

2

'O Taligamaivalu

(Na fai mai e 'Aiuta, Vaipu'a)

'O la'u tala 'iā Sinasegi, 'o lana tama 'o Sinālemalama. Ona nonofo, nonofo Sinasegi ma lana tama. ('O le uiga moni o le igoa o lenei tagata 'o Sinasegi 'o le tama'ita'i e segi 'i tagata, e fefe 'i tagata—'o le uiga moni lea o lona igoa.) Ona nonofo, nonofo lea i le tasi aso, fa'atonuina lea e Sinasegi, *Sinālemalama, sau 'inā nofo i lo tā fale ma 'e fa'atali atu ma va'ai 'i 'uma mea 'uma 'o lo'o i totonu. Va'ai 'āfai fo'i e ō mai ni tagata, 'iā 'e iloa fo'i ona 'e fai ma 'ia 'e ta'u atuina 'iate a'u, 'a'o la'u alu ou te galue.*

Ona alu loa lea 'o le tama'ita'i 'o Sinasegi, 'ua alu e galue 'ae nofo lana tama 'o Sinālemalama i lo lā fale. Nofonofo ai lea ma 'ua va'aia loa e le tama'ita'i 'o Sinālemalama 'o le fuatau 'o lo 'ua taunu'u mai, 'o lo'o vāvā mamao ma le matāfaga. 'O lo 'ua fa'ao'o 'uma e nei va'a ma fa'ataumua mai 'i uta 'i le 'a'ai. Nofo loa lea 'o lenei teine 'o Sinālemalama ma 'ua māfaufau po'o le ā lenei faigāmalaga 'ua fōu mai 'i lo lātou nu'u. Ona momo'e lea 'o le tama'ita'i 'o Sinālemalama e aga'i 'i le fale, toe aga'i 'i le matāfaga, 'ua fa'apea lava ona fealualua'i i lea tūlaga 'o lo'o iai, ma 'ua nofonofo 'o faigatā fo'i ona tūta mai lea i le fuatau 'i uta ona e iai se mafuaga sā iai. 'Ua 'uma ona silafia lelei e le ali'i 'o Tigilau ma lo lātou nu'u 'o Sāvavau 'o le tama'ita'i 'o lo'o fōu nei 'i ai le malaga e fefe 'i tagata, ona ala ai ona nofonofo 'umi mai tai, 'ua lātou fuafuaina mai se taimi e tatau ona taunu'u ai 'a'o iai le tama'ita'i lea, lea 'ua ana lana tama lenei e pei ona fai malaga mai 'i ai ona 'ua 'a'ave tala o lenei tama'ita'i 'i lona lālelei.

Ma 'ua nofonofo lenei tama'ita'i 'o Sinālemalama ma 'ua na lē maua lava se tūlaga 'a'o lae 'o iai, 'o ia ma lana fa'amuli e pei ona poloa'i e lona tinā. Ona o'o lea 'i le afiafi 'ua fōu le manatu o lenei tama'ita'i 'o Sinālemalama—'ole'ā logo 'i lona tinā 'i lea fa'alavelave 'ua ia va'aia. Ma 'ua o'o ai ina pō le aso ma 'ua va'aia pea 'ua taugalo

2

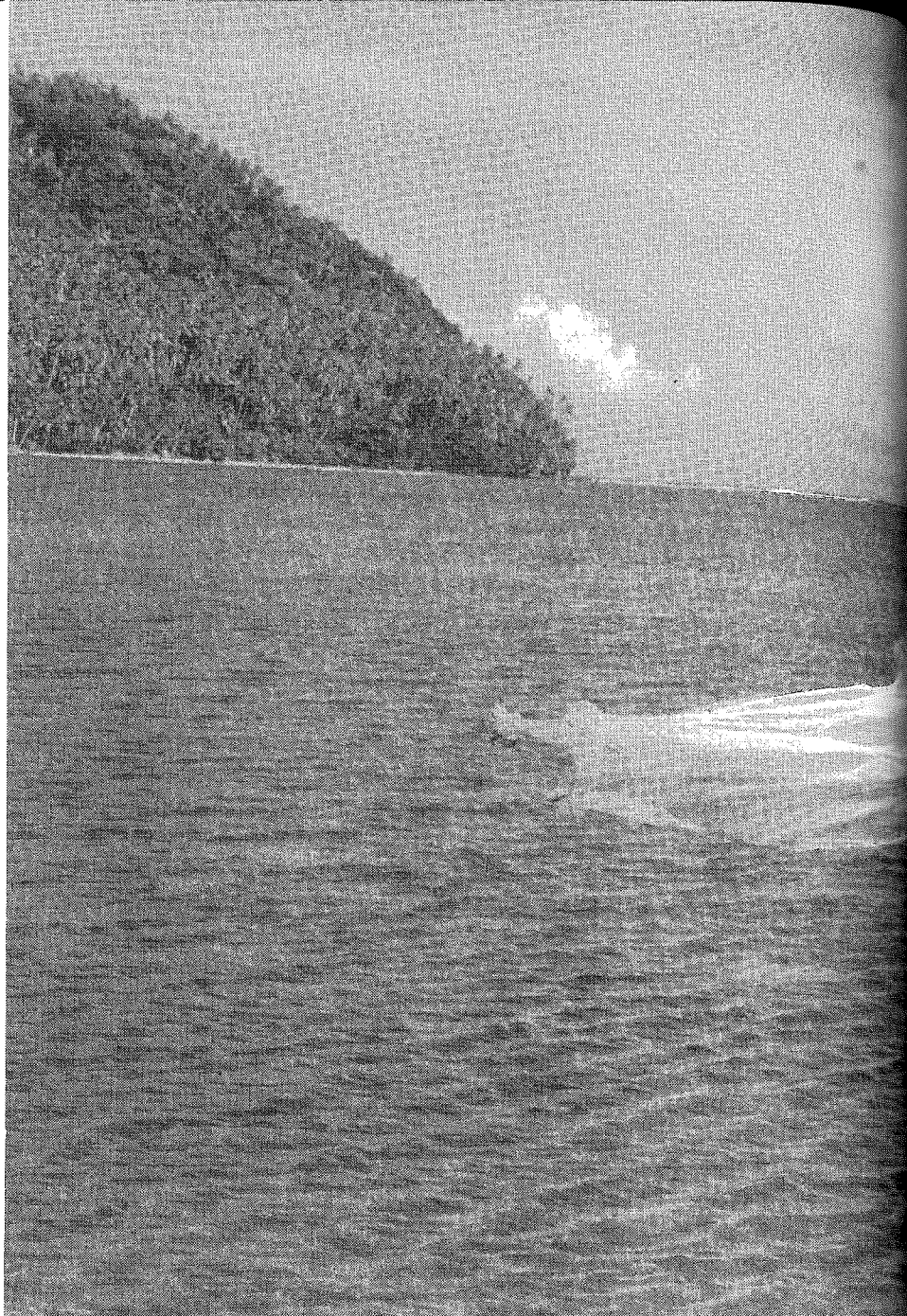
Taligamaivalu

(Told by 'Aiuta, Vaipu'a)

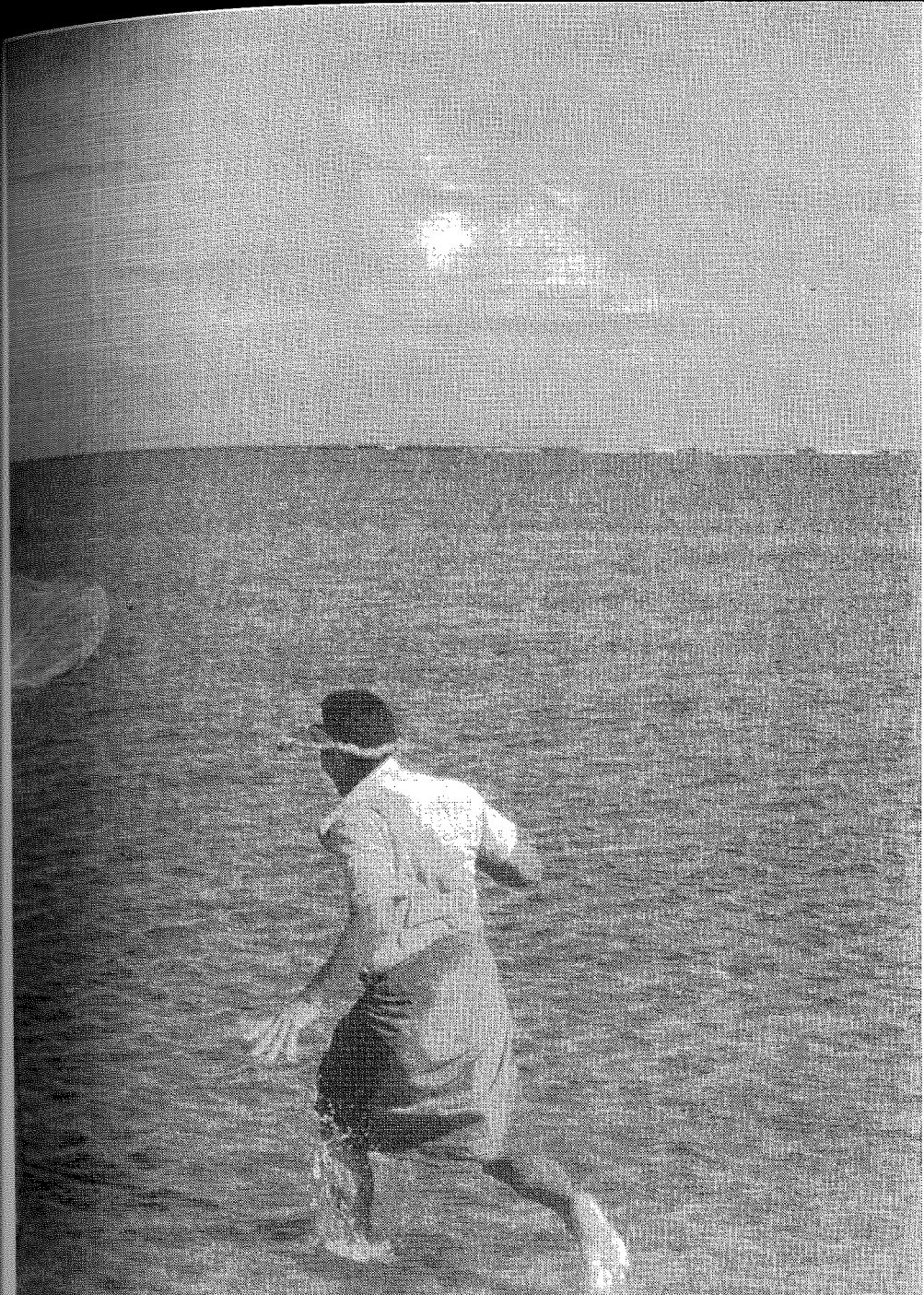
My story is about Sinasegi, whose child was Sinālemalama. Sinasegi and her child lived together. (The real meaning of the name of this person Sinasegi was that the woman was shy of people, afraid of people—that was the real meaning of her name.) One day as they were living together, Sinasegi instructed, *Sinālemalama, remain in our house and wait here, and see to everything inside. Look out also for any people coming, you know what to do: then see that you come and tell me, as I'm going off to work.*

