During the last three and a-half years the value of ore and bullion dispatched from the field was £4,510,966. The value of imports for the same period, £3,344,511.

SOME FOLK-SONGS AND MYTHS FROM SAMOA,

Translated by Revs. T. Powell and G. Pratt,

With an Introduction and Notes by Dr. John Fraser.

[Read before the Royal Society of N.S.W., November 5, 1890.]

INTRODUCTION.—The Samoans are poets. Their language consists mostly of vowel and liquid sounds, and, for this reason, is called the Italian of the South Seas; its words readily adapt themselves to figurative applications of their meaning; the imagery of the language is oriental; these and other qualities render it a fit vehicle for poetical composition. There is among the Samoans a privileged class of bards who alone know, and can recite, the genealogies of the native chiefs and the legends about the gods; yet the common people, when assembled together, turn ordinary passing events into song, and sing in concert to lighten their toil, while they are engaged in heavy work out of doors, or are using their paddles on board their vessels.

Samoan poetry sometimes has rhyme, but it has no metre; from the nature of the language, the poetry can scarcely have metre; and the lines of a poem may be of very unequal length. A few voices commence the song, and sing a portion of it; then all the rest join in full chorus; along with this, there is dancing and the accompaniment of a native drum or the rhythmical tapping of sticks on a roll of native mats. Of this sort of song—the most common of all—are the Vii and the Muli'au, in praise of chiefs. The Fatu, the Langisolo, and the Vila have no dancing; they are the funeral dirges of chiefs. The Fangono, of which the following love-tale is an example, is a kind of recitative, with bits of song in it here and there. The Solo is a song in praise of the islands or lands over which the chiefs rule, and is sung by one person; the Tala is any narrative tale.

Mr. Powell went to the Samoan group in 1844 and left about five years ago; he died recently in England. He was settled as a missionary on
the island of Tutuila, but had also under his charge the island Ta'i, the
largest of a cluster of three islands—Manu'a—which forms an eastern
portion of the Samoan group. Ta'i is visible from the top of a mountain
in Tutuila, and is about 70 miles distant. All Samoan traditions centre
around Manu'a as the first resting place of the race, and there alone
dwelt the sacri vates, whose duty it was to preserve in their memories
and to recite the old legends and myths. Mr. Powell was thus on classic
ground; and, having gained the confidence of the bards, he wrote down
from their lips many of the 'traditions which they had received from
their ancestors,' and he assures us that, if the whole had been written
down and printed, the book thus made 'would be larger than the Bible.'
One of these, a long one—'A Samoan tradition of the Creation'—was com-
municated by him to the Victoria Institute of Great Britain, and is pub-
lished in the Journal of the Institute, Vol. xx. On Mr. Powell's death,
his widow sent his Samoan MSS. to Mr. Pratt of Sydney, as the only
man who understood the old Samoan language thoroughly and could trans-
late the manuscripts. Mr. Pratt had been Mr. Powell's fellow-labourer
in the Samoan islands, having gone to Samoa in 1839 and remained
there for forty years.

In conjunction with Mr. Pratt, I am now endeavouring to preserve
these old traditions and songs. As they were collected many years ago,
before Europeans had become numerous on the islands, they seem to me
to be very valuable as illustrating the thoughts and the manner of life
of the Samoans long ago. And here, before reading the four, which I
have selected for your consideration to-night, I may be permitted to
express to this Society my regret that, in these colonies, we have no
means of giving permanency to the literary labours of our missionaries
and others, except through the Journal of such a Society as this. Our
colonies, and especially the port of Sydney, are now gaining thousands
of pounds annually from their trade with the islands of the Pacific, and
this trade is rapidly increasing. They have to thank the work of the
missionaries for all that; the preaching of the gospel, and the civilization
and peace flowing from it, have alone made such a trade possible. If each
of our colonial Governments, or our own Legislature singly, would devote
to literature a small pittance every year from the direct advantages of
this commercial connection, I am sure I could name at once half-a-dozen
men able and willing to write as many volumes on the history, the social
institutions, the customs, the traditions, the languages, the physical
phenomena of the islands, past and present,—volumes which would con-
vey to the next generation a faithful record of a state of things there
which is now fast passing away; the men too are passing away who can
give such a record of the old times. In fact, I know of two or three MS.
volumes in private hands, which could at once be printed, were it not for
the cost involved. The testimony and the knowledge of those who have
been thirty or forty years on the islands, and in trustful contact with the
natives, would surely be of some value to those who may take our places in the twentieth century,—certainly of more value than the passing impressions of tourists, who spend a few months on the islands and then write a book! But, alas! there are no funds.

I.—Tingilau and Sina,
a Samoan love-tale.

A ‘Fangono.’

Tafitofau and Ongafau had a daughter named Sina. She became an object of attraction to a crowd of young fops. Many of them were suitors, but she refused every proposal; her heart was set upon Tingilau, from whom she expected an offer. This lady had never done any work except the plaiting of fine mats. While she was cherishing a fond desire for Tingilau, she knew not that her parents had a different person in view as her future husband.

The king of Fiti came with his retinue to seek an alliance with her. He anchored opposite her home. He did not land, but called out from his vessel:

O maiden Sina, thy plaiting forego; the darkness is nigh; Come hither then to me; to my home we shall fly.

‘Wait awhile,’ responded the lady, ‘I must consult my parents.’ She goes to them. ‘A suitor is in the offing,’ she exclaims. ‘What suitor?’ they ask. ‘Tui-Fiti.’ ‘Tell him to wait till you are of marriageable age; and reserve thou thyself for Tupu-o-le-fanua.’

The next suitor was Tingilau of Sa-Vavau. He too came with his retinue in a vessel, and called out from the deck:

O maiden Sina, thy plaiting forego; the darkness is nigh; Come hither then to me; to my home we shall fly.

She went to her parents and reported this suitor also, but received the same answer. Tingilau accordingly departed, but met, coming on the same errand, Tupu-o-le-fanua, whom her parents wished her to accept. He too called out from the deck of his vessel:

O maiden Sina, thy plaiting forego; the darkness is nigh; Come hither then to me; to my home we shall fly.

She reported to her parents that Tupu-o-le-fanua was now her suitor. They were delighted, and began at once to make arrangements for her marriage. But the lady wept. She was not willing. She earnestly desired Tingilau. Then came her parents and conveyed her forcibly on board the vessel;" the pair sailed
away for the home of this chief. He had a sister named Mataiva. His family name was Sifo. When they arrived at their destination the chief was ill of fever. He was taken up to the house in a state of unconsciousness.

In a few days he was better, and then Sina said to him, 'Is it true that your household are birds?' 'Quite true,' he replied. He then said to his sister, 'Call the members of our household.' Then she called out:

Assemble, O ye birds of the land;
Assemble, O ye birds of the sea;
Assemble, O ye birds of the east;
Assemble, O ye birds of the west;
Descend from above, ye birds of the sky;
Ascend from below, ye birds of the deep.

