In the different jaunts across the island, many of the "Devil's" or unconverted towns were visited, where our parties were always treated with great hospitality. At the town of Siusinga the chief who entertained our party was a priest of the *Gimblet* religion. This new faith has made some progress among these islands, and has the following singular origin:

A native of Savaii, by name Seeovedi, was taken from that island by a whale-ship, and did not return for several years. During his absence he visited several ports, where it would seem he obtained some notions of the forms and ceremonies of the Roman Catholic Church. Possessed of considerable natural shrewdness, he founded on this knowledge a plan to save himself from labour for the future, by collecting followers at whose expense he might be maintained. During his absence, and while on board the whale-ship, he had received, as is usual in such cases, instead of his native name, that of Joe Gimblet; and this cognomen is now firmly attached to the sect of which he was the founder.

Having formed the plan of founding a sect, he did not scruple as to the means of carrying it into effect; for he boldly claimed a heavenly mission, professing to hold converse with God, and asserting that he possessed the power of working miracles, raising the dead, &c. He soon gained many proselytes, and had attained great consideration and authority, when unfortunately for him he was called upon to exert his pretended power of raising the dead, by restoring to life the favourite son of a powerful chief called Lelomiava, who had been murdered.

Joe did not hesitate to undertake the accomplishment of this miracle. He in the first place directed a house to be built for the reception of the body, and when it was finished he required that it should be supplied with the best provisions. In conformity with this requisition, the choicest articles of food that could be obtained were regularly handed to Joe for the use of the defunct, upon whom he alone waited, while every other person except the chief and himself was excluded from the building.

The food thus regularly supplied as regularly disappeared, and Joe assured the chief that his son had eaten it, and under this bountiful allowance would soon recover his strength, and walk forth. In this way time wore on, until the patience of the old chief began to show symptoms of being exhausted. This somewhat alarmed Joe, but as he was a fellow of infinite resources, he contrived to evade inquiry and procrastinate, hoping, no doubt, that some lucky incident might turn up, by which he should be enabled to extricate himself from the

dilemma. Unfortunately for him, however, after another month of anxious suspense, the old man's pigs and taro fell short, notwithstanding the chief's dependants had for a long time been restricted from using them. All of them were in fact much reduced by their compulsory fast, with the exception of Joe, whose rotundity of form seemed to indicate that he at least ran no risk of starvation. Whether it were owing to the suspicions which his jolly appearance excited, or that he began to entertain doubts of Joe's supernatural powers, is not known; but one day old Lelomiava determined to satisfy himself of the progress making in the restoration of his son. With this design he entered the house, and was shocked with the sight of his son's body in a state of loathsome putridity. He immediately summoned Joe, and informed him that it was time that the promised miracle should be accomplished, adding, that it must be done by the morrow's dawn. Joe immediately redoubled his exertions, and prayed hastily to all the saints of his calendar. He, however, knew full well what would be his fate if he remained to encounter on the morrow the anger of the savage chief. He therefore effected his escape during the night, and made his way to his native island. There he remained for some time incog., but now ventures to appear openly, practising his impositions boldly, and is the worst antagonist the missionaries have to deal with.

This story was related by the old chief himself, who, instead of finding his son restored to life, was compelled to bury his body, which he did, with the exception of the head. This he put in a box, and suspended beneath the peak of the roof of his house, where it remains, a witness of his credulity and of the gross imposition that was practised upon him.

While the party remained at Siusinga, a sick native was brought from the coast to a neighbouring house, and their host, the Gimblet priest, was called upon to pray for him. This afforded them an opportunity that might not otherwise have occurred, of learning some facts in relation to the ceremonies of this sect.

On this occasion, the priest approached the house where the sick man lay, and when upon the stone platform in front of it, he drew forth a book from the folds of tapa in which it had been carefully enveloped. He then called upon Jehovah, returning thanks for the many blessings which had been conferred on his people, and asked for a continuance of the same, invoking the name of Jesus. He ended by inquiring the Divine pleasure concerning the sick man, and begging mercy for him.

The nature of the book could not be distinctly seen, as it was again carefully enclosed in the tapa as soon as the ceremony was over; but

so far as it was visible, it bore an unquestionable resemblance to a blank note-book!

The proselytes of this sect, in case of sickness, confess their sins to one another, and have a number of fast-days, which are rigidly kept. Their Sabbath occurs only once a month, and is celebrated by the firing of guns and the puerile mummery in which their worship consists.

In pursuance of the resolution I had adopted, Captain Hudson set out on the 30th of October, with the boats of his ship, for the purpose of attempting the capture of Opotuno. This noted chief of the neighbouring island of Savaii, had, as has been stated, committed several murders and other outrages. Among other acts, he had taken possession of two boats, sent on shore by the whale-ship William Penn, Captain Swain, of Nantucket, killing the chief mate, and the two boat-steerers. The third officer of the vessel was also wounded, and left for dead upon the beach; he was, however, picked up by some females, who removed him to a hut, where, through their kind attentions, he recovered. He did not, however, rejoin his ship, but remained for some time on the island.

The most surprising part of the history of this transaction is, that Captain Toby, of the ship Swift, of New Bedford, afterwards purchased these boats from Opotuno, although he knew that chief had obtained them by murdering this captain's own countrymen.

Captain Hudson fell in with the Flying-Fish, on his way to Savaii, and took her with him, to aid in carrying on the stratagem by which the watchfulness and suspicions of the wary chief were to be lulled to rest.

On their arrival off the part of the island where Opotuno usually resides, they made for the shore under pretence of surveying, and reached the village of Setipetea, which adjoins that where he dwells. We afterwards learned that no sooner had the boats got within the reef, than he prepared for his flight to the mountains. The news of the capture of Tuvai, and the reappearance of boats from a vessel (the Peacock) which had passed about ten days before, served to put him on the alert. He had, however, become so daring that he did not at once fly, but awaited more decided indications of hostility; and when Captain Hudson, accompanied by only two men, passed through his village, having left his boats only a mile distant, he entertained the intention of shooting him. He had actually cocked his gun for this purpose, when one of his followers advised him not to fire, as he would bring great trouble on the island if he shot a chief. When the boats' crews afterwards entered Opotuno's village, the inhabitants showed

much alarm, but the chief was missing. It was therefore considered advisable to make no hostile demonstrations; as no good purpose could have been effected by following him to the mountains, where it would have been impossible to apprehend him.

The boats therefore returned, and although without succeeding in the main object of the expedition, something was gained in reviving his apprehensions of being captured. His village was not destroyed, because to do so would have been no injury to him, but only distressing to its poor inhabitants. He would have laughed at the idea of his being punished by the burning of their habitations, as it is said he did so when an attempt was made, during a previous cruise of the Vincennes, by her commander, who visited his village, and burned two or three of his houses.

The impunity he has hitherto enjoyed has served to render him audacious, and it is not long since he put to death an American seaman, who had been left sick in his charge.

Opotuno is detested by his brother chiefs, not only for his aggressions upon foreigners, but on his countrymen also. Only a short time before our arrival, he seduced and carried off the wife of Vavasa. This act was considered so outrageous, and was so deeply resented, that we were informed a war was only prevented by the near relationship of these two chiefs. The Samoans regard with horror the idea of those connected by ties of consanguinity, fighting against each other.

Opotuno is not only related to Vavasa, but is the adopted son of old Pea of Manono, a connexion which was not without its effect in averting hostilities.

On the 4th of November, a fono was held, according to the appointment made with Malietoa, in the fale-tele of Apia. All the officers who could be spared from the ships were ordered to attend. Old Pea, the chief of Apia, seemed to be the master of ceremonies on the occasion. Clean mats were spread for the chiefs, and chairs and benches borrowed from the missionaries' houses were placed for us, opposite to them. All the highest chiefs of the "Malo" party were present, except Pea of Manono, and two minor chiefs of Savaii. Malietoa presided. His whole demeanour was dignified, composed, and thoughtful. His personal appearance has already been spoken of, and the form of his head, his white hair, and dignified bearing, again reminded us of General Jackson. He is slender and tall, although somewhat bent by age. It was to be regretted that his dress was ill chosen, and rather detracted from the respect he would have inspired had he appeared in his native garb; he wore pantaloons, a round jacket, and a pink and white striped cotton shirt.

Toon, the nephew of Malietoa, who acted as spokesman, and whose countenance betokened the interest he felt in the business, attracted attention in the second degree. Then came Mole, the son of Malietoa, Maletau, their general, the most renowned leader in the war of Aana, and Taï-ma-le-lagi, Malietoa's brother. There were also present a number of chiefs of less distinction, among whom was old Pea of Apia; although he was compelled to take his place, yet he did not fail to be conspicuous, not merely by his personal appearance, but by his officiousness.

The proceedings were conducted with great ceremony, but there was a marked difference between this fono, and the solemnity of our Indian councils. The Samoan assembly appeared more quiescent, the proceedings exhibited more refinement, and the customs partook of an Asiatic character.

In all such meetings, a rigid order of precedence, that seems well understood by every one, is established; all conversation is carried on in a whisper; no one is seen standing in the presence of a superior, and sitting with outstretched legs is considered indecorous. Articles were never passed over a person, and no native ever ventured to come in contact with a chief.

The background on the side of the natives was filled up with inhabitants from different parts of the island.

On the opposite side of the building, the officers of the squadron and the missionaries formed a numerous group. Among the latter was our friend Mr. Williams and his son, whom I had appointed to act as consul until the pleasure of the government of the United States was known, and whom it was intended to present in this capacity to the meeting, in order that he might be recognised formally by the chiefs, Messrs. Heath, Mills, and Wilson were also present; and Mr. Heath, who was believed to be best acquainted with the Samoan language, was kind enough to officiate as our interpreter.

The object I had in view, in requesting the fono to be called, was to procure the formal enactment of laws and regulations which might secure to our whale-ships a certainty of protection and security, and at the same time to prevent impositions being practised by them upon the native government, of which, as has been stated, complaint had been made. To the breach of these laws, it was intended that the penalty of a fine should be attached, in order to secure obedience to them.

The meeting being organized, I in the first place presented Mr. John Williams, as the consul of the United States, whom the chiefs recognised as such with great willingness and satisfaction.

We then entered upon the discussion of the proposed regulations, which were adopted in a form which promises to be mutually beneficial, being highly advantageous to them, and at the same time insuring a certainty of security to American vessels that may visit the islands they could not before enjoy.*

One of the articles referred to the redress of injuries committed by the natives, and provided for the punishment of those who had been guilty of crime, by giving them up.

Wishing to rid these islands of a pest both to natives and foreigners, I now, as authorized by the spirit of this article, made a demand for the murderer, Opotuno, and stated that a compliance with this would settle all disputes between us. This demand produced a great sensation among the chiefs, and much excitement prevailed in the meeting. Malietoa, in reply to it, expressed himself strongly in detestation of the character of Opotuno, and stated that his capture by us would give him satisfaction, but argued that the regulations now enacted could not apply to his past misdeeds, and that he would only come within its operation should he be again guilty of like crimes. He in short pleaded that the law could have no *ex post facto* bearing.

He next argued, that the inevitable consequence of any attempt on their part to seize Opotuno, would be to involve the whole group in a civil war, for he was not only a powerful chief himself, but connected with others still more so; and that a civil war was that which he most desired to avoid. He however went on to say, that so far as he was concerned, no opposition would be made to any steps on our part to secure one whom they knew to be guilty of great outrages; but he could not in any way assist.

In conclusion, he stated that the islands had, until within the few years that had elapsed since he obtained the command, been the seat of continual wars; that they were now aware of the advantages of peace, and had a just sense of the benefits they in consequence enjoyed; and declared that he should do all in his power to preserve the blessings of peace, and maintain the unwonted state of prosperity. For these blessings he ascribed high acknowledgments to the missionaries, saying that he hoped the Samoan people would in due time profit by the lessons taught them, and adopt all the improvements of the Papalangis.

Few persons have ever inspired me with more respect than this old chief, and his sentiments were delivered by Tooa in an impressive manner.

It was not my object to drive them to extremities, or to press for an

* A copy of these regulations will be found in Appendix IX.

instant decision. I also wished to give them time to reflect upon and canvass the regulations just adopted, and perceived that they began to be fatigued with the length of the conference. I therefore proposed that before they gave me a final answer in relation to Opotuno, they should take time for consideration and reflection, for which purpose I suggested that the meeting should be adjourned until the next day, which was accordingly done.

On the 5th November we again met, when the arguments urged the day before were a second time brought forward, and the necessity of their taking measures that should effectually prevent outrages upon the persons and depredations on the property of white men, strongly set before them. They met these arguments with complaints against the white men who had come to the islands or been left upon them, saying that many of them were bad fellows, and had caused much trouble. I at once told them that if they would bring these turbulent persons to me, I would take them away from the islands, and that the laws they had now assented to, were such as would secure their punishment for any future offences.

In this state of the proceedings we were favoured with a set speech from the official orator of Malietoa, an old blind chief, who stood up, supporting himself by leaning with both hands upon a long stick. In this attitude he poured forth such a torrent of words as few of us had ever before heard; and if eloquence be composed of elocution and a ready flow of language, he was fully entitled to the praise of possessing it.

As we learned from the translation of this speech, its object was to urge the necessity of going to war, in order to secure the murderer, Opotuno, for the purpose of delivering him up. This, however, was intended only for effect; for these, as we well knew, were not the real sentiments entertained by Malietoa.

This speech was made up of short and distinct sentences, was spoken in a loud voice, and contained many repetitions.

