

[Front cover]

5.
Topography.
of Samoa.

(Continued.)

Tetens.

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The centre of the house does not appear to have been paved in any way, at least we did not notice it, {but it is entirely overgrown with grass and roots}¹ There is no roof. To the South, just outside the house is a stone chair in which the Fe'e was supposed to sit; its floor composed of stone slabs like these mentioned is six feet long by four feet broad planted firmly in the ground. At an angle of say 45 degrees is the reclining back of the seat, five feet long: the seat is 18 inches from the ground. A large round stone on the East side of the house is said to have exhibited an octopus in relief and seems to have served as the slaughter block for human sacrifices. {If it could relate its experience it would make our blood run cold as death}²

To the South about thirty yards distant rises the mountain side of Papa. There may be seen a complete quarry of black smooth sided slabs of all sizes from six feet long & upwards: some laying about at the foot of the mountain, others firmly embedded in its side, very remarkable to see. All the slabs are as smooth as glass and perfect in shape.

The, Fe'e became the adopted son of Papa and Tiuataga³ and lived at times in the river clinging to blocks of sea coral which it is said by the Samoans are still to be found there and where salt water fish (mamo) now and then swarm about the coral

Wishing to have his house built and having by reason of strength become the King of all the Aitus (demons), he is said orders to them to assemble and build it. Demon carpenters were called in and all the aitus in Samoa came and worked at it: but the Fe'e being King did not himself assist them

While preparations for building & completing

¹ [inserted above the text]

² [inserted in the left margin of the page]

³ [transcription uncertain]

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the house were going on the Fe'e after visiting it one day went down to the river again, where, just at the moment of his arrival was a woman who had been lately confined washing herself and the newborn child. In great anger he threw his arms about being in the last degree exasperated at what he saw and returning to the house ordered the carpenters to immediately disperse „this place“ said he „is an evil place it is full of human beings“

The fact of the house remaining unfinished is thus explained : very : by the anger of the Fe' at at the woman for noting his foot as her bathing place

The Samoans still believe that the Fe'e is living for the following reasons

On some days, say they, large & small blocks and pieces of sea coral are seen in the river: and sometimes the water in the river on sunny days when there is no rain assumes a red colour. Besides should any persons visiting the spot, defile there the river, a strong foes hit will at once come down and rain and fog arise to such an extent that it will be impossible for them to find their way back again. Also when any of the stone slabs are taken away from the house they will not reach their destination in an entire slate {and be broken on the road by accidents}⁴ and sometimes the river assumes the colour of the juice found in the paunch of an Octopus.

The origin of the as chief litle claimed by Magiagi is similar to that of the as or litle of Tui-aanu and Tui-atua –

The public square then at Magiagi being called Ataga

⁴ [inserted]

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Ataga was the name given to the tree or shrub which having been plucked up by its roots and adorned with various ornaments was then with much food brought into the presence of the chief to whom was to be assigned the title of Tui-ataga

~~One~~ ~~ra~~ Papa is the rock whence were cut the parts and rafters of the house of the Octopus.

One version of the legend is that the woman being much frightened ran away and left the child on the rocks with the Fe'e

Our guides told us that they were quite persuaded that the Fe'e existed and that the legend they retllated⁵ to us above was true in its main prints especially as regards the warnings given to them the vaisnauga people before they engaged in war with other districts

⁵ [transcription uncertain]

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⁶ [added by a later hand]

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¹¹ [added by a later hand]

¹² [added by a later hand]

¹³ [added by a later hand]

¹⁴ [added by a later hand]

[Page 2]

[Samoan text not yet transcribed]

The Island of Birds.

This Island is situated on the other side of Manua.

This Island was uninhabited in years past. There were no cocoanut ~~or~~ no breadfruit or any large tree grow there.

This is indeed a beautiful Island there is good sand, and there are also † pebbles mixed with coarse sand.

The reason why this Island has been called the Island of Birds; is because that it is coverd with birds, and other kinds of beast.

The Turtle is found plentifuly here, it is said that Turtle eggs lie abundantly here like stones.¹⁵

All these creatures seems to be the inhabitons of the Island insted of men.

There is one plant called To'ito'i; which grows here luxuriantly and of which the Island abounds.

People say that ~~is~~ this Island is almost as large as Manano.

¹⁵ [three circles inserted in pencil by a later hand.]

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[Samoan text not yet transcribed]

At the present time Mr. Moors ~~has even~~
is owner of the Island and has intro-
duced many trees and plants which are
now grown on the Island.

Mr. Moors has even built a house there on,
and place some people there to work
the Island.

The Manua Group.

The Island of Manua consist of three
Island, viz. Ta'ū, Ofu, Olosega.

On Ta' ū resides their King whose name
is Tuimanu'a.

Tuimanu'a is well known throughout
Samoa. It is said that he is com-
manding and full of miricles as witnes.¹⁶
by his people.

Whenever Tuimanu'a order it is obeyed.

He obtains everything easily as he wants it.

¹⁶ witnessed

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[Samoan text not yet transcribed]

The king make a practice of taking a walk; as soon as the chiefs women or children see him coming along, they all lie down, exclaiming: I fear the king.

The king dislikes this sorts of respect being paid to him, he goes up to the people and say: "Get up at once ye vile flathers know ye that there is {but}¹⁷ one king that we all must respect and that is ~~own~~ our God in heaven.

It is further stated, that if Tuimanua was only to cast his eye upon a cocconut tree or even place his hand upon it, then that tree is sure to bend or grow in a crooked state.

In a the ceremony of Kava drinking there is only one "ipu" (cup) and that cup of Tuimanu'a, all the other chief's cups are called "tofa".

On one occasion, there was a great sea on, so that the bonito canoes could not go ~~se~~ out. Then the people came and complain to Tuimanua's sister about it. The sister now straightway went to Tuimanua and asked his advice as to how the sea should be pacified. Tuiman.¹⁸ replied that all the people have to prepare and start their

¹⁷ [inserted]

¹⁸ Tuimanu'a

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[Samoan text not yet transcribed]

canoes eat-ward.

They did so, and there was a great calm in the east whilst the western direction, was a boisterous sea raging.

The chief Tuimanu'a heard that plenty of fish were caught. The to'iū ~~ere~~ ~~the~~ or leading fisherman brought the awful amount of bonito.

Tuimanu'a said "Let this be sufficient food."¹⁹

²⁰It is the custom of this chief not to sleep in his house, but sleeps ~~behind~~ in a poor house {behind}²¹. He says, how can he sleep in a good house whilst Jesus was born in a manger?

The small villages in this island are Faleasao, Agae, Aumoauli, Siufaga.

The waters of the villages here are brackish and swampy and sometimes there are wells especially in Aga'e

Ofu – This is another island of this group next to Olosega.
It is a beautiful land in deed and the Sand looks really grand.

There is plenty of food ashore as well as from the Sea.

In Ofu here, the crab Uū is caught, during the

¹⁹ [arrow to previous paragraph]

²⁰ [arrow to opposite side]

²¹ [Corrected above the line]

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[Samoan text not yet transcribed]

last quarter.

Then there is a cave where lobsters are abundantly caught. The inhabitants all go there to see the great amount caught.

Opposite Ofu in an isle where the sea gulls – fuaō – abound.

The inhabitants wait for the time when the (foelau) trade-winds blow. Then they say: Let us go to the isle, the wind is

~~Then they say: Let us go to the isle the wind is~~
The way that they catch those birds are by no means of coconut shreds.

It is said that the people sit on a very high place, and let down the length of their sele through the trees, especially where such where such sports.

Alluse the flock of birds which at a distance looks like a swarm of butterflies. The cleverest bird-catcher is maked by even the numbers 10 or 20.

It is reported that the flesh of this bird is very good eating, therefore they wait for the time when the trade wind blows, for now they know that near approach of this birds in the Island.

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[Samoan text not yet transcribed]

[S. 013]

In Ofu too, there is an "asaga" travellers cross it to get to Olosega, but that only during low tide.

This is the best thing between Ofu and Olosega.

There are plenty of foods, taros, bananas, yams, and ta'amū (wild taros).

The village is not very large owing to the between the foot of the hill and the sea.

The roads are good, but bad and uneven in some places.

The bonito is found also here in great abundance.

Olosega.

This is mother Island of Manu'a. It is a very nice Island. The high chiefs of this Island Olosega are Tui-Olosega & Timali.

[Page 14]

[Samoan text not yet transcribed]

Both were attempted to dethrone Tui-Manu'a from the throne.

They have made three rebellions or revolts against Tui-Manu'a and there were many people who joined with the two chiefs to dethrone Tui-Manu'a.

The islands were threatened or alarming because they saw that most of the people are joined with Tui-Olosega & Timali. Nevertheless, his Afioga Tui-Manu'a has warned or encouraged the people that they must be strong in their hearts, although the place & fort are too difficult, but that's of no matter and that will be resulted in taking the fort without any difficulties. And that Tui-Manu'a's war party did not believe him, but on the day they attacked the fort and ~~sees~~ they see the only way (to the fort)²², but it is very difficult its ~~wide~~ is like a hand's breadth, also that it is too steep ~~up~~ the way to the top. And Tui-Manu'a's party made a plan by sending a man with rope & they succeeded to get in to the fort. Also difficult because there were two watch dogs in the fort and the dogs are very savages, and they ~~sie~~ cannot sleep

²² [inserted above the line]

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[Samoan text not yet transcribed]

During the night they tacked the fort and took it, and the watch dogs was soundly sleep, as well as of the ~~other~~ people in the fort.

The took the for without any difficulty, as his Afioga said that do not fear, there is no gun to be fired and they shall take the fort easily.

They believed in the word of the chief. They have got the fort easily, no war or any thing but, they took, this hardness with a peace.

They said, when, they reached the fort, there were four houses in it, then they went between houses ~~an~~ {and}²³ fired them hear and there every where and became no one alive but {were}²⁴ all dead in that fort.

There were 80 men in these four houses. And they were very glad in finding, this mather without difficulty.

They have rested in that day, and burnt up the houses, and then Tuimanua saw ~~this~~ the smoke went up from the fort, then the chief turned, to his Maota (house) and sat there because he knew the fort is already found.

²³ [corrected above the line]

²⁴ [inserted above the line]

[Page 18]

[Samoan text not yet transcribed]

The army were in the fort continually; in the same time they saw a man in the south was on the cocoanut tree to send the fruits ~~down~~ {down}²⁵ and they ~~thought~~ thoughted thus, it is much better to go at once {to}²⁶ the fort again in that side, then three men went to have a good look how is that fort like?

These three men went to visit the fort, and there was no one in it, they ran away then they went quietly, to that man who is on the cocoanut tree and they were all fired at him and then he fell down and was dead.

That man was dead destroyed his body by the three men and they put out the man's intestines and threw it away and cut off his heard and took it to the Army.

The Island of Olosega, it is very many hills and mountains. Its ground is not big one it is narrow one and not so far off it near to sea and it is close to the village some thing like Fagaloa villages.

There is a cave in this island and there is a lady in that cave her name is Sina with her board for preparing {making}²⁷ mulberry and her f i'e. (the mallet for beating out the bark for making native cloth).

This island have some villages and where, the fort was and not a large one. It is called Sili. There are so many foods in it: cocoanuts, breadfruits, bananas

²⁵ [corrected above the line]

²⁶ [inserted above the line]

²⁷ [inserted above the line]

[Page 20]

[Samoan text not yet transcribed]

wild taro, sugar-cane and some other things to be used for themselves.

