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## COMMUNICATED.

**The Navigator's or Samoa Is-**  
lands. Their Manners, Customs, and  
Superstitions. By T. Heath, Manono.  
(Concluded from page 65.)

### List of birds.

The following list will enable the resi-  
dents at other groups to compare theirs:

- Lape, a wood pigeon.
  - Maau alii, a long-legged bird, a favorite  
with chiefs.
  - Maau mea, a large red and white bird,  
with red bill.
  - Tava'e, a large bird, web-footed.
  - Piapi, a large bird, form of a pigeon.
  - Gogo,\* a large black bird—lives on fish,  
but nests in the mountains.
  - Tu ai meo, nearly the appearance of the  
Tu tau tifa, } gogo.
  - Maau uri, do. and is gregarious.
  - Paa'o, a bird as large as a swan, makes its  
appearance in storms.
  - Atafa, a similar bird, comes in storms.
  - Pona'i, nests in ground—has a red bill.
  - Puaia, a large black bird.
  - Ma'oma'o, similar.
  - Tuli, of the snipe species.
- The bat and the owl are sometimes  
eaten, but not often.
- \*The g is nasal in Samoan.

### AMUSEMENTS.

Dancing was the most common, but  
when it was known to be productive of  
licentiousness and crime, the missionaries  
took reasonable opportunities of pointing  
out the wickedness of the usual attend-  
ants and consequences, and refused to  
baptize those who frequented the dances.  
By the majority, therefore, of those who  
have embraced Christianity, they have  
been abandoned. To those who may say,  
"There! see how these missionaries de-  
prive the people of their amusements,"  
it perhaps may be enough to say—that  
these dances were held in the night—that  
they seldom danced long before several  
of both sexes threw off their slight wrap-  
pers and danced naked, and that fornication,  
adultery and elopements are the fre-  
quent consequences.

The dance is accompanied by the beat-  
ing of time on a stiff mat, by chanting  
songs, generally indecent ones, in which  
the voices of the males and females are  
alternately heard, and also by the clap-  
ping of hands by the dancers. The lat-  
ter action is also performed so as to beat  
time.

They have also a play like the English  
morris dance, in which men caper about  
with short sticks in their hands, which  
they mutually strike.

Sham club fights and wrestlings are  
also common, but they generally are so  
much in earnest, that broken limbs and  
broken heads and teeth are very common  
results.

The catching of pigeons, and teaching  
them to fly and return to the hand, are  
very common and innocent amusements  
among the chiefs.

Some of those of the young people  
combine instruction with amusement;  
such as lifting stones with fishing lines,  
to accustom them to raise the fish expedi-  
tiously and gracefully to the left hand.  
Also the sailing of small canoes in order  
to train them to manage the large ones.

Their musical instruments are few, and  
are far from making good music to a for-  
eign ear. Yet when they beat them in  
connexion with their chanting, it is almost  
impossible to avoid falling into an agree-  
ably melancholy mood.

They make a drum, by hollowing out a  
part of a tree, and call it the nafa.

They have also the pulotu or faa-alii,  
a club-shaped instrument with a loose  
slab fitted into a groove, on which slab  
they beat with two sticks.

They make a flute (fagufagu) of the  
bamboo cane, but it is little more than a  
child's toy.

The same may be said of a string of  
parallel pipes, gradually increasing in  
length, which it is said was introduced  
from the Fiji Islands.

### THEOGONY, COSMOGONY, AND SUPERSTI- TIONS.

Their great god is Tagaloa-lagi, who,  
(they say,) made the heavens and the  
earth. Three other principal deities are,  
Siuleo, who is said to have the tail of a  
fish, but the mouth of a man, and is the  
god who presides over war; Ona-fanua, a  
female deity who assists in war; and Ta-  
mafaiga, who entices men to war.

All worshipped these, in addition to  
which each district had its protecting god  
in war, and each family one for protection  
in affliction, &c. Some of them wor-  
shipped the sun and moon and rainbow.

