

# The Bottle Imp

## ‘O le Fagu Aitu



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Cover Background Siapo mamanu (tapa cloth), 1890s, Sāmoa, maker unknown.

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# ‘O le Fagu Aitu

*A graphic adaptation inspired by the work of Robert Louis Stevenson*

*‘O fetu’una’iga fa’atusiata o tusitusiga a Tusitala*

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# Introduction

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This book is for teachers and students in Samoan schools. It is one of several publications resulting from a research project which has explored the legacies of the Scottish author Robert Louis Stevenson. As part of the project, Stevenson's work has been 'remediated' – adapted into visual form or different kinds of language - for contemporary readers and communities in Hawai'i, Sāmoa and Scotland.

In this book, you will find a graphic adaptation of Stevenson's story, produced by Hawaiian artist Solomon Enos. The adaptation is wordless, and is accompanied by Enos's own plot summary, both in English and in Samoan (translated by Sadat Muaiava). Also included is an illustration (by British artist Jack Brougham) outlining key details about Stevenson's Pacific writing and travels, as well as a series of prompts for teaching and learning which can be used for independent study or in classrooms.

Inspired by the proverb 'E tala lasi Sāmoa', we hope this book will encourage contemporary Samoan readers to find new meaning and relevance in Stevenson's story, adapted here by a Hawaiian artist, for contemporary Pacific readers.

*Thank you!*

## Fa'atōmuaga

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‘O lenei tusi e mo faiā’oga ma fānau ā’oga i totonu o Samoa. ‘O se tusi na lolomi fa’atasi i lalo o se polōketi su’esu’e ‘ua fa’atūlaga fa’apitoa e fa’alaua’itele le iloa i le tala’aga o le tusitala Sikotilani o Robert Louis Stevenson, po ‘o Tusitala e pei ona iloa ai ‘o ia i Sāmoa. I lalo o lenei polōketi, ‘ua toe iloilo ma lolomi ai tusitusiga a Tusitala i nisi va’aiga fou e pei o tusigāata ma le fa’aliliuina i isi gagana – ‘ina ‘ia mafai ai ona fa’aaogāina e le ‘au faitau o nei aso i Hauai’i, Sāmoa ma Sikotilani.

‘Ole’ā ‘e mauā i totonu o lenei tusi se lōmiga ‘ua fa’aaogā ai ata e fa’amatalaina ai le tala’aga o Tusitala sã tāpenaina e Solomon Enos. ‘O lea lōmiga fa’atusiata e lē o fa’aaogāina ai ni ‘upu, ma ‘ua iai ma le aotelega o le tala na tūsia e Enos i le gagana ‘Igilisi ma le gagana Sāmoa (sã fa’aliliuina e Sadat Muaiaava). ‘Ua iai fo’i ma se ata (sã tūsia e Jack Brougham) ‘olo’o ‘oto’oto atu ai vāega tāua e uiga i tusitusiga ma femalaga’iga a Stevenson i le atu Pasefika, fa’atasi ai ma ni fesoasoani faigōfie mo sa’ili’iliga a le tagata to’atasi po’o le vasega.

‘Ina ‘ua fa’aosofia lagona e le muāgagana ‘E tala lasi Sāmoa’, ‘o le fa’amoemoe maualuga o lenei tusi ‘ia fai ma fa’amalosi’au i le ‘au faitau tusi Sāmoa i nei aso ‘ia fa’atupula’ia ni o lātou fa’auigaga fou ma le talafeagai mai tusitusiga a Tusitala, lea ‘ua iloilo fa’ataatau e le tusitala Hauai’i mo le ‘au faitau tusi Pasefika i nei ona pō.

*Fa’afetai lava!*

## Additional Background Information for Teachers

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‘The Bottle Imp’ was published in Britain and the US in 1891, but Stevenson added a note revealing that the story had also been ‘designed and written for a Polynesian audience’. A Samoan translation of the story (under the title ‘O le Tala i le Fagu Aitu’) was published in the London Missionary Society periodical, *O le Sulu Samoa*, also in 1891. Although Stevenson’s story is set mainly in Hawai‘i, in the Samoan language version (produced by the Reverend Arthur Claxton, in collaboration with Stevenson), small changes to the names of characters were made to make the narrative more accessible to Samoan readers. (For example, Keawe, one of the main characters, is renamed Teave.) Stevenson’s wife, Fanny Van de Grift Stevenson, reported that Samoan readers extracted many ingenious ‘morals’ from this tale, which explores the corrupting power of monetary wealth.

Enos’s adaptation draws on his own experience as a native Hawaiian, and he makes changes to the role of Kōkua (whose name translates as ‘helper’ or ‘carer’ in Hawaiian). In Stevenson’s original story, Kōkua is already a strong character who plays a key role in saving Keawe, but in Enos’s version, she has even more mana, and acts quickly and decisively in comparison to the less confident heroine of Stevenson’s story.

*If you would like to contact a member of the research team that has produced this book, please email [shari.sabeti@ed.ac.uk](mailto:shari.sabeti@ed.ac.uk)*

*Further information about the Stevenson project can be found at [www.remediatingstevenson.org](http://www.remediatingstevenson.org)*



## Fa'amatalaga fa'aopoopo mō Faiā'oga

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Sā lōmia le tusi o le Fagu Aitu i Peretānia ma le Unaite Setete i le tausaga 1891, ma 'olo'o iai se fa'amaumauga tusitusia a Tusitala 'olo'o ia fa'amaninoina ai 'o le tala sã ia tūsia sã tusi fa'atatau fo'i mo le 'au faitau Polenisia. Sã lōmia le fa'aliliuga o le tala (i lalo o le ulutusi 'O le Tala i le Fagu Aitu') i totonu o le nusipepa a le Sosaiete o le Misiona i Lonetona, 'O le Sulu Sāmoa, i le tausaga lava lea e tasi. E ui 'ina fa'atatau le tala a Tusitala i Hauai'i, 'olo'o iai ni suiga lāiti i le fa'aliliuga i le gagana Sāmoa (sã tāpenaina e le Faife'au o Arthur Claxton ma Tusitala), i igoa o tagata i totonu o le tala 'ina 'ia fa'afaigofie ona mālmalama ai le 'au faitau Sāmoa. (Mo se fa'ata'ita'iga, 'o Keawe, 'o se tasi o tagata tāua o le tala, 'ua suia lona igoa iā Teave.) Sã ripotia e le to'alua o Tusitala 'o Fanny Van de Grift Stevenson, sã tele ni a'oa'oga lelei sã maua e le 'au faitau Sāmoa mai lenei tala fatu, 'olo'o fa'amatalaina ai itū pi'opi'o o le tamao'āiga i tupe.