The roads of this village are very hard for them to go about.

And when they go for fishing they have got a lot fishes and some shellfishes. There is one thing they like best to do, they want to go out in canoes to get bonitos.

The custom of these people when they going have war the chiefs will not talk ~~ab~~ about it, but they let the young men

If the young men quite willing for fighting it will be so. The custom in this village is very good one. The chieives thought thus let them to do this, because they themselves take all the ~~trou~~ trouble when they fight.

All the people of Manua ~~to pay & behave themselves to th~~ their king Tuimania.

Tuimania thinks he himself {is}²⁸ a king of all Samoa.

That thought is not quite sure whether is true or not.

²⁸ [inserted above the line]

[Page 22]

[Samoan text not yet transcribed]

This Island of Tutuila.

There is a great thing in this Island. That is to say, its harbour is called Pago Pago.

There is a very good view about the two mountains in the east and the west too and it looks as if²⁹ there no opening out to the sea.

~~It looks~~ This place some thing round about the mountains from the sea to where the Government is.

There are two wharfs in this harbour one is Mr. Blacklock's wharf and it is a wooden one & where the "Maori" landed.

The other one is the ~~iron~~ iron wharf where {are}³⁰ all the big Steamers landing. It is a very good one indeed.

It is only the best of all in this country of Samoa; because every Steamer will go & land to it.

All the houses of the Government in this harbour are very good. The wharf is wide and the place where the Government is.

²⁹ [inserted above the line]

³⁰ [inserted above the line]

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[Samoan text not yet transcribed]

It is much better now and it is wider now because they cut down the earth from the mountain and put it to the sea ~~that~~ that {is}³¹ became ground still.

The Government to do a lot of good in this island all the water from the mountain by ~~biber~~ bibbers to the Government. And all the people are satisfied with drink.

There are some ~~at~~ water which called water-keys & those water places built up by sment³² like houses or rooms & the people get in to bathe & to drink there, it is the best plan which the chiefs officers of that Government made. –

There is no Samoan to dwell in the ~~pal~~ place of the Government they must go away from there and they will go some where else.

There are so many ~~foreign~~ {foreigners}³³ from different places and they are amongst the Samoans. Some of them are Olotuma, Nuiē, Tonga, Fiji; & some are black men and also other kinds of people.

There are very many pretty things in that Government.

³¹ [inserted above the line]

³² [cement]

³³ [corrected above the line]

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[Samoan text not yet transcribed]

~~Those the are~~ {This is}³⁴ the great ~~chieves~~ {chief}³⁵ in this village: – Mauga³⁶

These are the Speakers: – Tuaolo, and Mageo.

They custom is {for}³⁷ fishing in the same ~~thing~~ {thing}³⁸ what are all Samoa do. They go out the reef and in the reef for fishing.

The people also work (taro plantation) on the mountain, and the roads up to it very hard there are very slippery and is very difficult when they carry any thing.

There are so many things what they have planted: – taro, yam, taamu (wild taro) sugar-cane, drinking kava and some other things.

And also what the ladies have done: – they plant paper mulberry, pandanus, lau i'e (is ~~an onther~~ {another}³⁹ kind of pandanus) and also other things.
There is onther new thing in these days, that is to say they are all longing to go to work to the white men, both men and women too, and so they {are}⁴⁰ nearly all go to that harbour.

³⁴ [corrected above the line]

³⁵ [corrected above the line]

³⁶ [transcription uncertain]

³⁷ [corrected above the line]

³⁸ [corrected above the line]

³⁹ [corrected above the line]

⁴⁰ [inserted above the line]

[Page 28]

[Samoan text not yet transcribed]

This is the first five villages (call Falelima as the five houses)
there are two Falelima one in the east another in the west).
in the ~~Est~~ East. –

The beach of the land some parts are sandy & {some are}⁴¹ stony.

I. This is Loaloo.

The ground of this village is not wide enough, because
it is very near to the mountain behind ~~the~~ the houses.

Its beach ~~are~~ is very sandy and the other part is so stony.

There is a small river for them.

They have a lot cocoanut trees & breadfruits trees
and different kinds of them.

And also the taro and its kinds.

Also the banana –

And also the kava tree and the wild taro
and their different kinds.

There is a road go through the village.

⁴¹ [inserted above the line]

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[Samoan text not yet transcribed]

And the place where they go for work (plantations) it is very hard because all mountains and only strong people can go up there.

And their roads are very bad ones they go up and up and also when they come down.

They go out a lot for fishing like the other villages do. –

The village of Aua.

The ground of this village is very small one & not so wide.

And its beach is so fine from the sea shore to where the houses are.

And the road of Government through {the village}⁴² it.

They ~~got~~ {have} a lot of cocoanut trees, breadfruit trees, Kava, banana, & all their different ~~d~~ kinds, also the taro, ta'amu and all ~~s~~orts of taros, and sugar-cane, and some trees

⁴² [inserted above the line]

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[Samoan text not yet transcribed]

And their roads where they go for work are very hard, because they up and down.

Some parts are good enough some are stony and feoloolo. (better still).

They go for fishing out the reef and in the reef.

Some water are alright and some are bad. All villages ~~just~~ just like that not all so good.

The village of Lailii.

There is a little wider ground in this ~~fi~~ village and its white sand is very good.

There is a road go through this village.

This little place is so nice but there is a no village has a bigger ground {to the bush}⁴³, because the mountains are so near to the sea that makes no wider ground of these places. Some times the people got killed by the stones from ~~the~~ {the}⁴⁴ mountains.

⁴³ [inserted above the line]

⁴⁴ [corrected above the line]

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[Samoan text not yet transcribed]

And ~~əb~~ about the roads of this village where they go ~~to~~
to their works you would not sure whether you live or
dead because they are very hard up and down.

They have got the cocoanut tree, breadfruit,
banana, Kava and {are}⁴⁵ all their different kinds.

Also the taro, taamu (wild taro), yam, tobacco,
sugar-cane.

And also the women's works: they
plant paper mulberry, ~~to-t~~ laupaogo, laufala,
lauie (are all three kinds of pandanus).
(If you see the word "to" as to-niu, to-ulu.
It is the same thing as the cocoanuts plantation
and breadfruits plant.)

And they make the mats (from the pandanus) pola
~~another~~ {is}⁴⁶ another kind of mat make off the cocoanut's
leaf and they gather together in one house in making
fine mats. (i'e-toga)

They go out ~~and~~ for fishing in the reef and on
the reef and out the reef far off.

⁴⁵ [inserted above the line]

⁴⁶ [corrected above the line]

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[Samoan text not yet transcribed]

Fagaitua.

Its great chief is Le'iato.

This village is better and little larger, there is
a little wider ground.

And its white sand is very good indeed.

There ~~is an~~ {are}⁴⁷ open spaces in this village and they
very great named: Fatulēgae'e, Utumoe'a'au.

If an ambassador {comes from}⁴⁸ ~~to~~ the island of Upolu it will
not landed any where else but Fatulegae'e and
Utumoe'a'au if ~~there~~ {it}⁴⁹ will be a war.

This village is to be the one received all visitors and
then all the people will come with the foods to them
that is called Ta'alolo (as you know), and all
big meetings will be held here because it is a large
place.

In this village has got a lot of cocoanuts,
breadfruits, bananas, ta'amu, Kava, tobacco, Yams,
and two kinds of sugar cane and some other things.

⁴⁷ [corrected above the line]

⁴⁸ [inserted above the line]

⁴⁹ [corrected above the line]

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[Samoan text not yet transcribed]

There are some good rivers in this village for them to bathe and drink it.

There so many laufala, laupaogo, lauie (are all kinds of pandanus) and the women are very strong to do the work of planting paper mulberry.

The road of the Government is a very good one where the houses are both the two sides of the road.

The beach of the village is very narrow indeed it runs from the east to the west. There is a big place between the beach and the reef (alofitai).

There are very many fishings of all shorts in the reef and out the reef they catch fish with net, stone with hooks, spear and go out by canoe.

There is another thing about this village that to say the working roads are very hard because they so many mountains about.

There are some parts are very steep because is up and down and some parts are very hollow places and some are stony they just like that in these villages about their roads.

[Page 40]

[Samoan text not yet transcribed]

The village of Alofau

‡ Its great chief is Faumuinā
This chief ~~orders~~ (is the)⁵⁰ orders of ~~to~~ this part.

This village is look fine in the sand. There is a
river runs through the village.
And the place itself is so nice in the sides
of the river full of houses.

There is a mountain point out between this village
and Fagaitua.

There is a opening place of its village and ‡
it is not very far back. Still there is a very good
about the village.

There is a very good beach ~~ery~~ every side and
has a sea (in the reef)

The road of the Government is in it so
beautiful from ~~the~~ one side to the other.

There is a river for them to bathe + drink,
and they have a lot of cocoanuts, breadfruits,
all shorts of taros, ta'amus, yams, kava, tobacco
and also other plants what the women

⁵⁰ [corrected above the line]

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[Samoan text not yet transcribed]

planted in their plantations {and}⁵¹ what they are doing, tolaufala, tolaupaogo, tolauiie (all kinds of pandanus) toua = paper mulberry.

The working roads are so bad indeed, because they go for planting up the mountains.

There are so many kinds of fishing in the reef and out the reef. The same fishings as already told.

The village of 'Au'asi.
There are only two houses of this village.
It looks nice in the sand and there is a river in it.

There is a mountain between this and Alofau,
that is to say, it is a point.
And its beach is very pretty all along.

There is river in the village to bathe and
for drinking.
There is a road of the Government in the
village.

This village have got a sea. The ground of
the village is not wide, because the mountains
are to near the sea.

There are very hard indeed the

⁵¹ [inserted above the line]

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[Samoan text not yet transcribed]

working roads of these people because they go up the mountains.

There are ~~plenty plenty~~ plenty coconuts, breadfruits, bananas, and also taro, ta'amu, kava and other things like some villages have already told.

There are so many fishings in the sea as already wrote, different fishings in the reef and ~~on a~~ {on}⁵² the reef.

The Village of Utumea.
The ground is very well is all the sand in this village.

This place if any boat or canoe will be carry on the land and put them there and go over the ~~end-end~~ {point}⁵³ of the land. (windward end of the land).

This ~~windward~~ {windward}⁵⁴ end is no opening in the reef for the boats to go ashore.

The reef in this windward is ~~ve~~ very bad so that it makes so hard for the boats to be landed in this place of Utumea

The place where the village is all cover by the ~~sand~~ white sand. The village is much better.

There is a river runs through it and also the road of the Government in it too.
The beach of this village is very good ~~runs~~ {from}⁵⁵ the other side to the end. of it.

⁵² [corrected above the line]

⁵³ [corrected above the line]

⁵⁴ [corrected above the line]

⁵⁵ [corrected above the line]

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[Samoan text not yet transcribed]

And the sea shore is beautiful one.

There are a lot of ~~taros~~ taros cocoanuts, breadfruits, bananas, taros, taamus, yams, and also the kava.

And their working roads are very hard because they work on the mountain. They have very good fishing what they ~~east~~ custom for.

The womes' plantations are very grand they do the same things as it had been written in the other places. –

The village of Tula

Their great chief is Salanoa.

This village {is}⁵⁶ called thus – ole Sa'oleautai.

It looks nice in the white sand in the other end of the place and a lot small stones in the side of it.

There is a difficulty about this village no boat can come ashore, because there is no any opening reef at all.

There is a river goes round in the part of the village and it runs down to the ~~at~~ other end of the place.