The house was soon filled with flocks of different kinds of birds. Then said the chief to Sina, 'Select for yourself any bird you please, and dismiss the others; their din distresses me.' She chose a young pigeon. Tingilau had assumed that form. The bird's leg was tied with a string and fastened to a perch, which was placed in the sleeping apartment of Sina and her husband. In the night the pigeon cooed. Sina said to her husband, 'My dear, tell your sister to shut some of her eyes.' So he said to his sister, 'Shut your eyes; Sina is terrified.' The lady became angry, and closed all her eyes. The bird again cooed, whereupon Mataiva sang:

O Sifo, awake, O Sifo, awake
To the voice of the pigeon there cooing;
No pigeon is there, 'tis a man I declare;
Is it not Tingilau there wooing?

Sina became angry and said to her husband, 'Tell your sister to have done talking, and to go to sleep.' His sister was offended at this rebuke; she held her peace, and was soon asleep.

The pigeon again cooed. Sina arose. The bird had changed into a man. Tingilau had resumed his own form. Off went the couple and arrived, unpursued, at the home of Tingilau.

Note.—The tale goes on to say that, when Sifo awakes in the morning and finds his wife has fled, he is in great distress, but meets with only ridicule from his sister for having rebuked her watchfulness. It winds up with a poetic call to bring the best and sweetest breadfruit for the reciters. While they enjoy their feast, any one who pleases may take up the song and carry on the tale.

T. Powell.

1. The 'fa' is the Samoan hibiscus tree; 'tafito' is the stump of the tree, and 'onga' is a log or detached portion taken from the tree. There is probably some esoteric and sexual meaning in the names Tafitofau and Ongafau. These names are not uncommon in similar Samoan poetry.
2. Tingilau also is a common name in song. The syllable ‘law’ means ‘a leaf’; the meaning of tingi is not clear. Sina means ‘white’; and so she is the ‘fair’ daughter of the ‘fau’ tree. The Samoans are very partial to the name Sina; the moon is, in their language, Ma-sina. The name occurs in many of their tales. An Arab or an Indian might prefer a lady of a dark complexion, but Samoans speak disparagingly of a black skin. The standard of female beauty among them seems to be, from of old, something much fairer than their own brownish colour, if we may found an inference on the meaning of the name Sina. Can this imply that the Samoans and other Polynesians have an innate feeling that they are descended from a superior ‘white race’? With regard to the origin of the brown Polynesians, my own idea is, that they are the product of the mingling of a fair race with a black or, at least, a dark-coloured one. Or, does the frequency of the name Sina imply that the Samoans feel themselves so much beholden to the Moon that she has become a special favourite? They fish by moonlight; and to escape the heat of the day, they often travel by night, both by land and sea.

3. The plaiting of mats is the common employment for ladies in their leisure hours in Samoan households, just as spinning was in other days in the homes of England. The material is got from the leaf of a native plant or tree, the ‘fala’; this, when dressed, is plaited into mats, large and small. The small ‘fine mats’ are worked with fine strips of the ‘fala,’ and are ornamented on the borders with feathers of the crimson parrot, ‘sega.’ These ‘fine mats’ are much valued, especially when they have acquired a brown colour through age; and are often handed down as heirlooms. On high occasions, they are used as an article of dress; and a bride’s ambition is not only to have a good dowry of ‘fine mats,’ but to be arrayed in the finest of these on the happy day. Mats were used as an article of exchange in the Fijian, Tongan, and Samoan groups of islands and elsewhere.

4. ‘Her parents had a different person in view.’ This portion of the story shows that human experience is much the same everywhere. There is more than one touch of nature in this Samoan Fangono.

5. ‘Tui-Fiti’ means ‘king of Fiti,’ that is, ‘Fiji.’ In the whole field of Samoan song, Fiji constantly comes up, although that is a Melanesian region; and there seems to have been, of old, an intimate connection between the Fijians and the Samoans. Tui is not a native Samoan word for ‘high chief’ or ‘king’ (see note 7, below), and yet in the Samoan group there are certain families which are even yet called ‘Tui A’ana,’ ‘Tui Atua,’ ‘Tui Manu’a,’ ‘Tui Tele,’ which mean ‘king of A’ana,’ ‘king of Atua,’ ‘king of Manu’a,’ ‘Great king.’ On Savai’i, one of the islands, Tui-Fiti has no local habitation, but is reckoned a god; he is so revered or dreaded that his name must not be even whispered. All the Tui families that I have named now occupy only inferior positions in the islands. Can this mean that they are the representatives of a black Melanesian race that was once the owners of the soil, but was dispossessed and reduced to subjection by the incoming of a light coloured race, superior in numbers and in power? The deification of Tui-Fiti appears to me to point in that direction; for in it I see the exaltation of a hero of the conquered race, just as the Brahmanical Aryans may have taken the Avatar of Krishna, ‘the black or dark one,’ from the black aborigines of India whom their invasion displaced.

6. The old Samoan anchor was a big piece of basaltic rock with a hole bored through it for the rope, or a basket with stones in it.
7. *Tupu* is the Samoan word for a ‘king’ or very ‘high chief.’ *Tupu-o-le-fanua* means ‘king of the land.’ There was once a Tupu-Samoa, a king of all Samoa, but, until recently, the governing power has been in the hands of many chiefs. Malietoa is now called Tupu-Samoa. *Sava‘a* means ‘the race of ancient times.’ But Vavan is also a place in Tonga. Tingilau was neither a *Tu‘i* nor a *Tupa‘u*, but yet he was of ancient lineage, perhaps a scion of the ancient lords of the land.

8. Parents in Samoa compel their daughters to marry whom they will.

9. ‘The pair sailed away to his home’—on another island or on a different part of the same island. The *fana‘a*, or ‘land,’ of which he was king, is not mentioned in the story.

10. Mata-iva (‘Eyes-nine’) reminds us of Argus who, as school boys know, *centum habebat oculos.* Why Samoan poetry gives Mataiva only ‘nine eyes’ I do not know. Mataiva had the same kind of work to do in this tale as Argus in Grecian story. Juno was burning with jealousy over the amours of her faithless lord, and got ‘him of the hundred eyes’ to keep a sleepless watch on Zeus and the fair Io. But Mataiva’s task was self-imposed, for her brother suspected nothing. There must be some meaning in the number ‘nine’ here, for the Samoans have a legend about a fabulous pigeon with ‘nine’ heads (Lupe-ulu-iva). Piliopo, a well-known mythical personage, threw a stick at it and killed it; he then proceeded to cook and eat the flesh; the entrails he threw away; they became a rock in Savai‘i, and there the rock may be seen to this day! That rock is volcanic. There is a crater in Savai‘i which, according to the testimony of the natives, was active till about 150 years ago. (See note 29, page 215.) The Samoan use of the number nine, in this connection, may be founded on the mystical virtue of ‘three times three’ (cf. the Roman ‘ter terni cyathi’). Thus also, Samoan myths speak of ‘nine heavens.’

11. The maker seems to have introduced the ‘fever’ and the ‘unconsciousness’ into the story, in order to give Tingilau and Sina an opportunity to concert their plans, unobserved.

12. In another legend, a ‘ground-pigeon’ is reverenced as a god in the village of Mata-Utu (‘eyes-of-Utu’).

13. ‘Tingilau had resumed the form of a man.’ This shows that Tingilau belonged to a deified race, for he had taken the form of the sacred pigeon.