However contrary this speech may have been to the cool determination of Malietoa, it seemed to meet the popular feeling; and there is no saying what might have been the consequence, had not the missionaries contrived to check the outburst. It was now proposed that the fono should receive and publish a document, offering a large reward for the seizure and delivery of Opotuno, dead or alive. This proposition was a new source of excitement, and old Malietoa exclaimed with emphasis, "Give me the paper!—I will put it upon my house; where all the world shall see it."

A copy was then nailed on the pillars of the council-house, which Pea was made responsible for, and others were prepared and distributed to the several chiefs.

The meeting was then dissolved, and every one present evinced the greatest satisfaction that the whole of the business before it had been concluded in so satisfactory a manner.

The island of Upolu is divided into three districts, viz., Atua, Tua-Masanga, and Aana. Each of these was formerly governed by a separate and independent chief, styled Tui. Atua occupies the eastern end of the island, which extends as far as the town of Lauli; Tua-Masanga is the middle division, and includes the towns of Siuma and Safata, on the southern shore; Aana lies west of this, and comprises the remainder of the island. The first of these districts is of the greatest extent, the second is at present the most powerful, and the third is the most fertile. The union of these districts under one general government, in which the island of Savaii is also included, is a late event. Previous to 1830, this island had suffered from the usurpation of a chief of Manono, called Tamafago, who was a great tyrant, but who had contrived to cause his person to be considered as sacred, and to impress on his countrymen the idea that it would be sacrilege to disobey, hurt, or even to touch him. After the conquest of a rival district in Savaii, he assumed the style of king of that island, "O le Tupu o Savaii," a title which Malietoa now enjoys, but without deriving from it any power.

Tamafago not only ruled at Savaii with royal and divine attributes, but obtained a complete ascendency over Upolu, where he compelled all to give up their property to him, and to yield the women of all classes to his desires.

Finally, his tyranny and excesses exceeded the bounds of patience, and the people of Aana rose against him, conquered, and put him to death. From this arose the war of Aana, which will be again spoken of; for the chiefs of the other islands considered themselves bound to avenge the death of Tamafago. The people of the other districts of Upolu were not united in the support of their neighbours of Aana, who had made themselves almost universally odious by their haughty bearing. The war was a bloody one, and resulted, after a continuance of two or three years, in the entire defeat of the people of Aana, by those of Manono, who expelled them from their district, and forbade their return to it on pain of death.

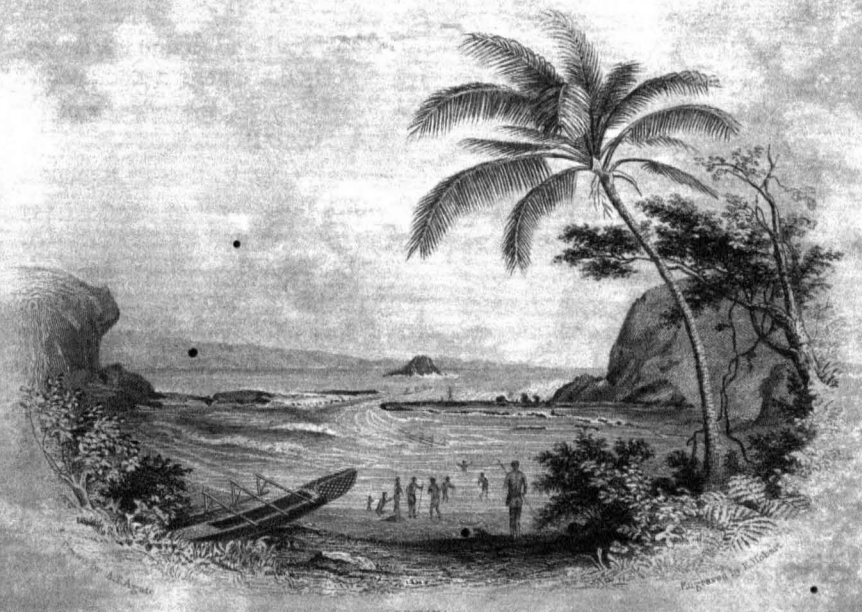
This fertile region remained entirely unoccupied until the arrival of the missionaries; but when the Christian influences of their preaching

began to be felt, the decree that condemned Aana to solitude was annulled, and the few of its former inhabitants who had escaped slaughter, were permitted to return to their ancient homes.

The island of Manono, whose inhabitants exerted such an influence in the closing scenes in the war of Aana, is situated within the sea-reef of Upolu. It contains eleven hundred inhabitants, and is the residence of the chief Pea, who must be distinguished from the inferior personage of the same name who resides at Apia. This island is covered with forests throughout its whole extent; its circumference is about four miles; and it is the station of one of the English missionaries.

In spite of its small extent and scanty population, Manono is identified with the political history of all the other islands of the group; for, during the reigns of the two Tamafagos, it held supremacy over them. The reason of its acquiring and exercising this political supremacy, is principally to be ascribed to the possession by its inhabitants of the small island of Apolima, which they used as their "olo" or citadel. To this retreat, inaccessible except at a single point, the inhabitants of Manono were in the habit of retiring when pressed by too powerful an enemy, and when his rage had spent itself, they thence returned to their home with undiminished numbers.

This natural fortress lies between Manono and Savaii, and soundings extend to it both from the shores of Upolu and Savaii. The coral reef attached to it is but small.



APOLIMA

Apolima, on the most cursory examination, is evidently the crater of an extinct volcano. Perpendicular cliffs rise from the sea around its whole circuit, except at a single point on its northern side. Here the lip of the crater is broken down, and admits the water of the sea into a small bay, which affords a safe harbour for boats. The entrance to this is so narrow as to admit no more than one boat at a time, and is dangerous whenever there is any surf. It may, therefore, be easily defended. There is only one other point on the island where it is possible to effect a landing, namely, at a small height to the westward of the bay, and here it can only be done when the water is perfectly smooth. But an enemy landing here would have made no progress, for before the interior can be reached from this point, the steep and precipitous rocks remain to be climbed.

The highest point of Apolima is on its south side, where it is four hundred and seventy-two feet above the sea. The perpendicular cliffs which face the sea are of course bare of vegetation; but with this exception the whole surface is covered with cocoa, bread-fruit, and other trees, or with plantations of taro, yams, &c.

In the centre of the island is a village of about twenty houses, and the permanent population consists of no more than about seventy-five persons. The people are evidently jealous of the maiden reputation of their natural fortress, and showed much concern when we visited it, which the women even manifested by shedding tears.

It can be readily understood from this description of Apolima, that whatever party held it would be able to maintain possession of it against great odds, and thence to take advantage of any weakness or want of watchfulness on the part of their enemies.

While we were engaged at Tutuila and Upolu, the survey of the island of Savaii was performed by Lieutenant-Commandant Ringgold, in the Porpoise. It has already been mentioned that this vessel had been detached for that purpose, and that Dr. Pickering, from the Vincennes, had gone in her. The brig first touched at Sapapale, the residence of the Rev. Mr. Hardie, who gave them a cordial welcome, although much surprised at so unusual an arrival.

Many of the natives collected to view the white men, of whom so many had never been seen together on the island. In their remarks, they, among other things, praised our people for their beauty.

Dr. Pickering and Lieutenant Maury were landed here, to remain upon the island while the brig was employed in surveying it; the former to examine its productions, the latter to observe the tides. Mr. Hardie kindly afforded them accommodations in a new house he had just been erecting.

Lieutenant-Commandant Ringgold, after landing Dr. Pickering and Lieutenant Maury at Sapapale, proceeded around the island for the purpose of surveying it. He began with the examination of the large bay of Paluale, near the eastern point of the island. Here there is a missionary station, under the superintendence of Mr. M'Donald, who had resided there for about six months, with his wife and children. The natives are peaceable, but are described as inquisitive and rude. The village is prettily situated, and is approached through a boat-passage in the reef.

The south side of the island was found rocky and iron-bound, with a heavy surf breaking on it. Towards the western end of the island, the rocks around the points were worn into cavities, and the sea rolling into them produced innumerable spouts of water.

When the brig was abreast of the deep inlet of Salealua, a native missionary came off in a whale-boat. He tendered every possible civility, and was very desirous that a trade might be opened with the village of the same name. This is situated at the head of the bay, upon a sandy beach, and has around it and upon the sea-shore a considerable extent of level plain, filled with groves of cocoa-nut and bread-fruit. Upon examination, no shelter was found for vessels in this bay, and the urgency of the duty required that the brig should pass on without farther intercourse with the shore.

Near the northwestern point of Savaii is the large and beautiful village of Felialupo, with a snug little cove for boats. This place is under the charge of a Tonga missionary. The natives were friendly, and disposed to exchange their poultry and fruit, for tools, cloth, &c.

The next inlet on the north side, was that of Asau. This was supposed to be the only place where there was any probability of finding a harbour. But the hope of such discovery was frustrated, for there is only a small and shallow entrance through the reef, and within the reef the shore forms an extensive flat.

Many canoes from this village visited the brig, and before they had taken leave a theft was discovered. A commotion immediately took place, and the native missionary at once gave himself up as a hostage, until the article (a whetstone) should be brought back. A canoe was then despatched to the chief, and in the course of an hour he came on board, bringing the article. Both the chief and the native missionary expressed great mortification that such an occurrence had taken place. Several small presents were made to them, and they returned to the shore highly pleased.

Proceeding on the survey, the brig arrived off the north point of the island, and reached the bay of Mataatua, which was examined, and

found to afford a good anchorage. The brig was anchored here, and the harbour surveyed. This is the only harbour in the island where a vessel can anchor with safety, and here supplies of hogs, poultry, and vegetables, may be had in abundance; wood and water are also easily obtained, the latter from copious springs near the beach.

A great difference in form, physiognomy, and manners, from those of the adjacent villages, was observed here, as well as a change in the character of many articles of manufacture. The war-clubs and spears were of uncommon form, and neatly made.

This bay is surrounded by a white coral beach. The natives appeared harmless, but manifested great curiosity. The women are more gracefully formed than at the other islands.

The native missionaries appeared to exercise much influence over them, having put a stop to many of their former evil practices.

On the 24th, the brig again arrived off Sapapale, after an absence of nine days. Here they were joined by Dr. Pickering and Lieutenant Maury, and found the old chief Malietoa and his son Mole, who were extremely courteous. On the former being presented with some articles, he remarked, that "our property was very good, but our good-will better."

Dr. Pickering engaged natives to accompany him into the interior, and to visit the Mu or burnt district. Preparations for the journey were made in advance, and among other things, it was stipulated that there should be only two meals a day,—one early in the morning, and another in the evening. The first day, however, was to form an exception.

Mr. Hardie accompanied the party for a few miles, and they soon after their departure met a native who was styled "the Lord of the Forest." The party were desirous that this man should accompany them, for his appearance promised more than that of the others, and it seemed it was necessary to obtain his permission before they could enter the forest. In times of scarcity, his domains become of great value, in consequence of the quantity of wild yams they yield. This person agreed to accompany them, and they proceeded along a good path through cultivated grounds of taro, dracæna, &c. Mr. Hardie, before leaving the party, endeavoured to make the natives understand the nature of Dr. Pickering's errand; the latter was unable to make himself understood by them. They had not proceeded far before they came to an uninhabited house, where the natives stopped for the purpose of preparing dinner, the cooking of which occupied three hours! The day was in consequence well advanced before they again started, and at about 4 P. M. they reached an open shed, about two miles from

the last stopping-place, where the natives concluded to halt for the night. The occupants, who consisted of two elderly women and a young man, were dispossessed, and the shed was enclosed by hanging up leaves of the Heliconia, which resemble those of the banana. They then prepared some excellent cocoa-nut pudding, and heated some cocoa-nut milk in the shells. This beverage is usually taken by them every morning and evening; the natives all saying grace before their meal, and prayers before they went to rest. It was late the next morning before Dr. Pickering could get the party in motion, and pursuing their route, they soon overtook the Lord of the Forest, who had preceded them, and was employed in cutting a path through the woods, although that already made might have been easily passed through. No inducement could make them change their purpose, and they continued to work at their turnpike, lopping off large branches, beating down ferns, &c. After some time, they reached a rising ground, which they found to be on one side of a crater, about a thousand feet above the sea, and seven miles inland.

Dr. Pickering now concluded that it was a hopeless task to attempt to penetrate into the interior with such guides, and determined to return, which he accordingly did. He found the rest of his party a mile in advance of their previous encampment, where they had built for themselves a fine house, and each man had collected two large baskets of yams for provisions. This was their stopping-place for the night, and among other cares for the Doctor's comfort, they constructed for him a native pillow, formed of a piece of bamboo, with legs lashed to it about three inches high.

The natives were in high spirits during the evening, talking and laughing immoderately. They succeeded in getting off by nine o'clock the next day, and reached the coast about noon.

During the stay of Dr. Pickering and Lieutenant Maury on this island, they were objects of great curiosity; and whenever they walked out they were followed, not only by boys, but grown men, who did not, however, offer to molest them in any way. When they passed through the villages, all the inhabitants, not excepting the scholars from the schools, came out to look at them. The latter, however, did not abandon their books, but retained them in their hands; for all, whether young, middle-aged, or old, are anxious to learn, and their perseverance, as in other parts of the group, is astonishing.