Keawe

‘O suiga a Enos mo Kōkua (‘ua sui le uiga o lona igoa o le ‘fesoasoani’ po’o le ‘tausi’ i le gagana Hauai’i) i totonu o le tala, sā ia ‘oto mai i lona poto mālosi Kōkua ma e iai lona sao tāua i le lavea’iina o Keawe. Peita’i i suiga a Enos, ‘ua sili atu le mamana o ana fa’atinoga, ma ‘ua vavave ma mautinoa ana fa’ai’uga pe’ā fa’atusatusa i le tagata e tau fa’aleiloga i tusitusiga a Tusitala.

*‘A ‘e mana’o e fa’afeso’ota’i se isi o le ‘au su’esu’e sā nafa ma le lolōmiga o lenei tusi, fa’amolemole ‘imeli shari.sabeti@ed.ac.uk*

*Mō fa’amatalaga fa’aopoopo e uiga i le polōketi a Tusitala ‘e te mauaina i le itulau o upega o feso’ota’iga o le [www.remediatingstevenson.org](http://www.remediatingstevenson.org).*

# The Bottle Imp

## ‘O le Fagu Aitu











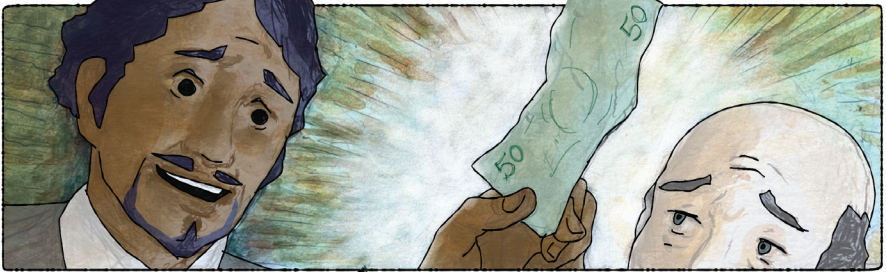
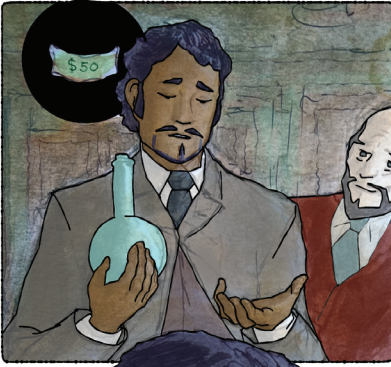


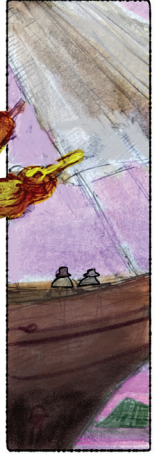
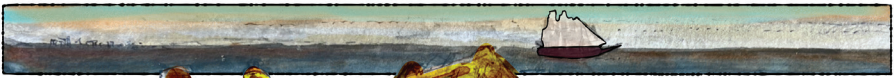