14. The Samoans tame birds in this way and make pets of them; they even talk to them in ‘chiefs’ language,’ that is, address them in such words of respect as are reserved for chiefs alone. Birds are tamed in the same manner and used as decoys. A native clears a space in the bush, puts the bird on a perch in the midst of it; from a place of concealment, he catches the birds that come down, by throwing over them a net fixed to the end of a long pole.

II.—THE STORY OF LE-FALE-I-LE-LANGI.

*A ‘Tala.’*

PREFACE.—The genealogy in this tale is intended to account for the names of the various districts in the two little islands, Ofu and Ta‘u, and to explain why certain chiefs there claim precedence in rank. It also shows us how a small island, such as Ta‘u, may have been peopled by
several families, sprung from the same parents; and how the descendants of these families, if they had no common bond of union, might, in the course of ages, become tribes hostile to each other. If the five sons here had been named from land-animals or birds, these would have been the totems of the families.—Ep.

The land of Atafu has no houses; the people sleep on the ground; the sky is their house. It was this custom that caused the girl to have the name of Le-fale-i-le-langi. This girl and her parents swam from Atafu. They reached a part of the sea opposite to Vai-tele. Fa’a-gata-nu’u and Fa’a-malie-nu’u are the names of her parents. They approached Taũ. Fe’e (‘octopus’) and his son came down to fish at Vai-tele. The name of his son was Faia, and he was very handsome. The parents of Le-fale-i-le-langi said to her, ‘Do you see that chief?’ Her answer was, ‘Yes, I see him.’ ‘If you like him, go to him; if you are received, bring us a bunch of cocoa-nuts.’ The girl went ashore. Faia saw her, and they fell in love with each other. Then he walked towards her; he made himself agreeable to her. But, in returning, she forgot to take a bunch of nuts to her parents. Then they were angry, and said, ‘For this, a curse be on you; let not your people catch fish; only get a fish now and then.’ Then they went and dwelt at Ofu. In those days there was only one land besides Tau; Olosenga did not then exist. Afterwards the gods brought up Olosenga.

Then they two married; she conceived and reached the time of her delivery; then she went into the bush, and was delivered there. A search was made and she was found crying gently; and she brought forth her child, and it was called Tau (‘gentle pain’).

Again she conceived; her time came on, and she went into the bush to be delivered. Search was made, and the child was found when it was near night. Then it was called Aua-po (‘reaching to night’).

Again she conceived again; she went into the bush again. Search was made, and the child was found at the bottom of a precipice, down which she had fallen. Then they tried to descend the precipice in the chain of mountains in Analuma; they succeeded in descending; they took up the child and called it Fa’a-lea-sao or Tau-sao (‘hardly able to get down’).

Again she conceived, and went to Ofu. They found the woman panting; then that child was named Nga-nga-nga’e or A-nga’e (‘panting or gasping’).

Again she conceived, and went to Ofu. She reached the bush, and there she was delivered; then the bush was called Vao-sa (‘the sacred bush’), but the child was called Lua-nu’u (‘two lands’),
because two lands were peopled by Fale-i-le-langi. They fetched Fale-i-le-langi from the ‘sacred bush’ in Ofu, but the child so-journed there.

After awhile, she and Faia made their will. The children were gathered together at Fonga-olo-'ula to have their shares assigned to them.

1. Tau had the first share, being the eldest. They said to him, ‘You will be the representative of your mother’s family.’ And so the arrangement was that, on a day of work, his brothers were to present him with offerings.

2. ‘Aua-po, let him be of the male side of the family. His share is the shoots of the breadfruit and the branch of cocoa-nuts. When the breadfruit tree bears fruit, he will bring the first fruits to the female branch of the family.’

3. ‘Tau-sao, let his land be on the north-side of the island, named Falea-sao. He is of the male branch of the family. His share is the shoots of the breadfruit. When there is a crop of breadfruit, let him bring the first fruits to Tau, of the female line, the firstborn.’

4. ‘As to Nga-nga-ngae, his land shall be on the east called A-ngae. Let him be a relation on the male side; his share is the shoots of the breadfruit. When there is a crop of breadfruit, the first fruits shall be brought to the representative of the female line.’

5. ‘Lua-nu'u shall also be a relation on the male side; his share shall be the shoots of the breadfruit. When he goes to Sina, he shall bring the first fruits to the representative of the female line.’

G. Pratt.

1. Tafu is the ‘god of Fortune’ in the Samoan mythology, and Atafu may be his land. Le-fale-i-le-langi means ‘the sky for a house’; the word fale means ‘house,’ ‘that which covers.’ Atafu must have been a highly favoured country; the climate there was so fine that the inhabitants had not yet invented houses; the sky was their only covering.

2. Fa'agai-a-nu'u means ‘to bring the country to an end,’ to destroy it; Fa'amalie-nu'u means ‘to make the country pleasant.’ Here is the union of two contrary principles; how this ill-assorted pair managed to get along in their domestic life, I cannot tell; but in Atafu, the land of ‘luck,’ such things may be possible.

It appears that, in this land of Atafu, it was customary to offer human sacrifices to the Sun; for other couples, besides those named in this story, are said to have swum away from it to save their lives, Toalolongo and Toapaipai, Tufu and Tana, Lalo and Se’e. These faithful ones, being the only survivors of their families, resolved rather to perish in the ocean than shed each other’s blood; for either the husband must have immolated the wife, or the wife the husband. So they swam to Samoa, and died there shortly after. They were turned into rocks, and so became immortal.
3. The Manu'a cluster, in the east of the Samoan group, consists of three islands Tau, Ofu, and Olosenga; of these, Tau is the largest, and is about eight miles long. Vai-tele (tele, 'great,' val, 'fresh-water,') seems to be a river in it.

4. Fe'e is the octopus; Faia means 'created or made.' Fe'e has a very bad reputation in Samoa as the enemy of man; he and his progeny (Sa-Fe'e, 'the family of the octopus') are consigned to the lower regions, and are grandees there. A Samoan mother, when very angry with her children, will say to them, 'Be off to Sa-Fe'e.'

5. As a token of respect.

6. 'She went into the bush.' That is not customary now. The 'bush' is the thickly timbered land near the villages.

7. Analuma means 'caves in front.' Thejava in that district is often worn into caves in the sides of the mountains by the action of water.

8. Vao-sa. 'At the back of Mata-Utu, my place in Savai'i,' says Mr. Pratt, 'was a thicket of teak tree—a kind of wood well fitted for building houses or ships, but the villagers believed that Tui-Fiti or some aitu ('spirit') was in the clump of trees, and so did not touch them. One day, necessity overcame their fears for a time; for, seeing a tree fit for the keel of a canoe, they cut it down; but it had to lie there; they were afraid to take it home.'

9. Samoan parents 'make their will,' and dispose of their property by word of mouth. 'This mode is binding on all the children.

10. The native terms to denote these two relationships are—tama-fafine and tama-tane (tane—'a man,' fafine—'a woman,' tama—'a woman's child'). Tama-fafine may be translated 'my sister's child.' When a man died, it was the tama-fafine who had the privilege of performing the last office of respect at the grave; just before the body was covered up, he approached and poured a flask of oil on the face of the dead.