The woman Sinasegi left, going off to work, while her child Sinālemalama stayed in their house. As she was sitting there, the girl Sinālemalama saw a battle-fleet about to arrive, although at this stage it was far from the beach. The boats were all approaching, their bows pointed inland towards the village. This girl Sinālemalama sat there, wondering what this travelling-party heading for their village might be. The girl Sinālemalama ran off, heading for the house, then again to the beach, going back and forth between those places, and all the while the fleet remained there, as it was difficult for them to put in to shore, and for a good reason. Tigilau and the village of Sāvavau were already well aware that the woman whom the party was preparing to visit was afraid of people, and that was why they were remaining offshore so long, judging an appropriate time to arrive and find the woman already there, the woman whose child this was, on whose account they had journeyed because of the stories circulating about her beauty.

The girl Sinālemalama remained, unable to stand still, and there she was, staying behind as her mother had instructed.



Se, 'o a'u sà ou alu ou te tiliili manini ma lo tatou ali'i.



Se, I've been out casting for manini fish for our chief.

atu ava 'i lona silafiaina (po'o lona iloa),¹ 'o lea va'atele² 'o lo'o tau mai 'i gātai. Ona tagi loa lea 'o le tama'ita'i 'o Sinālemalama.

M.M. ♩ = 120

-1

Le va'a a le ma-ma-lu ma-i ta-i. Le va'a a le ma-ma-lu ma-i ta-i.

'Ā-fa-i 'o ni va'a o ni ta-ga-ta, 'I-a la-fo i-a ma-i ta-u-la 'i fa-nu-a

nā, 'A-e 'ā-fa-i e lē 'o ni ta-ga-ta, 'I-a la-fo i-a lo-na ta-u-la

'i mo-a---na.

Nofo loa lea 'o le tama'ita'i ma 'ua na māfafau pea 'i lenei fa'a'ailoga 'ua na va'ai 'i lenei fuava'a tele lava, ma 'ua o'o loa 'i le taeao, 'ua tūta va'a ia 'i le matāfaga, 'i le nu'u tonu lea o tama'ita'i 'o Sinasegi ma Sinālemalama, ma 'ua taunu'u loa le faigāmalaga 'o va'ai e le tama'ita'i 'o Sinālemalama, 'ua sau se solo tele lava 'o fata mai ai se tagata—'o le ali'i lea 'o lona suafa 'o Tigilau ma 'ua fa'ataunu'uina lenei malaga 'i le fale. 'Ua oso atu loa Sinālemalama ma 'ua tapena mea 'uma o le fale e tusa 'o le fa'atonuga a lona tinā, ma 'ua tapena, tapena mea 'uma i le fale ma 'ua tu'u ai loa mālō, 'ae sā fo'i loa le tama'ita'i 'i lona nofoaga ma 'ua māfafau loa 'i le poloa'iga a lona tinā na tu'u atu 'iate ia. Ona tonu ai loa lea i lona finagalo 'ole'ā taumafai e malaga 'i uta 'i le togāvao 'i le fa'atoaga a lā'ua ma lona tinā e logo 'i lona tinā 'i le malaga 'ua taunu'u 'i le fale.

Malaga loa lea 'o Sinālemalama e logo 'iā Sinasegi ma 'ua fa'ataunu'uina lea fa'amoemoe—'ua ta'u atu nei e Sinālemalama 'iā Sinasegi le malaga 'ua taunu'u 'i lo lā fale ma lo lā 'a'ai, ma 'ua fesili loa le tama'ita'i 'o Sinasegi, *Po'o le ā le ala tonu o le faigāmalaga?* ('O lea fesili, e fesili fa'atofotofo lava 'a 'ua 'uma ona silafiaina e lenei tama'ita'i 'auā 'o le tama'ita'i e itū lua,³ 'ua leva ona na silafiaina 'o lenei malaga 'ona 'o le faofaotāne po'o le fia fai avā, e pei lava ona faimalaga mai, e pei 'o tūlaga 'o lo'o iai i aso nei e si'i se fale tautū 'i se tama'ita'i fa'anofonofo,⁴ 'o le mafuaga lea o le malaga.)

When afternoon came, this girl Sinālemalama rebelled—she would go and tell her mother of the situation she had seen. But when night fell, she was still looking out; the reefs had almost faded from view (or from sight),¹ and the double-canoe² had arrived offshore. The girl Sinālemalama hailed it.

The boat of the dignitary from the sea,
The boat of the dignitary from the sea.

If they are boats full of people,
Throw the anchors at that spot.

But if they are not people,
Throw its anchor into the ocean.

Then the girl sat still, pondering over this evidence she had seen in the great fleet, and next morning, the boats landed at the beach, at the very village of the ladies Sinasegi and Sinālemalama, and when they had arrived, the girl Sinālemalama looked, and saw a huge procession approaching, carrying someone on a litter—the man's name was Tigilau, and this travelling party was conveyed to the house. Sinālemalama jumped up and tidied up everything in the house in accordance with her mother's instructions, tidying everything in the house, and then she left the guests, returning to where she had sat earlier, thinking of the instruction her mother had given her. Straightaway she reached a decision, and knew in her heart that she would try and travel inland into the forest to the plantation belonging to her mother and herself, to tell her mother of the travelling-party that had arrived at home.

Off Sinālemalama went to report to Sinasegi, and she achieved that aim—Sinālemalama told Sinasegi that a travelling-party had arrived at their house, and at their village, and the woman Sinasegi asked her, *What is the precise reason for the visit?* (This question was simply to test her, because this woman already knew, because she had two sides,³ and she had known for a long time that the reason for this visit was to obtain a wife, or to propose marriage, just as they journey here, just as nowadays people make formal courting-gifts of food to a properly installed woman,⁴ and that was the reason behind the journey.)

Fa'apea atu loa lea 'o Sinasegi 'iā Sinālemalama, *la, sau, sau* 'ia 'e tu'u poloa'iga lava, 'a^ua lava ne'i iai se mea fa'alētonu 'i la'u poloa'iga lenei 'ole'ā tu'u atu 'iate 'oe. 'Ole'ā 'iate 'oe fo'i lava mālaia pe 'āfai e te lē usita'i 'i lenei poloa'iga 'ole'ā tu'uina atu 'iate 'oe. *La'u tamae, 'ia 'e usita'i.* loe, poloa'iga 'ole'ā tu'u 'iate ia.

'Ua fo'i ifo loa le malaga a Sinālemalama 'i tai, 'i le mea 'o lo'o iai mālō ma 'ua taunu'u a'e loa 'i le fale 'o lo'o iai mālō, ma 'ua lātou feiloa'i mātagōfie ma 'o se fa'ato'ā feiloa'iga tataua lava lea ma le tama'ita'i e pei ona fuafuaina mai e Tigilau ma le nu'u 'o Sāvavau. Fa'ataunu'uina loa le malaga 'i le 'a'ai ma 'ua fai atu nei tūlaga 'ua iai.