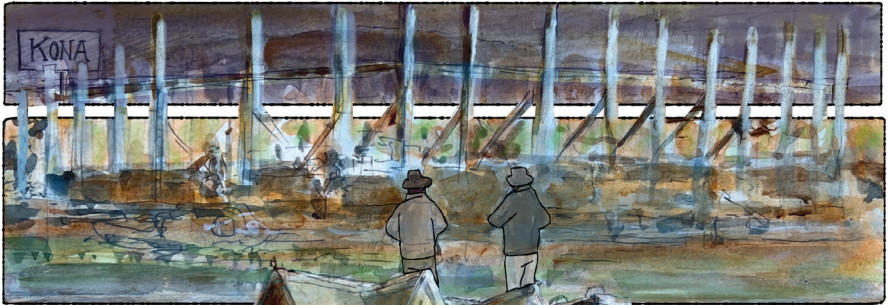






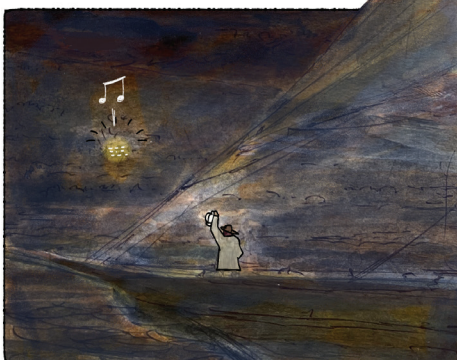










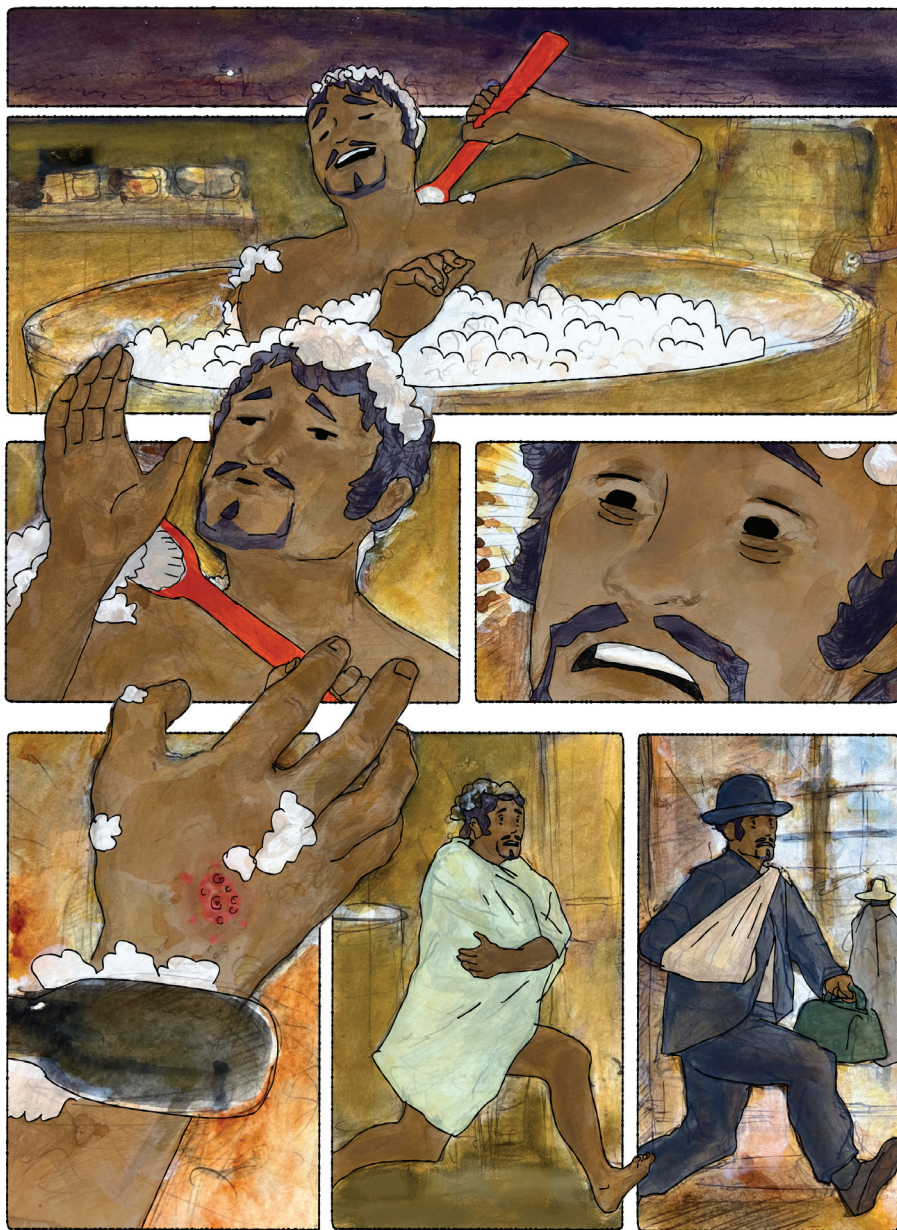










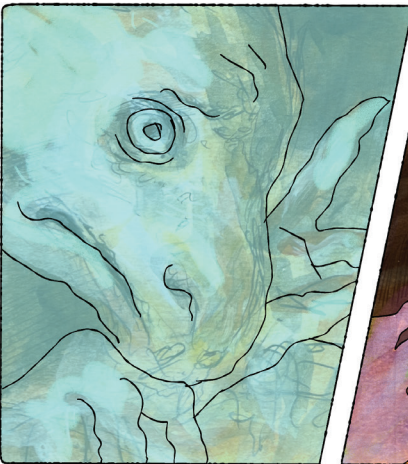
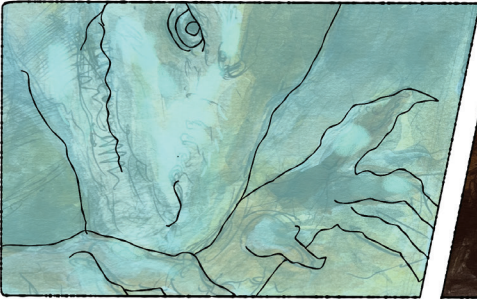
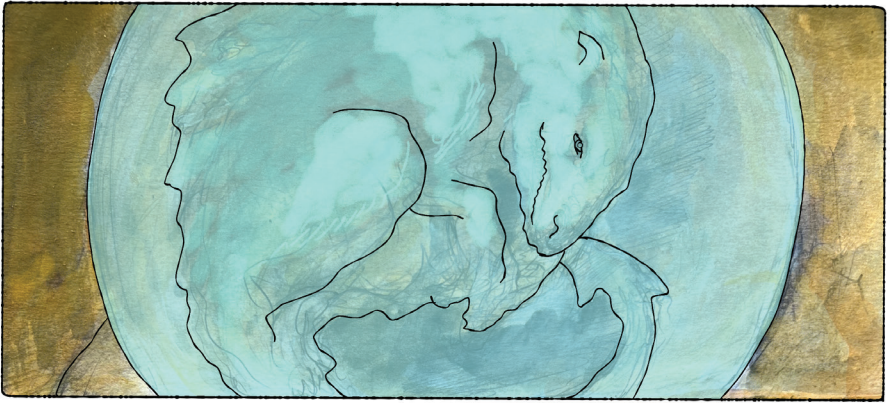


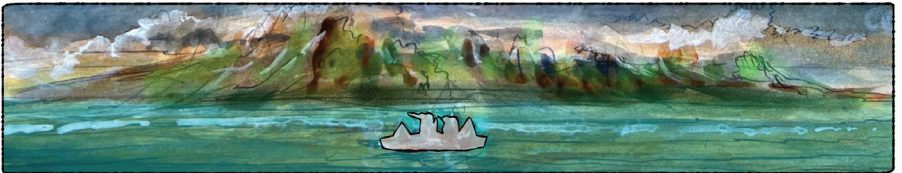
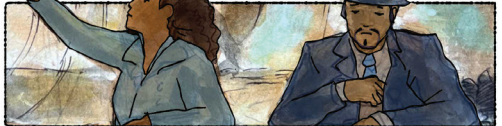
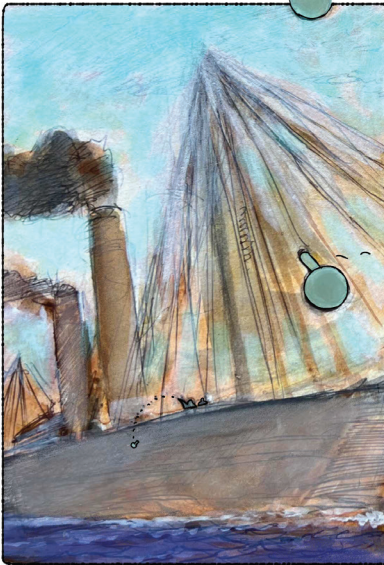






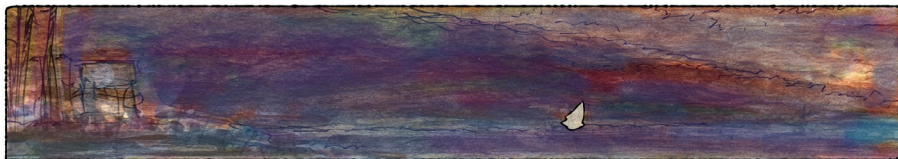
















# The Bottle Imp

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Plot Summary (by Solomon Enos)

Our story begins with Keawe, a young Hawaiian man, exploring downtown San Francisco in the 1880s. He is enamoured with everything he sees, especially a beautiful house that glistens in the morning sun.

