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## SOME FOLK-SONGS AND MYTHS FROM SAMOA.

BY JOHN FRASER, LL.D., SYDNEY.

PREFACE.—These myths were collected in Samoa and written down more than twenty-five years ago. They were got chiefly from Tauanu'u, the official legend-keeper of Manu'a, and his nephew Fofu. You may travel all round even the largest of the islands now and scarcely meet with a single man who knows any of the old legends except by name; for the titles of some of them have established themselves in the language as proverbs and by-words. The Rev. T. Powell, who collected them, made no use of them in his lifetime, and his widow sent the manuscripts to the late Rev. Geo. Pratt, Sydney, as the only man who was likely to be able to translate and use them. Mr. Pratt's eyesight had by this time become feeble, but I knew he had the bundle of manuscripts, and, thinking that possibly there might be among them some myths that were worth preserving, I offered to act as his amanuensis in the work of translation, and get them published in some literary journal. Our joint labours, which continued for nearly two years, were terminated by Mr. Pratt's death. I still have a few of the translated myths on hand, and intend to offer them for preservation as occasion may serve.

### I.

'O LE TALA IA TAEMĀ MA NA-FANŪA :

THE STORY ABOUT THE GODDESSES TAEMA AND NA-FANUA,  
THE SIAMESE-TWINS OF SAMOA.

1. **A** COLLECTOR of myths does not expect to find Siamese-twins in Samoa, and yet here they are, not in person certainly, but presented as the two chief actors in a myth story. They are sisters, and being sisters and twins, they have Titi and Titi as their birth-names; but they afterwards assume the names of Ta'emā and Tila-faingā, and as such are well known to all Samoa, for they are there the sister-goddesses of war and tattooing. The birth and rearing of twin children having a physical union of their bodies in some part is possible, but rare, as medical science tells us. The mythologist, however, seldom finds that a story such as this about Titi and Titi is founded on facts observed by the actual story-tellers, but is rather a transmission from earlier times,

of ideas in the mind, which myth-makers tried to convey to the people by giving them the appearance of a living body, moulded on the facts and experiences of human life. The Italian Janus, for instance—a deity which the Romans adopted from the Etruscans—was represented as a double bust, joined together back to back, and with two faces, the one looking to the east and the other to the west. Now, notwithstanding the numerous and learned explanations of the import of this double Janus, I am of opinion that the origin of this myth comes from the conception of the sky (root *di, div, dya*, 'to shine') as the oldest and first of all things, from whose heights at noon the sun looks down east and west on the beginning and the end of every day, and hence of the year itself. The mind of the myth-maker, having formed this idea of the sky, gave it a visible life and personality in the creation of a two-headed Janus.

2. Now, if the ancestors of the Samoan and Polynesian people did come from India, they must have been familiar there with such ideas as could give birth to the making of this myth about Taema and Tila-fainga—the one presiding over the art of war and the other the patroness of the art of tattooing, through which alone a Polynesian young man becomes fit to engage in tribal battles. In India the great gods have a dual aspect—two principles blended in one—one body, but many heads and arms. And so Titi and Titi here are one in their persons, but with two different functions, yet both of these relating to war.

3. Let me now proceed with the history of this interesting duality. The twins were born in the little island of Taū, in the Manu'a portion of the Samoan Group. As children they could not see each other's faces, for they were joined together back to back. Their parents belonged to the primitive stock of the race, as far back almost as the first creation of man; and so there is enough of antiquity and mystery about these two girls to engage our attention to their story, especially as their occupation as grown goddesses—that of bloodshed and war—goes so far back as to mingle with the first doings of mankind. In due time the girls became old enough to leave their father's home and go forth to see the world, but the world as known to this myth is only the islands Tutuila and Savai'i, of their own group, and Fiji; and their mode of travel was by swimming. So Titi and her sister, who had by this time taken the name of Taema, cast themselves into the sea and swam in the narrow strait towards Tutuila. Here they were so baffled by cross-currents that a lump of wood was dashed between them, and their bodies were severed. From this circumstance the second sister called herself Tila-fainga.

4. On Tutuila, near the modern town of Pango-pango, there is a path called 'the road of the spirits,' and a particular kind of *taro* which grows near by is called 'Taema's fruit.' People say still that it was Taema who first caused that fruit to grow there, and that these two semi-divine personages passed up that way when they had landed

on the beach. Thus it always happens that fable makes the foot-prints of spirit-beings leave some trace behind, to the wonderment of generations to come. There is a print of Adam's foot in the island of Ceylon, and the small islands in the strait are the ruins of the bridge by which he used to pass to and fro to the mainland of India.