11. 'A day of work.' The old men of a village could at any time appoint 'a day of work,' say, to-morrow, for the building of a wall, or a fishing excursion, or any similar object of general interest. Any one who failed to come to work was fined a pig or pigs, at the pleasure of the elders. A man who was necessarily absent would get a relative to take his place. To shirk duty was a disgrace.

12. However inferior in social position the tama-fafine might be, he always received from his relations tokens of honour, such as the first of the fish which were caught. In this tale, the honorary offerings of the shoots of the breadfruit and the branch of the cocoa-nuts seem to indicate, in an oriental way, that these trees and their fruit were his; just as the local magistrate in Britain might offer to our Queen the keys of their city, when she enters it.

13. What this clause means is not clear.

III.—The Story of Alele.*

A 'Tala.'

Alele was the name of a people far away to the east, beyond Tua-langi; they were notorious plunderers, and so swift that they were named Alele, 'swift-fliers.' They had wings, and also recesses in their backs, in which to stow away their plunder. Their
king also was named Alele; he was the first king.¹ The name
has become a proverb; for when a plantation is robbed, and
the thief is not discovered, the exclamation is—Ai se mea a Alele,
‘Oh! it’s Alele.’ These people used to alight upon one land and
then on another, stow the crops of the plantations in their backs,
and fly off. Thus they used to carry off great spoil, and lay waste
many lands. On one occasion, they made a descent on the yam
plantation of a chief named Tui-Samata,² who resided at Le-futu³
on Tutuila. They carried off in the night all the crop of yams.
On finding in the morning that his plantation had been plundered,
he called his grandson named Le-la'a-sapai, child of his daughter
Amète, and bade him go in search of the plunderers and bring
back the yams. The lad set off, passed place after place, and at
length arrived at a land of spirits, the chiefs of whom were Sa-
le-vao⁴ and Tulia; their land was near the land of the Alele.
When he approached, they asked him whither he was going; he
told them; they said it was doubtful if the yams were not all gone
—all eaten up except a basket or two. They then said, ‘Stop here
till night; and then, before daylight, go to the place where the
robbers alight with their plunder.’ He said, ‘Let me stop till the
moon is up, and then I will go.’ They answered, ‘There is no
moon at present; it is the change of the moon.’ ‘The moon will
rise towards morning,’ said he. ‘It will not,’ they replied. And
so the argument went on and became vehement; and at last they
said to him, ‘Well, we will see; and if the moon does not rise,
than you shall die.’ All the spirits had assembled. He remained
there; darkness fell; the night was passing away, and no moon
arose. They began to talk about killing Lele’a; then Salevao,
touched with compassion for the young man, went inland to behind
the brow of a hill, and his presence was so radiant that it caused
an appearance as though the moon was rising. Then said Lele’a,
‘The moon is rising.’ ‘No,’ answered Tulia, ‘it is not; it is the pity
of Salevao, who has gone and caused that appearance.’ They then
became his friends, and Tulia said to him, ‘Come near; take this
war-club;⁶ put it in the place where the plunderers bathe, and
hold this string in your hand. They will fight with this, and it
will cause their death. Pass on straight along this road here;
evil spirits will be sitting on your right and left, but pass on; they
will not molest you.’

He went as directed, before daylight, to the meeting-place of the
plunderers, and put the club in the water. Just about dawn,
down they came, singing and shouting, Fata-tu, fata-tu.⁷ Down
went their burdens, and into the water they rushed; the fight
began; in contest with the club there was an indiscriminate
slaughter, so that the bathing place became full of dead bodies.
All this time Lele’a had been concealed. Their king now came
to bathe; Lele'a stood forth and demanded to know where his grandfather's yams were. The king responded that there were only two or three left, and begged Lele'a to accept them and spare his life. He did so on condition that they should no more invade Samoa. He returned to his grandfather with the yams. These people existed prior to the bringing down of the cloud from heaven.

"I got this legend from Taua-nu'u (on Manu'a), Mar. 23, 1871.
'This man, Taua-nu'u was Recorder (or Keeper of the Traditions) for the island of Tau.'

T. Powell.

1. The name Alele is composed of a, an intensive particle, and léle, 'to fly.' Tua-langi means 'the back of the sky'; an Irishman would probably call it 'the back of beyond.' In Samoan myths, Alele is said to have been the first king of Manu'a. (See page 210.)

2. This tale reminds one strongly of what is said about the Grecian 'Harpies.' They too had wings, were very swift fliers, and were plunderers. One of them was called Aello, 'swift as the storm wind;' another was Okupete, 'swift-flying.' In the Grecian story, the lives of the Harpies are spared on their promising that they will no more molest Phineus; in this story, the life of the chief of the Alele is spared, on his promise that they will never again invade Samoa.

The binding obligation of such an oath is illustrated by the following facts. About the beginning of this century, the Tongans, in great force, invaded all the Samoan islands and conquered them. In token of their victory, the Tongans made the Samoans set up for them an oblong pile of stones in Savai'i, covering about an acre of ground; it was flat on the top and seven feet high. The invaders remained in possession of the islands for some time, but ultimately the Samoans recovered strength, and drove them out, taking from them a sacred oath that, except for peaceful purposes, such as barter or trade, they would never return. 'When I was in Savai'i,' says Mr. Pratt, 'a report spread that the Tongans were about to make another hostile descent, but an old man assured me that he was certain they would not come, for they were bound by that heavy oath, which they could not break.'

3. 'Recesses in their back.' Of course, as these Alele people went off with whole loads of yams at once, it was necessary for the old story-makers to describe them as having some means of carrying their plunder, and these receptacles in their backs just suit the purpose. But the idea may have been suggested by a similar Samoan custom; the women there carry heavy burdens on their backs, suspended in a net by a thong passing across the forehead. We know that the Centaurs of old Thessalian times were supposed to be man and horse all in one; and so our myth may find it convenient to represent the Alele and the net-basket on their back as all one piece. At all events, we have here an old folk-lore story; for the name Alele has passed into a proverb, as above.

4. Twi-Samata, 'king of Samata.' (See pages 199 and 208.) The futu is a large Samoan tree. A landing place in Tonga is named from such a tree; and so elsewhere.

5. The Sa in all such words means 'race of;' so also in the name Sā-moa.
6. The word here is *anava*, and that is 'the club of a great warrior,' handed down as an heirloom. So, on the principles of fetichism, this war-club is supposed to be endowed with the 'spirit' of its warrior-owner, and will fight disastrously when Lele'a pulls the string to set it a-going.

7. 'Singing and shouting.' This incident is thoroughly Samoan; the plunge into the salt-water is the earliest enjoyment of the day. The words 'fata tu' are somewhat obscure; they may mean 'bearers, stand,' and may be the rallying cry of the plunderers, equivalent to 'stand and deliver.'

8. 'Before the cloud.' If so, the subject of this story must be very ancient.

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IV.—CHAOS AND STRIFE.

A 'Solo.'