There is a flat place in the bush about this village.

⁵⁶ [inserted above the line]

[Page 48]

[Samoan text not yet transcribed]

This is a pretty place indeed, and there is a flat place in the bush and it is not very big one.

Its beach are three parts one is full of little stones, then another part is sandy and the third is a lot corals on it.

There is a mountain between this and Utumea and it is a very hard one.

There are a lot of cocoanuts, breadfruits, bananas, ta'amus kava, yams and all the useful foods for eating.

And also the works of the women in their plantations and their usual things to ~~day~~ {do.}⁵⁷

There are some fishings which they used to go out the sea like the other places already told.

There is an island out the sea, and it is some thing like Manono and its side to Manu'a is all rocky and the side faces to Tutuila is alright and its bay is little flat.

There is a very large sand in it.

There are a lot bananas just like Manono. Just some things alike in this place of Aunuu and it is not make any different between this place & Manono.

⁵⁷ [corrected above the line]

[Page 50]

[Samoan text not yet transcribed]

The village of Alao.

There is no sand but only coral stones on the ground and where {the}⁵⁸ village stands.

There are both Alao, and Tula bathe in one river because it is in the place between these two places.

There is a little flat in this place where this village is, because the mountains are so near to the village

It is very hard for a boat to be landed in that place & it {is}⁵⁹ no use for any boat to come near because there is no opening reef there.

They have got a lot foods for that they make plantations in the bush on the mountain.

There is one hard thing in it that is to say about the roads is up and down the hill.

There are plenty cocoanuts, breadfruits, bananas, yams, ta'amus, taros, kavas, tobaccos, and some other things what they have planted.

And also the women's usual plantations are paper mulberry, tolaufala, tolaupaogo, tolai'e all these are the three kinds of Pandanus} and also some ~~o~~the other things what they used too. –

These places are very hard because the mountains and points to the sea between from place to place.

⁵⁸ [inserted above the line]

⁵⁹ [inserted above the line]

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[Samoan text not yet transcribed]

O Fausaga.

Laumatia and Afoa are the great chiefs of this village.

These are the speakers: -

The ground of this village is even indeed. There is a white sand in the place it makes {it}⁶⁰ look nice and its chain of houses is grand. It is standing towards in inland of the road.

And the road of Government is very near to the beach. The beach of the village is very grand indeed from the east to the west.

The drinking water and the bathing place are behind the houses.

This village have a lot of cocoanuts, breadfruits, bananas, yams, taros, taamus, sugar canes, kavas and palai (is another kind of yam but is a very hard one).

There are also the plants of the women they make them towards inland, paper mulberry tobacco, pandanus.

They gather together in one house to make fine mats and fun, pretty basket, upeti (the frame used for native printing native cloth).

⁶⁰ [inserted above the line]

[Page 54]

[Samoan text not yet transcribed]

and to prepare the paper mulberry to make native cloth (Siapo) and make two kinds of mats. (pola, afala).

The roads of this village are very good. ~~They go fish out the reef to catch~~ some of them towards inland some are bad and so stony.

About their fishing they go out the reef to catch bonito, shark, and ~~they~~ they go with hooks in the deep sea to catch any fish they can get.

About their fishing in reef, seuseu (go with a piece of stone & hook) and with a net (then you will do all this Samoan fishing – tili, sualapa, lēlē).

To get all kinds of sea-shells alili, alia’o, fe’e (is a cuttlefish) faisua (clam fish) and all names of Samoan fish.

And also at night they take the fire and a spear, and take the hook with feather together a long string to pull along behind the canoe. –

There is a village in the bush named inland. And it is a beautiful place and there are so many foods in it, taro, yam, banana, kava, sugar cane and some other kinds of things. –

They have plenty coconuts, breadfruits, there are some rivers there which they go to for fishing. They ~~are~~ are very strong to catch wild pig

[Page 56]

[Samoan text not yet transcribed]

The village of Tafitoala.

These are the Great chiefs in this village. –

←⁶¹

←⁶² The speaker.

Its ~~beach~~ {sand}⁶³ is very even. The house are good.
The chain of the houses are towards inland of the road.

The evenness of the place is only where the village
is, but far on behind the houses is all stones and earth
all along inland. –

It is flat from the sea towards inland there is no
mountain near it.

The road of the Government from east to west
is a very good one.

The beach of the place is all white sand from east
to west. There is a part has some stones, too and {this village}⁶⁴ just
like that.

In this place is near all, its beach took away by
the waves of the sea a lot cocoanuts trees fell down from it.

⁶¹ [arrow to opposite side]

⁶² [arrow to opposite side]

⁶³ [corrected above the line]

⁶⁴ [inserted above the line]

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[Samoan text not yet transcribed]

There is a ~~place~~ {river}⁶⁵ between this place and Mulivai and reach it the sea.

There are plenty of cocoanuts and breadfruits from the village towards the big bush.

There is a very good place for them to work at the bush and they have got a lot taros there also the taamus Yam, kava, two kinds of sugar canes some other things what they planted there.

And also the plants of the women ~~are~~ {in}⁶⁶ the bush are the paper mulberry, tobacco, & three kinds of pandanus ("loui'e" is the one which the fine mat made of)

This is the place where the road over inland from Tiavi and Tiapapata reached to. – This road is no high hill in it, but it is only a little hills and goes down some time some parts are stony and some are not.

There is a chief Suatele has got a house & his plantation aside the road he plants there banana, cocoanut, taro, ~~pandanus~~, pineapple sugar cane, he got some fowls too and other things what he planted in that land.

⁶⁵ [corrected above the line]

⁶⁶ [corrected above the line]

[Page 60]

[Samoan text not yet transcribed]

The place where the house is it is a very good one and that place is very high.

There is a very good view to the sea and that is the place where men were during ~~the~~ {in the time of the}⁶⁷ war between native and England & America. And you can see from there towards the boats {are going about}⁶⁸ ~~in~~ the sea.

In this place is some parts of the reef near to it and some parts are far away.

There are different fishing {places}⁶⁹ in this village. They go fish in the deep sea, and out the reef, and on the reef, under the reef, ~~on~~ {in}⁷⁰ the reef, near the beach.

In the deep sea, they go to catch shark, bonito, out the reef " . ___ uaua, taumalau, faatilo faisua, sei-mataele, afaloloa all these are the different names of Samoan fishing.

On the reef – sāosāo'o, tāla'i, seuseu, tautū and to get different shell-fish all these are names of Samoan fishing

In the reef ←⁷¹ all these are the Samoan names for their fishings.

⁶⁷ [inserted above the line]

⁶⁸ [inserted above the line]

⁶⁹ [inserted above the line]

⁷⁰ [corrected above the line]

⁷¹ [arrow to opposite side]

[Page 62]

[Samoan text not yet transcribed]

The village of Mulivai.

←⁷² These are the great chiefs: -

←⁷³ This is a speaker.

This is a very good village from east to west it is all white sand. Not only {so}⁷⁴ but ~~its~~ {the}⁷⁵ flat {of the village}⁷⁶ is very good and its cultivated land is towards inland.

The houses of the village are big and also the small ones.

The road of the Government is very good indeed- from the east to the west. There is a chain of houses ~~tow~~ towards inland of it.

In the east there is a river. That river if any body {will bathe in it, and they must not}⁷⁷ make noise. It is forbidden to any one who bathe uncover and no one allow to go there with a paper mulberry on his heard.

There is a story about this river in it there is a spirit who is very cruel one to any travelling party or any people makes noise or put a hat on his heard how unfortunate that man will be!

⁷² [arrow to opposite side]

⁷³ [arrow to opposite side]

⁷⁴ [inserted above the line]

⁷⁵ [corrected above the line]

⁷⁶ [inserted above the line]

⁷⁷ [inserted above the line]

[Page 64]

[Samoan text not yet transcribed]

[Page 65]

The beach of this village is very good it is all white from east to west.

There are some parts are so stony.

There are so many cocoanuts about the place, towards inland and also the breadfruits. –

And the places where they go to work are good there are so many taros, yams, ta'amus, bananas, kavas and two kinds of sugar cane.

There are very many plants of the women. tolaui, tolaufala, paogo (all kinds of pandanus). They have usual work in the house making all sorts of mat, and fau, fine basket.

They have a lot usual fishing as it been told in other villages

They have some drinking water behind their houses and also the bathing places.

There is in this village a School of the ~~Rom~~ Faifeau Pope, it is a very pretty one and very good too

[Page 66]

[Samoan text not yet transcribed]

There is a story about the cruel spirit is not only that
cruel in the ~~w~~e river

But it is so every where inland and if any one will
to gather the fruits from the cocoanut tree and then throwed
the husks every where and {it is}⁷⁸ not gather together them well
and is not cover it well that man will be pursued
by the spirit.

If some men will go {together}⁷⁹ inland to ~~h~~a the taro plants and take
one or two taros in each plantation (that is called
lauta'a) if they don't gather together the taro's leaves that man
will be ill-used by the spirit.

Also if a man will destroy anything in the bush
that man will be distressed indeed by the spirit. Just
like that in the village in the bush, or the river.

It is so in the village if anything been stolen
by any ~~b~~ody foreign people {man}⁸⁰ that man will illuse by
the spirit.

Everywhere in this place no one to delay there
The people who don't know the custom of the spirit poore
men! But some people who know the custom of this
~~s~~pri spirit

⁷⁸ [inserted above the line]

⁷⁹ [inserted above the line]

⁸⁰ [inserted above the line]

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[Samoan text not yet transcribed]

they will take no harm indeed.

There is a very large swamp behind the village {houses}⁸¹ of the village it a very good one. (it means for planting taros).

{Safata Fasi Sapito Mule' Siumu Fialilili}⁸²
About the roads towards inland some of them are good
and some are bad, and some are faraway some are near
Some parts are so high & some are to low.
Some roads are good enough & some are stony.

The village of Siumu

This village has four parts; these are the names of
←⁸³ them.

←⁸⁴ These are {the}⁸⁵ great chiefs: –

←⁸⁶ The speakers –

Some parts of this village are very good
and some are not good. Maninoa is very
good part

⁸¹ [corrected above the line]

⁸² [Inserted by a later hand]

⁸³ [arrow to opposite side]

⁸⁴ [arrow to opposite side]

⁸⁵ [inserted above the line]

⁸⁶ [arrow to opposite side]

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[Samoan text not yet transcribed]

There is a {good}⁸⁷ white sand and its chain of houses are so pretty there are in one place ~~and~~ inland of the road.

Tinoisiumu some thing are ~~gr~~ good & some are bad some places are so high and some are to low, some are {so}⁸⁸ earthy and some are {to}⁸⁹ stony.

The east side is very low, and it has no sand there some of it is to stony & some parts have earth ground some places are to high, & some are very low.

There is a bold coast in the place ~~and~~ {and}⁹⁰ there are two sanding bays in the beach. That part calls Soaga.

O Agonoa. It is a very good place ~~tha~~ that part has some place got white sand & some have black sand.

And its chain of houses are near the roads of the government.

In the village of Siumu there is a very good part of the road & some of it is not good from east to west.

There are very ~~ma~~ rivers run about it

⁸⁷ [inserted above the line]

⁸⁸ [inserted above the line]

⁸⁹ [inserted above the line]

⁹⁰ [corrected above the line]

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[Samoan text not yet transcribed]

The beach of this village is very good one side and the side is very bad, there are so many stones are in some parts of it and some are sandy, some are indented some are bold coast.