*Tālofa 'i le afio mai, Tigilau, ma utufa'i ma le nu'u 'o Sāvavau.*⁵ *Pagā lea, 'ua lē lava mai le tinā o le 'āiga, 'o iai fo'i se fa'alavelave 'o lo'o nofo e leoleo fo'i la mā fa'atoaga, 'ae ui lava 'i lea 'ua ou sau lava a'u ma le mea 'ātoa mō lo 'outou tala 'a'ao mai ma le afio mai.* 'A iai se aso 'ole'ā 'outou silasila ai, ona maua 'ato'ātoa lea 'o se tonu. Ma 'o le fā'aliga lenei 'i lo 'outou afio mai ma le susū mai o Tigilau, e fa'apea—'ole'ā tātou nonofo pea i 'inei ma 'ole'ā tā talanoa i lenei aso 'ātoa. 'O le ā le mea 'ole'ā o'o 'i ai lou finagalo e fa'apēnā ma so'u manatu; 'ole'ā tātou faia lava fa'apea, 'ae pe 'āfai 'ole'ā o'o 'i le pō a nānei, ona fofola lea o 'outou fala ma o moega. E tolu a tā fala lili'i tā te 'āluluga fo'i i le 'ali e tolu ona 'upu.⁶ E 'a'u 'oe 'i le isi fala lili'i i le isi pito ma lou 'upu 'ali. E 'a'u fo'i le fala lili'i i le isi pito ma lo'u 'upu 'ali, 'a'o totonu i le 'upu pito i totonu o le 'ali ma le fala lili'i e fa'aavanoa lea mō ia ma se taimi. *la, 'ātonu 'o le taimi lenā 'ole'ā taunu'u mai ai a Sinasegi 'auā se tonu 'ato'ātoa ma se tali a lo 'outou tala 'a'ao mai.*

la, 'ua fa'apea lava pea ona fai. 'Ua o'o loa lā ia fa'amoemoe ina 'ua pō ma 'ua fā'ali atu loa e Tigilau, masalo 'ole'ā maua se manuia mo Sāvavau, ma lona fonoga⁷ 'ua tu'uina atu e pei 'o lea 'o le fa'amoemoe 'ua 'aumai e Sinālemalama, ma 'ua taunu'u loa 'i le pō ma 'ua fa'apea ona fai, ma 'ua fai 'uma lava ia fa'atonuga na tu'uina mai e Sinasegi 'i lana tama 'o Sinālemala, 'ua lē toe iai lava se fa'alētonu. 'O lea lā pō 'o Sāvavau 'ātoa sā iai, leai se Sāvavau na moe pe mālōlō, sā si'osi'o 'ātoa lava 'o le fale, 'o le fale sā afio ai Tigilau ma le tama'ita'i lea 'o Sinālemalama. Tusa pe tuasefulu le aofa'i o tagata sā iai i le leoleoina o le fale 'ātoa 'ina ne'i iai se mea fa'alētonu.

Sā o'o 'i le tasi itūpō sā iai se tagata 'o lona suafa 'o Taligamaivalu, 'o le tagata lea e sau mai le motu ia 'o Upolu. ('O le tagata fo'i

Sinasegi told Sinālemalama, *Come, I want you to do exactly as I say, and don't let there be any misunderstanding at all over these instructions I'm going to give you. Something terrible will happen to you if you don't obey these instructions I'm going to give you. My child, be obedient.* Yes, she was about to give her instructions.

Sinālemalama went straight back down to the coast to where the guests were, and arrived up at the house where they were, and they greeted each other most cordially, a most fitting first meeting with the girl, just as Tigilau and Sāvavau village had planned. When the travelling-party had been conveyed into the village, the girl explained the situation.

*What a pity about your distinguished arrival, Tigilau, and the royal rights of succession of Sāvavau village.*⁵ *Unfortunately, the mother of the household is unable to be here, as there's some trouble and she's away guarding her plantation, but despite that, I myself am here with everything to welcome your lordly and distinguished arrival. Possibly someday soon you'll see her and then be in complete agreement over your plans. In honour of your lordly coming, Sāvavau, and your own distinguished arrival, Tigilau, I will make the following announcement—we will all stay together here, and you and I will spend the whole day chatting. Whatever your wish may be, so shall my own be, and that is how we will proceed, and if we go on until night later on, then spread your mats and beds. You and I will have three sleeping-mats and be pillowed on a triple bamboo headrest.*⁶ *You will have the sleeping-mat at one end, and space on the headrest. I will have the sleeping-mat at the other end, along with my space on the headrest, but in between, the space in the middle and the sleeping-mat there will be left vacant for the time being. Probably by then, Sinasegi will have arrived, to give an overall decision regarding your lordly visit.*

And that was exactly what happened. That night, hopes were raised, and Tigilau indicated that Sāvavau just might be successful, and that his wish for the journey⁷ might be granted along the lines of the expectations Sinālemalama had brought, and when night came, that is what happened, with Sinālemalama doing exactly all the things her mother Sinasegi had

lea—fa'afofoga fo'i 'i lona igoa, 'o Taligamaivalu⁸—pe valu 'ea ona taliga po'o le ā le tūlaga 'ua iai, pe iai fo'i se fa'alavelave 'i ona taliga?—'auā lā lona sua fa'ia Taligamaivalu.) 'O le tagata lā lea 'o lona tofi⁹ 'o le sau ma lona 'upegā ona va'ai 'i se tagata fāgota. loe. Ona sau lava lea 'o le tagata lenei i lona va'a i le pō ma 'ua tūta loa 'i le nu'u lea 'o lo'o iai lenei 'aumoega, ma 'ua savali mai loa, 'ua na iloa le mea lea 'o lo'o iai i totonu o le nu'u. 'O Sāvavau 'ātoa 'ua lē iloa se tagata o lea nu'u vaganā ai 'ua na'o Sāvavau ma Sāvavau 'o lo'o iai i le puipuiina po'o le leoina o le fale 'o lo'o iai lenei tama'ita'i 'o Sinālemalama ma lo lātou ali'i 'o Tigilau.

Sā tau mai 'i le vaega pito tua lenei ali'i 'o Taligamaivalu ma fa'afuata mai lona 'upegā, Fesili loa nei tagata, *Sole, fa'atali!*

Ia, 'o le tali a le ali'i, *Po'o le ā le fa'alavelave?*

'O le fesili a tagata Sāvavau 'o ē sā leoina le maota, fesili atu, 'O fea sā 'e iai, ali'i? ('Auā 'o le tagata e pulu 'uma i le 'upegā, e lē ali ai ni ona foliga.)

'O le tali a lenei ali'i, *O i'a, 'ā taufesili 'a'o leoleo, leoleo 'a 'ole ā le mea e taumafa ma Tigilau ma le tama'ita'i 'o Sinālemalama i le aso a taeao?*

E ā? ('O le fesili lea a Sāvavau.)

Sē, 'o a'u sā ou alu ou te tilitili manini¹⁰ ma lo tātou ali'i.

Oi, sē tālofa sē. Sē fa'afetai sē. 'Ia alu loa se'i o'o le mā'au.

Ia, 'ua taunu'u atu 'i le isi leoleoga, 'o fa'asolo 'i totonu. Toe fesili fo'i, *Fa'atali—'o ai le tagata lea?*

Ia, 'o le tali fo'i a lenei ali'i 'o Taligamaivalu, *Oi sē, 'o a'u.*

'O fea na 'e iai?

'O le tali a lenei ali'i, fai mai, *Sē, 'o a'u na ou alu ou te fāgota.*

'O le ā lou faiva sā fai? ('O le fesili lea a Sāvavau.)

'O le tali lava lea e tasi a le ali'i 'o Taligamaivalu, *'O a'u na ou alu ou te tilitili manini ma lo tātou ali'i 'auā le sua a le aso a taeao.*

Ma 'ua mālie fo'i le fesili 'a'ua tu'uina atu le tali ma le fiafia. *Sē, 'ua mālō, fa'afetai. 'Inā fa'aauau lou mā'au se'i silasila lo tātou ali'i ma lana uō.*

Ia, 'ua malaga loa le ali'i, ma 'ua taunu'u atu 'o lea lava le tali e tasi 'o lo'o fai, tali lava lea e tasi o le ali'i 'o le tilitili manini ma le ali'i, ma 'ua fa'ataunu'uina 'ua mae'a ia fa'alavelave i tua, 'ua leai se mea e fa'alētonu pe tāofi ai le alu o le ali'i.

Taunu'u atu loa 'i le fale 'i le mea 'o lo'o tōfāfā ai Tigilau ma le tama'ita'i 'o Sinālemalama, ma 'ua na maua loa le mea 'o lo'o tōfāfā

told her without any further hesitation. On that night, all of the Sāvavau group was there, not one Sāvavau person sleeping or resting, and they encircled the house, the house where Tigilau and that girl Sinālemalama were. There were about ten rows of people guarding the whole house, in case of any trouble.

It happened that at one stage during the night, there came a man whose name was Taligamaivalu; that man came from the island of Upolu. (Now this man—listen again to his name, Taligamaivalu⁸—did he have eight ears, what was their condition, was there something wrong with his ears?—because his name was Taligamaivalu.) This man's practice⁹ was to come with his net, looking for a fisherman. Yes. This man came in his boat that night, then walked over there, already knowing what was going on inside the village. The whole company of Sāvavau people saw nobody in the village except other Sāvavau people who were there protecting or guarding the house where this girl Sinālemalama and their chief, Tigilau, were.

This man Taligamaivalu had arrived at the point furthest back, carrying his net on his back. These people said, *Sole, wait!*

The man's reply was, *What's the matter?*

The question of the Sāvavau people who had been guarding the house, their question was, *Where have you been, sir?* (This was because the man was completely wrapped in the net, and none of his features was visible.)

This man's reply was, *Fishing, and you may very well ask, guarding and guarding away, but what will Tigilau and the girl Sinālemalama eat tomorrow morning?*

So? (That was the Sāvavau people's question.)

Sē, I've been out casting for manini¹⁰ fish for our chief.

Oh, sē I'm sorry sē. Many thanks, sē. Off you go so that the food-gift may arrive.