Dr. Pickering here witnessed the taking of fish in a different mode from that practised on the other islands. Application was made to the chief, and through his influence a meeting of the head men of the town was called, and a fishing expedition agreed upon. The net, if it

could be so called, was prepared, and in the course of two days every thing was ready. The net was a kind of cheval-de-frise, made of the leaves of the cocoa-nut tree, split and wound round a line, and was little less than half a mile in length. It was more formidable in appearance than in reality. This net was taken out at high water to the coral reef, in three pieces, then fastened together, and thus made to enclose a large extent of water. This space was gradually contracted by doubling up the net, which answered the same purpose as the drawing of a seine. The fish did not attempt to pass it, and were thus driven towards a certain point, where a sort of sack of matting had been placed for them to enter. As the fish were gradually enclosed by the mat, and the tide fell, the scene became an animated one. Men, women, and boys, to the number of two or three hundred, were eagerly engaged in picking up or catching the stragglers, as they were seen leaping up; the whole area seemed alive with fish, jumping in every direction, some over the heads of the natives, and thus escaping, while others leaped into hand-nets. About a canoe-load was caught, comprising thirty different kinds of fish, some of which were six or eight pounds in weight, but the majority were smaller. The haul was considered an unsuccessful one, which was attributed to some misunderstanding and mismanagement among the natives, by which a large stone fell on the net, and allowed many of the fish to escape.

Savaii is the most western island of the Samoan Group, and is also the largest, being forty miles in length and twenty in breadth. It is not, however, as populous, or as important, as several of the others. It differs from any of the others in its appearance, for its shore is low, and the ascent thence to the centre is gradual, except where the cones of a few extinct craters are seen. In the middle of the island a peak rises, which is almost continually enveloped in clouds, and is the highest land in the group. On account of these clouds, angles could not be taken for determining its height accurately, but it certainly exceeds four thousand feet.

The interior of the island is rarely entered, even by natives, and has never been penetrated by strangers. The only settlements are upon the shore, along which the natives always journey, and there are no paths across it.

Another marked difference between Savaii and the other large islands, is the want of any permanent streams,—a circumstance which may be explained, notwithstanding the frequency of rain, by the porous nature of the rock (vesicular lava) of which it is chiefly composed. Water, however, gushes out near the shore in copious springs, and when heavy and continual rains have occurred, streams

are formed in the ravines, but these soon disappear after the rains have ceased.

The coral reef attached to this island is interrupted to the south and west, where the surf beats full upon the rocky shore. There are, in consequence, but few places where boats can land, and only one harbour for ships, that of Mataatua; even this is unsafe from November to February, when the northwesterly gales prevail.

The soil is fertile, and was composed in every part of the island that was visited, of decomposed volcanic rock and vegetable mould.

The Porpoise, having taken Dr. Pickering and Lieutenant Maury again on board, set sail for Tutuila, for the purpose of joining the Vincennes, and beat to windward along the south side of Upolu. During this passage many of the crew became sick, which rendered it necessary to stop for a few days at Pago-pago, in order to recruit them. Here they all speedily recovered, except one man, named David Blodget, who died. The disorder was attributed to the dampness of the vessel.

The delay in the arrival of the Porpoise at Apia caused me to send the Flying-Fish to Tutuila, whence they both returned to Apia.

Previous to sailing, at the pressing instance of the chiefs, I ordered the marines and small-arm men of the squadron, in all about one hundred and fifty, to be sent on shore, with their music, for exercise. They had been well drilled to act on shore should occasion require, and were provided for the occasion with blank cartridges. The natives from far and near were collected to witness the review, and few scenes that occurred during the voyage were as amusing as this. The old and young were equally delighted, and it was ludicrous to see them endeavouring to imitate the soldiers, in their marches and countermarches. They were not satisfied unless the drummers were constantly beating, and were particularly delighted with the bass-drum. The firing occasioned some alarm at first, but when they saw it did no harm, they became reconciled to it, although even to the last they would scamper off to a distance at each discharge.

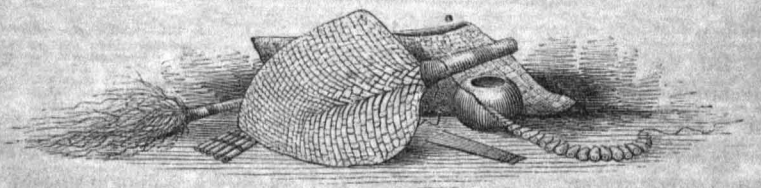
The review left an impression on their minds of the superiority of our arms that will not soon be forgotten.

The men were embarked at sunset, and had many jokes to relate of the conduct of the natives, and particularly old Pea, who on this, as on other occasions, acted as master of the ceremonies.

During our stay in this group, we experienced two slight shocks of earthquakes; their occurrence here is not unusual, but there is no account of any damage having been done. Their motion is generally tremulous and horizontal; one, however, has been experienced of a

wavy description. They are said by the foreigners often to produce the sensation of sea-sickness.

On the 10th of November, the whole squadron was assembled in the harbour of Apia, after having been actively engaged since the 8th of October in examining the different islands, and making surveys of their coasts and harbours, &c. This work was all expeditiously and well done, with the exception of the south side of the island of Upolu, which was imperfect in some respects; it was consequently re-surveyed in the following year, and the charts finished. Besides the surveys, full series of experiments were made in magnetism, and extensive collections obtained in natural history, botany, &c., the islands being traversed by parties in several directions for this purpose. For the results in these departments, the reader is referred to the Reports of the Naturalists; and to the Hydrographic Atlas, for the charts.



FAN, BASKET, NECKLACE, COMB, ETC.

CHAPTER V.

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CHAPTER V.

SAMOAN GROUP.

1839.

During the time that the squadron remained in the Samoan Group, all the islands of which it is made up were visited; not only were the examinations, spoken of in the two preceding chapters, made, but their shores were minutely surveyed by boats; the meteorological instruments were duly registered; astronomic and magnetic observations made, and a full record of the tides kept. We have thus obtained a large amount of information, which will be more easily intelligible in a condensed form, together with a great number of facts in relation to the aboriginal population, which may be made more interesting when applied to give a general view of the habits, character, and state of civilization among the natives, than if dispersed in isolated remarks in the accounts of the separate tours in which it was obtained.

The group lies between the latitudes of 13° 30′ and 14° 30′ S., and the longitudes of 168° and 173° W. The islands, as has been seen, agree in the general character of being of volcanic structure, and having coral reefs; differing, however, in the modifications of these formations, which have been from time to time described. The harbours are usually situated within the reefs, but Tutuila is an exception to this rule, by the possession of the deep land-locked basin of Pago-pago. This is, of all the ports, the one best adapted for the refitting of vessels; but Apia, in Upolu, in the latitude of 13° 48′ 56·6″ S., and longitude 171° 41′ 09″ W., is not so difficult of egress, and in consequence of its proximity to the fertile district of Aana, the most convenient for vessels seeking only a temporary anchorage and refreshment.

The approach to Pago-pago, and the other harbours of the Samoan

Isles, is not difficult; and as the soundings extend in some places for a distance beyond the reefs, vessels may drop an anchor in case of necessity.

The flood tide among these islands sets to the westward; beyond its influence, on the southern side of the islands, a current generally prevails to the eastward, while it runs westward on their northern side. Vessels, therefore, when beating to windward, would find it to their advantage to keep on the southern side of the group, where there is not only a favourable current, but where the winds would be found more regular, and calms less frequent.

Tidal observations were made contemporaneously at Tutuila, Upolu, and Savaii; these show a regular difference of one hour in the tidal wave between Tutuila and Upolu: the tide at Savaii appears from the record to have been more irregular than at the other islands, which may in part be attributed to the extent of the reef, but I also fear that there may have been a want of due attention to the observations.

The climate of these islands may be termed variable, and there is much bad weather, particularly during the winter months, when long and heavy rains, attended at times with high winds and northerly gales, are frequent. Destructive hurricanes also occur, and of these one is still recollected which blew down the bread-fruit trees, and destroyed many of the houses.

The air is more moist than that of the Society Islands, and the vegetation in consequence more luxuriant. Thunder and lightning are often experienced, but during the summer months light winds and calms are the prevailing characters of the climate.

Some of our gentlemen made the remark, that, to judge from the time at which the bread-fruit was gathered, there must be a great difference between the seasons of this island and Tahiti; for when we arrived at Tutuila, that product was ripe and in abundance, although when we left Tahiti, only a few days before, it was unripe and not to be had. The same remark was made in relation to the vi-apple (Spondias dulcis.) But, by comparing the voyages of Cook and Wallis, it would appear that the time of the year at which the bread-fruit is in season at Tahiti is not constant, for both these navigators found it in perfection, although they visited that island in different months. If there be a difference between the time of the ripening of the bread-fruit in the Society Islands and this group, the greater moisture and higher mean temperature of the Samoan climate will account for it.

The temperature of the air at Apia varied from 77·7° to 80·2°; that of the water from 81·25° to 83·75°.

The mean height of the barometer in the group was 30·128 in.

MALHETOA.

The islands of the Samoan Group contain two thousand six hundred and fifty square miles, which are divided as follows, viz.:

Savaii	700
Upolu	560
Tutuila	240
Manono	9
Apolima	7
Manua	100
Oloosinga	24
Ofoo	10

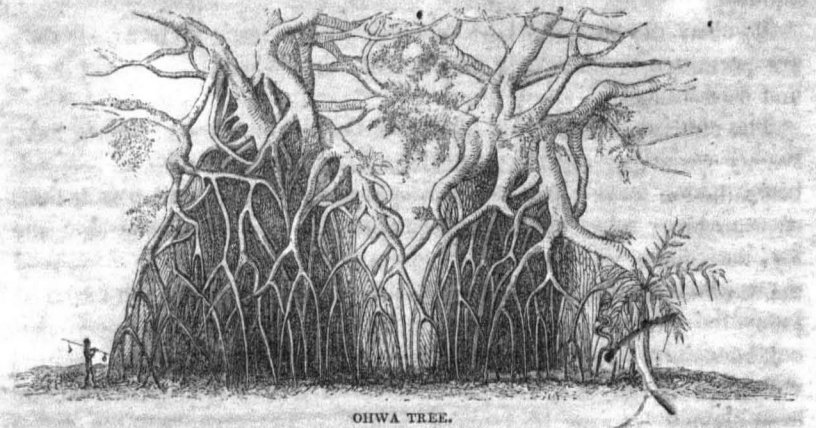
The soil of all the islands is rich, and arises chiefly from the decomposition of volcanic rocks. At Tutuila, it was remarked that the vegetation was luxuriant, and the trees of large growth. At Upolu the forests seemed more sombre than those of Brazil, although the same kind of growth appeared to prevail.

The trees do not branch out until near the top, which renders it difficult to obtain botanical specimens. The trunks are covered, and even the summits of the trees sometimes overgrown, with the leaves of the scandent Flagellaria (Freycinetia,) a climbing Piper, and other vines, as Hoyas, Convolvulus, &c. The lower part of the trunks are enveloped with ferns, of which there are many varieties, and with some species of Pothos, which give the whole ground a matted or woven appearance.

The woods in the interior of the islands are very thick, and often composed of large and fine trees; among them are, tree-ferns, a species of banyan, pandanus, and several species of palms. Among other plants a species of Cerbera was observed, with beautiful clusters of large and odorous white flowers, which yielded a quantity of white viscous sap, that our botanist, Mr. Rich, thought might be manufactured into caoutchouc. On the whole, the species of trees are much more numerous than at Tahiti, and the vegetation in consequence richer and more varied. The woods, however, are not enlivened by showy flowers, and the few of these that are seen are of a white or grayish hue, which is to be ascribed to their being but little exposed to the rays of the sun, in consequence of the umbrageous foliage. Many of the flowers seen on the ground were unknown to our botanist, as were several fruits.

Among the trees which have been named, that which struck us as most remarkable was the species of banyan (Ficus religiosa), called in these islands Ohwa. Some of these were seen, whose pendant branches had taken root in the ground to the number of thousands, forming stems from an inch to two feet in diameter, uniting in the main trunk more than eighty feet above the ground, and supporting a

vast system of horizontal branches, spreading like an umbrella over the tops of the other trees. For the sketch of one of these I am indebted to Mr. Peale.



OHWA TREE.

The bread-fruit is the most abundant of all the trees, and grows here to a large size; the vi-apple, the cocoa-nut, and the wild orange are also found in great numbers; and at Tutuila a large lime-tree was seen in full bearing, which was said to have been planted before the arrival of the missionaries.

Among the most singular of the vegetable productions is the stinging tree, of which the natives are much afraid; for if its leaves be touched an eruption is produced, particularly if the skin be wet. Its leaf is cordate, but quite smooth.

The arborescent ferns are not as numerous as at Tahiti, but grow to a larger size. The palms give a character of luxuriance to the country, from the variety of their foliage. Rattans ninety feet in length were seen running over the trees.

Bamboos and the wild sugar-cane were very common; the latter is used in thatching houses: the wild ginger also abounds.

Of the wild nutmeg (Myristica,) two species were seen, which are small trees, and likely to be passed without notice, were it not for the peculiar manner in which branches grow out of the trunk, which is in whirls, at regular intervals, like the white pine (Pinus strobus) of our Northern States.

It was remarked that the character of the vegetation approached more nearly to that of the East Indies than of the Society Islands, and the leafless acacias were the type of those we afterwards saw in New Holland; but there are some plants which appear peculiar to these islands.

Many of the trees we have named, as well as other plants, are objects of cultivation; but the ground cleared for this purpose does not extend far from the coasts, near which all the villages are situated.

To clear the land, the bark is burnt off the trees, after which they are permitted to stand until they become dry, when they are cut down and used as fuel.