In this place have a lot of cocoanuts towards in the bush and also the breadfruits from the place where the village is towards the bush and also the banana tree.

There are so many taros, yam, tobacco, two kinds of sugar cane; kava and some other things what the people planted.

The plants of the women there are very earnest in doing paper mulberry, (three kinds of pandanus) and some other things what they custom to. –

There are so many fala ulā (is another kind of pandanus and the fruit is need for necklace of a manaia and taupou. (You know that).

The working roads of village are very far some of them and some are near and some parts are good enough and some are very bad.

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[Samoan text not yet transcribed]

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Manono. I write this from Mulifanua (that is the end of Upolu) to Apolima.

This district, call o Aiga i le Tai. (The family in the sea)

This is Salei'ataua. –

←⁹¹ These are the great chiefs.

←⁹² These are the speakers.

This side of it is very grand one where the village is

The houses of this side are good and very large ones. There are standed two chains of houses both two sides of the road & some part in one side of the road.

The road of the government goes round in this Part. –

⁹¹ [arrow to opposite side]

⁹² [arrow to opposite side]

[Page76]

[Samoan text not yet transcribed]

This place is level only where the houses are & behind the houses it is so stony.

About the beach of this village is sandy some of it & it is very rough in some places from the east to west.

There are plenty of breadfruits trees in this part of the place. The people of Manoa look upon the ma'ave'ave (the stalk and cluster of leaves forming a small branch of the breadfruit tree) if any manner of fruits bare soon.

And if they know that there are a lot young breadfruits on the ~~tree~~ trees they be very glad indeed.

The very same things some other villags are hoping about their {taro}⁹³ plantations and it is so in this place in hoping to a manner of fruits to come.

The very thing why these people like very much the breadfruits, because they custom to make fermented breadfruit, and wherever any family prepare a lot of masi they will be plenty of foods for them in time.

It does matter about any famine there is although they will not be afraid because they look upon a lot of fermented ~~s-of fruit~~ breadfruits

There are plenty of cocoanuts trees towards inland. The cocoanuts of this place are very sweet.

⁹³ [inserted above the line]

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[Samoan text not yet transcribed]

In this part has not any bananas because they don't grow there very well or any other plants.

There is only one plant is very good indeed in this ground that it is to say the yam. There is no any other place in Samoa be the best place for the yam as what it is in this place.

The only one thing they get the taros when they go and work inland in the end of the land (of Upolu) There are plenty of bananas in that place.

And also the taamus, sugar-cane, there are plenty swamps in Mulifanua.

There is a hard thing in it that is to say, it is very often row or paddle boats or canoes every day because their usual working place it present and they have very good plantations are there.

And the ground of the place is flat some of it full of chasms and some are very rough.

The ground of this place is just like a common. There is a small mountain inland and every body sees it when they go about the sea.

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[Samoan text not yet transcribed]

The women of villages are very strong to row or paddle boats or canoes inland just like men, and because the women bring the foods as men do. –

This Part's fishing is very great call alele that fishing going by canoes, or (big canoes) soatau, or boats. This fishing has no net, but only small spears and large spears.

And this fishing they go just like a race of boats, because they run after a fish, when they see one a shark or a whale or a turtle, or a stinging ray fish or a Moemoeas (a species of shark) or any other strong fish.

If the fishing go {there is}⁹⁴ no one allow to put on a shirt or a piece of tobacco on his ears or anything round his neck And it is forbidden for any one to beckon for the fishing party to wait when they first go for the fishing

And when the fishing end it and they divide the fishes what they have got from the Alele and just the same pieces give to the child and to a big chief & all like that to every man.

And also when every man goes for fishing they fish a lot and it a {is}⁹⁵ the {only}⁹⁶ people of fishing from a man to a small boy.

⁹⁴ [inserted above the line]

⁹⁵ [inserted above the line]

⁹⁶ [inserted above the line]

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[Samoan text not yet transcribed]

In this Faaitu (part) there is a tupua (an image, or a riddle) keep by this Faaitu (the people) it is a passage in sea of Luatimu.

When they see in the riddle runs like {looks like}⁹⁷ blood then the people think thus ~~there is~~ {It}⁹⁸ will be a war soon.

There is another riddle which they keep to it is the bird of the heron (matu'u); if the army start to go then the heron flies from before them then the army go back again.

There is another keeping riddle of this Fa'aitu & it is a rainbow and if they will see it is about & it is very short one then the people of this Faaitu are all very please to go.

There is another stone connected with a legend before the houses of Luatimu ~~they~~ lie down there.

There ~~faavavau~~ {is}⁹⁹ a story about these faavavau there were spirits who ~~about in~~ {received}¹⁰⁰ a canoe which went about all over Samoa to share out good smells. If they go towards a village then they ~~people of that place~~ call out, have you got any sweet smells in your village and if they answer back, we have no good smell, they give them some. –

And if they answer there are some good smells then no good smell to give.

⁹⁷ [inserted above the line]

⁹⁸ [corrected above the line]

⁹⁹ [corrected above the line]

¹⁰⁰ [corrected above the line]

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[Samoan text not yet transcribed]

That is a very thing, there is no mosquito in this place of Manono since then till now. That is a thing make them have a peace in this place, there is no mosquito-net to sleep in since then till now.

In this place is every family has got a drinking well, there is no river or lake like other places.

These people bath in the sea then afterwards to put on the fresh ~~en~~ water from the well of their familys.

The custom in this Faaitū is just like foreign about water. At first to ask permission {to the family}¹⁰¹ which the water belong to: and if they wouldn't & jus obey then.

Because the well is very hard and very small hole down & it covers with a stone, if any one will go to fetch water then lift up the stone & when he finished then enclose it again.

In this place there is a fishing to catch herrings. And that fishing is just only this Fa'aitu and it is forbidden to any body from other parts to go to g catch herrings (they catch herrings with the nets).

¹⁰¹ [inserted above the line]

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[Samoan text not yet transcribed]

The reason why is forbidden any body of other Fa'aitū because these fish, ð There were fighting for that fish that is why is forbidden, and only Faleū.

It is so the fishing of the Alele and that fishing also had got from the strength of this Fa'aitu. This fishing of the Alele was belonged to Samatau.

And there is a long point in that Fa'aitu, there is a chief purged in that point. And there is a place named Lafogamasi.

And that is the place which the Samatau's boat lost there were six people of the crew of that boat and were all lost their lives but one man entered alright inland. (got safe inland)

There is an island in this Fa'aitu in sea named Utu'ē, there are some cocoanut trees & small bushes on it. –

At present in this Fa'aitu is very good fortune about the ground and the bananas grow well.

And not only so but about the water in the well is not drink it now but they got the good water from the dank and all the people go there to fetch water from the dank and all the people go there to fetch ð water from the danks

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[Samoan text not yet transcribed]

This is another part of Manono named Salua.

←¹⁰² These are the great chiefs of this Faaitu: –

←¹⁰³ These are the speakers: –

This is a very good part, the village is very good.

There is one thing that is one chain of houses in one side of the road inland. –

In this Fa'aitū ~~is~~ the side inland is higher than the seaside.

There are plenty of bananas in the villages of this Fa'aitū reach the bush, they have very many cocoanuts towards the bush.

The yams plant in ~~that~~ that Fa'aitu it is their plantations to have hoped upon it.

¹⁰² [arrow to opposite side]

¹⁰³ [arrow to opposite side]

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[Samoan text not yet transcribed]

The breadfruits trees are plenty of them in this Faaitu from the village towards in the bush and it is the best tree in this place of Manono.

If there are a lot of anythings else but they rather have breadfruit that is to think about the fermented breadfruit (masi) because that is their best food to think about it when a famine to come.

The road of the government is all round & some parts of the road are good and some are bad.

And the ground of this place is not ~~fa~~ flat, because it is very rough & so ~~stone~~ stony also in some places.

And just like that in which the village is and because in this village you can see whenever the houses there are too with big pāepae (to lay stones) ~~Another~~ Another thing there are some very rough places between houses.

In this Fa'aitū is just all like that some places are good & some are bad.

About the beach of this f Fa'aitu some of it so sandy and some are {so}¹⁰⁴ stony.

¹⁰⁴ [inserted above the line]

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[Samoan text not yet transcribed]

and some are rocky some have ~~b~~ big stones
from east to west. –

There is a rock named Papāalematu'u (Matuu's rock)
is in the beach and the reason why it calls Matuu's
rock because this bird usual to flys there & stand
on it. –

And there is an isle is in the seaside of this
Fa'aitū named Fatu'anuva & there are some
cocoanut trees & some others bushes {are}¹⁰⁵ on it.

About the drinking water of this Fa'aitū are better but
the water from the wells are just like the water of
the other Fa'aitu.

The usual fishing of this Faaitu is to catch
cuttlefish with a piece of round stone &
seashell, and to go with hooks in the opening
reef and the deep sea.

These are their custom fishing: spear, to go
out in a canoe with hooks, aūaū, sa'eu, there
are plenty of clamfish in this Fa'aitu.
They go to work ~~towi~~ {towards}¹⁰⁶ Mulifanua and so they
have got a lot of taros, yams, bananas, taamus.

There is a hard thing in this and that is to
row or to paddle boats or canoes every day
towards inland where they go to work.

¹⁰⁵ [inserted above the line]

¹⁰⁶ [corrected above the line]

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[Samoan text not yet transcribed]

There is another fishing named taōlo and it is a wonderful one
If they {are}¹⁰⁷ going all the canoes go round and make a big
place in the ring of the canoes & there are a lot of
fishes in this fishing and no anythings to make this fishing
but spears only.

There is another isle opposite one end of the village
named Nuutele, there are some cocoanuts and some
small bushes are on it.

In this isle there were two men who ran towards it
in the wartime ~~of~~ between Malietoa Mata'ofa &
Malietoa Laupepa and the Man-wars who were
together with Malietoa Laupepa.

These two men ran away to it were there a night
then they ~~swamed~~ {swam}¹⁰⁸ towards the large island named
Savaii.

They ~~swamed~~ {swam}¹⁰⁹ at noon about half pass six
and they landed there in very early morning next
day. They landed in a bold coast in ~~to~~ the east of
Tafua the place X named Onefaa'e.

The ~~ne~~ names of these two men are Ava
from Papa & Mata'ufuluseu from Sili.

Look these two chiefs! They quite for-
gotten of fearing about the savage fishes
of the sea and it is a long way of

¹⁰⁷ [inserted above the line]

¹⁰⁸ [corrected above the line]

¹⁰⁹ [corrected above the line]

[Page 96]

[Samoan text not yet transcribed]

and just about four miles which they swam from,
and that is was through of fearing that they might
have got killed. –

And the people of this iland (Manono) are the best
divers, when they dive down the sea they were
long enough in doing there nets just about half hour in
the deep sea.

They custom to take their nets to a very deep
sea, the nets are very big ones the {name}¹¹⁰ of one
of them is puta, shark's nets, mātalili'i, lauvalavala.
These are all names of nets.

The island of Apolima.

←¹¹¹ These are the great chiefs: –

←¹¹² The speakers: –

This place is round where the village is.

There is a river in the middle of the village
the place where the river is it is lower than
the place where the ~~v#~~ houses {are}¹¹³ both sides of the
river. –

¹¹⁰ [inserted above the line]

¹¹¹ [arrow to opposite side]

¹¹² [arrow to opposite side]

¹¹³ [inserted above the line]

[Page 98]

[Samoan text not yet transcribed]

It is a very pretty place from face to face in both sides of river. –

And the houses of this village are very large all of them. –

And the flat of it is not far of inland because the hill (mountain) goes round in one side towards the sea.