5. Taema and Tila-faingā, being now on dry land, began to work wonders, whether in order to amuse themselves or to show their power as *aitu*, or to prepare for their future avocations, I do not know. And, first, they saw a man and a woman in a field digging up some food for themselves, some *masi* or fermented bread-fruit, which is prepared somewhat in the same manner as Germans make *saur kraut*. The girls asked them for a little of it to eat, but, when they began to eat, they ate so heartily that nearly the whole heap of *masi* was consumed. This so frightened the donors that they ran away. And next, as the two girls were wandering along the crest of the mountain-range in the island, they came to a place where there was a big upstanding rock; this they cleft in two and made of it two war-clubs. And, as "the sight of means to do ill-deeds makes ill-deeds done," they now commenced to use the clubs and killed men. Fists and sticks and stones were doubtless the first weapons of warfare, but a stone club in the hands of such a hero as Hercules, is a mighty improvement on that; and even a little boy, when he becomes possessed of a pea-shooter, is not happy till he has used it. And in this way, according to our story, the killing of men began on these islands. But the girls, now feeling the propensity to kill getting too strong upon them, and fearing that it might lead them to the unholy act of introducing war into their own native islands of Manu'a, and among their own kindred, jumped into the sea and swam away to Fiji. There, in the early morning, they saw two men walking on the beach, each carrying a small bag. Landing, the girls accosted them and learned that they were tattooers on their way to their daily work. The girls went about with them a good deal that day, and learned the secrets of the trade. Then they said to the men, 'Give us some of your tools and a basket to put them in, and we will go elsewhere.' The men good-naturedly said, 'All right,' and gave the things asked, only exacting a promise that they, the givers, should always be remembered. Hence it is that tattooers in Samoa, when they are following their trade, always sing a little song in honour of Filelei and Tufou, these two men who gave the tools and the basket. And many of the rhymes which folk-lorists now collect among civilized nations, carry us back to such incidents as this, in the introduction of the arts among men.

6. The next thing these two wonderful girls do is the making of a pun—which proves how much depravity the art of war and tattooing was bringing them to. For when they came to the house of a man called Na, they asked his children several times whose place it was,

and, getting always the answer, *Na fanua* (which means, Na's place), they laughed merrily, and Tila-fainga said, '*Na-fanua*, that will be my name.' And so the two sisters henceforth are Taema and Na-fanua. Here again we have a common trick of invention among myth-makers to account for the origin of certain names of their divinities.

7. The next incident introduces the permanent installation of Taema and Na-fanua as the goddesses of war and tattooing in these islands. And it all arose from an act of kindness done to them, which shows that the sentiment of gratitude is not unknown to Polynesian breasts. The man Na himself, who had been out in the bush working, now came home and received his visitors with much kindness and heartiness, and at their request did not hesitate to set the best of food before them, although it was part of the tribute-offering to their conquerors. Appreciating this hospitality, and knowing that Na's tribe was at that time in subjection, for they had been conquered by the people in the east of the island, the girls resolved to set them free; and, in order to make a pretext for war, they ordered Na and his men to bring to them the whole of the tribute-offering of food which was about to be sent to the tribe in the east, in token of continued submission. The two goddesses ate it up. News of this came to the men of the east, and, as that deed was a deadly insult to them, they prepared for war. But when they invaded Na's country, the two goddesses went forth to meet them, and used their war clubs so vigorously that the enemies were slain in heaps, and Na's land became free. The whole island of Savai'i now reverences these two divinities, but Tila-fainga, *alias* Na-fanua, is specially the goddess of war there.

8. Having accomplished this good work, the sisters agreed to separate. Tila-fainga remained in Savai'i, following her occupation of war, but Taema went off to the island of Tutuila and there gave herself to tattooing; hence it is that, when war arises among the islands, Tutuila is always the 'neutral party,' and does not fight. But Taema was laid under a dire obligation, that if ever war should come that way, she should interpose and prevent it from spreading to Manu'a, the parent land of the twins. And so it is to this day.

