

# Samoa oder die Schifferinseln.

Von

Dr. Eduard Graeffe.

I. Abschnitt:

Topographie von Samoa.

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1873

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gerade dieser von der Stelle am weitesten entfernte District, namentlich das Vorgebirge, von Erdbeben am heftigsten erschüttert, während die übrigen Theile *Manua's*, sowie *Ofu*, wenig davon fühlten, hingegen wieder *Olosega* in seinen Grundfesten erschüttert wurde.

Der Ausbruch selbst, den wir im Auslande Jahrgang 1867, Pag. 522, beschrieben haben, fand etwa 1½ Seemeile östlich von der Insel *Olosega* statt und soll nach Lothungen, die vom Bord eines englischen Kriegsschiffes ausgingen, an dieser Stelle (durch Peilungen festgestellt), eine geringere Tiefe, wie die der Umgebung (70—90 Faden), gefunden worden sein. Seit dieser Zeit haben keine weiteren Eruptionen stattgefunden und ist ausser dieser Meeresbodenerhöhung und einer Menge Bimsteine, welche sich noch an den Gestaden von *Manua* und *Olosega* finden, keine Spur dieser grossartigen Naturerscheinung mehr zu finden.

Die Insel *Olosega*, die wir hier zunächst zu betrachten haben, liegt ca. 4 Seemeilen nordwestlich von der *Faleasabucht*, und ist ebenfalls hoch und gebirgig. Die Insel hat die Form eines Dreieckes, dessen eine Ecke nach Westen der gegenüber liegenden Insel *Ofu*, die beiden anderen nach Süd und Nord liegen. Namentlich steil aus dem Meere emporragend, ist die östliche Seite der Insel. Die Ortschaften, *Vaiapi* und *Puna* genannt, liegen an der Südseite, an kleinen Einbuchtungen, von denselben führt ein steiler, schmaler Weg den Berg hinan, wo eine befestigte Hüttengruppe ist, wohin sich die *Olosegaleute* in Kriegszeiten zurückziehen, und die zwischen Felsabhängen gelegen, fast uneinnehmbar ist. Aus diesem Grunde hat *Olosega*, das mit den Einwohnern der nahe gegenüber liegenden Insel *Ofu* in beständiger Fehde lebt, diese in früheren Jahren fast ganz vernichtet. Dass in diesen heftigen Kämpfen auf diesen ohnehin wenig Culturland besitzenden kleinen Inseln namentlich Mangel, Rachsucht, und Aberglauben zum Cannibalismus führten, ist begreiflich, und daher die Angaben über noch in diesem Jahrhundert dort vorgekommene Fälle (*Hunkin*) ganz glaubwürdig. Wenn auch die abergläubischen Ideen und die Rachsucht gewiss eine grosse Rolle spielen um solche Menschen zum Cannibalismus zu führen, so hat man nicht ausser Auge zu lassen, dass die Kriegführung dieser wilden Völker, welche sich mit ganz besonderer Wuth in der Zerstörung aller Nutzpflanzen und Hausthiere gefällt, verbunden mit der Unsicherheit beim Fischen und dem Nachgehen der Nahrung aus dem Walde, einen solchen Mangel herbeiführt, dass die, jedem Menschen von Natur inliegende Scheu vor dieser Speise eher überwunden wird. Es fand sich daher überall in der Südsee da der Cannibalismus am stärksten entwickelt, wo neben häufigen Kriegen das Land weniger reich an Nahrungsmitteln war. So in *Neuseeland*, den grossen Inseln der *Viti*gruppe (die der nützlichen *Cocospalme* fast ganz entbehren). —

Die Insel *Ofu* endlich, etwas grösser wie *Olosega* liegt zum Westen derselben und sendet ein langes Vorgebirge bis ganz in die Nähe des Westkaps der letzteren Insel. Gebirgig und hoch, wie diese ganze kleine *Manuagruppe* besitzt sie eine mehr gedrungene vierkantige Gestalt, mit Ausnahme des langen östlichen Vorgebirges. An der Nordküste läuft ein Corallenriff hart an der Küste hin und setzt über die enge Passage zwischen den beiden Inseln *Ofu* und *Olosega* weg, sich an der Nordküste letzterer Insel fortsetzend. Zu erwähnen ist ferner die vor dem Westkap liegende kleine Insel *Foisia*, wo die Schiffe gewöhnlich ankern, nämlich je nach dem Winde zwischen derselben und dem Westkap oder südlich derselben weiter die Küste hinab. Hier beginnt auch der Strand, an welchem die Hütten der Eingeborenen stehen mit den Ortschaften *Alulua* und *Alaufau*. Die Bevölkerung von *Ofu* ist gegenwärtig wieder etwas zahlreicher geworden und hat den *Olosegern* in dem letzten Kriege Stand gehalten, dieselben sogar in ihrer Festung am Berge auf einem neuentdeckten Wege aufgesucht und decimirt.

Diese kleine Gruppe der *Samoa*inseln die auch *Manuagruppe* genannt ist, wird wohl am längsten ihre Unabhängigkeit und Unvermischtheit erhalten, da die Inseln gebirgig und ohne gute Häfen den Besitz nicht sehr wünschenswerth machen.

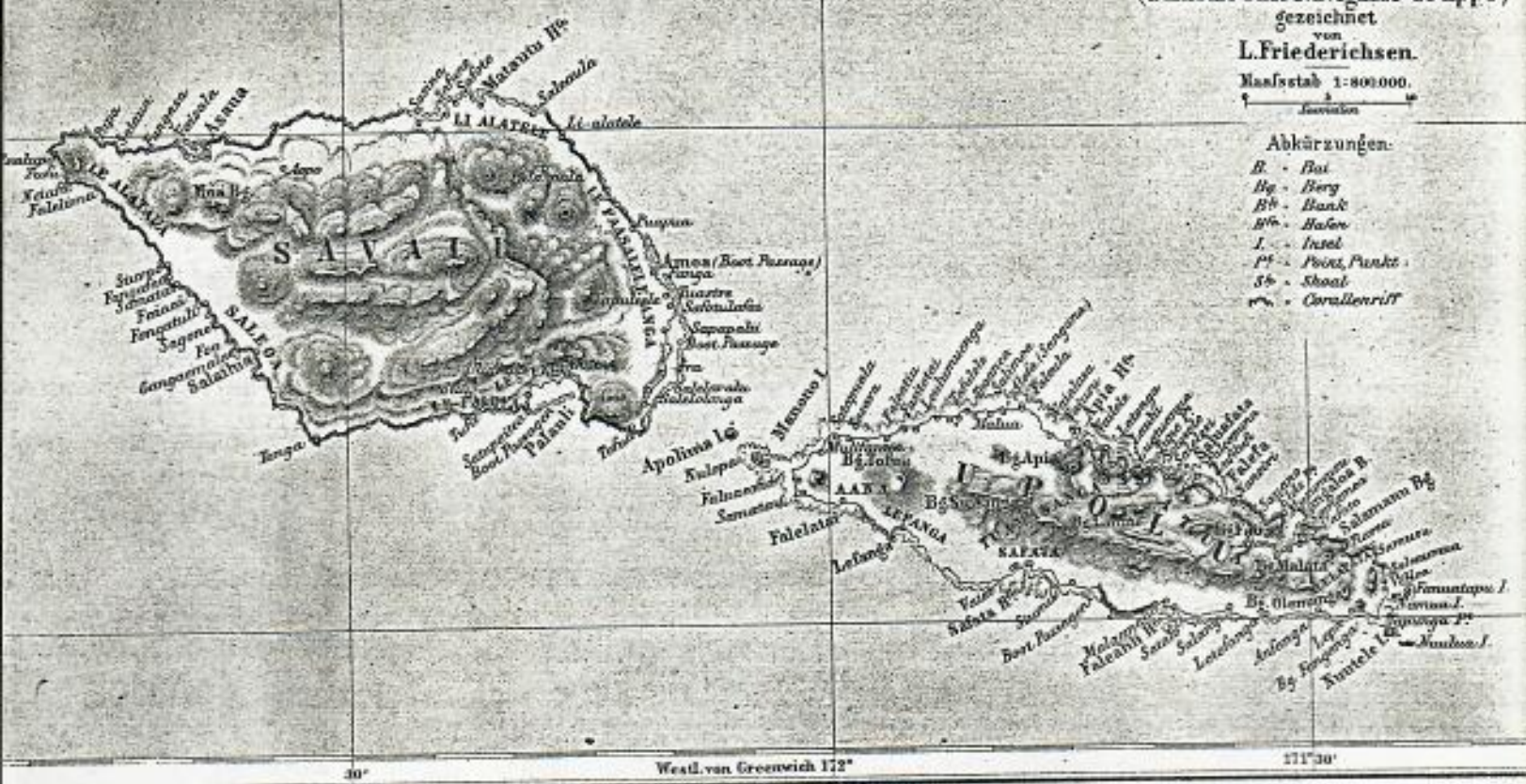
Ebenfalls noch zur *Samoagruppe* gehörend, wenigstens in gleicher Flucht mit dieser liegend, ist die 70 Meilen von *Manua* nach Osten liegende Insel *Rosa*. Es ist dieselbe, aber nicht eine kleine, allein aus dem Meere emporragende Insel, sondern ein Lagun- oder ringförmiges Corallenriff, mit einer Passage und zwei auf dem Riffe befindlichen Inseln. Dieses ringförmige Corallenriff hat einen Durchmesser von 2 Meilen und zeigt die Passage am Nordwestende mit einer Tiefe von 6 und mehr Faden, am Eingange aber nur  $1\frac{1}{2}$ —1 Faden Tiefe, an der Seite gegen die innere Lagune. Capitain *Ranzau*, der wiederholte Male, im Dienste der deutschen Unternehmung, diese kleine Insel besuchte, und dessen freundschaftlicher Güte wir diese Notizen, wie die in der Karte befindliche Skizze über die *Rosa-Insel* verdanken, lief mit einem kleinen Schooner in diese Passage hinein, und ankerte in dem ruhigen Lagunenwasser. Doch ist dieses ein gewagtes Unternehmen, und bedarf schon bedeutender Uebung in der Riffbefahrung. Die Passage, anfangs breit, wird nämlich durch eine Reihe Corallenblöcke, die an der inneren Oeffnung liegen, verengt. Ist man in die Lagune eingefahren, so liegt die eine Insel, eine niedrige Sandbank, gerade zur Linken, an der Nordseite des Lagunriffes. Nach Süd-Osten liegt die zweite höhere Insel dem Riff auf, und stellt einen rundlichen Knollen Landes von ca. 500 Fuss Länge dar, der mit Bäumen bewachsen ist; dieses ist die eigentliche *Rosa-Insel*, von Capitain *Freycinet* zuerst entdeckt, und seiner Gemahlin zu Ehren so genannt. In der Südwestecke der Lagune finden sich zwei Corallenbänke. Die Brandung an der Ostseite während der Passatzeit ist beträchtlich, ebenso steht eine hohe Dünung in der Passage. Die Lagune ist überall ca. 7—8 Faden tief, und beherbergt, wie die umliegende See, eine grosse Menge Fische, was schon frühere Besucher der Insel erwähnt haben. Aus diesem Grunde versuchte der unternehmende Leiter der deutschen Factorie, Herr *Th. Weber*, eine deutsche Fischstation daselbst zu errichten, und kaufte zu diesem Zwecke die zu den Fischgründen *Manua's* gehörende Insel von den dortigen Häuptlingen. Ein Engländer ging mit einigen Eingeborenen dahin ab, um Fische einzufangen und in Fässer einzupökeln. Es zeigte sich aber, dass der Ertrag nicht so reich war als wie man vermuthet hatte, und dass die Fische nur mit der Angel zu fangen, viele Hände erforderten, um in kürzerer Zeit eine grosse Menge Fische zu erhalten. Die Fische selbst, meist Arten von Seebarschen (*Serranus*), Papageifischen (*Scarus*) und Chirurgfischen, waren nicht geeignet zur Conservation in Salz, die überhaupt in dem feuchten Tropenklima nicht anwendbar, oder nur mit grosser Sorgfalt und besonderer Methode zu leiten ist. Es wurde bei dieser Gelegenheit beobachtet, dass auf der Sandinsel sich im Monat August und September eine Menge See-Schildkröten einfanden, um ihre Eier abzulegen. Es waren dieses meist Arten der gemeinen, grünen See-Schildkröte (*Chelonia mydas L.*) Seltener kam die Carett-Schildkröte (*Chelonia imbricata L.*) Zur Zeit wenn die Jungen auskrochen, war die umliegende See voll von Haifischen, die begierig nach diesen kleinen Schildkröten schnappten, sowie dieselben in's tiefere Wasser kamen. Auf der mit Bäumen besetzten Insel, wo das Haus des Fischers aufgeschlagen war, nisteten eine Menge Seevögel, namentlich Sterna-Arten oder Seeschwalben. Es wurden damals auch auf der Insel Cocospalmen gepflanzt, die sehr gut gediehen, und gegenwärtig wohl schon Früchte tragen. Ein Eingeborener mit seiner Familie entschloss sich beim Abbruche der Fischerei allein dort zu bleiben, und ist falls er dort ausgeharrt hat, der Gouverneur dieser kleinen, einsamen Insel der Südsee.

# SAVAII & UPOLU I<sup>l</sup> (Samoan oder Navigator Gruppe)

gezeichnet  
von  
**L. Friederichsen.**

Maassstab 1:800,000.

- Abkürzungen:
- B. - Bai
  - Bg. - Berg
  - Bh. - Bank
  - Hf. - Hafen
  - I. - Insel
  - Pf. - Punkt, Punkt
  - Sh. - Shoal
  - Cr. - Corallenriff



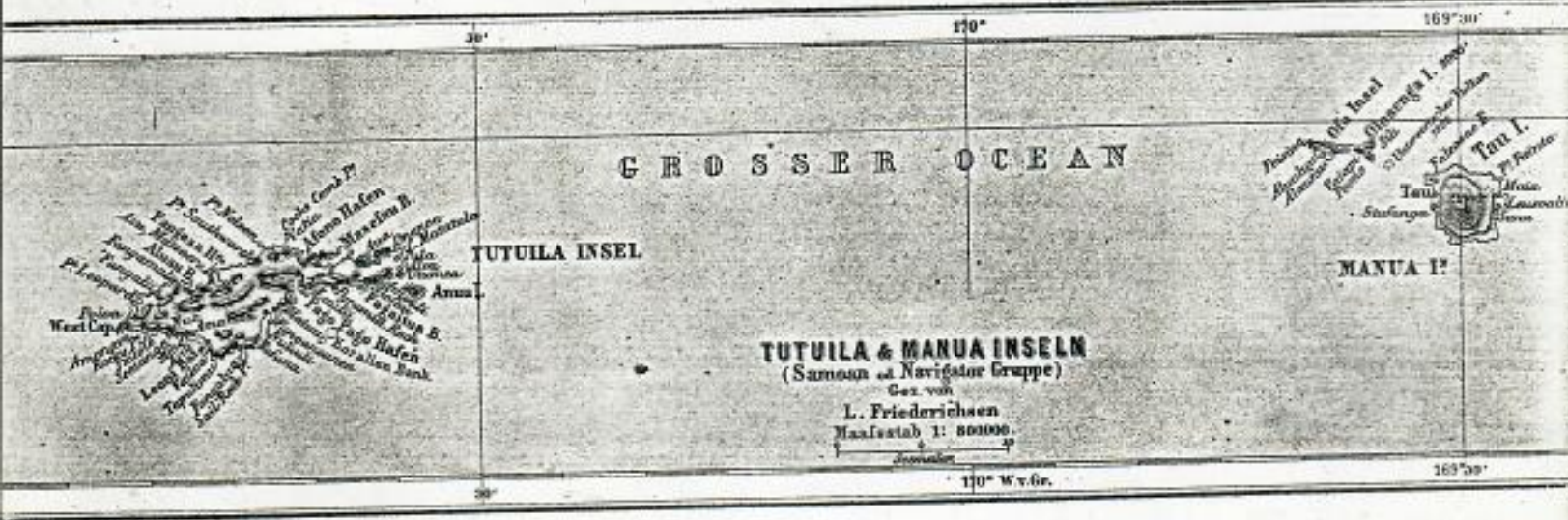
## GROSSER OCEAN

TUTUILA INSEL

MANUA I<sup>l</sup>

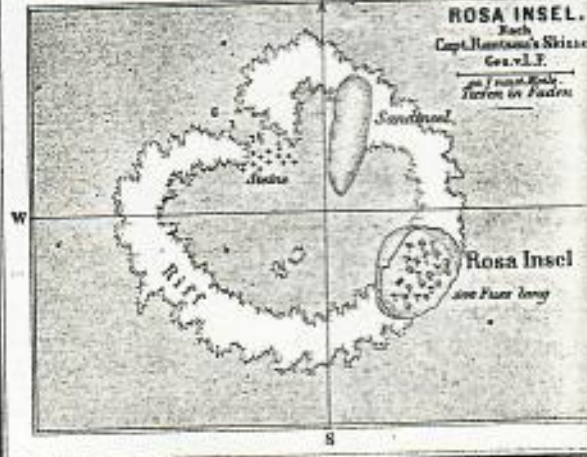
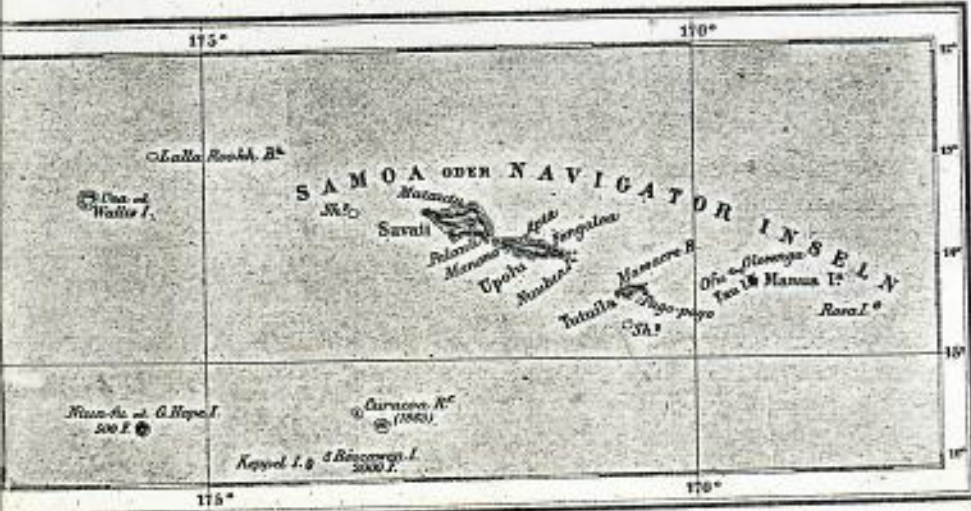
### TUTUILA & MANUA INSELN (Samoan oder Navigator Gruppe)

Gez. von  
**L. Friederichsen**  
Maassstab 1:800,000.



