

11.

Samoa nutritive plants

~~~~~<sup>1</sup>

1

Written by Leaei in Toamua

translated by Trood

Tetens.

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<sup>1</sup> [curved line]

178.

according v. Bülow

a. Soaa = *Musa uranospata* = Mountain banana, high trunk  
upright fruit.

b. Puputa = *Musa troglodytarum* tall, upright-  
standing fruit

c. Faafia puputa = „ „ „ „ „ „

d. Mamae ulu

} *M. banana*

e. „ tuaniu

f. Chinese banana: 1. *Musa paradisiaca*, Pisang, tall stem

2. „ *Cavendishii*, short-stemmed

white  
red.

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<sup>2</sup> [inserted]

<sup>3</sup> [inserted]

The Cocoanut

Is most useful to Samoans : just as butter and lard are to the foreigner

when planted – being quite rife – it should be fenced round to keep off animals from it

Every part of it is useful

As soon as the tree is seven feet high it

is called Le Niu muli : its branches can then be used for plaiting baskets

Should it delay bearing fruit it should be cut into at same distance above the

ground with an axe as far as the

pith when it will soon begin to fruit

It begins to bear in about six years when

it is said to faa-taume

[Page 1]

[Samoan text not yet transcribed]

[Page 2]

It is used for homebuilding and many other purposes. When it is 7 fathoms high it is called Niu loa : & when 10 fathoms high Niu paoga for that is its full height of growth

The trunk is used for pillars of houses; ~~and~~ for rafters; ~~and~~ for staffs of office of tulafales and for hoeing talo patches

It also served formerly for making barricades of war canoes being not easily penetrated by bullets : ~~it makes good firewood~~ the cocoanut shell {+ husks} are good fuel. The roots serve for ~~lobster~~ making lobster traps

The husk is used for fuel

[Page 3]

[Samoan text not yet transcribed]

The husk is also used for making medicine  
(It is a powerful astringent)

J. J.

The husk when pounded on a block  
with a wallet is made into Cinet used  
for house building ; ~~and~~ fan whisks ;  
pillows ; & mattresses etc

The shells are made into drinking cups  
Vaisalo is made from the young cocoanut  
pounded and wrung out into the bowl :  
(a very tasty dish) hot stones are then  
placed in the bowl : a little arrowroot  
is then added.



[Page 5]

[Samoan text not yet transcribed]

Vaisalo ‡ is especially useful for  
Invalids

Another nice dish is made from the  
young cocoanut : after pounding it is  
placed in a bowl mixed with sugar,  
and the juice is expressed into drinking  
cups

This makes an excellent addition to  
sea Cocoa, or milk It is called  
Okai

[Page 7]

[Samoan text not yet transcribed]

The juice of young cocoanut when they have been placed in the oven and thoroughly heated is an excellent drink in cases of fever etc

~~The young nut when it~~ The rind of the young nut scraped out with a spoon and mixed with the juice of the nut is often used as a beverage of by women in their confinement as being very nourishing

The rind is also used to ~~correct~~ {remove}<sup>4</sup> the bad taste acidity of the Samoan Masi when ~~too old~~ this is especially ill flavoured

And with the Ki the latter having been cooked in a Samoan oven until it becomes soft is mixed with the juice of the young nut & called Okai

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<sup>4</sup> [inserted]

[Page 9]

[Samoan text not yet transcribed]

From the shells of the ripe nut are made  
drinking cups : it forms good fuel  
and when covered over with wood ashes  
~~retains it~~ it will continue alight for two  
or even three days

The shells when burned are used as  
fuel for charcoal irons when ironing clothes  
Also they are used for cooking in  
the Samoan ovens the juice of the cocoanut  
And for balers in canoes  
And for scraping talo or yams  
And when 20 or 30 are placed on a  
pole they are used for deep sea fishing  
being sunk in the sea to attract sharks  
and bonito by their rustling noise  
Many sharks are caught by this means

[Page 11]

[Samoan text not yet transcribed]

And for treatment of the disease known as the Tōga : as follows : after the shells have been immersed in the sea for several days ~~and~~ they are dried put in a mat and buried about a foot deep and set on fire : the smoke then is allowed to envelop the diseased member of the body on which is the Tōga

This having been done for 5 or 6 hours in the evening leaves of the fua fua are applied to the diseased part and kept on all night and for a couple of days : the diseased skin will then peel off and the cure be complete

Children also use the shells for sandals



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[Samoan text not yet transcribed]

[Page 14]

And for shading tobacco plants

Cocoanut leaves are used for torches

And for attracting fish by their  
light

dry cocoanut leaves are used for  
spreading on the floor of houses and  
as mattresses

[Page 15]

[Samoan text not yet transcribed]

Cocoanut kernels : their juice when scraped being expressed into cups made of banana leaves is cooked in the oven and then mixed with talo, yam, breadfruit etc called the sofesofe ufi – with yams

Bananas are cooked in expressed juice of the Cocoanut called Loifai

The Vaisū is made from cocoanut juice and fish

The valuvalu {is}<sup>5</sup> made from cocoanut juice and yams placed in banana leaves ? ~~after having been kept for several days~~ it is cooked in the oven after having been placed in small bundles of banana leaves – 30 or 40

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<sup>5</sup> [inserted]

[Page 17]

[Samoan text not yet transcribed]

The Loimoa is made from ~~the~~ expressed  
cocoanut juice – and a fowl – wrapped in  
banana leaves and baked

The flesh of wild hogs cooked after the  
same manner becomes quite tender and  
soft

And mixed with ripe bananas and  
cooked is excellent

And with Esis (Papaws) is  
called the Supo esi

[Page 19]

[Samoan text not yet transcribed]

Talo leaves on which the c.n.<sup>6</sup> juice is poured are placed in banana leaves with a covering of bread fruit leaves and baked this is called Fatu Paō

And with Gau – a species of beihe le mer is baked – called Sua Gau

Also with crabs called Sua Pae

The Palusami – is made from a mixture of salt water – scraped coconut – and talo leaves – all baked together

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<sup>6</sup> coconut



[Page 21]

[Samoan text not yet transcribed]

[Page 22]

And with that species of crab  
called the Kupa

Also with the Amaama crab

And with the Fe'e (Octopus)

[Page 23]

[Samoan text not yet transcribed]

And with the Tugane

[Page 25]

[Samoan text not yet transcribed]

Another way of preparing talo  
with cocoanut expressed juice

That banana called the Paka  
is prepared with c. n.<sup>7</sup> juice  
called the ooloo Paka

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<sup>7</sup> cocoanut

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[Samoan text not yet transcribed]

Corpur uls<sup>8</sup> stewed or baked in expressed cocoanut juice placed in banana leaf cups as will the previous forms of cookery mentioned are excellent called Loi Busi

Sua Panea – this shell fish having been boiled there is added to it the kernel of a green cocoanut

Talo boiled cut in small pieces : after boiling throw away the water and add the juice of the c.<sup>9</sup> nut with a little salt water – afterwards bake it – called Taalifu Talo

&c

&c

&c<sup>10</sup>

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<sup>8</sup> [transcription uncertain]

<sup>9</sup> cocoa

<sup>10</sup> et cetera      et cetera      et cetera



[Page 29]

[Samoan text not yet transcribed]

The faalifa Ufi – Yam – is prepared similarly

Taufolo niu. Breadfruit having been cooked and afterwards peeled is placed in a large wooden bowl and steered round ? with a stem of a cocoanut branch until it is soft : and the bark of this stem having ? been peeled off is also placed in the bowl : moderately heated stones are added and a moderate quantity of sea water

[Page 31]

[Samoan text not yet transcribed]

Tuafolo Sami : is made as above but the milk of a young cocoanut and sea water are added in equal quantities not too much of the latter

The Expressed cocoanut juice wrung out from the scraped kernels of old cocoanut is a powerful laxative : let it be wrung out into a bowl in which are hot stones. For colic and costiveness the dose is a cocoanut shell full

Scapos having been anointed with the juice and having the leaves of sweet scented plants wrapped up in them are baked in a Samoan oven and thus prepared for use

[Page 33]

[Samoan text not yet transcribed]

An excellent dish is made from the Porcupine fish (Lautuu) prepared with cocoanut juice : the juice softens the spikes of the fish

Pe'epe'e {sauce}<sup>11</sup> Vi – the Vi fruit – having been boiled or baked is dipped in the juice of the cocoanut : a tasty dish.