Mafue is the god of earthquakes and  
the originator of fire.

Salefee holds up the earth.

Mesua is the god whose shadow is the  
whirlwind; Faana's shadow is the rain;  
Lamamau's the rainbow; of Tinitini and  
Matifau the lightning.

The island of Pulotu, to the westward,  
is deemed the residence of the inferior  
gods, but Tangaloa resides in the highest  
heaven. They never invoked the name  
of the latter except at their public assem-  
blies, but they daily poured out ava to him  
together with their other gods.

These various gods they believed pos-  
sessed certain animals, birds, fish and rep-  
tiles, when the animal was chosen for that  
purpose, and they worshipped them ac-  
cordingly. But they had very few im-  
ages or inanimate objects of worship. A  
branch of bamboo set upright, with a  
bunch of the cocoanut fibres tied at the  
top, was worshipped by part of Manono,  
a sacred stone by another district, and  
some families had roughly carved wood-  
en idols, as representations of deceased  
chiefs, to whom they paid religious hom-  
age.

### CREATION OF THE WORLD.

Of the creation they give a very minute  
and circumstantial account, with which  
we may at some other time amuse our  
readers. At present the following lead-  
ing facts must suffice.

Tangaloa sent down his daughter, the  
bird Tuli, (a kind of snipe) to see what  
sort of place there was below. She saw  
nothing but sea. She returned and told  
her father who rolled a stone down from  
heaven, and thence sprung the island of  
Savaii; another stone, whence sprung  
Upolu, and so of the rest.

Then Tuli returned and asked for in-  
habitants. He told her to plant the fue-  
fue, (wild vine) when the plants grew they  
were ordered to be pulled up and thrown  
in heaps. Hence grew worms. Two of  
these worms were selected and Na'io, one  
of the spirits, marked one of them with  
the different limbs, &c., of the male, and  
on the other those of the female. Then  
Tangaloa sent two spirits, by his daughter  
to the worms, and they became human.

Thus, according to the Samoans, man  
was produced. As to his condition be-  
yond the grave they were completely in  
the dark. Some spirits they thought di-  
ed, some lived. Some said they live  
and work in a dark subterraneous abode,  
and are eaten by the gods. Others be-  
lieved that, after death, human spirits be-  
came aitus or inferior gods, and that the  
spirits of the chiefs went to Pulotu, the  
Elisium of some of the Polynesians. They  
say this is to the westward, but that is all  
they know. Does not this opinion dimly  
indicate the point of compass whence  
they came?

From among their omens, we select the  
following: The matu'u, or stork, was one  
of the Manono gods. If, when they were  
proceeding to war, the matu'u flew before  
them, as if leading them, it was a token  
of success; if in a contrary direction, it  
was an ill omen. A comet indicates a  
hurricane, or some other serious calamity.  
Soon after the last comet a dreadful storm  
blew down all their trees and houses.

If the moon be dim, or Venus very  
bright, the death of a chief was betoken-  
ed. The rainbow is a sign of war and  
bloodshed.

The squeaking of rats is also an infor-  
tunate omen. So, also, sneezing. On  
hearing it they say, "If a god, let live;  
if a man, let die." If one sneezed on a  
journey, they used to go no further that  
day, thinking it unpropitious. It appears  
from a passage in Bishop Hall's "Devout  
Soul," that a similar superstition formerly  
prevailed in Europe.

### MISCELLANEOUS CUSTOMS AND OPINIONS.

A common method of execration, or  
cursing, is to wish the party may be eaten  
by some aitu (spirit.) Another, that  
their tongue may be baked.

At the birth of a child the household  
gods of the family, and other gods, were  
earnestly invoked. The name of the one  
last invoked, at the moment of birth, was  
given to the child. Until the name was giv-  
en, the child was called "the excrement of  
the gods." The navel string was placed on  
a war club and cut, upon which the ope-  
rator thus addressed the infant, "Be thou  
a brave warrior, mayest thou dance well."  
This exactly indicates the two things in  
which they chiefly delighted. The navel  
string was then buried under that part of  
the house where they performed their  
dances.

