Matamatāga i motu mālaʻlalo
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“Pacific Climate Readers.”
Translation of: Our atoll adventure.
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Introduction

Climate change is a global threat and the greatest challenge to human wellbeing and survival. The Pacific Islands are especially vulnerable to its impacts, which have become visible in people’s daily lives. Climate change education and adaptation are essential to Pacific Islanders and should become a topic of discussion in every classroom and every home. Helping people of all ages to understand climate change is important, because without the right knowledge, we cannot imagine the best solutions.

Along with other books in the Pacific Climate Readers series, this book aims to build the foundational knowledge required for understanding climate change impacts and adaptation options in different Pacific Island settings. By exploring island ecology, health, hygiene, and traditional knowledge within the diverse and dynamic contexts of Pacific communities, this series of readers helps children interpret and navigate the complexities of a changing world.

This series was made possible by the Australian Government’s Australia Pacific Climate Partnership (APCP) working with Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) on a programme called Accelerating Climate Education (ACE) for the Pacific. The goal of this initiative is to empower through knowledge and to inspire educators and students throughout the Pacific to lead meaningful climate action within their own schools, homes, and communities. Working together is the best way to move forward with hope for a safe, healthy, and sustainable future.
Language note

The early readers in this series were initially developed in English and then translated into different Pacific Island languages. The translated versions were published and distributed for local use in countries and territories across Polynesia, Melanesia, and Micronesia. This version of the book was created for Tuvalu.

Please note that as explained on the following page, this book has several parts. Only the narrative part – the book’s main story – is presented in te ggana Tuvalu. The other parts of the book, being intended primarily for teachers and educators, remain in English.

The fundamental need to have materials in the local language was brought to the limelight by partners and stakeholders directly working with students in different communities. It is our hope that more materials will become available in indigenous languages to effectively pass on key messages for climate change education to children of all levels in schools and in communities throughout the Pacific Islands.

How to use this book

Like other books in this series, this climate reader has several parts to support the learning of the reader.

a) The informational narrative (story): Children can read the story by themselves, take turns to read as a small group, and/or listen to it being read by an older child, parent, educator, or another adult.

b) Learning outcomes: This is what the reader should be able to know and do after reading the book.

c) Interactive prompts for deeper discussions on topics raised in the narrative: These help parents and educators encourage children to think more about the story and research more about it, especially by talking to elders and local experts in the community.

d) Facts and tips related to the topic: These help parents and educators create projects, assignments, outdoor activities, and other educational opportunities in which children will take on roles similar to the story characters and follow practical advice to engage in learning through play.
Toku igoa ko Samu, kae tenei toku fenua. Au ne vau ki te tafātai ke lavea ne koe fakalei toku fenua. Toku fenua se motu e tasi o te fenua māla'lalo kae laugatasi tenei.
E isi se vakalele tenei ka tu, 
toku fakatuagane ko Sera e 
vau o āsiasi mai. Tenei loa 
tena taimi muamua o vau ki se 
fenua māla’lalo penei. Au ko 
oko loa i toku fiafia ke fetaui 
mo ia.
E fakaula ne au toku fakatuagane, se tu masani a matou. Maua ko oko loa te fiafia o fetaui kae sautala fiafia foki ki ma palani mo ma mea e fai ke fai.

“Sera, i taku fakatokaga mo tau malaga, ne faite fakalei ne au te la o toku paopao. Tenei te mea e fakaaoa ne tino i konei mo oloolo latou i te fenua laugtasi fai motu o matou tenei.”

“Se paopao? Tapa! Au ne lavea sāle fua ne au i tusi!” muna Sera. Te fiafia mo te fia oko o Sera ki te galī o te mea fōu ka ’tofo ne ia.
Maua ne sasale mai te malae vakalele ki te namo.

“Ko kena gali aka loa te one kae māina, mo te ‘tai ko ‘ma kae lanumona gali aka loa,” muna Sera.

“Kese mao loa mo te omotou fenua.”

