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JOURNAL OF
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ORDINARY MEETING, JANUARY 18, 1886.

THE REV. R. THORNTON, D.D., VICE-PRESIDENT, IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following Elections were announced :—

MEMBERS :—The Right Honourable Sir C. Murray, K.C.B., France ; H. P. Malet, Esq., E.I.C.S., F.R.G.S. London ; Stafford C. Northcote, Esq., London ; Rev. A. H. Kellogg, M.A., D.D., London.

LIFE ASSOCIATE :—A. Nevé, Esq., F.R.C.S., India.

ASSOCIATES :—Rev. Lloyd T. Jones, M.A., Wellingborough ; Rev. J. MacGregor, D.D., New Zealand ; Rev. Prof. Howard Osgood, D.D., United States ; The Ven. Archdeacon T. Vincent, Canada ; M. Le Pasteur J. Walther, Switzerland.

A paper on a Samoan Tradition of Creation and the Deluge was then read by the author :—

The AUTHOR (REV. T. POWELL, F.L.S.).—I may state, by way of preface, that Samoa is the vernacular name of the group in the South Pacific better known as the Navigators' Islands. This name was more appropriate a hundred years ago than now, because, at that time, some of the people used to sail to all points of the compass in large double canoes. Guided by the stars, they went north, east, south, and west. Hence it is that the royal family of Makea, of Rarotonga, in the Harvey Group, claim relationship with the family of Sali'a on Manu'a whose malae, or forum, is named also Rarotonga. He went with a retinue of some two hundred in an easterly and southern direction till he arrived at Rarotonga, 800 miles off. He found the tribes at war. The party at the harbour offered him the kingship in case of victory if he would help them against the other party. The offer was accepted ; the victory gained, and hence the relationship between the two distant tribes. On their excursions they were often drifted away to some unknown group, and hence we find people of Samoan origin north, south, east, and west of their own group. The ancestors of the inhabitants of the Tokelan and Ellice Groups all came from Samoa as well as those of the male side of the Gilbert Islanders. The Samoan Group itself lies between 169° 24', and 172° 50' long. W., and 13° 30' and 14° 20' lat. S. It consists of ten inhabited and two uninhabited islands. To the east are three islands known as Ta'u, Olosenga, and Ofu, called collectively Manu'a. Sixty miles

to the west we have the island of Tutuila, seventeen miles long by five broad, with the fine land-locked harbour of Pangopango on its southern side. There is a small island named Annu'u off its eastern point. Thirty-six miles further to the west we come to Upolu, which is forty-four miles long by fifteen in breadth; and the most important island of the group, both commercially and politically. About midway down its north side is the harbour of Apia, the seat of government, the residences of the British, German, and American consuls, several large mercantile establishments, an important station of the London Missionary Society, and a large Roman Catholic establishment under the control of a bishop and a considerable staff of French priests. Twelve miles further down is the Malua College of the London Missionary Society, with over one hundred students for the Christian ministry. Off the east end of this fine island are three islets, two of which have a few inhabitants. The largest and most westerly of the group is Savai'i, about forty-eight miles long and twenty-five broad, with a mountain peak six thousand feet high. This lies twelve miles west of Upolu, and between the two are two smaller islands named respectively Manono and Apolima. The former was some years ago of great political importance. The physical aspect of these islands is very beautiful. They are characterised by mountain peaks, ridges, and spurs often reaching nearly to the water's edge; precipices and rugged rocks from which and over which rush silvery waterfalls; sea-worn caverns and, in many places, reefs encircling lagoons, the sea breaking over the reefs and on to the rocks in majestic splendour; and the islands themselves are for the most part clothed with beautiful and very varied vegetation from the mountain peaks to the water's edge. The people who inhabit these beautiful islands are a very fine race. A finer race cannot, perhaps, be found upon the face of the globe. They are of light copper-colour complexion, and well-formed; dark eyes, straight hair, good teeth, and average height probably not less than five feet eight inches. The native population numbers about 35,000, which is an *increase* of about 1,100 in forty years. They are of Asiatic origin, and, in my own opinion, of Hebrew descent; the language is essentially Semitic. This would have been evident at a glance to any philologist, had the missionaries, who gave the people *signs for their sounds*, have given Hebrew letters instead of Roman. Only fifty-six years ago these people were in heathen darkness. "They had gods many and lords many, in a remarkable system of zoolatry which prevailed, linking them on alike to the Asiatic continent and to the animal worship of the ancient Egyptians."* Now, they are all professedly Christians, about one-fourth also seeming to be true believers in our Lord Jesus Christ, accepting Him as their Saviour, the Holy Spirit as their guide, and the Bible as their rule of life. Two hundred of