The cultivated plants and trees are, bread-fruit (of which they have twenty varieties), cocoa-nut, ti (Dracæna), bananas, taro, paper-mulberry, tacca, from which arrow-root is made, and of which they have several sorts; sugar-cane, which is not made into sugar, but used only for thatching; coffee, ava (Piper mythisticum), sweet-potato, pine-apple (Anana), brought by the missionaries from the Society Islands, yams, the papaya, and tobacco in small quantities. The agave has not been introduced; but in a few years lemons and sweet oranges will be produced in great quantities from trees which have recently been planted.

To the cultivation of the tacca they pay little attention, yet the quality of the fecula (arrow-root) made from it is said to be superior.

The missionaries are endeavouring to teach the natives the best mode of cultivating the sugar-cane and manufacturing it, and it is said that a few persons have adopted the new methods. At present they find a substitute for sugar in the root of the ti plant, which is baked in ovens, and yields a large quantity of saccharine juice resembling molasses.

Great attention is paid to the cultivation of the yam. They are planted in October, and are ripe in February and March. The vines run up the trees, and when they die, the root is known to be ripe. To plant them, they are cut, like the potato, into pieces containing *eyes*, which are laid in heaps and covered up until the sprout appears. The pieces are then set out at distances of about three feet from each other.

Hearing that there were some extensive savannas in Upolu, overgrown with the wild sugar-cane, I directed Assistant-Surgeon Whittle and Mr. Couthouy, to proceed to the east end of the island, where they were said to grow. They, however, saw nothing of the kind except a few small patches of that plant.

There are no traces among these islands of any native quadruped, nor any other of the mammalia, except a species of bat (Pteropus ruficollis), which is very destructive to the bread-fruit. Swine have now become abundant, and the missionaries have introduced cattle, which are rapidly increasing, and will in a few years be in sufficient

numbers for the supply of vessels. Horses have also been brought to the islands.*

The first large quadruped ever seen by these islanders was a mule. With it they were much astonished, and it was considered so great a curiosity that it was carried around the island of Upolu for the purpose of gratifying the natives with a sight of it. They gave it a name, signifying—the hog that travels over the ground.

Poultry of all descriptions is plentiful, and pigeons abound, which, however, are considered sacred, and not used as an article of food. Of the latter bird (Columba oceanica), between sixty and seventy specimens of different varieties were obtained, but it is remarkable that of all these, none were the same as those found in the Society Islands. To the Zoological Report I would refer for further information on this subject. There are but few birds of game, and none of the hawk genus. A philomel was pointed out by the missionaries as the principal singing bird, and the woods of Tutuila were filled with warblers. The note of the philomel, although much praised, did not appear agreeable to me.

The pigeon is commonly kept as a plaything, and particularly by the chiefs; for this purpose they are fastened to a stick by a thread about twelve feet in length. They are taught to fly from and return to the stick, and when well tutored to this feat, the possessor of the bird exhibits it with much pride and satisfaction. One of our officers unfortunately on one occasion shot a pigeon, which caused great commotion, for the bird was a king-pigeon, and to kill it was thought as great a crime as taking the life of a man. The people were not to be pacified until the interpreter told them that the officer belonged to "man-of-war," which intelligence, together with a small present, satisfied them, and the matter was settled.

To justify their regard for them, we were told that when the inhabitants of Aana were driven away, about eight years since, by the people of Manono, the pigeons abandoned the district, but that upon their return to their homes, the pigeons again made their appearance in their former abodes.

Snakes were found in Upolu, and sea-snakes are reported to have been seen off the islands.

Fish are taken in the neighbouring waters in great abundance and variety. Besides other modes of taking them, they are caught on the reefs by women, who place baskets near the holes where they are accustomed to take shelter. They are also speared by torchlight, and

* On Upolu there are now twenty head of cattle, and seven horses.

taken in deep water by the hook. Among the sea-fish, mullets are very numerous, and are frequently seen leaping from the water in immense shoals.

One of the modes in which fish are caught by the Samoans, was witnessed at Samatau. About a dozen canoes formed themselves into a ring around what appeared to be a dark circular spot in the water about six feet in diameter, and which was moving along with a slow and unequal motion. This was a shoal of the small fish called lou, which is about two inches in length. The shoal being thus surrounded, the circle of canoes was gradually lessened, until the fish, finding themselves enclosed on all sides, ceased to move forward. At this moment, the head fisher, who was seen standing up in the canoe with a net in his hand, threw it dexterously over the shoal, upon which all the other men dove at once from the boats, and remained for several seconds under the water, where they secured the sides of the net. On reappearing, all regained their canoes except four, who remained to take charge of the net, which with its prize they conveyed to the chief.

These islands furnish abundant supplies for the refreshment of vessels, but as yet there are few articles which can be rendered available in foreign commerce. Tortoise-shell, of which a little has at times been procured at Savaii, cocoa-nut oil, and arrow-root, are nearly all that can be procured in quantities beyond the immediate wants of the visiters. Caoutchouc, gum Arabic, castor beans, orris-root, ginger, and coffee, might however be easily added to the list of exports. In return for what they can furnish, the natives now look to objects of real utility; beads, jews-harps, &c., once so much in request, are now scarcely prized; and cotton cloth, writing-paper, and hardware, particularly needles and other small articles of utility, are the kinds of manufactured goods which are most sought after.

The Samoan language is soft and smooth, and is the only one of the Polynesian dialects in which the sound of s is found. The letters that the missionaries have found necessary to adopt in order to write it, are only fourteen in number, viz.: A E F G I L M N O P S T U V. In attempting to sound the words of other languages, they use L instead of R, S for H, and P instead of B. The G has a nasal sound, as in *ong*.

It has nearly the same construction as the Tahitian, nevertheless the Samoan is far from being understood by the natives of the Society Islands. The Samoans say that they never can acquire it—"their jaws are too stiff." The missionaries also have great difficulty in speaking it, and are liable to make many mistakes which appear absurd to the natives.

We have seen that it possesses the sibilant sound of s, and every one of the words terminates with a vowel.

A separate dialect is appropriate to the chiefs, all of whose actions, the parts of their bodies, &c., have different names from those of the common people. The Philological Report is referred to for further information upon this subject.

Many of the Samoans reach the age of seventy or eighty years. There is, however, a great mortality among the young children, which is probably owing to their exposure to the weather. Those who survive, grow up robust and healthy.

Among the diseases which afflict the adults, one of the most usual is a spinal affection, which results in caries and produces humpback. This is no doubt owing to the peculiar manner in which the children are carried. Catarrhs and bronchial disorders, occasioned by the exposed life of the natives, are prevalent, and a white resident died of phthisis during our stay. The dysentery, as an epidemic, is unknown, but sporadic cases of it occur, occasioned by imprudence in diet.

There is an eruptive complaint, called ilamea, which covers many of the children under the age of ten years with sores, and which seems more particularly to attack the face and head. The mode in which it is treated is singular: the child is rubbed with the husks of the cocoa-nut, until all the scabs are removed; a soft preparation of the bread-fruit is then applied, after which they are washed. This operation is undergone every time they bathe, which is daily. When the bread-fruit is not in season, a decoction of the husk of the cocoa-nut is used in its place.

The elephantiasis prevails to a great extent among men who are past the middle age; and some of the cases are truly frightful. There are also many instances in which women are affected by it. It does not appear to cause the least degree of pain. Among the reasons that have been assigned for the frequency of this disease are, the habit of eating their food without salt, and the use of cocoa-nut water; to which may be added exposure at night, and want of sufficient exercise. The latter cause, whether it be capable of producing this disease or not, unquestionably exists; for they are in the habit of sitting for hours with their legs bent under them, which must cause a stagnation of healthy circulation. Laziness, however, cannot be ascribed to them as a part of their national character, for they are disposed to exertion, and willing to be employed. When, therefore, they have received sufficient instruction, and civilization has taught them new wants, they will probably become an industrious and thriving people.

Ophthalmia, which is supposed to arise from the reflection of the sun from the sandy beaches near which all their villages are built, is so prevalent, that, to speak within bounds, not less than a fifth part of the population is affected with it.* In most cases it was observed to begin on the inner corner of the eye, whence it extends gradually over the pupil, until the sight is completely lost. As the disease advances, the thickness of the film increases, and when it has covered the eye, that organ becomes enlarged and appears to project. From appearances it would not be difficult to remove the film, and thus cure the disorder; but the natives have not made any attempt of the kind. Several cases of total blindness arising from this disorder were seen.

The venereal disease does not exist at Tutuila, and is hardly known in the other islands. This serves to prove how great a superiority this island possesses over Tahiti in the chastity of its females, who in general observe their marriage vow with strict fidelity.

Fevers are rare, and those of a remittent and intermittent type are unknown; in fact, the geological formation of these islands is by no means favourable to the generation of the miasmata that cause them.

No means of medical assistance are attached to the English mission, and the missionaries, therefore, can do but little in alleviating the maladies of the natives. Even their slight knowledge of remedies affords some alleviation, and their practice is far preferable to that of the natives, who always abandon to their fate those who are very ill.

Among the few curative means that the natives do employ is a sort of shampooing. This is performed by rubbing the body and limbs with the hands, at first gently, and gradually more and more roughly. These manipulations are applied as a restorative after fatigue, and to alleviate pain. For the former purpose they are effectual, and often abate, if they do not remove, the latter.

Among all the Polynesian islanders, the men of Samoa rank, in point of personal appearance, second only to the Tongese; and many specimens of manly beauty are to be seen among them. As much cannot be said of the women, who are rather ill-formed and stout. When very young, however, some of them are pretty, and their colour is light, being little darker than that of a brunette or South American Spaniard. The girls are lively, have a good expression of countenance, and, what is rare in Polynesia, have some degree of bashfulness.

The average height of the men is five feet ten inches, and some of

* It is so common at Savaii, that at least one case of blindness, in one or both eyes, is to be seen in every family.

the chiefs, whose limbs are well rounded, would be called fine-looking men in any part of the world. Their features are not in general prominent, but are well marked and distinct, and are all referable to a common type. The nose is short and wide at the base; the mouth large and well filled with white and strong teeth, with full and well-turned lips; the eyes black, and often large and bright; the forehead narrow and high; and the cheek-bones prominent. It was observed that some of them had the eye turned up at the outer corner like the Chinese. Of beard, they have but little, but their hair is strong, straight, and very black; instances, however, were observed, where it had been turned to a carroty red, by washing it with lime-water for the purpose of destroying the vermin (Pediculus humanus).

Little difference was perceived in the shape of the heads of the two sexes, for observing which there is a good opportunity among those who have embraced Christianity, who shave off their hair. The general form of the skull is broad and short, and is highest near the crown.

When the islands were first visited, the natives were represented as ferocious and treacherous. This arose in a great degree from the bloody conflict they had with the boats of La Perouse's squadron; and the opinion was kept up by the just resentment they in some cases manifested for wrongs committed on them by lawless visiters. The instance of Opotuno, however, shows that this idea of their character is not entirely without foundation. Viewed in a more favourable light, they are, as we found them, kind, good-humoured, intelligent, fond of amusements, desirous of pleasing, and very hospitable. Both sexes show great kindness and love for their children, and age is so much respected that only old men are admitted to council. As a shade on this picture, they are indolent, covetous, fickle, deceitful, and little reliance can be placed upon them. To illustrate these features of their character: the first question asked when a chief receives a visiter is, "What present will you take?" for they consider it incumbent upon them to bestow some token of regard, and a neglect to offer it would be indecorous. This custom was always complied with, when any of our officers visited them, and although it was evident they did not wish to part with any thing valuable, their choicest possessions were exhibited as if for the choice of the stranger. On the refusal of their offered presents, great joy was always to be observed in their countenance and manner, showing that they rejoiced in an escape from loss, while they had at the same time performed the prescribed rites of hospitality. This risk being over, they were too happy to supply us with cocoa-nuts and fruits. In spite, however, of

the apparent liberality with which these were furnished, they do it in expectation of a full return. In pursuance of this hospitality, it is the custom when a stranger passes through a village without showing an intention to stop, to follow him and offer food.

The Samoans are usually very inquisitive, and it was amusing to excite their curiosity. Among other things mentioned for the purpose was, that white men often wore false teeth and wigs. The latter practice in particular seemed strange to them, and they called it "thatching the head." A terrestrial globe was also shown to some of them, whereon the position of their islands and their small relative importance was pointed out. This excited great surprise, for until within a few years they had no idea that there was any country except their own.

If the chiefs are liberal in their tenders of presents to their visiters, they on the other hand do not hesitate to ask for whatever they see. They may, in fact, be styled sturdy beggars. One of the most persevering in his mendicancy, was no less a person than Vavasa, the proud and overbearing chief of Manono. They usually began with begging from the humblest individual, and ended with the highest; and when they had obtained all they could, would go over the side of the ship ridiculing our folly for giving so much.

Old Pea, by way of excusing himself when charged with being a great beggar, said he did not keep any thing he got for himself; that it was the Samoan fashion always to ask for every thing he saw. It mattered not if his request was refused, he was as content as if he obtained what he desired, but he said he should have blamed himself if he had not asked.

The beneficial effects of the labours of the missionaries are more evident among the Samoans than at Tahiti. The spread of the gospel has not been opposed by evil habits of the same inveterate character, and the natives of this group have been more easily reclaimed from their vices than those of the Society Islands. The greatest obstacle to the success of the missionaries has arisen from the presence of a few abandoned white men, who attach themselves to the heathen chiefs. Their opposition, although injurious to the missionary cause, yields little benefit to themselves, for of every thing they acquire, the chief under whose protection they are, takes half; and although no opposition is ever made to their departure from the islands, they are not permitted to take any thing with them. The vices of these men excite the disgust of the more well-disposed of the natives, who often express their astonishment at their ignorance of sacred subjects, and ask if it be possible that such men can have been brought up in a civilized community.