**MARRIAGE.** One method of courtship  
is for the young man to go and sleep and  
eat at the house of the young lady; per-  
haps several times, and, if a chief, accom-  
panied by a train of attendants. If the  
family show a friendly feeling and eat  
with him, his addresses are favorably re-  
ceived. But the formal offer is made by  
sending a large present to the family of  
the female. If accepted the match is  
made; if refused the courtship is at an  
end: for it seldom happens that the par-  
ties themselves decide the matter. The  
parents or other relatives expect the young  
folks to fall in with their schemes. The  
wives are, in fact, often purchased. The  
male party have also been in the habit of  
taking from the conquered such wives as  
they chose. Yet with all these disadvan-  
tages many couple appear to live very hap-  
pily together, and many instances of very  
strong attachment occur. Wives have  
been known voluntarily to sacrifice them-

selves on their husbands being killed.

At the death of relatives or chiefs,  
great wailings were made, and the mourn-  
ers were accustomed both to scratch and  
burn their bodies as tokens of grief. The  
females also sometimes pricked holes in  
the stomach and bowels of the deceased,  
and actually sucked out the liquids.

The body is seldom kept more than one  
night. It is wrapped in native cloth and  
put, if the family can afford it, into a  
small canoe for a coffin. Long harangues  
were made over the graves of chiefs.

After the body had lain in the grave  
some time, they would take up the skull  
and place it in a box and preserve it. This  
was especially done on the approach of  
war, when they feared their enemies would  
not respect the sanctity of the grave.

The bodies of a few chiefs were pre-  
served, having been prepared by oil and  
heat. The writer has seen two which  
had been preserved for thirty years. They  
were nearly perfect, but part of the cheeks  
had rotted away and the place had been  
supplied by a clayey substance.

They sometimes made images as mon-  
uments of the dead. It was also a cus-  
tom to weep at their graves, and to pray  
to them.

At funerals, presents are generally  
made by all the other relatives to that  
family in which the party died. These,  
however, are generally in part divided  
out again.

**FIRST FRUITS.** When the yams are  
ripe, (in January or February,) the prac-  
tice formerly was to present those first got  
up to the aitus or spirits, and a portion  
to the chief. And the same with the  
bread fruit first plucked.

The Christian party now generally  
make a similar present to the missionary.

**DRINK OFFERINGS.** When ava was  
prepared on formal occasions, the first cup  
was poured out to the gods.

**ALLOTMENT OF LANDS.** The land is  
apportioned and fenced out, and each  
family has its portion. The eldest son  
or brother who succeeds a deceased own-  
er, is looked up to as the leader, but the  
family appear to enjoy the land in common.

If a sale takes place the transaction is  
at a public meeting. When the agree-  
ment is made the parties strike their staffs  
into the ground, and dig up or turn aside  
some of the soil. Each says, "There! I  
dig up the malae." On which the spec-  
tators say, "The agreement is buried;"  
(made fast.)

**COMPLIMENTS.** Of these the Samoan  
language is full, and the extent to which  
they are carried certainly indicates that  
they have descended from some polished  
nation. They have a dialect for the chiefs  
(or rather addressed to the chiefs) alto-  
gether different from the common one.  
All their actions and all the parts of their  
bodies have names different from those of  
the people. To the highest chiefs very  
great deference is paid by their inferiors,  
both by the mode of address and the bow-  
in down of the body. It is also very ill-  
mannered to pass close by or touch a chief.  
If a chief is about to set out on a jour-  
ney, he expects any friend who meets  
him to lay his hand on his (the chiefs,)  
breast, as a token of good wishes.

One of the most interesting specimens  
of their manners of this class, is the con-  
duct of the ladies at their large fonos or  
public assemblies. When the food is