

they are not identical. And when submitted to that infinitely more sensitive test, the physiological one—produce vastly different results.

In view however of the essential chemical identity which does nevertheless underlie such physiological differences, we may be permitted to express our conviction that the discovery of a method of antagonising those effects which follow the administration of snake poison, would be a highly important contribution towards the solution of the problem of dealing with the effects of the virulent products in zymotic diseases.

In conclusion we wish to express our gratitude to Mr. C. J. Pound for invaluable help with the various experiments, the results of which are recorded in this paper.

SOME FOLK-SONGS AND MYTHS FROM SAMOA.

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With Introduction and Notes by JOHN FRASER, LL.D.

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XXXI.—LOSI AND MALAE-LĀ—A ‘*Tala*.’

The war of the gods and the giants.

(THREE VERSIONS, NOS. XXXI., XXXII., XXXIII.)

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INTRODUCTION.—The classical scholars who are here to-night will be interested to learn that the Sāmoans have a myth which is a local version of the Grecian story of the war of the gods and the giants. I was myself surprised when, on turning over a bundle of old manuscripts, I found one written by a Samoan hand and headed with the words ‘*ia le malaga na alu i le lagi*,’ ‘about the expedition which went up to the heavens.’ When translated, it was found to be the description of a contest between

the sons of Tangaloa-in-the-heavens and a band of earth-born giants. This myth accordingly raises many curious questions; but, first, let me present to you a sketch of the myth, and then we shall be the better able to consider the questions which arise from it.

The Samoan cosmogony has eight heavens, and a ninth, in which sits, calm and peaceful, in his 'Bright-house,' the supreme Tangaloa, the creator of the heavens and the earth. The upper heavens are ruled by representatives, or rather emanations, of Tagaloa-i-le-lagi, all of these being called Tangaloa; but the regions of the sky nearest the earth are occupied by Night and Day, and the Sun and Moon, and other regents, and their progeny; these persons are called Sā-Tagaloa, 'the family of Tangaloa.' The messengers of the gods are two girls, Tuli and Longonoa; the name Tuli is also applied to a bird common enough in all Polynesia, and supposed to be the emblem of Tangaloa. The Sā-Tangaloa, occupying the lowest heavens, are of inferior rank, and have many of the appetites and passions of mortals; they like fish, and certain fishes of the ocean are sacred to them, especially the 'bonito' of the South Seas; hence, in many of the islands there, 'a fish for Rongo' is the cry, when the worshippers are about to kill a man and lay his body as an offering before their god.

Now, on earth below, there were then many giants; one account says that at least one hundred of them engaged in this war. One of these, Losi, the fisherman of the gods, was indirectly the cause of the war. They were really giants; for one of them was named Tele, which, translated into the vernacular of our streets, would be the "Big Un"; another could stand firm in the midst of a swollen river; another could swallow a whole oven-full of food, along with the shoulder-pole and baskets which brought the food. There were certainly giants there in those days.

The war arose in this way. The Sā-Tangaloa wanted to have some fish, and so they sent down their messengers to ask Losi to get some for them. Losi obeyed orders, caught a lot, and took them up to the heavens; but, being of a tricksome mind, like many giants, and fond of fun, he laid a fish during the night at the door of each of the young men there, who, when they came out in the early morning, slipped on them and fell, much to their own damage and to Losi's amusement.

That practical joke produced no serious consequences; for we next find Losi quietly looking on while the Sā-Tangaloa are preparing an oven of 'taro,' in order to offer him the usual hospitality of food. Coveting this kind of food, of which there was none on earth below, Losi secreted on his person a small piece of it, fit for planting. The Sā-Tangaloa sus-

pected him and searched him, but could find nothing; they, however, searched him so unceremoniously that he felt himself insulted; and, when he returned to his home and had planted the bit of 'taro,' which grew well, he cried to his relatives and especially to his mother Earth for a war of revenge. The best of Earth's warriors assembled, and went up to the heavens, as if on a friendly visit. But the Sā-Tangaloa knew their secret purpose, and tried to get the better of them by stratagem. And first, as their duty was, they prepared food to offer to their visitors, but 'there was death in the pot,' or at least in the plot; for the young gods intended to attack them when they were all busy eating, and kill them. The giants, however, outwitted them; for they prepared a meal for themselves apart, and sent two of their own number to the place where was the food offered; to the astonishment of the Sā-Tangaloa, these brothers ate it all up, with the yoke and baskets as well. Hence they were justly called the 'Big-eaters.'

Next day brought another device. One of the Sā-Tangaloa came along to try their skill in club-play, expecting to master every one of them; for he had 'eight livers' of courage, and, strange to say, they were somehow attached to his body outside! But Moso, one of the giants, encountered him, and forthwith made him sue for ransom to save his life.

Next day another device. The Sā-Tangaloa caused a fresh in the river, and challenged their visitors to plunge in after them, and battle with the stream. But one of the giants had placed himself in the middle of the river; and, when the bands of the Sā-Tangaloa came sweeping past, he seized them and held their heads under water till they were drowned; but, when any of his own friends came by, he lifted him out and set him on the bank.

Next day the Sā-Tangaloa had another scheme for the destruction of their visitors. The rain-makers brought down heavy torrents of rain, expecting to paralyse them with the force of the rain-drops and the cold; for the Polynesians shiver when exposed to rain, and run from it if they can find shelter. One of the giants, however, had furnished himself with wings and the feathers of birds; and, under these, like a huge mother-hen, he gathered his men and they were safe, while many of the Sā-Tangaloa themselves were killed by the rain.

It was now evident that plotting was of no avail against the giants; so the Sā-Tangaloa resolved to try a pitched battle. But in it the giant Le-Fanonga, 'Destruction,' encountered the whole host, and, as might be expected, he conquered and destroyed them. So the giants came off victorious in the strife and carried down to earth, for their own use, the

trees and roots good for food, that the celestials possessed. So far our Samoan myth.

The Grecian story of the war of the gods and the giants is first given in full by Hesiod, who lived about 700 B.C. It runs thus :—In the beginning uprose Chaos, and next broad-bosomed Earth. First, Earth produced the starry Heaven, and the barren Sea, and the deep-eddying Ocean, and the Sun (Hyperion), and the Moon (Phœbe) with golden coronet ; but the youngest son was the savage and wily Kronos. These were all known as Titans ; they correspond with our Samoan Sā-Tangaloa, being ranked as gods. Next, from the union of Heaven (Ouranos) and Earth (Gaia), arose the three Cyclops,—Brontes, Steropes and Arges—Cyclôpes their name,

“For that one circular eye was broad infixed
In the mid-forehead ; strength was theirs, and force,
And craft of various toil.”

Then came three giants great and mighty, who were also earth-born, —Kottus, Briareus and Gyges by name—each of whom had a hundred arms and fifty heads ; they had also monstrous strength and vast size.

The story goes on to say that Kronos mutilated and dethroned Ouranos, and, with the aid of the Titans, set up a new monarchy, for which grave act vengeance was not long in coming on them. For when Zeus, a younger son of Earth, had grown to man's estate, he secured the assistance of his half-brothers the Cyclops and the Giants against the Titans, who occupied the heights of Mt. Othrys, while Jove and his party had possession of Olympus. For ten years the opposing parties fought, their battle-field being the plains of Thessaly between. At last, weary with the strife, the mighty Jove drew his forces together, and prepared to put forth all his stores of thunder and lightning. In battle the Titans were now driven from heaven, and thenceforth Jove reigned supreme. So far the Greek myth.

The Giants figure also in the mythology of the Norse nations ; for there, the very first earth-being is a frost-giant, the mighty ‘Ymer’ ; he was killed by the gods, and from the maggots generated in his dead body came the Dwarfs of the northern myths—powerful and energetic, notwithstanding their diminutive size. As these giants are a prominent feature in the Scandinavian mythology, I will give here some account* of them, thus :—In the beginning, there were two worlds ; in the far north a world of mist and ice-cold, Nifl-heim, and in the far south was Muspel-heim, the fire world ; between them was a yawning gulf. The blasts of heat passing across this gulf melted the frozen vapours in drops, which

* Abridged and adapted from an article in Chambers's Cyclopædia.

by the might of Surt, the heat-sender, produced a giant man, Ymer, the first of the evil race of giants. In a similar manner appeared a cow, which gave milk to Ymer. This cow, by licking the salt from the ice-rocks, produced first the hair of a man's head, then the head, and in the evening a perfect man, Bure; his son Bor, married the giantess Best-la, and she bore three sons—Spirit (Odin), Will (Vile), and Holiness (Ve); these three slew Ymer; out of his body they made the world; for, his flesh became the land, his blood the ocean, his bones the rocks, his hair the forests; his skull became the vault of the sky, and in it they set red-hot flakes from Muspel-heim to be the sun, moon, and stars. Odin himself became the father of the gods who rule heaven and earth. One day, as three of the gods were walking by the sea shore, they found there two trees, an ash and an elm; the first god, Odin, gave to the trees breath, Høener gave them feeling, and Loder gave them blood and the image of the gods; and thus these trees became a man and a woman, Ask and Embla—the progenitors of the human race.

These Scandinavian gods and goddesses dwell in Asgard, but each has a separate location there. From his seat on high, Odin looks down on the nine worlds, and in his bright hall, Valhal, he assembles all men who have died in battle. In Asgard is the sacred fountain of Urd ('the Past'), to which the gods repair daily over the rainbow bridge, 'Bifrost'; everything placed in this fountain becomes white as the film of an egg-shell.

At the time when Ymer was slain, only two of his race escaped—a man and a woman. From them came the later giants, who carried on constant warfare against the gods. The chief of these giants is Loke, at one time a foster-brother of Odin. One of his three children is Hel, the goddess of death; her domain is in the lower world; it has nine abodes, one below another; and in the lowest is her palace called 'Anguish.' All who die a straw death—of sickness or old age—go to her.

The brightest and most beautiful of all the gods is Balder; he dwells in a mansion called 'Broad-shining-splendour' (Breid-ablik), into which no unclean thing can ever enter. Him Loke hates and at last kills by fraud. For this deed Loke was bound to a rock, and was tortured by the venom from a serpent's mouth falling on his face. This causes him to shriek with pain, and then the writhing of his body shakes the earth.