## SAMOA ODER NAVIGATOR INSELN

Cartograph. K<sup>o</sup>  
© 1863.



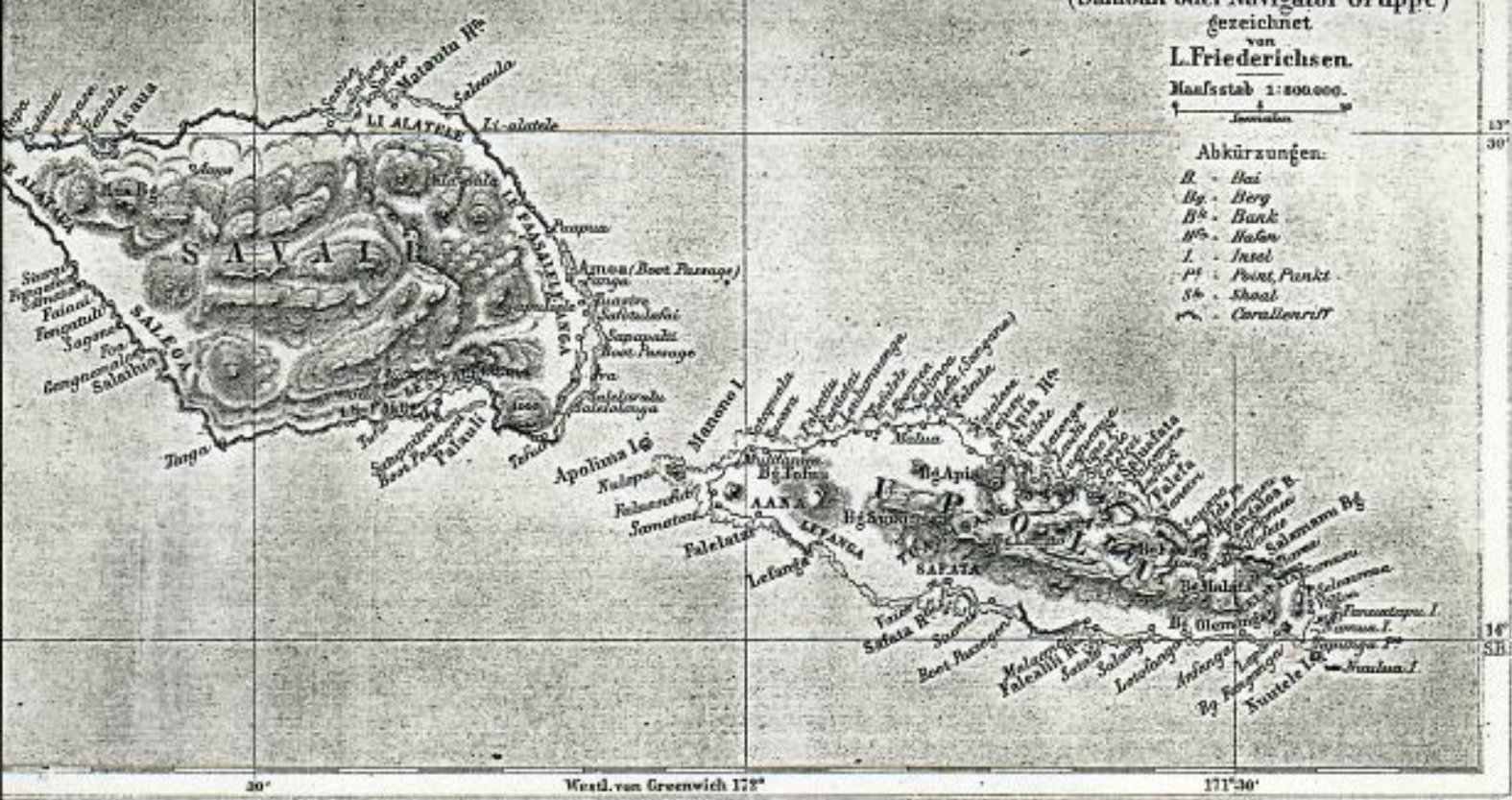
Hamburg, L. Friederichsen & C<sup>o</sup>.  
1873.

Lith. Anst. v. Leopold Kraatz

**SAVAII & UPOLU I!**  
(Samoan oder Navigator Gruppe)

gezeichnet  
von  
**L. Friederichsen.**  
Maassstab 1:200,000.

- Abkürzungen:  
B. - Bai  
Bg. - Berg  
B<sup>h</sup> - Bank  
H<sup>h</sup> - Hafen  
I. - Insel  
P. - Point, Punkt  
S. - Shoal  
C. - Corallenriff



30° West. von Greenwich 175° 171° 30'



**GROSSER OCEAN**

TUTUILA INSEL

MANUA I!

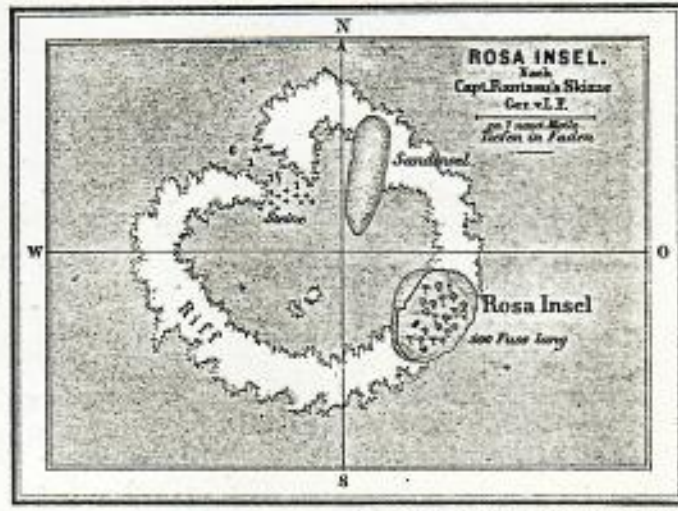
**TUTUILA & MANUA INSELN**  
(Samoan oder Navigator Gruppe)

Gez. von  
**L. Friederichsen**  
Maassstab 1:800,000.

170° W v. Gr. 165° 30'



**SAMOA ODER NAVIGATOR ISELN**



**ROSA INSEL.**  
Nach  
Capt. F. F. F. Skizzen  
Gez. v. L. F.

Rosa Insel  
see Faga'ofu

Hamburg. L. Friederichsen & Co.  
1873.

Lith. Anst. v. Leopold Krenz in Berlin.

50-7631

TITLE PAGE.

SAMOAn Islands.

1942

Outline of a Monograph with special reference to  
German Samoa

by  
Dr. Augustin <sup>Friedrich</sup> Kramer

Surgeon-Major in the German Navy.

Published with the help of the Colonial Section of  
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Vol. II.

Ethnography.

With 2 Plates, 148 illustrations and 44 figures in  
the Text.

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Pgt. 10. 10. 10.

are taken to the sea. The intestines are opened with the knife, rubbed on a stone until they are quite clean. The large intestines are turned inside out and rubbed on a stone until they are quite clean. The stomach is also cut in two and rubbed on a stone until it is quite clean.

Then a fire is lighted, they are first smoked, then cooked until they are hot, then taken to eat.

2. 'O le faiga o laumei  
pe 'a tao i le umu.

2. The Cooking of Turtles when  
they are cooked in the oven.

FOOTNOTE 1. These are species of CHELONIA, according to Pratt IMBRICATA and VIRGATA, Carett's turtle does not seem to occur in Samoa (volu?). Pairing (opaga) and laying of eggs apparently occur principally on the easterly Rose Atoll, which is uninhabited. Pratt gives the names of the pieces suitable for distribution,  
① sagamua and ② sagamuli, the fore and hind quarters named from saga, the fins; further ③ sulumua and ④ sulumuli, the fore and aft plates of armour; ⑤ motomoto, the inner part; ⑥ muliatea, the rump; alolifa, a flat turtle, aloputa, a thick one. The back armour, the tortoise shell, which is used chiefly for fish-hooks and also for a part of the head ornament (tuiga), is called una o laumei or alala. See the history of the turtle catcher Sasa'umani (a woman) in Vol. I. p. - . The noise the turtle makes on emerging is called masu, Pratt.

E pusa e nisi

Some people light the oven whilst

tagata le umu, 'a . . . two others prepare the turtle. But the preparation is not that for drawing the pig, but at the preparation of the turtle the man, who is at the head of the turtle, clutches the knife and cuts its throat. Then he lays the knife aside and with the left

both  
= "Listed together"  
"Laumei"

"a tortoise"

attached

hand takes hold of the gut of the turtle, which he holds firmly, whilst the right is put inside to free the intestines that they may not tear and the good entrails of the turtle may not be spoiled. The left hand now pulls steadily outwards, whilst the right hand loosens inside continuously. Now when all the intestines are taken out, then the left hand takes hold inside and holds firmly the place farthest from the vent of the turtle, whilst the right hand takes hold of the vent of the turtle outside and presses it in. Then the left hand draws it towards the outside with the utmost strength. Then the intestines are laid aside, and the man now takes hold with both hands and gets the heart and lungs.

This <sup>following</sup> preparing is the same as with the pig. The heart and fat and some blood are dressed. Then the lungs are pulverised in banana leaves and likewise dressed. Not till then are the fat and the blood of the turtle dressed. 150 dresses are made from a fat fish; but from a bad turtle

FOOTNOTE 2: The turtle is reckoned with the fishes, and as a chiefs' dish is also called i'a sa.

only 50. But some fat and some blood are always left in the inside of the turtle. Then glowing hot stones are



or seven, are taken and thrown into  
the turtle. Then the places cut out<sup>3</sup>

FOOTNOTE 3: The neck and vent openings, the abdominal plate is still firm.

by the knife are stopped with bread-fruit leaves or foliage stuffing. Then it is brought for cooking to the oven and is cooked lying on its back.

Now the intestines of the turtle are opened in the sea,<sup>1</sup> then they are

FOOTNOTE 1: They are cleaned and rubbed like the pig's.

brought up and roasted in the fire.

Then they are eaten by the people who cook, or they are brought to the chiefs.

Then the oven is emptied and the contents brought into the house where the chiefs are. And then it is ordered by the chiefs; Divide the turtle. Then the fore fins of the turtle are cut off, and this is like at the making ready of the pig's legs, and likewise the hind fins. Then they are laid aside, whilst a young man takes hold of the knife, cuts into the breast and goes round with the knife to the back. Then he lifts off the cover of the abdomen and takes it away; then the youth stretches out his hands again and removes the stones in the inside of the turtle. Then the youth stretches out his hands and takes away all the fat that

FOOTNOTE 2: suapeau, the fluid consisting of blood and fat, which has collected in the turtle shell. The blue-black fat of the hind fin is considered a particularly dainty morsel in the Marshall Islands, it is called vivi, and the chiefs receive it there. It does in fact taste delicate, for I had an opportunity of tasting it.

And each chief comes now with his coconut shell and scoops out the gravy of the turtle. Then the chiefs and a few people sup the gravy first. Not until they are finished, is the turtle divided. The head is brought as the king's portion, whereas the fore fins are the orators' portions, and the hind fins those of the chiefs' daughters; but the young people are content with the back of the fish.<sup>3</sup>

FOOTNOTE 3: i.o. that which adheres to the shell.  
*tissue that adheres?*

3. 'O le faiga o le  
i'a sa 'o le tanifa  
pe'a tao. *like MAO?*

3. The preparing of the chiefs' fish, the shark, when it is cooked.

E muamua ona . . .

First it is cut into small pieces. The neck of the fish is cut through squarely; then the gills are

FOOTNOTE 4: monoulu, a part of the bonito, Pratt.

removed; then the pectoral part is cut out.

FOOTNOTE 5: talaone, the part from the anus to the throat.

When this is done it is thrown away.

Then the neck part is prepared first

FOOTNOTE 6: 'au, the part between the mouth and the pectoral fins.

When the throat is prepared, then the entrails are taken away, the throat and

the pectoral part. Then the body of the fish is cut in due order.

FOOTNOTE 7: io, to cut in strips lengthways, Pratt.

First the sides are removed, cut in three or four lengthways strips. Then at last the body of the fish is cut to pieces. When the rump of the fish has been removed, then the head is lifted up and brought to the orators. Then the neck part nearest to the head is taken off and brought to the teacher

FOOTNOTE 8: a'oa'o, the present day missionary is meant, in former times the taulaitu.

or to the guests. Then when the pectoral fins of the fish are taken off, they are brought to the king. But the three cuts behind the pectoral fins of the fish are given to the people. Then the tail is taken off and brought to the chiefs. Then when the body is finished with, then one sets about preparing the pectoral part, the throat and the entrails. Then the neck part of the fish is cut off and brought to the women. But the pectoral part is cut off, taken and stirred round in a bowl with some hot stones, wrapped up, cooked in the oven and taken to the chiefs to eat.

4. 'O le faiga o le  
tasi i'a sa 'o le  
ulua.

4. The preparation of another  
fish for chiefs, the large  
malauli.

FOOTNOTE 1: A large CARANX HIPPOS. L., a scad.

No.1). He also sent a number of his spirits to the help of his daughter, and she killed the oppressors. Then she went into the body of Auva'a of Falealupo (flp.) and to him in the future the Samoans came imporing help, as will be seen in AANA (IV.A.c.2).

2. The Story of the Fishing of Sasa'umani, the Sister of Sinasa'umani, and of her Son, Pulele'i'ite ('O le tala i le faiva o Sasa'umani, 'o le uso a Sinasa'umani ma lona atali'i Pulele'i'ite). 1

FOOTNOTE 1: The story comes from Samiu of Falevao. Sasa'umani is the sister of Sinasa'umani, who married Tagaloai; see the Manu'a history No.11, see there also the song of Pili (No.19), in which Pulele'i'ite is named since he entered into relations with the daughter of the Tuimanu'a. Sa'umani, the great fisherwoman, is also mentioned by Pratt-Fraser No.1, p.70, where in Manu'a she catches Lautala of Manono. Compare b.1.

Na sauni le faiva	This sister prepared for fishing in
o lenei uso e alu . . .	order to go (to the sea) between
(Samoan text	Tutuila and Manu'a. She lived with
P.108-112.).	her husband in the last place in
	Gaga'emalae, its name is Puga. The

FOOTNOTE 2: Puga is not a pitonu'u or a fuaiala (a village section) but only the name of the land on which they lived, it is towards Salailua. The names of this couple, according to another copy of this story are Togia and Je.

woman went down to the beach to fetch salt water; she was pregnant and gave birth on the beach. The woman took her boy and pushed him seawards into the sea under the heap of stones or pebbles. She laid stones on it, and then went up into the land. Then the old man asked : Have you given birth? The wife answered : No. The wife went down again in order to fill (flasks) with salt

she saw a boy fishing for lupo. Then the woman went to look for her boy at the place, underneath which she had laid him. Then the boy said: Woman, what do you seek there? Then the woman said: My boy. Where was he? I laid him under the heap of stones. Then the boy said: I am he, here is your loin-cloth. Then the fishing of Sasa'umani began immediately. Then the boy called out: You chiefs, please let us go. Then the sister said: Who are you? If you come with, it is of no profit to us. Then they pulled the boat, but it did not go. Then the boy spoke again: Please, you lords, let us go. Then the one at the helm said: Come, let us go. Then the boy went and stood at the stern; then the boat went and arrived at the place where the fishing was to take place. The fish with the turtle shell was seen at once; the net was thrown quickly and the fish caught; but they could not haul in the net because the fish was so very large. Then the boy called Sa'umaniafa'ese said: If I go down, then the hauling in of the fish will be done quickly. Then the fisherman said: Good, come and bring up the fish, if you can; but if you cannot, then you will be killed. Then Sa'umani said: Is he very far down, or near to the surface? Then the

fisherman said : Very far down. Then he dived down under, he went and held fast the hind flippers. Then he went to Savai'i (with the fish); he arrived at Falcalupo and pulled the fish on shore. Hence that place, the last place (of Falcalupo) is named Tosogai'a, because there he pulled the

FOOTNOTE 1: Tosogai'a, "the dragging of the fish", at present called Fale'ulu.

fish on shore. He took a piece of barkcloth and mats in order to tie up the fish. Just then Sa'umaniafa'ese saw two young men coming along. Then the boy said : You lords, please come here, that we may carry my mother.

FOOTNOTE 2: tausoa, when two carry a load on a stick.

FOOTNOTE 3: tina : the turtle is also called 'o le i'a a Sasa'umani, the fish of Sasa'umani, the mother of the boy.

Then the young men said : What benefit is it to us to give ourselves trouble? We shall not receive anything for it. Then the boy said : Do you two know the saying : There are good things on journeys with chiefs? Then the young men came and carried the mother of the boy. Then they came on their journey to Sagone; but on the way the fish died. From this a place at the end of Sagone is called I'amatega, for the reason that the fish died there. Now as the travelling party went on further

one of the chiefs called to them :  
 Chief, come in and rest. Then Sa'u-  
 maniafa'ese said (to the two) : Wait  
 here with my mother, I shall go to  
 the man there who has called me. Then  
 he went away, whilst the young men sat  
 down and discussed their reward. Now  
 when Sa'umaniafa'ese came back, he saw  
 that they were discussing their reward.  
 Then he said : Why is it that you two  
 there gossip about my mother? From  
 this that

FOOTNOTE 4: sagolegole, to twist and  
 turn everything from curiosity, and  
 thus to gossip; according to Pratt  
 to ransack, to pull about.

village received the name of Sagolegole  
 This is the former name of Sagone.  
 Then Sa'umaniafa'ese said to the young  
 men : Come and bake the fish. Then  
 they set about baking the fish, whilst  
 Sa'umaniafa'ese and the chief of Sagone  
 went to ride on the waves. Now when  
 they were baking the

FOOTNOTE 5: fa'ase'e, to glide on  
 a board over the breakers is an  
 old sport.

fish, the whole body was burnt up.  
 Then Sa'umani said to the chief : Let  
 us go on shore, the fish, which the  
 young men are baking, is burnt. Then  
 they went up on to the shore, and  
 Sa'umani went to see the fish, and  
 when he came there, there was the whole  
 fish burnt right to the turtle shell.

nickname the smoked shell. Then Sa'umani went and buried the turtle shell in the mountains. Meanwhile Sagone was preparing to go to Upolu in order to transport men there for the Malietoa's daily meal of human flesh.