* See a deeply-interesting account of "Fifty-six years' work in Samoa, by Dr. Turner, in *Missionary Chronicle* of London Missionary Society for January, 1886.

them are ordained pastors. Their religion is supported entirely by themselves, and, in addition to this, they send *voluntary* contributions to the funds of the London Missionary Society, as a token of gratitude for the blessings received through its missionaries, to the amount of between £1,000 and £1,500 a year. As above mentioned, this Society has a training institution at Malua, from which many trained missionaries go to distant lands in the South Seas; it has also, at the port, an English school for half-castes and natives.

I have thought it right to make these preliminary remarks, in order that those I am addressing may be able to understand something about the people of whose traditions I now give a specimen:—

A SAMOAN TRADITION OF CREATION AND THE DELUGE. By Rev. T. POWELL, F.L.S.

THE Samoans* are very tenacious of their traditional myths. This may partly account for their being so little known. There reside, on most of the islands of the group, one or more families who are the descendants of the hereditary keepers of these myths. The office seems to answer to that represented by the *Mazkir* (מַזְכִּיר) of the kings of Judah (2 Sam. viii. 16). See the Samoan rendering.†

On the largest island of the Manu'a cluster of Samoa, there resides a family whose office it has been, from time immemorial, to guard these myths with sacred care, and, only on occasion of a royal tour, to rehearse any of them in public. They were taught to the children of the family with great secrecy, and the different parts of a myth and its song were committed to the special care of different members of the family; so that a young man would have the special care of the prose part, and a young woman that of the poetic part, while to the older members, and especially the head of the family, belonged the prerogative of explaining the meaning of the various allusions of the poetic lines. A single line would often bring out a lengthy piece of history. The

* For the information of such readers as may not be acquainted with the particulars of the Samoan Group, I may mention, that it lies between 169° 24' and 172° 50' west longitude, and 13° 30' and 14° 20' south latitude, and consists of ten inhabited islands. The principal of these are, Tāu or Manu'a-tele at the eastern extremity; Tutuila, sixty miles to the westward; Upolu, thirty-six miles west of Tutuila; and Savai'i, the largest and most westerly of the group. The entire population is 34,000.

† Fatua'i-upu, Tradition treasurer. They are called in Samoa *Faletal*—History families.

following tradition with its song were obtained from this family.

There exists in the native mind a great desire to know these sacred myths, and offers are often made to exchange myths, or, as the natives say, to buy one myth with another. But deception is generally connected with this kind of thing. In such cases, something is often added to or omitted from the original so as to mislead. Sometimes an account is fabricated for the occasion. In order, therefore, to the verification of any mythic piece of history, it is necessary to obtain its SOLO. This is a poetic composition which contains references, somewhat occult, to the leading events of the myth, and which is supposed to settle any point in dispute. A disputant, therefore, may demand from the narrator the recitation of the solo, saying, "Ta mai le soifua," which, given freely, may be rendered, "Demonstrate its life" or right to existence.

We now give a specimen of each. The myth is entitled

THE TRADITION OF THE ORIGIN OF SAMOA,

and is as follows:—

Tagaloo* is the god who dwells in the illimitable void. He made all things. He alone [at first †] existed. When there was no heaven, no people, no sea, no earth, he traversed the illimitable void; but, at a point at which he took his stand, up sprang a rock. His name is Tagaloo-faatutupunu, (*i.e.*, Tagaloo—Creator; literally the People-producing Tagaloo), because he made all things when nothing had been made. He said to the rock, "Divide!" and thereupon were born, in immediate succession, the reclining rock, the lava rock, the branching rock, the porous rock, the red-clay rock, the standing rock, and the cellular rock. Tagaloo then,

* The g in the Samoan orthography represents the sound of *ng*, as heard in the word *sing*. Tagaloo, therefore, should be pronounced Tá-ngá-loá (a, as in father). The meaning of this name is, perhaps, the Unrestrained, or Illimitable one, from *tánga*, which means *unrestrained by tabu*, and *loo*, *continuously*. It has been suggested that this is possibly from the Arabic تناله (Tangala).