Balder's death brought on a terrible war between the gods and the giants, in which war of Ragnarok gods, men, and giants all perished; thereafter appeared a new and better world, a new earth, a new sea, a new sun, with brightness, peace, and beauty over all. There came also

a new heaven, Gimle, in the highest empyrean—more brilliant than the sun—a realm of joy where the virtuous dwell for ever. So far the substance of the myth in the Edda.

Now, in this Norse legend we have two mythologies of which the later is much coloured by Christian influences; but to the older Edda belongs the antagonism of the giants to the gods and the general conflict which ensued; to it also belongs the proto-giant Ymer, of whom the Edda thus speaks:—

“It was Time’s morning, when Ymer lived;
There was no sand, no sea, no cooling billows;
Earth there was none; no lofty heaven;
No spot of living green; only a deep profound.”

And so everywhere in Aryan mythology these giants appear, sometimes in one dress, sometimes in another; but everywhere also they are represented as of huge size, and fierce countenances; they eat and drink prodigiously; they are good-natured and peaceable, but, when roused, they use their stupendous strength; therefore in the Titanic war, they

“Successive thrice a hundred rocks in air
Hurled from their sinewy grasp, with missile storm
The Titan host o’er shadowing; them they drove,
All haughty as they were, with hands of strength
O’ercoming them, beneath the expanse of earth,
And bound with galling chains.”

Strong though they are, the giants of all countries can easily be outwitted by men; and so the hero of the Odyssey escapes from the Cyclops by a simple stratagem, and in our own nursery tales Jack-the-Giant-killer always outwits the giant.

Some mythologists are incredulous as to the existence of giants, and will tell you that these are merely personifications of the volcanic and other terrestrial forces in nature; they assert that the war with the gods, the climbing up into heaven, and the hurling of huge rocks in battle, are only a poet’s way of saying that the mountain tops burst into flame, and that stones and dust and liquid fire were thrown into the sky. But it is evident that giants did exist in the olden times, for the tradition of them is found everywhere; and, in Genesis xiv. 5 and elsewhere, there is testimony that early Canaan had races of gigantic stature.

Now, if we turn to our Samoan myth, the first curious question that I ask is this: How did these Samoan myth-makers come to know any thing about giants? for there are no races of giants in their islands; and I suppose there never were. The only satisfactory answer must be that the first Polynesian settlers brought these tales with them from their ancestral home, and the whole cast of the present myth leads me to think

that that home was in Asia and among an Aryan people ; for our myth ends by saying that the Sā-Tangaloa—the heavenly race—*were conquered* by the giants and driven out; and that is exactly the fate of the heavenly Titans in Hesiod's account of the war. It is true that the later Grecian traditions, and to some extent Homer also, tell a different tale, when they narrate how the giants “waged war on heaven with vain attempt,” piling Pelion on Ossa in their efforts to capture Olympus and its gods; and that Jove at last scattered and quelled them with his thunderbolts. Our myth knows nothing of such a war; but it agrees with Hesiod in recognising the giants as earth-born and as overcoming the host of inferior gods and expelling them from heaven; in no other respect does it agree with the Norse Edda except in this that there was a war between the gods and the giants. Now, South-eastern Asia is the only locality from which the ancestors of the brown Polynesians can have come, and in that locality there are only two main races, the Mongolians and the Caucasians of India, the remnants of the black race being a negligible quantity in this connection. The Mongolians may also be dismissed from consideration, for the Polynesian physique and character show nothing Mongolian. I therefore argue from this myth that, in some way and at some time, the founders of the Polynesian race must have been in contact with the Caucasians of India, and got from them the original tales about the giants and their wars. I do not know enough about the Vedas and the Purānas of the Sanskrit-reading Brahmins to be able to say how far this myth corresponds with any incidents they tell about the *devas* of their pantheon; but, in examining a dictionary of the Pāli language of India—the sacred language of the Buddhists—I find there are in it many things which bear a close resemblance to the Samoan ideas of a cosmogony. And so, if the progenitors of the brown Polynesians came from India, that race is allied to the Caucasians, and not to the Malays, who are essentially Mongolian.

The next curious thing in our myth is the mode by which the giants ascended to heaven. They climbed up by a huge *fau* or ‘hibiscus’ tree. This at once reminds one of Jack-and-the-bean-stalk and other folk-lore tales among many nations.

Then the Sā-Tangaloa, seeing so many strong men arrive, and suspecting their intentions to be hostile, prepared to offer them the usual hospitality of food, but intended to set upon them and kill them when their weapons were laid aside at the feast. This agrees with similar devices in all ages. Apparently, these young men of the heavens do not respect the protection which the laws of hospitality afford. But the plot did not

succeed; for the rest of the giants ate apart, and two of their number came and devoured the whole of the offering of food. In a similar way our nursery tales tell us of the enormous voracity of giants.

The Sā-Tangaloa now have recourse to stratagems. They try a clubbing-match, swimming on the bosom of the swollen river, and exposure to heavy rain. These are all thoroughly Polynesian; and so they prove that, wherever the Polynesian forefathers got the frame-work of the myth, it has since been filled in with local incidents. The same thing is apparent in the whole setting of the Norse tales also, in which frost and ice are a conspicuous feature. That portion of our myth which speaks of Losi and his doings is also purely Polynesian.

From these snares the giants deliver themselves by their superior strength and cunning, and ultimately, in open combat, they conquer the Sā-Tangaloa and spoil them of their goods. And thus ends the war. But the whole conflict arose at the first from the tricksomeness of Losi, who corresponds in this respect with the Robin Goodfellow of our English tales.

It must be confessed here that this Samoan myth ends tamely enough; for, in addition to the expulsion of the Sā-Tangaloa, the only result of the war is the gaining of 'taro' roots, and cocoa-nut trees, and banyans and the like, for the inhabitants of earth. We almost regret that there is not here some grand catastrophe; as when, in the classic tale, the vanquished are thrust down to earth and Tartarus, and thenceforth restrained by chains on their limbs, or such an island as Sicily cast upon the prostrate body of a Typhōeus, his mouth under Etna, from which in his struggles to be free he vomits flames. But such as the Samoans made the myth to be and such as I found it, I have given it to you.

Then again, in eastern lands also, another and an important parallel to this Samoan myth of ours is found in the *Rāmāyana*, the famous Sanskrit epic, which details the adventures of the Indian hero Rāmā, and also in the Boma-kāvya of Java which tells of Boma, an earth-born hero, who fought with the inferior gods and vanquished them. Allow me a few words as to these two poems.

The popular belief in India makes Brahma, Vishnu, and Siva to be the supreme gods, occupying the higher and invisible firmament. But of the subordinate gods—the *devas*—dwelling in the lower sky, the chief is Indra, who is the visible heavens, and wields the lightnings and the thunderbolt. Others of the *devas* are Varuna, the god of the ocean; Yama, the god of the south and of Hades; Agni, the god of fire. These and

others are visible representatives of the higher gods, and do their will; they therefore correspond with the 'dii minorum gentium' of the Romans; they are not themselves immortal or invincible; for they use the celestial nectar, 'amrita,' to keep them alive, and they are often in jeopardy at the hands of giants; they are also represented as youths. All this agrees well with the Samoan notions about such things; for the Sā-Tangaloa are young men, placed in authority in the lower heavens by the appointment of the supreme Tangaloa; there they feast on the celestial 'taro' and drink the celestial 'kava' cup, and in our present myth they are vanquished both in cunning and skill, and in prowess also, by the earth-born giants of Losi's expedition.

Both of these poems acknowledge the power of the giants. The Boma-kavya, that is 'Boma-song,' is written in the Kawi language of Java, but is of Indian origin. Boma (Bhâuma) is the son of Vishnu and Prithivî ('Earth'), and, as earth-born, he is a 'dânavas' or demon, both in form and disposition. Along with other 'dânavas' he wages war on Indra, conquers him and reduces him to dire distress; in this extremity one of the higher gods interposes; but he has to lift Boma bodily from mother-earth in order to be able to kill him; for as often as Boma's body touched the earth, his strength was renewed.

So also in the Râmâyana, Râvana, the giant king of Ceylon overpowers Indra. But he himself is afterwards conquered and killed by Râmâ, an incarnation of Vishnu. Râmâ, to accomplish this, became the son of an Indian king of the Solar dynasty, but still had half the nature of Vishnu. While yet a stripling, he assisted in routing a war band of the Rakshasas, a race of demons, and he, soon after, succeeded in bending a wonderful bow, and thus obtained the beautiful princess, Sîta, in marriage. But the jealousy of his step-mother drove him into exile; and, while they were living in hiding in the forest, Sîta was carried off by this same Râvana of Ceylon, himself a Rakshasa. Râmâ now makes an alliance with a monkey-king in India, whose son, Hanuman, discovers the place in Ceylon to which Sîta had been carried. With an army of monkey warriors, Râmâ miraculously crosses the straits, and, entering Ceylon, conquers Râvana and his demons, cuts off Râvana's head, recovers Sîta, returns to his native dominions, and is made king there. As a reward for his assistance, the monkey-king and his people got the tableland of India, the Dekkan, to possess.

This story of Râmâ has not much bearing on our myth, but there are three ethnological analogies in it which deserve notice.

(1) Râma's wife is Sita, and, all through the poem and in India to this day, she is regarded as a pattern of wife-like devotedness and fidelity. Similarly, in our myths everywhere, the hero's wife is called Sina, and Sina is a very popular name for women in Polynesia. In Sanskrit, Sita means 'white,' 'a handsome woman'; in Polynesia, Sina means 'white,' is a name for women, and as such is applied to 'the moon.' Is it possible that the Polynesians brought this name with them from Asia? As to their form, the two names are radically the same. (2) The other two analogies bear on the origin of our Australian blacks. In the story of Râma, there are traces of three races in India at the time when the Râmâyana was composed. The white race gives us Sita, 'the fair one,' and Râma himself, who is of the Solar kings. At war with him are Râvana and his demons in Ceylon, whom I consider the remnants of the first black race which we know to have occupied India in the earliest times; their position in the remote island of Ceylon shows that these Rakshasas had passed thither from the mainland of India, probably driven thither by an invading race; and the name 'demons' is often applied by conquerors to a fierce people when subdued, especially if they are of a different colour. The monkey-king got the Dekkan; and that portion of India is still occupied by diverse tribes of blacks. Of course the monkey warriors were men, and are, in the poem, called monkeys because of their features, as compared with the shapely faces of the fair Caucasians. It is rather odd, as a coincidence, to know that the Mantras, a black race in Malacca, say that they are all descended from two monkeys.