“Ao e masaua ne au me isi ne fatu lasi uli i fenua lasi kae ‘mulaga, mo vaitafe e ‘tafe mai se mauga. Matou la seai ne omotou mea pena i konei.” Ne tali atu au. “Ako matou la e isi ne omotou namo lanumoana mo omotou tafātai gali.”

Kae ’kata maua me masaua ne maua te ma malaga matamata ne fai i te fenua lasi kae maugā.
Oko atu maua ki te mafega foliki e fakakasa i ei toku paopao. Tuku ne au a kope o Sera ki loto i te paopao kae ‘tao ne au ki te tapoleni. “Ia sagasaga mai kona,” mo toku lima e tusi ki te nofoga o te paopao. “Tau mea e fai, ko te fakapaleni ‘ta paopao.”

Tuku ne maua a tokotoko o Sera i vasia o laupapa sagasaga, sopo aka tou fafine, kae usu ne au te ma paopao ki tai.
Maua loa ko fakatele te ma paopao ki te motou fakai. Toku fenua e tele lauliki, kae kau loaloa. E māmā atu mafai e olo i vaka mai te malae vakalele ki te omotou fakai ilō te sasale.

Te matagi e iliili mālielie tela la a galu e foliki fua i te aso nei. Teletele lei atu loa te ma paopao, se mao foki mo te tafātai.
Lavea ne au a Sera e kilo ki te sua feitu o te namo, “Oi te uke o tamā motu i ko,” muna Sera. “E isi la ne tino e nofo i motu katoa kola?”

“Ikai,” muna aku. “Te ukega o motu foliki konā, seai ne tino e nofo i ei. A tino e olo sāle fua ki ei o ‘tae niu, tau a vaiao io me olo o faifaiva, faika kae fai kaipea.

“E mafai taua o olo o onōno i motu kola?” muna Sera.

“E isi ne motu i kona e tapu. E fakatapu ne te fenua. Ne koga e fanau kae tu'ku i ei a manu eva mo fonu, mo ika gali mo kaipea lasi e nofo i ei. Telala e tapu te olo ki ei vaegana e mai se taliaga mai tino matuatua o te fenua, ke olo tatou o fai meaka'i mo fai se aso fakamanatu io mese aso tāua.” Au e fakamāina ki ei.
“Talofa! Ko oko mai koe ki te motou fakai!” Au e fai ki a Sera, ako maua ko olo ifo ki te kauone. Te motou kāiga ko oko loa te fiafia i te laveaga ne latou a Sera.

Toku taina foliki ne vau mo te pi mo inu a Sera. Toku tamana ne fakatoka ne ia ika masima, ako toku mātua e tao mai ne ia a mei. A Sera ne tuku mai ne ia ana meālofa kia matou mai te ‘kaiga o latou. I omotou tu, e tāua te fai meālofa mai tino faimalaga ki olotou ‘kaiga e ‘faka‘tali mai, e fakataua ‘ki.
A Sera e uke ‘ki ana fesili ki te olaga i luga i te motu o matou, aua me māla’lalo.

“Te olaga i konei e gali ‘ki, e tuai mea e fai ma fakapau ki fenua lasi pela mo otou fenua. Au e talitonu ia koe ka fiafia ‘ki i konei,” muna toku mātua.

“Au e lavea ne au te gali i konei, te matagi e agiagi mālielie te namo e se sou,” muna Sera.

“Ao,” muna toku mātua. “Te feitu o te fenua tenei, e malu ‘ki te matagi mo te ‘tai i ei. Te tokoukega o tino o te fakai e nofo i tafa o te namo, mao mai te feitu ki te ‘tai, ke malu latou mai matagi malosi mai te feitu ki te ‘tai.”
Toku mātua ne fakamisikata kia Sera kae fai ki ei “Sera, tatou e kāiga, telala tatou ko nofo ki sose leva tela e manako koe ki ei.” Muna Sera, “E isi la se mea e manako au ke onōno fakalei koutou ki ei, ko vai, vai ‘ma.”