The first attempt to introduce Christianity is related to have occurred in the following manner. Some years before the arrival of the missionaries, a vessel was wrecked upon the island of Upolu, and her cargo seized upon by the natives, many of whom, even to the present day, regret that they did not then understand what riches were thus placed at their disposal. Their mode of treating the prize was farcical in the extreme: pipes were made out of candlesticks, clothing was thrown away as valueless, and many injured themselves with the fire-arms. The crew were well treated, and fed for a long time, although the natives were greatly astonished at the quantities of pigs required for their support, and entertained fears lest they should breed a famine in the land. The captain advised his crew to turn missionaries, and set them the example himself. He met with much success, and succeeded in building several churches, until, upon the arrival of the English missionaries, he was compelled to relinquish his assumed occupation. It is not probable that even the captain was deeply versed in religious knowledge, and very certain that the crew could not have been; but their success appears to have arisen from the great veneration with which white men were at first regarded by the Samoans. They looked upon them as a sort of spirit, whom it was impossible to hurt or to kill; and the ships first seen off the coast were considered as heavenly messengers, prognosticating some dreadful calamity. The bad conduct of their nautical visiters has destroyed this reverence, and foreigners generally no longer meet the kind welcome they formerly received; this observation does not apply to the missionaries, who receive all the honour that is due to their good intention, of which the natives are fully aware.

The Wesleyan missionaries, and those of the British Board, reached these islands about the same time, or the former were perhaps the first to arrive. The influence of the Wesleyan tenets, and the number of their followers, increased rapidly under the superintendence of the Rev. Mr. Turner. Difficulties, however, arose between the two parties of missionaries, which were finally adjusted between the two boards in London, and the Wesleyans abandoned this field for that of the Feejee Group. This arrangement was amicably made, and I heard of only one individual on either side, who showed an uncharitable spirit towards his fellow-labourers of the other party. In spite of the removal of the Wesleyans, there is still a large number of the natives who adhere to the tenets and forms taught them by Mr. Turner, and still retain a strong attachment to him.

The missionaries were from the very first taken under the protection of the most powerful chiefs, and have never received either insult or

injury from any of the natives. They have established schools in many of the villages, but have found a difficulty in obtaining native teachers.

A printing-press has also been established at Upolu, and rapid progress is making in the translation of the Scriptures, of which some portions are already published. Many publications have issued from this press: among them I regretted to observe a small tract containing a violent attack upon the Roman Catholics. The sight of this surprised me, as it contradicted the opinion I had formed, from my intercourse with the missionaries, of their liberality and freedom from intolerance. The sole object of the tract was to prepossess the minds of the natives against the missionaries of the Papal Church, in case they should visit these islands. This struck me as being at variance with the first principles of our religion; and I could not refrain from expressing an opinion that the tract was calculated to do much harm.

The labours of the English missionaries have been much aided by native assistants, who have been both industrious and successful; and among them, those of Raratonga have the merit of having led the way. They have acted under the direction of Mr. Williams, and he was loud in praise of their exertions. I witnessed a most interesting meeting of these native missionaries, for the purpose of selecting nine from their number to accompany Mr. Williams to the New Hebrides, which has perhaps left a more deep impression on my mind from the melancholy result of that attempted mission.

Great anxiety was exhibited by the candidates; and I have never seen a more proper state of feeling, or listened to more correct sentiments than were expressed on this occasion. All appeared devoted to their calling, and some of them were quite eloquent. After the choice was announced, those upon whom it had fallen manifested a cheerful but not unbecoming triumph, while the rejected candidates were evidently grieved and disappointed. The former were now invested with new apparel, which, although no more than a striped cotton shirt,* gave them an air of consequence among their brethren, which was amusing to us who could draw comparisons between this simple garment and prouder kinds of canonicals.

Each of the resident missionaries now delivered a long harangue,

* This garment is the only remuneration that they receive during each year from the missionary funds, and with it they feel themselves well requited.

I have to acknowledge the obligation under which I feel myself to the missionaries, both individually and collectively, for their kindness and attention. They did all in their power to further the objects of the Expedition, and to them the squadron is mainly indebted for a great part of the facilities we enjoyed of becoming acquainted with the manners, habits, and customs of the Samoans.

which was replied to by one of the selected. The subjects of these discourses were, on the one hand, advice in reference to the duties about to be entered upon, and on the other a recognition of the weight of the responsibility incurred by the successful candidates.

Most, if not all, of those selected for the new mission were fine-looking men, and they were chosen out of many applicants, for their steady habits and strict moral conduct. The term of their engagement on the new duty was three years, after which they were to return to their wives and children, who were not to accompany them.

The extent and influence of the labours of the missionaries may be best understood by a comparison between the whole population of the islands, with the numbers of those who have embraced Christianity, and attend the schools.

The entire population of the group is estimated at 56,600, of whom 14,850 have embraced Christianity, and 12,300 attend the schools. These numbers are thus distributed:

ISLANDS.	POPULATION.	PROFESSORS OF CHRISTIANITY.	PUPILS.
Eastern Group . .	2,000	150	150
Tutuila	8,000	2,200	1,900
Upolu	25,000	8,000	6,200
Savaii	20,000	4,000	3,700
Manono	1,100	400	230
Apolima	500	100	120
Total,	56,600	14,850	12,300

The whole number of foreign missionaries is eleven, of whom one resides in Tutuila, six in Upolu, three in Savaii, and one in Manono.

The number of native teachers is one hundred and thirty-eight, of whom five are in the Eastern Group, thirty-one in Tutuila, fifty in Upolu, thirty-six in Savaii, twelve in Manono, and four in Apolima.

Besides those counted as having actually embraced Christianity, it is said that two-thirds of the whole population belong to the Christian party.

Of those who attend the schools, about ten thousand read, and this newly introduced habit has of course made a very great change in the habits of a majority of the people, but the number of heathen still left is sufficient to furnish an idea of their original manners and customs,

which will in a few years be either entirely lost, or so modified by the spread of the gospel as to change their character entirely. The rapidity with which this change is going on, rendered it desirable to obtain as much information as possible in relation to the pristine manners of this people.

As respects their ancient religion, we have obtained the following particulars of the heathens. They acknowledge one great god, whom they call Tangaloa-lagi, but pay less worship to him than to their war-gods, Tamafaiga, Sinleo, and Onafanua. The first entices them to war, the second leads them to it, and the third is a female goddess, who encourages them to fight.

Mafuie is their god of earthquakes, who was deemed to possess great power, but has, according to the Samoans, lost much of it. The way in which they say this occurred is as follows. One Talago, who possessed a charm capable of causing the earth to divide, coming to a well-known spot, cried, "Rock, divide! I am Talago; come to work!" The earth separating at his command, he went down to cultivate his taro-patch. His son, whose name was Tiitii, became acquainted with the charm, and watching his father, saw him descend, and the earth close after him. At the same spot, Tiitii said, "Rock, divide! I am Talago; come to work!" The rock did not open, but on repeating the words, and stamping his foot violently, the earth separated, and he descended. Being a young man, he made a great noise and bustle, notwithstanding the advice of his father to be quiet, lest Mafuie would hear him. The son then asked, "Who is Mafuie, that I should be afraid of him?" Observing smoke at a distance, he inquired the cause of it. Talago said, "It is Mafuie heating his oven." Tiitii determined to go and see, notwithstanding all the persuasions of his father, and met Mafuie, who inquired who he was. "Are you a planter of taro, a builder, or a twister of ropes?" "I am a twister of ropes," said Tiitii; "give me your arm, and I shall show you." So taking the arm of Mafuie, he twisted it off in a moment. Such a practical illustration of his powers soon made Mafuie cry out, "Na fia ola, na fia ola!"—I desire to live, I desire to live! Tiitii then took pity upon him, and let him go. The natives, on feeling an earthquake, exclaim, "Thanks that Mafuie has but one arm! if he had two, he would shake the earth to pieces."

The god Salefu supports the earth. They have likewise Mesua, Faana, Tinitini, Lamamau, who are gods of lightning, rain, whirlwinds, &c. These gods are said to reside on an island to the westward, from which quarter their bad weather usually comes.

They had, likewise, many inferior gods, who watched over particular

districts. These various gods owned certain animals, reptiles, fish, and birds. In some few districts inanimate objects were worshipped, thus: a branch of bamboo, with a bunch of cocoa-nut fibres tied on the top, was worshipped in Manono. They also had carved blocks of wood and stone erected in memory of dead chiefs, which they worshipped.

The account they give of the creation of their island is as follows:

Tangaloa, their great god, who lives in the sky, sent down the bird Tuli (a kind of snipe), his daughter, to look what was below. She reported to her father that she saw nothing but sea. Tangaloa then rolled a stone from heaven, which became the island of Savaii, and another which produced Upolu, and the same for the others.

This did not suit Tuli, who returned to ask for inhabitants. He gave her orders to plant the wild vines (fuefue), which after growing were ordered by him to be pulled up and thrown into heaps, from which worms were produced. Then it was desirable that they should become human. Spirits were accordingly sent to them by Tuli, and the worms became man and woman.

Their notions of a future existence are quite vague. They believe, however, in a happy future state, where every thing good is provided. Some say that it is on their own island, others on distant islands, and for the chiefs at the residence of the gods on Pulotu, an island to the westward. They also believe that the spirit goes there immediately after death; that in these places it never rains; that they eat and drink there without labour, and are waited upon by the most beautiful women, who are always young, or as a chief expressed it to one of our officers, "whose breasts never hang down."

The spirits, according to their belief, often come down to wander about at night around their former dwellings; some spirits are believed to die, while others are immortal; some dwell in subterranean abodes, and are eaten by the gods. Some persons believe that after death they become "aitus," or inferior gods.

They believed in many omens, which were carefully watched. If the black stork, called matuu, flew before them on a war expedition, in the direction they were going, they deemed it betokened success; but if in any other direction, it was an ill omen. If a dim moon, or very bright starlight, or comet, were observed, it always indicated the death of a chief; and a rainbow was a sign of war.

The squeaking of rats was an unfortunate omen. Sneezing was also considered unlucky; if any one of a party sneezed on a journey, their further progress was postponed.

I was told that the Samoans have a great dread of being abroad in

the dark, and that when obliged to pass about their villages by night, they use flambeaux made of the dried stalks of the cocoanut-leaf to light them on their way. This fear is partly owing to superstition, which makes them fearful of encountering some spirit or aitu, with which their imaginations people the groves, springs, rocks, trees, &c. They are in the habit of occasionally making a feast for the king's aitu, when a number of pigs are prepared, and a quantity of taro, fruit, &c., is gathered. The portion for the aitu is placed near his supposed dwelling-place, and the dependants and others enjoy themselves on the remainder.

They were formerly in the habit of presenting their first fruits to the aitus and chiefs. This custom still continues among the heathen, but the Christian party present theirs to the missionaries. The ceremony usually takes place in January or February. In drinking ava, the first cup was always presented to the gods.

There is an account of a large lizard which dwells on the south side of the island, and is worshipped as an aitu. The description given of it makes it two fathoms long and as large round as a cocoa-nut tree, with huge scales, and a mouth filled with sharp teeth. It is said to dwell in a stream near Safata, into which the natives frequently throw meat. Some of them declare that they have seen him, and that he has dwelt there upwards of fifty years.

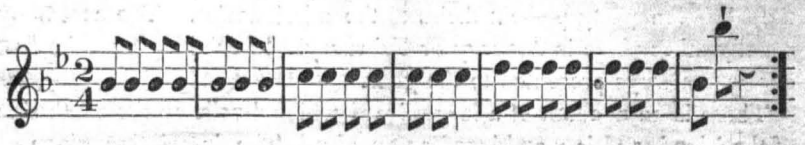
It is not remarkable, however, that they should have this tradition; and this circumstance affords an additional proof that they have had frequent intercourse with the Tonga, or Friendly Islands, where a similar tradition is spoken of in Mariner's Tonga Islands.

Among their other superstitions is that of a malignant spirit that resides in the vicinity of Apolima, in the shape of an enormous eel, of from six to ten fathoms long, and large in proportion, which attacks canoes and drags them down.

A story is told that is said to have happened only a few years ago. While two natives of Manono were swimming across the channel in the reef, they were drowned in the sight of many others; immediately a large canoe was manned, and went in quest of them; the crew of this canoe encountered the monster, and wounded it. The canoe was upset, and although a few saved themselves by swimming to the shore, the greater part of them were destroyed. When asked if it was not a shark, (of which they have two kinds, the tanifa, or great white shark, and the masi, or small blue one,) they replied, it was a monstrous *pasi*, which is the name applied to the murœna or conger eel.