To my mind therefore, these original inhabitants of Ceylon—not the present Singhalese—represent the primitive inhabitants of India; Râma's allies of the Dekkan represent a mixed black race which came in afterwards, and Râma himself is a white Caucasian. But the incoming of Râma's kindred had already driven the other two black races far a-field, and continued to drive them until at last they found refuge in our island, Australia. Such at least, is my view of the matter.

And now, in summing up, I may add that to some of you this may seem a long introduction to so small a matter as a Samoan myth, but discussions of this kind have a distinct and sometimes an important value to the ethnologist. Let me just show you how it may be so in this case. The ethnic origin of the brown or eastern Polynesians is still undetermined. One long-established opinion is that these Polynesians are a branch of the Malay race; hence they are often called Malay-Polynesians; this would ally them with the Mongolians, for the Malays are largely Mongolian. Another opinion is that these Polynesians are not in any sense Malays, but, on the contrary, are Caucasian and came from India and

south-eastern Asia, long before the Mongolian race and the Malays established themselves in these parts. A third opinion is that the Polynesians in the islands have come from an admixture of a conquering white race with a conquered black race previously there.

Now our present Samoan myth supports the second of these two opinions and, indirectly, to some extent the third also. For, so far as I know, the story of the war of the gods and the giants does not exist in Mongolian or Malay lands, and is the exclusive property of the Aryan languages and race in India, in Greece, in Scandinavia, as I have shown. If it should be proved that the Mongolian-Malay race has not this tale at all, or has it in an essentially different form, then it is clear that the Samoans did not get it from the Malays, and therefore they are not of Malay origin. But if the myth is entirely Aryan, then it follows that the ancestors of the Samoans must have been at one time in close contact with the Aryans, and are probably, in some way, an offshoot of that Indo-Germanic race. And it is because of the ethnological aspect of it that I have dwelt so long on this simple Samoan myth.

Mr. POWELL'S SUMMARY.—1. Sā-Tangaloa in the heavens desired to eat fish. Losi, at that time, had charge of the sea and was the fisherman of the gods. Accordingly, two female messengers, Tuli and Longonoa, were sent down to him with a request for fish. Losi obeyed orders, went and caught some very large fish, tied them by their tails to a long rope, and then told the messengers to come and take the fish. They came, but the fish dragged them hither and thither, and they had to call to Losi for help. He said, "You go on first, and I will take up the fish." So he went up with one hundred large fish; he took so many, because the large house in heaven, where the single young men lived, had a hundred doors. When he arrived there, Losi, placed a fish, during the night, on the threshold of each door; and, in the early dawn, when the young men came out, each stepped upon the slippery thing and fell down; one got a broken arm, another a wounded head, and so on. This took away all their enjoyment of the fish; hence the proverb, "Ua lē poa le ta'e a Losi," which means 'Losi's fish (*lit.* 'dirt') has no savour,'—applied to any favour or service the enjoyment of which is marred by painful circumstances attending it.

2. Hospitality, however, required that the young men should prepare an oven of food for their guest, and Losi went to look at its preparation. In those days there was no 'taro,' or breadfruit, or yams on the earth below. Losi, therefore, secreted one of the 'taro' eyes about his person under his girdle. The young men observed his movements, and, suspecting what he had done, they laid hold of him, and, in searching him, they most indecently exposed his person. But they did not find his treasure. He

went off in great indignation at the disgrace. On earth below, he planted the 'taro' eye; it became very productive, and he got from it a fine crop. Some time after, the young men came down to earth, and, seeing his plantation of 'taro,' they said, "After all, he did bring down the things of heaven." And so they carried off all his fruit. This incensed him still more, and from this arose the war in which they were subdued.

3. Mr. Powell adds, "Tauānu'u tells me that a hundred heroes and more were engaged in this war. Among them he mentions, Fai-malie and Fai-tāmai; Pava-tai and Pava-uta; Le Fanonga, 'Destruction'; in battle he carries everything before him; Le-Sā, 'the sacred one,' the son of Fatu and Le-'Ele'ele; Ti'e-ti'e, the adopted son of Ulu-le-papa; he fought with the 'eight-livered' giant; Moso-ma-fufulu; he stretched out his wings and covered his comrades from the rain; Lavei-fulu-fulu-i-tolo, a hero; and Ali-ngalu, the wife of Le Fanonga."

The 'Tala.'

4. Malae-Lā was the husband of Pulou-lou-tele, 'the big bonnetted,' who was the daughter of Fatu and Le-'Ele'ele and mother of Losi.

5. Two girls went down from the heavens, the children of Tangaloa, to borrow fish from Losi. Losi said, "Have a sleep first." Then he went to spear fish. He got fish. He tied the fish with a rope; he tied them with *fue-fue-luea* rope, on the sea side of Mutia-tele. Losi said to the girls, "Take your fish, you two." They went there but the fish were fierce. The girls shouted to Losi. He said, "Go on ahead, you two, and I will bring them." Then the girls went on ahead to the sky. Losi went up and placed them all along in the doorways of the house. When the men came out, they trode on the fish; the fish wriggled about; the men fell; they were angry; they abused Losi and said thus—"The dung of Losi is not like the fragrant yam"!

6. Losi remained, and the Sā-Tangaloa made an oven of food for him. There was no 'taro' down there in those days. Losi took up of the scrapings of the taro a little piece, and secreted it under his girdle. Sā-Tangaloa suspected him of the theft. They searched him without ceremony, but found nothing. Losi was angry at this. He cried to his father for war, but his father was unwilling,

for he had none to fight a battle. "But you go to your mother," said he. Then he came to his mother, and to Tui-Manu'a and Taū. He cried to them for war, to bring punishment for the insult to him.

7. Then were appointed Pulou-lou and Taū, Le-Sā, Moso-ma-fūfulu, Lávēi-fulu-fulu-i-tolo, Ti'e-ti'e, Le Fanonga. These went up into the heavens to fight the Sā-Tangaloa. They went as a travelling party [but not ostensibly for war]. The gods laid a snare for them in the offering of food; for they took food to the travelling party, but they earnestly desired to kill them before [the feast] was over. But Le-Sā ate up all the food. Then they had a clubbing match. Le-ate-valu, 'The-eight-livered,' encountered Ti'e-ti'e with clubs. One blow and he died; the Sā-Tangaloa were thus overcome. In the morning they sported in the fresh in the river. Then Ti'e-ti'e went with the men of the Sā-Tangaloa. Then Ti'e-ti'e was lifted up by Lavei-fulu-fulu-i-tolo, and the Sā-Tangaloa were carried away and drowned.

8. Then they had a day-song; they made it outside and it rained; the Sā-Tangaloa were killed by the rain, but the travelling party was sheltered by Moso-ma-fufulu, 'Moso-of-many-feathers.' Then they fought a battle; the Sā-Tangaloa were driven back; for Le-Fanonga stood up and smote the Sā-Tangaloa. Then they went down [*sc.*, to earth], as they were conquerors. They took down also 'taro,' and cocoa-nut, and bread-fruit, and the 'kava' circle, and a hundred 'kava' bowls.

NOTES TO No. XXXI.

PAR. 1. *Sā-Tagaloa*, 'the family of Tangaloa'; these are the younger and inferior gods who occupy the lower heavens. Their place of assembly for council and sport is *Malae-Lā*, the 'village-of-the-Sun'; strictly the *malae* (*marae*) in all Polynesia is an open space in the village where the people assemble on public occasions, but the word is often used as part of a village-name, like the Latin *Forum* and the English *Market*. The title of this myth shows that these Sā-Tangaloa were sun-gods; thus they correspond to the Indian *devas*.

To eat fish; one fish, *atu*, 'the bonito,' was an especial favourite with the Polynesian gods; and here their desire 'to eat fish' shows that the

Sā-Tangaloa are regarded as having the same appetites and passions as men.

Losi, fisherman; losi, as a common noun, means 'emulation.' In the classic mythology, the sea is under the rule of Neptune, a brother of highest Jove, and the dolphin is his favourite. In the Hindu pantheon, Varuna, in one of his aspects, is god of the ocean; but here, in Polynesia, Losi is only an earth-born giant, and obeys the gods above.

Female messengers; things in the Polynesian heaven resemble social arrangements on earth; in the Samoan myth of Creation, the denizens of the lower sky are created male and female, and in pairs.

Tuli and Longonoa; these two are specially mentioned in the Samoan account of Creation (q.v.).

Their tails; in the world-myths, the giants are often set forth as merry, tricksome fellows.

One hundred; in many myths, this number is the *ne plus ultra*; so Thebes had a hundred gates, Crete had a hundred cities, and Briareus had a hundred hands.

Large house, where the single men lived; this is a common arrangement in various parts of Oceania.

Losi's fish; the story about Losi must be very old, for this incident has established itself as a proverb.

2. *Hospitality*; invariably food is offered to a visitor.

In those days; see also the story of Mafui'e and Ti'e-ti'e.

The earth below; lalo-lagi, 'under the sky.'

Secreted; heavenly possessions are coveted by men; Prometheus stole fire from heaven.

3. *Fai-malie, &c.*; for these names see the 'Solo' and the 'Sufi' on the same subject.

Fatu and Le-'ele-'ele; see the Myth of Creation.

Eight-livered giant; see the 'Tala,' No. XXXII., 3.

Le-Fanonga; see Introduction to Myth No. IX.

4. *Mother of Losi*; Losi is thus Earth-born.

5. *Two girls*; Tuli and Longonoa.

Children, borrow; the Samoan words here are 'fanau' and 'no.'

To spear fish; so'a-so'a; see the third line of each verse of the 'Sufi.'

Fue-fue; this is a creeping vine, much used for tying.