Toku mātua ne fakaasi ne ia kia Sera, te tane foliki e tu mai tua o te fale. “A vai inu katoa a matou e maua mai vaiua. Kafai e ‘to te vaiua, vai i luga i te tuafale e sali katoa ki loto i te tane. A vai kona e fakaaogā ne matou mo inu, kuka kae koukou, telala matou e fakasoa fakalei ne matou.”

“Kafai koe e koukou, asu a vai ki loto i te paketi tenei, kona loa vai e fakaaogā ne koe mo ou koukou. E fakaaogā ne au a vai fulutifa mo taku tamā fatoaga. Te ‘tau o te aso ko gasolo o kese, a vaiua foki ko gasolo o mao, se pela mo aso mua. Telala taumafai o se fakamaumau a vai ‘ma.”

Ne puke ne au a tamā taga foliki mo aku mea faika.
“Sera, taka olo o matamata!” Ne fai au ki ei.
Au ne kilo ki toku mātua, kae fai atu, “Se manavase toku mātua, maua e faetēte, ka mai maua mo te ‘tou afiafi!”
Maua ne sasale i loto i te laumanafa o te käiga o matou. “Te koga nei pela mo te togavao o lakau kaina fakaolaolà i te omotou fenua,” muna Sera.

“Matea ne au a vesiapolò mo fuagalakau, kae isi ne nìsi lakau seïloa ne au me nea,” ana muna.
“Samu, sea te mea nei?”

“Te mea nei se fala. Se lakau tāua i fenua foliki penei. Tenei, gau aka la i te fala” Ne paki ne au se fala mai te fuifala.

“Te mea nei te ma'galo!” muna Sera.

“Kae aoga mo te foitino,” ne faopoopo atu Au.

Lavea ne maua toku fakatamana e ui fuifala, pili mai.

“Talofa e a ko oko mai koe ki te omotou fenua,” muna toku fakatamana kia Sera. “Mai ke fakaasi atu ne au me ne a omotou mea e fai sāle ki fala.”
Ne tauʻtali maua i toku fakatamana ki te tamā fale.

“E tunu ne matou a fala, oti ko valuvalu ne matou, oti ko tauaki i ei i te la. Tausiga o meakai e tāua.”

Ne fesili a Sera, “Kaia la e toku fakatamana?”

Muna te ma fakatamana. “Ona la matou nei ko gasolo o uke taimi ne poko sāle i ei matagi malosi, te ‘tai ko soko loa te nofo i loto i te fenua lauliki o matou. Te suatai e tamate ne ia te lasiga o lakau konei e ‘kai ne matou. Telala e ‘tau mo tatou o faite meakai ke mafai o tuku leva mo ‘tou ola, ke oko ki taimi e toe ‘fua mai i ei nīsi fuagalakau mo ‘tou ‘kai.”

Maua ne fesoasoani ki te ma fakatamana o valuvalu a fala kae fakatoka i luga i telē. Tuku mai i ei ne te ma fakatamana a mu fala fakalā mo ma ‘kai.
Maua ne sasale i loto i te fatoaga niu ki te vaitalo i loto i te kogaloto o te fenua. Sera ne tusi ki luga kae fai mai, “Samu, a lau o talo konei e fuli ki luga kae lasi ‘ki!’

Muna aku, “Ao, e se pau mo talo o te otou fenua, mea nei ne pulaka, se meakai tāua, ki fenua foliki kae māla’lalo penei.”
Ne lavea ne maua te tamaliki tagata e galue i te vaipulaka.

Ne fai au ki e ki kōi a Sera, “Mea nei ko toku fakatuagane ko Sera, tenei tena taimi muamua o āsiasi mai.”

Muna Sera, “Au e lavea ne au a talo i konei e kese mo talo i te omotou fenua.”

Ne fakaasi mai nete tamaliki tagata tena a te fakaua e fakaaogā ne ia mo keli a lua i tena vaipulaka. Muna ia, “Au e fakaaogā ne au a te fakaua tenei mo keli ki e i aku poko i loto i te vaipulaka. Te vai e tai sualua i konei. E ‘toki ne matou a pulaka i pokoko konei me ola i vai sualua. Telala au nei e ‘toki a vaega pulaka kesekese ke iloa ne au me ko te vaega fea e mafai o ola lei i koga suataia. Ona ko te ‘tai fanaka, a te vai i loto i te vaipulaka tenei e fanaka foki loa te sualua o ‘kona.”
“Au ko au loa ko fiafia o kai talo,” muna Sera.
“A talo konei e pau olotou tami mo talo kola i
toku fenua?”