## II.

### THE TALA.

9. Fonga'olo'ula was the name of a place in Taū; it was inland, on the north side of the great boat-opening in the reef. Fai-malie and Fai-tama'i dwelt there; these are the children of Malae and Vavau, who were born of Fatu and 'Ele-'ele. Fai-malie gave birth to twins, which were joined together by their backs; they could not see one another's face. They were named Titi and Titi, they were girls. When they were grown up, one day they went to walk about on the beach at the long boat-opening. They saw the place where the men

uncover themselves, then said the one of them, 'That is my name, Taemā.' Then grew upon them a desire to wander about. The one said (to the other), 'Let us roam.' Then they swam. Their father called them back (saying), 'Come back, return'; but they said, 'Wait till we come back here.' They went on. Then their father said, 'If that is it, take this stone as a parting gift.' It was called a *mavaenga*, one of its names was *tupua-tali-va'a*. Then Titi and Taema swam away. They reached the narrow sea near Tutuila. A bowsprit was floating along; then they spoke thus, 'By and by, we cannot manage (to escape) this stick.' They tried and tried, it was difficult. It was carried by the current, and thrown by the waves of the sea between them. They could not get out of the way, 'and so they were separated, and for the first time they saw one another's face.'

Then said Titi to the one whose name was Taema, 'I will be called Tila-faingā.' Then Titi cast off her old name and was called Tila-faingā.

10. Then they went on to Tutuila, and passed up the bay on which Pango-pango looks down. The *ala-o-aitu* (road of the spirits) is there; it was so named from these two persons, that was the reason for its being called *ala-o-aitu*. Then these two caused *taro* to grow in that place, which is rocky; it was called *fua-o-Taema* (Taema's fruit). Then they saw a couple, man and wife, and two women also; they were taking up fermented bread-fruit (*masi*) from its pit. The girls had a longing for it. They stood and looked at it, and said to them, 'Give us a little basket of *masi*.' But the couple asked them for a basket to put it in, to take it about in. Then they threw them a 'bread-fruit bonnet' and said to them, 'Put a little of it into that.' But they said, 'What can we put into this trumpery thing; it will only make one cake for each.' They said, 'Still put it in, there is no danger.' Then they put it in, put it in, put it in. They opened their mouths and sucked in the *masi*; the bread-fruit bonnet did not get full. The *masi* was nearly done; then the women were going away, they grumbled that the *masi* was used up. Then the girls answered, 'Friend, what is the reason that you said that nothing could be put in this trumpery thing?' Then the two women were afraid because they (now) knew these were gods; and so the women ran away.

11. Then they went on and passed along the tops of the mountains, they reached upper Poloa, then they dwelt there. They made turmeric food, and powdered their bodies with the turmeric, then these (bodies) became yellow. Then Tila-faingā sauntered about in the place which was named Iloa-ai-le-toa, (known-for-the-warriors), they went, and it was divided into two and became two war-clubs, one for her and one for Taema. Then they did a strange thing—they killed men. Then Tila-faingā said, 'Come now, let us two go, let us not remain here, (we are too) near to our own country, lest our (present) occupation should be directed against it, let us two swim; do you look

for a land in which we may follow our occupation.' Then they swam away, each of them had her own float. They went on and landed at Fiji. It was early dawn. They saw two men, these two were walking. Then Tila-fainga said (to her sister), 'Lady, I am hungry; let us go to these two men (and ask them) who they are.' Then they made up to them and said, 'Who are you two?' These two answered, 'We are Tufou and Filelei, our occupation is tattooing; we have nothing good to eat, these are only the tools of our trade; we are going to our work. Who are you two?' 'We are Tila-fainga and Taema.' 'What is your errand.' 'None, we have come here to roam about; let us all go together, along with you two.' 'All right, come on.' And they went; they gave them something to eat, and so the (girls) went about with these chiefs; they went about, they went about. Then they said, 'O chiefs, what do you two think? give us two your occupation.' They answered, 'All right, methinks we all should live together and follow our occupation here, but first let us wait for a house-warming.' But these two women said, 'Enough! but give us some tools and a basket to put them in, and we will go.' Then they gave the tools in a basket and said, 'Take your implements of tattooing; when you are engaged in your occupation make mention of us two.' 'All right' (said they). It is on that account that the operators of tattooing strike up this song:

O Fi-Filelei (who art) like a necklace of whales' teeth,  
 (Aid us) when we seek to get ready for war.  
 (And thou), Tufou (who art descended) from chiefs,  
 (Aid us) O Tufou, Tufou, Ū!  
 By-and-bye it will be evening,  
 Adorn us for your victories, O Fi!  
 It is like a green *ti* leaf,  
 O Tufou, Tufou, Ū!