In this village cover by the small stones & and they all white & it is so sloping in the seaside. –

There are a lot of breadfruits trees from the village towards the Mountain & also the cocoanut trees are very many of them & the bananas are better there.

There is a swamp (for planting taros) is very good indeed. And every body wishes (in Samoa villages) thus they want to eat a fa'ausi (native dish of scraped taro ~~or yam~~ with expressed juice of cocoanut.) make in Apolima's taros (from the swamp).

And the yams are very many in this place, and there are some, taamus, Kava, sugar-cane and some other usual plants they used to. –

[Page 100]

[Samoan text not yet transcribed]

In this place there are togitu (strait & straight up place on the high rock or mountain) one faces to Upolu & the other faces to Savaii ~~on~~ {&}¹¹⁴ these togitū there were some dogs in them both to watch the fort where {were}¹¹⁵ all the women, children of Manono, it is a very hard fort indeed.

There are a lot of laumaile amongst the bushes of this place the ladies of all Samoa who come here for visiting. (laumaile, the name of the two plants: Alyxia bracteolosa and A.¹¹⁶ scandens).

There are few cocoanuts on these togitu. There are some roads go up these togitu but there are very hard some of them & some are easy. –

There are a lot of arrowroot plants on the mountain ~~by~~ but is also difficult place where you can get them because ~~the earth~~ {there}¹¹⁷ is only very narrow place on the mountain but to try to dig them on the rock.

There is a place call Liāga & when the visitors get there {to have look}¹¹⁸ they ~~very~~ {will}¹¹⁹ be afraid because it {is}¹²⁰ very narrow place indeed that is the reason why it calls that Li'aga. It is in the side to Savaii.

There is another place call Vaiopalogi. It is a very great place, because it is a resting place for boats when they get ~~tu~~ tired of rowing their boats.

¹¹⁴ [corrected above the line]

¹¹⁵ [inserted above the line]

¹¹⁶ Alyxia

¹¹⁷ [corrected above the line]

¹¹⁸ [inserted above the line]

¹¹⁹ [corrected above the line]

¹²⁰ [inserted above the line]

[Page 102]

[Samoan text not yet transcribed]

When a boat comes from Savaii & there is a strong ahead wind and the is very rough then they say, straight the boat towards Vaiopalogi.

And it is the same thing when they go to fish & if there will be a great waves then they landed ~~there~~ their canoes in Vaiopalogi & try them into the ~~middle~~ road towards the village.

There are some cocoanut trees on it and if a boat landed there then some of the crew go up the cocoanut trees to get some. –

A weak man will never get there because it is a very hard place indeed, if you fall from there you will roll towards the sea or break to pieces or to die there. –

The rock is no standing place and so very man goes there will crawl & to be aslant of walking & try to take hold of some small bushes which grow here & there & also some knotted rock to hang to. –

And the opening reef of the village which they go to and play with the waves the people swim in the opening & ~~when~~ {when}¹²¹ the waves come & take the people up the rock & they must stick up there and they don't ~~the~~ they will be hurt themselves by the rock.

¹²¹ [corrected above the line]

[Page 104]

[Samoan text not yet transcribed]

The beach of the place is some parts of it are stony & some are sandy & very big stones, rocks, cliffs. –

The beach is all round towards the point in the west & east.

There is an island ~~named~~ {near the seaside}¹²² of this place named Nu'ule'ale'a. That name got from the canoe which came from Fiji with Gogo & his wife & Saumu & his wife then Tagaloaloji called out to these people who were in that canoe, asked if they had had some good smell, but a woman laughed at him. –

That is the name of the island Nuule'ale'a & that ~~w~~ how the naming title of Apolima comes in of Sa'umā.

And Manono also since that canoe which Gogo and Sa'umā came.

The fishings of this people are very hard for the women when they are going to fish they ~~wouldn't~~ {would not}¹²³ go by canoe, but swim ~~the~~ behind the rock.

It is a wonderful thing that the women of this village are very strong for them to swim from one point to another point to go round it

¹²² [corrected above the line]

¹²³ [corrected above the line]

[Page 106]

[Samoan text not yet transcribed]

of doing their fishings behind the rock of this island.

There is a very large fish there goes with the women of this village. It is wonderful that these women don't fear when that fish went towards them while they fishing.

They get no fish in these fishing except cuttle-fish and matapisu, aliao, alili, small crabs and some {other}¹²⁴ things.

There is a shark's net of these people, when they go out to fish then they take the net to Manono and Upolu to put there at night till morning and they go to it to take it up and they have got a lot of shark and some other big fishes. –

The men went inland towards Manono to fish and to catch cuttlefish there and they {do}¹²⁵ all kinds of usual fishing

They have a very good drink in this village.

There is a very awkward thing about this place & there is not a proper road of the Government in this village because the river runs through in the middle of this village.

There are so many people of this village.

¹²⁴ [inserted above the line]

¹²⁵ [inserted above the line]

[Page 108]

[Samoan text not yet transcribed]

There is no foreigner's piece of land in this place and it must be the reason that is only a very small one or they ~~wouldn't~~ wouldn't receive one

Mulifanua.

The village of Fuailolo'u.

←¹²⁶ These are the great chiefs: -

←¹²⁷ Speakers: -

This part calls Lautolo.

It is a flat place from the beach towards the bush.

There is one thing about the ground, inland is now all belong to the foreigners from east to west, and they have only a little piece of land close the beach.

It covers ~~all~~ the place by the white sand, another ~~have~~ thing that they don't dwell together they just dwell here & there in their pieces of lands.

¹²⁶ [arrow to opposite side]

¹²⁷ [arrow to opposite side]

[Page 110]

[Samoan text not yet transcribed]

Fuailolo'u is better because it for more houses.

The beach of the place is very fine because is all white sand from east to west.

The road of the Government is very good & there is a law now about it. –

There are plenty of cocoanut trees, breadfruits trees. ~~Although~~ Although they desire towards the foreigner's land which got more cocoanut trees & breadfruit trees.

There are two swamp places behind of the houses, and they have plenty of taros, yams plant in their pieces of land for them also taamus (wild taro) Kava, sugar cane.

They plant a lot of bananas & there is a very good thing about it if they make some friends of those foreigners & so they get some cocoanuts and some breadfruits from them & the Samoan give them some fishes. –

If they make an agreement with a foreigner (alii papoloji = chief foreigner) about these things

[Page 112]

[Samoan text not yet transcribed]

They got very easy anything they like. –

They got wells behind the houses for them to drink and for bathing –

They have a lot usual fishings and these are their names: aloalo, matau (hooks), velovelo (to pears) tai-fee (to catch cuttle-fish), seuseu, pa malau, palepale, tili'a'au.

There is a lake in this place, and when they go bathe towards it they see the leaves of the togo (a tree) are in it but there is no any togo tree near the place at all. That is another thing in this place.

This village is looked alright, but behind the houses towards inland is very rough indeed.

In the east {of Falepuna}¹²⁸ there is a high place named Falepujæ Tia and they say Malietoa used to dwell in that high place.

And there is also a point named Fatu its west side there is a lake looks like blood. –

¹²⁸ [inserted above the line]

[Page 114]

[Samoan text not yet transcribed]

This part of Manono who goes first during the war time when they {are}¹²⁹ going to have fight. –

If there are some hard thing going on in all over Samoa a war, this part never go in the bush but the only way they take ready to go by the sea. –

Another thing about this part if they going to talk about war they wouldn't not talk about {it}¹³⁰ in houses inland like the other districts

There is a proper place in the sea named Ā'auloa that is a place which Manono to go to talk about the war. –

That is the meaning of going to the to talk about the war on oder that no one knows or speak any bad words towards the people of Manono who every village used to frighten with it. –

The custom of these people when they are going to have war they never tell when they go to have war at night or any time they like. That is the reason why all the Samoan used to frighten with it. –

The usual time of this people for going in war that is in very early morning

¹²⁹ [inserted above the line]

¹³⁰ [inserted above the line]

[Page 116]

[Samoan text not yet transcribed]

These people are quite different matter when they prepare of going to the fighting, then all their {Manono's}¹³¹ canoes get ready, because they used to fight by canoes alia, taumoalua.

All these canoes {lulu} (put out of them a lot of woods and coconut trees as a fort for them during the war) then they go to {the}¹³² war while they used the cannon to fight with in that time..

And if these people willing to go at night for ~~the~~ fighting and when the other Party hear about this then they wouldn't sleep and all the tinifu (women, children, sick, and aged) to be greatly distressed in mind. –

No doubt about the ~~fearling~~ fearing of the tinifu & all the army because when they are going at night to fight there no body to be delay of these people who came, and they come just like those who run after a fowl and any body he can get a child or a woman, or a man then kill & cut off his heard & take it. –

If any one go away while they are going at night to fight they don't wait for him, because it was his falt. –

Therefore is no use for a foreign man to go with them because he is no use to go to fight at night.

¹³¹ [inserted above the line]

¹³² [inserted above the line]

[Page 118]

[Samoan text not yet transcribed]

This is Palauli.

This is another authority place in Savaii and it is the ruling villages. –

It begins from this Pule the story of Salofai (Savaii).

There is another name for Palauli is Faleao.

If an ambassador of Palauli towards its party that is call, The Taulua is coming. –

←¹³³ These are the great chiefs in west part call Vailoa: –

←¹³⁴ Speakers: –

There is a great thing about both Palauli & Satupaitea when they go together during the war time it is called Laulua a Vaasiliena.

These villages go first before all villages of the Itu o Fafine when they are going have war. –

About the land, ð it is something but like a bay inland

¹³³ [arrow to opposite side]

¹³⁴ [arrow to opposite side]

[Page 120]

[Samoan text not yet transcribed]

The west part of the ground of Vailoa is very flat from the sea side towards inland

There is very good sand in the village & it looks very pretty to see the chain of houses at that side of the river and the ground inland of the place is full of stones. –

There is a ~~per~~ pretty big river runs between it and Satupaitea in the west towards the sea. –

There is another river runs in the middle of this village towards the sea.

In the east part of it is higher than the west ~~the~~ west side is full of houses towards inland and also the east side of the river. –

In the east part has no sand only the earth and little stones. –

And its ground is not very flat some of it is high & some is low, earthly, & stony.

[Page 122]

[Samoan text not yet transcribed]

The east side has two chains of houses both side of the road the inland side and the sea side and the village in that part is not very good because some places are full of stones. –

There is another river runs towards the sea in that part of the village.

There are plenty of cocoanut trees in the village and also inland and the breadfruit trees are very many in the village towards the bush. –

There are plenty of bananas, both the village and in the bush too, and the yam, which they plant and the taros what they work to much for. – And also the ta'amu and sugar cane, tobacco, Kava and somethings else they usual to do. –

About the womens' plants, paper mulberry, and three kinds of pandanus and other things. –

And also about their work what they do in

[Page 124]

[Samoan text not yet transcribed]

house, making fine mat, and all kinds of mats and making
of basket, fan and to prepare paper mulberry to make Samoan
cloth

The road of the Government is very good some part &
some is not from east to west. –

About the beach of the village is very good some of it
& cover all by white sand & some rough places too. –

These are their different fishing: – puni, fai
laufa'i they make that near the opening reef &
in the reef as well. –

They wait for the herrings to come in the proper
time, they have the sea (is a another fishing) and the
lauoa (a fishing) like it had been told in other
villages. –

There is some different kinds of cockle and other
seashells: sea, fole, tuitui, loli & more things.