† Throughout both the prose account and the solo, any words added to bring out the sense or to complete a stanza, which are not in the original, will be enclosed within brackets thus [at first]. The tradition will be given as literally as possible; and the translation of the solo will faithfully represent the meaning of the original, and, for the most part, will be nearly literal.

looking towards the west, said [again] to the rock, "Divide!" He then smote it with his right hand: the rock divided on the right, and immediately the earth and sea were born. That [the earth] is the parent of all the men [mankind] in the world. The lava rock was then flooded, and the reclining rock said to it, "Blessed art thou in the enjoyment of thy sea"; to which the lava rock replied, "Bless not me, for the sea will reach unto thee also." And thus it was with all the rocks.

Tagaloa then turned to the right, and the fresh waters arose. Tagaloa again said to the rock, "Divide!" and the heaven [sky] was born. Again he spake to the rock, and there were born in succession 'Tui-te'e-lagi [the heaven-raising-king], immensity and space, and the palm of clouds.* He spake again and the male and female abysses were born, named Luao [the hollow abyss] and Luavai [the abyss of waters]. Again Tagaloa spake to the rock, and there were born in succession Aoalala [a branching zoöphyte], a male, and Ga'ogaóoletai [a coral rock], a female; also tagata [man], spirit; heart; will and suspicion.

This completes the list of the progeny produced by Tagaloa from the rock. But they were only floating on the surface of the sea, no stationary place had been assigned them.

Tagaloa and the rock then made the following appointments:—

1. To heart, spirit, will, and suspicion he said, "Enter ye into man." This is the cause of man's intelligence: He was named FATU-MA-LE-ELEELE [*i.e.*, Rock-and-the-Earth]. This was the first human pair; Fatu (Rock) was the female, and Ele'ele† the male.

2. To immensity and space he said, "Come, ye, and be united above, and let the palm of clouds be your child." They therefore ascended, but there was only an immense void,—there was nothing upon which the sight could rest.

3. To the abysses of void and waters he said, "Go ye, and people the regions of the waters.

4. Let the zoöphyte and the coral rock produce the inhabitants of the sea.

5. Let Fatu-ma-le-Elelele people this side [where the earth is].

* This seems to compare the clouds to the spreading leaves of the graceful cocoa-nut tree.

† This, be it observed, is the Samoan form of the Heb. אָרֶץ = Ch. and Syr. אֶרֶץ or אֶרֶץ.

6. Then said Tagaloa to the heaven-raising-king* [Tui-te'e-lagi], "Come, and raise the heaven." He raised it up, but down again it fell. Tui-te'e-lagi then went and brought the Masoa [the Polynesian arrow-root plant, *Tacca pennatifida*], and the Teve [an aroid plant, *Amorphophalus campanulatus*, *Seemann*], for these were the first of all vegetable growths. With these he succeeded in raising the heaven,† and there it is a resting-place for the vision; but previously there was none, but only the void of immensity and space.

Immensity and space gave birth to day and night,‡ and Tagaloa appointed that this pair should people the face of the heaven, and that Immensity and Space should people the boundless void. They gave birth to another heaven, which Tui-te'e-lagi elevated, and this became the *second heaven*. This second heaven was peopled also by Immensity and Space. In like manner they gave birth to and peopled seven other heavens, which were elevated by Tui-te'e-lagi, and were named respectively the third, fourth, fifth, sixth, seventh, eighth, and ninth heaven.

This completes the list of the progeny of Immensity and Space.

Tagaloa the Creator then sat down, and produced Tagaloa the Unchangeable, and Tagaloa the Visitor of the Peoples, and Tagaloa the Prohibitor of the Peoples, and Tagaloa the Messenger,§ and Tuli and Logonoa.||

Then Tagaloa the Creator said to Tagaloa the Unchangeable, "Be thou king of heaven!"