A man appears at a window and beckons him in. Keawe enters and is awed by all the beauty within this man's home, and is offered a magical bottle which will grant all of Keawe's wishes. Naturally Keawe is sceptical, but the man assures him it will work, with one important caveat: the bottle cannot be destroyed, nor can it be thrown away, and if Keawe dies with the bottle still in his possession, his soul will go to hell. The only way to get rid of the bottle is to sell it for less than what was paid for it.

The man then persuades Keawe to hand over a \$50 bill, telling him he can immediately wish for his money to return to him. Keawe is now the new owner of the bottle, and the previous owner is glad to be free of the bottle's curse.

Keawe thanks the man and leaves, meeting his friend at San Francisco harbour for a trip back home to Hawai'i. Throughout the journey, Keawe describes all the things he will wish for, including a giant house full of expensive things, and when he arrives in O'ahu, he finds that a bundle of money totalling \$5,650 has magically appeared in his bag.

Keawe and his friend both visit a local architect, and after Keawe describes the new house he wants to have, the architect drafts



blueprints and presents a bill for exactly \$5,650. Keawe and his friend then travel back to Kona on the big island of Hawai'i, where this new house is then built over the next few months, and is full of all the things Keawe wished for.

Wishing to free himself of the bottle's curse, now that his dream house is built, Keawe sells the bottle to his friend for \$49, and his friend then wishes for and receives a large sailing ship. They part ways, and Keawe throws a huge party in his new house, inviting all of Kona to attend.

Keawe's happiness is complete when he falls in love with a very intelligent and beautiful woman called Kōkua, who also happens to love him too. Life could not seem to get better for Keawe.

But tragedy befalls Keawe when one night, while in the bathtub, Keawe notices he has the first signs of leprosy, which is effectively a death sentence at this time in history. Keawe rapidly makes his way to Honolulu, tracking down the bottle, and learns to his horror that the bottle was last sold for 2 cents.

Keawe very reluctantly buys the bottle for one cent, notices that his leprosy has been cured, but takes very little solace in this, as he believes the bottle's value is too low for him to sell it to anyone else, and that his soul will be condemned to hell.

Upon his return to Kona, his beloved Kōkua greets him and learns the secret of the bottle. Immediately she knows the solution to his problem, but decides not to share this information with Keawe to teach him a lesson. Instead, she acts immediately to travel with Keawe to Tahiti where the exchange rate is 1 cent for 2 centimes, meaning that the bottle can be sold after all.

Kōkua then takes these 2 centimes to a local bar, where she finds a drunken European sailor and explains the concept to him. For one centime, he can buy this bottle, and all his wishes will be granted, though he will likely go to hell when he dies. The sailor agrees, buying the bottle for one centime, noting that he would most likely have been going to hell anyway.

Keawe is exuberant, and recognizes Kōkua for the amazing person that she is. Upon their return to Kona, Kōkua blesses the house with a Hawaiian prayer to remove any remaining curse, as they prepare to sell the house.

Only a few days later, the friend who first bought the bottle from Keawe comes to visit. He tells Keawe and Kōkua that he has sold the ship that he wished for, and then offers to buy the house. He then sells the house so it can be used as a school, turning the power of the bottle to a good end.

Keawe and Kōkua then settle into a small and simple home overlooking the house, where Kōkua has decorated their small coffee table with a bottle, similar in shape to the imp's bottle, but filled with beautiful flowers.





# ‘O le Fagu Aitu

‘O le Aotelega o le Tala sã tusia e Solomon

**E**‘āmata la tātou tala ma Keawe, ‘o se tamāloa talavou mai Hauai‘i ‘olo‘o fealualua‘i i le taulaga o San Francisco i le vaitau o le 1880. ‘Ua fa‘afiafiaina lona loto i mea sã ia va‘aia, ‘aemaise ‘o se fale e ‘i‘ila pe‘ā sulua e le lā i le taeao.

‘Ua onono a‘e se tamāloa i luma o le fa‘amalama ma talotalo atu ‘iā te ia e alu atu i totonu. ‘Ua ulufale Keawe ma ‘ua fa‘ate‘ia ‘o ia i le matagōfie o totonu o le fale o le tamāloa, ma o i‘inā sã ofoina atu ai e le tamāloa se fagu aitu ‘iā te ia ma le talitonuga e mafai e le fagu ona foa‘i atu mea ‘uma e mana‘o i ai. Sã iai māsosaloga a Keawe, ‘ae na vave ona mou ‘ese ‘ina ‘ua fai i ai le tamāloa e lē mafai ona lē tupu, pau le mea e iai le tapu e tasi: e lē mafai ona fa‘aleagaina e se isi le fagu, pe tia‘i fo‘i, ma ‘āfai e oti Keawe ‘olo‘o ‘iā te ia le fagu, ‘ole‘ā ulufale i sēoli lona agaga. Pau le ‘auala e mafai ai ona fa‘amatu‘u ‘ese le fagu ‘o le fa‘atau atu i se isi tagata i le tau e i lalo mai o le tau sã fa‘atau muamua ai.

‘Ua tauānau nei e le tamāloa Keawe e ‘avatu ‘iā te ia se \$50 tāla, ma le fa‘a‘upuga ‘ua mafai loa ona ia mo‘omo‘o e toe maua lana tupe. ‘Ua fai nei Keawe ma lē e ana le fagu, ma ‘ua fiafia nei le tamāloa sã iai muamua le fagu ‘ua sa‘oloto mai i mala o le fagu.