12. Then they came to Savai'i, and reached Fale-alupo, at the house of Na. (At that time) Ae'a of the west was the conquered, and Ae'a of the east was conqueror. There were in the house two girls, but their parents had gone into the bush to work. Then Tila-fainga asked, 'Who is your father?' 'Na.' 'Whose house is this?' They answered, singing, 'The house of Na, the house of Na.' Again she asked, 'Whose place is this?' They answered, 'It's Na's place.' Then she asked again, 'Whose land is this land?' They answered, still singing, 'The land of Na, the land of Na, Na-fanua.' Then she said, 'That shall be my name.'

13. Then they asked of the girls, 'What is that, hanging up in the house?' They answered, 'It is an offering for the victors.' 'Break down a basket that we may eat of it.' The girls say, 'We are afraid.' 'Where is your father?' 'He is in the bush.' 'You go quickly and tell him that your house is *be-chiefed*.' So Na came in and said, 'You two have come.' They answer, 'Your servants, sir.' 'Whence

are you two?' 'We two are Tila-faingā and Taema; far is the spot from which we came, for we have come from a distance. We are hungry; we asked the question what it was that is hanging up in the house.' (He said) 'It is the offering for the victors; but I will bring you a basket of it that you may partake.' 'Good,' said they, 'bring it; but do you, O chief, proclaim to your land to bring the whole (tribute) offering to us two, and we will raise up your (present) state of subjection.' The land was delighted, and brought all the offering to them and placed it before them. An account of this was taken to the east; then they two prepared for war. But this was the word of the conquerors, 'Let us make ready the *kava* (now), and fight to-morrow.'

14. Taema was afraid, but Na-fanua said, 'Do you follow me, and leave the fighting to me.' Then Na-fanua asked (her friends), 'Which is the road the conquering party will take to come here?' They answered, 'There are three roads, but the middle road is probably the one by which the conquering party will come.' (She said) 'Leave that road to us two; let your troops go by the other roads. When the conquerors come, let your men withdraw and leave the fighting to us.' When the enemy's party came on these two went up that way to meet them. They laid about them, laid about them, on the one road and killed; then on the other road they did the same. The eastern conquerors were over-thrown. The land was greatly delighted and proclaimed an offering to be made to these two. All Savai'i (thereafter) paid respect to these divinities.

15. Then they came to the wall of Amoa. There these two made their parting farewells. Na-fanua said to Taema, 'Now then, do you go to our land in Tutuila, dwell there and practice our business of tattooing, but I will go on with my fighting work.' Then they had their refreshment of food. The *kava* of Na-fanua was first; she prayed, saying:

This is the *kava* to drink  
For Le-Fatu and Le-'ele'ele  
And Fai-malie and Fai-tama'i,  
That they may direct *you* to neutrality;  
But may the road *I* go run with blood.

Then she said to Taema, 'You will remain neutral in our land; when you are pricking the outside (of the body), then remember me and your occupation will prosper.'

16. Then Taema was going to swim to Tutuila; but Na-fanua called to her to come back till she should arrange aright their farewell agreement. So Taema came back. And Na-fanua said, 'Now then do you be neutral to my business, and then the businesses of both of us will go on profusely before you; by-and-bye the war will turn itself towards our country, and our parents in Manu'a, but (when it comes), do you turn your back to Manu'a and your front to Upōlu, and then Savai'i will remain neutral; but if you turn the war on Manu'a, you will be overwhelmed with vines.'



17. Then came Taema to Tutuila by swimming; and she dwelt there, abstaining from Na-fanua's work; that is the reason that Tutuila is called the *tapua-inga* (the neutral party). Then they sang:

The man grows up and is tattooed,  
The woman grows up and has children.

Taema lived at Poloa; and the chief Tui-Atua came from the land of Sailele, he was also called Moso. He came to Taema; then Tamea became his wife. But Na-fanua dwelt in Savai'i, and followed her occupation of war.

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(The Samoan Text of No. II.—*Taema and Na-fanua.*)

'O LE TALA IA TITI MA TITI ALIAS TAEMA MA NA-FANUA.