Go on ahead; 'mua-mua'; mua means 'first.'

When the men came out; men, 'tagata'; these Sā-Tangaloa are not *aitu*, 'spirits,' much less *atua*, 'gods.'

Said then; 'fa'apea.'

6. *An oven of food*; 'umu fono.'

Those days; ia ona po, *lit.*, 'on those nights.'

Losi took up &c.; 'ua tago ai e Losi pa'u talo [valuga] se mea iti-iti'; here pa'u is 'skin,' 'rind,' and valu is 'to scrape'; 'se mea iti-iti' is 'one very little thing.'

Under his girdle; 'i le mea masoa'; here masoa is 'filthy,' and mea is a 'thing.'

Cried for war; tagi-tau. 'Malae-Lā' is here called *his father*; but this must be a mistake; for Malae-Lā is the name of a place, as above.

None to fight a battle; 'e leai ni e tau ai se taua.'

Punishment, insult; sala is 'punishment,' 'a fine,' 'to cut off'; faiga is any 'abuse' which causes pain.

7. *Snare* is here 'mailei,' 'a trap'; *offering*, tāulaga, 'a sacred offering'; *travelling party*, malaga; *food, lit.*, 'something to eat.'

Clubbing-match; 'aigofie'; there is no open war here; it is all sport and trials of skill, as in our own nursery tales.

The-eight-livered; the next 'Tala' tells how these livers are placed on his body. The number 'eight' here is peculiar; it is not seven nor nine, and yet it seems to indicate a perfect number. I take it to be used for 'twice-four,' and four in the Indian languages has an indefinite sense, equivalent to our 'a considerable number.'

In the morning &c.; 'ua taeao, na faia lo latou fa'a-tāfega'; 'carried away,' tāfea; the 'fa'a-tāfega' is a kind of sport and trial of strength, as is the 'aigofie'; 'drowned,' oti, *lit.*, 'died.'

8. *Day-song*; ausoa.

It rained; the Polynesians dislike rain very much; it is so cold on their bare bodies.

Sheltered; 'fa'a-paolo'; paolo is 'shade,' 'protection.' For the manner of Moso's protection, see the 'Sufi.'

A battle; 'taua'; it is now a fight for victory, no longer in sport.

Taro &c.; these are the spoils of victory; 'kava circle,' alofi. For the 'kava' see Nos. IX. - XIV.

[Another Version.]

XXXII.—LE MALAGA NA ALU I LE LAGI—A 'Tala.'

"*The Expedition that went to the heavens.*"

1. These are the men that went on the expedition, Moso-a-le-alofo, Lau-tolo, Tele, Losi, Ti'e-ti'e, Fai-malie and Fai-tāma'i, Tui. There are two opinions about the way the party got up. The one of them says that there is, at Aleipata, a 'fau' tree by which they got up; but the other is that Sangana is the place where the 'fau' was, because there is there a spot called Fau-i-lalau, 'the *fau* of the many leaves.' [At all events], they went to the heavens.

2. But the Sā-Tangaloa determined to [make a plot against] them. Then Tui said, "Don't let our party say a word about it; when to-morrow comes, an offering of food will be brought to us; we shall not have finished eating, when our party will be killed." Then Fai-malie and Fai-tāma'i said, "Leave that business to us two; when they bring the offering, do you prepare some food for yourselves to eat, and leave it in the court for sports." Then the offering of food was placed before them, and the young bread-fruit was fully ripe. And Tui ran and went round their portion. There was also one of them whose name was Tui-tele-vave, 'Tui-of-great-quickness.' But it was Tui-le-i'ite, 'Tui-the-prophet,' that separated their portion. And they put the whole of it in the court. Then went Fai-tāma'i and Fai-malie and ate up all the offering, along with the yoke-sticks on which it had been brought and the baskets; not a thing was left. Great distress of mind came upon the Sā-Tangaloa.

3. Again Tui-the-prophet said, "Don't let our party utter a word about it; to-morrow the Sā-Tangaloa come for their sports; do you determine whether it will be profitable [to take part] in them." Then said Moso-a-le-alofi, "Leave that to me." Then at once the Sā-Tangaloa came along hastily. They of the expedition looked, and, lo! Tangaloa-of-the-eight-livers approached. This was a chief about whose body hung his livers. Then Moso rushed on him; the two joined in a [hand to hand] combat with clubs, he and Tangaloa the-eight-livered; they lifted up their blows and the-eight-livered got a gash; one of his livers was cut off; again another blow struck him and another liver was cut off; the eight-livered became weak. Then came the troop of the Lava-sii to pay his ransom.

4. A fine mat was laid across [Moso's] shoulder [and fixed as a shoulder belt]; it was put on quickly, and not allowed to touch the ground, for it was sacred; it was brought with water to sprinkle on it. That is the band that began [the use of] the water of sprinkling, with the privilege of sitting beside the chief; because

the sitting by the side of the Lava-sii is a sacred thing. Here began also the 'tafa'i-paia.'

5. Tui-the-prophet said again, "Don't let our party say a word; to-morrow comes the sport of floating on the bosom of the river." Then Lau-tolo said, "Leave that to me also; if they engage in this sport, let our party rush down one by one, but let the Sā-Tangaloa come down by hundreds; I will stand in the midst of the water; if one of our men is washed down, then I will take hold of him and bring him up above the water; but if any one of the Sā-Tangaloa is swept down by the flood, I will thrust him down to hell."

6. Then came on the sport of floating on the river, which was done as I have just described. Then the Tangaloa said, "Stop up the water; no doubt the whole of our visitors are dead." Then the Sā-Tangaloa looked, and, behold! the party were all shaking the water out of their hair, and no harm had come to anyone of them. Hence sprang the proverb, 'They were delivered by the hairiness of Tolo.'

7. Again, Tui-the-prophet said, "Don't let our party say a word; to-morrow we shall be exposed to torrents of rain; but do you decide whether any one of us will be useful for that." Then again said Moso-a-le-alofi, "Leave that business to me." Then came along the band of rain-makers; but Moso went and took off the wings of birds and the feathers of all birds, and made with them wings for himself; and his party hid themselves away under them when the rain came down in great quantities. But Tui-the-prophet went and remained by himself in the rain, and was not cold. Then another name was given to him—Tui-laga-ua, 'the Prince that is superior to rain.'

8. Then the Tangaloa said, "Let the heavens be shut up; doubtless our visitors are all dead." Then the heavens were shut, and when the Sā-Tangaloa looked down, lo! the party had got no harm; but the most part of the Sā-Tangaloa were killed; no evil had hurt the party of visitors. And the names next to the

greatest were these—Tui-laga-ua, Tui-le-i'ite, 'Prince-the-prophet,' Tui-tele-vave, 'Prince-great-in-quickness,' Tui-lulu'u, 'the Prince-with-the-water-of-sprinkling,' Tui-mua-i-'ava, 'the-Prince-that-first-receives-the-kava.' Each one of all the visiting men was good for something; but there was no use for 'Big' (Tele), the chief; only for eating was he useful; hence his by-name, 'Great-in-eating' (Tele-i-'ai).

NOTES TO No. XXXII.

PAR. 1. *Expedition*; malaga, 'a travelling party'; for variety I have translated this word as 'expedition,' 'visitors,' 'our party'; but in all parts of the tale it is the same word, 'malaga.'

Men; these are the giants who made the expedition to the heavens against the Sā-Tangaloa, 'the family of Tangaloa,' the supreme god. The meanings of their names are—Moso-a-le-alofi, 'Moso-of-the-circle-of-chiefs,' Lau-tolo, 'leaf-of-sugar-cane,' Tele, 'big' or 'large,' Losi, 'emulation,' 'jealousy,' (see his story No. XXXI.); Ti'e-ti'e, 'perching upon,' (see his story No. VIII.); Fai-malie, 'making pleasant,' Fai-tāma'i, 'making good fortune'; Tui, 'a prince.'

Got up; ui ai. *Fau* is the 'hibiscus' tree.

Aleipata; a place in Tutuila; *Sangana* is another place there.

2. *Determined*; 'pulea,' to make a decree of death; hence, to plot destruction.

Don't let our party &c.; 'aua le talanoa vale lo tatou malaga'; 'talanoa vale' means, to 'chat together foolishly,' 'to engage in idle chatter.' This formula of words comes up again and again in the story. By this, Tui enjoins his comrades not to let their plans be known. Tui, who is the directing genius of his party, means to countermine every plot of the Sā-Tangaloa; just as Jack the Giant-killer always outwits the giant.

Offering of food; 'taalolo,' see Note XXXI., 2; taalolo means 'the taking of food to visitors by several villages at once.'

Court of sports; 'malae i le taalo'; that is the open spaces where the Sā-Tangaloa were to hold their sports. The giants are to place a supply of food for themselves in reserve there, because the offering to be brought by the Sā-Tangaloa was intended as a snare.

Went round &c.; 'taamilo lana to'; *to* means 'to plant,' 'to separate,' 'to come upon as a calamity.' The *to*, used as a noun, must mean here the food that was intended to do them harm; and Tui 'went round' it (taamilo) to indicate their acceptance and separation of it as a gift.

Ate up all; this exhibition of power and voracity was enough to cause *atu-atu-vale*, 'great distress of mind; *atu*, 'to be perplexed,' *atu-atu* (plural) is intensive, and *vale*, 'foolish,' is also used as an intensive.

Eight-livered; 'ate-valu'; *ate* is 'the liver' and is here the seat of courage; in Hebrew and in Greek the 'liver' means the 'mind.' *Eight*; see Note XXXI., 7.

Combat; *fe-tā-iga*; *fe*, a reciprocal; *tā*, 'to beat.'

Got a gash; *soni*, 'to chop'; *was cut off*, *motusia*; *was cut off*, *tipia*; *ransom*, 'togi-ola'; *togi*, 'to cast,' *ola*, 'alive.'

4. *A fine mat*; 'lava,' 'an ornament worn over the shoulders.' This fourth paragraph describes the mode of investing Moso with the ensigns of victory. In Rome the gaining of the *spolia opima* was attended with peculiar honour and ceremony.