* Throughout Polynesian mythology there is a reference to the close approximation of the heavens and the earth, and I would suggest whether we have not herein a reference to the chaotic state described in Gen. i., and to the comparative renewal of that state at the deluge. Gen. vii. Tuite'e-lagi may be a personification of God's energy, by which the second day was characterised. Gen. i. 6-8.

† Lagi=Rangi=𐌺𐌹𐌲𐌺, with Koph and Ayin coalesced.

‡ Ao=𐌺𐌹, day; Po, night—from Hebrew 𐤱, to set (as the sun), to be darkened: in pouliuli, dark, we have the union of 𐤱 and 𐤱𐤽 and 𐤱𐤽, black.

§ These three names, Tagaloa the Visitor, Tagaloa the Reprover, and Tagaloa the Messenger, appear all to belong to one and the same deity, since all that is included in them is exercised by the messenger alone; and the history nowhere else makes any reference to any other deities as distinct from Tagaloa the Creator, Tagaloa the Unchangeable, and Tagaloa the Messenger.

|| Tuli, pronounced Turi, *i.e.* *tōoree*,¹ is the name of the bird whose form

¹ Pease represents these as *oo* in *too*, and *re* in *regent*.

He then sent Tagaloa the Messenger to visit all the heavens, beginning at the highest, and to call an assembly of all their inhabitants in the ninth heaven, and announce that Tagaloa the Unchangeable was now their king. In fulfilment of this commission, calling at each heaven in succession, he descended to the first heaven, the region of Day and Night. He asked them whether they had fulfilled their appointment to people the face of the heavens. "Yes," was their reply; "behold the black hemisphere of the heaven, and the bright hemisphere of the heaven,* and all the stars. These are our children, all in their places; and we have four yet unappointed

Tagaloa the Messenger assumed when he went on his visits to the earth, and in which, especially, he flew backwards and forwards over the wide waste of waters. See l. 12 of the Solo.

Philologists will at once perceive the identity of this name with that of the dove sent forth by Noah from the ark,—*תור*, tor. It is most remarkable also that the Heb. verb, *תור*, toor, to travel, to explore, &c., expresses the very ideas attached to the offices of this god. This compares with Gen. i. 2, "The Spirit of God moved upon the face of the waters."

The bird to which the Samoans attach the name Tuli or Turi is the sea-plover, *Charadrius fulvus*, *Gemb.*, and it is distinguished, at Manu'a, from similar birds, as the turi of Tagaloa.

This identity of the Samoan turi and the Hebrew tor being established, we have the clue to the other name coupled with Tuli, viz. Longonoa.¹ *Noa*, in which this name ends, simply means, in Samoan, unrestrained, set at liberty. Here, then, we have the Unrestrained-Longo, or Rongo, as it is given in the Eastern Polynesian and New Zealand dialects.

We read in the Hebrew text of the Bible² that Noah sent forth from the ark *בְּתֹרַיִם*, the ngorev. Here, then, we have only to transpose the consonants, and we have Rong-ev; but Gesenius points out that *ב* (v) is no part of the root. Therefore we have an identity between the Samoan and the Hebrew which philologists will at once recognise.³ Hence, in these two names, we have a reference to the birds which were sent forth by Noah from the ark.

This will explain the origin of the worship of 'Oro in Tahiti and of Rongo, which was one of the principal gods of the Harvey Group. See Williams's *Missionary Enterprises*, ch. vii., where we read that Rongo was called "the man-eater." In this name it is possible that we have a reference to the sarcophagous propensities of the crow tribe.

It may perhaps be only right to remark, that hitherto no writer seems to have observed this origin of these names.

* Referring probably to the different appearance of the heavens by night and day.

¹ See note, *supra*, on previous page. ² Gen. viii. 7.

³ Especially as in Tahiti the name is 'Oro=*וֹרֵ*.

to any sphere. Their names are Manu'a and Samoa,* and the Sun and the Moon."†

The Messenger informed them that these four must ascend to the ninth heaven to attend a council of Tagaloa the Unchangeable, who was now their king, and to receive their appointments, and that they themselves must accompany them.

The council was held in the ninth heaven, and its seat is called the *Forum of Tranquillity*.