**FOOTNOTE 6:** The Malietoa is probably Malietoafaiga, the son of Malietoa Savea, he is also mentioned in the Saoluaga history from Manu'a.

The day came on which the boat had to leave. Then Sa'umani came and hid himself under the half deck of the boat. Then everyone went on board, and the boat went to Upolu, and no one knew that Sa'umani was hidden under the half deck of the boat. The boat arrived at Malie, at the place, where Malietoa was. They drew the boat at once on shore, and all the boat's crew went up into the house, whilst Sa'umani remained under the half deck of the boat. Soon the hour arrived when Malietoa came down to the beach in order to discharge the needs of nature. The boy heard that the bowels of the chief emptied. Then the boy said the following words :  
Hullo! the big cannibal knows well that a rock knocks his body. Malietoa heard this. Then Malietoa went up and spoke to the travelling company.  
Friends! is your whole travelling company here? Then the



200.  
company answered : We are all here complete. Then Malietoa said again : Friends! some of you go quickly, and fetch the eldest of your travelling company, who is in the middle of the boat. Then the people were alarmed and spoke as follows : From where does this bad creature come? Then they went down to search and investigate, and they found Sa'umani under the half deck of the boat. Then they asked him : Friend what were the words, which you said to the chief? He is angry, we are afraid! Then Sa'umani answered: Friend! take me inland! What then is that tree stump angry about? Then they went inland. Then the boy went up into the house and Malietoa called out : Chief, go into your round part of the house there. Then the boy answered; No, I shall remain sitting here outside. The orators and chiefs

FOOTNOTE 1: fa'atuniato : properly to sit on the outrigger of the boat, a bad place. These figures of speech are still used at the present time in polite Samoan. A person accepts only after a second pressing invitation to enter a house.

use these figures of speech still.

FOOTNOTE 2: failauga= tulafale.

Then the Malietoa called again : Chief come in to your half of the house. Then after that Sa'umani went in and sat down in the other round part of the house. Then Malietoa said : Welcome. Then the boy answered : I

come without wishing to offend your  
 afioga. And now Sa'umani replaced his  
 name by the name Pulele'i'ite. The mean-  
 ing of this name comes because Pulele'i'-  
 ite was occupied with seeing through the  
 snares, which Malietoa laid for the malaga  
 in order to kill them. He ordered the  
 young people of the place to go and dig  
 up kava roots at the top of the mountain,  
 to bring them down and at the foot of the  
 mountain to break the stem to pieces; but  
 to bring up the kava from the foot of the  
 mountain and to break it to pieces on the  
 top of the mountain. When the young peo-  
 ple had done this they came down with the  
 kava. Then the travelling company spoke,  
 but Pulele'i'ite answered also: This kava  
 was on the top of the mountain, was brought  
 down and its stem broken at the foot of  
 the mountain; whilst this kava was at the  
 foot of the mountain, it was brought up  
 and broken on the top of the mountain.  
 Then they made their kava, but the Malie-  
 toa's people went now and made ready the  
 oven. They went in and cut off the main  
 post of the bread fruit house. They took  
 it away to make

FOOTNOTE 3: fale'ulu: The chiefs'  
 house made of the red wood of  
 the breadfruit tree ('ulu).

firewood in order to light the oven with  
 it. When Pulele'i'ite heard that the post  
 had been cut down, in order to light the  
 oven with it, then he spoke the following

words : Naturally, with this superabundance of nourishment the middle post of the chief's house must be cut down. Now when Malietoa

FOOTNOTE 1: According to another reading he said : Le mea le tata mai 'ua letauilo le tagitagi o le pou tutotomu o le fale tele. That which is there cut down - the groaning of the middle post of the great house is well known.

heard the words of Pulele'i'ite, he said : You have guessed the first thing. Then the village baked food and then went to gather coconuts. They gathered niuui, took

FOOTNOTE 2: niuui is a species having the outside of the nut coloured green, niumea a kind with a brownish red outside. molo'i is the splitting of the fruit husks on a stick; 'aisali, a piece usually cut from the under side of the husk, it is used to scrape out the kernel of the young nuts.

them and split them under the niumea palm, whilst they also gathered the niumea, took and split (them) under the niuui tree. Also they made the sheathe of the husks of the niuui into the sheathe for the niumea, whilst they also used the sheathe of the niumea for the niuui. They changed the things in order to see if Pulele'i'ite and the people of the malaga would guess it. Then they emptied the oven and also brought the baskets with the coconuts. Then Pulele'i'ite went and called over the number of pieces of taro and breadfruits from the kitchen. Then he also called over that of the coconut baskets. Then Pulele'i'ite said the following words : Listen, my travelling companions, I shall tell you something about

the nuts. The niuui were gathered, taken away, split under the niumea, and also thus (were) the niumea, and the sheathes of both. Then Malietoa was surprised, and for this reason his words were : I believe this man has ended my meals of human flesh; for he has guessed all my plots. Now when the afternoon arrived, Malietoa looked at the breadfruits, which hung outside on the trees. He had a longing for them, and thus these were his words : Can I have these breadfruits to eat in the colour in which they hang down? Their look ought not to be changed. Then Pulcle'i'ite went out at once and cut down the breadfruits. He went and brought young coconuts. He cut them through the middle and put the breadfruit inside, took and baked them. Then he emptied the oven and brought the breadfruits to Malietoa; and their appearance was the same as when they were hanging outside; no part had been burnt. Then Malietoa was surprised, and so these were his words : Come here, I have sprung my projects; I know nothing more, for you guess everything. But it is good, I shall put an end to my meals of human flesh. Pulcle'i'ite, is there still remaining a piece of the fish in Sagone? Bring it to me; to no purpose (moe) is the shining of the fish (of the tortoise shell) on the mountains of Savai'i. Then Pulcle'i'ite answered : Good! only come

there; I ask for only one thing, I seek for a perch for my pigeon. The meaning of this thing is not an actual perch, but a wife for Pulele'i'ite. Then Pulele'i'ite went at once to Savai'i. And in a short time Malietoa was also ready to travel. Then Malietoa went at once to Savai'i. Pulele'i'ite drank kava with him, and he brought him a kava leaf bud, but the great

FOOTNOTE 1: lau 'ava mu'amu'a:

a kava leaf bud. He said: E leai sina mea lelei nau'umia mai, na'o 'o le lau 'ava mu'amu'a. I have been able to obtain nothing good for you, I have only a kava leaf bud. The orators use this word still as a sign of modesty.

house of Pulele'i'ite was full of (cooked) pigs, which were all tied up on to the lower posts of the house. When the hour for the meal came, then all the pigs were let down. Then Pulele'i'ite said: Where is the perch for my pigeon? Then Malietoa brought a bundle of building wood and a bundle of olasina wood and all the different woods of the forest, which are used for perches for pigeons: for Malietoa had not understood the meaning of the words of Pulele'i'ite. Then Pulele'i'ite said: Chief, I thought you are a king. You brought me wood; you thought perhaps that trees are wanting in Savai'i, but I meant that you should bring me a wife. Then Malietoa spoke no more. Since Malietoa wished for the remainder of Sagolegole, Pulele'i'ite went and brought it. Then Malietoa went at once to Upolu.

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**THE SAMOAN ISLANDS:**

*Outline of a monograph giving special consideration to German Samoa*

Dr. A. KRÄMER

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PART VI.Need - cited  
of Buck 1930Manu'a.General.

Manu'a is the most easterly part of the Samoan Archipelago. It consists of three islands, Tau, Olosega and 'Ofu. The uninhabited Rose Atoll in the extreme east, also belongs here; in Samoan it is called Muliava, "the last entrance to the reef", also Nu'umanu, "place of the sea monsters" (see the history of Fitiaumua c.17). The origin of the name Manu'a does not appear clear from anything I could gather, but Turner p.223 gives some information, namely Manu'a, "wounded" is said to come from a child covered with wounds, <sup>1</sup> the parents of the

FOOTNOTE 1: Compare c.8. line 20 also.

child being Rock and Earth (compare c.8. line 20). Manu'a has its own king, the Tuimanu'a, and politically is completely independant of Savai'i and Upolu; its relations with Tutuila are of a family nature, being devoid of any political influence; Tutuila is closer to the proud Manu'a than the other islands but only as a neighbour and as an intermediate station on voyages to the west. The royal race, the Moa'a-toa, <sup>2</sup> from which all the Tuimanu'a issue, says naturally that it is the oldest in Samoa; indeed Sa Moa is said to signify "family of Moa"

FOOTNOTE 2: According to Powell because the original title ran: Tui Manu'a ma Samoa 'atoa (see history of the constitution, II.a.1).

(for further particulars about this see Part II.a.1. p. - ). The pride displayed in all the traditions, finds special expression in the designation Manu'atelo, "the great Manu'a" according to Turner the alleged origin for this is that the legendary Fitiaumua, who was descended from the gods,

Tupu ai . . . . Arrives at the Tonumaip'e'a,

FOOTNOTE 22: In the extreme west of Savai'i.

E mau<sup>1</sup> . . . . . Yet the dispersed assemble again(?).

FOOTNOTE 1: mau<sup>1</sup>, to swim under water, Pratt.

Talafolasa . . . . Talafolasa<sup>2</sup> is an old title,

FOOTNOTE 2: Folasa appears here as a title, like Galea'i; see b.A.app.3. (Tagaloaui, Powell).

50. Ea mana . . . . . But the power<sup>3</sup> of the Folasa was short,

FOOTNOTE 3: Fraser: The short haired Folasa has the divine power.

Ataina a ni manu Shone upon by the bird of the  
ata. dawn<sup>4</sup> (?).

FOOTNOTE 4: The bird would be the Sega, and the mana was lost when the Sega was given away.

Upolu 'aua . . . . . Upolu, leave thy talk of ancestors,

Ne'i o'o . . . . . That thou mayst not come to words;<sup>5</sup>

FOOTNOTE 5: In Fraser there is an interpolation here: Tuiaana is an idle chatterer and Tuifa'atula-  
lofata, the sons of worms and of the rotted creeper. Compare p. - note 9.

Na ifo . . . . . The Sega came down at my bidding,

55. Tulima, . . . . . He settled on the hand, on his  
perch,<sup>6</sup>

FOOTNOTE 6: sunuaga, a place to insert the perch of pigeons, Pratt. See tula.

Fa'amoe . . . . . He sleeps on his sleeping place,

'A e ae . . . . . But thou snatchest after him in  
vain, o!<sup>7</sup>

FOOTNOTE 7: 'ae ae or ae 'ae? Ought really to be 'a e 'oe.

→ 17. The Song of the Fitiaumua ('o le sole e  
Fitiaumua).<sup>8</sup>

FOOTNOTE 8: In two manuscripts, one from Tan and one from Tutuila, the latter bad.



A tulagi for this song is wanting. The idea in the history preceding the song is as follows: Tufulemata'afa built a boat in Fitiuta; there was an ape plantation (also called ta'amu, a large kind of taro) near the place where they worked. A man called Veu cut the best to cook them for his wife, who was also named Veu, for she was pregnant. Tufulemata'afa was so angry about this that he drove Veu and his family away; they fled to Muliava, to the Rose Atoll in the east of Manu'a. The woman Veu gave birth there to a boy. When he was grown up he heard his parents saying one day: Ah! if we could return again to our home! When their son, who afterwards received the name of Fitiaumua, asked where their home was, they said: In Samoa, in Manu'a, in Fitiuta. Then he heard who had driven them away and why, that is on his account. There was a toa tree growing near the house. He went to it and made two clubs from the wood of the tree for himself; to test them he killed an old woman with them, the old woman was named Fe'esinasina, she had nursed him. Then he waged war on Samoa and conquered it all, so that he might be considered as the first and only king of the whole of Samoa. Turner p.224 says that he fought first in Fiji with the like good fortune and thus received his name, and that it was through him that Manu'a is said to have received the name of Manu'atele, the "great Manu'a" (see 1).

Afiafi mai . . . A bad night follows the evening,<sup>9</sup>

FOOTNOTE 9: Properly: The evening comes to the bad night.

<sup>10</sup>  
Mota manava . . . . When the body pains from hunger;

FOOTNOTE 10: mota = ma ota, and my, or motatou, our. Another manuscript: manava e polepole gata ma'i, molemanava, to be faint with hunger, Pratt.

<sup>11</sup>  
'A e ta te . . . . And when a man wakes up, he is in  
a bad humour.

FOOTNOTE 11: mapuna, mapuga, to arise. tama'i, bad news, according to Pratt.

Tofa, . . . . . Farewell, heaven is angry,  
5. 'Emo le . . . . . The lightning flashes, there is  
12  
a thunder clap.

FOOTNOTE 12: The humour is like the storm; Tufulemata'afa was in a very bad humour because his taro had been stolen.

'O le taua na . . . . . War arose owing to the ape,  
13

FOOTNOTE 13: Ape, see above, a large taro; ia Veu, to Veu.<sup>33</sup> For example if a pig is in farrow, it is given very good food that it may produce a strong litter; first a very good bit of food, c.g. palusami, which attracts other good food; this is called 'ai afua a'i, the food comes hence. Here the ape was the first.

Ia Veu . . . . . On account of Veu who made her  
pregnancy repast of it.

14  
Fono o le . . . . . The planks of the boat were joined,

FOOTNOTE 14: fono, planks; tutu, to join on, to the keel, ta'ele.

1  
Asi atu i Saveu, He went to the Veu family,

FOOTNOTE 1: He, that is Tufulemata'afa.

10. 'Ua ta . . . . . Who had broken up his taro planta-  
tion.

2  
Fa'asaga . . . . . He pointed it out to his helpers:

FOOTNOTE 2: faife'au, to work, of helpers at boat-building; now used principally of missionaries. logologo mai is also used instead of fa'asaga ifo.

3  
'Ua usi . . . . . "Close shaven is the land where  
the ape grew

FOOTNOTE 3: The fine taro was intended for the workers.

'Ua ta . . . . . The ape, that was the finest, is  
cut off,

'ai ia . . . . . It is eaten by Veu, who ate it as  
repast.

4  
15. Faita . . . . . Tufulemata'afa was angry,

FOOTNOTE 4: The name indicates the ship builder. tufuga, a carpenter; mata'afa, "the hole for the cord". The boats were tied together.

Fa'ateva 'o Vou . . . He drove away the Vou, the man  
and wife,

Tuta 1 . . . . . They landed at Muliava,<sup>5</sup>

FOOTNOTE 5: Muliava, the Rose Atoll, to the east of Manu'a.<sup>6</sup>

Fetaina'i . . . . . And arrived at the place of Siusina,

FOOTNOTE 6: Siusina was the chief there.<sup>7</sup>

A le Fe'esinasina. Of Fe'esinasina and Fe'o'uagasc,

FOOTNOTE 7: Fitiaumua killed Fe'esinasina; see above.

20. 'Ua fua . . . . . It began there, the good fortune<sup>8</sup>  
for their house.

FOOTNOTE 8: Owing to the birth of Fitiaumua; see above. manu is still sung out when the first head is struck off in battle.

(Na 'a'e le . . . . . (Anger arose also in their boy,  
'o 'ausaga . . . . .) For a swimming journey affects<sup>9</sup>  
the stomach thus.)

FOOTNOTE 9: The two lines in brackets come from the Tutuila manuscript. tali manava, to appease the appetite, Pratt.

<sup>10</sup> <sup>11</sup>  
'Apo'apo a'e . . . . . He tested the two clubs carefully,

FOOTNOTE 10: 'apo, according to Pratt, to take care of something; 'apo'apo also means to tuck up the lavalava to save it, the same as agini.

FOOTNOTE 11: a'u and 'ou are used also instead of a'e and ona.<sup>11</sup>

Molia'i ona matua; That he might take his parents  
away,

25. Na tuta . . . . . They landed on the beach of  
Saua,

I le mea . . . . . The place where the war began,<sup>12</sup>

FOOTNOTE 12: The war, which Fitiaumua now began.

Na fofoa . . . . . And where the first battle was  
fought.

<sup>13</sup>  
Na ofo . . . . . The work began with wild cries

thither,

FOOTNOTE 13: fa'a'ale'ale, the restless running here and there before the beginning of the fight.

Tulia i . . . . . They were chased to the west and  
chased to the east;

30. Tula'i ai . . . . . Fitiaumua stood up,  
Pa'u le . . . . . His left club slipped from his hand, <sup>14</sup>

FOOTNOTE 14: In the battle.

'A e a . . . . . But the other remained in his right.

FOOTNOTE 15: ta'oto = u'u; taofi, to hold fast. tamatano = taumatau, on the right.

Tamasa, . . . . . Tamasa, thy fighting is glorious,  
Ma le pine, . . . . . And not faint hearted, wonderfully  
quick.

35. Vala'aulia . . . . . I was called by Tuitaleu:  
Fitiaumua . . . . . Fitiaumua, let us rest,  
I ni ou . . . . . Let us speak of thy cleverness, <sup>16</sup>  
Pe na . . . . . How thou camest by such glorious  
qualities.

FOOTNOTE 16: faivao = faivaao, an excellent quality, cleverness.

'Si'ou faiva . . . . . (Answer:) I have won my cleverness  
for myself.

40. E tali . . . . . Stay thou in my place, I wish to  
go, I wish to travel,  
E le'i malie . . . . . For I am not contented with the  
fighting here. <sup>17</sup>

FOOTNOTE 17: He had not enough people to fight in Manu'a.

Tofu ifo i . . . . . Thus I dived under at the reef  
entrance of A'aumuli, <sup>18</sup>

FOOTNOTE 18: A'aumuli, the entrance in the reef at Fitiuta.