9. 'O Fonga-olo-'ula le igoa o le fanua i Tau; e i gauta i le itu i matu o le ava tele. Sa mana ai 'o Fai-mālie ma Fai-tama'i, le fanua lea a Malae ma Vavau na fanua ia e le Fatu ma le 'Ele'ele. Na fanua Fai-mālie 'o le masaga ua fesootai i o lā tua, ua le ma fe vaai o la mata. Ua fa'a igoa ina o Titi ma Titi, o tama teine laua. Ua matua ona eva lea o i laua i le tasi aso i le matafaga, i le ava loa. Ua iloa ai le mea a tagata; ona fai ane lea le tasi, Si o'u igoa sia 'O Taemā. Ona tupu lea lo la fa'aeva. Ua fai ane ina, Ta eva ia. Ona la fa'ausi lea. Ae valaau lo la tamā, O mai, foi mai; a e tali mai, Sei ma o mai na nei; ua o lava. Ona fai ane lea lo la tamā, Afai o lea, ina ave le ma'a nei ma mavaega. Ua taua ai le Mavaega, 'o le tasi ona igoa 'O le tupua-tali-vaa. Ona la feausi ai lea o Titi ma Taemā. Ua oo i le vasa ua lata i Tutuila. Ua opeopea mai le tila; ua lafatu tafea mai e peau o le sami i o la va. Ua faigata ai ona alu ese le laau pei 'o se, a ua faate'a esese ai i laua. Ua faatoa fevaai a'i 'o laua mata.

Ona fai ane ai lea Titi lea igoa 'o Taema, A e igoa a'u ia le Tila-faiga. Ona tiai lea e Titi lona igoa tuai a'o igoa o ia ia Tila-faiga. Ona la o lea O Tila-faiga ma Taemā.

10. Ona la a'e ai lea i Tutuila e i ai Pagopago i ona luga ae. Ua ae i le Vāga. E i ai le ala o aitu; ua igoa ai talu ai ia i laua; 'o le mafuaga lea o le ta'u 'O le ala i aitu.' Ona lā faatupua i lea le talo i lea mea o i ai i le papa, e taua ai 'o le Fua-o-Taemā. Ua la iloa ai le uluga aiga, ni fafine e toalua; o laga masi. Ua la mananao i ai. Ua tutu ma vaavaai i ai, ma fai i ai Au mai; sina a ma masi. Ae fai ane le uluga aiga i se ato e tuu ai, e tau ave ai. Ona la lafo ai lea le pulou 'ulu, ma fai ia i laua, Fafao mai sina mea i lea. Ae tali laua se ā se mea e mafai ona fafao i lenei mea fa'atauva, e tasi; Sa oulua potoi, Fafao pea; e te afaina. Ona la fafao lea, fafao, fafao. Ua faamaga le la gutu ma miti mai le masi; e lei au tuulu le pulou 'ulu. A umu le masi; ona fesolai lea fafine; a uma ai le masi. Ona le muimui ai

lea a uma le masi. Ona tali ai lea 'o teine, Sa, Se ā le mea na lua fai ai e le ofi se mea i lea mea faatauva. Ua fefefe fafine, ua iloa o ni aitu laua ona fesolai lea ia fafine.