‘Ua fa‘afetaia e Keawe le tamāloa ma tu‘ua le fale ma ‘ua alu e fiiloa‘i ma lana uō i le uafu i San Francisco mo le toe fo‘i i Hauai‘i. A‘o alu le malaga, ‘ua tōlaulau e Keawe mea ‘uma ‘ua ia mana‘o ai, fa‘atasi ai ma se fale telē e tumu i mea taugatā, ma ‘ina ‘ua taunu‘u

i O‘ahu, ‘ua ia mauaina se fusi tupe e \$5,650 le aofa‘i ‘olo‘o ta‘atitia i totonu o lana ‘ato.

‘Ua ō nei Keawe ma lana uō i se tusiata fale, ma na ‘uma loa ona fa‘amatala i ai e Keawe le fale fou e mana‘o ai, ‘ua tusi loa e le tusiata ni ata fa‘ata‘ita‘i ma tu‘u ‘iā te ia le tau e \$5,650 ‘a‘ato. ‘Ua toe ō nei Keawe ma lana uō i Kona i le motu tele o Hauai‘i, ma ‘o ‘Ī na fau ai loa le fale lenei i ni māsina na soso‘o ai, ma ‘ua fa‘atumulia i mea ‘uma na mana‘o i ai Keawe.

‘Ina ‘ua mae‘a ona fau lona fale na moemiti i ai, ‘ua mana‘o nei loa Keawe e sa‘oloto mai i mala ‘olo‘o saisaitia ai le tagata ‘olo‘o ‘ūmia le fagu ma ‘ua ia fa‘atauina atu loa i lana uō i le tau e \$49. ‘Ua mana‘o fo‘i lana uō i se va‘a failā telē ma na ia mauaina lava. ‘Ua ō ‘ese‘ese nei i lā‘ua, ma ‘ua fai e Keawe se fiafiaga tele i lona fale fou, ma na ia vala‘auliaina ai le nu‘u ‘ātoa o Kona.

‘Ua ‘ātoa le fiafia o Keawe ‘ina ‘ua ia fetau ma alofa i se tama‘ita‘i atamai ma le lālelei e igoa ia Kōkua, ma ‘ua alofa fo‘i i ai le tama‘ita‘i. E leai se mea e toe silī i le olaga ‘ua maua e Keawe i lea taimi.





‘Ae peita’i ‘ua tupu le fa’alavelave iā Keawe i se tasi pō, a’o iai ‘o ia i totonu o le tapu tā’ele, ‘ua na va’aia ‘ua ‘āmata ona sosolo āuga o le lepela i lona tino, ma a maua se isi i lea ma’i i lenā vaitau, sā fa’auigaina o le sala oti. ‘Ua fa’atopetope loa ona toe alu Keawe i Honolulu e toe su’e le fagu, ‘ae fa’ate’ia ai loa ia ina ‘ua maua le tala ‘ua toe fa’atau atu le fagu i le tau e na’o le 2 sene.

‘Ua fa’atau pala’ai e Keawe le fagu i le tau e tasi le sene, ma ia iloa ane ai ‘ua lē o toe sosolo se lēpela i lona tino. Peita’i, e le’i fiafia tele i lea suiga ona ‘ua iai lona talitonuga ‘ua fai si maualalo o le tau o le fagu e mafai ai ona ia toe fa’atau atua i se isi tagata, ma e ono lē maua se sa’olotoga o lona agaga mai sēoli.

‘Ina ‘ua toe fo’i atu i Kona, ‘ua fa’afeiloa’i ia e lana manamea o Kōkua ma ‘ua iloa ai e le tama’ita’i sāsā o le fagu. Na vave iloa e le tama’ita’i le fofō o le fa’afitāuli, ‘ae na te lē’i fa’ailoa ‘iā Keawe ‘ina ‘ia fai ma a’oa’iga. ‘Ae ‘ua fa’avave loa ona lā ō i Tahiti, le atunu’u a fa’aliliu le tasi sene e maua sene e lua. ‘O lona uiga, ‘ole’ā mafai lava ona fa’atau ‘ese atu le fagu.

‘Ua ‘ave nei e Kōkua sene e lua i se faletafao sā lata ane, ma ‘ua ia fetau ai ma se seila Pālāgi ‘olo’o ‘ōnā ma ia fa’amatala loa i ai tulaga ‘uma o le fagu. Sā ia fa’amatala i ai, e mafai ona ia fa’atauina le fagu i le tau e tasi le sene, ma e na te maua ‘uma mea e mana’o i ai, e ui ina ‘ole’ā telē le avanoa e aga’i ai lona agaga i sēoli pe’ā oti. ‘Ua ‘ioe i ai le seila ma ia fa’atau loa le fagu i le tau e tasi le sene, ma lona mautinoa e ono alu lona agaga i sēoli.

‘Ua matuā fiafia Keawe ma ia fa’afetaia le vave o gaioiga a Kōkua. ‘Ina ‘ua lā toe fo’i i Kona, ‘ua fa’apa’ia e Kōkua le fale i se tatalo i le gagana Hauai’i e ‘ave’ese ai ni mala ‘olo’o lotolotoi pea a’o lā sāuni e fa’atau le fale.

‘I nai aso na soso’o ai, ‘ua asiasi atu le uō na fa’atau muamua ai e Keawe le fagu. ‘Ua ia fa’amatala ia Keawe ma Kōkua lona fa’atau ‘ese atu o le va’a na mana’o ai, ma fa’ao’o ai loa i le taimi lenā lana ofo e na te fia fa’ataua lo lā fale. ‘Ua maua e ia le fale ma ia fa’atau atu loa e fai ma faleā’oga, ma ‘ua taunu’u i se taunu’uga lelei mālosi’aga o le fagu.

‘Ua nonofo nei Keawe ma Kōkua i se fale la’itiiti ‘olo’o tū i se tūlaga e iloa atu lo lā fale tuai. ‘Olo’o i lo lā fale se tama’i laulau mo inugā kofe ‘ua teuteuina e Kōkua i se fagu e talitutusa ma le fagu aitu, ‘ae ‘ua fa’atumu nei i ni fugālā’au mānanaia.



# Suggested Teaching and Learning Activities:

## Understanding Plot and Language:

Read the graphic novel and its short summary (*in either Samoan or English*).

- a) As a class create a 'flow chart' to map the journey of the bottle.
- b) Once there is basic understanding of the plot, students can try to match sentences from the Samoan/English summary to each picture box. This task can be used to develop vocabulary in both languages.
- c) Locate the different settings/places in the story. How does Enos use visual signals to show us these different places?