Peepee Ufi {lu} and Taamu – ~~Yams~~ {Ufileis}<sup>12</sup> and Taamu having been boiled or baked are saturated with the cocoanut juice

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<sup>11</sup> [inserted]

<sup>12</sup> [inserted]

[Page 35]

[Samoan text not yet transcribed]

[Page 36]

Sometimes a bunch of bananas is baked  
stalk – rind and all and afterwards saturated  
with coconut juice  
called Peepee mamae

Peepee esi. The mummy apple having  
been peeled and baked in banana or  
breadfruit leaves – coconut juice is added  
to it

Peepee ulu – the Avelaloo species of  
breadfruit being cooked and milked with  
coconut juice is as unctuous as is  
bread well buttered

Peepee Ufi bau {yam sauce} – prepared as above



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[Samoan text not yet transcribed]

Ofu Lialia – and other tasty dishes of shark for these who like them

Shark flesh boiled or baked then mixed with the cocoanut juice

A very toothsome dish for these who like fat morsels is shark's liver or guts – prepared with cocoanut juice called Saga o le malie

Loi Pao Atu – Bonito ~~cooked~~ sliced, cleaned and cooked can be preserved by constant cooking for many months 8 or 9 : then saturate them with cocoanut juice

[Page 39]

[Samoan text not yet transcribed]

Cocoanut juice poured over boiled rice with cow's milk added is good

And with boiled fish : must be well boiled.

Old cocoanut kernel scraped then mixed with Samoa masi and baked is good – called masi too nuli Pena –

The juice itself having been poured over the masi – the latter may be baked as above

[Page 41]

[Samoan text not yet transcribed]

The old cocoanut kernel when scraped placed in the sun in a canoe or ~~these~~ large tub and a little salt water is added to it – having rotted will in the course of a month produce excellent oil

Much practised formerly

Scented hair oil is made from the scraped kernel of the cocoanut rotted with the flowers of the moso'oi : after which it is wrung out with a (to) strainer.

Ifiifi scented oil : is made as before but the flowers of the Ifififi are rotted in the sun with the scraped nut in banana leaves

[Page 43]

[Samoan text not yet transcribed]

Sandalwood oil – the wood scraped and mixed with scraped coconut is placed in a large tub with with banana leaves for many days until it has rotted : it is then taken out and expressed to the sun in banana leaves (in the tub)?

Sagoali oil made as above from cocoanuts and Sagoali flowers but the whole is placed in an oven in banana leaves and when baked the oil is expressed

Alafoa oil made like the Sagoali oil is wrung out with a strainer and used for biting scrapes

The Se'a scented oil is most valued<sup>13</sup>

?<sup>14</sup>

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<sup>13</sup> [a dash refers to the Samoan text on the right side]

<sup>14</sup> [the question mark refers to the Samoan text on the right-hand side with a dash]



[Page 45]

[Samoan text not yet transcribed]

The Sami pala. Old and young and middle growth coconuts are used in making this. The juice milk is thrown away or drunk ; only the kernels are used and immersed in seawater for a whole month : after which they form a good relish eaten with tato yams or breadfruit

baked with fish

And mixed with oil – placed in tato leaves and baked – called the Sami Solo

Sami Seio – useful for invalids – the ? samipala is placed inside the kernel of a coconut with water and baked

[Page 47]

[Samoan text not yet transcribed]

Cocoanut shells make good  
water bottles & cups

Cocoanut juice cooked with  
Palolo – is good

The kernel ~~supplies~~ {is useful with}<sup>15</sup> many articles  
of food

? but I pass on to the tree itself ?

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<sup>15</sup> [inserted]

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[Samoan text not yet transcribed]

[Page 50]

The cocoanut leave is useful in many ways : its skin (alava) cut fine, forms part of the vaisalo

In old times the items were used in warlike games. Having chosen a tough item the player would enlived it like a war club and the towns having assembled the game called Aigofiēga would be played with these items

Used to make a species of toy or rattle to quiet children

[geschwungener Strich]

[Page 51]

[Samoan text not yet transcribed]

The Its {ribs (Suaniu)}<sup>16</sup> are slit and made into brooms

and for palolo nets

Formerly made into combs– having been ~~previously baked or boiled~~ coloured brown by being baked or boiled  
? the Mui'a'a found its the cocoanut husk was joined to it

Used in planting Saamu

?

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<sup>16</sup> [inserted]



[Page 53]

[Samoan text not yet transcribed]

Used for making frames for  
patterns with which to stamp tapa

The lau'a'a (stipule stalk) of the CN.<sup>17</sup>  
Branch is used to envelop certain  
medicines. Fugafuga  
is used in thrush in children in  
the disease called Pacà

The lauaa (stipule) was used in  
old times for making thick clothing  
and lavalavas and as packing cloth.  
Very warm clothing in cold weather  
for old people

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<sup>17</sup> cocoanut

[Page 55]

[Samoan text not yet transcribed]

[Page 56]

Lauaa Used for wrappers of babies  
feet & legs

Cocanut leaves make good baskets for  
holding talo etc

And stronger baskets for containing  
fish

do

?