<sup>1</sup>  
'Ou ca i . . . . . And arrived on the surface in  
Fiji with my club,

FOOTNOTE 1: ca, to rise up of a diver.



FOOTNOTE 9: Onefa'ala'a is a little place near Lau'i'i.  
10

Fa'ava Ti'apa . . . Ti'apa and Valua are at variance,

FOOTNOTE 10: Ti'apa and Valua in Savai'i; see 11 line 170  
and p. - . Referring to the whole of Savai'i.  
11

'A e tupu . . . War arose in Puapua,

FOOTNOTE 11: Puapua, a village division of Amoa (p. - ).  
12

I Aga'etai . . . In Aga'etai and Aga'cuta,

FOOTNOTE 12: Aga'etai and Aga'cuta are parts of Fitiuta;  
see flp. p. - .  
13

60. Ma A'aumuli ma . . . In A'aumuli and Fitiuta.

FOOTNOTE 13: A'aumuli in Fitiuta, see above.

Tausavali . . . Tagaloa also came to battle. Where  
did the war begin?

'O faiva . . . The warlike deeds began in the  
reef entrance.  
14

FOOTNOTE 14: Fitiaumua dived under it, overrunning  
everything with war.  
15

Tula'i ai . . . Lofanoga stood up and called up  
Fitiaumua;

FOOTNOTE 15: Lofanoga is considered as god of War, see  
Tua i le lagi (10. p. - ).

E i 'ou . . . Thus I also came to blows with  
Magaga and Savala.  
16

FOOTNOTE 16: Two chiefs.  
17

65. Fa'agata . . . The war ended in Matautu;

FOOTNOTE 17: Matautu in Manu'a; where? perhaps near Saui.  
18

'Aumai . . . He brought the war in order to  
obtain amends.

FOOTNOTE 18: tu'u, payment for evil or good deeds,  
recompense. Pratt. There is no doubt that  
the meaning of the last verse is that Manu'a  
has become great through this war. See  
Manu'atele in the Introduction p. - .

'Ua Manu'a . . . Fitiaumua ruled over Manu'a,

'Ua le tai . . . Over the sea and the islands,

Talu ai . . . From the time the war had begun, o!

is supposed at one time to have subjugated all Samoa (c.17).  
Manu'a in its seclusion has preserved its old traditions  
better than the other islands, in spite of this the mission  
has rejoiced in its great influence there, since tattooing,  
native to that place, no longer exists and the growing youth  
no longer seem to do a true Samoan dance<sup>3</sup>.

FOOTNOTE 3: Many old words are used in Manu'a, for example  
lefu instead of leaga for bad, similarly sa'a,  
the haka of Maori, instead of siva for "dance".

v. Bulow has pointed out in several of his works that in  
his opinion the Manu'a cosmogony is not free from foreign  
influences. But owing to his isolated place of residence, he  
knew only a small part of the works on Manu'a, and this part  
only through Bastian's works.<sup>4</sup> By comparing my collections  
with one another and with the

FOOTNOTE 4: In Bastian No. 1. p. 296 there is an indication  
in the Tongan text, according to which the  
legend of the creeping plant, so often discred-  
ited, is present in Tonga also (see c.1),  
however it is found far to the west.

works on Manu'a, which are discussed more in detail further  
below (in c.), I have come to the certain conviction that  
this is not the case. For if European influences were  
present, then greater divergencies must have resulted, since  
many of the songs were received by me three to five times and  
all from different sources. And thus, as Fraser puts it,  
we have here before us a true Samoan Delos.

In spite of the ample material, much is still incom-  
plete and much is lacking. This applies particularly to the  
fa'alupega and to the political enrolment of the communities,  
of which the names and positions of many are uncertain;  
further this applies most of all to the genealogies and to  
the register of the kings, so that further collecting is  
urgently to be desired.

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a. The Fa'alupega of Manu'a.

The fa'alupega of Manu'a vary but slightly though distinctly from those of the other islands, principally because the aualuma and the 'aumaga are also proclaimed here. Further the community of the orators is not called the faloupolu, but to'oto'o or perhaps also taualuma. See appendix 2 after the fa'alupega on the attributes to highness, which differ considerably in Manu'a from the rest of Samoa. There is also a fa'alupega for the three islands of Manu'a as a whole, it is as follows:

'O lo ao tetele o Manu'a. The great honours of Manu'a.

tuloupa lo Manu'a greeting to the Manu'a Explanation of the name in Turner, p.223 (see the foregoing also).

tulouna lau afioga Tuimanu'a 'o lo'o . . . . . greeting to thy highness Tuimanu'a who lives in the Fale'ula See the appendix on the honours and duties of the Tuimanu'a, the king of Manu'a, the only title here. See b.A. appendix 3 and 5, on the Fale'ula, the king's residence, which is in Tau, the capital.

afio mai laia i ou . . . . . veneration for these, thy royal mats and thy sleeping house opa, the king's mats, also those on which he sits and sleeps; fale-to'a, the sleeping house, the dwelling house, situated at the back of the Fale'ula; the cup, ipu, of the Tuimanu'a, hangs in the former.

alala maia . . . . . respect for the supports of the government Four chiefs are meant by this: Tufele of Fitiuta, the Tuiolesega of Olosega, the Misa of 'Ofu and La'olagi of Silitai, so to say the crown council.<sup>1</sup>

FOOTNOTE 1: Compare the faleaana and the faleatus, p. - and



alala mai 'oulua . . .	respect to you two Vaimagalo.	Vaimagalo, "fresh water" is a name of honour for the two chiefs, Soatea and Lefiti of Tau, the immediate advisors of the king, further particulars in appendix 3.
mamalu mai 'outou . . .	you who protect the orators' staffs of the Falc'ula.	to'oto'o, the orator's staff is equivalent to orator, tulafalo; together they form the falctolu, further particulars under Tau.
mamalu mai 'oulua . . .	you two who protect Manu'a.	

#### A. Tau (the island).

Tau is the principal island, and it is also the name of the principal place, where the Tuimanu'a lives, in the west of this island. The island of Tau consists of a volcanic cone with a broad summit about 750 m. high and about 25 km. in circumference. It rises steeply on all sides from the sea, there are fringing reefs of moderate size in a few places only; as at Tau, Falcasao and Fitiuta, that of Tau being the only one to attain a greater length. The villages lie in little bays, or also fairly high though always near the coast; the old inland villages all seem to be deserted now. The number of the villages seems to be as follows: Tau, Falcasao, (To'a), (Lefaga, deserted), Fitiuta, Saua, Pugepuga, Aofotu, Maofu, Laufuti (river), Tafagafaga, Vaou, Taisamasama, Solotagata, Lavagia, Tapatoma, Foaga, Vailolca, Aumalofata, Muticsaia, Amouli, Afuli, Fagamalo, Faga. I can say nothing about their size and importance, since I could only visit Tau, Falcasao and Fitiuta. It seems though that the greater number are not villages, but village sections or even pieces of land, e.g. Saua, which as the most easterly place and the most exposed to the trade wind is often called Mataana (from matafanua, the wind

side) (compare c.1. line 20, and c.18. line 6). In contrast to this is the mulifanua in Savai'i, namely Falcalupo. Moreover Muticsaia as matamatagi place (compare c.25) is next to Saua. Powell-Pratt in II. give further particulars on the name Tau: Lefaleilelagi swam with her parents, Fa'agatanu'u and Fa'amalienu'u, from Atafu to Vaitele in Tau. They arrived just when Faia, the son of Fe'e, was fishing and the parents sent the girl to him, she married him and through this the parents obtained food (coconuts). Now Lefaleilelagi married Faia but forgot her parents, who now grown angry swam to 'Ofu, Lefale now gave birth to Tau ("slight pain" at her confinement), Auapo (arriving at night), the Fa'aleasao or Tausao ("difficult to reach", that is the Analuma caves in the steep cliff), whence Falasao is said to have its origin, further Gagaga'e ("panting" at birth, whence Aga'e of Fitiuta arose) and finally the Vaosa or Luanu'u, who was born on 'Ofu and from whose "clothing" the name 'Ofu has its origin (according to Turner p.226). Lefaleilelagi made her mavaega at Fogaolo'ula,<sup>1</sup>

FOOTNOTE 1: The crown land in Tau; compare Atua p. - and -. according to it the individual sons received their places.

#### 1. Tau (village).

The seat of government; consisting of two village sections, 'o Luma and Si'ufaga, the former situated to the north over against Falasao and containing the king's house. The two village sections are now separated by the church of the father of Tuimanu'a Lika (see b.A. appendix 1); the two storied house of the half caste, Arthur Young, stands next to the church. A wide sandy beach on which fresh water is obtained by digging at low tide (named Tufu, see 3).

Besides the two village sections there are many names for separate smaller parts or pieces of land, thus for example in 'o Luma the royal land, Fogaolo'ula (see b. A. gen. 30; 3; c. 31), on which the king's house, the Fale'ula, stands, and in Si'ufaga there are Vivao, Filitaula, Aufogapiu; the westernmost part of Si'ufaga is called Salcatua (c. 11 line 120) and so forth. For 'Afaga and Fa'alava see c. 20. For the piece of land called Ti'eti'eitalaga see 3. Behind 'o Luma the land for some 100 m. is swampy, it is called Vai matamatamoto.

tulouna 'oo lo faletolu	greeting to thee, the house of the three	The faletolu resembles the faleiva at Leulu- moega as a governing authority. <sup>2</sup>
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FOOTNOTE 2: It confers the title in the hearing of the anoali'i, the king's family (app. 2). Further it calls together the great fono of the whole of Manu'a (app. 1). All the orators belong to the faletolu; the name, "house of the three", refers to the three political districts (Bezirk) in Tau, namely Sapua, Saite and Sasualei, which are mixed together, like, for example, the districts or village sections of Safotu. The assertion made by many Samoans that the three parts are 'o Luma, Si'ufaga and Faleasao does not appear correct.

tulouna Malaetele ma Malacovavau	greeting to Malaetele and to Malacovavau <sup>3</sup>	The Malaetele is on the shore in 'o Luma beneath palms.
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FOOTNOTE 3: The Malacovavau was brought to Tau by Tagaloa from the 100 islands lying round Samoa, the falesolau. Strangers, coming in former times to Manu'a, had to land first on the Malaetele, where they were questioned about the purpose of their coming. If they did not make a suitable answer, they were not received. This is said to have been the reason for a war breaking out between Savai'i and Manu'a in former times. Places for the rest of Samoa are appointed at the great fono on the Malaetele, for the governing places naturally, thus Leifi and Tautolo (Aloipata), Safotulafai (Savai'i), 'Iato (Tutuila). If the guests did not know their places and showed themselves ignorant of the Manu'a usages, they were not received. There is a third malae still in existence, the malae poumasame, where Tauanu'u speaks in secrecy on ancestors and traditions. It is said to be situated at the back of 'o Luma. The house for this is called faletalatala.

tulouna le afioga . . .	greeting to the highness Tuimanu'a	The Tuimanu'a is the King of Manu'a (see above and the appen- dix to the flp.).
tulouna lou . . Seatoa . . . .	greeting to thy brother chiefs Seatoa and Lefiti	See above and appendix to the flp. Earlier alleged to be Seatoa and Galea'i of Fiti- uta; but the latter is replaced by Tau with Lefiti. For the descent of Seatoa, according to Powell, see b.B.app.1.
tulouna le pupuali'i	greeting to the troop of chiefs	Not always called out; used allegedly for the chiefs of Si'ufaga only. Often after this comes t. lo maopu, greeting to the king's house. pupu, a clump of trees (Pratt).
tulouna 'outou . . Tulifua . . . ma Milo . . .	greeting to you orator-staffs Tulifua and Tau'ese and Milo and Fa'a- mausili	Compare Fa'amausili of Malie, p. - .
ma Tua'au . . . ma Atiu	and Tua'au and Fofu and Atiu	Tua'au of Sapiu, Daughter, marriage b. A. app. 1.gen.30.p. - .
tulouna lau tofa Tauanu'u, na . .	greeting to thy reverence Tau- anu'u, who as Eldest has the word in the Fale- 'ula, who protects the title and gives ear to the words of the King.	Tauanu'u is a powerful tulafale ali'i, an orator chief. 4

FOOTNOTE 4: He is the most versed in old traditions. When these eager for knowledge have been discussing matters in the solitary house, the faletalatala, of the malae poumasame and they are not clear about them, then they go and fetch Tauanu'u, who gives them information. For further details see the appendix to the flp. This was the same among the Maoris, where the first in knowledge, Rahui, gave information in the wharekura, the fale'ula (Bastian No.1.p.176). Tauanu'u ranks as an alataua in the same sense as Leausa at Lufilufi, etc.

alala mai le falctolu	respect to thee, the falctolu	As above.
tulouna le atunli'i . .	greeting to the kava chewers of the falctolu	atunli'i, here for the sacred 'aumaga (see b.A.app.3).

- tulouna alo tupu      greeting to the  
King's son      The son of the Tui-  
manu'a, the crown  
prince, the mmaia in  
contrast to the taupou.
- tulouna lau  
alala . . .      greeting to thy  
mightiness Silia      Silia (genealogy, see  
b.A.app.2). He is the  
leader of the kava  
chewers at the King's  
kava, like Sciuli  
among those of the  
Malietoa.
- tulouna alo a  
uscali'i      greeting to the  
sons of the brother  
chiefs.
- tulouna tama . . .      greeting to the  
sons of the orators
- tulouna le  
aualuma . . .      greeting to the  
troop of girls of the  
faletolu
- tulouna le  
Samalaulu  
ma le aufaca      greeting to the  
Samalaulu  
and to her  
followers      Samalaulu is always  
the name of the  
chosen taupou of the  
King, the Tuimanu'a,  
who lives inland in  
the Fale'ula, whilst  
the branch of the  
family living near  
the sea, the Taofi,  
claims the name of  
Faguola for its tau-  
pou.<sup>1</sup>
- tulouna Gaguola  
ma le aufaca      greeting to Gaguola  
and to her followers      See Manuola in  
genealogy A.
- FOOTNOTE 1: In Manu'a Samalaulu wears the large head  
decoration alone, the tuiga, ulalei, the  
necklace made of sperm whale teeth, is not  
found there.
- tulouna alo a  
uscali'i . . .      greeting to the  
daughters of the  
brother chiefs
- tulouna tama a  
to'oto'o      greeting to the  
daughters of the  
orators.

2. Faleasao.<sup>2</sup>

FOOTNOTE 2: A name in Tau (the island) and at Sao (b.B.  
app. 1. p. - ).

A little village without village sections, consid-  
ered by many as belonging to Tau. It takes about 20 minutes  
to reach it from Tau (from 'o Luma) going along the flank

of a low ridge at a height of about 40 m. There is a beautiful view from the path of Olosega and 'Ofu. The land falls very steeply from the path to the sea, the romantic, precipitous coast being named Utumanu'a; there is a deep hole in the sea bottom at the foot of the cliffs, and a strong whirlpool in it seizes boats; here is the entrance to the underworld (fafa) similar to that of Falealupo. But perhaps the souls only fall down here in order, after passing the other islands, to come to the Pulotu in Savai'i, as at Fatuosia in Upolu p. - (Bastian No.1.p.52). Here also there is a large rock, called Fe'e, projecting from the water, and above on the path a stone called "the sinking stone for the net of Sa'umani", on which sacrifices were formerly offered. (For the friendship of Fe'e and Sasa'umani, the big fisherwoman, see Pratt-Fraser No.1.p.70; see also III.c.11).

Faleasao is charmingly situated on the sandy shore of a narrow bay, closed to the north by a steep wall of rock 100-150 m. high, and protected on the south by a long, low ledge of rocks, called Mulinu'u; there is a moderately wide fringing reef, which almost fills the narrow bay.

#### Illustration.

No.38. The south cape, named Mulinu'u, of the bay of Faleasao; Olosega, in the background to the right.

A little settlement (a country house) To'a, situated on the rocky north cape called Matatafa, belongs to Faleasao, it takes about half an hour from there to reach it along the steep rocky coast. Here on the coast hanging steeply over a large grotto, is "the bed of the lightning", Moega uila, a natural, narrow bank of stone on the high precipice, girls lie on it from bravura; another object of interest is the horseshoe hollow, Onalefu, into which the sea dashes.

tulouga 'oe le  
Faleasao

greeting to thee,  
the Faleasao

The house of Sao; the community of the orators was named this. For Sao see B.B. app.1.p. - .

tulouga lau . . . greeting to thy  
mightiness Aso'au

A daughter of this first  
chief of Faleasao in  
olden times married a  
Tuimanu'a, see b.A.  
Tuimanu'a gen. 24.

tulouga le alala  
gafa . . . . . greeting to the  
famous ancestors  
of thy speech

A noble tulafale ali'i  
of royal descent; like  
the brother chiefs;  
Ala married the first  
Samalaulu, see A. app.  
1. gen. 19. p. - .

Ala ma . . . . Ala and Lauulu

tulouga le taua  
'ese'ese greeting to the  
wonderful war,

FOOTNOTE 1: This designation is connected with a story. Fitiuta and Faleasao had a war, and the latter was driven back. Then suddenly they saw that To'a and Pouono of Fitiuta were fighting on their side, and they left them to their error until they noticed it. Then they ended the war. The war had begun because the two places were fishing next to one another, when Fitiuta suddenly threw away again a bonito they had caught. Faleasao, who had caught nothing, grew angry at this, for they believed that the bonito would tell the other bonito and that therefore they would catch nothing more.

tulouga na  
'oulua . . . . . greeting to you two  
orator-staffs

'O Lesa . . . . . Lesa and Vaiafala

See Lesa in Satitooa p. -

tulouga le . . . . . greeting to the  
kava chewers of  
Faleasao

tulouga alo . . . . . greeting to the son  
of Aso'au

The manaia.

tulouga na  
'outou . . . . . greeting to you,  
the thumbs

The old, who instruct  
the young in all the  
arts.

tulouga tama . . . . . greeting to the  
sons of the orators

tulouga le  
aualuma . . . . . greeting to the troop  
of girls of Faleasao

tulouga Satupua  
ma . . . . . greeting to Satupua  
and to her helpers

Satupua is a sa'oa-  
ualuma name of the  
Aso'au; tei, liter-  
ally a younger  
sister, in the sense  
similar to auafoa.

alala maia . . . . . respect to thee,  
Faleasao.