Their dances and other amusements are in a great degree abolished, but they are still practised in the heathen villages, and even the

Christian women may still be induced to exhibit the former, which they call *siva*. The mode of performing it differs from that of the Tahitians, but is like it lascivious, and neither of them would be called dances in our sense of the term. The dance is usually performed by young girls, who stand up before the audience, throwing their arms, legs, feet, and hands, in numerous strange attitudes, which are any thing but graceful. The others who are present sing amusing words, in two or three parts, while a third or fourth part is kept up in a coarse grunt or guttural sound, in the bass clef. The words are comprised in short sentences, each of which finishes suddenly with a staccato note, and a violent gesture. The music of one of the dances at Tutuila was as follows:



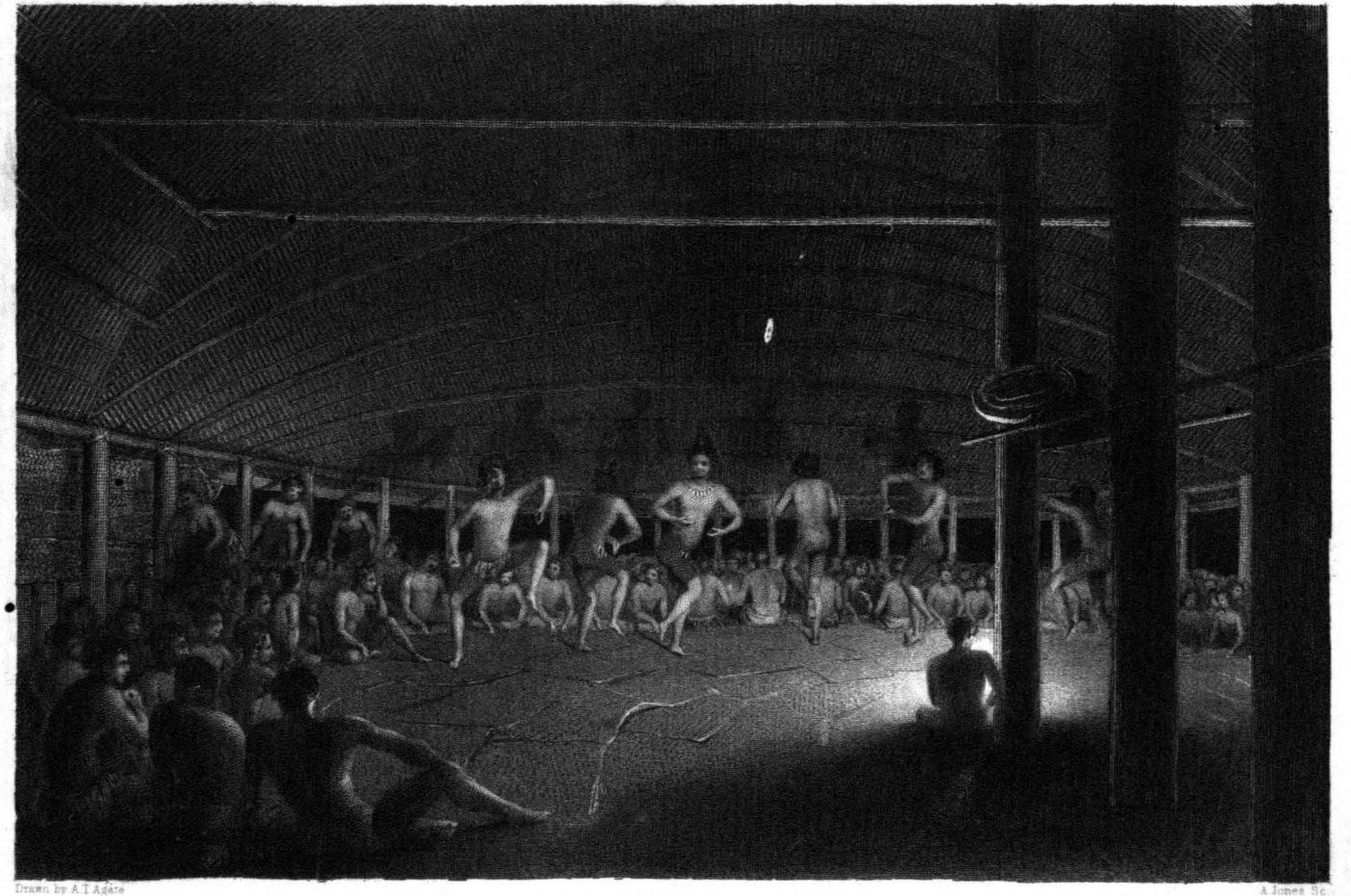
The females, unlike those of Tahiti, have not many musical voices among them, but, in common with other uncivilized races, have a perfect knowledge of time.

The men, on the contrary, produce round rich sounds, rather below tenor, but as wild as nature would have them to be.

The dance of the girls at Upolu consisted entirely of motions of the body, and was so indelicate as to produce disgust. The chaunt which accompanied it was sung with a high voice, and three or four women were employed in beating time on the mats with short sticks, in which most of the spectators joined with their hands. In all cases they kept time with the greatest accuracy.

The Samoan drum is made of a part of a tree, hollowed out; they have also an instrument, formed of a loose slat fitted into a board, on which they beat time with two sticks. Their flute, if it may be so called, is made of bamboo, as are also their pipes, which resemble those of Pan.

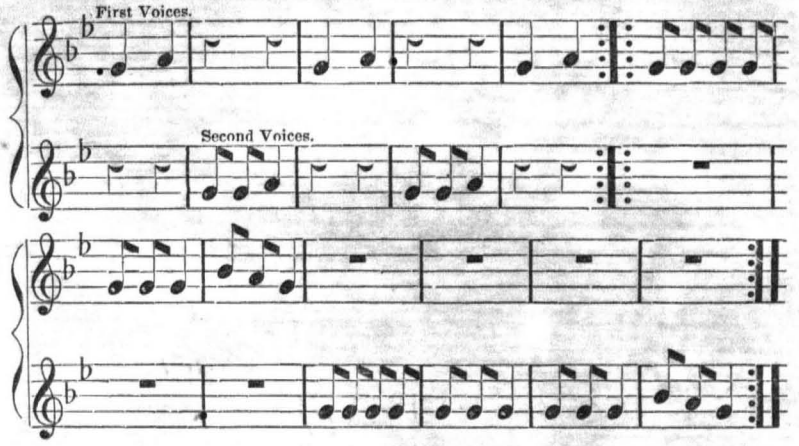
The dances of the men are by no means indecorous. Those who perform them vary in number from two to a dozen, and are divided into two parties. These parties alternately advance and retreat, which gives an appearance of animation. Clapping their hands, swinging them to and fro, or clasping them over their heads, they follow each other in a circle, leaping up and down, and turning suddenly around, keeping time to the music. The dances continue a considerable time, and end with a sudden clap of the hands and a simultaneous shout.



Drawn by A.T.Agate

A.Jones Sc.

The music to which they danced in Upolu, was as follows:



The song is usually extemporaneous, relating to some recent occurrence. The following is a translation of one of them, obtained by Mr. Couthouy through one of the interpreters.

The Papalangi has come to Samoa,
The Papalangi has come to Vaiusu,
Let us all go down to the spring.
The Papalangi is fond of the Siva.
Where is the pig? Where is the fattened fowl?
The Papalangi cannot join in the Siva.
Kindle up a bright blaze! Where are the virgins?
I am going to get some cocoa-nuts.
Look at this Samoan, how finely he dances!

These dances are usually performed in the fale-tele, where strangers are entertained. The inhabitants and their guests occupy different ends of the building, and alternately keep up the dancing and singing. Through the latter all the news is made known, occurrences related, and inquiries made and answered.

Many of the nights are spent in this way; and much of the daytime in eating, bathing, and sleeping.

Besides these dances, there are various games. One of these, called "lupe," is played by two persons, who sit opposite each other. One of them presents his closed fist to his opponent, and then rapidly holds up one, two, three, or all the fingers and the thumb, striking the back of his hand on the mat at the same time. If his opponent fails of instantly holding up a like number of fingers, he loses a point, and ten points finish the game.

"Lafo litupa" is also played by two persons, who place about fifty beans of the Mimosa scandium before them; then taking up four at a time, they throw them up in the air, and catch them on the back of the hand; the player who catches a hundred soonest is the winner.

Tuae-fua: this is played by five or six persons. It resembles the sport of the Chinese jugglers with iron balls. The first player sometimes takes as many as eight oranges, throwing them successively into the air, and endeavours to keep the whole in motion at once. They are very dexterous at this: if they miss three times, the game is lost.

Tui-muri affords the natives much amusement. Any number of persons may play at it. They seat themselves in a circle, and divide into two parties. An orange is suspended from above, about two feet from the ground, and each person is supplied with a small sharp-pointed stick. The orange is swung round, and as it passes, each one endeavours to pierce it, some with great eagerness, others quite calmly, and others again with a wary coolness, all of which affords much amusement to the bystanders. The party wins who first succeeds in fairly hitting the orange fifty times.

It is played for mats, trinkets, &c., but more generally for a baked pig, which is eaten when the play is over.

Litia: this is a general sport, sometimes whole villages playing against each other; it is in fact an exercise in spear-throwing. Two parties furnish themselves with light sticks of the Hibiscus tiliaceus, about eight or ten feet long and as thick as a finger. The bark is stripped off, which makes them very light. The two parties arrange themselves in a line, and strive to throw these as far as possible; the party which succeeds in throwing fifty the farthest wins the game. The usual distance to which they are thrown is about forty yards, and one would conceive it almost impossible for them to be thrown so far. A grand feast usually terminates the sport, which the losing party pays for.

"Lafe," is a game confined to the chiefs, who play it for pastime. Four persons sit at the corners of a mat, ten or twelve feet long, in whose centre is placed another of ten inches square; the persons at opposite corners are partners; each party is provided with five circular pieces of cocoa-nut shells, from two inches in diameter to half a cocoa-nut. The first player lays his smallest piece on the little mat, and his opponent tries to knock it off, and leave his own in its place. Each in his turn endeavours to knock his opponent's pieces off. The party which first succeeds in knocking its opponent's pieces off one hundred times, wins the game. The pieces of cocoa-nut are finely polished and carved with a variety of devices.

Sham club-fights and wrestling-matches are common, and frequently end in broken heads, limbs, and teeth knocked out.

PAPALANGI SHIP.
SAMOA.

An odd amusement of the natives was seen in the forest, in one of the clearings near one of the heathen villages, and at a short distance from Apia, (the vignette gives a good idea of it.) A fine large tree had been lopt of its branches (except at the very top), for a mast; around this a framework of timber, after the model of a vessel, was constructed; all the timbers were carefully fastened together with sennit, and with the requisite curvature; from the bow a large and long piece of timber projected, and at the stern a rudder was contrived, with its tiller; but instead of its ordinary movements as with us, it was intended to act vertically, in the way to which they are accustomed in managing or steering their large canoes with an oar; vines and creepers were used for the rigging; ballast had likewise been placed in the hold.

This afforded them great amusement, and showed an ingenuity in the construction of this Papalangi ship, as they called it, which had cost them much time and labour.

There is no ceremony at births, or indeed any inconvenience. The mother generally proceeds immediately to the spring, bathes and washes her infant, and at the same time her usual occupations are resumed. The naming of the child frequently takes place some time

before its birth, for sex makes no difference in the names, which are given indiscriminately to males and females.

The mothers often suckle their children until they are six years old; and I was told of an instance where a woman gave nourishment to three children of different ages at once, the eldest removing the youngest sometimes by force from the mother's breast.

It is their practice to wash the children frequently in the fresh-water streams.

When a native wishes to get a wife, the consent of the chief is first obtained. Then he takes a basket of bread-fruit, and offers it to the girl of his choice. His suit is considered as accepted if she partakes of it. He must then pay her parents a certain price for her, which varies with the station and ability of the parties. A chief's daughter is valued high, viz., at half a dozen hatchets and as many fathoms of cloth.

Another mode of courtship is to go to the house of the object of attachment or desire, and be entertained. If the family show a friendly feeling towards the young man and eat with him, his addresses are favourably received. The formal offer is made by a large present to the family of the female, which being accepted, the match is made, and if refused, the courtship is at an end. The parents expect their children to abide by their decision. The "Malo" party have been in the habit of taking wives from their conquered enemies when they thought proper. At a marriage ceremony a great feast is made, particularly if it be a chief's.

A man is at liberty to repudiate his wife and marry again on certain conditions, but the woman cannot leave her husband without his consent.

Adultery was formerly punished with death, and is very seldom committed. Among single women, intercourse with a Samoan before marriage, is a reproach, but not with transient foreigners.

It is a common practice for parents to make a present of their children to chiefs or others, who adopt the child as their own, and treat it ever after as such. After it is grown up, one-half of its earnings goes to its adopted parent. This custom gives the chiefs many adopted children of both sexes, who continue to live with them, and are in all respects treated as their own; and spreads their connexions far and wide.

In their burials at Upolu, they have but little ceremony. The body is enveloped in many folds of tapa, and deposited, as has already been described at Tutuila, with the ti planted around. No utensils, arms, &c., are deposited with the bodies; for, according to their belief, they have these things provided for them in their Elysium. A feast is made

for the attendants, consisting of pigs, taro, bread-fruit, &c.; presents are made by all the relatives to the family of the deceased, and if the family can afford it, a small canoe is procured for a coffin. After the body has lain in the grave some time, they take up the skull and place it in a box in their houses. The reason assigned for this is to prevent their enemies from possessing themselves of it, for it was a custom in their wars to violate the sanctity of the grave. We heard that a few of the bodies of chiefs had been preserved by oil and heat; and the missionaries informed me that they had seen the bodies of those who died thirty or forty years before, preserved in this manner.

Their mode of showing their grief is to burn themselves to blisters, (forming indelible marks,) with little rolls of twisted tapa, which, on being lighted, soon produced a coal. They also scratch their bodies. The females are said (in token of affliction for deceased friends) to have pricked holes in the corpse, and sucked out the fluids. All these practices may be now said to be passing away, and are almost obliterated.

There is already a very great difference, not only in dress but in appearance, between those who have adopted Christianity, and those who adhere to heathenism. The latter have a wild look, to which their long hair, tied in a bunch behind, adds not a little; and when going to war they let it hang down in wild confusion, which increases their savage appearance.

DEVIL MAN.

On the other hand, the Christians crop their hair short,—a fashion which was introduced by the missionaries.