Water of sprinkling; 'vai-lulu'u'; *vai* is 'fresh-water'; *lulu'u* means 'to take up a handful.' This act of sprinkling removed the *tabu* or sacredness of a thing so as to let it be applied to a common use. It is curious to find such an observance as this in Samoa.

Tafāi is 'those privileged to sit on the right hand and the left hand of a titled chief.' This privilege seems to have come from these Lava-siⁱ who paid the ransom, 'the redeemers'; *pa'ia*, 'sacred,' is a term applied to a titled chief. *Sii* is 'to lift,' 'to levy a fine'; for 'lava' see above.

5. *Sport of floating*; 'fa'a-tafega'; this is another amusement and test of strength among the celestial Sā-Tangaloa; *cf.* the occupations of the 'einheriar' of Valhalla. The river is in fresh, and the test of strength is to hold out against the current.

In the midst of the water; this proves his strength and his stature.

The flood; *u*, 'to roar as the waves'; 'hell' is *fafā*, the Samoan Hades.

6. *Shaking the water &c.*; *lialia'i*, 'to shake the head,' as a dog shakes himself when he comes out of the water.

No harm; *lē afa-ina*, 'they were not hurt or injured,' from *afā*, 'a storm.'

The proverb; 'o le upu,' *lit.*, 'the word'; 'hairiness' is a reference to *tolo*, 'the sugar cane,' which is a tall stalk, somewhat hairy, and has a shaggy head.

7. *Rain-makers*; *fa'a-ua-ga*; *fa'a*, 'make'; *ua*, 'rain'; this craft is found everywhere, either to make rain or to drive it away.

Was not cold; this shows his power and endurance; for the Samoans dislike rain on their naked bodies; see a previous note.

Superior; *laga*, 'to raise up,' as a conqueror may do.

8. *Names*; these are—Tui, 'Prince,' the leader of the party, called here Tui-mua-i-ava; for the 'kava' cup was always handed first to the chief highest in rank of those present; the other names are explained in the text.

[A Poetical Version.]

XXXIII.—IA LE MALAGA—A 'Sufi.'

"About the Expedition."

[*Note*.—A ‘Sufi’ is a kind of song which gives an explanation of ancient words. The subject of this ‘Sufi’ is the same as in the story of Losi and the War of the Giants. “This,” says Mr. Powell, “I got from an old man named Lau-afia, living at Fangali’i, on the north side of Tutuila.”]

I.

1. [Here is] a canoe-load of sufies ; how many ? [this is] one.

The messengers thus address Losi—

2. Be quick [to catch] the evening tide ; the dawn is near.
3. Scrape your spear of the ‘asi’ wood ;
4. With it to pierce for us (two) a fish—an ‘ali’ ;
5. The ‘ali’ is our fish ; the fish that goes up to the heavens.

The narrator now speaks—

6. It was the fish of Le-Moso and Fulu-fulu-Tolo,
7. And Tui-a’i and Tui-a’a,
8. And Pava-uta and Pava-a-tai,
9. And Fai-malie and Fai-tāma’i.

Losi now speaks—

10. You girls there come to the allotting of food—
11. The thick ‘taro,’ and the water-side ‘taro,’
12. And the spreading ‘taro,’ and the new plantation ‘taro,’
13. And ‘taro’ both whole and sliced, with the squeezed ‘vi,’
14. And swamp ‘taro,’ and the black-branched ‘taro,’ with
[the sweet ‘vaisalo’ dish.]

Refrain to verses I. - IX.

II.

15. A canoe-load of sufies ; how many ? the second.
16. Be quick to catch the evening tide ; the dawn is near.
17. Scrape your spear of ‘pua’ wood ;
18. With it to pierce for us a fish—an ‘ulua’ ;
19. The ‘ulua’ is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

III.

20. A canoe-load of sufies ; how many ? the third.
21. Be quick to catch the evening tide ; the dawn is near.
22. Scrape your spear of ‘nonu’ wood ;
23. With it to pierce for us a fish—a ‘nofu’ ;

24. The 'nofu' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

IV.

25. A canoe-load of sufies ; how many? the fourth.
 26. Be quick to catch the evening tide ; the dawn is near.
 27. Scrape your spear of 'lalapa' wood ;
 28. With it to pierce for us a fish—a 'sa'ulā';
 29. The 'sa'ulā' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

V.

30. A canoe-load of sufies ; how many? the fifth.
 31. Be quick to catch the evening tide ; the dawn is near.
 32. Scrape your spear of 'maosina' wood ;
 33. With it to pierce for us a fish—an 'i'a-sina';
 34. The 'i'a-sina' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

VI.

35. A canoe-load of sufies ; how many? the sixth.
 36. Be quick to catch the evening tide ; the dawn is near.
 37. Scrape your spear of 'papaono' wood ;
 38. With it to pierce for us a fish—a 'maono';
 39. The 'maono' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

VII.

40. A canoe-load of sufies ; how many? the seventh.
 41. Be quick to catch the evening tide ; the dawn is near.
 42. Scrape your spear of 'olapito' wood ;
 43. With it to pierce for us a fish—a 'lavaga-ifo';
 44. The 'lavaga-ifo' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

VIII.

45. A canoe-load of sufies ; how many? the eighth.
 46. Be quick to catch the evening tide ; the dawn is near.
 47. Scrape your spear of 'talafu' wood ;
 48. With it to pierce for us a fish—an 'atu';

49. The 'atu' is our fish; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 – 14).

IX.

50. A canoe-load of sufies ; how many? the ninth.
51. Be quick to catch the evening tide ; the dawn is near.
52. Scrape your spear of 'ola-sina' wood ;
53. With it pierce for us a fish—an 'uisila' ;
54. The 'uisila' is our fish ; the fish that goes up to the heavens.

Add here the *Refrain* (lines 6 - 14).

Losi's two fishermen go out to fish—

55. Shaking the rattle, darting the spear, Fangaena and Matamuti'e
56. Pole their canoes to the extreme corner of the north, and the
[land of the sun ;
57. That is Niuē; it is far to the east ;
58. [And so] Niuē has much daylight.

Losi addresses his attendants—

59. Sweep together the red mullet and carry them into the house;
60. And put them in a basket as my offering to the Sun.
61. Catch hold of the fish and prepare the fire ;
62. Broil them tied up ; the fire stands [ready] there.

The reciter now addresses Losi—

63. Tell us, [O Losi,] where did [these fishes] grow up
64. For the basket and the net ; where did they come from ?

Losi, in reply, enumerates the islands of his domain—

65. From the islands of Ofu and Olosenga, from Tutuila,
66. From the small freshwater lands, and Manu'a, and Fanua-tapu;
67. From my group of Sapai and Tonga and Niua and Tafasi,
68. And beautiful Fiji, and black Atafu, and reddish-brown Atafu;
69. Manu'a and Papatea are seen
70. And the island of Nu'u is going to float, and foreign lands ;

The reciter speaks again—

71. Losi and Mau and Tui hurry on the 'sufi,'
72. And Ti'e-ti'e-a-Talanga and Fai-malie and Fai-tāma'i ;
73. To them belongs the 'sufi,' who went up to the heavens.

91. Fiji is carrying the bier; why groan, Luuluu and prickly Fiji?
92. Fiji, [you are] a funny land, your road lies through smoke;
93. [For] the bananas were baked with the man; the bananas
[were cooked, but the man was alive.
94. Beautiful Fiji groaned at it; for Sa-fulu-sou was delivered up.
95. Far off Tonga turns its face to it—
96. A group of lands—and my group of Sapai.
97. My group of lands is next—
98. Atafu-‘uli, Atafu-mea ;
99. Atafu is the land which has no houses ;
100. It rains on them there and yet they sleep.
101. The ‘fetau’ tree and the red-eyed [wood]
102. Go down to the land of Savea.
103. Lua-ā is that land, the land of the sun.
104. Under the ‘pua’ tree is the standing place of the sun.
105. And the land of Sisia-le-fafā,
106. And the land of Alo-alo-o-le-Lā—
107. [The one is] the land that is shone upon by the sun,
108. [The other is] the land that is not shone upon by the sun.
109. There lived Lua-ui and Lua-maa, the children of Lu-faingā,
110. Who broke down the daily sacrifice to the Sun.
111. There is the land of Sioa,
112. And the land of Vale-vale-noa,
113. And the land of Tupu-sao-noa.
114. Sioa is the land of Sioa ; Maioa is the land of Maioa ;
115. There are the lands of Pola-taia, Pola-saia,
116. Pola-suena, Pola-piitia; but as to Pola-ta-olo-valu
117. And Fatu-tā, they are lands that are not watered. [bird,
118. Tapataia is the land of the ‘pua’ tree, the land of the ‘velota’
119. And the land of many birds ;
120. Towards the sea is the beach on which they alight ;
121. Inland is the beach round which they wheel ;
122. Towards the east is the land of Sina ;
123. Towards the sea is the land of fish.
124. Far at sea is the fresh water of Malai ;

125. It is drawn up by the trade winds.
126. Ofu and Olosenga are soon passed by,
127. Tutuila and the Si-mangalo lands,—
128. Those two lands—and the great lands,
129. Manu'a and Fanua-tapu.
130. We soon pass by my group of Samoa;
131. And if you thread them together, I will go on.
132. The land of Manu-manu now comes into sight,
133. With the land of Talinga-mai-Valu,
134. And the land of high Fiji and low Fiji.
-
135. O Losi, the 'sufi' is about to fail;
136. But do you consider in your heart, [and take heed]
137. Lest any group of lands should be overlooked.
138. The eastern groups and the Sinango land,
139. Sina-sengiina, and the land that does not budge;
140. The 'malauli' fish glides along there,
141. But the 'tafuti' fish airs itself in the breeze,
142. And the 'pusi' family stands up;
143. The 'pasa-pasa' splashes in the water;
144. Its ears are deaf and its eyes are closed.
145. And the land that is like a long house;
146. And the land of Atu—not wise to make plantations of 'vase';
147. But living men are sent there.
-
148. [Losi,] is that all thy groups of islands in the midst of the sea,
149. Together with the foreign groups?
150. Let not one land be forgotten, lest they be angry.
151. All the groups of lands are now finished,
152. But the land of Ula remains.
153. I suppose thy groups of Fiji are complete,
154. And also complete is thy group of Tonga,
155. And the groups to the west are finished.
-

The narrative of the expedition is now resumed—

156. But [while other warriors] hastened to the heavens
157. The sons of Pili remained quiet.

158. [At first] the Sā-Tangaloa were about to flee,

159. But they rallied at the Malae-a-toto'a.

The speaker interrupts the narrative to say—

160. But let us [first] strike up our own dance.

161. The answer of the speaker is

162. Drive, drive on.

But now resumes—

163. Sā-Tangaloa are about to break up the rally of the angry

164. [Whence] the thunders are threatening. [heavens,

165. Mafui'e goes towards it ;

166. Then the heavens were raised aloft, and you fell.

167. Drive, drive on.

The speaker reverts to the origin of the war—

168. I stood before the opening in the reef,

169. With that spear of mine, the 'afa' tree ;

170. With it I pierced the bonito ; that offering I left lying there—

171. The fish that I left there as a snare,

172. That gave no delight to the Sā-Tangaloa—

173. [The fish] that were not put in a basket.