[Page 126]

[Samoan text not yet transcribed]

Those are the different fishings, uaua, velovelo, toso lau iasina. –

There is a faavavau (See page 83) inland of the houses there is a stone to put a piece of bonito & the bonito itself goes to the deep sea. –

It is very well known that if the canoes go out to catch bonito & then got one or two which had put its piece inland on that stone & it is like a box of caps. –

And it is called thus "Ole Atua Tautunu" (Tautunu's bonito) from a long time & it is now. –

About their customs fishing catching wild pig go out in the bush & there are many of them got hurt by the big-man wild pigs.

There is another common thing in this island that is the snake and a great many of ~~Samoan~~ some Samoans frighten with it indeed.

Behind of Vailoa there is a swamp, & the people bathe in some river & drink there too. –
And there is a sand flat is very long one towards in the sea when the tide goes out in there.

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[Samoan text not yet transcribed]

Vaitoomuli is one part of Palauli.

←¹³⁵ These are the great chiefs –

←¹³⁶ The speakers: –

In this village has two chains of houses both side's of the road of the Government the inland side is very grand to see the houses their standing places are very high & there are some houses in the opening place (Mala'e) & also the houses are in the sea side but their standing places are not high.

~~There~~ It is a very rough place there in & also the small stones. It is better when is fine but in the ~~the~~ rain time is awfull then & full of mud. And the lava lave (clothes) dirty very easly in this place. (It is very dirty place)

The road of the Government some part is good & some is bad, & high & so on. –

¹³⁵ [arrow to opposite side]

¹³⁶ [arrow to opposite side]

[Page 130]

[Samoan text not yet transcribed]

About the village some houses are big & some are small, some are good & some are bad. –

The place itself is alright some of it & some are not some are tidy & some are untidy.

There are a great many breadfruit trees & all these the different ~~br~~ kinds of breadfruit: ←¹³⁷

And also the cocoanut & the diffirent bananas: ←¹³⁸

These are all kinds of taro: ←¹³⁹

And also the kava, taamu, pineapple, ti (a Samoan plant)
two kinds of sugar cane pandanus (three kinds of it)
laumaile, poloite, seasea, mosooi.

¹³⁷ [arrow to opposite side]

¹³⁸ [arrow to opposite side]

¹³⁹ [arrow to opposite side]

[Page 132]

[Samoan text not yet transcribed]

there is a very pretty river the best part is in the sea side
of the road of the Government & that is ~~the~~ where they
drink & bathing place

There are a lot of bathing places of this village in the
beach & also for drinking.

Every family in this village has a road ~~towards~~ {towards}¹⁴⁰ the
bush & some families go together in one road, and the
people {are}¹⁴¹ working very hard about yam & tobacco.

They go in the bush to catch wild pigs & to shoot pigeons

About their custom fishings: – laui'asina, fuatata lupu,
sau lupu, āuān, sae'u, pōpō, pāpā tui sea tui loli
They make that in the reef, these ~~are~~ on the reef: – tili
saosao'o, seuseu, to catch cuttlefish, faialili,
sualapa & some other fishings. –

Out the reef: – ālōalo, afaloloa, sei mataele, to
catch bonito, to spend a night for catching sharks,
and also different fishings which they used to. –

About the beach of village is very bad one
it is very rough, stony, sharp, and rocky.

¹⁴⁰ [corrected above the line]

¹⁴¹ [inserted above the line]

[Page 134]

[Samoan text not yet transcribed]

There is a very big stone opposite of Su (a chief) that stone if a au'avaga (a name of a Samoan fishing) go towards it they get a lot of fishes.

No body to go to this big stone except when Su himself wants to go to any one of his relative with some fish.

There is a rock opposite the sea side of the road & no one to go on it at night because there is a story about it the nifoloa's rock. (Nifoloa is a spirit has a long teeth)

There is a opening place & in it some graves of chiefs & opposite there some high land inland. –

There is a good place for big canoes (alia) in the west of this Part inland of Nuualofa.

There are some lands ~~of~~ belong to the foreigners in the ~~west~~ east of Vailupe.

There is a {round}¹⁴² water place ~~round~~ like a field & when the tide comes in then the water is salted & if it goes out then be alright.

Faaala is another part of Palauli.

Those are the great chiefs: –

←¹⁴³

¹⁴² [inserted above the line]

¹⁴³ [arrow to opposite side]

[Page 136]

[Samoan text not yet transcribed]

Speakers: ←¹⁴⁴

The houses of this villages are two chains both side of the road of the Government. The big houses of this village are very good.

And another good thing about this place that is to say: – every high place for houses are face to face the sea side & inland side of the road; & the west to the east.

And this place is only the earth all over the ~~gr~~ ground in the ~~rain time wet~~ {dry}¹⁴⁵ season ~~th~~ then so dust but in the wet season then is so mud indeed. –

This place is very rough indeed in small & big stones that is made this village so rough. Some part are high & low & look nice, & bushy.

And the road of Government some of it right enough & some bad, stony, high, low, and so on. –

¹⁴⁴ [arrow to opposite side]

¹⁴⁵ [corrected above the line]

[Page 138]

[Samoan text not yet transcribed]

Just like that from east to west. –

There are plenty kinds of breadfruit in this village towards in the bush and also the banana has a lot kinds of it from the village towards the bush.

And also the ~~taro~~ taros, ta'amus, yam, kava, two kinds of sugar-canes and tabacco. –

And the cocoanut as well, from where the village towards the bush and there are a lot plantations of women: – paper mulberry, tolaue, tolaufala (the kinds of pandanus) and som other things which they have plant. –

The working roads of the village are good some of them & some are bad, rough, stony, up & down some parts, it is far away some of them & some are near.

About the beach of {the}¹⁴⁶ village is very hard from the east to west that is to say the place is very very rough & sharp stones. –

¹⁴⁶ [inserted above the line]

[Page 140]

[Samoan text not yet transcribed]

There ~~are~~ {are}¹⁴⁷ some little waters about the beach if the tide comes in then they are salty, but when it goes out then be alright.

This village is far from the seaside some parts & some are near to it. –

They {are}¹⁴⁸ very strong to catch wild pigs. –

Fagalua is the other part of Palauli.

←¹⁴⁹ The chiefs: –

←¹⁵⁰ Speaker

This is the last village next to the bush. It is very good some of it & some are not, some are very rough & stony, flat, hilly some of it.

And {the ground of the village is}¹⁵¹ just like that, there are plenty kinds of breadfruit, bananas, taros, taamus, yams

¹⁴⁷ [corrected above the line]

¹⁴⁸ [inserted above the line]

¹⁴⁹ [arrow to opposite side]

¹⁵⁰ [arrow to opposite side]

¹⁵¹ [inserted above the line]

[Page 142]

[Samoan text not yet transcribed]

two kinds of sugarcane, kava, & some other plants. –

And this is the village which the road of the Government goes through it towards to Salologa & the other road towards Anagoa & then that road to the seaside & in the same place (faga, bay) there are two or three houses & ~~are~~ there are plenty of cocoanut there.

There are some breadfruits & bananas. The beach is very good in some parts & so stony some of it. –

This bay where the people go to spent a night or two for fishing because there are a lot fish in these bays. –

In the same place where the other road g goes towards Tafua & a diffirent road towards the point in the seaside named Matafotufotu.

There is a place named “latufausago” is by the road towards ~~the~~ Salelologa.

And that place is very high & it goes down in the east & west & that is a resting {& eating}¹⁵² place for journeys when they go about. –

¹⁵² [inserted above the line]

[Page 144]

[Samoan text not yet transcribed]

There is another road named, "The road goes towards Laufa'i." –

And there is a tree which one journey ~~step~~ spented a night
unter it. –

And that is a place what they say it is a ~~jœu~~ boundary
between Palauli & the Faasaleleoga.

The Itu o Teine (~~œn~~ {a}¹⁵³ part of Savaii) is ended ~~from~~ {in}¹⁵⁴ the
place Vaisa that place is in Foa & from that towards
the Fatofaasoga.

There is a ~~place~~ {fort}¹⁵⁵ in Palauli named thus, Pāuumea, in
the time during Malietoa & Tamasese.

The people all went to Savaii, because the war
was in Savaii.

Tutuila again –

This is the ending of it. –

And I am just begin in the village of I'ato,
it is called "Itis families". It begins fom
the village of Ogenoa towards the place of
Fagosā.

All these villages which call Iato's familys {for him}¹⁵⁶ to
rule. –

¹⁵³ [corrected above the line]

¹⁵⁴ [corrected above the line]

¹⁵⁵ [corrected above the line]

¹⁵⁶ [inserted above the line]

[Page 146]

[Samoan text not yet transcribed]

The village of Ogenoa.

This village ~~named~~ {to call}¹⁵⁷ the family of I'ato, because they are all obeyed into the will of Leiato.

The people make the standing of their houses high for them to dwell.

They have a very good opening reef for canoes or boats to be landed towards the village, & not like the other difficult villages.

The place itself is very grand sight, because they dwell on high places, & they ~~make~~ {made}¹⁵⁸ these by stones & that made the village looks much nice.

There is a flat ground, but not very big one there is no sand on the ground of the village & it is so stony & very rough.

And there is a mountain point between this & Alao., and goes towards the sea. It is very hard ~~work~~ {road}¹⁵⁹ to go {from}¹⁶⁰ ~~to~~ village to village.

The road of the Government is not very well because the ground is not good one & that is the reason why the other part {is}¹⁶¹ good & ~~the~~ another is bad. –

They have very good water for drinking & for bathing because there are realy rivers. –

¹⁵⁷ [corrected above the line]

¹⁵⁸ [corrected above the line]

¹⁵⁹ [corrected above the line]

¹⁶⁰ [inserted above the line]

¹⁶¹ [inserted above the line]

[Page 148]

[Samoan text not yet transcribed]

The beach of the village is not very good one part full of small stones and the other is very rough from the other end of the village towards the another end. –

It is a very good inside of the reef of this village, & it so nice to fish in it as well as it been told in some other villages.

There are plenty taros, yam, taamu, kava, eating sugarcane, thatching sugarcane, & somethings else what they have planted. Ana also the cocoanut, breadfruit in diffirent kinds. –

There is a river which they go to bathe & to drick. –

About the working roads of the village is no one of them easy but up & down some part is very deep right down. –

The women's plantations that they have made as ~~they~~ {their}¹⁶² usual work to do: – paper mulberry, tolaufala, tolauie, tolaupaogo (those the three kinds of pandanus) & ~~them~~ {their}¹⁶³ working in the house: loga ie, loga fala, loga papa, loga ~~papa~~ {pola}¹⁶⁴ ie (those are the diffirent mats) and making basket, ~~fan~~ fan & all the other diffirent things which they used to.

¹⁶² [corrected above the line]

¹⁶³ [corrected above the line]

¹⁶⁴ [corrected above the line]

[Page 150]

[Samoan text not yet transcribed]

There is a rock between this and the village of Aoa.
It is called the family of Lato all these villages.

This is a very {pretty}¹⁶⁵ good sight of cover all by the white sand
because {is}¹⁶⁶ all like that. –

The village is looked very well & there are two chains
of houses each side of the road. –

There is a opening reef which the ships of white people
goes inland. There is also a lot togos trees & the {big}¹⁶⁷ river
runs towards the village.