[Page 57]

[Samoan text not yet transcribed]

[Page 58]

And for polas – Grass window

venetians

And for Polavaii – mats made of  
four half cocoanut leaves – for flooring houses

And for thatching : if fires are lit in a  
house so thatched so that the smoke may  
drive away the insects – this thatch will  
last for 4 or 5 months

[Page 59]

[Samoan text not yet transcribed]

Mats made from coconut leaves  
are largely used in one kind of  
fishing called Puni Aua – where  
an enclosure is made

And for Faatafiti and Ridge covering

In old times chiefs were known as chiefs  
but latterly [...] <sup>18</sup>  
things have been brought to a dead  
level and Jack is as good as his  
master : in these days chiefs took their  
meals on baskets made specially for them  
from coconut leaves

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<sup>18</sup> [rest of line erased and illegible]



[Page 61]

[Samoan text not yet transcribed]

[Page 62]

And for fishing hats

And fans (generally)

and white fans

and strapping

and pipes

[Page 63]

[Samoan text not yet transcribed]

And for wrapping up fish {etc}<sup>19</sup> for  
cooking

And for lining the bottoms  
and sides of masi pits

And for making the lauloa  
by twisting cocoanut leaves on ropes

With rope made from the Fue  
it is used in the fishery  
called Sau l'a sina

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<sup>19</sup> [inserted]

[Page 65]

[Samoan text not yet transcribed]

Cocoanut leaves from which the lapalapa (stem) and Suaniu (ribs) have been removed – tied to ropes many fathoms long – with their leaves are used in the Lulu fishery

The top being cut off and the strong part of the branch only left say a fathom and a half long – the leaves are slit and with a net it is placed around larger stones in the shallow water called Sao Sauniu

[Page 67]

[Samoan text not yet transcribed]

The Taume {cover of the cocoanut blossoms} used as a torch

And it covers the blossoms  
of the cocoanut trees

And is useful to make  
Pakēs {(drums)}<sup>20</sup> to keep quiet children

The aulosoloso (stem from which the cocoanuts  
have been picked) is useful as a means  
to bring fire. The aulosoloso – say  
2 feet long and 10 to 12 inches broad being  
placed on the ground the operator sits  
upon it and with both hands rubs  
the aulosoloso with a pointed piece of  
wood until the dust caused by the  
friction catches fire spontaneously

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<sup>20</sup> [inserted]



[Page 69]

[Samoan text not yet transcribed]

And it is the strongest kind of fuel

The Aile (cocoanut just formed) is used in children's games : the ribs of a cocoanut leaf (4 or 7 or 9) are struck into it and it is spun round ?

In children's games the Aile its outward skin at the top (aisali) having been removed and part of it broken off this is placed on the child's breast and resembles girls' nipples

In the disease called the Lafa Samoa remove the Aisali – outward skin on its top soften ~~the~~ these Aile the top of the Aile with your teeth and afterwards rub it on the Lafa (Ringworm) which will certainly be cured by it

[Page 71]

[Samoan text not yet transcribed]

In old times children going on to the mainroad and digging there a hole placed in it {many}<sup>21</sup> Ailes in which was a long tuaniu (cocoanut rib stem) and buried these should any traveller or other person break off or remove the tuaniu they said that he would contract some sickness and it was called the sickness pit : ~~the sickness some~~  
<sup>22</sup>The sickness some say of the persons making this pit would be then transferred to the person overturning the Tuaniu the practice continues to the present time so the Samoans say. T. Trood

Taale (soft inside of the top of a cocoanut tree is much liked by children.

The Taale has on its top something similar to white silk ribbon this is used by girls and young men as an ornament for the head

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<sup>21</sup> [inserted]

<sup>22</sup> [the following paragraph is highlighted with a border]

[Page 73]

[Samoan text not yet transcribed]

The breadfruit tree is planted in roots. After 4 or 5 months the young tree is wrapped round with cocoanutleaves and left there for one or two years until the tree begins to bear

Fruit is ripe in 5 or 6 months

Taofolo with cocoanut juice is made from the fruit : sometimes 500 or 600 fruit are buried in a pit and called masi because like biscuit it keeps for a great length of time :  
<sup>23</sup>3 or 4 years if the lining & covering of banana & cocoanut leaves are renewed every 6 months

T. T

A very useful tree

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<sup>23</sup> [the following paragraph is highlighted with a border]

[Page 75]

[Samoan text not yet transcribed]

The Monaiulu is a substance which appears on the tree previous to the fruit and then burns into breadfruit. Other trees exhibit the same peculiarity

The leaves are used for eye diseases and in all kind of cookery and in lining masi pits they are employed

The bark is useful in many respects When stripped from the tree a resinous matter exudes



[Page 77]

[Samoan text not yet transcribed]

This is caught in a coconut shell  
and is useful to carpenters as a  
species of pitch

? This is stirred round & round until  
all the water runs off : it is then well  
kneaded until it becomes tough  
called boat pulu (pitch)

? States how it is used by  
boat carpenters – the seams are filled  
with it and it is then covered  
with boards

[Page 79]

[Samoan text not yet transcribed]

?

Continues to state how it is used by  
boat carpenters : says that it is just  
as good as putty

Reiterates its usefulness as above : says  
further that when it first exudes from  
the tree is a valuable collyrium

Is useful also when applied to  
skin abrasures and slight wounds

[Page 81]

[Samoan text not yet transcribed]

Children & girls etc like to cheer  
the Palu

The trunk of the tree is useful  
for housebuilding : house posts :  
rafters etc<sup>24</sup>

And for beams etc<sup>25</sup>

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<sup>24</sup> [a dash refers to the Samoan text on the right]

<sup>25</sup> [a dash refers to the Samoan text on the right]

[Page 83]

[Samoan text not yet transcribed]

And the rafters near the ridge pole

Excellent for rafters. The best species are  
the Maa ; Maafala ; and Maapo.

Many breadfruit trees do not produce  
good wood for the purpose

Croso beams : the white bark is removed  
x x x the red wood underneath

? it is called Taiafulu – middle (of the trunk) ?

?

? For beams : 6ft3m long : for some houses

3 trees (large) will be used or

? even 5 or 6 for one side of the house<sup>26</sup>

the wood on each side should be of

? the same age

For house brans<sup>27</sup>: 6 or 7 of old trees

? on each side must be made : must

be fixed near the ridge pole<sup>28</sup>

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<sup>26</sup> [a dash refers to the Samoan text on the right]

<sup>27</sup> [transcription uncertain]

<sup>28</sup> [a dash refers to the Samoan text on the right]



[Page 85]

[Samoan text not yet transcribed]

Rafters must be made from the red  
wood of the tree that the house  
may have a good appearance  
much be polished be close together  
and be fastened with cinet

One man on the roof : another  
under it close to him : the  
third man below close to the  
eaves : all make the rafters<sup>29</sup>  
fast with cinet

? This being done the Luaga  
roof work has to be finished  
all the above is done with breadfruit  
wood

? The ends of the house  
are made of aloalo breadfruit trees

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<sup>29</sup> [a dash refers to the Samoan text on the right]

[Page 87]

[Samoan text not yet transcribed]

? All the top cinet fastenings being completed : the Fatuga have to be attended to x x  
This work being specially difficult must be done by the head carpenter

and the Luaga being now added that portion of the work is finished and the thatching begins

The scaffolding will remain and thatching begin from the leaves to prevent subsequent leakage.

