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SAMOA: WHENCE PEOPLED?

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VARIOUS opinions have been held respecting the points from which the different groups of Polynesia were first peopled; some advocating the theory of emigration having proceeded from east to west, whilst others have thought from west to east.

As far as my own investigations have gone they lead me to adopt the theory of the population of eastern Polynesia, having mostly proceeded eastward; though, whether the early settlers came directly from the north or north-west, or west, it is of course difficult to determine.

I am inclined to think, however, that they came from all of these sources—the greater bulk of the immigrants, however, coming from north and north-west.

Pulotu.

Apart from the various points of resemblance which may be detected in the language, manners, and customs of the Samoans, to which I have alluded elsewhere, "Pulotu," the name of the Samoan Elysium is, I think, a landmark calculated to direct our enquiries to one probable source, at least, from whence some of the early inhabitants of Samoa were derived.

Of this island a very old record says, "Saueā, Si'uleo, and Motunutu, children of Tangaloa-langi, came from above (north or northeast) to Ole-tele, in Tonga-mama. They thought it a nice place, and the first two proposed to Motunutu that he should remain there. He said, 'No, let us all seek other lands.' They sailed westward, and found Pulotu. Saueā and Si'uleo remained there; but Motunutu returned to Tonga. Saueā and Si'uleo built a house, and after a time sent Pou-alii to *Toto atu le vaa lea*, 'pole thither the long canoe,' to fetch Motunutu to be a post in their house, as his son was old enough to take the title. This custom was perpetuated for three generations."

In noticing Mr. Hale's remarks on this island, the late Mr. Heath says, "With regard to the concluding reference to Pulotu, the name of an island to the west, or northwest, of Samoa, supposed from Samoan and Tongan tradition and superstitious belief, to have been the cradle of their Malay ancestors, we would again recall the fact, that Pulo is the Malay for island. The very island, therefore, bearing the same name, or nearly the same name, may yet be found."

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I have long thought that the final syllable "Tu," indicates some characteristic of the island, and I was therefore glad to meet with the following remarks of Sir Edward Belcher, who, when speaking of the island of Arimoa, off the north coast of New Guinea, observes, "From the natives we learnt that they acknowledged the name on the charts, with the addition of the syllable 'too,' as, Arimoa-too, Insu-too, Moa-too, with the perceptible division of the 'too,' as if it implied island."

According to the orthography adopted at Samoa the final syllable, "too," would be spelt "tu," thus, Arimoa-tu, Insu-tu, Moa-tu, which is precisely the case with Pulutu; the syllable *tu*, in Samoan, expressing *stand*, or *standing*, as applied to anything plainly visible.

Many islands throughout the Indian Archipelago are found, whose names are formed from a compound of *Pulo*, with some other word, as Pulo Nias, &c.; whilst Tanna, one of the New Hebrides, I heard lovingly called by the natives when approaching the shore, "Tannā Asori," the great Tanna.¹

Native Traditions.

In seeking information as to the early settlement of Samoa, native traditions may afford us some clue.

In what I imagine to be one of the oldest traditions I have obtained, "Atafu" is mentioned as the island or land from which one of the first parties of immigrants came. This island is now known as the Duke of York's Island, one of the Union Group, to the north of Samoa. I often met with the name in the old traditions, but was ignorant of its whereabouts until the researches of the American Exploring Expedition revealed it. In bye-gone generations frequent intercourse prevailed between this group and Samoa, but of late years this has ceased.

Tradition Concerning the Sun, and Early Settlement on Manu'a.

In this old record concerning the birth of the sun and early settlement on Manu'a, the most easterly island of the group, I find it stated that the sun (● *le La*) was the offspring of a woman called Malaetele, whilst the reputed father was the *Ata*, or shadow. After the birth of the sun he rose upward and went daily to receive sustenance from Atafu, the ruler of which was Tui-Atafu, Lord of Atafu.

As the sun rose daily the body of a man was taken and placed on a *fasa* (pandanus palm), as an offering. After a time Lu-tafao (Lu, the wanderer; or Lu, the circumciser), the son of Lua-itu (two sides), went to Atafu and married the daughter of Tui-Atafu, by whom he had issue Lua-ui, Lua-fatu, Ulu-ulu-tai, and Lii. On a certain day the Lord of Atafu consulted with his subjects, when they determined that the children of Lu-tafao should provide the food (*i.e.*, become the sacrifice) for the sun on the morrow. Upon this the brothers met and wept much because the day was appointed to them. They, however, made a net of the raindrops, with which they went to an opening of the reef that abounded with conch shells and tried to enclose one, but did not succeed, for their net broke.