11. Ona la o lea ua ui i le tumutumu o mauga, ua oo, Poloā luga ona nonofo ai lea. Ua la fai le lega i a la mea e a'i, a lega ai o la tino, Ua samasama a o lea ia mea. Ua eva Tilafaiga i le tasi mea e igoa ai ua Iloa-ai-le-toa; ua alu ane a ta, ona tofi lua lea, ua lua ua togi, taitasi a laua ma Taema. Ona la fai vavega lea, ua fafasi tagata. Ona fai ane la lea o Tilafaiga, Sau ia; ina ta o, nei ta nonofo i i nei; ua fetalai ma lo ta nu'u, nei fa'asaga i ai lo ta faiva; a e ta feausi ia e sue se nu'u e fai ai si o ta faiva. Ona la feausi, ua taitasi ma lo la laau. Ua o ua tuuta i Fiti. Ua vave ao. Ua la iloa ni tagata e toalua; ua savali laua. Ona fai ane le Tilafaiga, Se ula e, ta fia ai sei oo ane i na tagata so o ai. Oo ai lea i ai, ma fai atu Po o ai oulua? Ua tali mai i laua, Oi maua 'o Tufou ma Filelei; o lo ma faiva 'o le tatalau; e lē a'i ni a ma mea lelei, o au ia o lo ma faiva o lo ā ma o i lo ma faiva. O ai ea oulua? Oi maua a Tilafaiga ma Taema. Ae se a lo oulua feau? E leai; ua ma o mai e eva; inā tatou o ma oulua. Ua lelei, ina o mai ia. Ona latou o lea; ona avane i ai lea o mea e taumafa ma ua latou feoa'i ma nai alii; feoai, feoai. Ona fai atu lea, Alii e, pe ni a fa oulua? Au mai ia la oulua faiva ma maua? Ua tali mai, Ua lelei; fā i tā tatou te nonofo; ma fai faiva iinei; a e sei fa'atali foi i se unu sa. A e fai atu lana, Soia, a e au mai ia pea sa mā au, ma se ato e tuu ai, a e ma o. Ona aumaia le au i se ato, uafai mai. Ave ia ni a oulua au tatalau, a e a oulua fai la oulua faiva ia ta'uta'ua maua. Ua lelei. Ei ai ona ta le siva a tufuga tatatau:

Fi, Filelei, pei se lei,  
'O le sailiga o le lā ēi.  
Tufou, Tufou mai alii e,  
Tufou, Tufou, ū!

A nei foi e afiafi e,  
Tilotilo i lou malo, Fi e,  
Ua se lautusi e,  
Tufou, Tufou, ū!

12. Ona la o mai lea i Savai'i, taunuu i Falealupo i le fale o Na. O A'ea a Sisifo ua toilalo, a o A'ea a Sasae ua malo. Na i ai i le fale nai teine e toalua a ua o ona matua i le vao e galulue. Ona fesili ai lea 'o Tilafaiga, O ai lo oulua tamā? 'O Na. Pe se fale lenei o ai? Tali mai, 'O le fale o Na? Pe se ai, 'O le fale o Na, 'o le fale o Na. Ona toe fesili, Se fanua o ai lenei fanua? Tali mai, 'O le fanua o Na. Ona fa'apea lea o ia ua pesepese ai, 'O le fanua o Na, 'o le fanua o Na; Na fanua. Ona fai ane ai lea, 'O si o'u igoa la sia, 'O Na fanua.

13. Ona fesili ai lea i teine, 'Ni a ni mea o tautau mai. Ua tali mai, 'O taulaga i Malo. Sei motu mai se ato aumai, sei ma 'a'ai ai. Ua fai mai teine, Ua ma fefefe. O fea o i ai lou tamā? O i le vao.

Ia lise ia, ma fai atu i ai, Ua aliitia lo outou fale. Ua sau Na, ua fa'apea, Ua oulua maliu mai. Lau alaala na. Pe maifea oulua? Oi mana nei, 'O Tilafaiga ma Taema. E mamao le mea, ua ma o mai, ua ma fia'a'ai, a o la ma fesili. Pe ni 'ai ni mea o tautau mai? 'O taulaga o le malo, a e au mai pea o si ato ia lua te taumamafa ai. Ua lelei, au mai ia, a e, alii e, talai ia lo outou nu'u ina aumaia le taulaga uma, ma mana, ae a mā laga la outou toilalo. Ua fiafia le nu'u ona aumai lea le taulaga uma ia i lana. Ua ave ane le tala i sasae; ua tuuina le taulaga ia i laua; ona sauni tau la lea. Ae na fa'apea le upu 'o le malo, Tatou lili 'ava; si'i taeao.

14. Ua matau Taema, a e fai ane Na-fanua e te mulimuli mai, a e faitalia a'u le taua. Ona fesili lea Na-fanua, O fea leala a sau ai le malo? Tal imai, E tolu ala; a 'o le ala i totonu e sau ai le manumalo. Ia, tuu mai ia i maua leala; a e o ia a outou a'u i isi ala; a o mai le malo, tuumuli outou, a e tuu mai ia i maua le taua. Ona o mai lea le malo, ua la o a'e i le ala e sau ai le manumalo; tapale, tapale; o i le isi ala, fafasi; o i le isi ala, ua faapea lava. Ua toilalo ai le malo a sasae. Ua fiafia tele ai le nu'u, ua alu le tala'i e fai mai se taulaga ia i laua. Ua fa'aalo i ai Savai'i uma i ia aitu.