The Polas window venetians must also be attended to

The {ends of the}<sup>30</sup> thatch on the eaves must now be trimmed : the house being finished : its posts must be set up – made either of Breadfruit or Aloalo or Poumule and must be red like the rafters to give the house a good appearance

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<sup>30</sup> [inserted]

[Page 89]

[Samoan text not yet transcribed]

The building of such houses usually occupies two carpenters from three to twelve months or even two years working quickly or slowly as the case may be

The finishing work of the carpenter is the Talitali – or shelf on each side of the Poutū (central parts) for holding mats & tapas etc

Breadfruit Paopaos (canoes)

The carpenter having modelled his plan so as to obtain a swift canoe –  
? fisi ? scrapes? the outside from stern to ?  
stern and chops out the hold then  
turning it over he scrapes the outside  
from underneath

[Page 91]

[Samoan text not yet transcribed]

?

Breadfruit wood is very suitable  
for canoe building of all kinds  
especially because being a light wood  
it is easily carried about

Children too take great delight in  
paddling about in small canoes  
made out of this light wood  
and are able to transport in them  
from place to place small  
burdens of food or fruit etc

And for fishing nets



[Page 93]

[Samoan text not yet transcribed]

It is {the}<sup>31</sup> best fire wood that can be used  
for floats : being so light and should  
be cut into pieces of the size of  
the diameter of an ordinary bamboo pillow : no  
fish can dray it down : it is  
specially employed in the net  
called ? Tui o le lauloa ?

It is also used for a stand of  
the bonito fishing rod – 2 ft<sup>32</sup> long.  
At the stern of the canoe  
called Tuau Ulu (wooden end)

?

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<sup>31</sup> [inserted]

<sup>32</sup> feet

[Page 95]

[Samoan text not yet transcribed]

Bananas – many varieties : without the  
banana Samoa would be famine  
stricken

The planting is by means of young  
plants – in holes one foot deep –  
to be filled up after planting

?

Should be fenced in to keep off hogs etc  
Bears in one year – when about to bear  
it shows the leaf puupuu

[Page 97]

[Samoan text not yet transcribed]

Afterwards the end top of the bunch appears  
and then the bunch of fruit itself

Can be planted in any month

An ordinary sized bunch will  
make 10 to 12 ~~bundles~~ rolls of dried

bananas

The Fai Samoa species is excellent  
when ~~buried~~ ripened by burying  
in holes six feet long and  
? two feet deep : ~~then are~~ covered  
and lined with banana leaves  
the fruit having been covered up  
with leaves a fire of dried cocoa  
nut husk is made on top :  
this is called "faotaga"

When this is done the bananas  
so prepared are not eaten by the  
family or any private person but  
are brought to all the chiefs of  
the town and eaten with them

[Page 99]

[Samoan text not yet transcribed]

called Fai mua

This species is good when placed  
in casks and covered with dry  
banana leaves to ripen in the  
cask for a week or more

and hung up inside or outside  
the house having been previously  
enveloped in banana leaves or  
cocoanut tree pau

The Loifai – banana cooked in the expressed  
juice of the cocoanut is good



[Page 101]

[Samoan text not yet transcribed]

Baked {stem and all}<sup>33</sup> in the Samoan oven and eaten with old cocoanut it forms a nutritive repast

Fai Papalagi (foreign banana)

~~Peeled and~~ The wood having been lighted and stones spread over it to be heated : the peeled bananas when the stones are hot enough are placed on them and covered as usual with banana leaves but ~~not~~ the oven should not be too ~~deep~~ deep. This species suits a meal in which Palusamis ~~and~~ fish are joined with it

---

<sup>33</sup> [inserted]

[Page 103]

[Samoan text not yet transcribed]

Fai pupulapi very suitable for {pits}<sup>34</sup> of masi

The bananas having been peeled are placed in a deep pit but first the pit must be lined and floored with leaves from the Fao tree hibiscus for no banana must touch the earth so it will contract an earthy taste. The pit being filled the top must be covered with ? Ano leaves and banana leaves then heavy stones are placed on it to press the masi down

Masi will keep in this manner for ten years and has always been found useful in times of war or famine etc

---

<sup>34</sup> [inserted]

[Page 105]

[Samoan text not yet transcribed]

Ripe bananas of this species are placed  
in a bowl and mashed up well  
? In this is added {green} cocoanut milk ~~and~~  
the rind of limes. ~~called~~ The  
juice of old cocoanut kernels  
called Poi Fai

In times of famine this kenel of  
banana taken green from the tree  
covered with banana leaves (the  
bunch entire) and bound round  
? with fau is baked without being  
peeled

Can be cooked peeled or  
unpeeled etc

[Page 107]

[Samoan text not yet transcribed]

Another species – the Pata – abundant in  
Mulinuu.

Its ripe fruit grated and mixed  
with cocoanut juice and then  
baked is much liked by children

Fausi Pata is made by scraping  
the (ripe banana). Placing this in a  
banana leaf it is baked and when  
cooked cut in pieces and  
?