## Reading for Theme and Character:

Robert Louis Stevenson's stories often carry messages. What do you think the message of this story is? Think about:

- a) The role that money plays in the story.
- b) The actions of the characters – Keawe and Kōkua.
- c) The idea of a bottle imp.

## Writing:

Choose one of the following activities:

- a) Keawe buys the bottle in San Francisco. Write a short story about a bottle you find somewhere in Sāmoa which also has an imp in it. What do you ask it for? What happens to you, other characters, the bottle imp, in the end?
- b) Rewrite 'The Bottle Imp' from the imp's perspective – what was the imp doing before it ended up inside the bottle? Does it like Keawe? If so, why? If not, why not?

### Finding out:

What do you know/can you find out about Robert Louis Stevenson? Where was he born? Why did he travel to the Pacific and why did he settle in Sāmoa? Find out about his house, his actions and his reputation today in Sāmoa. What is he remembered for and why? You can use the 'Stevenson in the Pacific' illustration to help you with some of this, but you may also need to use the internet or other resources, for example, members of your family who may have heard stories about Stevenson.

### Designing and Making:

Find a bottle or receptacle in your own home, classroom or local environment. Design the kind of imp who would live in such a receptacle and, using whatever materials you have to hand (whether art materials, toys, building blocks/bricks, fabrics, litter/discarded plastic or natural resources like fallen leaves or driftwood), build a 3D replica of your design.

# Ta'iala Fautuaina o Galuega Fa'atino mo A'oa'oga

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## Mālamalama i le Tala ma le Gagana:

Faitau le tala 'ua fa'atūlaga atu i ata ma lona aotelega pu'upu'u

*(i le gagana Sāmoa po'o le gagana 'Igilisi)*

- a) Tusi fa'atasi ma le vasega se alafua fa'asolo 'ina 'ia iloa ai nofoaga na o'o i ai le fagu.
- b) A maua loa se malamalama'aga faigōfie o le tala, 'ua mafai loa ona taumafai tamaiti ā'oga e fa'atūlaga aotelega tusitusia 'olo'o tusi atu i le gagana Sāmoa/'Igilisi ma tau fa'afetaui i ata ta'itasi. E aogā lea galuega fa'atino e fa'alateleina ai le iloa o uiga o 'upu i ia gagana e lua.
- c) 'Ia sālili nofoaga 'ese'ese 'olo'o i le tala. E fa'apēfea ona fa'aaogā e Enos ata fa'ailoilo e fa'ailoa ai 'iā i tātou ia nofoaga 'ese'ese?

## Faitau 'ina 'ia mālamalama i le 'Autū ma Tagata 'olo'o i le Tala:

E iai fe'au 'olo'o 'aumai i tala na tūsia e Tusitala. 'O le ā se fe'au 'olo'o momoli mai e lenei tala? Māfafau i:

- a) Le fa'aaogāina o tupe i totonu o le tala.
- b) Gaioiga a Keawe ma Kōkua.
- c) Le fa'auigaga fa'alemāfafau o le fagu aitu.



## Tusitusiga:

Filifili se vāega se tasi mai galuega fa'atino 'olo'o i lalo:

- a) 'Ua fa'atau e Keawe le fagu i San Francisco. Tusi sau tala pu'upu'u e uiga i se fagu 'olo'o nofo ai se aitu i totonu sã 'e mauā i se nofoaga i Sāmoa. 'O ā ni ou mana'o 'ua fa'aleo i ai? E iai se mea na tupu 'iā te 'oe, i isi tagata o le tala, le fagu aitu, po'o le fa'ai'uga o le tala?
- b) Toe tusi le tala 'O le Fagu Aitu' mai le itū o le aitu 'olo'o i totonu o le fagu – 'o ā mea a le aitu sã fai 'ae le'i ulu i totonu o le fagu? E fiafia 'iā Keawe? 'Āfai 'o lea, 'aiseā? 'Āfai e leai, 'aiseā?

## Su'esu'ega:

'O ā ni mea 'ua 'e iloa/mafai ona e su'esu'ea e uiga ia Tusitala? 'O fea sã fānau ai o ia? 'Aiseā na malaga ai i le atu Pasefika ma aumau i Sāmoa? Fai ni au su'esu'ega e fa'ataui i lona fale sã nofo ai, 'o ana gaioiga ma lona tala'aga i Sāmoa i nei aso. 'O ā ni mea 'olo'o manatua ai 'o ia ma 'aiseā? Fa'aaogā ata tusitusia 'ua fa'aigoa o le 'Stevenson in the Pacific' e fesoasoani ai 'iā te 'oe, 'ae e ono mo'omia fo'i lou fa'aaogāina o le upega o feso'ota'iga ma isi alagā'oa, e pei o tagata o lou 'āiga e lātou te iloaina ni tala e uiga ia Tusitala.

## Mamanu ma Gaosi:

Su'e ane se fagu po'o se mea e pū le 'ogātotonu 'olo'o i lou fale, potu ā'oga po'o lou si'osi'omaga. Mamanu ma gaosi sau lava fa'atusa o se aitu e fa'aaogā ai ni mea 'olo'o 'e maua (e pei o mea faigaluega e vali ai ata, 'o mea ta'alo, 'o fasi 'ie'ie, 'o otaota, 'o 'olova vaivai, po'o ni alagā'oa fa'alēnatura e pei o lau lā'au ma fafie) e Tafatolu (3D) lona ta'otoga.



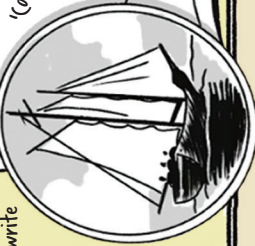


# STEVENSON IN THE PACIFIC



In 1888, Robert Louis Stevenson is paid to write a series of travel narratives for US and UK papers.

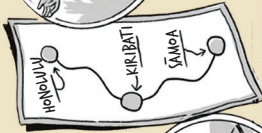
Along with his family, he visits the Marquesas, the Paumotu (Tuamotu) archipelago, Tahiti and Hawai'i on the 'Casco' yacht.



