time in your life. Without a doubt, tasks and feats will succeed and be blessed, as Samoans truly believe that <i>a village's success comes from its leaders.</i></p>