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№ 20.

20

Tetens.

Description of the larger fish species of Samoa

Written by Maumalo

Written by members of {Maumalo's}¹ family

Translation received from Gosche {and hopefully to be completed by the
same (otherwise by Rev. Huberty)}²

¹ [subsequently inserted in pencil]

² [subsequently inserted in pencil]

[inserted letter page 1]

Otto Tetens
DR. PHIL.

Kiel, 30. Jan. 1907
Observatory

Dear Doctor.
This is booklet 20
on large fish species that
are known on Samoa.

It has just been sent to me.
Please look it over and
kindly let me know the
result; I would also like to hear
something about issue 21, which is still only available.
I hope to get another 2 volumes

[inserted letter page 2]

translated and
sent soon,
but my efforts
have so far only
been rewarded
with little success.

With best

regards,
your devoted

Mr
Doctor Cohn.
Bremen.

Otto Tetens,

[inserted letter page 3]

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the tortoise is only incompletely translated. _____³

³ [Reference to opposite page]

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⁴ [final dash across multiple lines]⁵ [inserted below the line]

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[Samoan text not yet transcribed]

The man-shark

The man-shark is vicious, bites & eats people. It does not sleep at night or during the day, but is constantly looking for food. If it does not find fish, it eats rubbish from the surface of the water as: Pieces of wood coconut fibre shells, baskets or anything. When it is fat, it seeks a muddy cave in the sea where it rests. This fish is caught in nets using fish bait, either gatala, manieci or malau. The net is tied to 2 anchors (large stones) after the small fish baits have been fixed in the wide meshes. One anchor is placed on the land side and the other on the sea side. Soon the shark sees the bait(s), turns around and puts its head through the mesh to swallow the small fish {shark}⁶, trying to free itself from the mesh by turning around, gets its head and tail entangled in other meshes and wraps itself in the net. The net is then brought ashore with the fish and the distribution begins. The abdominal {flap}⁷ is cut out and the intestines are gutted.⁸ [...] the {middle}⁹ fish is cut into 10 pieces¹¹ and these then make the head and tail piece 12. The tail belongs to the chiefs, the upper fin to the highest speaker, the head to the speaker who is master of the food. The upper part of the big tail piece (tala one) is scalded in hot water so that the "sand"¹² comes off, then baked in the oven and eaten by the people {alii}¹³. The whole fish, as well as the previously distributed parts, are kept ~~until~~ and waited for if visitors come or¹⁴ strangers passing through. If this does not happen, the fish is eaten by the village but only in corpore of the family heads or their representatives, even the shark's head of the speaker

⁶ [corrected above the line]

⁷ [inserted above the line]

⁸ [underlined by a later hand]

⁹ [illegible]

¹⁰ [inserted above the line]

¹¹ [underlined by a later hand]

¹² [quotation marks subsequently inserted in pencil]

¹³ [inserted above the line]

¹⁴ [reading uncertain]

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[Samoan text not yet transcribed]

¹⁵ who is master of the food; does not eat the head with his wife & children; but waits until the heads of the village are together, where {he}¹⁶ then hands over the {head}¹⁷ returns it, whereupon it is shared and eaten together.

Nai ufi also gali ufa {shark - }¹⁸
The shark swims around day and night and is caught with rope snares¹⁹. The teeth are shaped like the flowers of hermandia peltata (ula pua. The fish is very big. Not just anyone can catch this fish; it takes a skilful and daring fisherman to catch it. It is brought ashore. The belly flap is cut off and the fish is divided into 4 middle pieces²⁰ from the end of the head to the end of the belly cavity; then two round pieces²¹ are cut off ~~from~~ towards the tail²² and these together make 6 pieces, plus the head & tail piece make 8 pieces²³. The distribution of the fish is the same as the previous one, but there is a small part of the liver of this fish, which must be cut off before cooking, as it is very poisonous²⁴. The name galiufa, i.e.²⁵ eater of the loin, comes from the fact that when the fish angrily attacks a man, it bites off a piece of his backside. The liver is eaten immediately and not kept.

²⁶ Note (<- Gosche) the shark liver is a great but extremely dangerous delicacy throughout Samoa, and many a native has died from eating poisonous shark liver. Regarding the distribution, it should be noted that the middle pieces are fewer in number but are otherwise distributed in the same way as with the Tanifa on the previous page²⁷.

¹⁵ [Emphasis of paragraph by later hand]

¹⁶ [inserted above the line]

¹⁷ [inserted above the line]

¹⁸ [inserted below the line]

¹⁹ [underlining in pencil subsequently inserted]

²⁰ [underlining in pencil subsequently inserted]

²¹ [underlining in pencil subsequently inserted]

²² [underlining in pencil subsequently inserted]

²³ [underlining in pencil subsequently inserted]

²⁴ [underlining in pencil subsequently inserted]

²⁵ that is

²⁶ [emphasis of paragraph by later hand]

²⁷ [reading uncertain]

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[Samoan text not yet transcribed]

~~Myhobatis~~

O le Faene.

This is a very large fish like a whale, his way is not to sleep²⁸ neither by day nor by night. It follows boats & ships where it sees bonitos or sharks. The fish, being dangerous, is left unmolested, for even while catching sharks & bonitos, fishermen avoid this fish.

O le Sa'ulā {Swordfish.}²⁹

³⁰ This is a big and a strong fish.³¹ If it sees bonito canoes and the bonito hide out of fear under the canoe, which is paddled backwards by the fishermen to become free of the bonito and sharks; now the fish pounces on the canoe and eats it with its contents³² & leaves the bonito to the sharks.

Malie. The common shark.³³

It is a big & strong fish. It is caught by means of snares, hooks and nets, which remain at sea during the night. It is also speared. The fish is accustomed to swimming around within the reef

²⁸ [two strokes by a later hand through the words "sleep", "follows" and "boats"]

²⁹ [inserted in pencil by a later hand]

³⁰ [emphasis of paragraph by later hand]

³¹ [underlined by a later hand]

³² [underlined by a later hand]

³³ [underlined by a later hand]

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[Samoan text not yet transcribed]

in both deep water and high tide
It is cut up just like the
X naiufi (gali ufa). The lower fins³⁴
are hung until they stink
and then cooked with fai ai
³⁵The liver is wrapped for 2 days
and then baked, turning the
liver into blubber. This in turn
is baked with chopped pieces
of shark and eaten as a
treat by the natives.

Moemoe ao

This is a large fish of the
shark species. The mouth is
exceptionally small and it has
no teeth, like an eel??
? and very small eyes. The
liver is particularly beautiful, and never
poisonous in this species.

³⁴ [underlined by a later hand]

³⁵ [paragraph highlighted by a later hand]

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[Samoan text not yet transcribed]

X The distribution is like that of the fish nai ufi (gali ufi). The fish sleeps during the day (hence its name Moemoe ì ao) under large coral plates. It is speared and caught in nets. It eats small fish. It is worth noting that this fish is hung up for a long time to get more aroma (stink)! The fins of this fish with some hanging pieces of meat are kept for two to three months, i.e. left hanging.

Asopolata.

This is a beautiful fish and strong. A species of shark but the body is different, the skin shiny & larger the body. It is caught, as the shark is, in nets & with shark line³⁶ [...] ³⁷. Does not sleep at night. Distribution like Naiufi. Except it has 5 middle pieces & head & tail piece make 7. This fish is different in texture from the others. It has soft & watery flesh, hence the name aso polata. This fish is only on the high seas and not inside the reef. This fish rests on shallow parts of the ocean that are muddy and sleeps there

³⁶ [transcription uncertain]

³⁷ [illegible]

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[Samoan text not yet transcribed]

Alava:

This fish is a big and strong fish. It does not sleep, but is always predatory on the high seas, never inside the reef. It is very difficult to catch and can only be caught on the high seas using snares and hooks. It is a species of shark, but its flesh is very sinewy, as if interspersed with string & tough, whence its name (alava. Its body is also different from the shark. Its liver is very prized and fat and not poisonous. The stomach is filled with pieces of liver, like a pig's stomach, the same is baked & eaten. It is a fat beautiful delicacy. The fins are smoked and baked and eaten together with fai ai. But the fins can be kept for two to three months, after which they are scalded in hot water. After they are clean, they are baked with fai ai, which tastes sweet and makes a nice meal.

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[Samoan text not yet transcribed]

This type of fai ai loilielie, and is much sought after, the belly flap is scalded in hot water and cleaned of sand, then baked and given to the women & girls.

Matai taliga.

This is a shark that has its eyes on its ears. It comes from shallow areas outside the reefs as well as inside them. He prefers to stay in murky water.

It is caught in nets associated with a lau fai battue style of fishing which are spread out during the day and fished the next morning, around the time when the larger fish are about to head out of the small indentations in the reefs to go out to sea. Everything else is the same as with the shark, including the distribution. It tastes nice & its liver is eaten with pleasure.

Sololala!

The fish is big and strong. A shark species, but it is named differently (i.e. different in name only). The same fish does not swim on the surface, but swims deeper down and mostly in turbid parts of the ocean (mud banks) The fish is stupid. The fish is calm and peaceful, one of the most peace-loving fish. It only moves back and forth slowly and does not hunt, but waits for other small fish to

%

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[Samoan text not yet transcribed]

come close, which it then
eats. It rejoices in its food
and enjoys it in peace; while
the other varieties acquire
food by hunting with many
hunts. It is caught in the shark
net with fish bait, which is left out
to sea at night, in which
it is entangled & then beaten
to death. Meat tastes good & liver
is eaten with pleasure & is not poisonous.

Fai malie.

This fish is strange,
for its body is like a shark
& its head flat like a
ray. This fish grows big and
sleeps neither by day nor by night. It is
always on the lookout for predators to eat. The fish
lives on the high seas, but is
also found inside the reef, on which
latter occasion it is caught by the lau
fai fishing method.
It is also hunted with spears. The fish tastes
very nice & its liver is baked
together with (luau) taro
leaves.

Munua.

This fish is a species of shark. It is
black and its mouth is like that
of a

[Page 18]

[Samoan text not yet transcribed]

lizard, not like a shark's mouth
Its mouth and habits are
different (distinctive). {It is}, however,
a type of shark but it plays in schools on the surface
of the sea. When the wind blows north or east-northeast,
it comes to the surface to play and
jumps up, twisting and turning
³⁸ with pleasure. When a man calls him,
he jumps out of the sea in comical
movements ~~what~~ that make you laugh. It
behaves like a bathing man. This
fish is not caught, although it can
be caught; as it is very poisonous,
it is not eaten. Its flesh {smells}³⁹ ~~looks~~
~~like rotten salt meat (translated literally~~
nomuauli which means malodorous, strange-
smelling and is watery.

Fai

I Fai mauu A very old and
large ray, as big as the side of a
house (tala. This large fish does
not go within the reef, but
stays on the high seas, only smaller
ones occur within the reef
This fish has beautiful flesh, also its
liver is beautiful to eat.

II Fai ili. This is a smaller
species. Many people are hurt:
by the stinger that sits on its
tail. The Samoan saying is:
⁴⁰ The fai has escaped, but it has
left its stinger behind. If
the stinger remains in the human body,

³⁸ [paragraph highlighted by a later hand]

³⁹ [inserted above the line]

⁴⁰ [paragraph highlighted by a later hand]

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[Samoan text not yet transcribed]

then this must die, if the
stinger is not removed in time
by a doctor.

IV Fai lili His name does not
refer to his size (lili) means very
small, but he is large. Its body is
~~different~~ anomalously coloured, like blue-
print calico with very small
spots. This fish appears in schools,
when they come inside the reefs
they lie down on the soft sandy
bottom. When spearing, you sometimes
get 2 at a time, as the fish sometimes
lie on top of each other (when mating),
but if the male escapes, you
hunt: He goes around crying and
looks for a new mate, if he finds
one, he brings her to the old place
from before. He is therefore also called the
mauaia

atu. The bonito.