PAUMOTUS  
TAHITI  
MARQUESAS



In 1889 Stevenson visits Honolulu, the Gilbert Islands (Kiribati) and Samoa on the trading schooner 'Equator'.



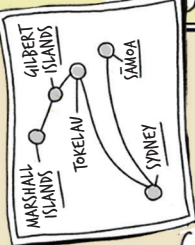
Stevenson befriends Hawaiian King Kalākaua, who shares his notebooks containing Hawaiian legends.



In 1890 Stevenson decides to live in Samoa, where the climate is ideal for his fragile health.



He buys an estate at Vailima, and then travels with his family to Sydney, Tokelau, the Gilbert and Marshall Islands on the trading steamer 'Janet Nichol'.



In 1891 his 'South Sea Letters' are published in British and American papers.



His story 'The Bottle Imp', set in Hawai'i, French Polynesia and San Francisco, is published in both English and Samoan. Stevenson adds a note to the English edition:



O LE FAGU AITU



The fact that the tale has been designed and written for a Polynesian audience may lend it some extraneous interest nearer home.

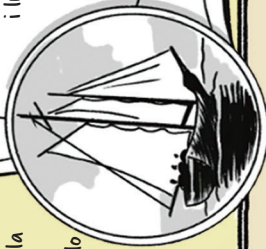




# FEMALAGA'IGA A TUSITALA I LE PASEFIKA



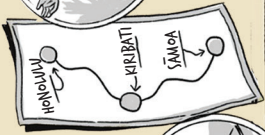
I le tausaga e 1888, sã tofojiina ai Tusitala e na te tusia se tusitusiga tu'ufa'asolo o femalaga'iga mo nusipepa Amerika ma Peretania.



A'o malaga ai ma lona 'āiga, sã ia asia atumotu o Makuesia (Marquesas), Paumotu (Tuamotu), Tahiti ma Hauai'i i luga o le va'a fa'ila o le 'casco'.



I le tausaga e 1889 sã asia ai e Tusitala Honolulu, le atu Kiripati ma Sãmoa i luga o le va'a o fefa'ataua'iga o le 'Equator'.



'Ua fa'auo e Tusitala le Tupu Kalākaua o Hauai'i, ma sã fa'aali ai e le Tupu ana tusitusiga e fa'atatau i tala o le varau a Hauai'i.

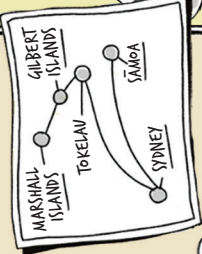


'I le 1891 sã lolomiina ai ana tusi 'ua tã'ua o le 'South Sea Letters' i nusipepa Peretania ma Amerika.



I le 1890 'ua fai le fa'a'uga a Tusitala 'ole'ā nofo i Sãmoa, 'ona e le talafecagāi le tau ma tausaga o lona matua.

'Ua ia fa'ataua se esetete i Vailima, 'ae malaga loa ma lona 'āiga i Sini (Ausetāia), le atu To'elau, Kiripati ma atumotu o Māualisi (Marshall) i le va'a afi o fefa'ataua'iga o le 'Janet Nicholl'.



Sã tusi e Tusitala se solo mo purinise Ka'ulani, 'o le sikotilani lona tamā!



'Ua lomia nei lana tusi o le 'Fagu Aitu', lea sã tusi fa'atatau i le atunu'u o Hauai'i, atumotu o Polenisia Farani ma le taulaga o San Francisco i 'Amerika, i le gagana 'Igilisi ma le gagana Sãmoa. E iai se fa'amatalaga fa'aopoopo sã fa'amauina e Tusitala i totonu o le fa'aliuga 'Igilisi:



'Ona sã tusia le tala mo le 'au faitau tusi o le atu Polenisia, e ono to'atele e e fia faitau ai mai atunu'u o Peretania.

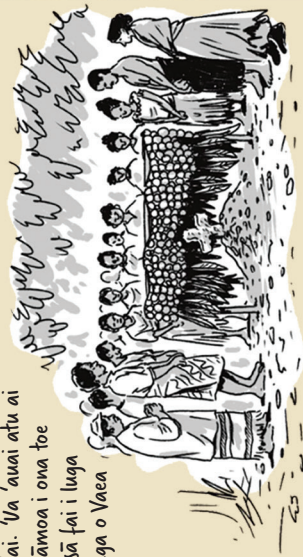


'I le tausaga e 1892 sã lolomiina ai e Tusitala le tusi 'The Beach of Falesã' ('o se malaga a le tagata pãlasi ua ia fa'atuaaina le fa'asāmoa) ma le 'A Footnote to History' 'olo'o ia fa'asea ai i pulega a Peretaniā, 'Amerika ma Siamani' ona o a lātou amio taua fa'amata'u ma le fa'akolone sã fai ma fa'asiesā ai i totonu o Sāmoa, ma sã toetoe lava 'ina 'ave'ese ai ma ia mai Sāmoa, le atunu'u 'ua fai nei ma ona tofi.

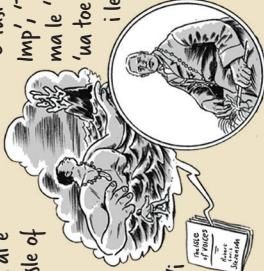
Sā manatu isi Pālalagi o Tusitala o se tagata e amio pei o le isi tagata Sāmoa pe'ā savali i luma o tagata e leai ni ona se'evae.



I le vaiata o le 1894 sã lagalogaina ai e Sāmoa ma Tusitala le fai o se 'auala i le vā o le taulaga o Apia ma Vailima e fa'aali ai o lātou loto fa'afetai. 'Ua maluu Tusitala i Vailima iā Tērena ona o se gasegase i lona fai'ai. 'Ua' auai atu ai ana uō Sāmoa i ona toe sauniga sã fai i luga o le mauga o Vaea.



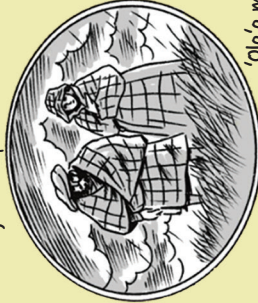
'I le 1893, sã lolomiina ai e Tusitala le tala 'The Isle of Voices' (sã tūia ma fa'atatau Hauai'i ma le atu Tuamotu), 'olo'o iai mamau mai tala o le a Hauai'i ma fa'amatalaina ai fefā'ataua'iga matape'ape'a ma fa'akolone sã fai i totonu o le Pasefika.