The So'a'a. This species is one of the  
best kinds : but it is slow in bearing  
requiring two years from the time of  
planting. When bearing the bunches do  
not hang down but raise themselves  
aloft



[Page 109]

[Samoan text not yet transcribed]

Very suitable for childrens' food  
It is usually when gathered placed  
in the house until the fruit is  
quite soft and ripe

When ripe they are sometimes  
baked : after baking the skin is  
removed and the fruit is mashed  
up in a bowl A the juice of  
say 5 old cocoanuts having been  
wrung out with a strainer is added  
and the whole well mixed  
called Poi Soaa

Sometimes the ripe fruit is boiled  
and cocoanut juice added to it :  
After that arrowroot having been  
mixed with it it is again boiled  
for a considerable time

[Page 111]

[Samoan text not yet transcribed]

The Aulasula grows in large bunches which raise themselves upwards and do not hang down. Is long in ripening : and is not cut from the tree until it is ripe

The Oka – is not cut from the tree until it is ripe. If gathered when not ripe it is rubbed between the hands until it is soft

Care to be taken not to gather the Oka species until it

is ripe etc

[Page 113]

[Samoan text not yet transcribed]

The Aumalie banana (Samoan species)

is the most handsome of all the banana plants. Reaches a height of nine feet : its bunches are six feet long

There are many species of the Samoan banana

Some of the banana trunks are used by children when

bound together with pieces of wood as canoes in which to spirt<sup>35</sup> in the sea

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<sup>35</sup> [old form of spurt (verb)]

[Page 115]

[Samoan text not yet transcribed]

Talo – great varieties of this vegetable

The taro tops having been cut off

are planted ~~with~~ {by means of}<sup>36</sup> a hoe or  
talo stick : a span or a  
span and one inch deep

3 or 4 talo grow from each

tiapulu – top – of which 2  
are selected by the planter and  
covered with earth or sand

and weeded twice a month  
in 6 or 7 months the talo

is fit to gather in

---

<sup>36</sup> [inserted]



[Page 117]

[Samoan text not yet transcribed]

Fausi Talo. The talo is covered with banana leaves and baked

afterwards it is mixed (having been cut in pieces) with

cocoanut juice

Masi Talo – 200 or 300 talo having been scraped with an asi (c.n.<sup>37</sup> shell)

are placed in a pit in which cocoanut mats or banana leaves have been placed : then covered

over with the same and then pressed down with heavy stones. Keeps good for years

Describes the value of a talo plantation to its owner

---

<sup>37</sup> cocoanut

[Page 119]

[Samoan text not yet transcribed]

All species of Talo are not suitable for making Faausi. These suitable

are "Manua" "Niue" "Vasi"  
"Magasiva" and "Salo"

Fafa (Taro tops denuded of the leaves and stalks) being wrapped in banana leaves and baked are

given to invalids who cannot eat anything else – with great advantage to them

Uluau or Palusami made from Talo leaves mixed with seawater and coconut juice.

The leaves mixed with salt water

only and baked are good for invalids called "Suau Fui"

[Samoan text not yet transcribed]

Poka – good for invalids – made  
of baked taro leaves only

Talo leaves in large quantities are  
scraped round pieces of fat  
pork and baked : this takes off

the fatness of the meat

[Page 123]

[Samoan text not yet transcribed]

Taamu – {the top}<sup>38</sup> is planted one to two inches deep in the ground – It bears in two to three years time

? Masi Taamu – is first peeled, then cut in pieces : a pit is prepared with cocoanut & banana leaves : after which the taamu is placed in it two weeks after the pit is opened when it will be soft : covered  
? up again and pressed down with stones it will keep good for a long time

? Taamu has to be properly cooked otherwise it will sting the mouth

---

<sup>38</sup> [inserted]



[Page 125]

[Samoan text not yet transcribed]

Fausi taamū is prepared from the Lauo'o and Sega species grated together with the Palai yam being mixed it is baked and afterwards cocoanut juice is added to it

Peepee taamū when chiefs and tulufale meet occasionally they will enquire who is able to supply bananas or taamū and then the person having them will make Peepee

taamu for the company

Manua Taamu is cooked with its skin and does not sting the mouth like other species : it is easily and quickly cooked and very nice eating

[Page 127]

[Samoan text not yet transcribed]

The leaf of the Taamu is used for covering Samoan oven when it is desired to have the food quickly cooked : the leaf being so strong and tough and keeping in the steam

The leaf serve for the same reason as an excellent cloak in rainy weather and also for covering clothes and food when travelling by land or sea

And in old times was a substitute for umbrellas and for keeping off sun or rain

[Page 129]

[Samoan text not yet transcribed]

The Yam – Ufi-Tau      how to plant it

It is cut up in pieces about the size  
of the palm of the hand

Then planted out in nurseries  
when it is 4 or 5 inches high  
having sprouted it is then

planted out. This must be done  
carefully or it will not succeed  
the ground must be well weeded  
no trees left standing to shade  
it. Too much wet injures it so  
does too much sun

One or two pieces are placed in  
a hole at least a foot deep  
and then covered with earth

[Page 131]

[Samoan text not yet transcribed]

The ground must be well loosened  
so that the root can strike downwards  
easily

The vine now coming up must  
  
be supported by sticks or a frame  
and not be touched or broken off

? About a year in coming to  
maturity

New Yams are very nice  
when cooked with fat pork

Makes excellent Faklifu and  
Sofesofe – (dish of yam & c. n.<sup>39</sup> juice)

Will keep for one or two years

---

<sup>39</sup> cocoanut



[Page 133]

[Samoan text not yet transcribed]

The Poa yam when cooked gives  
forth a fragrance which is very  
great  
This species is exceedingly tough  
When used for sofesofe it is covered  
with Ki leaves

This yam is generally kept

for chiefs and tulufale

it being the Samoan custom  
to provide them with the

best things

The Asoaso yam is sometimes  
six feet long

The voli yam so Tangans say  
is only eaten by their chiefs and  
is cooked with dry cocoanut leaves ?  
?

The Tua yam is very good and

is eaten by tulafale cooked in  
leaves with a fowl  
whereupon he presents (the host) ?  
with a tapa  
many kinds of yams  
?

[Page 135]

[Samoan text not yet transcribed]

Palai Yam – very superior.

Excellent with Faiai, luai, {?}<sup>40</sup> and  
valuvalu

Its yam top having been planted  
with send forth 5 to 10 sprouts

? These are planted out with  
cocoanut husks round them ?

This species keeps on growing  
for 50 or 200 years and  
does not die out like  
other yams

Produces 30 to 40 yams in  
a hole and does not root  
deep but runs along the  
ground (its roots)

Some of its roots will be  
6 to 7 fathoms long

---

<sup>40</sup> [inserted]

[Page 137]

[Samoan text not yet transcribed]

The Ufi-Lei – is useful in times  
of famine : does not throw  
out its roots like Palai  
but resembles the potatoe

No holes are dug for this vegetable  
but hills are made of heaped  
up earth and pieces the size of  
an egg are planted there three in  
each hill. ? Matures in one year ?