The bonito is a beautiful and pretty fish that
lives in large schools in the sea. It is
caught in a special canoe
called a vaaalo, with ~~a bamboo rod~~
a bamboo pole trailing behind. If
a fish bites, it is transported out of
the water into the canoe with swift &
skilful moves. ~~One part~~ The fish is then
cut up at sea. Some fish are
eaten raw at sea, some fish are
taken home for the family: If
they are not cut up at sea, they
are cut up on land and
eaten raw by the family with salt water
⁴¹ and the blood of the fish. The bonito
blood⁴² is said to be healthy, and that the blood

⁴¹ [highlighted by a later hand]

⁴² [underlined by a later hand]

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[Samoan text not yet transcribed]

improves vision: the cheeks are dried in the air. Later, when people want to eat fai ai, they heat water to wash the cheeks; they then take cocoa nut juice, squeezed from the kernel, and fry cook it together with the cheeks. This is a nice dish and tastes like fresh bonito. Soup is also made from it and tastes like fresh bonito. The belly flap ~~belongs to~~ {is given}⁴³ to the chiefs.

Ta'uō.

This is a variety of bonito, it has longer fins than the bonito, and ~~as the fish~~ its flesh is white, like that of the fish inside the reef. It is strong and tears off many bonito fishing lines and goes through with the hooks. It is, {however},⁴⁴ sometimes caught in the process; ~~and also~~ but usually with a stronger line and a hook set with feathers. The ~~way of fishing~~ fishing method is called toso & {the hook}⁴⁵ and {the hook} is mostly trailed behind in sailing. The fish thinks that the feathers belong to a gufee, and so this mister, by this deceit, is caught.

Sa'o sa'o.

This is a large long fish and strong. The people fear him. It is killed with the spear and so this mister is obtained. It tastes very nice. It ~~will~~ smells wonderful when cooked. It is cut into 10 pieces and eaten by the villagers in corpore⁴⁶. The chief gets the tail piece and the ladies get the head.

Sapatu

This fish also grows big, _____

⁴³ [corrected above the line]

⁴⁴ [inserted above the line]

⁴⁵ [inserted above the line]

⁴⁶ [latin, here: in collectivity]

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[Samoan text not yet transcribed]

it ~~has~~ {is}⁴⁷ a special species. It is characterised by particularly sharp teeth that are chisel-like and very sharp, so that this fish cannot be caught with the fiā hook; it is very troublesome in fiā fishing outside the reef as it bites at bonito hooks & other fiā hooks, simply bites them off and swims away. It can only be caught with feather hooks. The feathers serve as a bite on the hook. The fish is tasty and fat to 6 feet when it is very old. It is divided into 6 parts and head & tail end extra

The turtle.

The turtle lives on the high seas and also within the reef. Feeds on sea moss that grows on and around the reefs, maybe also on the bottom of the sea. They are caught in nets, these are called turtle nets. It is not like others, but almost round and has a scale shield which is very strong. The lower shield is covered with larger scales that have soft spaces between them. Its fins are also of its own kind, shaped like the wing of a steamship propeller. The head is round shaped and has no real teeth but very hard upper & lower jaws. Its shape is similar to the kava shell⁴⁸ = Tanoa

⁴⁷ [corrected above the line]

⁴⁸ [underlined by a later hand]

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[Samoan text not yet transcribed]

[Page 27]

Tafala.⁴⁹

⁴⁹ [placeholder for inserted papers with reference to page 27]

It belongs on p. 27 above.

It is eaten, the ham, breast, back

It is very fat inside, the fat is sweetish

Nothing is fatter. 200 afu (small parcels)

are made of it from the fat. So, when

opening, the belly shield is opened.

The breast is cut out first then

the ufishaga meat which covers the front & back

hams, then the hams

and the fins, called tapurae

(tapi li, apa apa), as in pigs. It is

distributed, head for the chief,

the ham saga for the missionary, one ham

for visitors (malo), two hams for the village

the blood (sua peau) is given to the women &

girls. The intestines have special determination

Some pieces are spiky, and some

other pieces are smooth. When the fish

is distributed, the chief gets the spiky part, the

smooth part goes to the village. The fish is very

tasty.

Tafola (the whale fish?)

This fish is the biggest & strongest

of all. It is found in schools.

When it comes to the surface it spouts

water while breathing violently.

The fish is not caught because it is

too big. Only the whites harpoon it

& catch the fish that way. The fish is very strong

The white people are happy when they catch this fish. The fish has a sharp tail; whoever is hit is dead.

It contains a lot of fat. This fat is used by wise white people to fuel lamps and to prepare coloured oil. The oil is valuable & sought after.

Samoans do not catch this fish.

It is only when it is thrown ashore ~~or~~ that the Samoans receive it.

Its body: Its backbone is as the middle house posts. Some Samoan chiefs in old times really used the backbone as a house centre post so big are the bones. From the ribs we Samoans used to make needles for sewing sails (sails from mats) and crochet needles for big fishing nets

for _____ Laūloa A way of fishing (a fishing method) these bones were well kept by a chief fisherman who could use them very well. It is also called (i'a manu), because like a beast it ~~is~~ has two names. Cat (pusi and also gose) It is the king of the sea

M⁵⁰ This belongs on pages ~~28~~ 27-29

⁵⁰ [meaning not clear, probably clue sign]

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[Samoan text not yet transcribed]

{It is the king of the sea}⁵¹

⁵²Description of the „Mumea.“

Its color is red; its scales are pretty, as they are of a bright reddish hue. It roams about underneath big rocks at daytime, but at night it comes inside the reef to seek food. When it finds food it is very pleased, because it has found something sweet. This fish is caught by either net or fish hook. In some places this fish is poisonous, but in other places it is very good. The reason why it is poisonous is because it eats other poisonous fish.

Description of the “Fagamea.”

The color of this fish is also red; it has scales similar to that of the “Mumea”; its scales are bright and pretty, and is of the same specie as the above fish, but it has a different name. Its flesh is not poisonous, and is very good to eat for chiefs and people. The way to catch this fish is by fish hooks. It can be caught in nets also which are laid at night & taken in at daybreak, called the “Faaao”.

Description of the “A’a”

This is another very big fish, its color is red, and it is very pretty and bright darkish red,

⁵¹ [inserted in pencil by a later hand]

⁵² [The rest of the manuscript is written in English]

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[Samoan text not yet transcribed]

its color is changeable. It is also good to be eaten by chiefs and other people.

Description of the "Unalii" (Mullet with small scales).

This is another fish which is very pretty. Its scales are bright and very pretty. Its flesh is very good to eat for chiefs or any other people. This fish sleeps outside the reef at daytime, ~~but~~ but at night it comes inside the reef to roam. This is the reason why it is caught by the "laufa'i" (fishing); it cannot be caught by any other kind of fishing as it roams about in very deep water.

Description of the Filoava'a.

This is another fish which roams about inside the reef. Its lips are red, its flesh is very good when baked, and it is also good for eating raw. If anyone prepares it for raw-eating, then it is first scaled, then the fins taken off from both the back and belly, after which it is cut up in pieces. Salt water is then placed in a cup into which the fish is placed and then eaten raw; the salt water is also drunk. It is very good, and it is very pleasing to those who eat it. They say: "aloa ua fualogo manava ua tea le mata'ai", which means that their hunger is satisfied. This fish is caught by fishing for it with a hook, & by net.

Description of the Filoa losi.

This fish is very naughty. Its tricks are like those of a little child, but its actions are foolish, this is why it is called the Filoa-losi through its naughtiness. It is good to be eaten by chiefs and people. It is not

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[Samoan text not yet transcribed]

poisonous. The way to catch this fish is with hook or net placed at night, when the tide is going out at daybreak^{xN}

Description of the Filoa aloalo.

This is the name of a bad fish which is very ferocious. It eats and breaks up all the people's traps. This kind of fishing with traps (faga) is done by taking the trap and placing it ~~and~~ in the sea, and ~~pe~~ weighting it with stones, then the bait is put in. The bait is made of ripe or rotten bananas, shell fish, & charcoal pounded together, which is placed ~~insi~~ at the door of the trap. Fish called Fugas then go into the trap which this fish will attack by smashing and tearing the trap in his hurry to get at something to eat. It does not feel any pain in the mouth when tearing the traps with it. When the man calls round to see his traps then it runs away^x. The man then baits a hook with a fish and places it on top of the trap, then this fish comes around and sees a fish lying there, which gladdens it for it thinks that it is going to have something to eat, but it does not know it to be a trick for itself to be ⁵³ caught in. It then eats the fish when it is caught by the lip, and it says this my reward for my wickedness, after which it dies. Its mouth is short, but it is very fatty when eaten.

Description of the Matamū.

This is a very good fish. Its head is very short, and its eyes are large. The habits of this fish is to roam about in deep water in the daytime. It

⁵³ [paragraph highlighted by a later hand]

[Page 34]

[Samoan text not yet transcribed]

remains underneath large branching coral, but at night time it comes inside the reef to look for food. If it cannot find a fish or octopus to eat then it eats "Inā". It could get "Inā" after a lot of trouble. When it gets towards morning and the tide going out then it goes outside the reef. This is why it is caught by fishers of the "laufa'i". It is also caught with the hook when baited with an arm of an octopus. It goes to eat it, when lo! it is caught. When the hook is baited ~~wh~~ with octopus and thrown over, when it is seen by this fish it gladdens it for it makes a rush for it and bites it, when it knows that it is caught. When this fish is caught the people are glad, because it is a good & fatty fish. When caught its scales are taken off, then the fins on the back, and on the belly are also taken off, after which it is ~~a~~ cut up in pieces. A cup of salt water is then poured into a plate containing the fish and then eaten raw, the salt water is also drunk. The old women⁵⁴ who eat this fish raw are very glad to eat it it and say that their hunger has been satisfied after eating it.

Description of the Mulauago.

This fish is very similar to the Matamū, because it is of the same specie, but it only differs in the name. Its fins are yellow, and also its gills. Its habits are very similar to those of the Matamu. If it is not able to catch any small fish or octopus to eat then it falls back on the "inā" to eat. It also roams about outside the reef in daytime. It sleeps outside the

⁵⁴ [underlined by a later hand]

[Page 36]

[Samoan text not yet transcribed]

reef underneath large branching corals, but at night time it comes inside the reef to roam. It is very much liked by people to eat raw, because it is very fatty & juicy. This is the reason why it is so liked.

{Balitter undulatus}⁵⁵

Description of the Sumulaulau.

The skin of this fish is very hard, and its color is black. Its tail is rough. Its teeth are sharp. It attacks all the traps belonging to fishermen when it sees any fish inside, and it tries some way or tricks whereby it may get the fish to eat. It tears the traps to pieces with its teeth. This is a very bad & savage fish. It destroys people's traps by tearing them, and the owner of the trap says that it is a pity my trap has been torn to pieces by this fish. If it does not catch a fish or an octopus, but when it comes across an "imā" or a small crab then it eats it. It is a very savage fish. If it bites anyone's finger it will come off, and is very painful, because it has very sharp teeth. It is like a man's teeth. Its flesh is very much liked by people when they eat it. Its flesh is solid. Its flesh is also eaten raw by people. Its is very good to be eaten raw. When it is to be eaten raw its skin is first taken off, because it is very hard. It is also ⁵⁶ very coarse. It is then split in two after which it is cut up in pieces, then salt water poured into it and eaten, they also drink the salt water. The old men say the raw fish eating is very good, and it has satisfied their hunger. Its liver is very fatty like the shark's.

⁵⁵ [inserted by a later hand]

⁵⁶ [paragraph highlighted by a later hand]

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[Samoan text not yet transcribed]

No part of it is poisonous. The way to catch this fish is by fishing with the “laufai”. It is also caught with the hook. The hook must be baited with an arm of an octopus then thrown over. When this gentleman sees it, it rushes for it, and is glad because he it thinks it is going to get it, but it does not know that it will be its doom.

Description of the Sumu pulepule.