At the council, the progeny of Immensity and Space, who occupied the eighth heaven, were appointed architects. There were some ten thousand of them, and they were all named Tagaloa. They then erected a palace, for Tagaloa the Unchangeable, which was named "Le-Fale-'Ula" [the Crimson Palace or Palace of Joy].

Then said Tagaloa the Creator to Night and Day, "Let those two youths, Manu'a and Samoa, descend and be the rulers of the progeny of Fatu-ma-le-Eleele, and their names shall be appended to the royal title of Tagaloa the Unchangeable, who is king of the ninth heaven. He was, therefore, entitled King of Manua-tele and all Samoa.‡

* These names, Samoa and Manua, it is stated, were given on account of difficulties attending the birth of these two, offspring of Day and Night. The one was arrested in its birth just below the thorax at the part called the *moa*; hence he was named Satia-i-le moa; *i.e.* arrested or torn at the moa; contracted into SAMOA, and still farther contracted into MOA, which is the ancient hereditary name of the king of Manua. Hence has arisen the statement which has been already published in the *Chronicle of the London Missionary Society*, April, 1868, p. 66, that since SA is a participle which, prefixed to a proper name, means "THE FAMILY OF," therefore SAMOA means "THE FAMILY OF MOA." This is, doubtless, the true meaning of the name, indicating that the first party of the progenitors of this people, who arrived at these islands, was headed by a chief named MOA. It is stated at Manua, that the name *Samoa* belongs also to surrounding groups, since all are the family of Moa. This is probably true to a certain extent.

There are other accounts on Upolu of the origin of the name which are much more mythic, and which need not be given here. They may have been concocted on Upolu.¹

When the other child of Day and Night was born, one of its sides was found much abraded, which, when observed by the parents, led them to exclaim, "How much this child is wounded!" and they called it MANU'A-TELE, *i.e.* GREAT-WOUND.

Of course, much confusion attaches to the origin and meaning of these names; and, although there are other myths about them, yet the legend-keeper at Manua assured me that the above are the correct ones as handed down from his ancestors.

† La = Ra, Sun; Masina and Malama, Moon. Scholars will here recognise at once a Semitic origin.

‡ Both the palace and the title were eventually brought down to earth

¹ See these accounts in Dr. Turner's *Samoa a Hundred Years Ago*, &c., pp. 10-15.

Tagaloa the Creator then said to Night and Day, "Let those two youths, the Sun and Moon, follow yourselves. When Day proceeds, let the Sun follow; when Night proceeds, let the Moon follow." These two are the shadow of Tagaloa, and are named, all the world over, "The Reflection" [literally the moon] of Tagaloa."

Tagaloa the Creator then appointed that they should proceed along one side only of the heavens, and that the stars should accompany them. [It is said by the legend-keeper, that the stars all had names, but the present generation has forgotten them.]

We now seem to have a reference to the Deluge.

(a.) *The Emergence of Land.*

Then Tagaloa the Messenger, having assumed the form of the Turi,* went about to visit the lands; but no land could be seen, only the wide expanse of waters.† Commencing at the group or range where the Eastern group now stands (1), he caused that group to emerge from the waters. Then he proceeded to where Fiti [Fiji] stands (2), and caused it to emerge. Then, wearied with traversing so wide an expanse of ocean, he stood and looked towards Tagaloa the Creator, in the heavens. Tagaloa the Creator looked down and the Tongan (3) lands emerged. Again he turned towards Samoa [Manu'a is meant]; but, unable to continue his course, he looked again to the heavens. Tagaloa the Creator and Tagaloa the Unchangeable looked down, and the land called Savai'i (4) emerged.

Tagaloa the Messenger then returned to the heavens and reported the existence of those lands. Tagaloa the Creator then went on a black cloud to inspect them.‡ He was much pleased and said, "UA LELEI" *i.e.*, "IT IS GOOD." Then he stood on the tops of the mountains and trod them down so as to prepare them well for the habitation of man.

and are inherited by the present king of Manua, whose council-house is called "LE FALFULA." This is related in another tradition which seems to have reference to the blessings bestowed on Abraham and his posterity.

The priority of Tuimanu'a to all other Samoan chiefs seems fully substantiated by an ancient custom, which is that, when a chief dies, whether of Savai'i or Upolu, to carry about the corpse from place to place, and for persons to cry out during the procession, "*Tuimanu'a e, lo'u alii*," "O my chief, Tuimanu'a!"