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After this, Lii laid his plans, and having made a small net called the *utu*; he obtained a shell which he prepared for blowing by beating a hole in the end. Some *ava* was prepared and the brothers, bound together, were taken to the point from whence the sun was to rise. As the sun arose the *ava* was poured out as a libation, and the devoted company were thrown into the sea towards him, Lii at the same time blowing his conch-shell. On this the sun asked, "What are these things?" when the woman Luau answered, "Lii and his brethren with the *pu*, or conch-shell of Lii." "Give them to me," said the sun, "and this shall be the reward: If Lii works, as he ceases from labor I shall arise."

After this Lii was swallowed up by a fish, as also his conch-shell; but the rest of the company, two males and one female, escaped, and swam for their lives.

Partly by swimming and partly by means of the Ta'a Sa, or sacred Ta'a, they are stated to have reached Manu'a. The female, Luau, afterwards married Tui-Manu'a and had issue, a boy, who was named Lu-o-Tangaloa. Immediately after this the first part of the name is dropped, and the name given simply as Tangaloa, who afterwards became the first chief of Upolu, and a principal figure in Polynesian Mythology.²

The tradition proceeds to describe the exploits of Tangaloa, and details a quarrel which he had with the family of Pava, who were forced to flee from Manu'a, being driven out by the tyranny of Tanga-loa. They fled to Upolu, where Pava and his children, four in number, named Uli, Tunamea, Le-Fanoga, and Le-Matu'u, landed in various parts of

A'ana and Manono, and were subsequently deified as the presiding war-gods of the places where they landed, or afterwards settled, on Upolu.

With the exception of the tradition dealing with the formation of the land and the creation of man, as also that relating to Pulo-tu, I think this one relating to the Atafu party of refugees is the earliest tradition I have met with. The former record I imagine to have been brought by the first settlers, and to have been obtained by their ancestors from the country from whence they originally came, since it only refers to the making of one island, whereas, in the Tahitian Mythology, the gods are stated to have formed Savaii and Upolu at different times, both of these islands having furnished some of Tahiti's early settlers.

Taking these circumstances into account, it appears probable that both of these companies came from the north, or north-west. If they had come directly west they would most likely have landed on Savaii, or Upolu. I therefore incline to the opinion that they came from northwards. Tangaloa, or one of his early descendants, as well as Pava and his family, appear to have emigrated to Upolu, and settled there, and thus come before us as amongst the early settlers of that island.

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Outside Testimony.

In an interesting tradition of the peopling of some portions of Rarotonga, I find it stated that Tangaloa was *the first chief of Upolu*. It then proceeds to give a connected list of seventy-three names of chiefs or rulers, the last of which is Tangia, one of the two distinguished Samoan voyagers who first settled one portion of Rarotonga, as also portions of Tahiti and Raiatea.

This list of powerful chiefs who successively, or it may be in some cases contemporaneously, governed on Upolu or other parts of Samoa, is most interesting and suggestive; but I shall for the present leave this document and pass to notice further some more Samoan traditions, which I think will afford some light as to the early settlement of the group.

I have a list of the ancestors of the last king who reigned on Upolu previous to the usurpation of the tyrant priest, O le Tama-fainga, comprising those rulers who, for a long period, appear to have held regal sway over the group. The list commences with Fanga and closes with Tui-one-ula, the descendent of the last king of that line, Safe-o-fafine.

The record professes to give "The Genealogy of 'Tama-o-le-Langi,' Son of the Skies," who stands seventh on the list; and it commences by stating that a man named Fanga came from Pango and reached a place called Si'utava'i, on Savaii. He is represented as coming along the *tua-sivi*, or centre range of the mountain, and to have been accompanied by his *manutangi*, or dove. He is reputed to have married To, the daughter of Talo, by whom he had issue Sina-ta-fanua. After this, the list proceeds regularly for fifteen generations until it closes with Safeofafine, the last Tupu or king of that line, and grandson of I'a-mafana.