As above.

3. Fitiuta.<sup>2</sup>

FOOTNOTE 2: Originally Liu Fiti i uta, "transformed inland in Fiji" (c.11).

A large village on the north side of the island of Tau; it is situated fairly high and inland; in the most western part there is some fringing reef near to the landing place. The name was brought by Tacotagaloa, the son of Tagaloa Ui, from Fiti (see c.11). Formerly it was divided into Aga'euta and Aga'etai (see b.A. app.3), the latter is now deserted; it consists now of the two jurisdictions, Maea (Maia?) and Usoali'i, and with these Saua, further to the east, is reckoned (see c.4). It is the oldest settlement in Manu'a, since the place Lefaga, the dwelling place of the Tagaloa family on the earth, is supposed to have been not far to the west on a rocky height, because of this it still quarrels with Tau, as it did in the olden times, about the leadership in Manu'a. Luau'i and Luama'a (c.4) landed at Fitiuta and gave birth to Tagaloaau'i on the beach. Two stones called Luama'a are still there. Very many old histories have their scene in Fitiuta-Aualuma (see c.). Fitiuta has some nicknames, 'aiya'a, snail eater,<sup>3</sup>

FOOTNOTE 3: va'a, a small snail, probably the bowl-shaped fresh water snail (NAVICELLA), which is a miserable food.

'aiegagapone, eater of gagapone (pone, a fish), vaepapala, rotten leg, and so forth.

tulouga 'oo lo Fitiuta	Greeting to thee, Fitiuta	The whole of the community, the orator.
tulouga lo Fale'ula . . .	greeting to the Fale'ula, which the aitu(s) brought	The Fale'ula was here first of all, and was brought from here first to Tau (see b.A. app.3. 4.5.).
tulouga lau . . .	greeting to thy mightiness Tufele	Descended from the king's family (see b.A. app.2.); also called Alofiamao.



- tulouga lou  
usuali'i  
'o Ili . . . greeting to thy  
brother chiefs  
Ili and Soga
- ma Tuivao . . . and Tuivao and  
Telca'ai
- tulouga 'outou  
'o le nofo a  
maopu 1 greeting to you,  
who live here, of  
the royal family
- According to another  
version, t. le falefa o  
usuali'i, and when the  
four were named, Pailco'a  
and le Tusa, itu i uta,  
Tauilili and Si'u, itu  
i tai. For the descent  
of Soga and Telca'ai,  
see A. app. 1, gen. 26. p. -
- Telca'ai, from "much  
food", took part in the  
struggle of Losi and  
Lofanoga (Pratt-Fraser  
No. 5, p. 281).
- This deals here with  
two chiefs Lepulu at  
Maca and Galca'i, who  
was spoken of already  
under Vaimagalo of Tau,  
he lives to the east in  
Sana. For the title  
Galca'i, see b. A. app. 3.
- FOOTNOTE 1: See ma'upu in the index of subjects, VIII. b.
- tulouga Vaia-  
mutice greeting to Vaia-  
mutice
- Pava's son (see c. 4)  
went for water to this  
spring which was tabu  
and was watched. When  
he was opposed, he said:  
It is for Pava, for the  
kava of the Tagaloa  
(see c. 4). The spring  
seems to have belonged  
to a chief named Mutice  
(also Muti'e according  
to Powell).
- tulouga 'outou  
to'oto'o  
'o La'apui  
ma Lealaie'e . . . greeting to you,  
orator-staffs  
La'apui  
and Lealaie'e and Soga
- alala mai . . . respect to thee,  
thou who distributest,  
thy mightiness Tafua  
and Lagai.
- pule, the distri-  
buting of food at  
the fono, ta'alolo  
etc. A Tafua is  
also at Aloipata,  
p. - .
- alala mai 'oo  
le Fitiuta greeting to thee,  
Fitiuta
- As above.
- tulouga le  
'aumaga . . . greeting to the kava  
chewers of Fitiuta
- tulouga alo a  
Tufele greeting, son of the  
Tufele
- The manaia.
- tulouga alo o . . . greeting, sons of  
the brother chiefs.
- tulouga tama . . . greeting, sons of  
the orators

- tulouga le  
aualuma . . . greeting to the troop  
of girls of Fitiuta
- tulouga le  
Laulauga . . . greeting to the Laulauga  
and her followers
- Laulauga is a  
sa'caualuma name  
for Tufele, auafoa,  
see above under  
Tau.
- tulouga alo o  
usoa'i'i . . . greeting, daughters of  
the brother chiefs and  
daughters of the  
orators.

2. <sup>2</sup>'Ofu (the island).

FOOTNOTE 2: 'Ofu is called the "granary" (fa'autuga) of  
Manu'a (see c.11. line 155).

An island and village of the same name, the reason for this according to Turner p.226, is that Faleilclagi, the daughter of the Tagaloa, was the first to dress her child; 'ofu means dress. It is the most to the west of the three islands, precipitous, jagged, about 500 m. high like Olosega with which it is connected by a coral reef; for both islands descend like the sides of a roof to the place where they meet, they are only separated by a narrow lagoon. There is a tall, isolated rocky island to the west of the island, it is also connected by a reef to the main island, and is called Lenu'u, on it is the Fo'isia, the petrified Tui'ofu (see c.24).

Illustration.

No.39. 'Ofu from the south coast of Olosega.

Alaufau, the leading village, is opposite the rock, it is situated on a fairly wide sandy beach. Round the cape to the east one comes at once to Itulele, Alu'ulu'u, Utu'ofu, Va'oto, To'aga, Fatuaga, on the south coast; on the north coast there seems to be, besides Alaufau, only Tufue'o,

Samoi and Tuafanua. I am not certain about this since I could only visit Alaufau, and that at night. The rocks rising from the precipitous ridge on Olosega are named Muliulu, Savai and the last and highest, Maga. 'Ofu has the second place because of the close relationship between the 'Ofu chiefs and the Tuimanu'a. (see b.A. app.2). See also the story about 'Ofu, c. 21.

1. 'Ofu (village), Alaufau.

- |  |   |  |
|--|---|--|
| tulouga 'oc lo<br>'Ofu                                 | greeting to thee,<br>'Ofu   | The community of the orators from all 'Ofu. The title Tui'ofu has been lost (see c.24).  |
| tulouga lau<br>alala a Misa                            | greeting to thy<br>mightiness Misa  | The highest chief of 'Ofu who with the two others lives in the village of 'Ofu? The highest chief at Falclatai in Upolu is also called Misa. |
| tulouga lau<br>uscali'i<br>La'olagi . . .              | greeting to thy<br>brother chiefs<br>La'olagi and<br>Lemanu                             | There is also a La'olagi at Silitai. Lemanu, b.A. app. 2. gen.28, there Lemanu'a.  |
| tulouga 'oc lo<br>Alaufau                              | greeting to thee,<br>Alaufau  | Alaufau, the leading village, like falotolu in Tau. Village section, Tufuc'e?  |
| tulouga lau<br>alala Faca . .                          | greeting to thy<br>mightiness Faca<br>and the chief's<br>name Sai                       | The leading chief of Alaufau.  |
| tulouga 'oulua<br>to'oto'o<br>'O lau . .<br>ma lau . . | greeting to you<br>two orator-staffs<br>thy mightiness<br>Volega and thy<br>speech Le'i | Compare Sci, A-app.2.gen. 28.  |
| tulouga Sale-<br>mata'afa                              | greeting to the<br>Salemata'afa   | Volega is a tulafale ali'i.  |
| tulouga 'oc<br>Togalei                                 | greeting to thee,<br>Togalei  | The community of the orators is named this, numerous like the holes (mata) through which the cord ('afa) is drawn to tie boats together.     |
|  |   | A name probably for the orators of Alu'ulu'u, which belongs politically  |

to Alaufau, like Vaiapi to Olosega, see there (Uncertain) there is a Tuialu'ulu'u, who assists at the kava of the Tuimanu'a.

tulouga le 'aumaga . . .	greeting to the kava chewers of 'Ofu	
tulouga alo o Misa	greeting, son of Misa	The manaia.
tulouga alo o Faqa	greeting, son of Faqa	The second manaia.
tulouga tama a le pule	greeting, sons of the government	Pule refers here to the orators, the Togalei; properly the Salemata'afa ought also to have been mentioned here, as below.
tulouga a le . . .	greeting to the troop of girls of 'Ofu	
tulouga ia na . . .	greeting to the Taloa'ua'u and to her followers	Taloa'ua'u is the sa'oaualuma name of Misa. The name comes from the daughter of the Thi'ofu (b. A. app. 2).
tulouga alo o Faqa	greeting to the daughter of Faqa	The second taupou.
tulouga tama a Salemata'afa	greeting to the daughters of the Salemata'afa.	Togalei is left out here.

### C. Olosega (the island).

There is also a village here of the same name where the Tuiolosega lives, it is on the south side of the island (see illustration No. 44). On the north side there is Silitai and, at a height of quite 300 m. on the mountain ridge of Piamafua, Siliuta. Other names of inhabited places are Vaiapi, Tafalau, Pouono and Onc. The reef of 'Ofu, on the north side as well as on the south, reaches fairly far towards the coast of Olosega to the east. Where Piamafua falls towards 'Ofu there is an isolated rock, the Nu'utoa, where the hero Pao fought (c. 22); see further the stories of the muraena demon

Lefuailagi (c.23). According to Turner p.226 the name Olosega comes from a couple, Olo and Sega, or also from the Fijian parrots (sega), which flew away once towards the inland fort (olo). According to Samoan tradition, Olosega is said to have come into existence later than Tau and 'Ofu. The submarine eruption, described in detail in my book on the Samoan coral reefs, took place here between Olosega and Tau.

1. Olosega (village), Vaiapi.

tulouga le Talamoa	greeting to the Talamoa	The house of the Tuio-losega and the malae. Named together with Aofa (Paofa) in c.11 line 116. There is an Aofa on 'Ofu (see c.21) Probably this is the one meant.
tulouga 'oe le Olosega	greeting to thee, Olosega	The community, the orators.
tulouga lau alala . . .	greeting to thy mightiness Tuiolosega	Tuiolosega is a small title for the island of Olosega and in a certain sense also for 'Ofu, since the latter lost its title of Tui'ofu in the war against Olosega (see c.24).
tulouga lau malelega	greeting to thy speech which re- sembles the flight of the pigeon	Not always called out.
tulouga le usali'i 'o lau . . . ma Fetui . . .	greeting to the brother chiefs thy mightiness Vo'a and Fetui	The names of the families of some of the chiefs are Tago, Vactului, Tupa'i, etc.

Illustration.

No. 40. The Tuiolosega, the north cape of Olosega in the background.

Illustration.

No. 41. The Nu'utoa on Olosega.

tulouga Satui ma lau fofoga Malae . . .	greeting to Satui and to thy voices Malae and Malemo	For ma lau fofoga they also say mamalu mai 'oulua to'oto'o who protects you two ora- tors.
tulouga 'oe le Toga	greeting to thee, Toga	A name for the orators of Vaiapi, which be- longs politically to Olosega, like Alaufau and Togalei in 'Ofu.
tulouga lau fofoga Ape ma Niutoa	greeting to thy voice, Ape and Niutoa	Compare the Ape at Fasito'outa, Upolu.
tulouga lau tofa . . . .	greeting to thy reverence Tivao	A tulafaleali'i.
tulouga le Olosega . . .	greeting to Olosega, the prominent, and to its title	The title of Tuiolosega
tulouga le 'aumaga . . .	greeting to the band of kava chewers of Olosega	
tulouga alo o le . . . .	greeting, son of the Tuiolosega	The manaia.
tulouga alo o usali'i	greeting, sons of the brother chiefs	
tulouga le 'aumaga . . .	greeting, kava chewers of the Toga	
tulouga tama . .	greeting, sons of the orators	pule, as above in 'Ofu.
tulouga le aualuma . . .	greeting to the troop of girls of Olosega	
tulouga Ta'ape ma . . . .	greeting to Ta'ape and to her followers	Ta'ape is the sa'oaualuma name of the Tuiolosega.
tulouga alo a pule	greeting, daughters of the orators.	As above.

## 2. Sili (Silitai and Siliuta)<sup>1</sup>

FOOTNOTE 1: When Silitai went to battle, Siliuta stayed behind to pray for good fortune (tapua'i), see b.B. app. 1, line 2. Compare Tutuila (p. - note 1).

tulouga 'oe le Sili	greeting to thee, Sili	The community of the orators.
tulouga lau alala . . . .	greeting to thy mightiness La'olagi	The highest chief; has a seat in the crown council of the Tuimanu'a (see

- tulouga lou . . . greeting to thy brother chiefs
- Munasau . . . Muasau and Moala
- tulouga 'oe le to'oto'o 'o lau . . . greeting to the orator's staff to thy mightiness Lolo
- tulouga le 'aumaga . . . greeting to the kava chewers of Sili
- tulouga alo o La'olagi . . . greeting, son of the La'olagi
- tulouga alo o usali'i . . . greeting, sons of the brother chiefs
- tulouga tama . . . greeting, sons of the orators.
- tulouga le aualuma . . . greeting to the troop of girls of Sili
- tulouga Tuilua'ai ma ona tei . . . greeting to Tuilua'ai and to her followers  
Tuilua'ai is the sa'oauauma name of La'olagi
- tulouga alo a usali'i . . . greeting, daughters of the brother chiefs.
- tulouga tama a to'oto'o . . . greeting, daughters of the orators.

Appendix 1: The Council and the Kava of the Tuimanu'a (Fono ma alofi o Tuimanu'a).

'Ua fono le faletolu,<sup>2</sup> The faletolu decides if Manu'a is to

FOOTNOTE 2: faletolu is Tau (see flp. p. - ).

'o le a aofia . . . assemble. The faletolu come together and they send messengers around in all Manu'a. The faletolu decides further which orator is to take the message, whether Fa'amau or

FOOTNOTE 3: Fa'amau and Alalamua are two orators, as also Fofu and Atiu (see flp. Tau).  
Alalamua, whether Fofu or Atiu. Then three messengers go, one to Fitiuta, one to 'Ofu and one to Olosega.  
When the messengers go they announce

in how many days one is to come to the  
FOOTNOTE 4: po, night, since the Samoans reckon by nights.

fono. Meanwhile the faletolu prepare the things, for which one waits.

Then they meet in the faletolu, when

FOOTNOTE 5: mea: the cleaning of the malae, quarters, and above all food.

the day comes that the fono is to begin. Then the orator of the faletolu

FOOTNOTE 6: The Eldest is Tauanu'u (see flp. Tau).

stands up and opens the fono. He announces the things for which the faletolu hopes. Then the speaker from Fitiuta rises. He also makes his speech, likewise the orators of 'Ofu. Then the speech of Olosega and Sili follows.

When it is the wish of the faletolu and of Manu'a that the cup of the Tuimanu'a be

FOOTNOTE 1: This shows that the honour is dependant on the will of the gathering; nevertheless it is quite rare for this mark of honour to be omitted, though it is usually a lesser ceremony than this here.

proclaimed, and to show the tabu of the cup, then one goes into the Fale'ula and makes the great kava, at which the cup of the Tuimanu'a is proclaimed.<sup>2</sup> When the circle of

FOOTNOTE 2: Those who proclaim it are the chiefs Fualau, Momo or Tuialu'ulu'u ('Ofu).

chiefs is assembled, then one watches that all the people sit quietly; the troop of kava chewers also sit still, no one may stand up and go out any



more. Then one of the chiefs gives a

FOOTNOTE 3: The leader of the kava chewers is Silia (see flp. Tau).

piece of kava and then one of the orators suddenly orders the kava chewers to chew the kava outside. Then one of the orators says: Bring the kava here into the house of the gathering. Then one side of the kava chewers is appointed to share out the kava. Ten or twenty kava bowls are full of kava for the chiefs.

Then when the kava is ready, then the kava chewers clap their hands. Then lots are drawn about the proclamation, whether Sapua or Saite is to distribute it. Then all the

FOOTNOTE 4: Sapua and Saite, two village divisions, draw lots for who shall distribute. (flp. Tau).

places go to their distributor. If there are ten kava bowls, then ten also ladle it

FOOTNOTE 5: tauasu, to ladle with the cup (ipu); elsewhere the person sitting lifts the kava strainer up high and lets the kava flow into the standing person's cup, which is held beneath (p. - note 5).

out and at the same time ten cups are lifted up and filled, and at the filling all look sharply at the one standing in the middle.

FOOTNOTE 6: matuatu, the middle of the kava bowls, just as matuatala is the middle of the round part of the house and the place of honour.

Then they sit down and the man in the middle cries out the following: Up, bring the cup!

FOOTNOTE 7: Also ipu o le Moa; the official cry for the Tuimanu'a. Also one says in Manu'a not ipu but ipuniu, together with taumafa and inu and the name of those in the series. Compare II.a.3. (p. - ).

Then the whole troop of kava chewers goes with the village maiden to fetch the cup. When they come into the house where the cup is, then the girl takes hold of it and

FOOTNOTE 8: The cup hangs on a cord which is round the upper end of the post (uapou) in the sleeping house (faloto'a) of the Tuimanu'a. When the cup is carried into the Falc'ula the young people knock everything to pieces which comes in their way. (compare fono Atua).

takes it down. Then when the girl comes out of the house then the kava chewers begin to destroy boats, kill hens and pigs and cut down coconut palms. Then when the girl comes to the circle of chiefs, then she goes behind the Tuimanu'a and gives him

FOOTNOTE 9: No girl may approach the kava except the taupou, the Samalaulu. If she is not there then Soatoa or Lefiti brings the kava cup.

the cup; then she goes into the house. Then the Tuimanu'a gives her back the cup. Then the girl takes it in the hollow of her hand and goes into the circle. First she goes to the one standing in the middle, then going from one kava bowl

FOOTNOTE 1: fefo'ifo'ia'i, fickle (Pratt); here to go from one to another for them all to pour some in with a shell (asu), but this is said to be only for the sake of appearances and the cup actually to be filled by the middle tanoa, the matuatu.

to another she lets them all pour some in. Then she brings the cup to the Tuimanu'a. Then the Tuimanu'a drinks and then the girl goes out, whilst the kava is all distributed. Then the gathering is at once at an end.