Similar in flavour to a potatoes. It  
has thorns very sharp and  
prickly in its foliage  
Much prized by old men and  
old women who lost their  
teeth as it is soft food

Is most useful on account of its  
{productiveness}<sup>41</sup> ~~its~~ one ufilei being sufficient  
for an oven : and the product of  
one hill is a sufficient burden for  
a man

---

<sup>41</sup> [inserted]

[Page 139]

[Samoan text not yet transcribed]

Is excellent in sofesofe – tied round with banana leaves and mixed with cocoanut juice and afterwards cooked : and left to cool :  
And in Peepee – being first baked and then mixed with cocoanut juice

Vi fruit : its bark much used by the Samoans in cases of sickness as also its fruit and leaves

The trunk of the tree is used for making canoes – paopao – and soatau – (large canoes made from one tree) in which fishing is carried on in nets – 80 to 100 fathoms long – and ~~when~~ not easily swamped



[Page 141]

[Samoan text not yet transcribed]

The edible grub Afato much frequents the trunk of the Vi. When the weather renders fishing operations difficult on Saturdays especially for a Sunday dish the Afato is much sought after – particularly these found in the Vi tree as they have a superior flavour

Used as firewood it imparts a pleasant flavour to the food cooked with it and continues from the time the oven is made until it is burnt out to be red in colour

? Used as fuel for making lime is good its ashes mix with the burnt coral and increase the quantity of the lime

The leaf of the Vi tree wrapped up in clean banana leaves ~~? and with a sami mali ?~~  
~~? added~~ are mixed with a sami mali – (cocoanut in which salt water has been placed)

[Page 143]

[Samoan text not yet transcribed]

? on which {and}<sup>42</sup> some salt water has been poured {on the whole}<sup>43</sup> and then baked in the oven is excellent for invalids and much used by chiefs

The leaves are used to cover over banana bunches when hung up or buried for the purpose of ripening afterwards hibiscus leaves are covered over them and the whole lashed together : the leaves improve the flavour of the bananas

The fruit is eaten ripe or unripe and much liked especially by children

Sometimes it is peeled and covered with ashes from a Samoan oven then wrapped round with banana leaves and tied round with hibiscus bark and baked after which it is well washed with salt water and then eaten

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<sup>42</sup> [inserted]

<sup>43</sup> [inserted]

[Page 145]

[Samoan text not yet transcribed]

called Faaeleele Vi

For sick person 5 or 6 Viis are  
peeled, wrapped round with  
breadfruit leaves and baked

In times of famine the vi is  
grated and mixed with  
grated old cocoanut  
called Valu Vi

[Page 147]

[Samoan text not yet transcribed]

The Mummy apple (Papaio)  
an excellent fruit

The sua esi is useful for invalids  
cut in small pieces wrapped up  
in banana leaves and baked

Or it is mixed with sua  
Palusami and baked

Unripe Esis are mixed with ripe  
bananas wrapped round with  
banana leaves and placed on  
mats made of green cocoanut leaves  
Bananas are placed on the mats  
and unripe esis cut in pieces are  
as to cover the bananas : the  
whole is then wrapped up and  
left till it becomes soft



[Page 149]

[Samoan text not yet transcribed]

Many esis having been cut up they are wrapped in a strong covering of breadfruit leaves and baked afterwards the juice of old cocoanuts strained out with a strainer is placed in cocoanuts shells and the former eaten with it called Peepee esi

And ripe esis are boiled and the juice of cocoanuts strained added to them and all boiled (or baked) together

The leaves being strong are used for covering over Samoan ovens

Children use the hollow tubes of esi leaves out of which to make pop guns

[Page 151]

[Samoan text not yet transcribed]

The trunk of the Esi is useful  
for propping up the sides  
of Samoan ovens when cooking

The trunk of the esi when very  
dry burns readily and is  
used by Samoans for torches  
equal to candlenuts for that  
purpose

[Page 153]

[Samoan text not yet transcribed]

The Ifi (Chestnut)      Its wood  
nuts and leaves useful

The Tofoga species is the earliest  
bearing

Another kind is Faimasi  
do<sup>44</sup> is Magoni the best  
eating kind

The Ifitele is used for making  
large canoes Alia and Taumalua  
(large boats) are and better than  
the Toe wood

In times of famine the fruit  
of the Ifitofoga is a great  
help to the people

The Faimasi Ifi is used for  
making masi.

The round husk having been  
removed from the nut : the nuts  
are placed in the masi pit  
and covered over as usual

---

<sup>44</sup> ditto [ellipsis, here for: "another kind"]

[Page 155]

[Samoan text not yet transcribed]

The Ifi Manogi. This has the best flavour and when baked with Ifis of other kinds there is quite a scramble in the family as to whom this part of the oven shall belong and be eaten by

The masi made from the Ifi Faimasi has to be carefully made with leaves of trees that do not soon rot – Fatu and Mapāpā ? leaves – For a whole month will pass over before the Ifis have become soft in the pit

Its leaves excellent for wrapping, round the Potoi (cake) masi  
And for covering Faiai of a large kind.  
These are made on Saturday and left in the oven all night till Sunday morning



[Page 157]

[Samoan text not yet transcribed]

Ifi leaves used by children  
to make sails for their  
toy canoes

The leaves used for covering  
the floors of Samoan houses  
when a flooring of stones  
cannot be had

The trunk of the Ifi makes the  
best firewood

[Page 159]

[Samoan text not yet transcribed]

Is useful in burning coral for  
lime kilns

The wood lasts long and is  
used for making posts of houses  
and benches fixed on the sea  
beach when young bachelors  
delight in sunning themselves  
or otherwise resorting to and  
resting on

The Ifilelei yields no edible  
nuts but its wood is used for  
making large canoes and boats :  
– cut into thin planks  
and for posts of houses being durable

Orange trees – several species

[Page 161]

[Samoan text not yet transcribed]

[Page 162]

Much liked

Oranges are dried in  
houses

Keep these for a long time

[Page 163]

[Samoan text not yet transcribed]

The leaves boiled are a  
substitute for Tea

The wood is used for making  
mallets for beating soft  
the Tapa – being very hard

And for poles for ~~pushin~~  
poling canoes in  
shallow water  
And for the Tuuu and  
Malau fishery as fish  
spears

And in the Matalilii fishery  
for turning over stones on the  
reef and so driving the fish  
underneath them into  
the nets



[Page 165]

[Samoan text not yet transcribed]

From the orange wood bows  
are made used for shooting birds  
and fish etc and even pigeons  
fowls and bats : the Poto  
~~The Aua and~~ Avaava and  
Sesele in fresh water

Is the best firewood. Makes  
excellent axe handles in this  
case the wood should first  
be baked in a Samoan oven

~~The Kava tree~~

The Kava tree. Its wood  
and fruit are good

[Page 167]

[Samoan text not yet transcribed]

The outward husk being taken  
off the fruit inside is eaten  
and much liked by old and  
young

The wood used for making canoe  
planks of large canoes Alia  
and Taumolua : being very  
tough and not to be broken when  
striking rocks. War canoes  
made of it last an indefinite time  
and canoes with barricades (lulu)  
are made from this wood

And for making Kawa bowls  
and bowls for faifaiai

? A piece of the tree say a foot and a  
half long being cut but of it this is  
split into two pieces like a ship's bowl  
With Kawa bowls one side is used for  
hollowing out the other side for  
the legs if the bowl 5 or 10 etc

[Page 169]

[Samoan text not yet transcribed]

The Kava Lapa (slub) is used for making paddles : a Kava paddle will last for a man's life so strong and tough is this wood. It is superior to the Ifilele wood being smooth and easily polished : the latter is difficult to work