PREFACE.—I am thoroughly convinced that this Story of Creation is genuine, and in no degree coloured by infiltrations from Europe. When Mr. Pratt went to Manuka in 1839, there were only two white men on the island, and these were so brutish in mind and body, that a dog seemed as likely to know and to communicate the Mosaic account of Creation as they were. These men were despised by all, and even if they had possessed either the power or the inclination to talk about Creation, the natives would not have cared to listen to tales from such as they, much less adopt these tales into their own cosmogony. And there were no Samoan Bibles then, nor could any of the natives read English. Then again, I have the Samoan text in Mr. Powell's own hand writing, and on it a declaration that it was given to him by an old official of Tau. Any one who knows the natives will find it impossible to believe that such men of honour as Fofo and Tauanuu were, and occupying, as they did, so exalted positions in the islands, would allow their sacred records to be corrupted by intermixture from abroad, or would recite them as genuine, when they knew them to be corrupt. In the islands, such a thing would be considered a disgrace to all.

Any one who attentively examines the poem, will see that it has the whole cast of genuineness and nationality, and that its very thoughts are Samoan. The style is quite unlike prose; it has the abruptness and figurativeness of poetry, and of ancient poetry too; for there are words and expressions in it, which even Mr. Pratt, who knows Samoan better than the Samoans themselves, found it hard to understand and explain, except from the context and the composition of the words.

I print the Samoan text for reference. I have sacrificed Mr. Powell's rhymes in many places, in order to bring the translation closer to the original.—Ep.

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The introductory stanzas seem to describe the condition of the waters before the land was called up from the deep. In fact, this introduction looks like a description of Chaos; Tangaloa and the Tuli alone moved on the face of the waters. If the poet who first composed these lines had been an Englishman of our time, the critics might have accused him of trying to imitate the lines on the 'Falls of Lodore.'—Ep.
CHAOS AND STRIFE.—(Continued.)

In a note prefixed to the original Samoan of this poem, Mr. Powell says, 'I received this from Fofò, an old chief of Taū, Dec. 28, 1870. I met him at Ofu, in company with the Teacher Iosefa.'

---

A song about Strife.¹

The word of the Tuli,² which is the emblem of Tangaloa-the-messenger,³ to Tangaloa-the-creator-of-lands.⁴

MR. POWELL'S TRANSLATION.

Rollers flooding, rollers dashing,
Rollers fighting, rollers clashing:—
The sweep of waters and the extension of waves,
Surging high, but breaking not:—
5) Waves reclining; waves dispersing;
Waves agreeable; waves that cross not;
Waves frightsome; waves leaping over;
Waves breaking; waves warring;
Waves roaring; waves upheaving;
10) The peopled waves; waves from east to west,
Whose companion is the wandering current."⁵

The Tuli² speaks.

'O Tangaloa, who sittest at the helm [of affairs],
Tangaloa's [bird] desires to rest;'
Tūli from the ocean must rest in the heavens;
15) These waves below affright my breast.'

O le solo o le Va.

Le 'upu a le Tuli, o le ata lea o Tagaloa-savali, ia Tagaloa-fa’atutupu-nu‘u.

THE SAMOAN TEXT.

Galu lolo, ma galu fātio'o,
Galu tau, ma galu fefatia'i:—
O le auau peau ma le sologa peau,
Na ona fa'aifu a e le fati:—
5) Peau ta'oto, peau ta'alolo,
Peau mālie, peau lagatonu,
Peau ālili'a, peau la'aina,
Peau fātia, peau taulia,
Peau tautalu, peau lagava'a,
10) Peau tagata, peau a sifo mai gaga'e,
O lona soa le auau tata'a.

'Tagaloa e, taumuli ai,
Tagaloa fiamālolo;
E mapu i le lagi Tūli mai vasa;
15) Ta lili'a i peau a lalo.'
The poet's account of Creation.

Where is the land which first upsprang?
Great Manu'a first uprose.
Beats on [Manu'a's] rock his well-loved waves;
On it the Moon's desired light looks down;
20) The Sun, like statue, changeless found,
[Darts his refulgent beams around;]
The waters* in their place appear;
The sea, too, occupies its sphere;
The heaven ascends, the sky is clear.
To visit [the scene] Tangaloa comes down;
To the west, to the east, his wailing cry he sends;
A strong desire to have a place whereon to stand
Possesses him; [he bids the lands arise.]
25) Savai'i with its high mountain then sprang up,
And upsprang Fiti and all the Tongan group;
Arose Savai'i; and afterwards,
The Tongan group and the group of Fiti;*
Together with the group of small lands;
30) With the home of Alamisi [the two Samatas]*
Arose]—Samata-inland and Samata-by-the-sea:
The seats of Tangaloa, and his footstool.
But great* Manu'a first grew up—
The resting place of Tangaloa—
35).After that, all other groups of islands.

Fea le nu'u na lua'i tupu?
Manu'a-tele na mua'i tupu.
Se papa le tai lē a o'o atu;
Ma le Masina e solo manao;
20) O le La se tupua le fano;

E tupu le vai, tupu le tai, tupu le lagi.
Ifo Tagaloa e asiasi;
Tagi i sisifo, tagi i sasaē;
Na tutulu i le sia tula'i.
25) Tupu Savai'i ma Manga-loa,
Tupu Fiti ma le atu Toga atoa;
Tupu Savai'i; a e muli,
Le atu Toga, ma le atu Fiti,
Atoa le atu nu'u e iti;
30) Ma Malae-Alamisi,
Samata-i-uta ma Samata-i-tai:
Le nofoa a Tagaloa ma lona taatuga.
O Manu'a na lua'i gafoa—
O le mapusaga o Tagaloa—
35) A e muli le atunu'u atoa.
The peopling of Upolu and Tutuila.

Abide in thy mountains, these visit and rest;
Abide, Tangaloa, on Manu‘a’s high crest,
But fly now and then to thy group in the west:

To measure and compare the space
40) Which lies between, from place to place.

The ocean between is long and breezy;
Terrific waves affright Tangaloa;
‘Oh for a little coral strand!’ thus to heaven he cries:
Upolu, a very small bit of rock,
45) And Tutuila, a little stony land,
Are isles that thereupon immediately arise:
Where chiefs in aftertimes may find a place of rest;
And gods, tho’ pinched for room, have many a feast.

The Origin of Man.

And hither came from heaven the peopling vine,
50) Which gave to Tutuila its inhabitants,
And to Atua and A‘ana, with Le-tuamasaga in Upolu.
[Forth from the vine they come,]
The bodies only move, they have no breath,
Nor heart’s pulsation.
55) The god-like Tangaloa learns [in heaven] above,
The sacred vine to gender life has now begun,
But that its offspring only wriggle in the sun;
No legs, no arms they have;
No head, no face,
60) Nor heart’s pulsation!

Tumau i lou atu mauga, ta‘alolo;
Tumau, Tagaloa, i mauga o Manu‘a,
A e lele i lou atululuga:
E fuafua ma fa‘atatau,
40) Le va i nusu po na tutusa.
E levaleva le vasa ma savili;
E lili‘i Tagaloa ia peau ālili;
Tagi i lagi sina ili‘ili:
Upolu, sina fatu lāitiiti,
45) Tutuila, sina ma‘a lagisigisi,
Nu‘u faa‘o e a sisi:
E mapusaga i ai ali‘i,
Tagaloa e ‘ai fa‘afe‘i‘i.