After Safeofafine's death, the power was usurped by the Taula-aitu, or priest, of Manono, O le Tama-fainga. His reign of tyranny and oppression ended in disaster and devastation, and he was succeeded in 1830 by Malietoa, the first Tupu of his race, and, as it seems, the last of the undisputed kings or Tupus of Samoa.

Genealogy of Atua, Tuamasanga, A'ana, and Monono.

In another, and apparently very old, tradition bearing upon the early settlement of Upolu and naming of the three great political divisions of that island, viz., Atua, Tuamasanga, A'ana, and also Manono, it is stated there were "five sons of the ocean"—brothers; the eldest of whom was Tapu-usu-i-au, the others being Au-a-ga'e, Au-moana, and Au-fanua. Tapu-usu-i-au married Gao-gao-o-le-tai, by whom he had issue Sina-le-sae'e and her brother, Pili. Sina-le-sae'e went above (north or north-east) to Manu'a, and married Tangaloa. She was accompanied or followed by her brother Pili, who afterwards took to wife the daughter of Tui Manu'a (Lord of Manu'a), by whom he had issue a son, also called Tui Manu'a. There came upwards (north) a woman named Sau-ma-ni-lalama. She came from below (south) for her land was below, and she came upwards to fish with torches.

The tradition describes the means employed to ensnare this female, and states that she became the wife of Tui Manu'a, by whom he had issue, Pili-a-le-upenga, who, as he grew up, commenced making a net; but taking offence he left his island, Manu'a, and went to Savaii,

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landing at a place called Tutuli, where he resided for some time, but left, and went to Tua-nai, and afterwards came to Aopo, where he took up his abode, and made large *talo* patches.

Some time after this the chief of Aopo prevailed upon Pili to accept his title; but after it had been conferred upon him he felt dissatisfied, and left in anger, travelling down the north side of Savaii until he came to Le Ala Tele, where he found the Lord of A'ana (Tui A'ana) with a party of followers who had come there for the purpose of procuring *talo* tops for planting; the chief being accompanied by his daughter. Sina-a-le-tav'ae. The chief from A'ana informed Pili that he was afraid his *talo* tops would not be carried forward; when the latter offered his services, and the party proceeded onwards. At a place called Lalomalava, Pili's burden broke, or rather the stick on which it was carried broke; whence the name of the place. Vai-sa-ula, and Vai-a-fai, are also places that received their names from some circumstance connected with this journey; but at length the party crossed over to Upolu.

On reaching A'ana, Pili made application to the Lord of A'ana to have some *talo* tops allotted to him, on which he planted a *talo* patch. This was said to be the origin of planting *talo* patches there. After Pili had resided in A'ana for some time, the chief desired that he should marry his daughter, Sina-a-le-tav'ae. At first he objected, but afterwards consented. By this female he had issue, Tua, Gana, A'ana, and Tolu-fale; the birth of the fourth child not taking place until after the mother had been taken to three different houses. On her death-bed the mother gave the following directions: addressing Tua, she said, "The *oso*, or stick for planting *talo*, is your portion; your employment shall be agriculture." To Gana, "Your share is the *fiu-afu*, or fly-flap, the insignia of an orator, your employment shall be oratory." To A'ana, "Your portion is that of a warrior"; and to Tolufale, "Yours that of a fisherman." Tua appears to have given the present name to the eastern division of the island of Upolu, Atua; a word formed from *A Tua*—of Tua. The next gave rise to the name of Sa-gana, of, or pertaining to, Gana, the leading settlement of the Tua-ma-sanga, the central division of the island. The third, A'ana, gave his name to the place of his birth, the western division of the island: whilst the name of the fourth, Tolu-fale (three houses), is associated with Manono, an island some few miles distant, between Upolu and Savaii, by whom the official title of Tolufale is still cherished.

Summary of Traditions.

Looking at these old records, it seems to me that with the exception of the genealogy relating to Pulotu and the account of the formation of the earth, &c., the Atafu record is one of the earliest, if not the earliest of the series.

From it we gather that Lu-tafao either emigrated or was driven from some island to Atafu, in the Union Group, to the north of Samoa; and which would seem to have been peopled from some source where the inhabitants had been accustomed to offer human sacrifices to the sun, or else that they themselves did so at that time.