Ne fakamisikata te tamaliki tagata kia Sera kae
fai atu, “Kafai e fesoasoani mai koe ke keli aku
lua, ko avatu ne au ne pulaka mo otou afaia.”

Maua ne fiafia o fesoaosani ki ei, keli ne maua a
lua mo ’tofo a vaega pulaka fou. Tela ne pelapela
valevale maua.
"A galu ko lagona ne au te pa‘ku. Pela loa me lasi," fai‘pati ofo a Sera. Fakatōfā i ei maua ki te tamaliki tagata kae olo atu maua ki te sua feitu o te fenua.

Te tafātai o te koga nei e fuli ki te tuafenua. E fatufatua kae matagia.

Ne fulufulu ma lailai i te pūpūgaloto foliki kae inataki loa ma mata i galu lasi ma pei ne latou māua.
Māua ne sasale fakatafatafa mai kamu fati kae ne lavea ne maua a kaiga e tatelatela valevale. A kaiga konei e lagalaga, kae ko te lasiga ne faite mai palasitiki.

“A taga konei ne mai ne au, mo ‘fao a kaiga konei e peipei aka ne galu i te tafātai.” Ne tuku ne au te taga kia Sera, kae i kona foki loa ne kamata o ‘fao ne ia te taga ki kaiga, palasitiki mo mea faika masei mo nīsi kaiga aka foki.

Aku muna kia Sera, “Se fakaaogā te sua taga tenei, ke tausi mo ‘fao ‘ta ika mafai e isi se ‘ta ika e maua, mo ‘tou ‘kai afiafi.”
Maua ne sasale i tafātai, lavea ne maua fafine e ‘toki lakau. “Mea nei ko toku fakatuagane, ko Sera, tenei tena taimi muamua ki ‘tou fenua.” Ne fai atu au kia latou.

Muna Sera, “Te otou fenua te gali, nea otou mea kona e ‘toki?”

Te fafine tokotasi ne ave ne ia te pulapula kia Sera, kae fai ki ei, “Matou nei e ‘toki niu, kae i togaloto o pulapula matou foki e ‘toki ne matou lakau kola e mafai ne latou o ola i tafātai.”
Sera ne tau’tali i fāfine o ‘toki pulapula. “A aka ka taofi ne latou a one ke mōa e ave ne galu.

Nisi taimi, i kaumatagi malosi, a one e avaka sāle ne galu, matou e masani sāle o ‘toki lakau kola e mafai o ola i tafātai i te kauone fou. Me i olotou aka e mafai o taofi ne latou a one kae, ka mafai o liu laukele fou te kauone fou tena. A matou e galue pena mo te natula ke puipui te omotou fenua,” muna te sua fafine.

Au foki ne fesoasoani ki fafine konei, ne ‘toki foki ne au ne nāi lakau.

Ka tokouke a tino e fesoasoani o ‘toki lakau i kauone penei, e vave fua te galuega o palele. Oti i kona, fakatōfā atu ei maua ki fāfine kona.
Muna aku kia Sera, “Taua ka olo o sala te ‘tou ‘kaiga o te afiafi!” Sasale maua ki te namo, faka‘piki ma mata uku, maua loa ko olo ifo ki te ‘tai.

Te manino o te namo, ne lavea ne maua ika e uke kae ne matea foki ne maua se fonu e tele i tafa o kamu. E isi foki ne fasua kala kala, kalauna, mo vana.
Nei a Sera e onōno i ulafi e ‘tele mai sua kamu ki sua kamu, kae kaikai ne latou a limu.

Ako au, au ne sala ki nīsi ika ke sana ne au. Au se ti sana ulafi talu mai taku iloaga ne au me tāua ‘ki latou.