The Talia. Its fruit is edible and much liked by children  
The nuts are cracked between two stones or with a hammer and are full of oil

The wood of this tree is much used for house posts, (as it does not soon rot under the ground) and for planks of Alia and Taumolua – Faifaiai (food) bowls  
Kava bowls and paddles

[Page 171]

[Samoan text not yet transcribed]

The Nonu tree – has two species – the  
Nonu Fiafia and the Nonu Samoa  
The fruit wood, and leaves useful  
In old times the fruit of the Nonu  
Samoa was a great help during  
famines. The fruit is baked  
and then eaten

The fruit when ripe is eaten raw  
Formerly in night dances in Nunus  
and in festive or mournful  
gatherings the persons who sang  
songs on such occasions used  
the ripe fruit to clear their  
voices as it keeps off hoarseness

When parties of young women or  
young men assemble in the public  
square, they sometimes throw at one  
another the Nonu fruit



[Page 173]

[Samoan text not yet transcribed]

one party is called the Nonu Sao  
the other the Nonu Ali  
Two from one party and one from  
~~another~~ the other selecting five  
nonu fruit – throw them from  
one party to the other and  
so carry on the game which  
terminates in 10 catches from  
either side

The wood of this tree is used  
by children for making tops used  
at their games in the public square  
The game is a forfeit one the  
loser supplies talo, or fowls for  
the winners

The wood of the large nonu trees  
is used for house posts being very  
durable  
When dried it is one of the best  
kinds of firewood

[Page 175]

[Samoan text not yet transcribed]

The juice of the nonu bark when the latter is grated is mixed with the candle nut oil and arrowroot and spread over the frame on which siapos (tapa) are painted : the candle nut is then grated on this and the colour produced is red

The nonu juice when expressed into a bowl is used for dyeing red fine mats : they are called le toga o le iefiu nonu. White calico is dyed in the same manner and shines {then}<sup>45</sup> like silk

And for dyeing lau ie and other material similar to the Titi (girdle of the ti leaves) and with mats and other Samoan manufactures They are folded up with lau ie and material of paper mulberry bark and sweet scented leaves having been dyed in this manner

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<sup>45</sup> [inserted]

[Page 177]

[Samoan text not yet transcribed]

And for dyeing the hair being mixed with lime, it takes off the strength of the lime and prevents it from causing head sore and turns the hair to a beautiful red colour

The nonu juice is excellent for mixing with lime to dye the hair of the young men and gives it a beautiful lustre. Their hair is filled with this mixture for two days and strongly recommends them to the grace of the young females they may visit and beautifies them when they join the former in dances

The fruit of the Nonu Paepae applied to {some kinds of}<sup>46</sup> boils {or abscesses}<sup>47</sup> cures them

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<sup>46</sup> [inserted]

<sup>47</sup> [inserted]

[Page 179]

[Samoan text not yet transcribed]

The Nonu leaf is useful in cookery  
When shark's liver or pieces of shark  
generally are wrapped up in these leaves  
and boiled together they are delicious

Old men and women regard as a  
delicacy the liver of the suē and  
other fish when wrapped in these  
leaves and boiled in them (or roasted)  
The shell fish Lumane is cooked  
with leaves of the nonu in this manner  
When the latter burns it is known that  
the Lumane is properly cooked  
The Lumane raw or not sufficiently  
cooked is poisonous, causing death

The leaves of the Nonu are used  
as medicine in nearly all sicknesses  
and indeed without them there would  
practically be not other outward  
application in Samoan medicine



[Page 181]

[Samoan text not yet transcribed]

The Nonu Fiafia : Its fruit is sweet  
Its wood useful. Raised from seed

The Samoans to prevent thieves  
from stealing its fruit Tapui  
the tree, the disease or misfortune  
indicated by this Tapui will  
come on the person who breaks  
the Tapui (by stealing the fruit)

Children very fond of it

[Page 183]

[Samoan text not yet transcribed]

[Page 184]

A tree sometimes will bear  
300 fruit – and so bring in  
much money to the owner

Price 5 Cocoanuts for 10 Nonus

2000 Cocoanut the price for which  
300 Nonus would be sold equal to  
20/100

[Page 185]

[Samoan text not yet transcribed]

Children suffering from the sickness called Pola and losing their appetite when early every morning {they}<sup>48</sup> eat the Nonu Fiafia fruit will soon be cured  
Its leaves are useful in other diseases of children

? ?

The bark of this tree is useful in colic and other diseases of the stomach. The outside bark is scraped off and thrown away but the inner bark is used and being grated and wrapped in the stipule of the cocoanut leaf and wrung out with water into a cup and then drunk

The wood when dry is excellent firewood. It serves too for house posts

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<sup>48</sup> [inserted]

[Page 187]

[Samoan text not yet transcribed]

|                              |                                                                                           |      |
|------------------------------|-------------------------------------------------------------------------------------------|------|
|                              | The {?} <sup>49</sup> Tanagave {?}                                                        | tree |
| Tauagava                     |                                                                                           |      |
| Cordia Subcordata<br>(Pratt) | This tree grows everywhere on the<br>beach in Samoa but not inland<br>Its fruit is edible |      |

Children like it. The tree  
bears much fruit. Children like  
to gather it and sitting down  
under some umbrageous tree  
make their meal of it

The fruit has a husk like the  
Candlenut which being broken off  
between a couple of stones is  
very oily and much eaten by  
children. How fortunate a  
country is Samoa abounding with  
all kinds of food yielded by  
the trees of the field

The wood of this tree is used  
? for canoes ? and for firewood being  
always close at hand on the  
beach

---

<sup>49</sup> [inserted]



[Page 189]

[Samoan text not yet transcribed]

The Ki. In times of famine much used for food Many varieties :  
The Ki Uli is of most value. The root is used and cannot be pulled out of the ground by the strength of one man only

ꞑ In making an Umu Ki – Ki oven  
ꞑ banana roots and Fau{tu}<sup>50</sup>. Hibiscus roots are used – when the former the oven being cooked is equal to an oven of yams. Many such roots are used in this manner when baking the Ki. And so a very large quantity of food most useful in times of famine is produced from each Umu Ki

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<sup>50</sup> [inserted]

[Page 191]

[Samoan text not yet transcribed]

Requiring little cultivation. Is attended to by old persons and children  
The Otai is made from the Ki. Persons eating this in the morning do not afterwards feel hungry till the evening

Like the Kawa root the Ki is planted from stems. Its leaves are very useful. In old times these were made into lavalavas but used by the men only, not the women – bound together with banana leaf strips – and used all day. At night they laid them aside and used Fala (mats) for a covering : resuming the Titis again in the morning

[Page 193]

[Samoan text not yet transcribed]

The Titi (Sauti) is the most handsome dress which the Samoans wear : made from the Ti leaf  
On ~~great~~ occasions of great ceremonies the leaves of the plant are selected with great care and the best Titis made by the village virgin.