Lu-tafao married the daughter of Tui Atafu, by whom he had issue three sons and one daughter. Later on these four persons are represented as having been chosen for sacrifice and thrown into the

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sea as an offering to the sun; or, perhaps, the statement may refer to their having set sail from the island on finding themselves doomed to death by sacrifice. Of this company, one (Li'i) is stated to have been swallowed up by a fish and was afterwards deified as the well-known constellation, the Pleiades; the rest of the company, two males and one female escaped, and partly by swimming and partly by means of the Ta'a Sa, or sacred Ta'a, reached Manu'a, where they settled and became famous. The sister Lua-ui married the chief of Manu'a, and gave birth to a boy called Lu-o-Tangaloa, or Tangaloa, who afterwards became the first chief of Upolu, and subsequently a principal figure in Polynesian mythology.

Pava.

This tradition gives no clue as to the origin of Pava and his company who are abruptly mentioned in connection with Tangaloa, so that we cannot gather whether they came before or after the arrival of the Atafu party; but the island was apparently settled before the arrival of either company, as we find the sister marrying Tui Manu'a, and thus get evidence of earlier settlement.

Disputes, however, soon arose between the new-comers and Pava and his company, whoever they were. These latter were apparently overcome and driven to Upolu, whither they were soon followed by Tangaloa and his company, who

were again victorious, Tangaloa apparently gaining the ascendancy at all events in the eastern division of the island.

Fanga.

This is a name that figures conspicuously amongst some of the earlier settlers on Upolu, especially in the A'ana or western division of the island. He is said to have landed on Savaii, and to have come westward from Pango. His party found Savaii settled and populous. After a time they appear to have crossed over to Upolu and settled in A'ana, where their descendents became powerful. Of Pango, the place from which this party of immigrants originally came, we have no distinct knowledge as to its position as an island. There is, however, a district of that name on the island of Fate, or Sandwich Island, in the New Hebrides; whilst the name of another district in the same island is Pata, which is also the name of a settlement at Falelatai, a district of A'ana, Upolu; or that portion of the island where Fanga and his company settled, according to their traditions, seventeen generations ago.

Pili

and his company, who landed on the west end of Savaii, found both that island and Upolu long settled and populated. The tradition gives no account of the place whence they came, but I was told on Savaii that they came direct from Wallis's Island, or Uea.

The Five Sons of the Ocean.

Another old tradition describes the doings of five brothers, "The five sons of the ocean," who first seem to have landed on Manu'a, and then passed on to the larger island of Savaii, later on crossing to Upolu, and settling there in what is now known as A'ana, or the western division of the island, and acquiring power, and in process of time naming the three great political divisions of the island.

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The tradition is described as "The Genealogy of Atua, Tua-ma-sanga, and Manono," particulars of which I have given elsewhere. I have thought it probable that these five sons of the ocean here spoken of, may be some of the parties alluded to in the Rarotongan History; or, if not, some of the many Samoan leaders who have for so many generations made memorable and extensive voyages on every hand. Their names are given, and their doings recorded, so as to make them famous in their national history.

Samoa Peopled from Different Sources.

From the foregoing accounts I think it may be clearly gathered that Samoa was peopled from different sources. Not only do these old records point to the fact that the early Samoan settlers came from more than one source, or that subsequent arrivals have given a mixture to the population, the same fact is perceptible from their customs; which, notwithstanding that they have become fused into one people and present a great uniformity of custom and habit, still, in many ways seem to indicate a difference of origin, and consequent admixture of early settlers, as for instance, the mode of burial, or rude embalming formerly practised by the families of Mata-afa and Sa-le-tufunga; the latter family being an offshoot of the former; this custom of embalming being mostly confined to these two families.

The Tau-masina of the Malietoa family, attendants who kept a fire burning throughout the night in the house in which the chief slept as a guard against a night attack, is also suggestive; whilst in the Mua-gutu-Ti'a, or Tui Aan'a family, some terms were used that appear to have been mainly confined to them; the term *Auau*,³ to bathe, being used by them; the ordinary term being *taele*; whilst that of the ordinary chief's language for the same word, was *faamālu*.

Manu'a also presents many and very striking differences to the other islands of the group. Their canoes, according to the account given of them by Commodore Wilkes, from personal observation, present many differences from those to the westward. He describes them as being the best he had seen—as being built of a log, having upon it pieces fastened together to raise them sufficiently high. They are thirty or forty feet long, partly covered over at each end, and are very swift, the chief usually sitting on the forward platform, or deck. They have an outrigger which is not so far

removed from the canoe as is usual, and which thus renders them more liable to be upset. Such canoes most certainly present a very wide difference to those in use in other parts of the group, and with many other very striking differences, seem to point most clearly to some difference of origin.