Appendix 2: What must take place in connection with the Tuimanu'a ('O le fa'atonuga i Tuimanu'a).

'O Tuimanu'a 'a  
fa'apca 'o le a . . .

When the title of Tuimanu'a is to be bestowed on a person, then the orators walk as when travelling, one behind the other, two in front. The Tuimanu'a forms the end of the file, and the crowd follows behind him.

When they come to the place where the Falo'ula stands, then they remain standing. Then they call the mua, and once again one

FOOTNOTE 2: mua means "he is the first"! One calls "tatou mua, tatou mua" and the others join in "mu o"! This five times one after the other.

calls out the mua, until one comes to the fifth time, then only they let it be. Then one says: Stop your highness into the house with the faletolu. Then they step into the house and the kava is made. Then one of the orators says, one is to call the mua again. Then one is posted as distributor, the cup is called out and the distributor walks away. Then he remains standing and one comes who sits in front of the chiefs and takes the cup. And this man then passes the cup to . . .

chief drinks whilst another man

FOOTNOTE 3: umiti is the meal of the Tuimanu'a; taute, to drink, of the king; of chiefs taumafa; of ordinary people, inu; of animals, va'o (to eat).

comes with water, with which he, who sits in front of the king, washes his hands, because if he does not

FOOTNOTE 4: vaipa=fafago, to wash the hands,

wash his hands, he becomes ill and dies.

FOOTNOTE 5: He must die because everything which the king touches is tabu.

Then the head orators say to the chiefs of the falotolu: Bring the kava meal on the water. Then the chiefs rise, haul in the fleet and bring the bonitos from it as a kava meal.

FOOTNOTE 6: The boats have been fishing already before the feast and are lying at anchor in the lagoon with the bonitos.

The things, which are forbidden in their places from reverence for the king, are the following: The hon is not called moa but manu; also the the coconut leaf is not

FOOTNOTE 7: manu, because the Tuimanu'a family is also called the Moa family, usually manulele as in appendix 1.

called launiu but laupopo; if they bake

FOOTNOTE 8: laupopo, because launiu means the king's coconut frond, which is stuck on the poua (see appendix 3).

breadfruit, they do not peel them but eat them unpeeled; if they make breadfruit dumplings, they wrap them in taro leaves for banana leaves are

FOOTNOTE 9: tu'iuli, to bake black; this is also the name for the warrior with his face painted black; only the king eats unblackened; compare p. - . taufolo, see volume II.

forbidden; when they prepare their food, only the king's breadfruit are peeled; when kava is made, no "ipu" is proclaimed except for the king; also there is no "afioga" in Manu'a except that of the king.

If the faletolu wishes to carry the king round on the litter, then it brings him on the litter to

FOOTNOTE 1: The newly named Tuimanu'a is carried to the places named that they may do him homage; savali in Upolu. fata, a litter, a carried seat. According to Lomana (Stuebel p.106) he lets his head hang so as not to cause the fruits of the trees to fall.

Faleasao; from Faleasao it brings him to Fitiuta, from there to Olosega, then to 'Ofu and from 'Ofu they bring him straight back to Tau, and if they have travelled successfully, they thank (God) because war comes easily from this.

FOOTNOTE 2: War results easily because the accompanying people, whose number increases with each new place, usually make uncivil encroachments. Also not every place is always in agreement with the choice of the faletolu.

Appendix 3: Something more about the Tuimanu'a.

The following ought to be added to the above notes on the Tuimanu'a. The title, papa is bestowed by the faletolu as to be seen from appendix 2 (see also b.A.app.3), that is by the orators as a body; and thus the bestowal is essentially the same as with the high titles in Upolu and Savai'i. Greater honours appertain to the king in Manu'a

than in these places, and he has also much more power, if this power should not be considered as at length broken, owing to the constant interregna and by the mission. The influence of the king on the fono is no greater than elsewhere; if he wishes a thing, he communicates it to the first orator, Tauanu'u, who then informs the brother chiefs, Soatua and Lefiti. These go to the king but remain outside of the house seated on the stone terrace and talk to him with their faces turned away, especially if the wishes of the king raise difficulties, about which Tauanu'u does not dare to speak to the king. Then the two chiefs, Soatua and Lefiti, go to Tauanu'u and the other orators to communicate to them the result of the conference. Thus an agreement between the king and the legislative assembly is made possible beforehand, that is before the affair is spoken of publicly. It is only the two chiefs, who can prevent a war which the Tuimanu'a wishes, and therefore in their community they are also called "vaimagalo", fresh water.

The following Samoan quotation gives information concerning the honours:

E leai ni afioga  
po 'o ni . . . . .

There are no afioga or susuga except those of the Tuimanu'a, the king; also no names for the kava cup, which was sacred, except for that of the king; all people "drink" to their names, and the chiefs "deign to drink", the orators "drink", "bring the ipu" is only called for the Tuimanu'a.

As already mentioned the bringing of the cup, or ipu of the Tuimanu'a, and the making of the king's kava, take place with a definite ceremonial, as also in Upolu. But in Upolu the word ipu is a general one, e.g. 'o le ipu lena a

fupuola! whereas in Manu'a the word is the right of the king alone, for others ipuniu is said for ipu, or as in the quotation just given, taumafa for chiefs and inu for orators. These latter words are used thus when for example one proclaims: 'O le 'ava taumafa lena a Lefiti! "Lefiti drinks this kava", or for orators: Inu Fofu! "Fofu drinks"! (compare p. - ).

Afioga, like ipu, is the right here of the king alone in contrast to western Samoa, so that it can be translated by "majesty" in the truest sense of the word, whereas in Upolu it is best expressed by "highness". Susuga, which in western Samoa supplies the place of our "honourable (Hochwohlgeboren)" and is in the most general use to-day, is in Manu'a used only to the Tuimanu'a. At one time this may have been otherwise in the west; to be sure Stair on p.69 of his book reports that in his time (1840) the title afioga belonged to four chiefs, namely Taimalieutu, Toleafoa, Leutele and Afamasaga, naturally to the high titled ones also, whereas only susuga was granted to the lower titles. But susuga belonged everywhere to the kings also, that is because it expresses their demonical power, like mana; thus the susuga of the Malietoa is still spoken of from an old memory of the cannibalistic tastes of those Tuamasaga rulers in the pouliuli o le vavau, in the legendary, dark past. The alala of the chiefs in Manu'a represents the susuga of the west (alala, to sit up at night, to deliberate).

The king's seat, particularly at feasts, is, as in Upolu, in the round part (tala) of the king's house, called in Manu'a the Fale'ula. He sits in front of the middle post, the pouasa, over which the afiafi is stuck, elsewhere it is called i'u 'o le launiu or in Manu'a laupopo, the end of a leaf from a coconut frond. If this afiafi is stuck over the middle post in a strange house, it is a sign that the Tuima-





19. Usu Tuimanu'a (Li'atama)  
'o le muamua o le faletolu
- ia Ulu(i)lepapa 'o le  
tamaita'i 'o le  
Fuailoa  
'o le af. o Sagavaoitutuga  
tasi 'o le tama 2  
tasi 'o Samalaulu  
(teine)
- According to B. app. 1.  
line 6, he is named  
Aliatama; see Powell's  
statements also, VI. b.  
B. (see gen. 25).  
Uluolepapa is the name  
of the mother of Tici-  
tialaga (c. 3).  
Fu'caloa see there.  
The first Samalaulu,  
later the sa'oualuma  
name of the Tuimanu'a.

FOOTNOTE 2: Samalaulu was married to Ala at Faleasao (see app. 1), and gave birth to a boy, Tui, and two girls, Samalaulu and Sivalaloa. Tui belongs to the faletama e lua; for the following Tuimanu'a (gen. 20), who lived in the inland village of Lalopua near Tau, made the following will; Nofo lelei ma fealofani, 'a 'o le igoa 'o le a fo'aua'i i faletama e lua (live peacefully and love one another, but bring the name to the two boys). The two boys are his son, Tuitu'u, and his sister's son, Tui. This Tui was barely acknowledged during the life time of his cousin, and after Tuitu'u died his sister's son, Liuafi, became king. He was sole king only after the latter's death.

20. Usu (I. usuga) (le tama) Tuimanu'a  
ia Sinafagalole  
tasi 'o Tuitu'u  
tasi 'o Tu'itu'iomanu'a  
teine
- toc usu  
(II. usuga) ia  
le af. o Lefiti i Tau Lefiti, see flp. Tau.  
(Si'ufaga)  
tasi 'o Gasoloalela  
(teine)  
tasi 'o Nanuola (teine) Also Gaguola, see flp.  
Tau, p. - .
21. E usua Nanuola  
e Mata'utia i Falesoa  
(Tau)  
tasi 'o Liuafi  
tasi 'o Mata'ese  
tasi 'o Nanuola
- A Mata'utia is mentioned  
here in Tau, where the  
piece of land called  
Fogaolo is. Compare  
Alcipata, Saleaamua  
p. - .
22. Usu Tuimanu'a Liuafi  
ia le af. o Tua'au  
i Tau  
tasi 'o Pa'iau (teine)
- Liuafi'ua nofo i le  
ituala gatai lived by the  
sea, not inland.  
Tua'au, a tulafale ali'i  
(see flp.).
23. E usua Pa'iau  
e Lepolo  
tasi 'o Tuimanu'a  
tasi 'o Nanuola (teine)
- Tui was Tuimanu'a at this  
period (see above); he  
lived inland, gautaala.  
This is probably Lepolo-  
fa'asasa of Mutiesala  
(see c. 25).

tasi 'o Silia

The Tui'ofu line, Tuimanu'a Alalamua and Tufale, is descended from Silia (see app. 2.).

24. Usu Tuimanu'a  
ia 'Olemanu'atele  
'o le af. o Aso'au i  
Faleasao  
tasi 'o Tuimanu'a

Aso'au, see flp.

25. Usu Tuimanu'a  
ia Tafailagi  
le af. o Sotoa i Tau  
  
tasi 'o Tuimanu'a  
(tasi 'o Painu'ulasi  
teine)  
  
(tasi 'o Ualegalu  
teine)  
(tasi 'o Nanuola  
teine)

Probably Sotoa, the brother chief of the Tuimanu'a. (see flp.).

Vainu'ulasi and Ualegalu cannot possibly have lived at this time; that this statement is false is shown already by their mother Manu coming from Upolu (see IV.C.b.5.p.-). Li'atama (gen.19) seems to be the Tuimanu'a. Against this a Tuimanu'a at this time (gen.25) married Loi-lua (see IV.A.b.13.gen.24.p.-).

26. Usu Tuimanu'a  
ia Malamalenu'u  
le af. o Lili i Tau  
tasi 'o Tuilogona

Logona is also the name of the son of Lepolo (see c.25).

tasi 'o Luafatu  
tasi 'o Nanuola teine

27. Usu Tuimanu'a Tuilogona  
ia Sinavale  
le af. o Tua'au i Tau  
  
tasi 'o Sinavale teine  
tasi 'o Fatutu

Tua'au is a tulafale ali'i (flp. Tau).

28. Usu Fatutu  
ia le af. o Tuialulu'u  
  
tasi 'o Tuimanu'a

Probably Tuialu'ulu'u of 'Ofu (flp.).

29. Usu Tuimanu'a ia Foua  
tasi 'o Mamana

tasi 'o Nanuola teine  
tasi 'o Toua teine

mamana=vavega, wonder; his right name is Tauveve (B.app.2) or also Levao, B. He introduced Christianity into Manu'a.

Foua, who, though married, brought the royal kava to the Tuimanu'a, was married to Sua and gave birth to Tua'au, Mata'ese,

Ta'avili and Sua'ese, who are all living now, Mata'ese married Tupu, the daughter of Ufagafa of Aunu'u, with issue Tu'i (living).

30. Usu Tuimanu'a Mamana  
ia Fata mai Tau  
tasi 'o Salamasina teine  
tasi 'o Fua

31. Usu Fua  
ia Fiataua  
tasi 'o Taofi  
tasi 'o Talalotu

Lalamua was Tuimanu'a, see app. 2, and B, app. 2. Taofi was long king in opposition to Matelita (a woman), descended in the female line, but made his will in her favour (see B. app. 2).

32. Usu Tuimanu'a Taofi  
ia Ologa  
le af. o Salanoo i  
Aunu'u  
tasi 'o Folalela  
(teine)

Tutuila.  
Still living. The last Tuimanu'a was Lika (app. 1).

A. Appendix 1. Gafa o Lika (Matelita).

19. E usua Samalaulu  
e Ala i Faleasao  
'o tasi 'o Tu'u  
tasi 'o Samalaulu  
(teine)  
tasi 'o Sivaloloo  
(teine)
20. E usua Sivaloloo  
e Puletii  
Tasi 'o Sivaifale  
(teine)  
tasi 'o Puleimalactele  
(teine)  
tasi 'o Puleipoumasame
21. E usua Sivaifale  
e Tafua  
tasi 'o Tunoo  
tasi 'o Toeopupu teine
22. E usua Toeopupu  
e Alaivanu i Amouli  
tasi 'o Leu'uologona  
teine  
tasi 'o Legaolepolo  
teine

This Samalaulu is the daughter of the first Tuimanu'a of the fale-tolu (see A. gen. 19). The name as a sa'oau'aluma title comes probably from her.

Malactele in Tau, see flp., also there under Tauanu'u the malae poumasame.

See flp. Fitiuta.

Compare the 'Ologona and Lepolo in the preceding genealogy, gen. 23 and 27.

- 155.
23. E usua Legaolepolo  
 o Vagana  
 tasi 'o Tasi  
 tasi 'o Tulua (teine)
24. E usua Tulua  
 o Tulusau i Si'ufaga-Tau  
 tasi 'o Togi tama  
 tasi 'o Si'uomouli tama
25. Usu Si'uomouli  
 ia le af. o Pola  
 tasi 'o Si'uolola teine  
 tasi 'o Gaganaivao teine
26. E usua Si'uolola  
 e Leasau  
 tasi 'o Pola  
 tasi 'o Segā  
 tasi 'o Telca'ai                    flp. Fitiuta p. - .
27. Usu Telca'ai ia ?  
 le af. o Fa'amau i Tau        Fa'amausili  
 tasi 'o Tauoti  
 tasi 'o Pogaiyasa
28. Usu Tauoti  
 ia Sina  
 le af. 'o le Tuioleaga        Flp. Oloaga.  
 i Oloaga  
 tasi 'o Sava
29. Usu Sava ia ?  
 le af. o Tau'ese i Tau        See flp.  
 tasi 'o Filoitalaga
30. Usu Filoitalaga  
 ia ?  
 le af. o Atiu                    See flp. Tau.  
 tasi 'o Mele Teine  
 tasi 'o Sialatua teine
31. E usua Sialatua  
 o Tulifua  
 tasi 'o Tapu teine  
 tasi 'o Lo'ilo'i teine
32. E usua Tapu  
 o Sava  
 tasi 'o Amipelia
33. E usua Amipelia  
 o Pa'u  
 tasi 'o Matelita teine  
 tasi 'o Taliota teine  
 tasi 'o Anc teine
- Pa'u is the son of Young, an American, and of a Samoan woman of Fasito'o. Matelita = Margaret was Tuimamā'a. Her claims to the kingship were contested by Taofi (see B. app. 2). She died in 1895 at the age of 23.

A. Appendix 2: Gafa o Alalamua ma Tufele.

- 24-26. Usu Silia  
 ia Sivaololoa  
 tasi 'o Tu'u  
 tasi 'o Samalaulu teine  
 See Silia in the main line, A. gen. 23. A Sivaloloa see app. 1. gen. 20. Compare Tu'u c. 28. who must however have lived earlier.
27. E usua Samalaulu e Laufuti  
 tasi 'o Tuaeone teine  
 tasi 'o Silitai teine  
 The name of a place in the east of Tau.  
 Compare the community of the same name in Olosega.
28. E usua Silitai e le Tui'ofu i 'Ofu  
 tasi 'o Lemanu'a  
 tasi 'o Sei  
 tasi 'o Tuanu'u teine  
 tasi 'o Taloa'ua'u  
 The Tui'ofu is probably Fo'isia who stands turned into stone at Lenu'u (see c. 24).  
 See flp. 'Ofu.  
 " " " Sai?  
 Taloa'ua'u is now the sa'caualuma name of the Misa in 'Ofu (see flp.).
29. E usua Taloa'ua'u e Moelega  
 tasi 'o Taloa'ua'u
30. E usua Taloa'ua'u e Alalamua i Tau  
 tasi 'o Alalamua  
 tasi 'o Samalaulu teine  
 In the Manu'a texts called Lalamua.
31. Usu Tuimanu'a Alalamua ia Sofe  
 le af. o Matiu i Tau  
 tasi 'o Liutausala  
 tasi 'o Elisala  
 tasi 'o Savaliitoga teine  
 Atiu?  
 A son of Elisala is at present the claimant to the crown in Fitiuta.
32. E usua Savaliitoga e Tufele Timali i Fitiuta  
 tasi 'o Tufele
33. Usu Tufele ia Kalala  
 'o le af. o Suatelo i Safata  
 tasi 'o se tama iti  
 Married 1897.  
 Descent IV.A.b.8.gen. 29-30. p. -  
 The boy was a year old in 1899.

A. Appendix 3: The History of the Tuimanu'a ('O le tala ia Tuimanu'a).

'O Aga'euta ma

Once upon a time Aga'euta and Aga'e-

FOOTNOTE 1: Aga'euta and Aga'etai were formerly the two parts of Fitiuta, Aga'e inland and Aga'e by the sea, just as later with Tau they speak of the gautaala (Lalopua), the inland part, and gataiala, the sea part. Here the names are probably symbolic of the persons, descended from Tagaloa, who lived here till this period.

Aga'etai le ulugali'i; were a married couple; then the  
ona nonofo . . . . . Tagaloa family came down to them at  
Saa and brought the honour of Galea'i  
Now when Aga'etai gave birth to a boy  
then they proclaimed the honour of  
Galea'i for the boy; he was the first  
chief of all Manu'a.