This is the same kind of fish as the above, only it differs in name and body, (colour). This fish never comes inside the reef, but roams about outside the reef underneath branching corals. There is no other way of catching it but by fishing for it with the (“afaloloa”) hook, baited with octopus, and weighted with a stone to take it down. It reaches the bottom and either rests on a coral or on the sand, when this fish sees it, it makes for it gladly to eat it thinking there is no trick there to catch it with, when it is caught by the lip and is caught. The ~~colour~~ {body}⁵⁷ of this fish is very pretty, with many colors like a pretty print. Its stripes are diamond shaped. Its skin is very similar to that of the “Sumu laulau”, it is also hard, and is coarse, and ~~its tail is~~ the colour of its tail is a palish yellow. It lives on “ina” and small fish, octopus & small crabs. No part of it is poisonous. Its liver is also very fatty & {its flesh is}⁵⁸ very much ~~liked~~ {relished}⁵⁹ by people when they eat it. It is also eaten raw. When they prepare it for to eat raw, its skin is first taken off, then split in two, and cut in pieces, and then salt water is poured on it and eaten. The people who eat it say: – raw fish eating is good.

Description of the Uluā. {carunt⁶⁰ kippers}⁶¹

This fish grows very big. It begins by it

⁵⁷ [corrected above the line]

⁵⁸ [inserted above the line]

⁵⁹ [corrected above the line]

⁶⁰ [reading uncertain]

⁶¹ [inserted by a later hand]

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[Samoan text not yet transcribed]

being a "lupo". When it grows a little bigger it is called a "malauli", and when it grows bigger still then it eats mullets and other smaller fish, and then it is called an "uluā". The smaller fish are very much afraid of this fish because it is a savage fish. If it catches them it kills & eats them. The body of this fish is smooth, & it has no scales. Its flesh is very good to eat. Its head is also very good,⁶² this is why it is given to chiefs & ladies, because it is only for chiefs people of high rank. It is never given to people of low rank. If it is given to people of low rank then they are punished, as it is a very grave offence in the Samoan fashion. The fish is called the "ia sā", (sacred fish) or (forbidden fish). A family cannot eat it also, if they do they are punished. The description of the "ulua" now ends, but the description of the Ulutui will now begin.

{Lenanus⁶³}⁶⁴

Description of the "Ulutui."

The Ulutu is a fish which grows into a very large fish, nearly as large as a shark⁶⁵, its mouth is also very large, just like a door of a house; its head is as hard as a rock; this is why it is called a Ulutui. Its skin is also very hard, and its scales stand out. It lives on the "malauli" & filoa & all other fish of the sea, and also on the crab called the "Tutū", and the "saesae", and other crabs

⁶² [paragraph highlighted by a later hand]

⁶³ [reading uncertain]

⁶⁴ [inserted by a later hand]

⁶⁵ [underlined by a later hand]

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[Samoan text not yet transcribed]

The flesh of this fish is very good to eat. This ends the history of the Ulutui.

Description of the Nofu. {Synanceia verrucosa}⁶⁶

⁶⁷ This fish sleeps underneath the rocks in the shallow parts. It is caught by any sort of fishing. Its body is very rough, and its sting is very poisonous.⁶⁸ If anyone is stung by it he will suffer great pain. Its skin is poisonous, but its flesh is good to eat. Any young man who is not tattooed is not allowed to eat this fish, and also any girl who has not given birth to a child. This applies to a girl who has not been married.⁶⁹ This fish lives on crabs and fish. It has a habit, if it is being chased by anyone & cannot be caught, to float on the surface of the sea just as if it were dead. This is why the Samoans have a saying : – “O le toai a le Nofu.”

Description of the Tautu.

The Tautu is a fish which grows into a very large fish. It is very hard to catch this fish because its fins are very sharp. It can only be caught by spearing it. If anyone tries to catch it with his hands, or even touches it then its belly begins to swell out like a bag of copra. The reason why its belly swells is because it drinks salt water. If caught and taken on board

⁶⁶ [inserted by a later hand]

⁶⁷ [paragraph highlighted by a later hand]

⁶⁸ [underlined by a later hand]

⁶⁹ [underlined by a later hand]

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[Samoan text not yet transcribed]

a canoe then it vomits out the salt water and its belly is again flat and goes back to its original state just the same as when it was roaming about. If this fish is caught then its internals are taken out & thrown away, its rows are also thrown away as they are poisonous, killing anyone who should eat them. The way to prepare it for eating is to boil it in a pot, when it is done then the juice of the old coconut scraped & squeezed is poured into it. This is called "Tautu soup". It is eaten by people and it is very good.

Description of the Pela.

This is another fish which roams about outside the reef. Its body is similar to that of the Filoa, & its scales are also similar as they are both of the same specie, but they are only differ in name, and another thing they differ in is the scales which are small, not like the Filoa's which are large. It ~~likes~~ lives on small fish and small crabs. It is a very good eating fish. Its flesh is very good to eat. It is caught by hook, ~~It and~~ ⁷⁰ baited with a small fish and lowered to the bottom of the sea. When this fish sees it, it makes a rush for it, gladly thinking that it is going to get something to eat, & not knowing it to be a trick, it is surprised to find that ~~the~~ its lip has been caught ~~th~~ by the hook & is thereby caught.

Description of the Su'e.

The Su'e is another fish belonging to the same kind as the Tautu, but it differs in their names, & it has no fins like the Tautu.

⁷⁰ [corrected above the line]

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[Samoan text not yet transcribed]

Its skin is rough, but it has no long fins like the Tautu. The habits of this fish is no roam about quietly, & not rushing about like other fish, but when a shadow of a person or a canoe falls on ~~him~~ it, then it lays down on the sand thinking that that would save ~~him~~ {it}⁷¹, from its fright. If anyone sees it lying on the sand he spears it and takes it on a board. Then its body begins to swell up like the Tautu's, but it does not keep in that state as it flattens out when its is dying and vomits out all the salt water which was in its belly, and the belly becomes to its original size. When preparing to bake this fish then it is first skinned & the skin thrown away; its rows are poisonous, like the rows of the Tautu. It will kill anyone who eats it. The reason why people die from the rows of this fish is because they like it. It is just the same as when the serpent tempted Eve and Adam, when the serpent said to Eve and Adam take the fruit and eat it and you shall live, then they were tempted to eat the fruit, thinking that what the ⁷² devil said was true, but after which they were damned. It is the same as the rows of this fish, being the same as the fruit forbidden by God, that they were not to touch ~~let~~ lest they die, but they could not resist it as they were tempted by Satan. The hearts of the people {who eat the rows of this fish}⁷³ are just like that, they are tempted to eat it when they see that it is so nice. They like it and love to eat it.

⁷¹ [corrected above the line]

⁷² [paragraph highlighted by a later hand]

⁷³ [inserted above the line]

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[Samoan text not yet transcribed]

and they do eat it, when they find out that they are damned. It is like the words in the Bible: – “It is a small thing when eaten by man, but is sweet in the mouth and sour in the stomach”. It is the same with the rows of this fish which people eat in their hunger, but ends in the death. But its flesh is very good to eat, but it is owing to the peoples foolhardiness in eating it when they know that it is poisonous that kills them.

Description of Tavalau.

This fish is something like an “Atu” (Bonito). It has no scales, and it roams about in the ocean. It never comes inside the reef. It lives on small fish such as “sali”, “magigi”, “maomao”, and “nefu”. This fish go together in shoals and are very plentiful. It cannot be caught in any other way but the way they fish for bonitoes, i.e. in a specially made canoe called a “va’a alo”(used for fishing bonitoes) and with a hook made out of pearl shell with a line attached to a long bamboo and stuck behind the canoe. This fish is {smells}⁷⁴ very fishy when {unless}⁷⁵ it is baked when it smells very nice.

Description of the “Taiva”

This fish is a brother of the “Aa”, being of the same kind, and is a very strong fish. The habits of the fish is to sleep underneath large coral. When it sees any small fish roaming about it rushes for it, and when it catches it, it makes it happy

⁷⁴ [corrected above the line]

⁷⁵ [corrected above the line]

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[Samoan text not yet transcribed]

for it has found something to eat. This fish also caught with the “pa” in very early morning fishing. When it tries to eat the “pa” it does so in a very jerky manner. It breaks all the lines because it is a strong fish. It jerks when its lip is caught by the line or the hook. This fish is also caught by a fishing called the “salalagi”. When this fish is caught it is taken and {people}⁷⁶ make soup of it. The flesh of the fish is very good to eat. No part of it is poisonous. It has scales of a reddish yellow colour.

Description of the “Galo”.

This fish grows out of a “Fuga”. The “fuga” which is called a “Laea”. When this fish grows big then it is called a “Galo” because this is a fish which grows very large. One man cannot carry it on account of it being very large, but it takes two men to carry; this is why it is called an “‘ia amo”, (carrying fish). The way to catch this fish is by fishing for it in the “talauaau” and “Iauloa” fishing. When this fish is caught it is sliced downwards in two parts first then again sliced four times to each side. Its scales are also taken off, and they are very large ones. Its heart is very fatty, and is very good to eat raw, as also its flesh. Its head is long and its lips are thick

Description of the “Ali”.

T

This fish has a very flat body, and is very thin like the “fai” (stingeree). Its habits are to sleep in the sand face downwards unless someone steps on it when it

⁷⁶ [inserted above the line]

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[Samoan text not yet transcribed]

gets a start and runs away, and swims ~~aw~~
about, ~~when~~ {then}⁷⁷ people know it is an Ali. People
then get hold of a spear in the canoe and spears
it, ~~when it~~ {and}⁷⁸ is caught. This fish is seldom seen
& is scarce. The flesh of this fish is very
good as there is no poisonous part, but is full of
bones. Its eyes ~~lie~~ are very small. It lives on
very small fish; when it cannot catch any then
⁷⁹ it goes to sleep face downwards, because it is
very cross, and it will sleep for two months, when
it cannot get anything to eat. It thinks to itself it
is better to die than to live when it cannot catch
anything to eat, as it is ashamed of the other fishes
who joke at ~~him~~ {it}⁸⁰ through its foolishness. Its
belly is white and its back is brown, and is as
flat as a piece of board.

Description of the Mamalatea.

This fish roams about in the ocean, & it
grows into a very large fish. There is no way of
fishing for this fish because it roams about
in the ocean, unless it comes inside the reef
then it can be caught in the fishing called the
“laufai”: Its flesh is very good as no part of it
is poisonous. It is very fatty and they make
“uluau” out of it, & is oily like “uluau fee”. It
has a very nice smell. When it is caught then
its scales are first taken off, & taken & made into
“uluau” to eat, but its body is sliced in two &
cocoanut leaves plaited round it & baked. It is
distributed amongst the gathering of chiefs, & they
eat it gladly because it is a good fish. Its head
is for the ladies.

⁷⁷ [corrected above the line]

⁷⁸ [corrected above the line]

⁷⁹ [paragraph highlighted by a later hand]

⁸⁰ [corrected above the line]

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[Samoan text not yet transcribed]

Description of the "Ume"

The skin of this fish is rough; its nose is long, and it has a long nose, a long head & a short mouth. It has spurs on its tail, which are very sharp. If anyone is struck by it he will suffer great pain, and if it is on the arm or leg it looks as if it has been cut by an axe, because its spurs are very sharp. It lives on seaweeds growing on the reef. It can be caught in the "lauoa", & can also be caught in the "tili". When this fish is caught its skin is taken off & thrown away, but its body is sliced downwards in half & cut into pieces, and eaten raw after pouring salt water over it, which they also drink. When the hunger of old women have been satisfied they say that the fish is good, and their hunger has been satisfied thanks to the fishermen.

Description of the "Umealeva"

This is a different fish from the Ume, having a spotted colour. It has also a different head to that of the Ume. Its tail is like that of the "Sumu". Its color is like that of bird's. It has a bad smell, and its flesh is not very good. Its skin is thrown away. This fish is never given to chiefs, but is used by families. The way to catch it is by spearing it.

Description of the "Sogelau".

This fish is very similar to the "Malauli", being of the same kind, and ~~on~~ differs in the body (colour). The colour of this fish is spotted like a picture. It is caught in a kind of fishing called the "lauoa", and also in the "taumatau" which is

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[Samoan text not yet transcribed]

done outside the reef. This is a good fish, and its body is like that of the "malauli", and also its flesh. When this fish is caught and taken to where the chiefs are gathered, the head is eaten by them, because that is the chiefs part, and no common person can eat it, but its sides is given to the tulafales.