Na fa‘aifo ai le Fue-tagata,
50) Fa‘atataina ai Tutuila,
Ma Upolu, ma Atua, ma A‘ana,
Atoa ma Le-tuamasaga.
Ona gaoi fua o tino, e le a‘ala,
E leai ni fatumānava.
55) Logologo Tagaloa i lugā,
Ua isi tama a le Fue-sā,
Nā ona gaoi i le la;
E le vaea, e le limā;
E le ulua, e le fofoğā,
60) E leai ni fatumānava!
Tangaloa then, descending to the west, 18
Speaks but the word 19 and it is done:
' These fruits, the product of the vine are worms,
But them I fashion 20 into member'd forms;
65) To each of you from above I now impart a will; 21
Opacity must be the portion of your bodies still; 22
Your faces, 29 they must shine, [I so ordain,]
That they may Tangaloa entertain,
When he comes down to walk this earth again.' 23

The poet re-asserts the priority of Manu'a.

70) O Great Fiti, 24 with all thy eastern isles,
And thy mountains scattered throng,
Yet each and all to Great Manu'a 6 look: ---
Fiti, Tonga, the Slippery Rock, 23
The spreading Masoa, 26
Which raised again the fallen heavens;
75) Savai'i, leafy like the teve, 27
In vain displays its lofty range;
She cannot supplant the firm seed-stone of Manu'a, 28
[Their father] the Stone, and [their mother] the Earth.

Manu'a and its first king.

The Rock 29 produced and soon could show
80) At least ten hundred sons. 30
Let none the truth gainsay [in unbelief],
Alele 28 was Manu'a's first known chief;
The son of Tangaloa; he wrought unrighteous judgment.

Ifoifo Tagaloa i sisifo,
I fetalaiga e tu'u titino:
'Fua o le Fue, ni nai ilo,
E totose a'u fa'asinosino;
65) Outou loto na momoli ifo;
La pouli outou tino;
La malama outou mata,
E tali a'i Tagaloa,
A e pe à maui ifo e savalivali.'

70) Fiti-tele, ma lou atu sasaë,
E ta'ape mauga, a e fa'atasi Manu'a-tele:
O Fiti, o Toga, o le Papa sese'e,
Ma le Masoa felefele,
Na pâu le lagi toe tete'e;
75) Savai'i e lalau fa'ateve;
E mamalu fua mauga ina tetele, a e le au 'ese;
E äuga ia fatu-le-gae'e i Manu'a,
Ia le Fatu, ma le Eleele.

Fanua le Papa e faiatou i nunu,
80) Fua selau e fua sefulu.
Ne'i ai se tâese
O le iu'i ali'i Alele—
O le alo o Tagaloa—na ta faase'e.
Where is that land which first upsprang?
85) I answer, great Manu'a first upsprang.
The eastern point Sua is thy eastern bound,
At Ofu and Tufue'e thy west limits are found.

_Tangaloa's Council._
Descend, ye gods, to the fono of Confusion.
But rest quietly at the fono of Tranquillity.
90) Here Tangaloa-the-Builder's council was convened,
The council of the circle of the chiefs on high—
While thus he spake a solemn silence reigned:
'Let the Builder have the first kava cup in his circle,
Then perfect will be the ship whose keel is laid!
95) To heaven's disposal leave all fish besides,
But offering unto Tangaloa made must be bonito.
Let fisher Losi ply his craft the wide seas o'er,
But offer unto heaven the choicest of his store.
And ye of Tangaloa's race, when ye desire to meet,
100) May make the heavens your noble council seat,
Or fono of the Rock, or where Confusion reigned,
Or peaceful fono which Tranquillity is named;
The fono of Asia, the fono of Assembly,
Or of Lolongo, or Pule-fa'atasi.
105) At fono of Tranquillity, your councils you must hold,
When ye build ship or house;
But whether ship or house be first, [this is my will,]
In heaven will Tangaloa sit at peace, with his peers,
But the Builder and his workmen will come down.

O fea le nu'u na lua'i tupu?
85) O Manu'a-tele na lua'i tupu,
E te matāfanna i le Mata-sa'a i Manu'a-tele;
A e mulifanna i Ofu ma Tufue'e.

Ifiofo i Malae a Vevesi,
Lepalepa i Malae a Toto'a.
90) Na sao ai le alofi o Tagaloa,
Po o fono ia le alofi;
A e lomaloma:
'Avu mua Tufuga i lona alofi,
A e ola atu le vaa lalago!
95) To e i le lagi i'a atoa,
A e atu le ola a Tagaloa.
Fagotalia le tai e Losi,
E tau i le lagi ona tāfo'e.
Sa-Tagaloa i tou aofia ane,
100) Tou fono i le malae i lagi,
I Malae-Papa, ma Malae a Vevesi,
Ms Malae a Toto'a,
I Malae-Asia, ma Malae-Tafuna'i,
I Lologo, ma Pule-fa'atasi.
105) Malae a Toto'a tou fono ai,
I si ca mōu inā 'a'e;
Pe mua va'a, pe mua fale,
Alaala Tagaloa ma lona au tapua'i,
A e ifo Tufuga ma ona au tauave.'
Confusion and Strife.

110) Pray, who was first, a work so honoured to begin? The first to own a ship was great Manu’a’s king. This errand brought the people of the Builder down—A clan of workmen as ten thousand known, With Architect-in-Chief, but one alone. *

115) The rafter-breaking god came down, [With wrath inflamed and angry frown ;] Alas! my building all complete Is scattered in confusion great.

* Note.—The tradition proceeds to say, that the workmen next went on to build a splendid house for the king of Manu’a, without first consulting Tangaloa. The god, therefore, descended in anger and destroyed the building, and scattered the builders.

T. Powell.

1. The title of this poem in the original is O le solo o le Va. Now Va means ‘a space between two objects, variance, confusion.’ I cannot help thinking, both from the meaning of the word va and from the nature of the opening lines of the poem, that there is here a parallel to the Mosaic account of the opening acts in Creation; for this ‘solo’ shows an antecedent state of Chaos, in which the waters are surging about; there is, ‘a space between,’ va, which (Gen., c. I.) “divides the waters from the waters,” for the Tuli (lines 12–14) flies away from the ‘lower waves’ of the ocean to Tangaloa’s seat above; in the poem, after the creation of Manu’a’s land, the heavens grow up (line 21); the moon first looks down benignly on the land (line 19), and then the sun; the waters and the sea occupy their appointed sphere. Tangaloa comes down and calls for other lands (line 24); then, much later, he creates mankind (line 65). Now in Genesis, the heaven and the earth are first created, and the waters long continue to sweep over the face of the earth; a firmament—‘the heaven,’ lit. ‘that which is lifted up’—is placed between the waters; the seas retire into their place and various portions of the dry land appear; later on, the sun and the moon are made to shine on the earth; then after fish, fowl, and beast, comes man, the last act of Creation.
The view which I here take of the application of the Samoan word va, is confirmed by the word pada in the Motu language of New Guinea; pada is the same root-word as va, and means ‘the space between earth and sky.’