Now when the parents of the boy  
died, Galea'i was King of Manu'a.  
Then the Tagaloa family made its will,  
for it intended to return to heaven.  
It spoke the following words of  
farewell: "You remain here and do  
not untie thy title, but cover it  
with

FOOTNOTE 2: ao, the small title and the head of the chiefs,  
here in close connection.

a piece of siapo, then order your  
community to build

FOOTNOTE 3: lauu'a, a piece of white barkcloth (siapo),  
pronounced shortly lau'a. One must think of  
the title as being on the head. pulou, now  
a "hat", here a turban wound round the head.

a house in Lefaga. When the house is  
ready

FOOTNOTE 4: Lefaga is between Tau and Fitiuta, it is a steep  
foreland now uninhabited. According to Powell  
(Pratt-Fraser No. 3. p. 133) a cave called Luaia-  
itu, where the demons begot Lefolasa, whose son  
Folasa had a son Lelologa (the flood) by Sina  
is near Lefaga. This Lelologa would be the T.  
Li'aitiiti named below; for he married Pua and  
Ahi'aluma, and the same prolonged cry occurred  
at the simultaneous births. The son of Auialu-  
ma of Aualuma was called 'Ali'atama, the  
younger 'Ali'a, and of the other, 'Ali'amatua.  
'Ali'a is the same as Karika, the royal title  
in Rarotonga. Folasa is given further below  
as Tagaloaui.

let it always stand empty". He carried it out exactly in this way. Then the Satagaloa came down again to Lofaga into the empty house, and they dwelt in the uninhabited house. The Tagaloalagi said to the Satagaloa: Go down again and take another title, the Tuimann'a, with you, and at the same time take the troop of kava chowers for the Tuimann'a, take these heavenly things with you at the same time as the high title. Then the Satagaloa replied: Take the title of Galca'i.

Then he <sup>5</sup> took off the strip of stuff,

FOOTNOTE 5: He, the son of Aga'etai.

which covered the title of Galca'i, then he was again an ordinary chief and needed to protect nothing.

Galca'i married Valooloto'clau, the daughter of the Tuiosana, a boy was born. Then the Satagaloa said to Galca'i: Bring the boy! Then he brought the boy to the Satagaloa. Then the whole Tagaloa family assembled, spread their hands on the boy's head and cried out the ususu call ten times. And

FOOTNOTE 1: See in Stuebel, "Wie ein Malietoa gemacht wird". these were their words: We have proclaimed the title and laid the honour on him; let his name be Tuimann'a. He was the first Tuimann'a.

Then they took the boy to Aga'outa

FOOTNOTE 2: Aga'outa is where Tufolo is now, Aga'otai is deserted,

(they) also took the Fale'ula with them that the King might live in it.

Then he was the King of Manu'a, and the orators were also appointed, the

orators who are to guard the King.

FOOTNOTE 3: vagai, to face each other, as hostile armies (Pratt).

Then the Tuimanu'a married

Malamaosaua,

FOOTNOTE 4: Tuimanu'a Li'a or Fa'ato'alj'a.

the daughter of the Tutuimatagi of Saua, the

FOOTNOTE 5: Saua, the eastern part of Fitiuta, name given by Tagalcaui (c.4). The name Fitiuta comes from Tacotagalca (c.11).

boy Li'amatua was born, and another boy Li'aitiiti. Then when the father of the two boys, the Tuimanu'a, was dead,<sup>6</sup> the title was

FOOTNOTE 6: In Powell the story, given above, of 'Ali'amatua and 'Ali'atama is inserted here (preceding page, note 4).

conferred on Li'amatua. This King lived only a short time; he died quickly because he neglected the bequest. He was slain by a demon while gathering laga'ali, because he had gone to his brother's wife.

Then the title was conferred on Li'aitiiti. He also was King and Tuimanu'a. Then Tuimanu'a Li'aitiiti<sup>7</sup> married Maigaivasa, the



FOOTNOTE 7: According to Pratt-Fraser No. 5, p. 294, Taotagaloa had two wives, Laulauafolasa, the daughter of Folasa, and Sina, the daughter of Taotoai se Aualuma. The latter gave birth to Fa'acanu'u (enraging the people"), who was proclaimed King. According to the above, Aualuma is between the Malacosao and Aua'uli.

daughter of the Tuoto'a of Faleulu in Tau. Then he married Fuaolelea, the daughter of the Va'afulu of Aualuma in Fitiuta. The two women lived together with Li'aititi.

Then Maigaivasa gave birth to a boy.

FOOTNOTE 8: Naturally Maigaivasa had her confinement at her family's in Tau.

When the boy was grown up he went one day with his father to Fitiuta. They returned

FOOTNOTE 9: I have made the addition in brackets for the sake of clearness.

FOOTNOTE 10: They were at Tau, where Maigaivasa was at home. in the afternoon. Then the chief took hold of his title and put it down, laid it under a coconut palm and climbed up the palm. Then the boy took the title<sup>11</sup> and ran with it to the

FOOTNOTE 11: The boy stole the title, because his mother was from Tau and therefore he had little prospect of obtaining the title.

house of his mother in Faleulu. The chief came down quickly and chased his son, but did not catch him. Then he went there (to Faleulu), and there the boy also sat in the house. Then the chief said: Come here, you have indeed taken the title.

FOOTNOTE 1: lamatuappola, to catch hens, they are decoyed with food on to a mat (pola) and then this is quickly drawn near.

therefore you shall be called Tuita-  
govale and Tuitafea and Tuile'au,  
but return the title

FOOTNOTE 2: tagovale, to takehold of shamelessly; tafea, deprived of.

FOOTNOTE 3: le 'au, not to attain.

to me. Then he returned the title to  
the chief.<sup>4</sup>

FOOTNOTE 4: According to Powell he did not hand over the title; he came to Fitiuta, where Folasu, "the sooth-sayer", conceded it to him in accordance with his prophecy, that the first born should receive the title. But according to Powell and to the following history (appendix 4) this took place in connection with the two boys spoken of further on, and this is to be considered as more correct; Powell knew nothing of the rejected first born, Tuitagovale.

Then the chief became ill and feeble, and he made the following will: On account of the title and that which concerns me I am feeble. When I die, she, who is first brought to bed, shall proclaim and confer the title, because the two wives here are pregnant.

Then the chief died. It happened that the women, who went both in the same month, had pains in the same night. Their families gathered together to encourage them, that the title might not be taken away by the other.

Now the boy of Fualolea, the wife from Fitiuta, appeared first and the family made a noise and looked for coconuts to bathe the boy. Then

Maisivasa

and a boy appeared at once. Then they also proclaimed dignity and title.

When the faletolu heard this, it proclaimed the title. Then they went from there and brought the boy to Tau. And the boy became King at once owing to the faletolu, for they also brought the Fale'ula there. Then they guarded and surrounded their King, the first King of the faletolu.

A. Appendix 4: Why Fitiuta and Tau had a Quarrel<sup>5</sup> ('O le fa'ava o Fitiuta ma Tau).

FOOTNOTE 5: This is a description of the way in which the quarrel, which is still in existence, began.

<p>Tagaloaalagi na ifo i Fitiuta. Ona afio ai . . . . .</p>	<p>Tagaloaalagi went down to Fitiuta. He came there and lived many days there, he brought the afiafi to Tau. He lived there</p>
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FOOTNOTE 6: afiafi means the point of a coconut leaf, it is stuck up in the house as a sign for the Tuimau'a (see a.app.3).

with a girl and she bore to him the boy named Tau. Then he lived with a Fitiuta girl; she bore to him the boy Aga'o. Then he gave

FOOTNOTE 7: Fitiuta was once named Aga'e (see app.3).  
the title to the boy Aga'e, whilst  
Tau was angry about it.

Then the boys went a walk to Lofaga. Then Tau said to Aga'e: I wish to drink, pick a coconut for me.

Then Aga'o answered: This

FOOTNOTE 8: See the same story in a somewhat different setting in appendix 3.

And Tau answered: Please, take off your title and hang it up there, then climb up the palm.

Then Aga'e took his title and drew it off and hung it on the stump of a coconut palm. Then he climbed up and when he looked down, he saw, how Tau snatched at the title. Then Aga'e called down: Leave it, you are not to take hold of sacred things. But Tau would not, he held the title firmly and ran away to the faletolu. Then Aga'e climbed down and

FOOTNOTE 1: Faletolu is Tau (see flp.).

Fitiuta wept. The title was taken from him.

Then Fitiuta began a war<sup>2</sup> against the

FOOTNOTE 2: According to Powell, on the battle ground of Leavatele near Lefaga, Oneuli was the boundary of Tau, and Taputapu that of the Fitiuta side.

faletolu, but it could not get the title again.<sup>3</sup>

FOOTNOTE 3: See the history in appendix 3, in which the son robbed his father of the title, and the history similar to this one, in Powell (Pratt-Fraser No. 3. p. 135 and No. 5. p. 205), which is probably to be recognised as the more correct.

A. Appendix 5: The Story of the (smooth rock) Papa'i'ila ('O le tala o le Papa'i'ila).

Fa'aifo le Fale'ula<sup>4</sup> The Fale'ula came down from heaven.

FOOTNOTE 4: See in Tregear p. 613 and flp. Tau, concerning the wharekura (fale'ula) of the Maoris, that was sacred. Fale'ula, the royal house of the Tuimanu'a, the two rivals, Fitiuta and Tau, each had one. During my stay in Tau (May 1898) the Fale'ula in Tau had fallen into decay

because of the death of the Queen, whereas Tufele had just had one built in Fitiuta, similar in form to the usual faletele but of very great size. He intended to bring it to Upolu as a present to his wife's family, the well known Suatele of Safata. According to Powell (Pratt-Fraser No.4.p.272) fale'ula means "shining house", synonymous of the ninth heaven.

le lagi, Ona taunu'q It arrived at Fatufatumealuga. Then  
lea i . . . . they lifted it again to Folauga and  
then again further down to Laufuti.  
Then they placed the house.

FOOTNOTE 5: Laufuti is on the east coast of Tau. The preceding places are rest places on the mountain of Tau.

For many years and moons the people tried to take the house away from there. Then a boat came to Laufuti and they locked up and had no idea how they were to lower the house.

When Pili<sup>6</sup> bailed out the water,  
the

FOOTNOTE 6: I was not clear as to whom this Pili is, probably the well known one (see c.19).

sailors said: Why do you always stay here, why do you not go up? Make a plan to bring down the house. Then Pili stood up, took hold of the boat's mast and erected it.<sup>7</sup>

FOOTNOTE 7: He placed the boat's mast, probably lengthened by the demon, so that it reached up to the rock. The story is symbolical. For the further history of the Fale'ula, see the preceding histories (1). Roughly these are the facts: The Fale'ula was brought to Lefaga, the rocky cape projecting between Fitiuta and Tau. The Tagaloa family lived in it there, and there for the first time bestowed the Tagaloa title, then they returned to heaven. The first Tui-manu'a brought the house from Lefaga to his home at Fitiuta. But when the title was taken away from his successors, the Fale'ula came to Tau, where it is still, since the faletolu now has the right of bestowing the title. Fitiuta is still insubordinate, indeed it has prospects of obtaining the title again, for the present claimants to the crown are Elisala and Tufele,

who live in Fitiuta. The trouble is that they do not wish to place themselves under the faletolu.

Then he climbed up and brought the house down.

B. The Tuimanu'a Succession ('O le ati Tuimanu'a).

Whereas in the preceding genealogy A, the Tuimanu'a belonging to the different branches of the family were enumerated, this series here is not limited to the branches of the family, but gives all the Tuimanu'a proclaimed as such, regardless of their descent, just as with the Popos. In A most of the Tuimanu'a are given without surnames, therefore it is impossible to arrange them in a series, since the existing material is insufficient. Therefore in the following enumeration I pay attention to those mentioned in the appendices in the footnotes only and omit all theories. Everything in B. is derived from Manu'a people, whereas A, as already mentioned, came from an orator of Tutuila, who had many connections with Manu'a, but naturally in spite of this he could not be absolutely reliable. A similar enumeration from Powell (Pratt-Fraser No. 3, p. 138), is placed here for comparison, it came from Tauanu'u. I give them side by side. Powell gives some more of the history further on in Pratt-Fraser No. 5, p. 294, this is given in appendix, <sup>1</sup> also see there Fraser 3. XII.

Tuimanu'a

1. Loaiatama<sup>1</sup>

Powell-Tauanu'u:

1. Tacotagaloa (evidently thought of as Le folasa).

FOOTNOTE 1: Perhaps 'Ali'atama, No. 7 in Powell's line, is meant.

Tuimanu'a

II. Panepinito<sup>2</sup>

2. Fa'aeanu'u (son of 1).

FOOTNOTE 2: Puipupo, Powell and app. 1.

Tuimanu'a

III. Fa'aeanu'u<sup>3</sup>

3. Saioiomanu

"

IV. Siliaivao<sup>4</sup>

4. Saolea

} (Sons of 2).

FOOTNOTE 3: See appendix 1. line 40.

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FOOTNOTE 4: See appendix 1. introduction and line 40.

Tuimanu'a	V.	Semnu	5.	Lelologa (son of 3). (son of Folasa and Sina, A. app. 3).
"	VI.	Aomosegi	6.	'Ali'amatua
"	VII.	Moumole	7.	'Ali'atama } (sons of 5). (A. app. 3).
"	VIII.	Tuiote	8.	Fa'aeanu(u) } (brothers, sons of ?).
"	IX.	Manufili	9.	Puipui-po
"	X.	Lepulu	10.	Siliaivao
"	XI.	Toalepai <sup>5</sup>	11.	Ti'aligo (son of Puipui-po).

FOOTNOTE 5: See the To'alepai in Aana; connection questionable. The son of Pili and Sina was said to have this name (see c. 19. line 33).

Tuimanu'a	XII.	Tuioliga	12.	Semnu (son of Siliaivao).
"	XIII.	Salofi <sup>6</sup>	13.	Fa'atoalia (son of Semnu).

FOOTNOTE 6: According to Powell, a brother of Seuca.

Tuimanu'a	XIV.	Seuca ('o le Tupufafine) <sup>7</sup>	14.	Taliutafa (son of Fa'atoalia).
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FOOTNOTE 7: Also described as such by Powell, see further below.

Tuimanu'a	XV.	Fusumalclulu	15.	Ti'aligo
"	XVI.	Tuiaitu <sup>8</sup>	16.	Seuca (daughter of Taliutafa).

FOOTNOTE 8: See app. 2; was proclaimed by an aitu.

Tuimanu'a	XVII.	Taliutafa	17.	Salofi (brother of Seuca).
"	XVIII.	Ta'alolo <sup>9</sup>	18.	Taliutafa (son of Salofi)

FOOTNOTE 9: See app. 2.

Tuimanu'a	XIX.	Moa'atoa <sup>10</sup>	19.	Talolomana
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FOOTNOTE 10: Moa'atoa, usually Moa, has become a family name; in the same way as Tupua with the Tuiaana Family; according to Powell it is alleged to come from the designation: Tui o Manu'a ma Samoa'atoa (all Samoa). No war during his reign.

Tuimanu'a XX. Levao <sup>11</sup>

20. Vaomana (son of Talolo-  
mana).

FOOTNOTE 11: Tuimanu'a Mamana (A. gen. 30. p. - ) or T. Tauvove (app. 2) fell, according to Pratt-Fraser, in the war against Fitiuta.

Tuimanu'a XXI. Lalama <sup>12</sup>

21. Talelo (son of Vaomana)

FOOTNOTE 12: See app. 2. Alalama is his home in A. app. 2. p. - .

Tuimanu'a XXII. <sup>13</sup>

22. Talolofa'aleleinu'u (a long happy reign).

FOOTNOTE 13: Here as No. 22 belongs Tuimanu'a Taofi.

Matelita <sup>14</sup>

(Poumele, Segi, Puletafa-  
gafaga, Jolito, rebols)

FOOTNOTE 14: Tuimanu'a Lika, see A. app. 1. and B. app. 2. p - and - .

'o le tupu fafine o (23.). Tuicaitu

le afatasi. (24.). Ta'alolofana'ese

(25) Levao (reigned before 1830).

Powell gives, in addition to this insufficient and, from a chronological standpoint, certainly false list of kings their history as follows: Olovalutele came from below and became the wife of Tufulemataafa of Muti'e (see the history of Fitiama c. 17), she gave birth to two girls, Seuca and Fautausala. Seuca married the Tuitoga; Fautausala married the Aualuma and gave birth to Latanonoa. Latanonoa (a girl) married the Tuitau and gave birth to Latasoa'a, also named Futi (a girl). Latasoa'a married Tuimanu'a 'Ali'atama and gave birth to Ualegalu (compare p. - and - gen. 25).

Ualegalu ( a girl) went to Tutuila and married the Tuic'ai of Gautafusi and gave birth to Folalela, a girl, who was adopted by Tuitcle of Leone. Sagapolutele of Upolu came and married Folalela, who gave birth to three daughters, Seatumainu'u, Seatumaiacofa and Seatumaiife'a. Now it says



further: Seatumainu'u married the Ama of Safata and gave birth to Vaocali'i, a girl, who was married by the Tagaloa-tualafa of Savai'i (another name for Solaginato, see gen. 19, p. - ). This is a grave mistake, for Vacotamasoali'i, who must be the person meant, is a daughter of Sanalala le Manu'a of Safata by Gatoaitelo, a daughter of Malietoa La'auli (see IV.C.b.5.p. - and - gen. 18).

*end*

B. Appendix 1: The Song of the Tuimanu'a Line ('O lo solo i lo ati Tuimanu'a).

(My own translation).

This song comes from the collection of Matelita. Since the Tutuila people could not explain the song, I have tried it myself in accordance with the history. There is a translation, as I found later, in Fraser No. 3. XII. There the occurrence is related as follows: Siliavao was the Eldest and the legal successor of Aliatama (see B). He had a son, Fa'ato'ali'a, who was married to Lasi. Siliavao was very fond of his daughter-in-law. He asked her one day to bring him food. When Lasi came with the food he ordered her to feed him with her fingers, and when Lasi did this, he held her hands and declared his love to her. Fa'ato'ali'a yielded angrily and sent Lasi to his father. His love did not last long, he sent her back again soon to his son, which made the son still more furious and so he raised the following lament: What mountains are these so near? Have they heard of the unhappiness of the two of us? My kindness has been punished with contempt, etc. The people rose up and drove Siliavao away.

Siliavao fled to Sili and from there to the east. He was accompanied by Punigutu and Latalataia'i. There was war on one of the distant islands. Siliavao married Tuiolofanua, the king's daughter of that place.

c. The Traditions and Histories of Manu'a.