Description of the "Malolo"(Flying Fish).

The malolo is a fish which roams in the ocean. Its body is similar to that of the "Uisila". When any ships approach this fish then it rises out of the sea and fly like a bird, because it has wings like a bird, and flies well. This fish has a long mouth, & its flesh is good to eat. It does not grow very big. The way to catch this fish is by torch light & net when it is sleeping on the surface of the sea. Another way to catch it is by fishing for it in boats with line & wooden hooks baited with pieces of cocoanuts. The hooks are attached to little wooden floats, and the fish come there to eat; when they are caught by the lips, then they are "ua ola uto", (a fish is caught). When this fish flies it is caught by the "Atafa" (name of bird). When it falls it is caught by the "Ata" (fish), and when it is caught it is eaten after a life of misery. This fish has no peace at any time, because when it flies it is caught by the "Atafa", & "tavae", and when it falls it is caught by the "Ata" "lauō" & "ulua", and it does not know which way to turn, on account of these savage fishes.

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Description of the "Masimasi".

This fish roams about in the very deep ocean. It grows very big like the "lauo", but its body is flat, & is wiry and strong when it eats the bait on a hook. The name of the fishing in which it is caught is the tiu masimasi. When the head fisherman sees these fishes jumping then bait are thrown at them, at the same time baiting their hooks with pieces of cocoanut, and these fish come around and eat. When a lip one of these fish is caught by the lip it jumps out of the water, as this is its habit when it is caught by the head fisherman. Its flesh is very good to eat & no part of it is poisonous, and it smells like the "Atu". It is also good to be eaten raw. When it is prepared, it is sliced in four each side, and the "maalo" is cut off, and given to the head fisherman, as this is the best cut and is very fatty. Its head belongs to the chief, & when it is not given to him the ladies take it. Its teeth are like those of the "Atu". Its body is also like the Atus, being smooth & has no scales. The fishing in which this fish is caught: – A boat is first built by laying the keel, and the family to which it belong prepare about two or three hundred taros, and ten pings. This is done for to feed to boat builders and the whole town, who assemble at a certain place for that purpose. The boat builders then share it out to "tauvaas" and boat builders, then the whole crowd disperse while the boat builders start working at the boat. The family then again prepare some more food, about six hundred taros and twenty pings, and thirty parcels of fish. The boat builders again share it out to "tauvaa", and the remainder is for the boat builders. Then they again go on with the building until the boat is planked, then when they are beginning to put in the gunwale⁸¹

⁸¹ [reinforced upper edge of a boat]

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[Samoan text not yet transcribed]

the family again prepare another feast by making a samoan umu (oven) of about a hundred taros, and two pigs. When the work has reached the "tau & velo", then the family again prepare two hundred taros, & six pigs. When the boat is finished then the family prepare taro ~~bæ~~ in which the juice of the old cocoanut is poured into it and baked over night, and is called "loloï", and each family is invited to prepare ten packets each, with five taros to each packet. When the day arrives for sand papering the boat then the boat builders and the whole town gather together at some given place, and the family bring "loloï" and pigs and share it amongst the boat builders, "tauvaas", & the town, but a lot of uncooked taro is put aside say about two hundred for the "umu tuaina" which comprises of only taros & faiai (baked cocoanut juice) This is shared thus: – twenty lolois & twenty baskets of food, faiai & palusami (taro leaves baked in cocoanut juice) one packet of fish, (large fish) ten small packets of fish, & two fowls for the crowd to eat.

⁸² What is called "mea taumafa" is for those who remain behind during the fishing at pray that the fishing party may have good luck. The other shares which are given out are as follows: – The parson's share: two lolois, ~~two~~ {3}⁸³ large packets of fish, two baskets of assorted food, palusami, faiai and three small packets of fish, & a fowl. Fishermen's share: two lolois, five baskets assorted food, four large packets of fish, a fowl and ten small packets of fish. Tautaiusu's share: three lolois, five baskets assorted food, five large packets of fish, two fowls & ten small packets of fish. Head fisherman's share: four lolois, five ~~þ~~ baskets assorted food, palusami, faiai, & five ~~small~~ {large}⁸⁴ packets of fish, two fowls, & six small packets of fish. And when another umu is brought called the "tuiama" composing of two hundred taros it is divided amongst the boat builders & fishermen. The builder's share is

⁸² [paragraph highlighted by a later hand]

⁸³ [corrected above the line]

⁸⁴ [corrected above the line]

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[Samoan text not yet transcribed]

a hundred taros & five faiais. Then the family again prepare food called the "umusā", and collect together twenty two fine mats, ~~ten~~ {15}⁸⁵ bolts of cloth, and 100 marks in cash, three women's dresses, two shirts, a coat, & two pieces of tappa called "ululima", two tappas, called "ulu tolu", & one tappa called "ulu lua", three tappas called "tai laumea" & ten tappas called "limagalau". That is the total of things given away at the "umusa" of the work, which is about one hundred & fifteen articles.

The family will then prepare the "tiuga", by cooking fifty taros, ten faiais, a basket of young cocoanuts of about sixty, a basket of water in cocoanut shells, & two double water shells. The "tiuga" (fishing) will then go out. The head fisherman will throw out the lines attached to floats, & pieces of cocoanuts is thrown over also. The malolos will then come around & eat it. The {small}⁸⁶ hooks are made of fish bone and they will then catch the fish. The boat will then proceed when they will meet with a shoal of fish, & when ~~they~~ they jump the lines are thrown out to them and they are caught, but there is no other way of catching this fish. Plenty of fish are caught ~~by~~ from this shoal, say about ten, when the boat will return & family are pleased that their boat has been lucky.

Description of the fishing called "Moe Malie".

The boat is got ready by the head fisherman to go shark ⁸⁷ hunting. The family prepare a hundred taros, a pig, 30 packets of fish, and bake them. When it is done it taken to the fishermen & they eat it. It is forbidden⁸⁸ for any one, who does not belong to the fishing party to eat {of}⁸⁹ this food. The boat will then proceed to sea, taking with them a piece of raw beef & fifteen raw fish. They will sleep at sea, when they will ~~feel~~ hear the shark coming

⁸⁵ [corrected above the line]

⁸⁶ [insertion above the line]

⁸⁷ [paragraph highlighted by a later hand]

⁸⁸ [underlined by a later hand]

⁸⁹ [inserted above the line]

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The head fisherman will then throw the bait {of raw fish}⁹⁰ over, and he gets ready. The shark still comes on and meets with the bait which it devours, until it encounters the last bait which is under the head fisherman, ~~and~~ when it is ~~toe~~ caught in a loop & pulled up. The "tautai" (head fisherman) will then hold its head up and spear it through the mouth with a spear & killing it. Lots of sharks are caught in this manner by this boat at night, say about twenty, which makes the "tautai", who conducted operations, very glad. They then go ashore and the whole town is happy. The "tautai" will then commence to share it amongst the whole town and relations. The shark has several names, ~~it~~ ~~to the~~ {which}⁹¹ are alava, tanu, uluvai, aso, polata, naiufi, tanifa, fanifa tea, sololalo, & the faene.⁹² The dung of the Faene has a very pleasant smell to the other fish, for when it "eases itself" the other fish follow & eat it, when they are looped; sharks, whales, & mataitaligas, which cannot be caught in any other fishing but by whalers. The different kind of sharks are eleven.⁹³

Description of the Net in which Turtles are caught.

This net is made of cinnet, having a hundred "matas". Its "matas" are very wide apart. Its length is about fifty fathoms. When it is finished & ready for use then the town is invited to prepare by cutting bunches of bananas & ripening them, & preparing other ~~to~~ foods, each one to bring two lolois, two taros, two coconuts, & a bunch of ripe bananas. When this is ready

⁹⁰ [inserted above the line]

⁹¹ [corrected above the line]

⁹² [underlined by a later hand]

⁹³ [underlined by a later hand]

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[Samoan text not yet transcribed]

it is placed in front of the fishermen, who share it out. There are four hundred lolois, thirty baskets assorted food, fifty packets of fish, one hundred large fish, thirty palusami, twenty faiais, four hundred bunches of bananas, which the tautais share out as follows: – Share to be eaten by the crowd: twenty lolois, twenty large fish, twenty baskets assorted food, twenty small packets of fish, thirty bunches of bananas, twenty palusami and & thirty faiai. Parsons share: 20 lolois, twenty baskets assorted food, ten large fish, five packets fish, & six bunches of bananas. Tanupega's share: Twenty {two}⁹⁴ lolois, fifty baskets assorted food, sixty large fish, thirty packets of fish, thirty bunches of bananas, ten palusami, & ten faiai. Tautai usu's share: – thirty lolois, twenty baskets assorted foods, ten large fish, eight packets fish, five bunches ripe bananas, twenty palusami, & six faiai. Another Tautaiusu's share: Thirty lolois, twenty baskets assorted food, ten large fish, eight packets of fish, five bunches of ripe bananas, twenty palusami, & six faiai. Another Tautaiusu's share: Thirty lolois, twenty baskets assorted food, ten large fish, eight packets of fish, five bunches of ripe bananas, twenty palusami, & six faiais. When the Tautaiusu's shares are finished then the shares of the tautais who are to handle the net are called out. Tautai's share: Forty lolois, thirty baskets of assorted food, ten large fish, ten packets of fish, ten bunches ripe bananas, twenty palusami, & six faiais. The next day the net is taken out to be used, and they go outside the reef and drop their net whilst a lot of people drive the fish into it making striking the water with sticks & making a noise. A lot of fish is caught in the net

⁹⁴ [inserted above the line]

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[Samoan text not yet transcribed]

there being about forty turtles, and twenty stingerees,
This net has caught a lot of fish, and the tautais
are very happy because the net is lucky.

Description of the fishing called the "Lauloa"

This lauloa fishing is done by the town preparing & making rope from the bark of the "fau", each head of a family contributing a rope of eighteen fathoms in length, and each side is twenty four fathoms. The town then prepare lolois, there being three lolois to one aulau, and each loloi contain five taros, and no loloi is to contain more taros than five, and each man is to contribute a basket of assorted food & a faiai. When the day arrives when all these foods are to be collected the heads of each family contribute a coarse mat each, which are sewn together and form the belly or tail end of the net. That is the net for lauloa fishing. The tautais will then measure it out, and lay out the ropes to which these mats are attached, by sewing them together by the tautais, & the taupega's collect the lolois, ripe bananas & baskets of assorted foods. There are four hundred {& fifty}⁹⁵ lolois, one hundred {& forty}⁹⁶ baskets of assorted foods, palusami, faiai & ripe bananas are four hundred. The townspeople then place all this food inside of the net, which is being sewn by the ⁹⁷ tautais, each person carries only one basket, and only with the right hand, it being forbidden to carry more or with any other but the right hand. The whole crowd gather together & with one rush they make for the net & place the baskets of food on it & take it away again.

⁹⁵ [inserted above the line]

⁹⁶ [inserted above the line]

⁹⁷ [underlined by a later hand]

⁹⁸ Das Lauoa-Fischen

Das Dorf bereitet die Lauoa-Fischerei vor, indem zunächst jedes Familienhaupt ein Netz von 18 Faden Länge und 24 Faden Breite aus der Rinde des Fau herstellt. Das Dorf bereitet dann lolois, – jedes zu je 5 Taro, und kein Lolo darf mehr als ihrer 5 enthalten; jeder Mann hat einen Korb mit Essen (assorted food) zu liefern. Wenn der bestimmte Tag kommt, liefert jedes Familienhaupt eine dichte (coarse) Matte; diese Matten werden zusammengefügt und bilden den Bauch oder den Schwanz des Netzes. Nachdem der Häuptling das Netz ausgemessen hat und die Seile an die Matten befestigt sind, wird die ganze gesammelte Nahrung von den Dorfleuten in das Netz gesetzt; jeder Mann trägt dabei nur einen Korb voll und nur mit der rechten Hand, – es ist verboten mehr zu tragen oder mit der linken Hand anzufassen. Dann fassen alle das Netz an und tragen es mit dem inliegenden Futter fort.