2. Tuli or Turi is a common bird in Polynesia; it is the Charadrius fulvus, the ‘Golden Plover’ of Australia. Every family in Samoa has its own ‘tutelary animal’—aitu—a pigeon or some other bird, a fish, &c. This aitu is specially reverenced by the members of the family from generation to generation, and none of them will ever mention its name. A convert renounces heathendom by publicly destroying his aitu; the spectators stand by, expecting that he will immediately fall down dead. It is an odd coincidence that some of the Australian blacks connect this ‘plover’ with the acts of Creation. The tribe at Lake Tyers, Victoria, call the ‘grey plover’ bunjil borandang. Now Bunjil is the Victorian name for the Creator of all things, and the verb punjiliko means ‘to make, fashion, create.’

3. Tangaloa is the chief god of the Polynesians. In this poem, line 90 and elsewhere, he is represented as a quiescent god, the origin and cause of all things. In these respects he resembles the Indian Brahmá. Tangaloa loves absolute rest (line 12) and peace (line 108). Although he rests in the heavens, he intervenes in the affairs of men (lines 64 and 115); in his active manifestations he has many forms, as T. fa’a-tutapu-nu’u, T. who ‘makes (fa’a) the lands (nu’u) spring up’ (tutupu), T. savali, T. who ‘walks,’ that is, ‘the messenger’ or ‘ambassador,’ T.totu, T. who puts everything ‘straight,’ T. le-fu’i, T. ‘the immovable,’ T. asiasi-nu’u, T. ‘the visitor-of-lands,’ the omnipresent.

4. The ‘wandering current’ here seems to be the great Equatorial current, which crosses the Pacific from east to west.

5. In the text, the word malolo means ‘to rest absolutely,’ ‘to be quiescent,’ but mapu means ‘to rest from work,’ sc. here, from the work of Creation.

6. Manuka, in Samoan Manu’a, is not ‘great’ because of its size, for the three islands are small (see note 3 on page 203); but it is ‘great’ in importance, as the first resting place of the Polynesian race; like the Delos of ancient Greece, it is the sacred hearth-stone of the race.

7. The Polynesians, like the Gauls and other ancient nations, gave precedence to the moon, and counted by nights, not by days. The sun, they say, is ‘changeless,’ like a statue, and every day is very much like another; whereas the moon changes, and they can reckon by its phases.

8. The ‘waters’ here are vai, ‘fresh water,’ and in the next line, tai, ‘salt water,’ is the ‘sea.’ The poem makes a distinction between vai, the waters ‘above the firmament’ (Genesis I.), and tai, the waters below; the space between is le Va. The science of this passage seems to be correct enough; for as soon as the sun (line 20) sends his hot beams on the ocean, vapours arise and form reservoirs of fresh water in the clouds above.

9. There is, in Savai’i, a lofty mountain, called Manga-loa.

10. The two Somatas are now villages on the south side of Savai’i; at the west end of the island is the descent to Sa-Fe’e, the Samoan Hades. Alamisi is another place on the island; the word means a ‘land crab’; but the Samoans have a tradition that Alamisi was a quadruped brought down from heaven for them to feast on long ago.

In line 32, it will be observed that the Fijis, which are Melanesian islands, are included in Tangaloa’s realm, and there he dwells. This is quite in harmony with statements made in other Samoan poems. In one of these, Tangaloa in anger changes the colour of two sons of his, the one he makes brown and the other black. (See note on the name Sina, page 199.)
11. All the legends agree in giving priority to Manuka, and its bards continually assert this priority (cf. line 72). ‘Thy mountains’ are the mountains of Manuka.

His footstool. Warriors sat on a wooden stool, and an armour-bearer carried this about for their use, when required.

12. ‘Thy group in the west’ may be Fiji.

13. It was the duty of Tangaloa, as the Great ‘Artificer’ (line 114), to see that the islands were all at their proper distances from each other, and that everything was in order.

By a poetical ellipsis, line 41 implies that he is flying towards the west, and describes his experience while doing so.

14. Two of the islands of the Samoan group.

15. ‘Pinched for room,’ i.e., the islands are too small for the dignity of the gods. At all feasts, the gods received the first share of the food and the drink.

16. The ‘vine’ here is a native climbing-plant called fue. The Samoan tradition asserts that from this vine came the worms or maggots, which ultimately were turned into men and women. It is described in the text as fue-tagata, lit., the ‘mankind-vine,’ and one variety is called by the Samoans fue-so, the ‘sacred’ fue. In another legend, the fue is represented as the special gift of Tangaloa; he causes it to be brought down from heaven and set in a place exposed to the sun; there ‘it brought forth something like worms, a wonderful multitude of worms’; these he fashioned (see line 64, infra) into men and women.

I think that the fue bears some relation to the sacred Soma plant of India, or its more modern substitutes. Like the Soma, the fue is a creeper and climber, and is a sacred plant; one variety of it in Samoa is a Hoya, and this belongs to the same natural order, the Asclepiads, as the Sarcostemma, which is generally considered now as the nearest approach to the original Soma. Another variety of the fue is full of a refreshing juice which the natives drink; so also the Soma juice was used as a drink in the Vedic sacrifices. The Soma had reference to the generative power of the sun; so also the fue in the Samoan legend here. The word Soma comes from the Sanskrit root su, ‘to bear, bring forth, squeeze out juice,’ and, from it, suta means ‘a son, daughter, children’; so also the Samoan word fue is allied to fua, ‘fruit, a child,’ and sua, ‘juice of any kind.’

17. These are the three portions of the island of Upolu.

18. Tangaloa comes down to the west on the declining rays of the sun.

19. Fetalaiga, in the text, means a decisive decree spoken by one having the highest authority; it is a word which none but chiefs may use. With this compare ‘Let there be light, and there was light.’

20. The ‘fashion’ here corresponds with the meaning of the French verb tailler, and equals ‘to cut and shape into form and limbs.’

21. The word here is loto, ‘the heart,’ ‘the inward parts’; this, as in the Homeric age, was taken to be the seat of the affections and desires.

22. Literally—‘Let your bodies be darkness, let your eyes (face) be light.’ Mata, ‘the face,’ comes from a root which means ‘to shine.’

23. This is Tagaloa-savali, ‘T. the walker.’ See note 3, supra.

24. Fiti-tele. This is the largest of the islands in the Fiji group. The Fijians themselves call it Viti Levu (levu = ‘great’).

‘To Great Manuka look,’ i.e., they cannot overshadow the importance of Manuka. See note 6, supra.

25. There is such a rock on Tutuila; boys slide on it.

26. The Masoa is the arrow-root tree of Tahiti, found there and in all the other islands. As it grows up, its leaves spread out like the surface...
of a round table; hence the fable, that it was by the growth of a pro-
digious tree of this Tacca genus the heavens were raised aloft. Can the
sacredness of the Dodonean oak and of the Norse Yggdrasil have originated
in some such idea as this? *Mao*a seems to be used here as a synonym
for the name of some one of the islands of the Pacific.