In each of the three great divisions of Upolu different sets of traditions are found, which also seems to indicate diversity of origin. In each case the company of old men who are the keepers of the records, are styled as *Fale-tala*, or house of record, of which there was one in each division, and whose members cherished their records with great care; handing them down from father to son with the utmost scrupulousness. They frequently rehearsed these records, and at times met together for comparison and discussion, each division being jealous of the purity of its records, and guarding them with great care.

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Manu'a First Peopled.

From various indications afforded by the old traditions it would seem probable that, not only was Manu'a peopled from a different source at the outset, but that it was first settled, and that too, long before the arrival of either of the Atafu or Pava company of immigrants. The fact of there being a Tui Manu'a at the time of their arrival would seem to indicate that they found a settled form of government, and one of long standing.

The name given to the island by the early settlers on reaching their new home—Manu'a, wounded—is suggestive, and would seem to indicate that they landed in distress, and after much peril and danger as well as suffering; the name given to an island, or place, usually indicating some circumstance connected with the landing of the early settlers.

Another seeming evidence of Manu'a having a different origin to the rest of the group is found in the custom said to have been common amongst them in the far distant past, and confined to them, of surrendering their aged parents for a public feast, to which their fellow-villagers were invited, and where the old people were eaten by their family and the assembled guests as a mode of sepulture preferable to ordinary burial. This custom alone, would seem to ally some portion of the early settlers of Manu'a to some of the larger islands of the Indian Archipelago, where the custom is known to obtain in the interior of one or more of the islands, even to the present day.

I know that it seems strange to the present generation to be told that such a custom once prevailed on any part of Samoa; but my informants in the past, trustworthy and reliable people, assured me that such was the custom on Manu'a in the olden days. They described minutely the circumstances and ceremonies attendant upon the unnatural gatherings; and even asserted that the old people themselves, at times, prompted their children to make preparation for the death-feast; expressing a fear lest increasing age and infirmity should cause death to ensue, under circumstances which they would regard as a disgrace, and a calamity.⁴

For some time previous to the death-feast the old people were well fed, and diligently cared for by their sons, or other relatives: attention shown in this manner being rewarded by eulogistic remarks, and complimentary speeches bestowed by the visitors upon the surviving relatives. Death was said to have been caused by strangling with a pole placed across the throat of the victim, and pressed down at each end by the executioners. After which the body was taken and baked ready to be served up with the feast. In the interior of Borneo and Philipian Islands the same custom is said to prevail: whilst of the Batta's of Sumatra it has been said, "they frequently eat their own relations when aged and infirm, not so much to gratify their appetites, as to perform a pious duty."

This would seem, to some extent, to have been the custom in the past amongst the natives of Manu'a; and it points in no uncertain manner to one source at least, in which to seek for traces of early settlement.

Points of Resemblance to Other Groups.

In addition to the hints we may gather from records of early

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Samoa traditions and history, as well as subsequent voyages and settlement; if we turn to consider various points of resemblance found to exist between the Samoans, and groups to the northward, and North Westward, we shall discover many interesting indications as to the probable source of some of the earlier settlements of Samoa.

In endeavouring to ascertain the probable group, or groups, from which some of the early settlers were derived, I have been much struck with the remarkable similarity of many customs existing between the Samoans and Dyaks of Borneo; as well as the inhabitants of the Pelew Islands, a group lying to the S.E. of the Philippine Islands; with those also of the Serwatty, Aru, and Tenimber Islands, lying to the S. and S.W. of New Guinea. Amongst the names of the Serwatty Islands, are found Moa, Lette, Roma, &c., and, it is impossible to compare the habits, and customs, as well as general appearance, and mode of life, of the Serwatty Islanders as described by Lieutenant Kolff, without being struck with the remarkable similarity found to exist between them and the Samoans.

In the island of Moa, for instance, the custom of travelling parties being entertained gratuitously by the inhabitants of the places where they stopped, as they made a circuit of the island, no matter how great their numbers, was found to prevail as extensively, and on precisely the same lines as at Samoa; only the Samoans were more bountiful and generous in their supplies than the people of Moa.