Die Nahrungsmittel werden darauf unter die Beteiligten verteilt, und zwar nach bestimmten Sätzen.

Die Taitai's gehen dann fort ~~um~~ with the Sewing of the net, während die Dirfbewohner Essen vorbereiten, das man umu tui nennt, indem jede Person eine bestimmte Zahl von Taro beisteuert. Während man das umu tui vorbereitet, darf niemand die Milch einer Kokosnuss trinken oder irgend etwas von ihr essen, überhaupt irgend etwas davon essen, was für das umu tui bestimmt ist. Tut jemand es doch, so wird er auf See verunglücken: er wird von irgend einem Raubfische aufgefressen werden oder aber in die See fallen und untersinken und ein Octopus ihn unten festhalten bis er ertrunken ist. Ausserdem wird aber dann die ganze Fischereigesellschaft keinen einzigen Fisch fangen.

Die Tautai's ordnen an, dass jede Familie ein Seil von 50 Faden Länge liefert. Dieses Seil heisst „maea“ und ist aus der Rinde des „Fau“-Baumes gemacht. Dann ergeht der Befehl, An den Seilen Kokosnussblätter zu befestigen; die Fiedern werden von den Rippen gelöst und um die Seile gewunden.

Sobald hohe Flut (Springflut?) ist, gehen zunächst die Tautai nach dem Ufer und vergraben (bury) den Sack des Netzes. Der Sack wird ~~an~~ „on the side of the harbour“ vergraben und kann nirgendwo anders vergraben werden, so wie man es bei anderen Fischereien tut.

Wenn die Flut eben abebbt, beginnt das Volk die Seitenteile des Netze s see wärts zu schleppen. Der Raum, der von dem Lauoa bedeckt wird, (umfasst wird) ist etwa 2 oder 3 Quadratacker gross. Dann werden die Flügel zusammengebracht ~~und verbunden.~~

⁹⁸ [inserted German translation of page 69]

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[Page 69 – translation inlay - Page 3]

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[Page 69 – translation inlay - Page 4]

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[Samoan text not yet transcribed]

When the town people are finished, then the tautais commence to share the food. The first share is for the crowd to eat, there being twenty lolois, ten baskets assorted food, palusami, Faiai, five packets of fish and two large fish. Parsons share: – Twenty lolois, five baskets assorted food, palusami, faiai, three large fish, & four packets fish. Tautai usu's Share: – Thirty lolois, twenty baskets of assorted food, faiai, palusami, seven large fish, & ten small packets of fish. Town's share: – Fifty lolois, forty baskets assorted food, twenty large fish, twenty packets fish, faiai & palusami. Tautai who conducts the fishing: – Forty lolois, fifty baskets assorted foods, ten large fish, ten packets of fish, faiai & palusami. The tautai's will then go on with the sewing of the net, while the townspeople prepare food, each person contributing a certain amount of taros. This is called the "umu tu'i". Whilst preparing this oven (umu) no one is allowed to drink the milk of a cocoanut, or eat a colonel of the nut or any other part of it, or to eat anything at all which is being prepared for the "umu" called the "umu tu'i".

⁹⁹ If anyone eats anything then he will be the victim of some accident in the sea: He will be eaten by some savage fish, or he will drive down into the sea & an octopus will hold him down until he drowns. This is not all as the fishing party will get no fish at all.

⁹⁹ [paragraph highlighted by a later hand]

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[Samoan text not yet transcribed]

The tautais give orders to everyone, ~~either~~ {that}¹⁰⁰ every family gives a rope ~~containing~~ fifty fathoms in length.

All these ropes are ~~spun round~~ {made from}¹⁰¹ the bark of the fau {which is spun}¹⁰² & called the “maea” (rope).

When these “maeas” are ready then an invitation is given to all the families, as follows: — “la faa-launiu uma lau”, (cocoanut leaves be attached to the ropes).

Then cocoanut leaves are brought and taken away from the stem and wound round the rope.

When it is high tide the tautais will first go down to the beach and bury the bag¹⁰³ of the net.

This bag or belly of the net is buried on the side of a harbour, and it cannot be buried in any other place, such as is done in other fishing.

¹⁰⁰ [corrected above the line]

¹⁰¹ [corrected above the line]

¹⁰² [inserted above the line]

¹⁰³ [underlined by a later hand]

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[Samoan text not yet transcribed]

When the tide is just ebbing away the people will then begin to drag the sides of the net seawards.

The space which will be covered by that lauloa is about two or three square acres.

Then the sides are brought together in a circle and joined together

The ends of the sides are then attached to the sides of the bag (tu'i).

The other end of the side is taken by a person and joined to the other side of the bag.

This person is called the "Taiao". When he reaches his destination then they say "ua so'o taiao". (Taiao has circled).

When the first circle has been completed then they say: – Ua soo le tuatasi.

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[Samoan text not yet transcribed]

When the first circled has been completed,
and the second circle goes round then they say:
"Ua so'ō tualua."
{erūo}¹⁰⁴

When the second circle has been completed, &
the third circle goes round then they say: –
"Ua so'ō tuatolu."
{Hals}¹⁰⁵

When the third circle has been completed and
the fourth circle goes round then they say: –
"Ua so'ō tuafa".
{ea}¹⁰⁶

When the fourth circle has been completed &
the fifth circle goes round then they say: –
"Ua so'ō tualima".
{elima}¹⁰⁷

When the fifth circle has been completed
and the sixth circle goes round then they say: –
"Ua so'ō ~~tua-ōne~~ tualima."

When the fifth circle has been completed,
and the six circle goes round then they say: –
"Ua so'ō tuaono."
{ūono}¹⁰⁸

¹⁰⁴ [note by a later hand]

¹⁰⁵ [note by a later hand]

¹⁰⁶ [note by a later hand]

¹⁰⁷ [note by a later hand]

¹⁰⁸ [note by a later hand]

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[Samoan text not yet transcribed]

When the six circle has been completed & the seventh circle goes round, then they say: – "Ua so' o tuafitu."

When the seventh circle has been completed & the eighth circle goes round, then they say: – "Ua so' o tuavalu."

When the eighth circle has been completed then the side is "fō"

The meaning of the word "fo" is that the sides are ended and that the remainder may be gathered any way towards the bag.

All the people {are lined in a}¹⁰⁹ circle and carry it towards the "tu'i"

All these people going together towards the "tu'i" signifies all the fishing going there when encircled inside.

¹⁰⁹ [inserted above the line]

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[Samoan text not yet transcribed]

And the people rush about in the vicinity of the "tu'i".

When the "fo" of the sides has been completed then all the fish are tied inside of the "tu'i".

When the tu'i has been tied, being full of fish, then they come ashore noisily.

Not only do they catch fish inside of the tu'i, but each person catch a lot of fish.

When the tu'i reaches the shore it is carried by 300 people because it is full of fish.

The tu'i is opened then, ~~the~~ the total of both large & small fish are counted.

Each kind of fish is placed together so that they ~~may~~ may know how many different kinds of fish they have caught.

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[Samoan text not yet transcribed]

When they have finished counting then they know the totals of the different kinds of fish there.

They also know by this counting the amount of large and of small fish.

They also know the amount of large fish caught.

They also know the amount of small fish caught.

When they know the exact number of fish caught then it is called out.

There are two words for declaring this: –
Large fish, how many? (Pe fia?).
small fish, how many? („ „).

When finished then it is shared out amongst the fishing party.

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[Samoan text not yet transcribed]

There are very many kinds of fish which are caught in the lauloa fishing

Lots of sharks are caught. Galos, Uluas, & ulapo's are also caught

Filoas are also caught. (All the different kinds of filoas as described in foregoing part of this book).

Lots of malaulis are also caught, & lots of matamu's, and Ataatas.

Any kind of {large}¹¹⁰ fish which comes around to where the "lauloa" fishing is carried on are caught.

Lots of small fish are also caught in this fishing.

Maninis, afulu, ususi, moana, fuga, & a large variety of small fish are caught.

¹¹⁰ [inserted above the line]

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[Samoan text not yet transcribed]

When they fish to go out fishing another day they do so.

But there are certain ~~tides~~ {places}¹¹¹ for this kind of fishing.

There are other towns in which this kind of fishing is not suitable because the {fishing}¹¹² places are bad.

This is the description of "lauoa fishing"

Modes of Fishing in which Malaulis are caught

1. Some old fishing of olden days which ~~of~~ were done in which the malauli is caught.
2. There are also new fishings of now-a-days which people know in which malaulis are caught.
3. In lauoa fishing, as already described, lots of malaulis are caught.

¹¹¹ [corrected above the line]

¹¹² [inserted above the line]

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[Samoan text not yet transcribed]

But these are fishings in which the malauli is caught: – (a) fishing with line & hook made of pearl shell, in early morning. (2) By fishing with net called the “u’a”.

There are also other fishings which are done at the present day with European methods, it is done with the hook.

There are certain ways of conducting alafaga in Samoa, and there are certain towns in which it is carried on.

That kind of fishing is called the chiefs' & talking mens' fishing.

The towns in which there are harbours is the place where alafaga fishing are carried on.

It is in harbours only that this fishing may be carried on, and in towns in which are “Namo.”

Those who conduct this sport are called “O le Puga & Faimea”

It is those who make “pa’s” (hook made of pearl shell) who, control & conduct everything in connection with

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[Samoan text not yet transcribed]

this sport. They also name the day on which this kind of fishing is done.

There are also certain days on which to begin fishing. There are also certain months, October & November.

This kind of fishing is carried on every year in towns in which it is carried on.

There are also certain towns in which this kind of fishing is not done. These are the towns without harbours.

If they make pās to-day it is called the "mafola o pa", as is the custom.

This is a day of plenty of food, taro, pigs, fish, etc.¹¹³

To-morrow, they commence the fishing which is called the "alafaga"

¹¹³ [underlined by a later hand]

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[Samoan text not yet transcribed]

This day is called by this name: –
“E fuiumu ai pa.” The “pas” are for the first
time taken to the sea.

There are sides in the “alafaga”, ~~each side~~
~~being 30~~ there being 30 on each side, and
see who can catch the most fish.

Then the alafaga commences. ~~E~~ The
haul of malaulis is counted together.

So that they may know how many fish
each person catches, and how many on each side,
and the total amount of both sides.

There are lots of malaulis caught in this
fishing, both large and small fish.

The fish caught by one side is given to
the people of the other side, and the other side
gives theirs to the other side. (exchange).

And all these fish are taken and eaten
by them.

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[Samoan text not yet transcribed]

This fishing is carried on at any time the
"Faimea" names.

When the "Faimea" wishes to end the sport the
he can do so. (lalama pā.)

On the day in which this sport is ended a
lot of food is prepared.

When one side loses they will not ~~have~~ have
any place at all times.

But will be thinking about the next match
in the month of November.

The side that lost also present the winning
side with food.

Lots of food are given in this presentation,
pigs, fowls, & other food etc.

And the winning side can do whatever
they like with those of the losing side.

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[Samoan text not yet transcribed]

The winners can also ask the losers for anything they like.

No mean person goes out with this fishing party, because all their belongings are taken.

It is not taken by force but it is the custom of this sport.

This is the best fishing sport in which the Kings of Samoa indulge in.

There are certain pa's kept by the heads of families & called "valuable pas".

These pas are kept in the family & given from one generation to another, but cannot be taken out of the family.

These are the things which they loot in war time, and are much sought for by those who like this sport.

The alafaga is a "god" ~~in~~¹¹⁴ which the Samoans still uphold {or observe}¹¹⁵

¹¹⁴ [crossed out by a later hand]

¹¹⁵ [inserted by a later hand]

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[Samoan text not yet transcribed]

(e) Another net in which the malauli is caught in Samoa is called the “u’a.”

This fishing is not carried on in every town of Samoa, but is only in certain towns.

Towns which have rock bound coasts and towns which have no harbours are the towns in which this kind of fishing is not done.

It is only in towns which have harbours and good fishing places that they have this sort of fishing.

I will first find out the name of the net called the “u’a”. (it is a large canoe).