15. Ona la tula'i lea ua agae a e tau fano ai lava. Ona oo mai ai lea i le aupā i Amoa. Ua fai ai la lā fa'amavaega. Ua fai atu Na-fanua ia Taema, Sau ia; ina alu oe e te nofo i lo ta fanua i Tutuila; nofo ma lo ta faiva o le tatatau, a e alu au ma le faiva o tau. Ona fai leala la 'ava. Tumua le 'ava ia Na-fanua; ua ia tatalo; ua fa'apea:

'O le 'ava taumafa lenei  
Ia Le-Fatu me Le-'Ele'ele,  
Ma Faimalie ma Faitama'i;  
Ia tonu mai sa latou tapua'i  
A e tafe toto se ala ou te ui ai.

Ona fai atu lea ia Taemā, 'O le a e tapua'i i lo ta fanua, a e ui [tui?] i fafo, a e tafe toto, ona e manatu lea, ua manuia le faiva.

16. Ona alu lea Taema a aau i Tutuila, a e toe valaau Na-fanua ia foi ae, se fa'atonu lelei la la fa'amavaega. Ona foi ai lea Taema. A e fai atu Na-fanua, Sau ia, ina e tapua'i mai i lo'u faiva; a e sasaa atu lo ta faiva ia te oe; a e nei e fa'asaga tau i leta nu'u ma o ta mātua i Manu'a; ia e liu, tuapea i Manu'a, a e fa'asaga alo i Upolu, ma Savai'i e tapuai mai ai lo ta faiva; afai e te fa'asaga tau i Manu'a, e sau oe i le afu'efu'e.

17. Ona sau lea Taema i Tutuila, ua aau mai, ua nofo e tapuai i le faiva o Na-fanua; e i ai ona taua Tutuila o le tapuaiga; ua nofo foi Taema e fai le faiva o le tatatau. Ai ua pesepese ai:

Tupu le tane, ta le tatau;  
Tupu fafine, fanafanau.

Na nofo Taema i Poloa, a e sau le alii lea o Tui-Atua, na i ai i le nu'u o Sailele, ua igoa foi o ia ia Moso. Na sau ia Taema. Ona fai ai lea Taema ma anoi ava. Na nofo Nafanua i Savai'i ona fai ai lea o lona faiva o tau.

## NOTES.

1.—Titi. The common noun *titi* means the girdle of leaves which is now worn by the natives; but the verb *titi'e* means 'to be angry,' of which an Oceanic root is *ti*, 'to be sharp, to shine; to be hot, to burn.' This meaning suits the sisters as war-goddesses. Polynesians and Australians get or take names to themselves from trivial and often absurd circumstances, and names may be changed several times in a lifetime.

Tatoeing. The established English spelling of *tattoo* with a double *t* is not right, for the word comes from a root *ta*, meaning 'to tap or strike gently'; reduplicated this becomes *tata-u* in the Polynesian languages.

Janus. Most cosmogonies give precedence to the pure expanse of the upper heavens, the æther, the bright sky above cloud-land; and so the root *di*, *ti*, 'to shine, to be bright,' appropriately enough gives the names *Ja-n-us*, *Za-n*, *Ze-n*, *Dya-us*. The four-headed Janus shows an extension of the sky to north and south; the direction of the vault of heaven east and west is the first and more natural idea.

2.—From India. I hold the belief that the brown Polynesians are in no sense of Malay origin, but that they are mainly of Aryan ancestry. Two-headed, four-headed, and eight-headed representations of Hindu deities are common in India.

Fit to engage. The tatoeing process is progressive; the first touches are given to the boy at an early age, and the pattern is finished when he is fit for war.

3.—*Taū*. *Olosenga*, *Tau*, *Manono*, *Apolima* are all small islands and mostly volcanic.

Swimming. At a very early age children learn to be at home in the waters.

Bodies severed. Of course myth-makers do not trouble themselves about questions of physiology.

*Taema*, *Tila-fainga*. See explanations of these names further on.

5.—Wonders. The Samoans do not doubt the possibility of miracles; in their myths many such evidences of supernatural power are related.

Fiji comes up very often in these Samoan myths, although it is a group occupied by a black race. It is a land of tattooers.

6.—*Na* or *nga* (nasalized) is a form of the Oceanic article or demonstrative.