The hair of the children is cropped close, except a lock on each side of the head. The manners of the people in the Christian and

heathen villages are as different as their appearance. In the latter no schools are seen, nor any of the incipient marks of civilization. Their reception of strangers in the Christian villages is always kind and hospitable, although, as has been stated, a return is looked for. Among the heathen, the manner of reception cannot be counted upon with certainty, for they at one time welcome their visiters with cordiality, and at another are rude, insolent, and anxious to obtain all the strangers possess. When in good humour, they entertain their guests with the lascivious dances we have described, performed by native girls. Their whole manner and conduct are so different from those of villages within a short distance of them, that the effect produced on the latter by the instruction of the missionaries, appears almost miraculous.

In the heathen villages the dress of the Samoans is to be seen in its primitive simplicity. It is no more than the titi, which is a short apron and girdle of the leaves of the ti (Dracæna), tied around the loins and falling down to the thighs. The women besmear themselves with cocoa-nut oil mixed with turmeric, which gives them a shining yellow tint, that is considered as a beauty; on each breast is a spot of reddish brown, of a singular shape, and of various sizes, from that of a dollar to that of a dessert-plate. They do not show the least sign of feminine bashfulness, while those of the Christian villages cover their bosoms, and exhibit as much modesty as those of any country.

SAMOAN GIRL.

During the last ten years the dress of the natives has undergone much change; the titi has been increased in length, and extends all round the body; it has a neat and pretty effect when first put on, but requires renewing often, as the leaves wilt in a few days; this garment

is well adapted to the climate, being cool, and the necessity of frequent change insures cleanliness.

The Wesleyan missionaries from the Friendly Islands have introduced the siapo, of Tonga, which has now come into common use. It is soft, pliable, and not glazed, and is principally used as a wrapper, after the manner of the pareu of the Tahiti Islanders. A piece of cotton cloth is usually worn by the chiefs as a siapo.

The maro is worn when engaged in active exercise, or in war, as being less cumbrous. The women often wear a beautifully white shaggy mat (ie sina), hanging from the neck to the feet. It is woven by hand from the fine threads of the hibiscus; they also sometimes wear wrappers of the siapo form, and the tiputa, a kind of poncho, of the same material, after the old fashion of the Tahitians, which is more becoming than the loose gown introduced into that island by the missionaries.

There is another kind of mat, of very fine texture, worn on great occasions, and used in their dances as a kind of cloak. It is ornamented with a border of red feathers. This is the most valuable property they possess, for they cost much pains to the manufacturers, and are often a year or eighteen months in their hands.

In the way of ornaments they use but few. The men usually wear a shell (the ovula) suspended around the neck by a string.

Their hair formerly claimed much of their attention, as it does still that of the heathen, who, as has been seen, wear it long and have it nicely combed and twisted up in a knot on the top of the head. The females frequently used to wear a wreath of flowers, which gave them a picturesque and pleasant appearance; but the use of flowers as ornaments has been interdicted by the missionary teachers.

Tattooing, if not in reality, at least in appearance, may be said to form a part of dress. It is performed by persons who make it a regular business. The age at which it takes place is from fourteen to eighteen, and is usually considered the initiation to manhood. The usual colouring matter is obtained from the kernel of the candle-nut. Tattooing is here called ta-ta-tau, and is tastefully drawn. The natives are very fond of it. It is expensive to the family, for the operator always receives a high price for his labour, consisting of the finest mats, siapo, and other property, as agreed upon before the operation is begun. The instrument

used is made of bone, sharp like the teeth of a comb, and requires but a slight blow to enter the skin. The part tattooed on the males is from the loins to the thighs, but the women have only a few lines on their hands and bodies.

The articles of which their dress is composed are manufactured by the females, who are exceedingly industrious. The common cloth or tapa is made of the inner bark of the paper-mulberry, which is cultivated for the purpose in nurseries. It is cut when the stem is about one and a half inches in diameter; the inner bark is separated and washed in water, which deprives it of some of its gum; it is then beaten until the adhesion of the fibres forms many of the strips into a single mass. The mallet used for this purpose is about two inches square, and about fourteen inches long, with a handle at one end; two of its faces are grooved and the other two smooth; the bark is laid on a board, and struck with the mallet in a direction at right angles with its fibres; the grooved sides are used to spread out the fibres, and the smooth ones to knit them together. The grooves also give a thready appearance to the surface.

This method differs from that practised at Tahiti, where the bark is beaten with a smaller mallet, upon a spring-board; and the tapa made here is of inferior quality. The tapa is often printed with colours in patterns. This is performed in a mode similar to that practised in Europe before the introduction of copper rollers. Instead of engraved blocks, they form tablets, about as thick as binder's boards, of pieces of large cocoa-nut leaves, by sewing them together. One side of the tablet is kept smooth and even, and upon this cocoa-nut fibres are sewed so as to form the required pattern, which is of course raised upon the surface of the tablet. These tablets are wet with a piece of cloth well soaked in the dye, after which the tapa, which for this purpose is well bleached and beautifully white, is laid upon them and pressed into close contact. The dye is made from herbs and roots, and is of various colours.

The women also manufacture the mats. Some of these have been mentioned in describing the dress of the natives: the finest kinds are made of the inner bark of the paper-mulberry; those of coarser texture of the leaves of the pandanus, which are nicely scraped and bleached. The mats are all made by hand, and by interlacing the fibres; one of the finest description will require the industrious labour of a year.

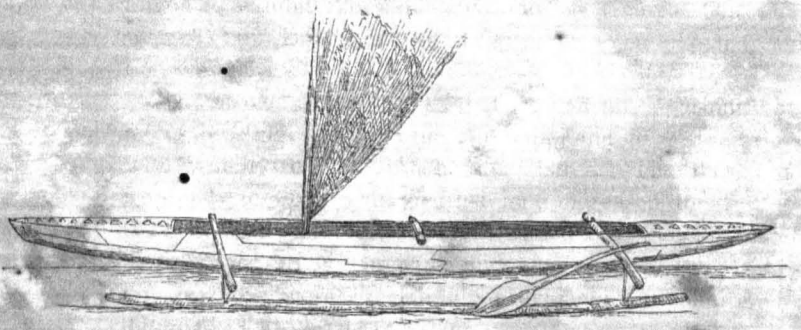
Among the mats are some of as fine a texture and as soft as if made of cotton. These are rarely or never manufactured at present, and are solely possessed by the chiefs, in whose family they are handed down from father to son, as heir-looms. They are considered as their

choicest treasures, and are so much coveted, that wars have been made to obtain possession of them. For the latter reason they are called Fala-taua.

There are several distinct trades among the men besides that of tattooing; among the most esteemed is that of canoe-building, in which there is no little skill displayed.

The usual fishing-canoe is made of a single tree, with a small outrigger to balance it. They have no large double canoes, such as are seen in Tonga and Feejee.

The largest canoes are from thirty to sixty feet long, and capable of carrying from ten to twelve persons. They are formed of several pieces of plank, fastened together with sennit. These pieces are of no regular size or shape. On the edge of each plank is a ledge or projection, which serves to attach the sennit, and to connect and bind it closely to the adjoining one. It is surprising to see the labour bestowed on uniting so many small pieces, where large and good planks might be obtained. Before the pieces are joined, the gum from the bark of the bread-fruit tree is used to cement them close and prevent leakage. These canoes retain their form much more truly than one would have supposed, and I saw few whose original model had been impaired by service. On the outside, the pieces are so closely fitted as frequently to require close examination before the seams can be detected. This perfection of workmanship is astonishing to those who see the tools with which it is executed. They are now made of no more than a piece of iron tied to a stick, and used as an adze. This, with a gimlet, is all they have, and before they obtained these iron tools, they used adzes made of hard stone or fish-bones.



SAMOAN CANOE.

These canoes are built with a deck forward and aft. They are long and narrow, and their shape is elegant. They are paddled by natives,

who sit two abreast, and are guided by a steersman. The seat of honour is on the forward deck, in the centre of which is a row of pegs, to which the large white ovula shell is attached by way of ornament. The natives find no difficulty in occupying this place, as they manage to sit in almost any position with ease to themselves; but a stranger who attempts it, and is for any time confined to one of these places of honour, will repent of the distinction he enjoys before many minutes are over. One of our gentlemen was treated with this distinction, and will long recollect the words of the song they sing.

"Lelei tusilava le tau mua,
Leango tusilava le tau muri."

"Good above all is the part before,
Bad above all is the part behind."

The uneasiness, from his account, does not only proceed from the small place left to sit upon, but also from the constant apprehension of being precipitated into the sea. This faa Samoa, or Samoan fashion, is any thing but agreeable.

Having both a prow and stern, these canoes cannot be manœuvred without tacking; consequently the out-rigger, that constitutes their safety, is, in using their sail, alternately to leeward and windward, and does not, when to leeward, add much to the stability of the canoe. They carry less sail than the canoes of the other natives of Polynesia, and to guard against the danger of upsetting, the natives rig a sprit or boom (suati), projecting from the opposite side to that on which the out-rigger is fitted. This boom is secured with guys to the top of the mast. When the wind blows fresh, some of the men go out upon it, and thus balance or counteract the force of the wind. Those on the other side of the canoe are kept ready to go out on the out-rigger when that becomes necessary. The sail is made of a mat, of a triangular shape, with its apex below: some of these are ten feet high.

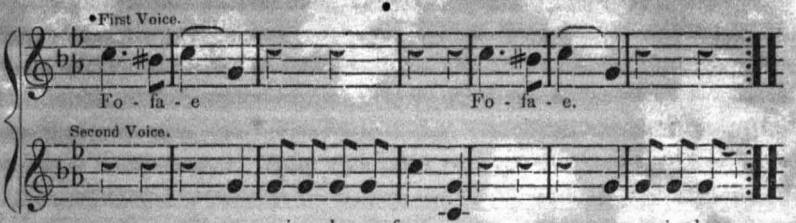
None of the canoes we saw at the Samoan Group are calculated for long voyages. Those used in their intercourse with the Tonga Islands, are the large double Feejee canoe, of which I shall speak when I treat of those islanders.

In their trips from town to town, they are generally on parties of pleasure, termed *malanga*, and are frequently to be met with singing their boat-songs.

These songs have but little variety, are destitute of melody, and have small pretensions to harmony. They consist, for the most part, of two short strains, repeated alternately, the first by a single individual, and the second by several. Their voices are loud, and have

generally a tenor character; the strains are mostly in the minor scale, and sung in the key of two or three flats.

The following boat-songs will give an idea of them:



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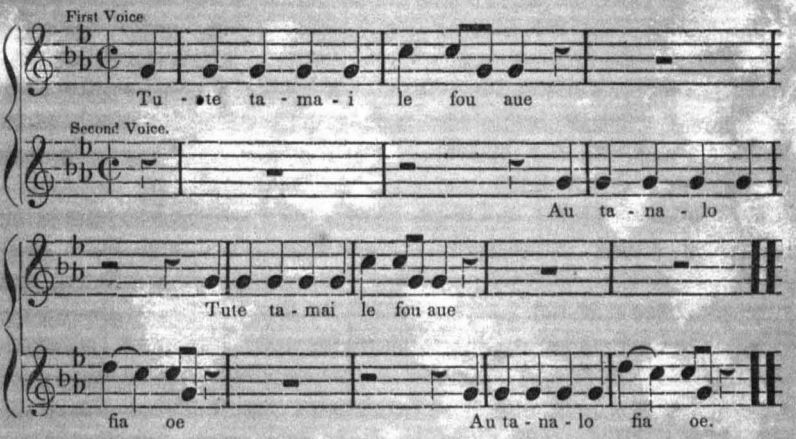
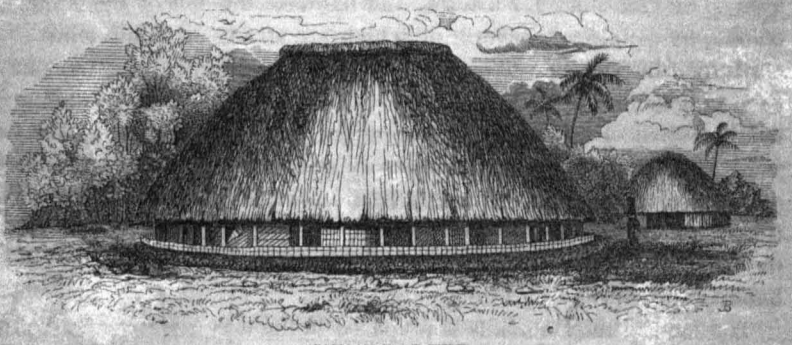


"Cook* tells you pull away,
I will do so, and so must you."

The work in which the Samoans show their greatest ingenuity, is in the construction of their native houses, and particularly of their fale-teles or council-houses, some of which are of large dimensions. They are built of the wood of the bread-fruit tree, and there are two modes in use, their own, and that borrowed from the Friendly Islands. The true Samoan house is slightly oval; those of the Friendly Islands are oblong. They may be said to consist of three parts, the centre and two ends; the former is erected first. For this purpose the three centre posts, which are twenty-five or thirty feet high, are usually first raised; on these rests the ridge-pole. A staging or scaffolding is now erected, nearly in the form of the roof, which serves for ladders and to support the roof temporarily. The roof is commenced at the

* All the natives have some knowledge of Captain Cook, derived from their communication with the Friendly Islands.

ridge-pole, and is worked downwards. The cross-beams are lashed in at different heights, connecting the centre portions of the roof together, and are fastened to the upright centre posts. The rafters are made of short pieces, placed at equal distances apart, and form the curve that is required to construct the roof. Between the largest rafters are smaller ones, about one foot apart. Across the rafters are placed and fastened many small rods, about an inch in diameter. The whole is neatly thatched with the sugar-cane or pandanus-leaves, and the rafters are terminated by a wall-piece, made of short pieces of wood, fastened together and to the rafters, so as to form the ellipse required for the roof. The end portions, of similar small pieces, are made to correspond to the required curvature of the roof and the ellipse of the wall-plate. Posts are now placed in the ground, about three feet apart, to receive the wall-piece, which is fastened to their tops. There is no fastening used but sennit, made of cocoa-nut fibres. The rafters are generally made of the hibiscus, which is light and strong. The eaves extend about a foot beyond the posts. The smaller houses generally have permanent sides; the larger ones are open all around, but mats are hung up as curtains by the occupants, and any part may be used as a door.