Those who are called Tautai¹¹⁶ are the people who control the making of the net.¹¹⁷

They proclaim to the whole town that the u’a is to be prepared (“o le a sae le u’a.”).

And all the families obey and do as is ordered by them.

¹¹⁶ [underlined by a later hand]

¹¹⁷ [underlined by a later hand]

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[Samoan text not yet transcribed]

They commence to prepare this bark. It is procured from the bark of young breadfruit trees.

It is then brought and prepared by the women so that it may be soft.

When it is finished by the women then it is taken out & sun-dried so that it may be easily handled.

After it has been sun dried it is then split in very narrow strips and rolled.

After it has been rolled it is then called string. This is then the "u'a" as is called

This string is very strong & hard to break, and it takes a long time for it to rot. It is better than the European string.

After all the strings have been rolled then it is made into a net.

Its thickness is like the following illustration: –



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[Samoan text not yet transcribed]

People who are called the „au faiva”, all make their nets out of this material.

After all the nets have been completed they are then collected together.

Then all the Tautai gives the following orders: –
“O le a vavae le afo o le upega.”

The meaning of this is: – That everyone who has worked his share on the net shall be known that he has done his fathom of net.

The meaning of the words “vavae le gafa.”
All the fathoms have been rolled.

And all the fishermen will then have a feast.

The Tautais will then give orders that each man is to contribute ten taros and a fowl towards it.

This share shall not be exceeded by anyone.

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[Samoan text not yet transcribed]

After the distribution of the „afo”, then a certain day is given on ~~th~~ which all the nets are to be joined together.

The meaning of “O le gagauina o le upega”, is that all the nets {which were contributed by each one}¹¹⁸ are to be joined together into one

The pieces of nets contributed by heads of families are noticeable, and those by the young men are also known.

This net has also a belly or bag at the end, about ten fathoms in length.

The belly of the net is about five fathoms deep.

Every one may please himself how many taros or lolois he may contribute

Some people present large pigs to the town according to Samoan custom.

¹¹⁸ [inserted below the paragraph]

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[Samoan text not yet transcribed]

When the day arrives, which was named by the tautai, on which the feast is to take place

then all the people dress themselves with kilts made out of the ti-leaf.

No one is allowed to be dressed up in anything else but a titi (~~kilt~~ Kilt made of ti-leaf).

A certain ~~place~~ house is placed {or used by}¹¹⁹ to the tautais, & tautai usu.

The tautai usu are head fishermen of other towns ~~where~~ in which this mode of fishing is done.

And they attend these ceremonies for the sake of the good which are prepared on these occasions.

The time arrives when the food is to be carried into the house in which the Tautai's are in. They all go together in a body.

All the baskets etc. are carried on the right side.

¹¹⁹ [inserted by a later hand]

[Page 108]

[Samoan text not yet transcribed]

It is strictly forbidden to carry anything on the left side.

The reason of this custom in this fishing is, in the Samoan fashion, thus: –

When they carry anything in the left side it signifies that all the fish will go away from the belly of the net.

Another meaning is that if all the ~~the~~ baskets & things are carried on the left side

then all the fish will go in the belly of the net.

It is forbidden also to place whatever they are carrying anywhere, but is placed exactly where

the Tautai, ~~places his load~~ who leads the procession, places his load.

The meaning of this is that when they place their loads anywhere

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[Samoan text not yet transcribed]

the fish will also go anywhere in the net, and not go into the belly of the net.

All the different foods are placed together according to kinds; but the Tautai conducts the sharing.

The {number of}¹²⁰ taros are first called out. The taros are first carried away, even if they return ten times until it is finished.

Then the yams are then carried away, and then the ripe bananas, which are very plentiful.

When all the various kinds have been carried away from this place.

then the Tautai's will commence sharing it out.

They first find out the totals of the amount of food there.

When the shares have been given out according to the Tautai's wish

¹²⁰ [inserted above the line]

[Page 112]

[Samoan text not yet transcribed]

then the remainder of the food is distributed amongst the fishermen.

Food for the Tautai's are left. This comprise the best food, which is picked out of the lot.

After the distribution of food to the fishermen

then they prepare something to eat for the fishermen, which is called the "ava sasā".

No one who does not belong to the fishing party is allowed to partake of this feast.

But only those who belong to the fishing party can eat of this food.

It is only when the fishing party arrives on shore after the first fishing

that {any}¹²¹ people are permitted to eat this food.

¹²¹ [inserted above the line]

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[Samoan text not yet transcribed]

When the fishing party return on shore it is discovered that very many malauli's have been caught.

It is not only malaulis that are caught in this fishing, but any other kind of fish which comes there.

The malauli, when it is prepared for a feast in the Samoan style, is prepared thus: –

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It is made into Vaisū (soup). It is first cooked until done, then cut up in pieces & placed in banana leaves

then the juice of the old cocoanut, ~~is~~ which is boiled by means of red hot stones, is put into it. A little cocoanut milk is also put into it.

The Samoans have a comparison word when anything is good.

then they say "It is sweet like the Vaisū."

They also make soup out of it by cooking it in hot water.

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[Samoan text not yet transcribed]

The flesh of this fish is also very good to be eaten raw. It is very good eating.

¹²³ The way of Fishing in which the “Atū” is caught.
(Bonito)¹²⁴

The description of this Fish has already been given, and of it being a good eating fish

But I wish to describe the ~~the~~¹²⁵ mode of fishing in which the “Atu” is caught.

There are certain towns who like this sort of fishing called the “alo atu” (paddling for atu’s).

This kind of fishing is carried on outside the reef in very deep water, and very far out.

Pearl shells, which are found in the sea, are made into hooks (pā’s). They are very large hooks.

There are certain Tautai’s who conduct this mode of fishing, & who are very much respected in Samoa.

¹²³ [highlighted by a later hand]

¹²⁴ [inserted by a later hand and highlighted by another later hand]

¹²⁵ [crossed out by a later hand]

[Page 118]

[Samoan text not yet transcribed]

These Tautais are very clever in “pā” making for “atu” fishing.

The “pā atu” is a very valuable thing, & is kept in the family as a keep-sake going from one generation to another.

They first look for a canoe. This canoe is called a “Va’a alo”.

This canoe is larger than the canoe called the “paopao”.

Not many people are clever in the making of “va’a alos”} in which they go out “atu fishing”.

It is only those who are called “va’a alo” builders who can make them.

Canoes that are planked are the best canoes for this mode of fishing.

The keel is of the canoe is first cut.

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[Samoan text not yet transcribed]

When they have got the keel, they they go out and cut wood for the planks of the canoe.

Planks from the “fau” {hibiscus}¹²⁶ & “ulu” {breadfruit}¹²⁷ trees are the most suitable for the “va’a alo”.

Then the canoe is being built who enough planks are found.

Only the families who are rich can afford to have one of these canoes built, because a lot of food is required.

If food are not plentiful and not good, then the builders will build the canoe badly.

If the food are plentiful & good then the canoe is built well.

Not only is it well built, but it is also quickly done.

The builders are called in Samoan “Mataisau”.

¹²⁶ [inserted by a later hand]

¹²⁷ [inserted by a later hand]

[Page 122]

[Samoan text not yet transcribed]

And the people who own the canoe are called in Samoan thus: –

“O alii fai oa” and “tauva’a”. These names are extensively used in Samoa when canoe-building are in progress.

This is how the canoe is built by a wise and clever “Mataisau” (canoe builder): –

It is evenly made so that it may be a fast canoe in order to reach the fishing ground quickly.

It is also strongly built so that it may be able to resist the rough weather out at sea.

A rich family will present the builders every day with a roasted pig.

There are several builders, but there is always a head-builder who conducts the work.

The head-builder gives orders to each one of the builders of what they are to do.

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[Samoan text not yet transcribed]

The ends of the planks are bevelled so that it may be well joined. When it is joined then they

take gum and gum it with. The Gum is extracted from the bark of the breadfruit tree.

After gumming then holes are bored to join the planks.

After gumming then pieces of tappa (unpainted) are placed over the gum.

After the gum has been covered with tappa then it is tightened.

After tightening then it is bound with string

These strings are to bind the planks together with so that the gum may stick.

After it has been tightened then cinnet is used.

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[Samoan text not yet transcribed]

This cinnet is called in the "va'a alo" builders language the "afa-saūga."

Then "afa saūga" is used to bind the joins, which were gummed, together.

After it has been bound with cinnet ~~with~~ then the work of planking is complete.

This is how all the planks are joined until the canoe is finished ~~planked~~.

When all the planks of the canoe has been completed

then they go out to cut wood for the gunwale of the canoe.

When the gunwale of the canoe has been finished then they go out and cut wood for the "tau" of the canoe.

When this is finished then they commence putting on the out-rigger

[Page 128]

[Samoan text not yet transcribed]

When the “va’a alo” is finished, then it lays there, and it looks very pretty.

Then the people of the family will commence and prepare a lot of food for the “umusā” (feast) of the “va’a alo”.

Not only food, but merchandise is given in payment to the builder who built the canoe.

A large amount of food is prepared by the family, comprising of pigs, taro, & lots of fish.

The “Tufuga usu’s” also attend this feast, on account of the food which they like to get & eat.

They are exchanged with fine mats, tappa, and lavalavas, or a piece of land.

When the head fisherman gets a “va’a alo”, then he is very glad.

He goes into the bush and cuts down a long bamboo

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[Samoan text not yet transcribed]

It must be a strong one as it is used for
a rod by the Tautai in fishing for “atu’s”. {bonito}¹²⁸

Either two {or three}¹²⁹ lines a with pa’s are attached to
this bamboo.

When the canoe goes out fishing only two men
are needed for the crew.

Only the one who is called the “Tautai”, and
the “soa-’alo”, who is the crew.

They prepare food to eat, and water to drink,
when going fishing, which they take with them.

When the cocks crow in the morning, then
the fishermen get ready & go out, because the f atu
is an early rising fish

Wherever the shoals of “atu” are, the gogo, (sea-
bird) is seen swarming over it.

These birds is how the fishermen are able to
know where the atu’s are.

¹²⁸ [[inserted by a later hand]

¹²⁹ [inserted above the line]

[Page 132]

[Samoan text not yet transcribed]

When the Tautai sights the "inafo" (shoal) of "atu" then he says to his crew.

Say, paddle away, theres the shoal of atu's with the seabirds over it.

Then the padde away strongly because they have sighted the shoal of atus

When the canoe approaches the shoal then the rod is stuck up.

Two rods are stuck up behind where the tautai sits

A large rod, and a small one which is called the "lavel'ave".

The lines are let loose & thrown into the sea amongst the shoal of fish.

When an "atu" bites, it is pulled up & caught.

[Page 134]

[Samoan text not yet transcribed]

When an "atu" is caught & hauled into the canoe and the whole ~~flett~~ fleet of "va'a alo's" see it

then all the "Tautais" yell out "atu ex".

When any one hauls a fish up and it falls into the sea, then they swear & the offender.

When a canoe is lucky and ~~catch~~ has plenty of bites

then it will catch plenty of fish, reaching a hundred "atus".

When the canoe returns on shore, the people of the family & the townspeople also are very glad.

Because they have caught a lot of "atu" from the fishing.

That is the description of the fishing in which the atu is caught.

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[Samoan text not yet transcribed]

Description of the mode of Fishing in which the
Fuga, Pone, Moana, Ililia, & Malau are caught.

This fishing is called in Samoan the "tā-
maaga."

This mode of fishing is not carried on in
every town in Samoa.

But is confined only to certain towns where
a lot ea of stones can be gathered & piled up.

It is done with the net, which is not made
of European string.

But is made of s out of Samoan string,
made out of the bark of a tree.

The name of this tree is the "Fau-Sogā". It
is barked and then prepared.

Then taken & dried until its is properly dry.

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[Samoan text not yet transcribed]

When it is dry then it rolled up into string,
thickness of which is like the common European
strings.

After it has been rolled into string then it is
made into a net, which is called the “āuāu”.

Every one has his own particular stones
which he has gathered & piled up.

Lots of people are needed in this fishing so
that the “tā” may be done well.