7.—*Taema* is a goddess everywhere in Samoa, and *Na-fanua* is specially revered at *Mata-utu* and *Fale-alupo* in *Savai'i*. But *Fale-alupo* is a sort of city of refuge; its people never engage in the wars of their neighbours.

Spreading to *Manu'a*. Here again comes out the Samoan respect for *Manu'a*, as the *fons et origo* of the Polynesian race.

9.—*Fai-malie* means one who 'does' a thing 'successfully,' and *Faa-tāma'i* one who 'does luckily.' *Vavau* means 'ancient,' and *Malae* is what we should call the 'village square.' For the genealogy of all these persons see No. 22 of this series.

Great boat-opening, *ava-tele*; long boat-opening, *ava-loa*. These are openings in the coral reefs which surround the islands.

Uncover. *Samoenses et insulares omnes, luce orta, oram maris frequentant ad cacandum. Verba nominis Taemā sunt ta'e 'cacare,' mā, 'flavus.'*

Desire to wander. A restless longing for change of scene sometimes seizes these islanders.

Parting gift. This seems to be intended as an amulet or stone of good luck.

*Tupua*. Is a small image, but not used as an idol; originally a stone supposed to be a man petrified.

*Tupua tali va'a* means, the image that receives (welcomes) canoes.

Narrow sea. *Vasa*, the space between your starting point and the place of arrival.

A bowsprit, *tila*; difficult, *fainga*. Hence the name Tila-fainga. *Tila* is also the 'yard' of a Samoan sail.

10. Rocky; *taro*. There are many kinds of *taro* (*arum esculentum*); one kind is the *fusi*, or swamp *taro*.

Fermented. The breadfruit may be kept some months in this way for use. A little is taken out of the pit, just as it is required.

Breadfruit bonnet. *Pulou-ulu*, a small cup receptacle; like a bonnet (*pulou*), from the breadfruit (*ulu*). The women mocked at this as a paltry affair.

Gods. *Aitu*, who are the lesser semi-divine spirit-beings.

11. Turmeric. *Lenga*, native girls delight to powder themselves with turmeric; the rice-like grains of the root are cooked as food.

Mountains. *Maunga*, a mountain range. Tutuila is all mountains and valleys.

Killed men. The murderous work of war now began.

Occupation. *Faiva*, what they do (*fai*).

Should be directed. They are afraid lest the tide of war should flow upon their own holy islands of Manu'a.

Float. The islanders are very expert in the use of floats.

Lady. *Tamaitai*, a respectful term.

Who are you two? A question no more improper in the islands than for us to say 'Good morning.'

Errand. Or employment.

Something to eat. 'Eat' is here the polite word used in speaking to chiefs.

House-warming. A feast to celebrate the beginning of their partnership.

This song. As usual when an old song of this kind is preserved, it has become very corrupt in the text and not easily understood. I have endeavoured to get some sense out of it by interpolations.

13. Be-chiefed. This word is a verb in the original (*alii-tia*) = 'has chiefs as visitors.'

You two have come. The usual Samoan welcome; the rest of the interrogatories are thoroughly Samoan.

Your servants, sir. *Lau alaala na*; a kind of salutation, 'your presence,' similar to those used in India.

Offering. This was the *umiti*, or tribute offering.

Offering for the victors. *Taulaga i malo*, a sacred offering for the conquering party.

Afraid. *Fefefe*, a very strong word.

Partake. *Taumamafa*, an intensive and respectful verb.

The *Kava*. They make their *kava* feast that night, and prepare to fight on the morrow.

14. Three roads. There are still three roads, for Fale-alupo is inland.

Conquering party. *Manumalo* is the word here.

Were overthrown. *Toilalo*, 'struck down,' as if by lightning.

15. Wall. *Aupa*, a line of wall.

Was first. The most honourable person always has the first cup of *kava* at feasts.

For Le-Fatu, &c. In honour of these ancestors. See No. 22 of these series of myths.

Run with blood. Her occupation is still to be a bloody one.

Pricking. That is, in tatooing.

Remember. That is, make honourable mention of me.

16. Your front. *Faasaga alo*, to face towards; so as to ward off a blow.

Overwhelmed with vines. *Sava oe i le aufuefue*, the land would be completely covered over with creeping plants—a dire curse.

17. *Tui-Atua* means prince (king) of Atua.