He arrived at the next barrier, moving inside. Again they asked, *Wait—who is that person?*

The reply of this man Taligamaivalu was, *Oh, it's just me, sē.*

Where did you go?

ai, ma 'ua ia va'ai ia tūlaga e pei ona fa'asino mai 'o Sinasegi 'iā Sinālemalama, tūlaga 'o lo'o iai o lātou fala 'o lo'o avanoa pea i totonu. 'Ua tago atu loa lenei ali'i 'o Taligamaivalu 'i lenei tama'ita'i 'o Sinālemalama 'ua fa'apulou loa i le 'upega ma āfifi lelei 'ae si'i, 'a'o lo'o luagalau pea (po'o le taliaga fo'i lea)¹⁰ ma fa'asasa'o le ali'i 'o Tigilau. 'Ua fo'i atu loa le ali'i, 'o le fesili a tagata sā lātou fetau, 'Ua o'o lou faiva, sē?

'O la'u alu 'ua fa'ataunu'u ma 'ua i falē le faiva.
la, 'ua lelei, fa'afetai.

'Ua mae'a lelei lava 'ua sao lenei tagata 'i lana togafiti sā fai, ma 'ua taunu'u atu loa 'ua te'a mai leoleoga, 'ua tilitili vave loa lenei ali'i 'i le va'a ma 'ua togi 'i ai le tama'ita'i 'o Sinālemalama 'ae alo loa le va'a. 'Ā 'e taga'i 'i ai, 'i le foe o lenei tagata e pei 'o le pupuna o le tapili o le manua'o 'i le alu o le mālosi o le foe¹¹ o le ali'i 'o Taligamaivalu 'ona 'o lona fa'amoemoe 'ua maua le tama'ita'i e 'avea ma lona to'alua. 'Ua alualu loa le malaga,¹² 'ua mamao lava.

'O le ali'i 'ua te'i a'e ina 'ua lata 'i le vaveao, ma 'ua iai lona fa'amoemoe se'i ia va'ai po'o iai pea Sinālemalama. Va'ai atu, 'ua leai se tasi 'o iai i le mea sa tōfā ai Sinālemalama, ma 'ua te'i loa le ali'i i se te'i ofoofogia. 'O le te'i o lenei ali'i 'ua figā ona oso atu, fetau ma lea pou o le fale, fetau ma lea pou o le fale 'a 'ua lē fo'i le tagata, 'ona 'o le ā? 'Ona 'o le popole ma le naunau tetele 'i le tama'ita'i 'o Sinālemalama, 'auā lo lātou malaga mai 'ona 'o le fia fai to'alua (po'o le fia fai avā) 'i lea tama'ita'i lālelei. la, 'ua logo atu loa 'iā Sāvavau 'i le mea 'ua o'o 'i ai 'i le ali'i ma lana tausala sā iai—'ua logo atu loa 'ua leai si tama'ita'i. Mānatua loa e iai ona lātou iloa 'o lea ali'i 'o le tagata lā lea e lē 'o se tagata Sāvavau, e lē 'o se tagata fāgota fo'i lea, e pei ona fa'auaina 'o lē sā alu e tilitili manini mō lo lātou ali'i, 'a'o le tagata gaoi, 'o le tagata fa'atātala. 'Ua o'o loa lā ina alu le tuli. 'Ua lē tu'ua ni va'a—'ua taunu'u atu lava le tagata 'ua oso 'i le sami 'ona 'o lo lātou ālolofa tele 'aemaise fo'i 'o le mātata'u ina 'ua mafai ona gaoia lenei tausala 'a'o lo'o fa'afeagai pea ma le leoleoina e Sāvavau.

'Ua o'o loa ina alu lenei 'āusaga, 'ua ō fo'i fua va'a ma 'ua alualu lava, 'ua vaivai 'o tagata 'ua oti 'i le oti, 'ae vaivai fo'i le tagata e vaivai ia, 'a'o lo'o alu pea lenei malaga, 'ae vaganā ai lava Tigilau 'o lo 'ua matuā tago lava 'ai e lētioa ona iai le alagāupu fa'a-Sāmoa, *E oti a Tigilau i si ona loto*. Malaga loa Tigilau 'ua taunu'u atu ma 'ua na

This man's reply was to say, *Sē, I went out fishing.*

What sort of fishing? (That was the Sāvavau people's question.)

The man Taligamaivalu gave an identical reply, *I went out casting for manini fish for our chief, for tomorrow morning's meal.*

It had been a good question, and the reply was received happily. *Well done, sē, thank you. Proceed on with your food-gift and let our chief and his friend see it.*

And so the man went straight on, and each time he arrived at a barrier, he gave that exact same reply, the man gave that exact same reply, that he had been casting for manini fish for the chief, and now his hopes were realized, the problems behind him, and there was nothing to impede or stop the man's progress.

He came immediately to the house, to where Tigilau and the girl Sinālemalama were asleep, finding straightaway the place where they were sleeping, and he noticed the arrangement, as Sinasegi had instructed Sinālemalama, the arrangement of their mats still with an empty space in the middle. This man Taligamaivalu immediately reached out for this girl Sinālemalama, covered her with the net, bundling her well, then lifted her up, while the man Tigilau still lay supine (or stretched out on his back.)¹⁰ The man returned, and people he had met earlier asked him, *Did your catch reach him, sē?*

I went and conveyed it, and the catch is in the house.

Good, thank you.

It was all over, this man was safe by having played his trick, and he arrived back past the guards, then this man sped straight off to the boat, threw the girl Sinālemalama into it, and paddled the boat away. If only you had seen this man's paddle, it was like the churning of a warship's propellor, such was the strength of the thrust¹¹ of the man Taligamaivalu's paddle, because of his intention to get the girl and take her as his wife. The travelling-party¹² sped off and was soon far away.

Close to daybreak, the chief woke up suddenly, intending to see if Sinālemalama was still there. He looked, and where

va'ai 'i le motu, po'o le nu'u, 'ua na'o pu'a, pu'a, pu'a, pu'a lava (mea 'o lo'o tū ai le lā'au fo'i lea e ta'u 'o le pu'a, i le 'aufa'afofoga). la, 'ua ia va'ava'ai atu pe iai se tagata 'o lo'o tū mai se'i fai 'i ai sana fesili. la, 'ua va'ai atu lava 'i ai e leai lava se tagata 'o tū mai i lea matāfaga 'o lo'o tū mai ai nei lā'au 'o le pu'a vāga¹³ (vāe ane le 'aufa'afofoga).¹⁴ la, 'ole'ā tagi loa le tama o Sāvavau 'i lea nu'u 'ua na'o pu'a, pu'a lava 'o le mea 'ua tutū mai ai. (la, 'o le fāgogo 'ole'ā tagi; tagi a Sāvavau.)

M.M. ♩ = 106

-1

Gu-ga gu-ga le ta-i o gu-ga, O-i o-i le ta-i o gu-ga, Ā-ue-ue le ta-i
o gu-ga. E mā [i]sa-vā-li [i]le ta-i o Pu'a -- Po'lo 'ua 'o-u-to-u
si-la-fi-a le ta-li-ga pu-pu-la 'Ua na 'a-ve Si-na 'a'lo lo'u lo-to
e le'i 'u---ma?

'Ua 'uma atu le tagi 'ae va'ava'ai atu 'ia Tigilau—'o lā e tutū mai pu'a e leai lava se isi e gāioi mai, 'auā 'ua na'o le lā'au, 'ua leai se isi o lātou ta'uina mai le māfatiaga, 'o le finagalo o lenei ali'i o Sāvavau. la, ona toe tagi fo'i lea 'o le ali'i.

M.M. ♩ = 108

-1

Gu-ga gu-ga le ta-i o gu-ga, O-i o-i le ta-i o gu-ga, Ā-ue-ue le ta-i o
gu-ga. E mā [i]sa-vā-li [i]le ta-i o Pu'a -- Po'lo 'ua 'o-u-to-u si-la-
fi-a le ta-li-ga pu-pu-la, 'Ua na 'a-ve Si-na 'a'lo lo'u lo-to e le'i 'u---ma?

Sinālemalama had slept, nobody was there, and the man jumped up, utterly astonished. In this man's state of astonishment, he jumped, causing himself pain, striking first one post of the house, then another, but the man didn't return to his own home, and why was that? Out of concern and great desire for the girl Sinālemalama, since they had journeyed there because of his desire to marry (or wed) that attractive girl. The Sāvavau people came to hear of what had happened to the chief and his lady who had been there—they were informed that there was now no girl there. They immediately thought back, and realized that that man, that man had not been a Sāvavau person, neither was he a fisherman, as he worded it, having gone casting for manini fish for their chief, but instead a thief, a villain. Straightaway they set off in pursuit. They didn't launch any boats—when each person arrived at the sea, he leapt in and swam, out of their great love, and more especially out of awe that this lady could have been stolen in the face of the constant guarding by the Sāvavau people.

And so it was that this party of swimmers set off, the fleets of boats also leaving and going very quickly. Some people became so exhausted that they dropped dead, while others continued despite their tiredness, but this chase went on, although, with the exception of Tigilau, they were all just groping around helplessly, so it's little surprise that we have the Samoan proverb, *In his heart, Tigilau died*. Tigilau set off and arrived and saw an island, or a village, where there were only lantern trees, lantern trees, more lantern trees, and still more lantern trees (a place where those trees called lantern trees were standing, audience). He scanned the place for some person standing there to whom he could put his questions. He saw that there was nobody at all standing on the beach where these trees, called pu'a vāga¹³ (with apologies to the audience),¹⁴ were growing. The Sāvavau man cried out to that village which had nothing but lantern trees growing there. (I'm going to sing the story; Sāvavau's song.)