Tue (wild yam) is useful in times of famine. It is found an the mountains ~~like~~ in damp places and is like the Palai yam in its growth : has a large root which only can be used  
The top is useless

If any person fruits a Tue he immediately strips himself naked and dances {& sings}<sup>51</sup> round the Tue ~~so that he may have good luck in digging it up~~ : stretching his legs far apart, so that it may grow well and produce a large yam

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<sup>51</sup> [inserted]

[Page 195]

[Samoan text not yet transcribed]

Sēnā (wild yam) is excellent : not unlike the Ufilei in flavour and is soft and small sized. These are two species of which the Tau<sup>52</sup> kind is stringy and not good : the other kind is good : is baked with the skin on

Old people with few teeth find this yam most useful it being so soft It is not planted but grows wild and in times of famine is a great help

Soi!  
Dioscorea      The Sai. Of this plant there are two kinds – the very poisonous – and the other good food. The former when baked is used for painting boats and canoes when leaky for it stops the leaks. The latter Sai{oi}<sup>53</sup> Aina has a red root and when baked is very nice

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<sup>52</sup> [transcription uncertain]

<sup>53</sup> [inserted]



[Page 197]

[Samoan text not yet transcribed]

The Pineapple is planted by means  
of its top called Tamai Fala  
in holes breaking off the Muli

end of the top before planting

Is eaten raw but baked in  
the Samoan oven is best.

Is sold at 3 Pine Apples for 1 Mark  
and brings in much money consequently  
to the Samoans planting it

[Page 199]

[Samoan text not yet transcribed]

The Se'ase'a berry is eaten by children and adults – sweet – & well flavoured. ~~Garlands~~ Odoriferous garlands are made from it  
The bark is used for medicine

Tuava (Guava)

Is ~~much~~ a fruit much liked especially by children

Is a fine fattening food for pigs

[Page 201]

[Samoan text not yet transcribed]

Arrowroot : the root when dug up  
are fastened to a plank about  
? 3 feet long by means of cinet  
which shall cover the plank  
the arrowroot is then grasped by  
the hand and grated : afterwards  
it is strained through clean cloth  
into a tub or canoe and with  
water strained into the tub

It is lift then in such vessels until  
it settles when the water is run  
off and only the arrowroot left  
afterwards the same thing is done  
with water until it is quite clean  
when it is made into cakes or balls  
and dried in the sun

The Pisua is made from arrowroot :  
water and arrowroot of equal weights  
are mixed together

[Page 203]

[Samoan text not yet transcribed]

Two large stones being then brought which are extremely hot – just from the fire – and placed in the above it is stirred round with a stick while the expressed juice of cocoanut is being added to it called Piasua

Vaisalo : the flesh of a young cocoanut is scraped out mashed and placed in a wooden bowl  
? the penu is then removed and the ōa placed in the bowl with the milk of a young cocoanut hot stones are then put into the bowl and when the contents of the bowl are well heated the arrowroot is added and stirred round. This is vaisalo.

Vakia made from arrowroot and the expressed juice of old cocoanuts well mixed placed in banana leaves and baked. Another Vakia is made from an old cocoanut ~~from~~ <sup>(in)</sup><sup>54</sup> which has been put salt water until it ~~re~~ is soft : then taken out mixed with arrowroot and baked – Vakia Sami called

Ripe bananas are sometimes boiled and arrowroot added to them

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<sup>54</sup> [inserted]



[Page 205]

[Samoan text not yet transcribed]

Niuvaio (wild palm) its nuts are eaten. The leaves and trunk are useful  
It grows on the mountains only in damp ground there

Travelling parties across the island find it exceedingly useful sometimes when reaching the summit of the mountains to allay their hunger : when they have neglected to take food with them on their journey

And to persons who have lost their way in the bush for two or three days  
The tree fruits like the ordinary cocoanut tree : but the difference lies in the size of its fruit

[Page 207]

[Samoan text not yet transcribed]

Its nuts are very small almost like marbles and have no milk in them only flesh : when the young nuts have developed into old nuts on the bunches of nuts in this tree

Enquire? The leaves (for no bananas are found on the Samoan mountains) are useful to travellers inland or benighted persons for making shelter huts and for flooring the same but the leaves being brittle cannot be plaited together

The leaves when dry form the best of fuel for persons travelling on the mountains : being easily lighted and inflammable like dry cocoanut leaves from cocoanut trees growing on the beach

[Page 209]

[Samoan text not yet transcribed]

The trunks of the Niuvao makes as good rafters as the Uunu tree or the Matamo which are much employed to make rafters.

It is as durable as breadfruit : the bark being scraped off the wood is split with a knife twice so that four rafters are thus obtained from the trunk of one wild palm tree

Rafters made from this tree are superior to all others in that they are so long – reaching from the ridge pole to the eaves – and so not requiring to be joined by cinet For the tree grows straight like an iron rod – four fathoms to four and a half fathoms high and the trunk is very smooth But it is only good for rafters and not for house posts or other purposes

The leaves are useful to hunting parties in the mountains to cover the ovens of any gamer they may shoot there

[Page 211]

[Samoan text not yet transcribed]

Pulaa – Wild taro –  
Grows best in swamps  
The leaf and stem resemble those  
of the Taamu but the root is  
different : the Pulaa root is all in  
one piece when it ripens

When cooked the skin is removed  
and it is cut into small pieces  
and cooked for a long time as  
the Pulaa requires much cooking  
By some it is preferred to the  
common talo whether eaten alone  
or with fish or Faiai

Fausi is made from it but  
the Pulaa must be overcooked.  
The oven is made in the evening and  
not uncovered till the next morning  
the coconut juice is then added to it

Enquire?



[Page 213]

[Samoan text not yet transcribed]

The stem of the Pulaa leaf is extremely useful in making hats for children.

Enquire | ?

|

|

The leaf is divided in two and scraped with a pipi shell afterwards dried – then bound up and plaited in small plait to five or six fathoms long and with this plait the hats are made

A very pretty manufacture : glistens like silk and is almost the only material suitable for making hats found in Samoa which both for keeping off the sun and especially for making women hats are valuable

The Pulaa leaves also make excellent hats for keeping off rain when travelling parties encounter bad weather.

And for cooking – covering over Samoan ovens – the leaves being exceedingly strong and tough cause the oven to retain fully the steam and heat

[Page 215]

[Samoan text not yet transcribed]

[Page 216]

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[Page 217]

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[Page 218]

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[Spine]

- 1 11.
- 2
- 3 Samoa-
- 4 [...] <sup>55</sup>n
- 5 [...] <sup>56</sup>tive
- 6 plants <sup>57</sup>
- 7

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<sup>55</sup> [damage to the spine of the book]

<sup>56</sup> [damage to the spine of the book]

<sup>57</sup> [apparently: Samoan nutritive plants]