174. [So] Tangaloa the talker got his head broken,

175. And Tangaloa the vengeful was knocked down.

176. O Sā-Tangaloa, cease to speak of getting the first kava [cup].

177. Tangaloa-sioa, cease to speak of getting the first kava [cup].

178. Tangaloa-maioa, cease to speak of getting the first kava [cup].

179. Tangaloa-lē-fuli, cease to speak of getting the first kava [cup].

180. Tangaloa-uatea, cease to speak of getting the first kava [cup].

181. Tangaloa-ua-o-po, cease to speak of getting the first kava [cup].

182. Stop that talk, for you are now in a bad [case] ;

183. The women have their heads broken, and so have the men.

184. [Even] Masina cried out with pain,

185. And a shout was raised on the tenth night.

186. Eat your mouthfuls of food with your broken heads.

The speaker winds up—

187. And our spear is of a 'futu' tree ;

188. We pierced with it the 'tautu.'

189. [Moso's] feathers were raised,
 190. And then the pursuit of the people went on.
 191. Drive, drive on.

O !

NOTES TO No. XXXIII.

1. *Canoe load*; the 'sufies' are so numerous that they are here called poetically *tautaga*, 'a canoe-load.'

2. *Be quick*; the two girl-messengers thus address Losi and bid him make haste, for the space between nightfall and dawn is the best time for fishing; and perhaps they must ascend before daybreak.

3. *Scrape*; 'valu-valusia'; scrape, that is, get ready for use.

3, 4, 5. *Asi wood &c.*; the nine sufies mention the different kinds of wood used for fish spears, and the different kinds of fish caught for the two girls to take up to the heavens with them.

6-9. *Le-Moso &c.*; these are some of the giants who engaged in the war. Tolo means 'sugar-cane' and fulu-fulu is a plural form meaning 'hairy'; Tui-a'i is the 'prince of eating' or 'of eaters'; Tui-a'a, is the 'prince of the family.' The other names are explained elsewhere.

10. *Allotting of food*; lagi, 'to call out the different portions of food and the person for whom each is intended.'

11-14. *The thick 'taro' &c.*; the 'taro' root is much used as food in the South Seas; it is cooked and eaten with the fish. The good kinds of 'taro' are enumerated in the lines thus:—11. Talo-tua-tua; talo auvai. 12. O talo pasai, ma talo mālai. 13. O talo tetele, ma malepe-lepe. 14. Talo fusi, maga-uli; vaisalo magalo. The 'vi' is a much esteemed fruit like a plum; the outer skin has to be gape, 'broken' or squeezed off.

55. *Shaking the rattle &c.*; 'o lulutu, o vevelo.' Losi sends off his two attendants, Fangaena and Mata-muti'e, to catch the fish; they shake a rattle to attract the fish and then they spear them.

56. *The north*; here expressed by Lua-o, Lua-vai, who are the regents of the north; see the 'Myth of Creation,' No. XXX.

57. *The east*; here expressed by 'the land of the Sun,' and further explained to be Niuē, which cannot be the island now known by that name, but some other far to the east.

58. *Daylight*; the word here is 'ao-ao,' which seems to me to be an intensive form of ao, 'daylight.' The line is—'Niuē ua tau ao-ao.'

59-62. *Sweep together*; I take these lines to describe Losi's own propitiatory offering to the Sun, and so the fish here are mullet and of a red colour, 'aua ula.'

60. *And put them, &c.*; this seems to be the meaning of this line—'Ma faotaga mā'u monotaga ia le La.' Is 'faotaga' = faa'atoga,?

62. *Broil them*; 'lagi,' for 'lalagi,' a chief's word; *tied up*, 'lili'; the fish are swathed in banana leaves or the like, when put in the oven.

64. *For the basket and the net*; 'ia fao ma uamea.' This translation is not certain, for the manuscript is indistinct here.

Where did they come from? This question gives the poet an opportunity to bring in the names of the islands known to the Samoans, and this catalogue may be interesting, although many of the names in it are not known to modern geography. Its horizon extends from Fiji on the west to Bora (Pola) in Tahiti on the east.

66. *Small fresh-water lands*; 'nu'u si-magalo.' These are the small islands of the Samoan group; they have springs and streams of fresh water. *Fanua tapu* means 'holy land'; I suppose it is the island of Taū. Ofu and Olosenga, Manono, Apolima are the other small islands of the group. Tutuila, Upolu, Savai'i are the large islands.

67. *My group*; as Losi is the supposed speaker, he claims these islands as his own—'my group.' And so with all the other groups in the sequel.

69 bis. *Fūnga*; this plant emits a fetid odour, especially at night.

70. *Foreign lands*; 'papalagi,' meaning 'far off.'

70-73 bis. *Vou*; thus in our MS.; but as an island Vou is unknown to us. In Samoan *vou-vou*, as an adjective, means 'disobedient.'

71. *Hurry on*; these giants who went up to the heavens are said to *hurry on* the 'sufi'; for it is coming to a close.

74 bis. *Lefe*; I do not know what island this is, but it has a bad name here for cowardice and indolence; the men are women, and they live on the presents of food made to them by others.

76. *Last word &c.* The text reads, 'O si'u-si'u ai lau-gutu o le nu'u fai 'upu,' *lit.*, 'being the extremity of the lips of the people who are making words.' 'Laugutu' is a vulgar word which the speakers would not apply to any but themselves; 'si'u-si'u' is 'the point or extremity of anything'; 'upu' is 'a word.'

77. *Tanapa* is not a proper name in the manuscript, but we cannot tell what the word means nor what is the reference in this line and the next.

80. *Do not eat*; 'e lē a'ai'; we do not know what this line means, nor the next. But Luvai may be a fairy land like Atafu, 'which has no houses,' (line 99).

82. *Children*, 'livai'; water, 'vai,' that is, fresh-water.

83. *Mats*, 'fala,' fine mats to sleep on.

84. *Pulotu*; this is the Samoan name for Hades; 'has grassy eyes'—the manuscript has here the word 'mavematamuti'a'; the meaning we give to the word is a conjecture founded on the parts of it *mata* and *mutia*. *Mave* is not known to be a Samoan word, but in Tahiti it means 'streaming as hair in the wind'; *Mata*, besides 'an eye' means also 'the top of anything.' The epithet *mave-mata-muti'a* may thus mean, 'where the surface of the grass sways to and fro in the wind.'

Tulia's cocoa-nut tree; this stands on the road to Hades and the ghosts dash their heads against it. Its leaves lie there undisturbed; for there is no tide there to sweep them away, nor are they gathered as fuel.

Tulia, as a participle, means 'driven'; they say that at the north-west corner of the island of Savai'i there is a huge cocoa-nut tree, near the entrance to Hades there, and, when the ghosts of the departing are being driven along this way by the spirits, if any one of them strike against this tree, that dying man recovers.

86. *Tui-Pulotu*; 'prince of Hades'; *Fafanga* may be only another form of the word *fafā*, which means 'hell' or Hades.

87. *Water*; *vai*, 'fresh-water'; 'trade wind,' *to'elau*. We do not know the meaning of the lines which are—87. *O loo tu i le vai soā, o loo lumanai e le To'elau*. 88. *Tau fa'alupe lau laau, o i fea le tui o To'elau?* But it is possible that '*the comrades*' are those that have been brought to life again by striking against 'thy tree.'

90. *Peculiar*; '*faigā*'; peculiar in this that they go to sleep, &c. This has happened; for on one occasion, in Savai'i, a band of men lay down to rest after a battle, and, while they slept, the enemy came on them and killed them all.

91–94. *Carrying the bier &c.*; these doubtless were well known incidents in the history of Fiji, but we know nothing about them.

99. *Atafu*; see line 68; also Myths No. II. and No. XV.

101. *Red-eyed*; '*mata-memea*.' This word also means the planet Mars.

104. *Standing place*; *tulā*, 'a perch, a prop to stand on.' For this and the '*fetau*' tree and the '*pua*,' see Myths No. XV. and No. XVI.

107-8. *Shone upon*; '*sulu-ia*'; as if 'be-torched,' for *sulu* is a 'torch.'

109. *Lua-ma'a*; for him and Ui and their doings, see Myth No. XV.

112. *Vale-vale-noa*; 'beautiful.' For *Sioa* and *Maioa*, see lines 177-8.

116. *Pola*; this seems to be Bora-bora in Tahiti.

120. *Alight*; *tipa*, 'glide down.'

124. *Fresh-water, far at sea*; at Safotu on Savai'i, in Samoa, when the tide is low, a spring of fresh-water bursts up on the reef half a mile out; on another very small island there is a lagoon of fresh-water.

125. *Drawn up*; '*utufia*'; *utu* means 'to draw up water from a lagoon or a well'; 'to fill a bottle.'

131. *Thread them*; '*su'i fa'asolo*'; the meaning is—Thread their names together as beads on a string, without enumerating them separately.

135. *Fail*; *fano*, 'fade away to an end.'

139. *Budge*; *alo*, 'to get out of the way of a superior.'

141. *The 'tafuti'* evidently has the habit of the flying-fish; the '*pusi*' family are all of the '*muraena*' kind.