Guga guga the sea of guga,
Oh, oh, the sea of guga,
Alas, the sea of guga.

I'm embarrassed to walk in the sea at Pu'a—

Fa'alogo atu e le ali'i—'ua sau le leo, 'o le leo mai lâ'au ia, Oī sē, t̄alofa sē, Tigilau ma lou m̄afatiaga. Sē ta'ino'ino sē; 'o fea lava s̄a tou iai? E lē fao atu ā Sinālemalama i le taumua o le va'a o le mea 'u'ula na na alu atu? Lae alu atu ā fiafia ma vilivili lana foe, 'ae na tagi atu ā Sinālemalama i le taumua o le va'a o le meaola lenā 'ua alu atu.

la, fa'asaga atu loa fo'i Tigilau, toe alo le va'a.

Alo, alo, alo, alo, alo, alo, 'ua va'aia e Tigilau le motu. la, 'o le tū tonu a'e lea o le va'a o le ali'i. Alo, alo, alo, alo, alo, 'ua taunu'u atu, 'ua na iloa atu e maua le avanoa 'o le motu lea. 'Ua ia va'ai atu, 'ai 'o Apolima lea i le ta'u fa'aonapōnei. 'Ua taunu'u atu, 'o Apolima lea 'ua taunu'u atu 'i ai. 'Ua tilotilo atu, e iai nai tagata i totonu o lea 'a'ai. (la, 'ole'ā tagi le fāgogo.)

M.M.♩ = 106



Gi-ga gi-ga le ta-i o giga, 0-i o-i le ta-i o gi-ga, 0-i o-i le ta-i o



gi--a. E mā [h] sa-va-li [i] le ta-i o A-po-li-ma -- Po-to 'ua 'o-u-to-u



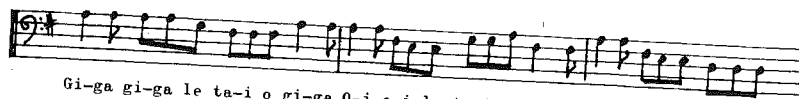
si-la-fi-a-i-na le ta-li-ga 'i-i-la, 'A na 'a-ve Si-na 'a-e o-u mo-e la-va



i--ta? Ā-ue-ue.

la, va'ai atu le ali'i 'ua taufetuli mai tagata. ('A 'ua 'e silafia fo'i le ava o le nu'u e vā iti tele le ava lea 'o lo'o iai se isi itū i sasa'e 'o lā e iai le mea e pei 'o se 'auala—ma 'o i 'inā tagata lātou te fa'alogologo atu 'i ai.) 'O va'ai atu 'ua taufetuli mai ā fāfine e to'alua. 'Ua toe tagi loa le ali'i.

M.M.♩ = 106



Gi-ga gi-ga le ta-i o gi-ga, 0-i o-i le ta-i o gi-ga, 0-i o-i le ta-i o

Do you people know the one with luminous ears
Who took Sina while my desire for her hadn't
yet finished?

When the cry was over, Tigilau looked out—the lantern trees were still standing, nothing else was moving, since they were only trees, and none of them could give him information about his plight, as was the wish of this Sāvavau man. Then the man sang again.

Guga guga the sea of guga,
Guga guga the sea of guga,
Alas, the sea of guga.

I'm embarrassed to walk in the sea at Pu'a—
Do you people know the one with luminous ears
Who took Sina while my desire for her hadn't
yet finished?

The man listened—a voice came, a voice from those trees, *Oh sē; that's sad, sē, Tigilau, about your plight. Sē, how disgusting, sē; where were you all? Wasn't that Sinālemalama stuffed into the bow of that crimson thing's boat which went off? He left joyfully, spinning his paddle, with Sinālemalama sobbing in the bow of that animal's boat as it went.*

Tigilau immediately set to and paddled the boat off again.

Tigilau paddled on and on and on and on and on and on, and saw an island. The man's boat headed straight for it. He paddled on and on and on and on and on, and arrived, perceiving that there was a rift in the side of the island. He gazed out at it, thinking that it was probably Apolima, as it's known nowadays. He arrived, and it was Apolima that he reached. Peering out, he saw that there were a few people in the village. (I'm going to sing the story.)

Giga giga the sea of giga,
Oh, oh the sea of giga,
Oh, oh the sea of giga.

I'm embarrassed to walk in the sea at Apolima—
Do you people know the one with shining ears
Who took Sina while I was sound asleep? Alas.



gi--a. E vā i-ti le a-va o A-po-li-ma. Po-to 'ua 'o-u-to-u si-la-fi-a le



ta-li-ga 'i-i-la 'Ua na 'a-ve Si-na 'a-e o-lu mo-e la-va i--ta? A-ue-uē.

la, vala'au mai loa le tama'ita'i 'o tū mai i luga o le papa, vala'au mai, Sē, tātōfa 'i lou mātatiaga, Tigilau, 'ae sau ia—e lē 'o mamao atu lava. Ou te iloa e te maua atu lava i 'inā i Manono, e lē 'o mamao. 'O lo'o punou lava le tama'ita'i—mātou te iloa atu ā le tau-pāpā o mata 'i le 'o'ono fa'atasi ma ona taliga—'ai 'ona 'o le 'ino'ino 'i le mea leaga lā te ō atuga, 'ae fa'amālosi!

la, toe alu fo'i lea 'o le malaga.

'Ua alu atu loa le malaga ma 'ua taunu'u atu loa 'i Manono, 'i le 'ua toe tagi fo'i le ali'i lenei 'o Tigilau. 'O le tagi lea a Tigilau 'ua aga'i 'i Manono ('o lea 'ole'ā tou fa'afofoga mai 'i ai).

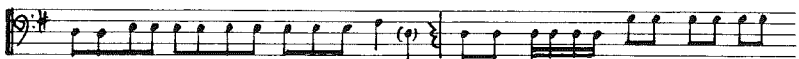
M.M. ♩ = 108



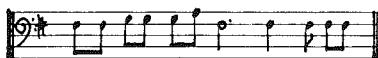
Go-go go-go le ta-i o go-go, 0-i o-i le ta-i o go-go, 0-i a-uē le ta-i o



go---go. E mā [i] sa-va-li [i] le ta-i o Ma-no-no -- Po-to 'ua 'o-u-to-u



si-la-fi-a-i-na le ta-li-ga to-to-so 'Ua na 'a-u-ma-i Si-na 'a-e le-i



'u-ma a-i lo-lu lo---to? I-o-e.

Leai, leai se tasi 'a'o tafa'alogo ai fo'i tagata po'o ai lea tagata e tagi atu i lea taeao. la, 'o va'ai atu 'o fegāoioi mai tagata ma taulālōlō mai 'o lātou 'i le va'a o le tagata lenei 'o Tigilau. la, ona toe tagi fo'i lea 'o le ali'i.

The man saw people running towards him. (As you will know, the village's reef channel is a very narrow channel indeed, and on one part of its east side there is a thing like a road, where the people stood listening to him.) He saw two women running towards him. Again the man sang.

Giga giga the sea of giga,

Oh, oh the sea of giga,

Oh, oh the sea of giga.

Apolima's channel is narrow.

Do you people know the one with shining ears

Who took Sina while I was asleep? Alas.

One woman called out, standing on the rock, calling, Sē, *how sad your burden is, Tigilau, but come on—they aren't very far away. I know you'll get them there, at Manono, they aren't far away. The girl Sina is bent over—we recognized the man by his eyes bulging almost to bursting point as he bore down, and by his ears—possibly out of hatred for the bad thing she's travelling with, but press on!*

And so the travelling-party went off again.

The party left and reached Manono, and then this man Tigilau again sang. The song of Tigilau's was directed to Manono (and now you're going to hear it).

Gogo gogo the sea of gogo,

Oh, Oh the sea of gogo,

Oh, alas the sea of gogo.

I'm embarrassed to walk in the sea at Manono—

Do you people know the one with dragging ears

Who brought Sina here while my desire for her hadn't finished? That's right.

No, nobody replied, as the people were trying to hear who that person was, crying out on that morning. He saw people moving about and craning around towards the boat of this man Tigilau. Then the man again sang.



Malaga loa Tigilau.



Tigilau set off. . .

M.M.J. = 120

-1

Go-go go-go le ta-i o go-go, O-i o-i le ta-i o go-go, O-i o-i le ta-i o
go---go. E ta-i lo-lo-to le nu'u 'o Ma-no-no. Po-to 'ua 'o-u-to-u
si-la-fi-a le ta-li-ga to-to-so 'Ua na 'a-ve la-va Si-na 'n-e le-i
'u-mu a-i lo-u lo---to? I-o-o.

loe, lenā. la, ona tali mai loa fo'i lea 'o Manono (tagala sã i Manono), 'ua vala'au mai fa'apea, 'Isa! 'I le ā 'e tagi—'ā 'e sãga moe lava ma 'aumai 'i lenā lē 'uma lou loto? Fa'amālosi, 'o lenā na ô atu ā ma le meaola e 'avane, e ô atu lava ma le tama'ita'i, 'ae fa'amālosi 'i ai!

la, ona alo loa lea 'o le va'a o le ali'i.

Alo, alo, alo, alo, alo, alo, taunu'u atu loa 'i Ā'ana. la, toe tagi lā fo'i le ali'i 'i Ā'ana.