There is a very good flat in the village, it begins from
the beach towards behind the houses & it is all cover by the
white sand. –

It looks much better that one side face to the other
& the river in the ~~mit~~ middle. –
That is a the river which ~~thy~~ they go to bathe & drink. –

The beach of the village is very good from one side
of the place towards the other. –

The inside of the reef in this village is very good
one for {diffirent}¹⁶⁸ fishing: –

¹⁶⁵ [inserted above the line]

¹⁶⁶ [inserted above the line]

¹⁶⁷ [inserted above the line]

¹⁶⁸ [inserted above the line]

[Page 152]

[Samoan text not yet transcribed]

←¹⁶⁹ These are the different names of the fishings: –

There are plenty coconuts, breadfruits in different kinds, bananas –

There is a lot of taros & the different kinds {&}¹⁷⁰ also the banana, taamus, kava ~~this is a common thing~~ thing all over Uile {Tutuila.}¹⁷¹ & also the

And also the yam, tobacco eating sugar cane, thatching sugar cane & some other plants & which be used ~~to~~ to the people. –

It is very hilly behind the houses inland & there are the working road go towards their plantations.

And also the women are very strong in doing & planting 'ua (paper mulberry), lauie, laufala, laupaogo because those are the only things which all Samoa like to have in the use for their houses. –

There is a mountain between this place & Sa'ilele.

¹⁶⁹ [arrow to opposite side]

¹⁷⁰ [inserted above the line]

¹⁷¹ [corrected above the line]

[Page 154]

[Samoan text not yet transcribed]

There is a rock mountain which the ~~bandery~~ {boundary}¹⁷² of this place and Sa'ilele. These are all belong to lato. –
The place covers all by the white sand.

There is one part of the place & four houses are in it
one of them has (tausoaga lima) a ~~tall top~~ built very high
& very by one. –

There is a very good opening reef for ships & other {Samoan}¹⁷³ boats
towards inland (the shore).

There is a little flat in this village. The beach of it
is very well every side. – And inside of the reef
is very good for the people to fish & get a lot fish for them.

They have a lot fishings in this village, there are few
people although are very strong to do things what ~~they~~ lato
willing to when he sends a message.
There are some runing water in this village to bathe & drink.

There are plenty of foods: – taro, banana, tamu, yam,
kava, tobacco & some other things what they ~~ees~~ custom to:

And there are a lot of cocoanut, diffirent
kinds of breadfruits. Every side is so mountainy
towards the sea. –

¹⁷² [corrected above the line]

¹⁷³ [inserted above the line]

[Page 156]

[Samoan text not yet transcribed]

There is a mountain stands between this & the village
of Masausi. –

This village is {so}¹⁷⁴ sandy & white, there are four houses in it {&}¹⁷⁵ in
these they dwell between rocks (vaipogoa) & they like to stop
in some places like that.

There is a very good opening reef for boats to go towards the
shore.

There is a very good reef ~~ca~~ river runs towards the sea &
for them to bathe & drink.

There is a mountain near {to}¹⁷⁶ the houses.

It goes round inland of the village & towards the point
of the sea.

Its beach is very good from one side of the place
to the other. –

And inside of the reef is good enough for fishing in
~~āle~~ the reef, out the reef & on the reef. –

There are some fishing ~~ea~~ canoe to catch bonito & they
go far in the sea. If they have got a pig or a shark
or anything they can get then they divide it to every
body. –

They have enough foods for themselves for themselves in this place.

¹⁷⁴ [inserted above the line]

¹⁷⁵ [inserted above the line]

¹⁷⁶ [inserted above the line]

[Page 158]

[Samoan text not yet transcribed]

They have plenty of cocoanuts, different kinds of breadfruits
& different kinds of banana

And also different kinds of taamu, yam, kava this plants is
the only thing which they like best; because it is the first
thing which you first give to a chief or a speaker when
he {is}¹⁷⁷ visited to a house or a journey called to a village.

And the womens' plantations are very well as well as
it been told in some villages.

About their working roads are very hard to go up the
mountain & down because they go to work on the mountain
& no flat place but a ridge of mountains in this place

The boundary of this village & Masefau is a hard
mountain —

It is a very grand sand all over the place from one side
towards the other side of the village.

There is a very good river runs in the middle of the village
towards the sea to bathe & drink.

The houses are in both sides of the road in the seaside
& the inland.

The road of the Government is a very good one

¹⁷⁷ [inserted above the line]

[Page 160]

[Samoan text not yet transcribed]

from one side to the other side of the village. –

The chain of houses is very grand. There is a flat place inland of the village. –

It is very good beach of the village from east to west it all covers by the sand etc. –

The inside reef is very nice for different fishings what they custom to. – The same fishings as I had told in other villages, to fish inside the reef, on the reef, out the reef.

It is very good to be opposite to each ~~other~~ side of the river. ~~One~~ There is a A'oa'o Toga in one side & Iesoasoani¹⁷⁸ & the a'oa'o Tahiti in the other side of the river. Thus ~~wh~~ how they dwell of these people.

There are plenty of taros, banana, taamu, kava, tobacco, yam, {eating}¹⁷⁹ sugar-cane, thatching sugar cane & some other Samoan plants.-

There are plenty of cocoanut & different {kinds}¹⁸⁰ of breadfruit.

And also the womens' work what they used to for

¹⁷⁸ [transcription uncertain]

¹⁷⁹ [inserted above the line]

¹⁸⁰ [inserted above the line]

[Page 162]

[Samoan text not yet transcribed]

their plantations: paper mulberry, three kinds of paadanus
and beside that they work indoor: laga ietoga (making
fire mat) laga papa (a short of mat) laga fala (one kind of mat)
making basket, making fan & some other lot works what
they custom to. –

The village of Afono.

There is a mountain between this & Masefau ~~is~~ it is
a boundary as well as the other villages are. –

Matautia is a great chief, although it is lato's family.

It is very good sand in the place of the village from
one side to the side. –

The houses are in both ~~sa~~ sides of the Government's road

It is very flat its ground between the village & the
mountains inland. –

There is a very good opening reef towards the
beach of this village & that is the best thing about
in this village.

There are some over roads from village to village
but there is another road goes round the coast from one
village by one. –

And the road of the Government goes in the village
by the sand. It is very good beach from one side to
the other side of the village.

[Page 164]

[Samoan text not yet transcribed]

And the chain of the mountains go round it towards the sea. –

This is the place which the over roads go towards the other villages in this Falelima (five villages) & there is a different road that goes round the villages that near the sea.

There is a river runs towards the sea & which they go to bathe ←¹⁸¹ & drink for. –

They have got plenty good foods in this place, taro & its different kinds & also the banana & its different kinds, taamu, yam, kava, eating sugar cane, thatching sugarcane.

There are plenty coconut trees & the breadfruit & its different kinds. –

It is the same thing.¹⁸²

The beach is very good from side to side. –

There are very big houses in this village & there two points also in this village.

About the working roads of the village are very

¹⁸¹ [arrow to opposite side]

¹⁸² [sentence is highlighted with a frame]

[Page 166]

[Samoan text not yet transcribed]

hard indeed up the mountains of their plantations there. –

They do the same fishing in the sea as well as it been told in some villages. –

About the womens' works they to do a lot work in their plantations like what it been told in some villages. –

There are some small villages has one or two houses in this side of the Falelima. –

The village of Aumoauli. –

This is a very grand place is cover all by the sand. –

There is a flat ground between the village & the mountain inland.

And also the beach of the village covers by the good sand from one side to the other side of the place:

There is also a river runs through the place.

[Page 168]

[Samoan text not yet transcribed]

The opening reef of the village is very good one, & the inside of the reef is very nice indeed. –

It is very well for the people to fish in it like the other people fishing what it been written about the different fishings what they custom for. –

There are plenty of cocoanut and the breadfruit as it been told in the other villages & a lot of banana kava, yam, taro and a some other things. –

There are very difficult {working}¹⁸³ roads inland, because a chain of ~~moun~~ mountains go round the place from one side to the other side.

The road goes through the village.

The women do their work in their plantations as they custom to & like the other villages. –

The village of Fagasa.

This village is an end of this Falelima, & these villages are called

¹⁸³ [inserted above the line]

[Page 170]

[Samoan text not yet transcribed]

the family of Iato & it is a very good village indeed.

~~It is~~ Its ground is a sand where the village is & there is a river runs to it. –

It is very good beach & there are some stones in some places both sides of the place. –

There are plenty of coconut and breadfruit & its different kinds, taro & its different kinds, banana, ~~banana~~ ta'amu.

There are plenty of kava, yam & some other things like the other villages have. –

The roads are hard because the mountains & the earth of the mountain of these places are ~~brown~~ brown. –

In this place they make brown colour that is a ~~v~~ valuable thing in Samoa because it is use to make their cloth to die different I native cloth & to make them look pretty.

All these ~~p~~ people to do (obey) the will of Leiato because that chief rules them all; & that is the reason why they call him {Leiuato}¹⁸⁴ their greatest chief.

¹⁸⁴ [inserted above the line]

[Page 172]

[Samoan text not yet transcribed]

The village of Nuuli.

It is a pretty place.

Its chief is Tago, & its speaker is Maluia.

The sand makes it look grand from the beach towards the village. –

The houses are in both sides of the road & the houses are very good.

The road of the Government goes through the village, there is a river in the village is a good one ~~wh~~ which they go to bathe & dring. –

About the beach of this village is all the sand from one side to the other side of the village.

There are two points {in}¹⁸⁵ each {in}¹⁸⁶ side of the village & the road to it is a very hard one. –

The inside reef of this village is very good for the people to fish & just the same as the other villages do. –

¹⁸⁵ [inserted above the line]

¹⁸⁶ [inserted above the line]

[Page 174]

[Samoan text not yet transcribed]

In the inside reef, on the reef, on the reef, outside of the reef.
There are plenty of cocoanut & also the different kinds of breadfruit.

And also the different kinds of taro, banana, taamu,
yam, kava, eating & thatching sugar cane & some other things.

About their working roads are very hard indeed because
they go up & down. –

The village of Faganeanea.

It is a very good place the houses are in one side
inland and the road {goes}¹⁸⁷ along ~~the~~ before the houses. –

The small stones are very bright in this village & there
is a little flat inland of this place.

The beach of the village is sandy some of it & some
is little stony & there are two points in each side of
the village.

The village has a inside reef is very good one for them
to fish like the other villages had been told in this
paper. –

¹⁸⁷ [inserted above the line]

[Page 176]

[Samoan text not yet transcribed]

There is a river ~~runs~~ {runs}¹⁸⁸ through in the middle of the village & the houses are {in}¹⁸⁹ both sides of the river.

There are plenty of cocoanut, breadfruit, banana, taro yam, taamu, kava kava & the other many things what they have planted.

About their working roads are very hard, because the mountains which they go to. –

The village of Maatu'u.

It is a very good village & its beach is all white sand from one side to the other side of the village.

There is a river runs towards the sea & one thing that the flat is not very big because the mountains are near to it.

And the houses are in one side of the road of the Government & there are two points in each side of the village. –

The inside reef of the village is very good & ~~its~~ {it}¹⁹⁰ is very useful for them to fish in diffirent fishings what they custom for. And is just the same fishings as well as the other people to –

¹⁸⁸ [corrected above the line]

¹⁸⁹ [inserted above the line]

¹⁹⁰ [corrected above the line]

[Page 178]

[Samoan text not yet transcribed]

These people got a lot foods from their plantations, taro, banana, yam, ta'amu (wild taro) & some other things.