* See note on "Tuli," *ante*.

† We have here, probably references to (1) the Asiatic mountains; (2) the African continent; (3) Syria; (4) Arabia.

‡ Ps. civ. 3. "Who maketh the clouds his chariot: who walketh upon the wings of the wind."

(b.) *The Peopling of the Earth after the Flood.*

He then returned to heaven and said to Tagaloo the Messenger, "Return to your course; take this pair, Group and Eastern, and let them people the eastern range. From these two of the progeny of Tagaloo it is that the whole eastern range is named. He next sent him with Group and Fiti* to people the lands which are named after them. In like manner he sent him with Group and Tonga=תִּינִיטָה, by whom the lands known by their names were peopled. All these were the progeny of Tagaloo.

By the command of Tagaloo the Creator, Tagaloo the Messenger now returned to Manu'a to FATU-MA-LE-ELEELE, and of their progeny selected Valu'a and Tiapa, and took them to people the land which is now called Savai'i. To this pair were born a girl, whom they named I'i, and a boy, whom they named Sava; by these the island was peopled, and hence the name Savai'i.†

On his return from Savai'i, Tagaloo the Messenger looked imploringly to the heavens. Tagaloo the Creator looked down, and Upolu emerged from the waters. Again Tagaloo the Messenger looked up imploringly to the heavens. Tagaloo the Creator looked down, and Tutuila emerged.

Returning to the heavens, Tagaloo the Messenger said, "There are two lands now for resting-places." Tagaloo the Creator answered, "Take the man-producing vine, and go and plant it exposed to the sun. Leave it to bring forth spontaneously, and when it has done so inform me." He planted it at the east end of Upolu, at a place called the Forum of the Sun. When he visited it, he found that the vine had produced a shapeless, moving mass. He informed Tagaloo the Creator that the vine had brought forth. Tagaloo the Creator himself then descended, and saw that it was a mass of worms which the vine had produced. He straightened them out so as to develop their heads, faces, hands, and arms, moulding them into perfect human forms, and he gave them heart and soul. Thus were formed four human beings,

* Fiti = פִּיטִי, Libya.

† Savai'i. The reference in this name seems to be to Sheba, שֶׁבָא, son of Joktan (Gen. x. 28). If we suppose that his wife's name was Yichi, i.e., יִכִּי, life, then we have, in the two combined, Savai'i, thus: שֶׁבָא and יִכִּי=Sava and I'i=Iki; and as Sheba, son of Joktan, was the progenitor of the ancient inhabitants of Southern Arabia, we thus find that Yemen is the Savai'i; and Savaiki, Havai'i and Hawai'i of Polynesia; and hence that, in all probability, Yemen was the starting-point of the light-coloured Polynesian and Malagasy races.

who were named Upolu and Tele, and Tutu and Ila. The former pair were left on Upolu to people it, hence its name Upolu-tele [Great Upolu, as it is called by the people of Manu'a]. Tutu and Ila were appointed to people Tutuila, hence its name. That vine was the daughter of Tagaloa. It has two names, the Human Vine, and the Sacred Vine.*

Tagaloa the Creator then gave a parting charge to Upolu-tele and Tutuila that they should not encroach upon Manu'a on pain of destruction, but that each should confine his rule to his own territory.

The tradition is not complete; but, taken with the Solo, it appears that we have, commingled in the two, a remarkable notice of particulars connected with the original creation and the Noachian Deluge.

It is in every way a remarkable and interesting tradition. Its great resemblance, in some particulars, to the Mosaic record; its monotheism so greatly resembling Trinitarianism; its cosmogony; its lofty ideas and poetic character,—all point to the conclusion that those who have handed it down, from father to son, from time immemorial, as an inviolable trust, must be closely allied to the original possessors of the Mosaic record. That the Samoans are so allied I have no doubt; hundreds of pages, of equal interest with those above, with which I have been intrusted, the habits and language of the people, all convince me that such is the case. I shall rejoice if time and opportunity be afforded me to present these things for the consideration of the thoughtful and the scientific.

We now give the solo: on one side the original; on the other side, the translation. The figures will show the lines of the one which correspond to those of the other: the headings of the several parts as given in the translation, are not in the original,—they only represent my own idea of the references or meaning.