M.M.J. = 132

Ga-ga ga-ga le ta-i o ga-ga, O-i o-i le ta-i o ga-ga, O-i a-ue le ta-i o ga-ga,
O-i o-i o-i le ta-i o ga-ga, Ā-ue-ue-ke le ta-i o ga---ga. E mā [f]
sa-va-li [i] le ta-i o 'Ā'ana -- Po-to 'ua 'o-u-to-u si-la-fi-a-i-na le
ta-li-ga pa-pa-la 'Ua na 'a-u-ma-i la-va Si-na 'n-e o-u ta-li-ta-li-na-ga

Gogo gogo the sea of gogo,
Oh, oh the sea of gogo,
Oh, oh the sea of gogo.

The water off Manono village is deep.
Do you people know the one with dragging ears
Who actually took Sina while my desire for her
hadn't finished? That's right.

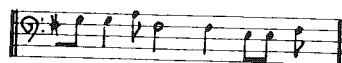
Yes, that was the song. Then Manono replied at once (the people who were on Manono), calling out thus, 'Isa! What are you complaining about—that you kept on sleeping while she was brought away, but your desire hadn't finished? Press on, they went off, the animal taking her, he went off with the woman, but press on with it!

The man's boat paddled on immediately.

He paddled on and on and on and on and on and on, and arrived at Ā'ana District in Upolu. Again the man sang, to Ā'ana.

Gaga gaga the sea of gaga,
Oh, oh the sea of gaga,
Oh, alas the sea of gaga,
Oh, oh, oh the sea of gaga,
Alas, alas the sea of gaga.

I'm embarrassed to walk in the sea at Ā'ana—
Do you people know the one with ulcerous ears
Who brought Sina here, while I lay on my back
with mouth agape? Alas.



ma fa¹a-ma---ga? A-ue-ue.

la, toe tagi le ali'i 'auā 'ua va'ai atu 'ua gāioi mai tagata. Toe tagi loa lea 'o le ali'i i le sami lava, 'o lea e fai ai le tagi i luga o lona vā a.

M.M.J. = 130



Ga-ga ga-ga le ta-i o ga-ga, 0-i o-i le ta-i o ga-ga, 0-i a-ue le ta-i o



ga---ga. E mā [i] sa-va-li [i] le ta-i o 'A¹a-na -- Po¹o 'ua 'o-u-to-u



si-la-fi-a-i-na le ta-li-ga pa-pa-la 'Un na 'a-ve la-va Si-na 'a-e o¹u



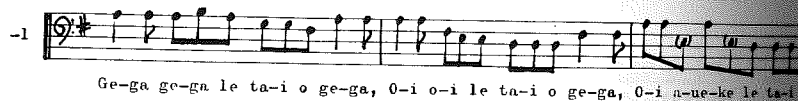
ta-li-ta-li-nu¹ ma 'a' a-ma---ga.

Ou, sē tālofa. la, 'ā 'e sāga taliaga lava, ioe, 'i lou vālevalea, lā 'e sāga talitaliaga lava 'ae lē moe alaala. la, ou fua nā.¹⁵ la, sau ia, e lē 'o mamao atu lava. 'O lenā lā 'ua fai malaga atu, 'ae lē 'o mamao: e te maua atu ā se mea o le alofi¹⁶ nei 'ae fa'asaga e aga'i 'i le Tuamāsaga.

la, punou le ali'i 'o fa'ateleina le mālosi o le tagata 'ona 'o le naunau o lea upu ma 'ua ta'u mai pea se fa'amālosi loto 'iā te ia, 'ua lata mai ona o'o atu 'i ai le fa'alavelave.

la, 'ua alatu loa lea le va'a, taunu'u atu loa le va'a 'a 'ua taunu'u tonu lava 'i gātai o Afega. Toe tagi fo'i lea 'o le ali'i.

M.M.J. = 144



Ge-ga ge-ga le ta-i o ge-ga, 0-i o-i le ta-i o ge-ga, 0-i a-ue-ke le ta-i



o ge-ga. E mā [i] sa-va-li [i] le ta-i o A-fe-ga -- Po¹o 'ua 'o-u-to-u

Again the man sang, seeing people moving about. Again the man sang—in the sea, that is—uttering the cry while on top of his boat.

Gaga gaga the sea of gaga,
Oh, oh the sea of gaga,
Oh, alas the sea of gaga.

I'm embarrassed to walk in the sea at A'ana—
Do you people know the one with ulcerous ears
Who took Sina while I lay on my back with
mouth agape?

The people replied, *For shame, sē, how sad! You stayed lying on your back, yes, in your foolishness you stayed lying on your back instead of sleeping lightly. And now, those are the consequences.*¹⁵ Come on, he's not very far off. He journeyed away, not very far; you'll get something useful from this assembly¹⁶ so set to and head for the Tuamāsaga District.

The man bent to it, the man's strength redoubled by the encouragement of those words which had given him a strengthened heart, and trouble would soon befall Taligamaivalu.

The boat left immediately, the boat arrived, and it arrived directly offshore from Afega. The man sang again.

Gega gega the sea of gega,
Oh, oh the sea of gega,
Oh, alas the sea of gega.

I'm embarrassed to walk in the sea at Afega—
Do you people know the one with ears full of leprosy
Who brought Sina here while I slept soundly? Yes.

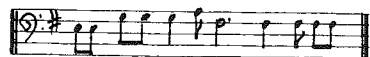
Immediately, Afega replied, *Sē, he's not very far away, press on just a little and you'll get him. If only you had seen him, you'd have recognized that animal's body, which was why Sina was weeping, probably from hatred of him or fear of him—that thing with bushy ears. Press on!*

Again the man bent to his paddling.

He went on and on and on and on and on and on and on and on, passing Apia and proceeding on, heading over there,



si-la-fi-a le ta-li-ga e tu-mu i le-pe-la 'Ua na 'a-u-ma-i Si-na 'a-e



o-lu mo-e ne-a-ne-a? I-o-e.

la, tali loa Afega, Sê, e lè 'o mamao lava, fa'amālosi atu, toe lava 'ae maua. 'Ua tau 'ana 'e va'ai atu 'i ai ma 'e iloa atu le tino o le meaola lenā, 'o lenā e tagi atu ā Sina, 'ai 'ona 'o le 'ino 'ino 'i ai po'o le fefe 'i ai—'i le mea e felefele ona taliga. 'Ia fa'amālosi! la, toe punou le alo o le ali'i.

Alu, alu, alu, alu, alu, alu, alu, alu, 'ua te'a mai Apia 'a'o fa'asolo atu e aga'i 'i 'ō, 'i sasa'e. 'Ua taunu'u atu loa 'i le tama'i nu'u fo'i lea e ta'u 'o Fagali'i. (Po'o 'i 'inā 'ea? loe.) 'Ole'ā tagi 'i ai le ali'i.

M.M. ♩ = 120



Gi-gi gi-gi le ta-i o gi-gi, O-i o-i le ta-i o gi-gi, O-i a-ue le ta-i



gi---gi. E mā [a]sa-va-li [a]le ta-i o Fa-ga-li-i — Po'o 'ua 'o-u-to-u



si-la-fi-a-i-na le ta-li-ga pi-pi-i 'Ua na 'a-u-ma-i la-vu Si-na 'a-e



le-i ma-li-e la-vu ai a-li-i---i? I-o-e.

Tali loa Fagali'i, Āuo, 'ia sau lāia, sau, 'o lea 'ole'ā maua i 'inei lou [fili]. 'O le va'a lenā o le meaola, lenā 'ua na tia'i mai 'i 'inā, 'ae sau, 'o lea 'o i 'i.

('Ai 'a 'ua 'outou silafiaina fo'i 'o le 'aufa'afofoga ona tala lea 'iā Mafui'e ma le tetea fa'atasi ma le tagata fo'i lea 'o Ti'iti'iatalaga.¹⁷ 'O tūlaga tonu lā ia 'ua aga'i nei 'i ai e le nu'u lenā, e fa'apea fo'i lona fetaliga o lona faitoto'a 'i ai, Mātalasesami. 'O le tūlaga lenā e tū.)

eastwards. He arrived at that tiny little village known as Fagali'i. (Was it there? Yes.) The man was about to sing to it.

Gigi gigi the sea of gigi,
Oh, oh the sea of gigi,
Oh, alas the sea of gigi.

I'm embarrassed to walk in the sea at Fagali'i—
Do you people know the one with ears stuck
together

Who brought Sina here while this man didn't
agree to it at all? That's right.

Immediately, Fagali'i replied, *Āuo, come on, now, now you're going to catch your enemy. There's the boat of that animal there, where he discarded it, but come on, he's here.* (Now you, the audience, may know the stories about Mafui'e and the albino, together with that person Ti'iti'iatalaga.¹⁷ That village faced the precise location of all these stories, and there is a speech reference to its door, Mātalasesami. That was the place where it was.)