'O tusi e tolu 'o 'The Bottle Imp', 'The Isle of Voices' ma le 'The Beach of Falesã' 'ua toe lolomiina aloa'ia i le lōmiga tu'ufa'atasi 'ua fa'aigoaina o le 'Island Nights' Entertainments'.

Sã ia lagalogaina le Tama 'Āiga o Matā'afa i le vaiata ma 'amata ai taua i totonu o Sāmoa.

I le 1896, sã lolomiina ai le tusi 'In the South Seas' 'olo'o tu'uaofa'i ai ana tusitusiga o ana femalaga'iga. 'olo'o iai i lea tusitusiga fa'amatalaga e uiga i a'afiaga sã lātou a'afia fa'atasi ai i vaiatai o aga fa'akolone sã fai aga'i i tagata Sikotilani ma tagata Pasefika.



'Olo'o manatua pea e o'o mai lava i nei aso galuega lagolago a Stevenson mo tagatanu'u o le Pasefika ma le finauina 'o lo lātou sa'olotoga.

'O ATA NA TŪSIA E JACK BROUGHAM



## Artists' and Translator's Biographies

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Solomon Enos is a Native Hawaiian artist and illustrator. Born and raised in Makaha Valley (O'ahu, Hawai'i), Solomon has been making art for more than 30 years and he is adept at artistic expression in a wide variety of media including oil paintings, book illustrations, murals, and game design. His latest works include murals and augmented-reality installations for Google and Disney.

Jack Brougham is a freelance illustrator known for poster, comics and zine drawing and conference illustration. (See [www.jackbrougham.com](http://www.jackbrougham.com))

Le'ausālilō Dr Sadat Muaiava was born in Sāmoa, and is currently the Director of Va'aomanū Pasifika, Programmes in Samoan Studies and Pacific Studies at Te Herenga Waka - Victoria University of Wellington. He is a specialist in Samoan language and culture (and author of *Lāuga: Understanding Samoan Oratory*), and has produced the Samoan language translations for this book.

## Tala'aga a Tusiata ma Fa'aliliu 'upu

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'O Solomon Enos o se tusiata mai Hauai'i. 'I lona fānau ma ola a'e i Makaha (O'ahu, Hauai'i), 'ua sili atu nei ma le tolusefulu tausaga talu ona galue fa'atusiata ma 'ua iai lona tomai fa'apitoa e iloilo ma fa'atūlaga ai va'aiga 'ese'ese tau 'ātisi mo ala o fa'asalalauga ma fa'alauiloa e pei o ata e vali i vali suāu'u, tusigāata i totonu o tusi, tusigāata tetele, ma le mamaluina o ta'alogā fa'atekanolosi. I le taimi nei, 'olo'o ia galue e fa'avasega ni ata e fa'aaogā ai le tekanolosi fa'aneionapō mo kamupani tetele o le Google ma Disney.

'O Jack Brougham o se tusiata tūto'atasi 'ua lauiloa i tusigāata i luga o pepa fa'alauiloa, tusi komi, tusi fa'asalemausau ma tusigāata mo fonotaga.

Sā fānau Le'ausālilō Dr. Sadat Muaiava i Sāmoa, ma 'olo'o 'avea nei 'o ia ma Fa'atonu Sili o le Va'aomanū Pasifika, Matā'upu Tau Sāmoa ma le Matā'upu Tau Pasefika i Te Herenga Waka – Iunivesitē o Vitoria i Uelegitone, Niu Sila. 'O ana tomai ma agava'a fa'apitoa e i su'esu'ega tau gagana ma aganu'u (ma o ia o le tusitala o le tusi *Lāuga: Understanding Samoan Oratory*), ma sã ia tāpenaina le fa'aliliuga o lenei tusi.



# The Bottle Imp

## ‘O le Fagu Aitu

In this book you will find Solomon Enos's visual and verbal adaptation of 'The Bottle Imp', a short story by Robert Louis Stevenson that draws on his experience of living in Sāmoa in the late nineteenth century.

The adaptation was commissioned as part of a project aimed at reworking Stevenson's Pacific writings for a contemporary audience. 'The Bottle Imp' is a fable which explores themes such as morality, happiness, greed and the corrupting power of money. It was published both in English and in Samoan (in the LMS news periodical *O le Sulu Samoa*) in 1891.

Inspired by the proverb 'E tala lasi Sāmoa', and accompanied by a set of accompanying resources (both in English, and in a Samoan translation by Sadat Muaiava), this book brings 'The Bottle Imp' to a new contemporary audience of Samoan readers.

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'I totonu o lenei tusi 'ole'ā e mauā ai se fa'atūlagaga fa'atusiata ma fa'aleoga a Enos o le tala pu'upu'u 'o le 'The Bottle Imp' sã tūsia e Tusitala ma 'olo'o fa'atatau i lona nofo ai i totonu o Sāmoa i le tau fa'ai'ui'u o le sefuluiva seneturi.

'O ia suiga fa'atatau sã fa'atupeina i lalo o se vaega a le polōketi sã fuafua e toe iloilo tusitusiga a Tusitala i le Pasefika mo le 'au faitau i nei aso. 'O le tusi 'The Bottle Imp' o se tala fa'atusa 'olo'o fa'ailoa ai ni matá'upu tãua e pei o amioga tataua, fiafia, matape'ape'a ma amioga pi'opi'o e āfua mai le mālōsi o le tupe.

Sã lolomiina i le gagana 'Igilisi ma le gagana Sāmoa  
(i totonu o le nusipepa a le LMS 'O le Sulu Sāmoa) i le 1891.

'I le fa'aosofia ai o manatu mai le muāgagana 'E tala lasi Sāmoa' (Sāmoa has many versions of legends), fa'atasi ai ma alagā'oa sã tu'ufa'atasia e fa'aaogā fa'atasi (i le gagana 'Igilisi, ma le fa'aliliuga sã saunia e Sadat Muaiava), 'o le fa'amoemoe maua o lenei toe iloilo o le tusiga o le 'The Bottle Imp' 'ina 'ia mafai ai ona mālamlama le 'au faitau a Sāmoa o nei aso.



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