27. The Teve is also a variety of the arrow-root tree; but the root of it
is so acrid that criminals are compelled to bite it as a punishment. The
bite causes severe blistering of the lips and mouth.

28. Fatu-le-gae's means the "immoveable seed-stone." For "immove-
able," see note 24, supra. The fatu is "the hard stone of a fruit, the
kernel"; it suggests the idea here that Manuka had a heavenly seed
dropped into its bosom, which sprang up and became a mighty tree,
spreading its branches into all the islands of the Pacific.

Fatu, as an adjective, means "hard," and is quoted as a proof that the
Polynesians are of Malay origin, for the Malay word *batu* means "hard."
But on the same reasoning, the Papanu’s of the New Hebrides must also
be Malay, for the Anceityumese say inhat (i.e., in-fat) for "stone," and the
Eromangans say *nevat* (i.e., *ne-va-t*); the negroid natives of New Britain
and of the Duke of York Island must also be Malay, for they say *wat*,
"a stone," and *pat-inua*, "the hard seed of a fruit." I observe also that the
New Hebrideans treat "stone" as a word of their own, for they give it
the prefix-formatives which belong to words used as nouns in their own
languages. The same word is found in New Zealand; there *whatu* is
"hail," the pupil (i.e., kernel) of the eye," and *ko-whatu* is "stone."

29. Manuka consists of rocky islets, uplifted by volcanoes. (See note
3, page 203). The population of the three is now about 1,200.

For the full story of Alele, see page 203. "Pretence of justice," lit.,
‘he caused the blows (of justice) to glance aside”; this describes him as a
perverter of justice, for he was a plunderer.

The Rock. How the Samoans came to regard "the Rock"—a hard
parent—as their first progenitor, I cannot tell. In the "Genealogy of
the kings of Samoa," the very first words are "Papa-tu (‘standing-rock’)
made Papa-ale (‘earth-rock’) and their son Ma’a-ternal (‘loose-stone’)
made Papa-pala (‘mud-rock’)." I suppose man has always been "of
the earth, earthy," for Adam was "red earth.

But in the mythology of the Hervey Islanders, "Papa" is a woman,
the last of the primary gods. Her name there means "foundation," and
that is more appropriate than "rock" in Samoa.

30. The *fono*, in this and all the other names, corresponds, in its use, to
the Latin *Appii-forum* and the English Market-Bosworth. The Samoan
word is *malae (= marae)*, but *fono* has been used in the translation, for
convenience sake, to mean "a place where assemblies of the people could
be hold." Every village had a *malae*, or open space, where the villagers
came together for public purposes, but only certain places had the right
to hold a *fono* or general assembly for the discussion of weightier matters.

31. He is called Tufuga, "the carpenter, builder," two lines below.
Tufunga is not now a word of dignity; it would not now be applied even
to a chief, much less to a god. This fact, and other similar words in the
poem, go to prove its antiquity. Is "chiefs" language a recent thing?

32. Literally, "but (they were) very quiet." Compare with this, the
Homeric Councils.

33. This first libation to the gods is well-nigh universal.

34. To the Polynesian islanders canoe-building is the most important
of all architectural achievements; and so, they will prosper in it, if they
have first shown, by libations, due reverence for the gods.
At great feasts in Polynesia, the proper ritual is this:—the kava drink having been prepared in the usual way, the official cup-bearer approaches the bowl which contains it, puts in his hands, and, with his fingers, lifts the fibre from the liquid, and so drains it; he then calls out the name of the god, either Tangaloa or some local god, to whom the first libation is made; he next carries the cup to the chief who, of those present, is highest in rank, and so, in succession, to the others. With this compare Ganymede and the libations to the gods, both in Greece and Rome.

35. Tangaloa here claims the bonito as his favourite fish; and the fishers, if they wish to secure his favour and get prosperity, must show him respect by offering a bonito, as first fruits, as soon as they come to land. Any neglect will bring disaster.

36. Fisher Lost often appears in the legends. He is the foremost of his craft.

37. Tangaloa's race = Sa-Tangaloa. There were numerous chiefs in Samoa who bore the name of Tangaloa, and claimed descent from him, and yet none of them were 'high chiefs'; cf. the Homeric Diotrephees basileis.

38. This name Asia or Atia occurs also in the traditions of the Rarotongans, for they say that their ancestor-land was in Atia. Where was Atia?

39. In the building of a house or a canoe, there is always a 'chief architect' to give orders and to superintend the work.

40. Tangaloa destroys 'the beams' of the house, that is, the whole house. The next line is the exclamation of the king on seeing his house destroyed.

41. Samoan recitations end with a long-drawn O-o! from the mouth of the speaker.

POSTSCRIPT to Notes on Legend No. I.—I now find that Tingilau is called Tinirau by the Hervey Islanders, and that he is one of their six primary gods.—Ed.

DISCUSSION.

Rev. Dr. W. Wyatt Gill, B.A., Lond.—These traditions are perfectly new to me. Of course, they are deeply interesting to me, as I have spent most of my life in these islands, not in that particular group, although I have passed it, and the locality is perfectly familiar to me. I only wish the documents referred to could be translated. I have published a good deal myself on the subject in days gone by, but age has perhaps prevented my doing more. The question I have often asked myself is what is to become of the collections of so many years. Is there anybody in the world who can take more interest in them than I do? As to the lady referred to in the first story as Sina, where I lived she is called Ina—in another place she is called by another name. But she is one and the same. I went lately to hear my friend the Rev. Mr. Harley lecture about the moon. He told about the 'man' in the moon, and I was disappointed that he had never heard about the 'woman' in the moon of Polynesia. Any little boy or girl there would say, 'There is Sina, and she is preparing the evening meal for her husband.' She is at one and the same
time the goddess and the model wife of Polynesia. I would like these little bits of folk-lore gathered together in some shape for the study of the generations to come. The world seem to be getting very prosaic, and while these little bits of poetry remain, we should preserve all we can.

The President—I think the vote of thanks of the Society is due to Dr. Fraser. With reference to the wish that these records should be printed and put into a permanent shape before they are lost, I think that would be hoped for by every one who wishes to see these interesting traditions preserved. Some day, when there is not so much opportunity of meeting people who have spent so many years as these gentlemen have amongst the natives, there will be less authentic accounts than at present. With reference to the natives' belief as to the creation of the world, I know some people are sceptical as to whether some of the missionary teachings have not filtrated into and tinctured a belief already existing. But if that is not so, and the belief existed before the arrival of the missionaries at the islands, then it is still more interesting.

WEDNESDAY, OCTOBER 1, 1890.

Dr. Leibius, M.A., F.C.S., President, in the Chair.

Twenty members and eleven visitors were present.

The minutes of the preceding meeting were read and confirmed.

The Certificates of five new candidates were read for the third time, of three for the second time, and of three for the first time.

The following gentlemen were duly elected ordinary members of the Society:—

Brown, J. Ednie, F.L.S., Director-General of Forests; Sydney.
Olliff, Arthur Sidney, Government Entomologist; Sydney.

The Chairman announced that Dr. Fiaschi had been appointed to the vacancy in the Committee of the Medical Section and the

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