And so that man arrived there; the person called Taliga-maivalu had come from there, the village of spirits, and had brought here the woman to whom Tigilau's courting-party had gone. He was given instructions by a certain girl, a girl whose father was a Papa person called Ti'iti'iatalaga who had married the sister of a person called Ti'iti'ialeola. The albino woman who had been caught during Ti'iti'iatalaga's crab-snaring expedition used to lived on top of a cave.¹⁸ She planned—it was she who used to open up that place—she felt deep sympathy for Tigilau, and directed him to the road leading down into the opening which was there in the old days, and underneath was a village, because right down there was where the village was. This albino girl told him, saying to him, *Come on, you're going to get your enemy; come on.* The girl opened up the cave and the door to that underground village, and as he entered, she instructed him, *Come on; go to where they are boasting of their family; as for his house, Sina is there, put well inside his house, a house with a single door. At this moment, he's out foraging for food for himself and Sina. As for that food, you won't find it the same as that familiar in this country*

'O lea 'ua o'o 'i ai le tagata lea; e sau ai mai 'inā i le nu'u o sau
 'o le tagata lea e igoa 'ia Taligamaivalu lea 'ua na 'aumai nei
 tama'ita'i sâ alu 'i ai le 'aumoega a Tigilau. 'Ua fa'atonuina lā e
 tama'ita'i, 'o le teine lā lea 'o lona tamā 'o le tagata Papa e igoa
 Ti'iti'iatatalaga, 'o le usu tonu lā lea 'o le tuafafine o le tagata e igoa
 Ti'iti'ialeola. 'Ile tetea lā lea na maua i le selegā pa'a a Ti'iti'iatatalaga
 lea lava sâ nofonofo ai i luga o le ana.¹⁸ Ma ana fuafuaina—'o ia
 lenā e mātala ai lea tūlaga—'ua alofa nei lā 'ia Tigilau, ma 'ua fa'atama'i
 'i ai le 'auala lea e aga'i 'i lalo 'i le mea fo'i lea mātala, i aso anamua
 'a'o lo'o iai le nu'u i lalo 'auā ifoga tonu lava e 'iai lea 'a'ai. Ma 'ua
 ta'uina atu loa 'i ai le tama'ita'i lenei 'o le tetea, ta'u atu loa 'i ai, 'ua
 sau ia. 'ole'ā maua lou fili; 'ae sau. 'Ua tatata loa e le teine le ana
 ma le faitoto'a lea o le 'a'ai lea i lalo o le 'ele'ele, ma 'ua maua ai loa
 ma le fa'atonuga, Sau, ina o'o atu loa lava 'i le mea 'o lā 'ua sasani
 lo lātou 'āiga, ma lona fale 'o lā 'ua tu'u lelei lava Sina i totonu o
 lona fale, 'o le fale e tasi le faitoto'a. 'A'o lā 'ua alu e sasamu le mea
 e su'e mai se lā mea'ai ma Sina. 'O ia fo'i mea'ai, e te lē maua ai le
 mea'ai e pei ona māsani ai le atanu'u ma tagata ola 'uma o le
 lalolagi—'a'o lā e alu e sasamu tagata! (Se'i vāe ane le pa'ia o le
 'aufa'afofoga mo lo tātou fāgogo.) 'Ua alu loa 'i ai 'ae sau 'inā 'e alu
 'i ai. 'Āfai e te taunu'u atu, e tatau ona silafia ma alofagia 'oe—'o le
 tama'ita'i 'o lae tagi lava. 'Ātonu e maua se lua talanoaga lelei 'a'o
 a'u fo'i ou te fesoasoani 'iate 'oe ma 'o lo lua taunu'u mai 'i 'inā
 la, ona fa'apea lava lea ona fai e le ali'i 'o Tigilau, 'ua usita'i tele
 fa'atonuga a le tama'ita'i lea 'o le tetea sâ nofonofo tonu i luga o le
 ana; ma 'ua alu loa.

Alu atu loa,¹⁹ 'o lo 'ua fa'asino lelei ā 'i ai, 'i le mea 'o lo'o iai i lea
 itū'āiga lalolagi le fale lea, ma 'ua taunu'u atu ma 'ua va'aia loa e le
 ali'i le fale, ma 'ua fa'asino lava 'i ai e le ilāmutu 'o lenei tama'ita'i
 tetea sâ i luga. Ma 'ua taunu'u atu loa 'i ai, 'ua na fa'alogoia loa
 totonu o le fale 'i le tagi lava a lenei tama'ita'i 'o Sinālemalama—'ua
 tau leai se leo 'a 'ua na'o le 'ū'ū 'ua pei 'o le tagi a le ti'otala (se'i vāe
 ane le mamalu o le 'aufa'afofoga). Ona malaga atu loa lea 'i ai ma 'ua
 fesili atu loa 'i ai, Sinālemalama?

'Ua 'ese le fa'alogoa mai a le tama'ita'i i totonu o le fale ma 'ua toe
 fa'afofoga mai le tama'ita'i 'ua toe fa'apea atu —

" 'A 'e alofa, 'o a'u 'o Tigilau.

Sinālemalama, se'i 'ia 'e sau,

Tatala sou faitoto'a e aga'i 'i le nu'u o le vavau.

'O lenei 'ua ou taunu'u mai 'i ai 'ona 'o lo'u mātaufau."

*and for all the humans in the world—you see, he goes foraging
 for people! (With apologies to the audience's sense of dignity
 about our story.) He's gone off for that, but come on and go
 there. If you get there, you should realize and be con-
 siderate—the girl is crying. Probably the two of you can have a
 good talk, and as for me, I'm helping you because you both
 have arrived here.*

And that's just what Tigilau did, carrying out exactly the in-
 structions of that woman, the albino, who used to live right on
 top of the cave; and off he went.

He went straight off,¹⁹ guided well to it, to that sort of
 world where the house was, and when he arrived, the man im-
 mediately saw the house, having been directed specifically to
 it by the aunt, this albino girl up on top. On arrival, he im-
 mediately heard the girl Sinālemalama crying inside the
 house—you could hardly hear any voice, just a moan like a
 kingfisher's cry (with apologies to the audience's dignity). He
 went up and called, Sinālemalama?

Inside the house, the girl listened intently, and as she
 listened further, the man repeated thus—

Have pity, it's Tigilau.

Sinālemalama, do come

And open one of your doors facing the ancient
 village.

You see, I have arrived because of what was
 on my mind.

The girl Sinālemalama jumped up and went thus, giving
 this man a good warm welcome. Unfortunately, however, this
 girl was troubled over something, and this girl was surprised to
 find herself both loving and fearing this man, but above all
 was her love, even though the man seemed more a brother
 than a friend, and she told him, *The trouble is—it won't be
 long before the man arrives back. This is what we'll do. You
 try and remain inside the house, while I go and wander about
 outside; and leave it to me. When he arrives, don't move or be
 afraid; I'll try to find a way so that you can be saved. But alas
 for the two of us, I know we'll both perish because of this cruel
 man; this man is an ogre!* They talked together in this manner.

The man then came back, and the conversation ceased, as the woman covered up well this other man, burying him at one end of their house just as the ogre arrived. The last child squealed out, as did a poor old woman and also a poor old man, but this man himself remained, not speaking to Sina and called in a fearsome voice, *Sinālemalama, there's a stranger on the property!*

Sinālemalama's halfhearted reply was, *Sega Taligamaivalu, who could—if you again—²⁰ do you take me for a stranger? I'm the stranger.*

But this man replied, *No, I sense that the person is a newcomer, there's definitely a newcomer inside our property and house.*

Sinālemalama's reply was, *Oh! So you're going to sniff around so nosily, or whatever the name is for that sort of state of affairs? That's my own odour that you're smelling. And why are you now about to keep sniffing that odour? It's my own odour, that of a living person, that you can smell.*

The man refused to believe her, and the man kept demanding, *Tell me who that person is on the property. If you don't tell me, you'll be killed. And when I get that person, I'll chew him to mush, bones and all!*

Crying, the girl replied, *Very well, then, father of the family,²¹ it's like this. May it please you, it's my dear brother there, in the house, who travelled here to bring my marriage mat.²²*

What for?

Out of love for me—I've been here such a long time.

Was that why he travelled here?

Yes.²³

So that's it. Answer truthfully in future, and don't be devious. I'll go and get some food ready.

He went off straightaway to prepare the food. While the man went and looked for chiefly food for Sina's "brother" to eat, Sina ran off and brought back a cat-thing²⁴ and brought back a kingfisher-thing (with apologies to the audience's sense of dignity about our story). Bringing the cat, she put it right at the back, she put it out the back, having first inserted the kingfisher. Right at the back there were two mosquito-nets

la, 'ua oso mai loa le tama'ita'i 'o Sinālemalama ma 'ua fa'apea mai 'ua fa'apea mai le mea 'ua popole ai lenei tama'ita'i, ma 'ua ofo fo'i lenei tama'ita'i le mea 'ua popole ai lenei tama'ita'i, ma 'ua ofo fo'i lenei tama'ita'i 'ua ese lona alofa ma lona fefe 'i lenei ali'i 'a 'ua sili atu lona alofa, 'ua tusa ai 'o sona tuagane 'a 'ua lē 'o sona uō 'o le ali'i, ma 'ua fai atu 'ai, *Pagā lea—'ua lē 'o mamao 'ae taunu'u le ali'i. Ia, 'ole'ā fa'apea ona fai. Tau 'inā 'e nofo i totonu o le fale 'a'o la'u alu e fealua'i i fafo, 'a'o lae faitalia a'u. 'A 'a'u mai, 'a'ua lava ne'i 'e gāioi pe e te fefe ou te iloa 'ole'ā tā fano fa'atasi talu ai lenei ali'i sàuā; ma 'o le ali'i lenei 'o le sau'ai!*

'Ua fa'apea lava ona lā talanoa.

'Ua o'o loa lā ina 'ua taunu'u le ali'i ma 'ua mae'a le talanoa, 'ua ufiufi lelei lava e lenei tama'ita'i ma tanu mai i le tasi pito o lo lā fale le ali'i, ma 'ua o'o loa ina 'ua taunu'u le ali'i. Palasi loa le 'āvega, 'o le 'āvega a tagata a lenei ali'i. E 'i a'e 'o si tamaitiiti, e 'i atu 'o si lo'omatua, fa'apēnā fo'i ma si toea'ina, 'a 'ua nofo pea lenei ali'i ma 'ua lē tautala 'iā Sinālemalama ma 'ua vala'au loa ma le leo mata'utia, Sinālemalama, 'ua tagata 'esea le fanua!