Me kaikai ne latou a kamu, faite ne latou a one. Me i fenua laugatasi foliki penei ne faite katoa ki one pena.

E manakogina ‘ki ne tatou ulafi ke mai ne latou one uke mo faite ki ei ‘tou fenua, konei e nofo i ei tatou. E tāua ‘ki te mea tenei, ona ko te ‘tai fanaka.
Ne sana ne au a kaivete e lua mo te feke e tasi. Au ne fiafia mene mafai ne maua mo Sera o foki mone meakai ki te kāiga o matou.

Toku tamana ne ‘faka’tali mai kae ne fiafia foki me ko feiloai laua mo Sera, Kae ne fakaasi mai foki ne ia ika uke o tena faiva mo tena ula e tasi ne poa.

Toku mātua ne fakaaogā ne ia launiu mo laga tapola tuku-meakai, vaevae i ei ne matou a ika.

Muna toku mātua, “Tamaliki, fakamolemole puke atu ne ika i konei o tufa atu ki nīsi kāiga.”
Te otiga ne tufa ne matou a meakai ki omotou falepili mo omotou kāiga, matou loa ko foki ki te fale o fesoasoani ki te fakatokaga o meakai mo te afiafi.

Ne fakāu ne au a ika, ‘fulu fakalei, kofu ne au i loto i lau, kae tuku ne au ki luga i te afi.

Sera ne ‘fola ne ia papa mo omotou sagasaga.

Te ma taugasoa i te vaipulaka ne vau mo mu pulaka ma Sera.
I te otiga te ‘kaiga matou i te afiafi, a tagata o te fakai o matou ne sagasaga i tafa o te afi, kae sautala.

Fafine ne maopoopo i te ateateaga pili ki te akoga, sautala fiafia i te afiafi tena.

A leo katakata ne lagona ‘ki i te ligo o te po.
Ona ko te uke omotou mea ne fai i te ao tena, matou ne ‘to vave omotou moe i luga i omotou papa, i loto i omotou tainamu.
Learning outcomes

In this story, Samu welcomes his cousin, Sera, for her first visit to his island. Samu takes Sera on a journey through several ecosystems found on atolls and other low-lying islands in the Pacific. In each ecosystem, Samu and Sera meet someone who is engaging in some activity there and learn new things from them. Together, they learn how different parts of the island are being impacted by various threats and what they can do to help.

Pacific Islands are threatened by climate change and many associated problems, including sea level rise, coastal erosion, soil salinisation, pollution, deforestation, and damage to coastal environments. To best address these challenges now and in the future, it is important that we understand how different ecosystems are connected and how they relate to each other, and how each is important to the health of our islands and our way of life as Pacific Islanders.

After reading this book, children will be able to:

1. Identify different types of ecosystems found on low-lying islands and learn to recognise them in their own surroundings,
2. Recognise how different ecosystems are interconnected,
3. Identify different resources that each ecosystem provides,
4. Describe actions for resource conservation and protection from climate change, and
5. Understand the need to protect and conserve island ecosystems to increase the capacity to adapt to climate change.
Interactive prompts

Educators, caregivers, and parents can use these guiding questions to kick off discussions with students. The discussions are intended to support the students’ deeper understanding of the story by helping them reflect on what they read, and by encouraging them to find out more.

1. Samu and Sera walked through many different ecosystems on the island. Can you name some of them? How are these ecosystems similar to those on your island? How are they different?

2. If you could join Sera and Samu on their trip around the island, which ecosystem would you want to explore the most and why?

3. Fresh water in atolls and other low-lying islands is precious. There are no streams or rivers there. Fresh water collects in sand and rocks. Fresh water is less dense than salt water. It stays separate from salty water that is deeper underground. Some communities dig wells to access that water in the ground. The height of the water in wells changes along with the tides. With rising sea level, freshwater wells are becoming more and more salty. If there are wells in your community, where are these wells located? Ask the elders and leaders in your community about the water in these wells. Is the water staying fresh or is it getting salty?