SAMOAN FALE-TELE.

After the whole is finished, the interior has the appearance of an extensive framework, from the number of cross-beams, which are used as depositories for their property, tapas, mats, &c.; and in some cases the favourite canoe of the chiefs is placed on them. After a full inspection of one of these fabrics, one cannot but view these natives not only as industrious, but as possessing great skill and ingenuity. The thatching lasts four or five years. There is no floor to the house, but the ground is covered with stones about the size of a small egg. There is usually a paved platform on the outside, about three feet wide. In some cases this is raised a foot, and serves to keep the house dry,

as the stones allow a free passage to water. On the pavement are laid coarse mats, and the finer ones are spread above, covering about half the area.

These fine mats are rolled up until required. Many baskets hang here and there, with some cocoa-nut shells to contain water, and the ava-bowl. Mats are suspended about as screens. At night, each sleeper is usually supplied with a musquito-curtain, called tai-namu, which, forming a kind of tent, by being passed over a ridge-pole or rope, and falling on the ground, answers all the purposes required.*

On one, and sometimes on both sides of the centre-post of the houses, is a small circular hearth, enclosed by stones of larger size; this is the place for burning the dried leaves of the cocoa-nut, which serve them for light at night. Although these do not give out much smoke, yet as they burn for a long time, the house gradually becomes filled with soot, for there is no outlet above for its escape.†

As they always use the flambeau to light them on their return from their feasts, it produces a singular and pretty effect to see an assembly breaking up, and the different parties winding through the groves with torches, throwing the whole into bold relief. A rude lamp is also used, made of a cocoa-nut shell, with a little oil in it, and a piece of vine-stalk for a wick, and likewise the nut of the Aleurites triloba, or candle-nut, several of which are strung on a thin stick.

Many white-washed houses are now to be seen, for the natives have been taught the use of lime by the missionaries, and are beginning to use it in their dwellings. All the missionaries' houses have plastered walls, and board floors, and are very comfortable. There is a great quantity of fine timber on these islands, for building purposes. The timber of the bread-fruit tree and hibiscus, are alone made use of by the natives. The missionaries have their planks or boards sawed by hand, and generally by foreign carpenters.

The food of the Samoans is prepared in the way practised at Tahiti, and generally consists of bread-fruit, bananas, taro, sweet-potatoes, and yams. Fish is supplied in quantities from the reef, and they also eat the large chestnut, vi-apple, and arrow-root, the fecula of which they begin to manufacture in some quantities. Although it would scarcely be supposed necessary, where every thing is so bountifully supplied by nature, yet they make provision for times of scarcity and for their voyages, of the bread-fruit, made when green into a kind of

* Musquitoes are exceedingly annoying to strangers, but I did not remark that the natives were troubled with them. Their bodies being well oiled is a great preservation against the bites of these insects.

† The prevalence of sore eyes is said to be owing to the smoke of the lamps.

paste, and rolled in banana-leaves. This undergoes a partial fermentation, and is called mahi. It is not unlike half-baked dough, and has a sour unwholesome taste. They eat birds, &c., but a large wood-maggot which is found on the trees, is looked upon as the most delicious food they have.

They have much variety in their cooking, and some of their dishes are exceedingly rich and agreeable to the taste. They practise several modes of cooking the taro-tops; one, by tying them up with cocoa-nut pulp and baking them, in which state they resemble spinach cooked with cream, but are sweeter. Another dish is called faiai, made of the scraped and strained cocoa-nut pulp boiled down to the consistency of custard. It is eaten both hot and cold.

The habits of the Samoans are regular. They rise with the sun, and immediately take a meal. They then bathe and oil themselves, and go to their occupations for the day. These consist in part of the cultivation of taro and yams; building houses and canoes. Many fish; others catch birds, for which purpose they use nets affixed to long poles. They generally find enough to employ the mornings, in getting their daily supply. After this is done, they lounge about, or play at their various games, eat about one o'clock, and again at night, retiring to rest about nine o'clock. The men do all the hard work, even to cookery.

The women are held in much consideration among this people, are treated with great attention, and not suffered to do any thing but what rightfully belongs to them. They take care of the house, and of their children, prepare the food for cooking, do all the in-door work, and manufacture the mats and tapa.

They are cleanly in their habits, and bathe daily; after which they anoint themselves with oil and turmeric. This custom, I have no doubt tends to preserve the health by preventing the excessive perspiration which the heat of the climate naturally brings on. It is, however, at times offensive, for the oil is apt to become rancid.

The Samoans are of a social disposition, more so, indeed, than the other natives of the Polynesian islands, and they are fond of travelling. The reasons they have for taking these journeys are various: thus, when there is a scarcity of food in one part, or a failure of the crops, they are in the habit of making a "faatamilo," or circuit, around a portion of these islands, so that by the time they return, (which is at the expiration of three months,) their own taro has grown and the bread-fruit season come around. They are now in their turn prepared to afford the same hospitality and accommodation to others. The old people are usually left at the village to take care of it, whilst the

younger portions are gone on one of these malangas, or journeys. During these expeditions, a sort of trade is frequently carried on. The different portions of the inhabitants are each celebrated for a particular staple. Some excel in making mats; others in building canoes; the districts in which the seaports are, obtain a variety of articles from ships, which are subsequently distributed over the whole group.

It may readily be supposed that there are many circumstances which make this mode of communication inconvenient, particularly when the travelling party is a large one, in which case it absolutely breeds a famine in its progress.

I have before stated that every village has its "fale-tele," which is the property of the chief. In this their "fonos" or councils are held, and it is also the place where strangers are received. The mode of receiving visiters is attended with much ceremony. A party enters the village without inquiring where or how they are to be entertained, and take up their quarters in the "fale-tele." In a short time the chief and principal personages collect and visit the strangers, telling them in a set speech the pleasure they enjoy at their arrival, and their delight to entertain them. This is mostly said in what they term "tala-gota," the speech of the lips, and much complimentary language ensues. The Samoan language abounds in phrases adapted to this use, and worthy of a refined people.

After this interchange of compliments, the young women assemble to treat the strangers to "ava." This is prepared after the usual mode, by chewing the Piper mythisticum. During this time the young men are employed collecting and cooking food. This is all done with great despatch. The pigs are killed; the taro collected; the oven heated; and baskets made to hold the viands. In the feast they are well assured of sharing, and therefore have a strong stimulus to exertion.

The strangers, on receiving the food, always return part of it to the entertainers. Thus all the village is occupied with the entertainment, and a scene of frolicking ensues until the strangers see fit to take their departure.

Among the heathen, dancing during the evening always follows this feast; but the Christian villages have abolished all dancing.

These visits are not always paid or received in a spirit of hospitality. The chief of a powerful district takes this mode to exact tribute from his less powerful neighbours, and they are on such occasions extremely overbearing and insolent to their entertainers.

For crimes, they have many forms of punishment, among which are: expulsion from the village in which the offender resides; expo-

sure of the naked body to the sun; flogging; cutting off the ears and nose; confiscation of property; and the compulsory eating of noxious herbs.

When a murder has been committed, the friends of the person slain unite to avenge his death; and the punishment does not fall upon the guilty party alone, but on his friends and relatives, who with their property are made the subjects of retaliation. If any delay in seeking redress in this manner occurs, it is received as an intimation that the injured party, whether the family, the friends, the village, or whole district to which the murdered person belonged, are willing to accept an equivalent for the wrong they have sustained. The friends of the murderer then collect what they hope may be sufficient to avert retribution, and a negotiation is entered into to fix the amount of compensation. When this is agreed upon, it is offered to the nearest relative of the deceased, and the parties who present it perform at the same time an act of submission, by prostrating themselves before him. This closes the affair.

For some crimes nothing but the death of the offender could atone. Among these was adultery; and when the wives of chiefs eloped with men of another district, it generally produced a war. This was one of the causes of the wars waged by Malietoa.

There existed, however, means by which the code was rendered less bloody, in places of refuge for offenders, such as the tombs of chiefs, which were held sacred and inviolate.

Wars were frequent among the Samoans before the introduction of the gospel, and scarcely a month passed without quarrels being avenged, and with blows. The last and perhaps the most bloody war that has ever occurred on these islands, was about the time of the first visit of Mr. Williams, the missionary, in 1830, when the inhabitants of one of the finest districts, that of Aana, in the western part of Upolu, were almost exterminated. This war continued for eight months, and only those were saved who escaped to the olos, or inaccessible places of refuge, or were protected by the "Malo," the ruling or conquerind party.

When the missionaries arrived, in 1836, and for upwards of a year afterwards, Aana was without a single inhabitant; but through their influence upon the Malo party, it was agreed at a large "fono" to restore the exiles to their lands. Aana is again (in 1839) the finest part of the island, and will be in a few years quite a garden.

These wars, like those of all savage people, were attended with great cruelty, and neither old nor young of either sex were spared. It is

related that after the last battle of Aana, a fire was kept burning for several days, into which hundreds of women and children were cast.

Their wars were seldom carried on in open fight, but stratagem was resorted to, and all enemies that could be attacked were killed, whether in their houses, or when accidentally met with at their work in the taro-patches.

Their arms consisted of clubs and spears, made of the iron-wood (Casuarina), bows and arrows, and of late years, the musket. The man who could ward off a blow and at the same time inflict a wound on his adversary, was considered the best warrior. Each village had its separate commander, and there was no general, their operations being from time to time decided in council. Their spears were pointed with the sting of the ray-fish, which, on breaking off in the body, caused certain death.

The olos, above mentioned, were usually on the top of some high rock, or almost inaccessible mountain, where a small force could protect itself from a larger one. One of these olos, or strongholds, of the people of Aana, during the late war, was on a high perpendicular ridge, which forms the western boundary of the bay of Faleletai, and it was the scene of many a bloody contest. The Manono people, coming by night, would land at the foot of the hill, and attempt its ascent, while those on the top would roll and hurl down stones, generally overcoming them with ease, and driving the invaders back with great slaughter. The latter, however, took a fearful and truly savage revenge for their various defeats. Laying in wait until the women came down to fish on the reefs, they set upon them, and massacred them all. The burning of houses, the destruction of the bread-fruit, cocoa-nut trees, taro-patches, and yam-grounds, &c., were the ordinary features of these conflicts.

Prisoners were sometimes spared, but they were usually held as subjects of retaliation, in case of any of the adverse party being killed.

Upon the occurrence of a cause of war, the parties sent to their respective friends in the different towns to solicit their aid. Such solicitations usually resulted in the whole district, and sometimes the whole of the island, being engaged in a civil war.

On going to war, they were accustomed to cast their hair loose, or to tie it up in various forms, and, to add to the fierceness of their appearance, they wore large bunches of false hair, which also increased their apparent height.

In making peace, the conquered party was required to make submis-

sion, by bringing loads of stones, fire-wood, and green boughs, and to bow down very abjectly in the presence of the chief. They were also required to pay a large amount of tapa, mats, and other property.

The government of the Samoans is more refined in principle than could well be expected. The rule of hereditary chiefs is acknowledged, and the distinction of the several classes well defined. Great respect is paid to the chiefs, and particularly to the "Tupu," or highest class. To this belong Malietoa, Pea of Manono, &c. The second class consists of the near relatives of the first, and of others who have large possessions; the third, of the petty chiefs of villages; next come the tulafales, who are a well-defined class between the chiefs (alii) and common people. These tulafales are proprietors of the soil, and householders; they possess considerable influence, and act as advisers of the chiefs, and the executors of their orders. Like the chiefs, they derive their rank from descent. There is no distinct name for the common people as a class, but the chiefs in speaking of them always apply some opprobrious epithet. The son of a low-born woman by a chief ranks as a chief, although he has no authority, and the son of a noble woman by a man of mean birth, may be either a chief or a commoner.

The lands are allotted and distinguished by known boundaries. The natural heir of the former owner succeeds, and is the feudal chief or leader in war, but all his dependants are free to cultivate it. Lands may be sold, which is done at public meetings, and the bargain is made binding by sticking their staves into the ground, or digging a portion of it up.

The whole power lies in the high chiefs of the "Malo" or conquering party. They assemble in fono, and determine the general laws and rules of action. At the head of this is Malietoa, who is now considered the head chief of Atua, and is supposed will shortly acquire that of Tui of Aana. Each of these districts formerly had a separate chief, bearing the same title of Tui, but in their wars with Manono, nearly all the descendants of these princes were killed off. To obtain this title requires the consent of the chiefs of Manono, and part of Savaii, which belongs to the ruling party.

The fono may levy what contributions it pleases, particularly on those they have conquered. The present "Malo" or government is designated "Malo-to-toa"—the gentle government.

Although there is no supreme authority acknowledged in any one individual, yet there are instances of chiefs of districts assuming and maintaining it. The late Tamafago, of whom some account has already