'O le tali a Sinālemalama ma le loto vaivai, Segae, Taligamaivalu, 'o ai lo'i—'ā 'e toe—²⁰ fa'apea le tagata 'ese 'o a'u? 'O a'u 'o le tagata 'ese!

'A'o le tali a lenei ali'i, E leai, e fou le tagata lea i la'u fa'alogo, 'o lā e iai le tagata fou i totonu o le fanua ma le fale.

'O le tali a Sinālemalama, Oi! 'Ole'ā 'e toe sogi fo'i e matua'i isuisu, po'o le ā 'ea le igoa o le tūlaga fo'i lena? 'O lo'u manogi ā lenā e te fa'alofoga 'i ai. 'O le ā fo'i lenā mea 'ole'ā toe sogi ai 'i lena manogi? 'O lo'u manogi ā lenā 'o lo'o nanamu tagata ola lenā e te fa'alofoga 'i ai.

'Ae lē mafai le ali'i, fesili atu pea le ali'i, Ta'u mai po'o ai le tagata lea 'ua i le fanua. 'A 'e lē ta'u maiina, ia, 'ole'ā fasiotiā nei 'oe. 'A'o'u maua lenā tagata e lamu pala 'ātoa ma 'iui!

Ia, tali atu loa le tama'ita'i ma tagi, loe, sau ia, 'oe le tamā o le 'āiga,²¹ e fa'apea. 'Ia 'e finagalo malie, 'o si o'u tuagane lea i falē na malaga mai e 'aumai lo'u tūtū mumutu,²² po'o lo'u 'ie asavao, po'o lo'u 'ie āvaga.

'Ona 'o le ā?

'Ona 'o le alofa mai 'iate a'u—'ua leva ona o'u sau.

'O le mea lea na malaga mai ai?

'O a'u.²³

la, lenā. Tali sa'o mai 'ae 'aua le fa'api'opi'o mai. la, 'ole'ā o'ua
e fai se mea'ai.

Alu loa lea, fai le mea'ai. 'O le ali'i 'ua alu e su'e mai se mea
taumafa ma le tuagane o Sina, 'a 'ua momo'e loa Sina 'ua 'aumai
mea 'o le pusi,²⁴ 'ua 'aumai ma le mea 'o le ti'otala (se'i vāe
mamalu o le 'aufa'afofoga mō lo tātou fāgogo). 'Aumai loa le pusi
fa'apito mai 'i tua, ma tu'u mai 'i tua, 'a'o le ti'otala 'ua fa'apito
muamua i totonu. 'Ua pito tua lā e tusa e lua ona ta'inamu 'ua tusa
ai, 'a'o le ta'inamu lae i totonu 'o lā e iai le ti'otala 'a'o le ta'inamu
i tua 'o le ta'inamu lenā 'ua o'o loa e fa'ata'a le pusi. la, ona fai atu loa
lea 'o Sinālemalama 'iā Tigilau, *Sau lāia, tā ò, tā sōsola. 'Ā sau nei
ta'ilo 'i ai po'o le ā le tūlaga 'ole'ā o'o 'i ai tā'ua. Tā sōsola.*

Fo'i mai loa le ali'i, alu e tapena 'uma mea e tatau ai, 'o mea
fa'atagata ola lā 'ua tapena, mea 'uma e tatau ona taumafa ai tagata
soifua 'o lā 'ua tapena e lenei sau'ai.²⁵ Ma lona fa'amoemoe, 'ai lava
e fa'amaonia 'o le tala a Sinālemalama 'iate ia 'o lona tuagane. 'Ua
taunu'u loa, taunu'u le ali'i ina 'ua vela mai le suāvai, 'ua fiu 'i fafagu,
Fafagu, fafagu, fafagu, *Sinālemalama.*

E leai. 'Ae fa'alogu atu, 'o lae e gū mai le pusi i totonu, fa'apea lava
'ai 'o le ta'agulu lā lea a si ali'i lea na tau atu ma le tūtū mumutu, po'o
le 'ie asavao, po'o le 'ie āvaga a le tama'ita'i lenei. Fa'apea lea 'o le
māfaufauga o le ali'i, *'la tu'u ia, 'ai 'ua moe vaivai, 'a'o Sina fo'i ia.*
'ae fa'alogu atu 'i totonu 'o tagitagi mai fo'i le ti'otala i totonu. Ma
lona uiga lava 'o lo'o māfaufau pea 'i ai, 'ai 'o tōfāfā fa'atasi ā le
tama'ita'i ma lona tuagane.

'Ua leva lā le aso, 'ua tauo'o ina pō, 'ua tauoso fo'i le ita o le tamā-
loa 'o o'o loa ina 'ua susu'e atu. E fefe le pusi 'i le felefele atu o taliga
o le ali'i. Susu'e atu loa le pusi, fa'asaga mai le pusi, fai taliga o le ali'i
'ua fela'u solo, oso le ali'i 'i fafo. Oso loa 'i fafo 'o le ali'i 'ua māsae
atu ma le pito e iai le pusi, sola ma le pusi. 'Ua alu le ali'i 'ua tigaina
tele 'i le faiga a le pusi. Ona toe fo'i mai lea 'ua oso le ita, oso mai, 'ua
leai se mea 'ae fa'alogu atu 'i totonu 'o lae 'ū'ū mai ai le mea.
Su'esu'e atu le ali'i i lea pito o le ta'inamu, togi le mata e le ti'otala, ia,
'ivi lenā mata. Toe su'esu'e ane i lea itū, toe lele mai le ti'otala toe
togi le mata. 'Ua ā nei? 'Ua tupu le fa'avelave 'ua ta'avalevale si ali'i
ma 'ua leai sana mea e toe mafai, ma 'ua tagi 'auēuē, *Pagā 'oe, Sinā-
lemalama, 'i lou lē alofa. 'O lenei fo'i na 'e fai mai fo'i 'o lou*

hanging, the inside net containing the kingfisher and the rear
net, and into that net went the cat, to roam around. Then
Sinālemalama said to Tigilau, *Come on, let's flee. If he comes
now, who knows what our plight will be. Let's flee.*

The man returned directly, and went and prepared all the
food, preparing live mortals' food; that is, this ogre prepared
everything suitable for living people.²⁵ He was hoping that he
possibly might verify Sinālemalama's statement to him that it
was her brother. He arrived straight back at the house, the
man arrived when the food had been cooked, and grew tired
of trying to wake them. He called and called and called,
Sinālemalama.

Nothing. As he listened, he heard the growl of the cat in-
side, and thought it was probably only the snoring of the poor
man who had arrived with the girl's marriage mat. The man's
thoughts were, *Let him be, he's probably asleep, exhausted,
and Sina is also there.* He heard the kingfisher also crying in-
side. He continued to ponder what this meant, that the girl
and her brother were probably both sleeping.

The day wore on, it was almost night, and the man became
irritated, so he went to look for them. The cat was afraid of
the spreading of the man's ears. He sought out the cat, but the
cat set to and attacked the man's ears, scratching all over
them, and the man leapt outside. The man leapt outside, ears
torn where the cat had been, while the cat meanwhile fled.
The man went away in great pain from what the cat had
done. He returned, anger roused, and leapt inside, but there
was nothing there, although he did hear something moaning
from the inside net. The man searched around in that end of
the mosquito-net, and the kingfisher pecked out one eye, blind-
ing that eye. As he again searched in that place, the
kingfisher flew out again and pecked the other eye. And so
what happened then? He was in trouble, and the poor man
rolled around helplessly, crying, *How terrible you were, Sinā-
lemalama, in your lack of love. Here you were telling me he
was your brother, but now it's clear you betrayed me because
of an intention of yours. Probably you've run away with some
other husband.*

*tuagane, 'a'o lea 'ua mautinoa nei 'ua 'e fa'alata a'u 'ona 'o lo'o
sou fa'amoemoe, 'ai 'o se isi tane lea 'ua lua sôsola.*

*Tu'u lâ le tala 'i le ali'i 'o lâ 'ua ta'avalevale—masalo 'o
tausoaga lenâ e i'u ina oti ai â ia. 'Ae sau nei le sola'aga lenâ
taunu'u mai nei le sola'aga ma 'ua taunu'u fo'i lo lâ fa'amoemoe
fa'atonuga na tu'uina atu 'i ai e le tetea lea e nofo tonu i luga o le
'O lea lâ 'ua lâtou fa'atalanoa fiafia nei ma 'ua toe feosofi 'i le va'ava
malaga atu ai Tigilau ma 'ua lâtou fâimai, toe fo'i mai 'i Savai'i nei ma
'o lo'o iai pea e o'o mai 'i nei aso 'o lea tala'aga 'i le nu'u 'o Sāvavau
e pei ona silafia e le atunu'u.*

'Ia manuia le 'aufa'afofoga mô lo tâtou fâgogo.²⁶

*Let's put aside the story about the man, rolling around
—perhaps he ended up dying from all that effort trying to rush
about. But this escape-party proceeded, and the escape-party
arrived safely, their hopes having been realized through the in-
structions given by the albino living directly above the cave.
And now they all talked together happily, then jumped into
the boat in which Tigilau had journeyed and came back,
returning here to Savai'i, and even today, there still exists that
historical account of Sāvavau village, as the whole country
knows.*

I wish the audience well with our story.²⁶