4. Most communities in atolls and other low-lying islands have to collect rainwater off their roofs. With the changing climate, many atolls are getting less rain. Do you know where your family gets water? Ask an elder or community member if they have noticed any changes in the rainfall patterns. What are some ways you can practise water conservation?

5. Higher sea level means that waves can erode more of the coasts of islands. Sera and Samu helped the women on the island plant shore plants and coconut palms to hold the soil. What other ways can a community slow down the erosion processes along the coasts? What are some of the ways people can adapt and become resilient to sea level rise?

6. Samu was careful to only catch fish that were abundant on the reef. Ask an elder or community member if there are marine conservation practices on your island. If there are, ask them to describe to you the methods used.
Tips

Actions that help protect the land and environment on atolls and other low-lying islands:

- Plant and maintain vegetation along the shore to stabilise the coast. Coastal shrubs grow together to make a natural barrier against salt spray and winds. These salt-tolerant plants also provide medicine and wood. Look at the kinds of plants shown on page 6. Do you recognise some of those species? What do you call them in your language? Talk about these plants, their relationship with the ecosystem, and how people use them in everyday life and culture.

- Protect the large parrotfish, protect the reef. Parrotfish have many roles on the reef. They clear the fast-growing algae that grow on top of corals. While they do that, they scrape coral and turn it into sediment. This sediment becomes beach sand as it piles up on the shore and builds the land. Without parrotfish, algae quickly cover and kill corals. Without coral, there is no sediment. Without sediment (sand), the land gets eroded away.

- Prevent pollution. People do not think about where their rubbish goes. Rubbish sometimes ends up in pristine ecosystems where an animal that does not know what it is eats the rubbish. Chemicals from the rubbish end up going into the ground or the ocean. Some rubbish ends up on the coral reef, covering the corals. You can reduce the amount of rubbish by reusing or recycling more of the things you have.
About this book

This book is a part of the Pacific Climate Readers, a series of early readers created specifically for children in the Pacific Islands. The place-based focus on Pacific Island landscapes, local flora and fauna, and the island way of life helps students to explore new concepts within familiar contexts. While providing engaging and relatable literacy materials that children and educators can use to promote reading and comprehension skills, these books’ Pacific Island focus on themes such as ecology, communities, health, and hygiene also allows students to develop fundamentals of climate literacy and refine their critical thinking, problem solving, and understanding of adaptive solutions.

The individual titles in the series are interrelated and grouped in three levels, with higher level books building on the lower level ones. To date, the Pacific Climate Readers include:

- **How I take care of myself and others** looks at ways to take care of oneself and others including steps and resources used while promoting drinking clean water and eating healthy local food.
- **Welcome to our garden** cultivates understanding of the need to maintain local agriculture and food security even during changing climate.
- **Teamwork in my community** highlights the importance of working together as a community to build climate resilience.
- **Our high island adventure** explores high islands in the Pacific, their key habitats, how they are interconnected, and what challenges they face.
- **Our atoll adventure** explores atolls and other low-lying islands, reiterating the interconnection of different habitats and promoting the need to protect and conserve island resources.

This series was made possible by the Australian Government’s Accelerating Climate Education (ACE) for the Pacific programme, an initiative of the Australia Pacific Climate Partnership (APCP) implemented in partnership with Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ).

About the publisher

Island Research & Education Initiative (iREi) is a non-profit organisation dedicated to upholding the unique environmental and cultural legacies of islands and island peoples. We are based in Micronesia, but our work spans the entire Pacific. Our core activity is to assist educational authorities in creating locally relevant school resources, particularly in indigenous languages. That grants the children of Pacific Islands place-based tools they can relate to and positively reinforces their adventures in the world of learning. iREi can be contacted at irei@islandresearch.org
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Errata

Please note that this book is an electronic publication only. It may contain errors, particularly in the main story presented in ggana Tuvalu. If you identify any problems with spellings, grammar, or anything else, please let us know at irei@islandresearch.org and we will make the necessary corrections and update the book.
PACIFIC CLIMATE READERS series is created specifically for children in the Pacific Islands. The place-based focus on Pacific Island landscapes, environments, and the island way of life helps students to explore new concepts within familiar contexts.

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