In the treatment of their dead, by the Aru Islanders, the same customs and remarkable observances, were common in early times with the Samoans, whose burial ceremonies used, in the case of chiefs of rank, resemble in a remarkable degree the burial customs of the Aru Islanders, as well as the after-arrangements for the final disposal of their dead.

The houses of the Tenimber Islands also afford evidences of similarity, as they are covered with thatch prepared in the same way and fastened to the rafters in precisely a similar manner to that adopted by the Samoans.

Corea.

Even the far-distant Corea supplies evidences of similar habits and customs to the Samoans, not the least of which is the similarity of the royal titles: the son of Heaven, one of the Corean names of royalty, closely resembling that of the Samoan, *Tama-o-le-langi*, son of the skies. Their superstitions also are wonderfully similar.

Speaking of these in the *Fortnightly Review*, A. H. Savage Landor, says, "Sacred trees are to be found on many mountain slopes, as everywhere else, in Corea." He also tells us of spots, "where certain trees are supposed to be possessed by the spirits of the mountains, around which piles of stones have been thrown by scared and terrified passers by; for it is seldom that a native passes any one of these places without throwing a stone and walking rapidly past, for fear that the spirits might possess him, and make his life one of misery and unhappiness."

This is a perfectly true picture, in many respects, of Samoan superstitious fears and customs in the olden days. Many spots, and sacred trees, and stones and rocks, are remembered by me, which were at one time held in the greatest reverence and awe by the natives of those days, who devoutly made some small offering, and uttered a

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short prayer for protection and blessing, at the same time hurrying by to escape contact with the supposed spirit dwelling near the place.⁵

Many other evidences of the same superstitious fears and observances, as well as similarity of customs, might be given, but these may be sufficient to show that we must look to the islands of the north-west—to the Indian and Malay Archipelago, as well as to some of the adjacent islands—for the homes of the original colonists of Samoa and Eastern Polynesia.

They doubtless arrived by different routes, and at different times, as well as reached their ultimate destination after many and long haltings at their various resting places. Abundant traces of such haltings are to be found in the accounts of many of the old Samoan voyages, that open up a wondrous story of their ancient adventures and enterprise.

In his deeply interesting paper on the "Geographical Knowledge of the Polynesians," S. Percy Smith, Esq., says, "The consensus of modern opinion is, however, unanimous, with one exception, that the race came from the East Indian Archipelago. Beyond that, and as to where the people came from before their sojourn in that part of the world, opinions differ materially. Perhaps the time has not yet arrived for settling the question definitely."

Two Distinct Routes of Immigration.

Dr. Pickering, says:—"It will thus be clearly seen that there are two distinct routes of migration leading from the East Indies into the main Pacific Ocean, the one through the Micronesian Islands, north of New Guinea, and the other by the Papuan Archipelago, south of New Guinea."

From various indications I think it probable that both of these routes have been traversed in the distant past by the early colonizers of Samoa, and, that by their means the early settlers found their way from their distant homes, to the lands their descendants now occupy. Not simply from the larger islands of the Indian Archipelago to which some would restrict them, but, as I imagine, from time to time many of the other smaller surrounding groups, either by accident or design, sent forth their colonists, who proceeded from point to point, from stepping-stone to stepping-stone, until their descendants have spread over the vast extent of ocean they now occupy.

Samoa the Birthplace of much Polynesian Settlement.

Of this, I think there can be little doubt; for, on searching into past Polynesian history the fact stands out prominently to view, that, in many ways, Samoa must be considered as the fountain-head and cradle of a large amount of Polynesian settlement and colonization. From Samoa, as a centre, population has spread for many generations, in the past, and her influence has been felt, until a vast expanse of ocean has been visited by her colonists, and many lands settled from her shores.

Whatever may be thought to the contrary, such is the fact; for there can be no question, but, that in the past, Samoa has sent forth band after band of hardy navigators and leaders, who have left their impress and names upon many groups and peoples. North, south,

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east and west they spread, until over a vast extent of ocean, Samoan names of places and people, given in memory of their visits, testify of this intercourse; whilst the ancient traditions and genealogies of many widely separated lands tell of the visits of these old leaders and navigators, who, for so many ages and generations made their names famous, and their memories revered. So much was this the case, that records of their old voyages, record the fact of these leaders of men having visited the Sandwich Islands to the North; Marquesas, Tahiti, Raiatea, Huahine, and other Islands to the east; Rarotonga, Fiji, and even New Zealand and Chatham Islands to the S. and S. W.; with other lands scattered over the vast Pacific. Strange and marvellous as the fact may appear, the records are precise; and, in many cases details amply given describing the progress and fortunes of the voyagers and adventurous colonists; whilst the islands stated to have been visited afford abundant evidence of such fact, in the names of places given by them in the newly discovered lands, in loving remembrance of their old homes and associations.