145. *Long house*; '*a folau papata*'; we have not translated *papata*; it may mean 'lumpy.'

146. *Vase* is a fine kind of 'taro'; what this line and the next refer to, we do not know.

150. *Angry*; to'atamai, 'chief's anger.' In Samoa it is a grievous insult to a chief to omit his name from a list.

151. *Finished, complete*; 'uma.'

157. *Quiet*; toto'a. For Malae-a-toto'a, see the 'Solo o le Va.'

161. *Speaker*; 'to'oto'o'; *lit.*, the official staff which the orator holds in his hand when he is making a speech; to hold *that* is equivalent to our English expression 'to be in possession of the chair.'

164. *Threatening*; the angry gods threaten an assault; but Mafui'e, the giant of earthquakes encounters them, tosses up the heavens, and the Sā-Tangaloa are thrown to the ground and thus discomfited.

170. *Lying there; a snare*; these must refer to Losi's trick in laying the fish at their doors.

174-182. *Tangaloa*; tau-tala, 'the talker'; *mana-mana*, 'mindful' in a bad sense; *sioa*, 'languid'; *uatea*, 'rain in sunshine'; *ua o po*, 'who went by night'; *lē-fuli*, 'immoveable'; he should not be in this list, for he is one of the high gods; see the 'Myth of Creation.'

183. *Women, men*; male and female among the Sā-Tangaloa, but apparently not among the high gods. Masina, 'the moon,' in the next line is a woman—and she is wounded.

185. *Tenth night*; the Samoans have a special name for that—fa'a-saga-fulu, *lit.*, 'tenth.'

186. *Eat &c.*; this is spoken by the conquerors and is a terrible outrage to the vanquished.

189. *Feathers*; alluding to Moso's device to protect his comrades from the torrents of rain; *raised*, that is, when the rain ceased, the warriors came out and continued the pursuit of the Sā-Tangaloa.

XXXIV.—THE HISTORY OF TANGALOA-A-UI, ALI'A-MATUA, AND ALI'A-TAMA, KINGS OF MANU'A.

INTRODUCTION.—This history is given here more in detail than in Nos. XIX., XX., XXI., and differently in some respects. From a comparison of this version with those three previously given, the reader may be able to select the common features which seem to be historically true. It is certain that the Rarotongans trace their ancestry to the Manu'a group, and their kings to this Ali'a family; see No. XIX.

[NOTE.—Under date 6 Feb., 1871, Mr. Powell's MS. have this entry:—"I received to-day the following particulars from Taua-nu'u, tradition keeper, which modifies the account which I received from Fofu. This of Taua-nu'u seems the more consecutive."]

1. Ta'e-o-Tangaloa, the child of Tangaloa-a-Ui and Sinā-a-Sa'u-mani, named Sina-tauata, had two wives; the one named Laulau-a-Le-Folasa, the daughter of Le-Folasa; the other named Sina, the daughter of Tao-toai-se-Aua-luma. These two wives became pregnant at the same time.

2. Ta'e-o-Tangaloa was at Le-Fanga when this Laulau-a-le-Folasa gave birth to her child; she, or rather her family, immediately shouted that a king was born there, '*o le Tui-Manu'a*, 'the king of Manu'a.' Her husband was displeased at her haste to declare her child king. He went up to Aua-luma, where he found that his other wife, Sina, had given birth to a son at the very time of the birth of the other son. Sina said to him, "Come now; your other wife has given birth to a son, and she has proclaimed him king; go therefore and live with her; let me decide what is to be the name of this child; and leave me."

3. He answered, "Do I consent to that child's being king—that child of haste? that child of the hasty one? don't be angry; come bring your child, and let him be proclaimed king; let his name be Fa'a-ea-nu'u, 'exalter of the people,' and let him be Tui-Manu'a; *the kingly power* is associated with men; men will stand up to speak in the palace of Tui-Manu'a."

4. He was the first *man* to whom the dignity of king was given; that was previously considered the prerogative of heaven; for Tae-o-Tangaloa was Tui-Manu'a, but he was regarded as a god rather than a man. Of the child of Laulau-a-le-Folasa, he said, "Let that child at the east be named Ati-i-lagi, 'addressing-speeches-to-the-heavens'; let him direct his addresses to heaven to Tangaloa, in his 'fale-ula' palace; let him be associated with the gods."

5. In accordance with this appointment the chief or priest of Fiti-uta used to sit cross-legged, leaning on the handle of his *fu'e* or 'fly-flopper,' and thus offer prayer and make speeches.

6. When the children had become men, Ta'e-o-Tangaloa said to his brother Le-Fanonga, "You stop here in the east and be the

war-god of Fiti-uta, but I will go and be the war-god of Le-fale-tolu; if my sons fight, you watch the war and side with the weaker party, and I will come to help, if needful; let not the attacking party conquer; if Fiti-uta come to attack Fale-tolu, you will unite with me to repel them.'

7. Ta'e-o-Tangaloa then went to his sons and gave them formally their appointments, which he had mentioned at the time of their birth. To Fa'a-ea-nu'u he said, "Let the imperial dignity abide with thee; through thee, let it be associated with men; let them stand up and make their council-speeches in thy palace, 'O king of Manu'a and all Samoa.' To his brother he said, "Be thou named Ati-i-lagi; let the royal dignity be associated with the inferior, human gods through thee; sit thou in thy palace and speak to the heavens."

8. He then warned them both against going to war with each other, because they were brothers. "Break your spears in two; when unwilling to fight, cover up your battle-ground; your battle ground is Ava-tele; if you," addressing Ati-i-lagi, "if you cross the battle-ground and come to One-uli, your land will become desolate" [*lit.*, will be overrun with creeping plants ('fue-fue')]; "but if you," addressing Fa'a-ea-nuu, "cross the boundary to Tapu-tapu, your land will in the same way become desolate."

9. It was probably between the childhood and the manhood of these two boys that Ta'e-o-Tangaloa undertook the visit to Fiti, since the name he there and then obtained for his land, Fiti-uta, is mentioned in his final appointment of Fa'a-ea-nu'u and Ati-i-lagi, but not at their birth.

10. Fa'a-ea-nu'u took a wife named O-malu-o-le-Taū. By her he had several sons, all named Sao, but distinguished from each other by different terminations to their names, viz., Sao-'io-'io-manu, Sao-loa, Sao-puu, Sao-le-tupua, Sao-tupe-soa, Sao-le-folauga.

11. Fa'a-ea-nu'u, becoming old, retired from his official position and appointed his eldest son his successor. But this son, Sao-'io-'io-manu, was unwilling to accept the restraints which the dignity

imposed, and he therefore made a voyage to the eastern groups without designating a regent or successor to take his place. A consultation was therefore held at Aua-luma to appoint a king in his stead. Sao-loa was chosen to receive the dignity and title of Tui-Manu'a. He refused to accept it, lest calamity should come upon him if he did so, as his brother had not made any such appointment. He therefore fled and became a chief on Savai'i. There was thus an interregnum ; for none of the other brothers was asked.

12. Sao-'io-'io arrived at a place in the eastern groups, the king of which was named Tapu-longo-longo. This king had a daughter named Sina-felo-le-sámă, who became the wife of Sao-'io-'io-manu, and by her he had three sons, 'O-le-lolonga-tele, 'O-le-lolonga-loa, 'O-le-lolonga-pu'u. When the boys were grown up to manhood, their father gave his appointment, saying to his sons :—" You younger boys, remain with me, to attend on me and take care of me ; but you, Le-lolonga-tele, go you to my people who have no king ; for my brother feared to accept the dignity ; and be thou their king in my stead."

13. Le-lolonga-tele therefore came to Samoa, where his uncle, Sao-le-folauga, was still alive. He landed at Aua-luma where his uncle still was. The family immediately held a council and declared Le-lolonga-tele the king of Manu'a. They also consulted about a wife for him, and it was resolved to seek for him a lady named Soa-le-tele, the daughter of a chief named Le-ula. The suit was accepted and she became his wife. After her, he sought and obtained a second wife named Sina, the daughter of Tao-toaise-Aua-luma. Then he took a third wife named Ana-moa-tele, daughter of Tangaloa, a chief who lived at Fangali'i of Aua-luma. He then sought and obtained a fourth wife, the daughter of Taua-lunga, belonging to Fiti-uta ; her name was Sina. For a fifth wife he obtained the daughter of Lenga ; her name was Tele-i-le-vao ; and, lastly, he had a sixth wife ; for her he came to Le-fale-tolu ; her name was Moe-talā-luma ; she was the daughter of Pua of Siufanga.

14. By each of these wives he had a son. After the birth of the sixth son, and when they were all of adult age, as he was infirm, he wished to abdicate in favour of one of them ; and so he assembled them in his palace at Aua-luma, and gave them their official names and appointments, as follows :—

15. The child of Soa-le-tele he named Satoa and he appointed him to be the ‘virgin’ of Manu‘a ; that is, he was to act the part of mediator in case of war, to get peace made, and to bury those killed in battle.

16. The child of Sina, daughter of Tao-toai-se-Aua-luma he named Tui-sali‘a, and appointed him to attend on the king, pitch his tent, and get the drink and food which the king might leave after feasting.

17. The child of Ana-moa-tele he named Le-Folasa-Aua-luma, and gave him the title of Tangaloa, chief of Aua-luma.

18. The child of Sina-i-gagá‘ě he named Le-Folasa-i-gagá‘ě, and appointed him peace-maker for Fiti-uta (*lit.*, for gagá‘ě), to walk among the dead and to be pure water for his own district.

19. The child of Tele-i-le-vao he named Ali‘a-matua and the sixth child, that of Moe-talā-luma, he named Ali‘a-tama. To them he said, “I will throw down the royal dignity (‘ao’) between you two chiefs ; you must settle between you whose it shall be ; for I am afraid of the influential parties inland ; I am also afraid of the chiefs of the Fale-tolu.” Hereupon Ali‘a-matua said, “What dignity can that youth assume, while I am here who am the elder ; let me have the dignity ; let me be Tui-Manu‘a.”