The net, which is called the “āuāu”, is spread
around the pile of stones

And then all the stones are removed, leaving
only the fish inside of the net.

The fish will then be caught in the sides of
the net, & the people catch it & throw it into the
canoe.

These fish are the Fuga, Pone, Moana,
Iiilia & Malau.

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[Samoan text not yet transcribed]

Description of the mode of fishing in which
the Turtle is caught.

This fishing is not done in all the towns in Samoa, but there are certain towns in which it is carried on.

The net is made by Tautai's who are used to making nets for Turtle fishing.

The net is a very large one as it is a large fish.

There are certain days, which the Tautai's know, when they go out fishing with this net.

These are the days of the new moon¹³⁰, & the last quarter of the moon¹³¹.

The net is taken out and spread wherever the Tautai pleases.

And people will beat the sea & make a noise driving the fish towards the net.

¹³⁰ [underlined by a later hand]

¹³¹ [underlined by a later hand]

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[Samoan text not yet transcribed]

And all the turtles will go towards the place
where the net is placed.

Other turtles dive into the belly of the net

And other turtles are caught against the sides
of the net and grapple with the men.

The men trying to turn the turtles upside
down

As when they are turned upside down they
are helpless and cannot escape.

If it is a place where there are a lot of
turtles they shall ~~be~~ all be caught.

All the people are glad because a lot of
turtles are caught, & it is a fish very much liked
by the Samoans.

[Page 144]

[Samoan text not yet transcribed]

Description of the Turtle when it is prepared to be
cooked for eating by Samoans.

The turtle is called the forbidden fish in Samoa. There are certain chiefs who are entitled to it.

In all the towns, the chiefs are the only people who receive the forbidden fish (turtle).

If the townspeople do not give the turtle to a chief then a big row is the result.

This fish is also given to Kings of Samoa, because it is a fish for Kings.

But in other places it is given to tulafales, who as soon as they get it, commence to prepare it for eating.

This is how it is prepared when it is to be eaten,

When it is caught in the fishing, as before described,

[Page 146]

[Samoan text not yet transcribed]

Then an oven is prepared to cook the turtle in, & while the chiefs are gathered together in some house.

And everyone does not know how to prepare this fish.

But there are certain people who are accustomed to the preparation of the above-mentioned fish.

The internals are taken out while it is alive, and it is not first killed.

The internals are taken out from the neck.

After this red hot stones are placed inside.

Then leaves are stuffed inside like the way they prepare a pig.

Its internals are also eaten, and a lot of parcels of blood & fat are procured from it like a pig.

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[Samoan text not yet transcribed]

Then it is taken & roasted in an oven.

And all the people are waiting until it is cooked.

Some of the fish are very fatty, like a pig.
Three packets of fat are got from the laumei.

When the oven is ready or when the turtle is done then it is brought to the chiefs.

There are certain people also who know how to cut up a laumei (turtle).

It is laid on its back, and, cut up in pieces by one who is used to it.

The fatty watery substance inside the turtle is called "sua peau".

This "sua peau" is greatly relished by those who eat the turtle.

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[Samoan text not yet transcribed]

There are two classes of people in Samoa,

(1) The people who eat the flesh of the turtle

(2) And the people who do not eat the flesh of the turtle.

And when it is cut up there are two pieces called the "saga mua" & two pieces called the "saga muli."

There is also a part called the "vai i'a", which part in a pig is called the "vasasui".

The part called the "vai i'a" is always given to the chiefs.

And the other parts are distributed amongst the gathering.

The women like the part which is called the "mokomoko".

The "mokomoko" is found on the back & on the belly of the turtle.

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[Samoan text not yet transcribed]

Description of the Fish called the "Matulau".

This is one of the prettiest fish to look at by the people.

{The Matulau}¹³² is not a large fish, but is a small one.

Its body is long, it also has pretty scales.

It has a reddish & a whitish colour, & it also has a beard.

This is different kind of fish owing to its beard as all the other fish have no beards.

Its mouth looks as if it were long, but is not very long.

Its tail has two points like other fish.

¹³² [corrected above the line]

[Page 154]

[Samoan text not yet transcribed]

Its flesh is very good when eaten by the people.

When a matulau is caught in a fishing every one likes to eat it.

This fish is very fatty, that is the reason why all the people like it.

There is no poisonous part of this fish, like other fish which have poisonous parts.

There is no unsightly part when people look at it, and it is also good to eat.

The habits of this fish is to roam about in places where there are no rocks.

Its likes to stay in ~~sae~~ sandy places, and eat its food there.

Its habits also are like those of a foolish fish. It is also a tame fish.

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[Samoan text not yet transcribed]

Description of the mode of fishing in which
the Matulau is caught.

The people of some towns are not accustomed to the way of fishing in which the Matulau is caught.

But there are certain towns who are accustomed to matulau-fishing.

There are also certain people who know how to catch the Matulau in their fishing.

There are also people who do not know the way to fish for matulau.

The way to fish for the matulau is

done with (fagas) traps. These traps are made out of the roots of a certain kind of creeper which grows in the bush.

This plant or vine creeps or grows round the trunk of large trees.

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[Samoan text not yet transcribed]

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The name of this plant is called in Samoan the "Tuafaga".

It has long roots. When gathered it is taken & beaten on rocks.

The reason why they beat it is to get rid of its bark.

When its bark is taken off then it is white.

Then it is taken & plaited into traps by one who knows how to make traps.

Every one does not know how to make a trap, there being only a few who know how to make them.

It is made so that the matulau cannot get out again once it is inside.

And is plaited very finely.

[Page 160]

[Samoan text not yet transcribed]

Food is prepared for the person who makes the nets.

When a trap has been wrongly made, they say, then no fish is caught by it.

And when correctly made then lots of fish is caught with it.

When the trap is finished then the matulau fisher prepares to go out fishing.

There is a long passage for the fish inside the trap, & it also has a hole.

At this hole, at the end of the passage, the matulau enters the trap.

Later on it does not know its way out again

There is also another hole at the back of the trap.

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[Samoan text not yet transcribed]

The ~~use~~ hole at the back of the trap is used for taking the fish out, when caught, & put into baskets.

And this hole also has a door. The door is also plaited.

If many matulau's go into the trap, they all will be caught.

There are also certain parts in the sea where these traps are laid.

And it is placed in clear places where there are no coral.

A hole is first dug, but not deep, where the trap is buried.

The ~~wh~~ hole is dug as a means to keep the trap weighted, & is dug according to the size of the trap.

This is the description of the way to fish for matulaus.

[Page 164]

[Samoan text not yet transcribed]

Description of the Fish called the „Malau“.

This {kind of}¹³³ fish is very plentiful in every town in Samoa.

There are several kinds of malau (1) “malau mataputa”, which is also called “Malau a’e”.

There is also another kind of malau which is called the (2) “malau loa”.

There is also another kind called the (3) “Tamalau”.

There is also another kind called the (4) “soa malau”.

There is also another kind called the (5) “malau puu”.

There is also another kind called the (6) “malau atu”.

¹³³ [inserted above the line]

[Page 166]

[Samoan text not yet transcribed]

They are all different kinds, having different bodies, & different habits.

The kind called the “malau mata puta”, is small & has a short body.

And its scales are darkish red, & shines very bright to look at.

Its habits is to roam about underneath rocks and coral, & does not stray away.

Their habits also are to remain together in one place.

They live on very small crabs, & red sea weed.

The mode of fishing in which the “malau mata putu” is caught is called the “saeuga i amu”.

It is also caught in the “auauga o maa”.

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[Samoan text not yet transcribed]

A coconut leaf is cut, & a basket called the "ola" is made from it.

When the ~~ola~~ "ola" is finished it is then taken and the fishing called the "saeuga amu", is done with it.

It is also taken to the "auauga maa", (stones that have been piled together.)

The basket is taken & placed at one end of the coral, & at the other end

the people will scatter the coral towards where the basket is placed.

and drive the malau into the basket.

Some of the "malau mata puta" go into the basket.

And others will run away from the basket.

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[Samoan text not yet transcribed]

When the basket is placed a few pieces of coral are put inside it.

This is done to deceive the fish so that they may not know that it is a basket.

This way of fishing is only for old & weak people.

And is only for those who do not know any other kind of fishing.

This kind of malau is greatly liked by the people who eat it raw.

It is called the "malau mata puta", because it has swollen eyes.

Another kind of malau, is the malau loa, which is of a different kind.

It is called the "malau loa", because it has a long body.

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[Samoan text not yet transcribed]

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But is not very long, being of medium length,
Its body is very pretty.

It has white stripes in some places, but is
not very white.

It also has red stripes but is not very red.

It has a big mouth of medium size, and it
is of medium size.

It lives among the coral, & also in stones that
have been piled up by people.

Its body also begins to get large when it goes on
growing.

There is only one way of fishing for the
"malau loa".

Its flesh is eaten but not raw.

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[Samoan text not yet transcribed]

When the “mala mataputa” grows big

it is then called the “Tamalau”.

Its body is very large. Its eyes are large & swollen

It does not live in the coral, but lives in rocks.

It not only lives in rocks, but it roams about in the deep sea.

And not only in deep sea, but also underneath the reefs.

It is a strong fish when it bites at a hook.

Because it is the fishing with hooks that this fish may be caught

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[Samoan text not yet transcribed]

The {European}¹³⁴ fish hooks which are sold in stores are the ones with which Tamalau-fishing is carried on with.

But they pick out the hooks which are fairly large & strong

Octopuses & other fish are sought for bait.

These are called "maunu" (bait) to catch the Tamalau with.

‡ It is then tied on to a string, fairly ~~large~~ {thick}¹³⁵ size, but not very thick.

Then it is taken on the reef & dropped into a hole.

When you feel that a "Tamalau" is biting it then you haul it up.

Then it is caught & put into a {the fishing}¹³⁶ basket.

¹³⁴ [inserted above the line]

¹³⁵ [corrected above the line]

¹³⁶ [corrected above the line]

[Page 178]

[Samoan text not yet transcribed]

There are certain nights for this kind of fishing. It is not done on dark nights.

But is done on good moonlight nights.

Some people do not like this kind of fishing but others are very fond of it.

If there are many "Tamalau's" in a hole, they will all be caught.

Its flesh is very fatty when eaten by people.

Its flesh is eaten raw, & eaten ~~w~~ also when € baked or cooked in the fire.

This fish is also very good in "vai su", as already described in "Vaisu".

This way of fishing is much liked by those who are used to it.

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[Samoan text not yet transcribed]

The "Soamalau" is one of the kinds of malau which is pretty.

The meaning of the name "o le soa malau", is the partner of the "malau loa"

They are nearly alike when laid side by side in a place.

Its body is also long, but not very long.

This kind of malau is not eaten raw, & its "falas" are sharp.

If anyone is stung ~~bit~~ by it, it is very painful.

Its flesh is good when baked or cooked & {then}¹³⁷ eaten

The color of this kind of malau is brownish.

¹³⁷ [inserted above the line]

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[Samoan text not yet transcribed]

The kind of "malau pu'u", is called by this name

owing to its having a short body, it is short & thick.

This kind of "malau" comes next to the kind already described

called the "Tamalau". ¶ They are both fatty & their bodies are the same.

This kind live underneath the reef, and underneath large rocks.

They do not roam all over the place but quietly remain in one place

But at night time, its habits are to roam about.

If anybody roams about at night then he is called the "malau taapo'o".

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[Samoan text not yet transcribed]

Another kind of "malau", already described, is called the "malau atu,"

The reason why it is so called is because it's body resembles that of the "atu".

It has a round body, and is long like an "atus¹³⁸".

Not only is its body long, but its color is like the "atus¹³⁹".

Its skin is tough, & not like the "atus¹⁴⁰" which is soft.

Its flesh is not eaten raw, but when it is baked or cooked it is very nice.

The "malau atu" is caught in "alafagas" & fishing with hook.

Some people like to eat it, but others do not like it.

¹³⁸ [crossed out by a later hand]

¹³⁹ [crossed out by a later hand]

¹⁴⁰ [crossed out by a later hand]

[Page 186]

[Samoan text not yet transcribed]

Description of the fish called the "Fe'e" (octopus).