In many cases the memory of the leaders themselves is cherished, and their names still proudly held by their descendants in memory of their ancestors. There can be no mistaking such facts as these, or the conclusions to which they point. One strange fact is found in connection with these widespread voyages, and separate acts of colonization. It is this: the manner in which for some cause or other, the name of Savaii, one of the sources of these successive colonizations, under the varied name of Hawaii, Awaiki or Hawaii, seems to have completely eclipsed the mother-name of Samoa, as the name cherished in the different lands, as the place whence their ancestors came. It is difficult to understand why Savaii should become so prominent, since both Manu'a and Upolu, the latter especially, as well as Savaii, sent forth frequent well-equipped and carefully arranged expeditions. However, such is the fact, so that in many lands Savaii, under one changed form or another, appears on record, as the land whence many of the early settlers came.⁶

The Name, Samoa.

But, however, the old name may be obscured in the records of distant lands, it still remains as a bond, binding all together. Whence, we may ask, its name? and what, its probable meaning?

Many times, on reading Lieutenant Kolff's description of the Serwatty Islands, and other groups to the south-west of New Guinea, especially in connection with the name of one of the islands, Moa, the thought has occurred, can it be that in this distant island of Moa we have the home, the cradle, of the first, or one of the first, party of settlers who, after all their wanderings and conflicts, reached what we now know as Samoa. I often think it probable that such is the case, and that as the party of wanderers landed and found the place suitable for habitation, they named it Sa-Moa, "of," or "pertaining to Moa," in loving remembrance of their old home. This was apparently the custom of immigrants in those days, as well as in our own, and a natural one too.

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Although I specify this particular island of the Serwatty Group, I do not forget there is another of the same name mentioned by Captain Belcher as lying to the north of New Guinea, and which would seem to lie in what would apparently be the more direct and presumable line of migration; but the striking evidence of similar customs and habits, as found in Samoa as well as in the former island of Moa, led me to select it as the probable origin of the race.

The constantly recurring evidence afforded by the old traditions of the early settlers giving the names of places they had left to their new homes, is interesting and suggestive; and, as we know ourselves, evidences the strong affection that outlives the severance from places and scenes long since left, but still dear to us, and cherished by us.

Note—Since writing the above paper I have come across a very remarkable confirmation of my supposition that Manu'a was peopled by a different race, and at a different time to the rest of the islands. It is stated as a fact by the Rev. S. G. Whitmee, that during a visit to Olesenga, the most westerly of the group, in 1870, he found strong evidence that "the island was formerly inhabited by a large race of people, whose skeletons are now found, all of them, I am told, over six feet in length. No one knows by what means they became extinct; but the fact that their skeletons are lying unburied in various parts of the island, points to famine, or an epidemic which quickly proved fatal to all the people, as the probable cause."—J.B.S.



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- ¹ in order to account for a Malayan origin of the word Pule-iti, it is necessary to assume that the Polynesians left Malaysia after the arrival there of the Malays, in the first and second centuries. Fennander and others contend that they left that part of the world before the arrival of the Malay race.—Editors.
 - ² We would suggest to Mr. Stair, that the Tangaloa referred to above, may be the name of a man called after the god Tangaloa, and not the god himself. Tangaloa would not hold the exalted position he does in the Polynesian Pantheon if he was merely a deified chief. It is well known that it was customary to name children after the gods, many instances of which could be given. We know of more than one Tangaloa ourselves, living at the present day.—Editors.
 - ³ This is no doubt the Maori *Kaukau*, with the same meaning.—Editors.
 - ⁴ On the authority of Dr. Hutcheson, this appears to be a custom common to Hawaii also.—Editors.
 - ⁵ The same custom prevailed amongst the Maoris of New Zealand.—Editors.
 - ⁶ We would suggest that the reason for this is, that Savaii—or some form of the same word—was the name of the more ancient home of the Polynesians, in Malaysia, or other country far to the west of that.—Editors.