And also the cocoanut, breadfruit, kava & a lot more things

About their working roads are very hard to go up the mountains and also the roads are go towards the other villages. –

The village of Fatumafuti.

This is a very rough place where the village is, and it is only the beach is so sandy.

There is a river in one side of the village to go to bathe & drink there.

They have a inside reef for them to go to fish in this village.

They have plenty foods from their plantations, cocoanut trees & the breadfruit & its different kinds & the different kinds of banana, taro, & ~~banana~~ {yam.}¹⁹¹

There are plenty of kava, ta'amu, eating & thatching sugarcane & somore lot things.

There are a lot plantations of the women

¹⁹¹ [corrected above the line]

[Page 180]

[Samoan text not yet transcribed]

which they custom for their works.

They plant paper mulberry, tobacco & the three kinds of pandanus & also the making of their usual mats.

They are doing a lot of fishings which they get their fishes from. –

It is very hard these working roads & ~~oht~~ other roads which go from village to village.

Faga'alu.

Its chief: –

It is a very grand village but it a lot little stones are in it. – About the beach is some part is full of little stones & some is so sandy from one side to the other side of the village.

There is a river in this village which they go to bathe & drink there.

There is a inside reef (aloalo) for the people to fishing for.

*/ The road of the Government goes through the place where the village is & it very hard work to go by it for ~~journey~~ journey & to go to work in their plantations.

There are plenty of cocoanut & the different kinds of breadfruit & banana, taro, kava, yam & other a lot things. –

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[Samoan text not yet transcribed]

[Page 183]

There is no a big flat in this village the reason why, because the mountains are ~~close~~ close to the village & it is nearly fall down the earth & stones toward the ~~h~~ village.

They have got a lot fishings what they make in the inside reef & them they got a lot fishes. –

About the usual works of the women ~~make~~ plant paper mulberry & besides that a lot of things as well as it been told in some villages

(* / It had been told in the page 181)

The village of Utulei.

There are plenty of houses & it looks grand by the sand:

There is no water in this village they drink cocoanuts only but they bathe in the ~~sea~~ very small well ~~an~~ in the beach then they go to fish in the inside reef of the other villages. –

It is a very grand beach of this village from one side to the other side of the village.

The road of the Government is right enough in the village, but it is hard when you go towards another place.

[Page 184]

[Samoan text not yet transcribed]

They have got a lot good things from their work & from their plantations. –

There are plenty of cocoanut & the diffirent {kinds of}¹⁹² breadfruit, taro, yam, ta'amu, kava & the other of things.

About the works of the women they plant ~~mul~~ paper mulberry, three kinds of pandanus (laufala, lauie, laupaogo) & also their works in the houses.

The village of Fogatogo

It is a very grand village both the village & the beach are covering by the sund.

They have bathing places which they built up by ~~the~~ boards & sment.

This is the village in the place where the harbour is. –

There is a very {good}¹⁹³ inside reef in this village for them to fish.

There is a very good road of the Government but when it reaches the mountains then is very hard indeed.

And there is a big flat of the ground of this ~~land~~ {village}¹⁹⁴ inland & the mountains are very close to the village.

¹⁹² [inserted above the line]

¹⁹³ [inserted above the line]

¹⁹⁴ [corrected above the line]

[Page 186]

[Samoan text not yet transcribed]

There are plenty of coconut, different kinds of breadfruit, banana, taro, yam, kava, wild taro eating, ~~th~~ thatching sugarcane & some other things.

The women's plantations are very good that what they work at: paper mulberry, three kinds of pandanus & the other works what the women can do in their houses. –

The village of Tafuna.

Its chief is Ionoti¹⁹⁵ & its speaker is Fagaima.

The village is very good one & the beach is all ~~ve~~ {cover}¹⁹⁶ by the sand here & there & everywhere. –

There is a lake in this place for them to bathe when the wet season comes some times –
And its inside reef is a very good one & all the people of this side (Itūalauta) go there for fishing.

This is the last ~~plæle~~ {a place}¹⁹⁷ of these villages who are dwell in the seaside.

There are plenty of coconut & different kinds of breadfruit, taro, banana, wild taro, yam, kava & some other things.

¹⁹⁵ [transcription uncertain]

¹⁹⁶ [corrected above the line]

¹⁹⁷ [corrected above the line]

[Page 188]

[Samoan text not yet transcribed]

Thus the road of the Government that goes through the village.

There two points in each side of the place.

They have very hard & working roads towards the mountain & it is so the road of the Government. –

This is the first village which is {the}¹⁹⁸ beginning ~~the~~ {place}¹⁹⁹ of those who dwell inland as it had been told.

The village of Faleniu
Its chief is Savea & ø its speaker is Seinafo.

The houses of this villages are in both sides of the road of the Government
There is a very grand grass is along the village.
And the road of the Government in this village is a very good one. –

There is a river in one side of the place because these villages are inland & ~~that~~ that is the ~~ree~~ {reason}²⁰⁰ why it called the inland side of the road.

There are plenty of food in this village.

¹⁹⁸ [inserted above the line]

¹⁹⁹ [corrected above the line]

²⁰⁰ [corrected above the line]

[Page 190]

[Samoan text not yet transcribed]

Plenty of cocoanut and the different kinds of breadfruit & the banana, taro, yam, kava & more a lot of things in this place.

There is one difficult thing about their roads that is to say it is up & down & it is so the road of the Government.

The village of Malaeloa.

It is a very good place & there is a grand grass about the village. –

There are two rivers in this village one is {runs}²⁰¹ in the ~~middle~~ middle of the village & the other ~~one~~ runs in the one side of it. –

The houses are in the both sides of the road of the Government.

And there is a little flat of this place & it has a very good chain of houses. –

There are plenty of cocoanut, breadfruit, banana, yam, wild taro (ta'amu).

There are plenty of work for the women in the bush they plant tobacco, pape mulberry & the three kinds of pandanus & some other works what they do in houses.

²⁰¹ [corrected above the line]

[Page 192]

[Samoan text not yet transcribed]

There are a lot of things what they have planted & that make the place looks pretty, laumaile & other plants. –

The road of the Government is very good but both sides of the place are full of the small bush & it is very hard work to go over the mountains towards the other villages.

Those people are going for fishing in these places which are in the seaside.

The village of Pav'ai'ai.

There ~~are~~ {are}²⁰² very grand grass & the laumaile these plants make the place look nice. –

There is a river runs in this village which they go to bathe & drink.

The chain of houses ~~are~~ {is}²⁰³ very good & there is the road of the Government goes through the village & its beauty is only in the village itself but it is no good when it goes up the mountains.

Those villages have no sea but when they want to fish then they will go to fish in those places which are in the seaside.

There are plenty of cocoanut, breadfruit, banana, taro,

²⁰² [corrected above the line]

²⁰³ [corrected above the line]

[Page 194]

[Samoan text not yet transcribed]

a wild taro, yam, kava, hard yam (palai) eating thatching sugarcane & the other many things.

And so the works of the women: plant pandanus (three kinds of it) tobacco, about the village & in the house.

The village of Ilili

It ~~is~~ {was}²⁰⁴ very well built up village when you have looked at it. –

The place where the village is it is higher than the place where the road of the Government is & the people look down at the road.

There is no river like the other villages have but they drink cocoanuts.

They have a lot of cocoanuts indeed because every day get some cocoanuts to drink

There are some wells for them to bathe & for making kava to drink.

The ground of the village is not very flat

²⁰⁴ [corrected above the line]

[Page 196]

[Samoan text not yet transcribed]

one place is high & the other low down & so ~~stony~~ stony.

They have different kinds of breadfruit, banana, wild taro,
yam, hard yam & some other things. –

And also the plantations of the women about their
usual working {& done}²⁰⁵ themselves in the bush & in the village & in the house

The village of Vaitogi.

It is a ~~vey~~ {very}²⁰⁶ good place & it covers all by the sand
but it is so sandy inland.

There is a cliff about it & has no inside reef of
this village.

The people drink coconuts always & there is no water
but one well for making kava.

This is the village where ~~the~~ {you can call out to the}²⁰⁷ turtle to come & when
you wish to look at it then you must go on the rock
e 1. & beg for it, thus: "Turtle, turtle to act the fool &
do a sound with your little one (her son but it is a small
shark) & there is sinnet bed & who are up here, there
are Letuli & his family {will be out}²⁰⁸ in the rain & the sun

²⁰⁵ [inserted above the line]

²⁰⁶ [corrected above the line]

²⁰⁷ [inserted above the line]

²⁰⁸ [inserted above the line]

[Page 198]

[Samoan text not yet transcribed]

to come to see at the fish. Standing you fish!”

2“ Fonuea, F. Speak out who is the dearest? Who are up here? There are Letuli & his family will be {out}²⁰⁹ in the rain & the sun to come to see at the fish: Standing you fish!”

3 “ Turtle, to act {the}²¹⁰ fool ~~with~~ & do a sound with your son bring here a fine ti (a tree) leaf to lavalave (put round) the turtle. Move about turtle move, move the turtle!”

This is the Itualatai is going to be written.

Futiga.

There is a little flat ground in this village from side to side of the village.

In this place they couldn't see the sea because they dwell inland. –

There is a well in this village which they ~~get~~ {go to}²¹¹ ~~water to drink for go there to bathe~~ & they drink cocoanut.

These people used to catch bats which they go to the mountain to catch them & they have got a lot of them

²⁰⁹ [inserted above the line]

²¹⁰ [inserted above the line]

²¹¹ [corrected above the line]

[Page 200]

[Samoan text not yet transcribed]

& when they do this one man ~~catch~~ {caught}²¹² hundred bats.

They do this with a long bamboo together with the ~~th~~ prickly bush named anaoso & it very rough bush & that is the reason why the wings of the bats easily caught hold of by that bamboo together {with}²¹³ that bush.

There are plenty of food in this village taro, wild taro, banana, yam, & other many things like the other villages. And also the coconut & the breadfruit.

The village of Malaeloa.

There is a flat ground of this place & the pretty grass about. –

There are two rivers in it, one is running one & the other is a kind of water fall those water for them to bathe & drink

This is another village usual to catch bats too & it is a ~~jo~~ great joke to ~~whach~~ watch them ~~wil~~ whilst they are doing this up the mountain.

If they have got the first bat which call a bait (maunu) & one man sit down make that bat make noise loudly & all the other bats will come towards it

²¹² [corrected above the line]

²¹³ [inserted above the line]

[Page 202]

[Samoan text not yet transcribed]

then the people can catch a lot of them & it a very fat bird. – (mana lololo).

There are plenty foods of these people that they get from their plantations & there are a lot of cocoanut and also the diffirent kinds of breadfruit & the other things as it told in some villages.

This is Vailoa.

The inland side is flat & the other side {you}²¹⁴ can see the sea from it, & ~~there~~ {it}²¹⁵ is a cliff there. –

There is a river towards the sea in that side which you can see the sea from it.

There is a {little}²¹⁶ flat but ~~there~~ {the}²¹⁷ mountains are near to it. –

These people go out on the cliff & fishing there & put down their hooks day & night. –

They ~~have~~ have a lot cocoanut, breadfruit, banana, taro, ta'amu, yam, kava, tobacco, & some other things which they have made. –

The women are very strong about their works in the plantations. –

²¹⁴ [inserted above the line]

²¹⁵ [corrected above the line]

²¹⁶ [inserted above the line]

²¹⁷ [corrected above the line]

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5.
Topography
of Samoa
(continued)