To facilitate reading the traditions given in this section I shall give here a brief summary of the contents, this represents my own independent work and views. I have given a report in the introduction of the manner in which I obtained the material. Therefore the Samoan mythology from Manu'a is presented as follows:

The creation of Samoa and the 100 islands lying around it (falesclau) was the work of the heavenly god, Tagaloalagi, who created Manu'a first, then Savai'i, where the western resting place of Tagaloa was at Samata in the malae of Alamisi. Then Upolu and Tutuila were "lifted out" (see the fish-hook myths 1. line 33), but only as resting places for the chiefs travelling from Manu'a to Savai'i. Afterwards these two islands were peopled, meantime the plover, the Tuli a Tagaloa served as a messenger. Maggots were created from the rotted creeper, they moved about in the sun soulless, useless (fua). Tagaloa now came down (according to the other myths he sent down two demons or under-gods called Gai'o) to give them limbs (to draw out, tosi) and he brought them the heart (loto), the soul.<sup>1</sup> Then he created the

FOOTNOTE 1: This myth is replaced in the west by births from the sky, rocks, water, etc., as is to be seen from the genealogies of the Tuiaana, Tuiatua and Malietoa. Turner has made mention of these, then Stuebel and in more recent times v. Bülow particularly in No. 8: "Die samoanische Schöpfungssage".

remaining islands, Fiji, Tonga and all the islands in the sea, Atafu, Futuna, Niuea, Lepu'a, Tauga Nualauvai, Fitipe'a, Fitiulua, Lulutu (Rurutu), Aua, Velota, etc., places that for the most part can no longer be identified, but they are sufficient evidence of how well the old Samoans knew the surrounding islands; I shall speak of their navigation by the constellations in Volume II. The intercourse of the Gods then

begins with the

divided into Aga'cuta and Aga'etai, was the first settlement simultaneous with Samata in Savai'i.

Illustration.

No.42. The north cape at Lefaga in Tau, the dwelling place of the Gods on earth. To the right in the distance, the northwest cape Matatafa.

The first beautiful Samoan house was subsequently brought to a place called Lefaga, now no longer inhabited, in the neighbourhood of Fitiuta; later it became the Fale'ula of the Tuimanu'a, but was at first where the Gods lived on earth. The first carpenter was created, he took with him the first title (Folasa) to the earth and lived at Fitiuta; Losi, who fished for the Gods, put to sea to fish in the first boat (and brought the taro, as a reward or by war, to earth). The manifold heaven (tuavalu, tuasefulu) had many malae, which were inhabited by the different parts of the Tagaloa family, the most important, the malae o toto'a, "of peace", the malae o vevesi, "of war", the tafuna'i, auasia, papa, etc. The sun god, La, Tagaloa, now formed alliances with several human or demoniacal beings, thus with the two Luau and Luama'a, and with Ui (see 4), who is perhaps identical with Luau (5), who sat on the sun with her legs open, became pregnant and gave birth to Tagaloau. Tagaloau had four sons, Taetagaloa, Iefanoga, Lole and Leasiasiolagi and two daughters, Muu'uleapai and Moatafao, by the demoniacal being Sinasa'umani, the sister of Sasa'umani (see Pulelo'i'ite, p. - Savai'i); these people occupy a great deal of space in the traditions, since they live at the time of the first kings, the Tuimanu'a, Tuifiti, Tuitoga, Tuiatua and Tuiaana, to whom the great chief Malietoa succeeds in Upolu. Tagaloa-La married further Magamagaifatusa, whose pregnancy came about in the same way as Ui's, on the whole the identity of the two wives, and that of this one's son, 'Alo'aloolola, (sunbeam), with Tagaloau lies within the range of probability. 'Alo'alo

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married Sina, the daughter of the Tuifiti, and received as a wedding present from his father, the sun, and from his grand parents, Po and Ao (day and night), the lucky fish-hook, auamanu, which was misappropriated by Moeulugaluititi and his sister Sina and came in this way to Samoa (see 8). Since 'Alo'alo had not heeded the prohibition to look at the fish-hook during the journey, he had fallen into the entrance of the reef on his arrival at Fiti and the lucky hook would have been lost if the fishermen of the Tuifiti had not dived for it; it was easy to find because all the fish pressed round it and bit one another for it. Tacotagaloa, the son of Tagaloai, passed through the same dangerous reef entrance to come to the help of his sister, Muiu'ulaepai, the wife of the Tuifiti, she had been driven away by him, he being impelled by famine (11). He went with the famous sailors, Gaiuli and Gaisina, and through his cunning escaped the jumping anae fishes and the anger of the Tuifiti, who pointed his fore finger at him (12). He was also fortunate in freeing his sister and received as a reward the Sega of the Tuifiti, which had been stolen by Olo and Fana, the demons, of this same king, from Samoa and had been taken away again by them from the Tuifiti (see the Sega songs, 13-16). The Sega, the little Samoan parrot, was much prized for its red feathers, which in Manu'a might be worn as a decoration only by the king's daughter (it is the same in Hawai'i), to possess them raised the consequence of the great chiefs considerably. Tacotagaloa brought it to Fitiuta, to where the title of Tuimanu'a (first Galca'i, see b.A. app. 3 and Polasa, see above) had been brought from heaven together with the Falo'ula, the king's house, and the sacred troop of kava chewers. Tagaloai still lived at Lefaga, he had come there from Saua further to the east, after he had drunk kava on the way with Pava and had chased him to Upolu (see 4). Ti'eti'<sup>1</sup>citalaga is also spoken of at this time, he stole fire from

FOOTNOTE 1: It does not seem impossible for Tagaloaui and Ti'cti'citalaga to be one person. Since Tikitiki to taranga of the New Zealanders is the well known Maui, it might be taken that the name Ti'cti'citalaga could be derived from Tagaloaui, especially when one considers that one can also say Tagaloa Maui, for such a nomenclature from two names joined by "and" (ma) is nothing out of the ordinary (compare Galumalemana, p. - gen. 24, Tigilauma'olo, p. - etc.). But I think this improbable, more because this kind of nomenclature with "and" (ma) does not appear to be used in connection with the father and mother, but rather with further removed persons. See Bastian No. 1 p. 209, where Maui is born on the sea beach and sea birds fly round him, as with Tagaloaui in 11, and Bastian No. 4. p. 28. Further sources in 3 and 4. Tregear interprets the word Maui as "light secker" (Polynesian Folklore, Part 11, The origin of fire, Trans. New Zeal. Inst. 1887, p. 390 note). Ti'cti'c a ta ranga is interpreted in the same place as "leader of the fleet" (compare 3; and further p. - ).

From Mafui'e, the earthquake god, and thus provided means for the Samoans to obtain warm food (3), Pili, the son of the god Tagaloa, also came to earth and in the form of an ocl lay in wait at the bathing pool of Punafofoa for the daughter of the Tuimanu'a, he ravished the maiden with a blow of his tail; she was called by the general name of Sina. Piliopo was the issue of this dark deed, he married in Aana the daughter of the Tuiaana (p. - ). The true human incarnation of these beings, previously demoniacal, begins with Tacaotagaloa, his brothers and sisters and Piliopo, without however the great chiefs and even certain orators losing a certain demoniacal spice even until our own time. The Tuimanu'a title was stolen about this time by Tau (see b. A. app. 3), and the bestowal of the title passed to the faletolu, the House of the Three at Tau (see flp.). Not long before Fitiaumua had conquered in war not only Fiti and Toga but the whole of Samoa too, and he probably secured by this the name Manu'atele for the little Manu'a (17). In Manu'a itself he was said to have found strong opposition in Lefanoga, the brother of Tacaotagaloa and the son of Tagaloaui; it was Lefanoga, who braving the Gods brought down kava for the Tuimanu'a from heaven (9) and himself carried the war up into heaven, causing the Gods to unite (10). At the end of this period of time, which must be thought of as long continuing,

the report of the gross cannibalism of Malietoafaiga penetrated to Manu'a. This Malietoa, probably Uilamatutu, the son of Malietoa Savea, first arrived at the dignity of chief through the Tongan wars (see IV. B.b.1.gen.15. p. - ), sought in vain to obtain the sega, and in his rage because the bird did not come to him he had many slaves bound. He left them lying in the rain and in the sun, until Fofasa took pity and brought him the sega and freed the slaves. (14,15,16). Nothing more is heard of the gods and demi-gods after this last deed; they have withdrawn to heaven and relinquished the Samoan Islands to mankind. A short time before the Tongan wars, which take place in the time of Taotagaloa, and through which the Malietoa had their origin, Lata, who was born in Tutuila, (see V.b.C.p. - ) set out and sailed to New Zealand (see 27). By the way the first settlers on Tahiti-iti state that they came from Manuatera, but this place has not yet been identified. (See Baessler, *Marae und Ahu auf den Gesellschaftsinseln. Internat. Archiv f. Ethnogr. vol.X.1897*). Definite connections are also known with Rarotonga, principally through that deserving triumvirate Powell-Pratt-Fraser, I have already spoken of them in Part 1. In Pratt-Fraser No.3.p.133 it is noted that the royal title in Rarotonga is Karika and that it is identical with the first Tuimanu'a 'Ali'a. Indeed, a Sari'a (!r) in Manu'a is said to have possessed a malae called Rarotonga (probably Lalotoga), but I found no support for this. These connections are made still more probable by Stair, who on p.273 of his book cites Rata (Lata) and at the same time also the Karika and Iro, the Matea of Manu'a and Tangia of Upolu, etc. and further on he gives a long Samoa-Rarotonga-Tahiti - etc. story of a Rarotongan, who came originally from Samoa; with regard to these, reference should be made to the original. Be that as it may, there is no longer any

doubt that the Samoans knew not only Tonga and Fiji, with which they had regular intercourse, but also Rarotonga and Tahiti. Since Rarotonga was connected with New Zealand, and Tahiti with Hawai'i, as has been established, it may be accepted as certain that at the beginning of Samoan chronology, about 600-700 years ago, the whole of Polynesia was connected together or at any rate each individual group of islands was well acquainted with the existence of the others. Later the connections seem to have loosened and to have been partially forgotten. To speculate further about this at the present day seems idle, until the threads are everywhere more closely pursued, and for this the time has arrived, as already mentioned in the Introduction, if it is not already too late.

As to the assertions of v. Bulow, it cannot be the case that the following traditions have been distorted or even invented by the missionaries, as for example song 1; I have already spoken of this in II, b. 1 (p. - and - ). This song 1. has been printed more than once (compare Powell No. 1, Powell-Pratt IV, Pratt-Fraser No. 4, XXX, Fraser No. 2), and I received it myself from two different sources.<sup>1</sup> All the

FOOTNOTE 1: One from Olosega and one from Tau (see introduction p. - ).

documents are in complete agreement as regards the sense, one might even say with regard to the words; but the lines are in some places somewhat disarranged, here something added, there something forgotten, which however does not injure the unity of the whole. Also one sees from song 3 that the story there of the song, which comes from the year 1835, is so like one that I obtained, that there cannot be a doubt as to the originality of these traditions.

I give the following genealogy, in which I divide the remote past into four periods, so that one can see at a glance the figures of this mythology. The fourth period extends into

historical time, since the Tuimanu'a, Tuiatua and Tuiana  
make their appearance in it, though they have appeared  
vaguely in the third period. At the end of the fourth  
period is Malietoafaiga, of the 15th. generation.



MARSHALL ISLANDS



U. S. DEPARTMENT OF COMMERCE  
National Oceanic and Atmospheric Administration  
NATIONAL MARINE FISHERIES SERVICE  
Southwest Fisheries Science Center Honolulu Laboratory  
2570 Dole St. • Honolulu, Hawaii 96822-2396  
(808)943-1221 • Fax: (808)943-1290

June 21, 1993

F/SWC2:GHB:FLF  
SELWY-11.GHB

Mr. Selwyn Sae  
Saint John the Baptist  
Minevi Village, Santa Cruz  
Temotu Province  
Solomon Islands

Dear Mr. Selwyn Sae:

I am pleased to inform you that the turtle you caught and released at Nupani Island (Temotu Province) was originally tagged on May 20, 1992 at Erikub Atoll in the Marshall Islands. The turtle was identified with tags X378-X379 by a sea turtle scientist and colleague named Dr. Scott Eckert.

The turtle was a green turtle (Chelonia mydas) measuring 87 cm along the upper shell. The turtle was found on the beach laying eggs at Erikub Atoll. The distance from Erikub to Temotu Province in the Solomon Islands is about 2200 km. This is a considerable distance, considering that only 7 months passed from the time the turtle was tagged until you recaptured it on December 9, 1992.

Thank you again for taking the time to report this turtle to us. I trust that you received the t-shirt I sent you. In the near future you will also receive another t-shirt reward from the South Pacific Regional Marine Turtle Conservation Programme.

Sincerely,

George H. Balazs  
Zoologist and Leader, Marine  
Turtle Research Program

cc: Adrienne Farago, SPREP  
Suzie Geermans, SPREP  
Danny Wase, RMI  
Moses Biliki, Solomon Is.  
Scott Eckert  
Bill Puleloa



1995

# After 100 million years turtles may vanish



**THE BLUE DYE** Annie Lane and her dad Clyde are applying to this turtle's neck shows that the turtle has been measured and weighed at a turtle research station in Mexico.

Photo by Dianne Lane



YOUNG TIVAFI AN with turtles he found in northern Fox Cove

## Turtles vs. humans

**Journal staff**  
Majuro Mar. 14 — Sea turtles have lived in the oceans for over 100 million years. But now they are facing extinction, it is reported in a press release by the South Pacific Regional

**LOCAL CONTACT**  
**Year of the Sea Turtle**  
Danny Wase  
Director M.I. Marine Resources Authority  
P.O. Box 860 • Majuro, Marshall Islands MH 96960

Six of the world's seven species are found in the Pacific islands. The fact that turtles migrate long distances, often feeding and breeding in different countries, means that international cooperation is essential to ensure that turtles survive.

It is good news then, that all twenty six Pacific island nations and territories have dedicated 1995 to sea turtle conservation by naming this the Year of the Sea Turtle.

Over 70 percent of nations in the regional turtle conservation program have reported serious declines in turtle nesting. For example, loggerhead turtle nesting in Australia has declined by 50 - 80 percent in the last decade, according to SPREP.

The latest reports from Fiji for the 1994/5 breeding season tell of no nesting in some areas and very reduced numbers of females laying eggs at other nesting sites.

Turtle population is difficult to determine, how-

ever, monitoring the size of nesting female populations along with tagging turtles and monitoring their movements is used to estimate population size.

Turtles are extremely slow breeding animals. An adult female takes 20 - 50 years before she can lay her first clutch of eggs and she does not nest every year.

After laid eggs incubate for seven to twelve weeks, hatchlings must make their way to the sea. They must

survive the open ocean until their shell is around 35 - 40 cm long when they return to live and feed in shallow waters.

Perhaps only 1 in 1000 hatchlings survives to reach maturity to breed.

There are many threats to turtles. They are killed for the products that can be made from their leather, oil, and shells. Small turtles are sold to tourists. Like dolphins, accidental killing occurs when turtles are trapped

## *"Perhaps only 1 in 1000 hatchlings survives to reach maturity..."*

## **HOW YOU CAN HELP SAVE THE TURTLES**

- STOP SELLING OR BUYING TURTLES AND PRODUCTS
- KILL FEWER TURTLES OR NONE AT ALL FOR FOOD
- DON'T TAKE NESTING FEMALES
- REPORT TAGGED TURTLES
- KEEP PLASTIC BAGS OUT OF THE LAGOON AND OCEAN

in fishing nets. Pollution is also a problem for turtles. They may mistake plastic bags for food such as jellyfish and they choke to death. Nesting beaches are sometimes destroyed.

Primarily, however, the threat to turtles is due to over harvest by man. Banning commercial trade in turtles is the most important action for improved turtle management.

In many Pacific island countries turtles are hunted

for food. Sometimes the females that come ashore to nest are taken before they have a chance to lay their eggs and the eggs themselves are used for food.

Today, the use of motor boats and an increase in population means that isolated areas where turtles nest or feed are easier to get to, so more turtles are taken. Although there are often laws to protect sea turtles, they are not always properly enforced.

This campaign is organized by SPREP as part of the ongoing Regional Marine Turtle Conservation Program which runs research, survey, monitoring, policy and awareness activities to support the management of member nation's turtle resource.

The goal is to conserve marine turtles and their cultural, economic and nutritional values for the coastal people of the countries served by SPREP.

Dear George,

19 Nov 93

Here is a bundle of stuff I have sent to SPREP as part of my final report, & I thought you should have a copy. The disc enclosed contains the SPREP table & manual ~~database~~ bibliography on ProCite.

I'm just packing everything up to send to SPREP, as today is my final day. I presume you know that Adrienne is leaving SPREP next week also, so all communication should go through Andrew Smith.

George, thanks for everything. Did I send you my contact address? ITS PO BOX 589, BRISBANE ROMA STREET, BRISBANE, QLD, 4003, AUSTRALIA. A friend will be forwarding my mail when I have a (semi) permanent address!

Again, I have really appreciated your honesty & work ethics, & have thoroughly enjoyed your company when we have had the fortune to cross paths.

Thanks for your belief in my abilities.

I will keep in touch.

Take care,

Suzie ☺

# On the Beat in Kiribati...By Batiri Bataua

MARSHALL ISLANDS JOURNAL Volume 21, Number 39, Friday, September 28, 1990

## Four dead after eating turtle at party

Tarawa — Turtle meat, a Kiribati delicacy, is an enemy sometimes. Four people, three of them children, died after eating turtle meat at a family party at Abemama Island in the Cen-

tral Kiribati.

Medical reports said the meat was poisoned. The kids died on the island immediately and the fourth, a man named Tetaua Atanibeia who was flown to Tarawa for medical treatment, died

a few days later.

It's never been established what type of turtle they had for the meal. But a few years back on South Tarawa a similar accident had taken place. A family was also enjoying their meal of

turtle meat when two of the eaters, small children, started vomiting and later died at the Central Hospital.

In this case the turtle was caught a few days before it was cooked, and some people said the

blood could have poisoned the meat because the sea mammal was about to die before it was cooked. Still many people are still puzzled and would like to be advised before they dig into their favorite again.

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