There are two kinds of "fe'e" in Samoa (1) "O le Fe'e ao" (The day octopus) and the "Fe'e po", (Night octopus).

They have another Samoan name for it called the "ave-valu." (eight-arms).

The reason of this name is because the "Fe'e" has eight arms.

The Fe'e is very plentiful in all the towns in Samoa.

_____ ¹⁴¹

There is another kind of "Fe'e" called in Samoan the "Gu fe'e".

_____ ¹⁴²

~~But the~~ ¹⁴³ Description of the Fe'e above-mentioned
"fe'e ao". ¹⁴⁴

~~Other~~ {Some} ¹⁴⁵ "fe'es" are ~~different and~~ ¹⁴⁶ small, but gradually grows larger

¹⁴¹ [dash by a later hand]

¹⁴² [dash by a later hand]

¹⁴³ [crossed out by a later hand]

¹⁴⁴ [underlined by a later hand]

¹⁴⁵ [corrected by a later hand]

¹⁴⁶ [crossed out by a later hand]

[Page 188]

[Samoan text not yet transcribed]

The reason why it is called the "Fe'e ao"

is because it roams about in the day time,
but does not roam about at night.

This kind of fee has a stout body, & its head
is not very large.

Its color is brown. It does not roam about
all over the place.

But remains inside ~~of a~~ {the}¹⁴⁷ hole of a rock.

It lives on "'ma"¹⁴⁸ and different small black
fish.

It is hard to find the place where it lives,
but is easily found when it squirts its black
dirt out.

Shoals of tiny fish are gathered there because
they are what it lives on.

¹⁴⁷ [corrected above the line]

¹⁴⁸ [reading uncertain]

[Page 190]

[Samoan text not yet transcribed]

Some Samoans ~~who~~ do not like this kind of fish to eat, and abhor it.

But others ~~is~~ {the fee}¹⁴⁹ is the best food which they like.

The fe'e is a fish which grows very big, & is a strong fish.

If anyone puts his hand inside of a hole in a rock, & a fe'e is there, it is very difficult to get it out.

It will be a hard battle between this fee person, and this strong fe'e.

The person will try & pull it up, and the fee will try and

take him down. If the man is weak then he will eventually be beaten by the fe'e.

There are plenty of people who die owing to the fe'es strength.

¹⁴⁹ [corrected above the line]

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[Samoan text not yet transcribed]

But the “Fai fe’e” (fe’e fishing) is mostly done by the Samoan women.

A clever woman, when she feels that a large fe’e is in a hole,

will tickle the body of the fe’e so that the

~~body~~ fe’e body of the fe’e may be tickled and forget its anger

If it likes to feel the ticklish sensation then it will not be {so}¹⁵⁰ strong.

This trick will end the fe’es strength.

Another person, when it feels that it is a large, will run away & leave it.

This is the description of “fe’e” fishing by women in which the Fe’e is caught.

¹⁵⁰ [inserted above the line]

[Page 194]

[Samoan text not yet transcribed]

This is the description {of fe'e fishing}¹⁵¹ by Samoan men, in which the fe'e is caught.

This mode or style of fishing is called in Samoan "Ta'i fe'e". Some towns are accustomed to it.

But other towns are not accustomed to ~~this~~ "Tai Fe'e". This ~~way~~ kind of fishing is very much liked.

This is how they make the "ma'a ta'i fe'e" when it is to be made.

A shell, & a stone which is ground into an oval ~~head~~ shape

, and also made very smooth

so that it resembles the head of a fe'e, because the habits of the fe'e is that it always likes to fight.

This smooth stone is tied together with the shell

¹⁵¹ [inserted above the line]

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[Samoan text not yet transcribed]

It is tied very strongly so that it may not become ~~undone~~ loose.

When this is finished, and the body of the shell is to be polished, as is the custom.

Then ti-leaves & cocoanut leaves are brought to adorn the body of the shell.

Ripe ti-leaves & ripe cocoanut leaves are used to adorn it with.

Because these leaves are of a yellowish color, & resembles the color of the fe'e.

This trick is done to try & make it resemble the body of the fe'e.

{so that}¹⁵² When ~~the~~ {a}¹⁵³ person goes out fishing {with it}¹⁵⁴ f the fe'e will {wildly}¹⁵⁵ attack and cling to the "ma'a ta'i fe'e".

When the adorning of the "ma'a ta'i fe'e" is finished

¹⁵² [inserted]

¹⁵³ [corrected above the line]

¹⁵⁴ [inserted above the line]

¹⁵⁵ [inserted above the line]

[Page 198]

[Samoan text not yet transcribed]

then a string or cinnet is attached to it.

There are certain people (men) who are accustomed to ~~th~~ fe'e fishing.

But every one does not know how to do it.
There are also certain hours for its fishing.

The mornings only are the time {in}¹⁵⁶ which this kind of fishing is done

There are also certain days for fe'e fishing.

The people note the days in which the "ago"
(name of tree) is ripe.

When the "ago" is ripe, all the people who are accustomed to this kind of fishing, get ready to go fishing

Because they will catch lots of "fe'e".

¹⁵⁶ [inserted above the line]

[Page 200]

[Samoan text not yet transcribed]

Then the person will go straight to the place where the “ago” is (The place where all the small “fe’es” congregate is also called the “ago” = named after the tree.)

The fe’es of the “ago” are not large, but are very small.

When the person arrives at the “ago” he will let do his “pule”

When it is dropped into the sea, and ~~the “pule”~~¹⁵⁷ he feels a tremble he gives it a shake

it means that it is a challenge given to the fe’es to come out & fight the “pule”.

The fe’e will rush out ~~wildly~~, with great anger, and cling to the “pule”,

The person will then haul up the “pule” in which the “fe’e” is clinging

And he catches this fe’e with a gladdened heart.

¹⁵⁷ [corrected above the line]

[Page 202]

[Samoan text not yet transcribed]

When the “ago’s” are plentiful, then this person will catch plenty of “fe’e’s”

People who go out fe’e fishing sing songs to coax the fe’e to come out to the “pule ta’i fe’e”.

And these songs are very pleasing & comical.

This song is like this: –

“Fe’e e, Fe’e e,
A se fe’e o le tai telē.

„Fee e, Fee e,
If a fee of the big tide

Sau inā pipii i la’u pule
Fee e, Fee e,
A se fe’e o le tai masa

come & cling to my shell
Fee e, Fee e,
If a fee of the low tide

sau inā pipii i lau ma’a.”

come & cling to my stone.”

This song is sung as soon as he starts fishing.

This {is a}¹⁵⁸ song which the {old}¹⁵⁹ chiefs & tu’u “Failauga’s” (talking chiefs) of Samoa are accustomed to.

The meaning of this song is that the fe’es may come & cling to the “pule”.

¹⁵⁸ [inserted above the line]

¹⁵⁹ [inserted above the line]

[Page 204]

[Samoan text not yet transcribed]

Description of the kind called Fe'e po.

Its eight arms are the same as the "Fe'e ao", but there are parts in which they differ.

‡ The "Fe'e po" has a long head, {its appearance is}¹⁶⁰ just like the head of a man

Its arms are also very long, & its body is white spotted.

The reason why it is called the "Fe'e po" (Night "Fee") is that it roams about at night.

This fe'e does not go together with the "Fe'e ao" (Day Fee) or the fe'e called the "Gu Fe'e".

But its habits are that it roams about by itself, & does not sleep at night.

It goes about on the beach, and even on dry land.

¹⁶⁰ [inserted above the line]

[Page 206]

[Samoan text not yet transcribed]

Description of the kind of Fe'e called
the "Gu Fe'e".

Its body is not long, but is short & it has
not many arms.

This kind of Fe'e, the "Gu Fe'e", is not much
like by the Samoans.

The "~~Gu~~" "Gu Fe'e" lives underneath, & never
roams on the surface.

Its body is ugly, because it is like the image
of the {true}¹⁶¹ "Fee ~~moni~~".

Some people are accustomed to like eating
the flesh of this fish.

When it comes to the surface of the sea, people
can catch it with their hands.

This is a short description of the "Gu Fe'e".

¹⁶¹ [inserted by a later hand below the line]

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[Samoan text not yet transcribed]

Description of the Fish called the
"Anae" (Mullet.)

This is a small fish when it first begins.
Its name, when it is small, is the "Poi"

When it is a little bigger then it is
called the "Fuafua".

When it is larger it is then called the
"aūa."

When it grows larger it is then called the
"Poto".

When its body is very large then it is called
by the above mentioned name, "Anae".

The color of this fish is white on the belly
& its whole body is bluish.

Its body is also long, & is very thick & pretty.

[Page 210]

[Samoan text not yet transcribed]

The habits of the "Anae"

It does not go by itself, but roam about together in shoals.

This is a roving fish, never remaining in one place.

Description of the kind of fishing in which this fish, the "Anae", is greatly caught.

This is a {way of}¹⁶² fishing called the "Seu", in which this fish is caught.

It is tricked by the "Seu", because it is very hard fish to catch.

The reason why it is hard to catch is because it can jump up out of the water.

But the ~~"Sea"~~ "Seu" is a kind of fishing which best way of easily catching it.

¹⁶² [inserted above the line]

[Page 212]

[Samoan text not yet transcribed]

There are certain towns in Samoa in which "seu" fishing is carried on, but is not done in every town.

These are the towns which ~~have a net~~ are accustomed to this mode of fishing, & also towns who have large muddy sea plains.

The "seu" is ~~controlled~~ conducted by the "Tautai", who controls everything.

In olden days it was made out of Samoan made string, but now-a-days ~~it is made~~

the "seu" is made out of European string. The nets are dropped which are called

"Tulagavae". The meaning of this name is that the nets are spread out & joined one to the other in a circle.

into the sea, and a persons holds it down with his foot, and keeps his head out of the water.

Another net which is called the "Alagamea" is dropped.

[Page 214]

[Samoan text not yet transcribed]

The meaning of this name in Samoan is that it is like the leg of a pig.

This net is made to catch the fish when they jump up.

The big net {which is in the sea}¹⁶³ (Tulagavae) has a bag or belly.

Another kind of net is made called the "Seuseu". It is just like the nets used for catching butter flies.

The meaning of the name seuseu is that if an "anae" just up it is used to catch it with.

"Fatas" are made to carry the nets about in as ~~it is~~ {they are}¹⁶⁴ very heavy when ~~it is~~ {they are}¹⁶⁵ wet.

Foods are first ~~be~~ prepared, ~~then~~ {before}¹⁶⁶ the Tautais go out fishing the "seu".

They bake lolois, taros, pigs, & ripe bananas etc.

¹⁶³ [inserted above the line]

¹⁶⁴ [corrected above the line]

¹⁶⁵ [corrected above the line]

¹⁶⁶ [corrected above the line]

[Page 216]

[Samoan text not yet transcribed]

There is also a certain person who looks out for the place where the fish are and the nets are then taken there.

The name of this person is “mata aūa” or the devil (“aitu”)

When he sights the {a}¹⁶⁷ place where the anae’s are then he wields his paddle

He not only wields his paddle but yells out at the top of his voice

The meaning of this is to hurry up the fishermen with the nets.

And the canoes containing the nets paddle there energetically so that they may arrive there before the fish disperse.

The nets are spread out in a circle & the “anae’s” are inside of it.

The nets are spread out until the ~~pleas~~ place where the anae’s are € have been covered.

¹⁶⁷ [corrected above the line]

[Page 218]

[Samoan text not yet transcribed]

When the nets have been spread out in a circle

then the people take the "alagea" (name of net) and lay it on the top of the net, which is down,

and wait for the "anae's" to jump up. When they jump up they fall into the "alagea"

Three or Thirty fish jump into the "alagea".

These fish will all be caught. The "alagea" has also a "belly" or bag.

which the fish, which have been caught in the "Alagea", fall into.

When there are plenty of fish in the bag then it is opened & the fish put into a canoe.

There are certain people who catch plenty fish.

Oair

o Maumato.

Le Faipule

Mulinuu¹⁶⁸

¹⁶⁸ [transcription uncertain]

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