20. To this the younger agreed, and he became the king’s attendant. This arrangement, however, did not accord with the prevailing idea of what was right. Ali‘a-tama was considered of higher dignity, on the mother’s side, than his elder brother, and therefore ought to have had the kingly power. However, Ali‘a-matua wore the crown—a turban of white cloth (‘fau’). But the matter did not rest here. The chiefs of Aua-luma counselled the young chief to endeavour to seize and carry off the crown. They

advised him to pretend to have sore feet, and to make that an excuse for not bathing when he went with his brother to the bathing place, and to watch his opportunity to run off with the crown while the latter was bathing, since he would, of course, lay aside his turban while he performed his ablutions. Ali'a-tama did not make the attempt on the occasion suggested, because he feared his brother might pursue and overtake him, if he then attempted to run off with the 'fau,' the emblem of royalty, while he was in the water. He therefore waited for a more favourable opportunity. This he was not long in getting. One day, when they went to bathe, he proposed that they should cleanse their heads with detergent, made of the expressed oily juice of old cocoa-nuts. When this ointment had been prepared, a contention arose as to which of them should use it first. Ali'a-matua urged that his younger brother should use it first, lest if he, the king, dipped his head in first, and thus rendered the preparation sacred, it should cause the death of his brother. To this Ali'a-tama replied, "No; you dip in first, lest you die if I dip first." This idea the other resented, and urged his brother to dip first. He accordingly did so, and then went to the water to bathe. Ali'a-matua then dipped in his head, and immediately fell down into the pool stupefied. When his brother returned, he found the king in this condition; he rolled him out of the pool, but found him still insensible; he roused him a little, and said to him, "Did I not warn you of the consequences of my dipping my head in first"? And then he prayed to Tangaloa, and said, "O Tangaloa, if thou hast given me this secret power ('mana'), let my brother immediately revive." At once the king came to, and got up, and walked. They went away together, but the king was envious of the power of his brother; and, being weak, when they came to a place called 'O-le-Luu, he wished for a cocoa-nut to drink. Ali'a-tama excused himself from going up the tree by saying that his feet, which were bandaged, were sore, and that he had heard their father say that it was not forbidden ('sa') to a king to ascend a cocoa-nut tree. The king therefore hung his crown on a branch of a 'fau' tree

that was near, and began to climb the cocoa-nut tree with only his native cloth ('siapo') wrapped round him. His brother then said, "Why should you encumber yourself with this cloth. I have heard our father say that it is not forbidden for you to ascend the tree, naked like a common man." The king acting on this suggestion, disrobed himself, and went up the tree. No sooner was he up, than Ali'a-tama seized the robe and the crown, and ran off to Le-fale-tolu shouting as he ran, "My crown! my kingdom! I have got my crown."

21. Ali'a-matua returned home in disgrace, without robe and crown. He immediately collected his forces, and prepared to seek to regain his lost dignity. Le-fale-tolu also prepared their forces to fight for their kinsman and king. The armies met; they fought at a place called 'Ele-'ele-uli, but Ali'a-matua was killed at Pala-pala. This settled the matter. Ali'a-tama had now the sole right to the kingly title, and the succession was swept away from the family of Ali'a-matua.

22. The next king after Ali'a-tama was Pui-pui-po; then Fa'a-ea-nu'u, and then Sili'a-i-vao. To Sili'a-i-vao succeeded Tiālingo; that is the king of peace ('ligo'); there was no war in his time, although his kingdom was very extensive, and distant lands brought tribute (called *le umiti*) to him.

23. The succession of Kings of Manu'a stands thus:—

'O Tangaloa-a-Ui

- | | |
|------------------------|--------------------|
| 1. 'O Ta'e-o-Tangaloa | 6. 'O Ali'a-tama |
| 2. 'O Fa'a-ea-nu'u | 7. 'O Pui-pui-po |
| 3. 'O Sao-'io-'io-manu | 8. 'O Fa'a-ea-nu'u |
| 4. 'O Le-Lolonga | 9. 'O Sili'a-i-vao |
| 5. 'O Ali'a-matua | 10. 'O Tiālingo |

NOTES TO No. XXXIV.

PAR. 1. *Ta'e-o-Tangaloa*, *Tangaloa-a-Ui*, *Sa'umani*; see the Summary of No. IX.

Pregnant at the same time; 'to-masaga'; to, 'to be with child'; *masaga*, 'twins.'

3. *Child of haste*; 'le tama fai lise'; *child of the hasty one*, 'le tama a le fai lise.'

Associated with men &c.; 'ua tautagata le ao ia te ia.'

Palace; 'fale'ula,' *lit.*, 'bright-house.' This name is also given to a big house in which the dancers and singers of the town meet and councils are held.

4. *Let that child at the east*; the text here is—'A o lela tama i gagae ina igoa o ia ia Ati-i-lagi; ia ati i lagi i Tagaloa; e tauaitu i lona fale'ula ia te ia (le ao).'

Associated with gods; 'tau-aitu.'

Tau-tagata, tau-aitu; the meaning of these phrases is that men are associated with Tui-Manua and that spirits are associated with Fiti-uta. Thus, the imperial dignity is associated exclusively with men through Tui-Manu'a, but with gods, that is, the 'aitu' or inferior gods, through the prayers ('ati-i-lagi') of Fiti-uta; and Tui-Manu'a has the divine prerogative of king among men, while the chief of Fiti-uta has the privilege of communication with spirits or gods. The one is the head of the temporal realm, the other of the spiritual; man is connected with heaven through Tui-Manu'a; spirits are connected with earth through 'Ati-i-lagi.'

5. *Prayer and speeches*; 'ati.'

6. *Le-Fanonga*, 'Destruction'; *war god*, 'aitu-tau.'

7. *Be thou named*; the text here is—"Igoa ia oe ia Ati-i-lagi; ia tauaitu ia te oe; ati i lagi i lou fale'ula. Tauaitu ia Fiti-uta; ia nofo ma ati i lou faleula."

8. *Break your spears in two*; the text here is—"Ma oulua tao gaulua, a lua musu i tau, ufi la oulua tafa; lua tafa lea Avatele; aua le sopoia. A ē Ati-i-lagi sopoia atu i le Oneuli, ua sauā oe i le au fuefue. A ē sopoia atu i Taputapu, ua sauā foi oe i le au fuefue."

Mr. Powell's manuscript here adds this note:—"The following are the words taken down on Feb. 28, 1871, but the narrators by no means keep to the same *form* of expression; they express the meaning in various words. "Tagata taa aitu. Ati-i-lagi, *i.e.*, ati i lagi lou faleula. Tauaitu i le Fiti-uta nofo ma ati. A o lea tama e tautagata i ao i Aualuma ma le Faletolu e ati ma tu. E te'a lava oe ina tautagata le ao ia te oe o *Tui-Manua ma Samoa-toa*; laulautu i lou fale'ula. Ma oulua tao gaulua; a lua musu i tau, ufi la oulua tafa; oulua tafa lea o Avatele, aua le sopoia. A ē sopoia atu i Taputapu, ua sauā foi oe i le au fuefue."

One'uli; 'black sand,' a place in the west side of the battle ground.

Tapu-tapu; 'very sacred'; a place on the east side.

10. *Several sons*; 'io-'io-manu means 'a young chicken bird,' loa, 'long,' pu'u, 'short,' tupua, 'an image,' soa, 'a companion,' folauga, 'a voyaging,' malu, 'a shadow.'

11. *Retired &c.*; na gafua Fa'a-ea-nu'u, 'F. had his sacredness taken off.'

Appointed; 'e'e,' to pay respect to, to reverence.

12. *Le-atu-sasae*; 'the eastern group'; *Lolonga*, 'rain,' *tele*, 'great,' *loa*, long, *pu'u*, 'short.'

13. *Council*; 'fono'; *it was resolved*, &c.; the text here is—'Ua filifili se tamaitai e ave i ai le afiafi o le ali'i,—'They chose a lady to take to her the evening present of the chief.'

Ana-moa-tele; 'a great lot of fowls'; *Taua-lunga*, 'the ridge pole'; *Tele-i-le-vao*, 'great in the bush'; *Moe-tala-luma*, 'sleep in the front part of the house.'

15. *Virgin*; 'taupou'; *to get peace made* &c.; 'e fa'aola taua, ma tanumia tama'i a le tau.'

16. *Pitch his tent* &c.; 'ina toia le fale, ma 'ai mea paia.'

17. *The title of Tangaloa* &c.; 'ina igoa ia ai Tagaloa e fai, ma ali'i o Aualuma.'

18. *Peace maker* &c.; 'ina vae toto e pupulu, ma tanumia tama'i; o le vai magalo ia o gagae'; *lit.*, 'goes to divide between blood, and bury the dead; he is the fresh-water of Gagae' (the east); *fresh-water*, figuratively.

Fiti-uta; a dying chief of A'ana made his appointment thus:—He broke his *to'o-to'o* ('sceptre') in two, and gave a half to each of his two sons, appointing the one to rule over the district to seaward (*Fasi-too-tai*) and the other to rule over the district toward the centre (*Fasi-too-uta*) of Upolu, not necessarily inland (*uta*), but nearer the centre.

19. *I will throw down* &c.; 'o lea ou lafo le ao i va i ali'i.'

Influential parties inland; 'le ao lemu i fale auta,'

What dignity &c.; 'Se ā le ao e nofo ai le tama, a o au o nofo atu ua matua.'

20. *A turban*; does the *white* cloth denote the *priestly* character of the king? The bark of the *hibiscus* ('fau') is white.

Detergent; frequent sea bathing and other causes make this very necessary; for this purpose the Samoans use the pulp of the wild orange ('moli') as a soap or lather.

The preparation sacred; observe here the sacredness of the person of a king; any violation of this is *desecration*, and is punished immediately in some supernatural manner.

My crown; my kingdom &c.; 'lo'u ao e! ua o'u auaua o'u ao!'

21. 'Ele-'ele-'uli; 'black earth.'

Ali'a-tama had now &c.; ua tafatasi ai le ao ia Ali'a-tama; ua tafea le utu a le alii o Ali'a-matua'; *lit.*, 'the title remained solely with Ali'a-tama; the right of succession was swept away from Ali'a-matua the chief.'



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