In reciting these poems the old men always make the last lines rhyme with each other in quantity wherever the vowels are similar, even though in prose the quantity is dissimilar.†

* Perhaps this paragraph has reference to Japheth and his descendants, as peculiarly blessed of God. See Gen. ix. 27, and x. 5. And, if so, we have in the above, a reference first to the Aryan race eastward; the Hamitic and Semitic races to the south-west and south-east; and to the Japhetic race to the west and south, but nearer the point of radiation which we assume to be not very far from Ararat.

† This poem, it will be seen, has only 114 lines; I have another of 197.

TRANSLATION OF THE POEM OF CONTENTION.

*The Messenger-god, in the form of Turi, flies over the vast
expanse of waters.*

1. "Rollers flooding ; rollers dashing ;
2. Rollers fighting ; rollers crashing ;
3. The current of waves and the succession of waves,
4. Surging high, but breaking not :
5. Waves reclining ; waves dispersing ;
6. Waves agreeable ; waves gentle ;
7. Waves affrighted ; waves leaping ;
8. Waves breaking ; waves warring ;
9. Waves roaring ; waves storming ;
10. Waves human ; waves marching from East to West,
11. Whose companion* is the wandering current.
12. Turi from the ocean must rest in the heavens ;—
13. O Tagaloa, I fain would rest ;—
14. These lower waves affright my breast !
15. Where is the land which first up-sprang

O LE SOLO O LE VA.

"O le upu lea a le Turi (o le ata lea o Tagaloa-savali) ia Tagaloa-faatutupu-nuu," i.e., "The address of the Turi (which is the shadow of Tagaloa the Messenger) to Tagaloa the Creator."

1. "Galu lolo ; ma galu fătioo
2. Galu tau ; ma galu fefatia'i
3. O le auau peau ma le sologā peau
4. Na ona faafua a e le fati.
5. Peau taoto ; peau ta'alolo ;
6. Peau mālie ; peau lagatonu ;
7. Peau ā lili'a ; peau la'āia ;
8. Peau fătia ; peau taulia ;
9. Peau tautala ; peau lagavaa ;
10. Peau tagata ; peau a Sifo mai Gaga'e :
11. O lona soa le Anau tataa.
12. E mapu i lagi Turi mai vasa ;
13. Tagaloa, fia malōlō,
14. Tā lili'a i peau a lalō !
15. Fea le nuu na lua'i tupu,

* As an aide-de-camp.

16. Where Tagaloa holds the helm? *
 17. Great Manu'a first up-sprang!
 18. Up-springs Savaii and the Forum Alamisi,
 21. The two Samatas, by sea the one, the other in-land
 22. This was Tagaloa's seat, 'tis here he made a stand.
 19. But [be it known that] these did not arise
 20. Till after the Tongan Group, the Fiti Group, and Groups
 of smaller size.

The Production and the peopling of Upolu and Tutuila.

23. Abide in thy mountain-range;—visit and rest;—
 24. Abide, Tagaloa, on Manu'a's high crest;—
 25. But fly [on a visit] to thy Group in the West!
 26. To measure and compare the space
 Which lies between from place to place,
 27. Say which is greater which is less
 [And thus prepare to show thy gracet]
 [For]
 28. The ocean's long and boisterous, terrific waves affright,
 29. And Tagaloa's giddy at the fearful sight.
 30. Oh, for a little coral strand! Thus to heaven he cries:—
 31. Upolu, bit of rock, diminutive in size;
 32. Tutuila, bit of stone, still smaller [in our eyes],
 33. Are lands that thereupon immediately arise:—

-
16. Tagaloa e taumuli ai?
 17. Manu'a Tele na mua'i tupu.
 18. Tupu Savai'i; a e muli ma malae Alamisi,
 19. I le Atu-Tonga, ma le Atu-Fiti,
 20. Atoa le Atunuu e iti.
 21. Samata-i-uta, Samata-i-tai
 22. Le nofoa a Tagaloa ma lona ta'atuga.
 23. Tumau i lou atumauga; ta'alolo;
 24. Tumau, Tagaloa, i manga o Manu'a,
 25. A e lele i lou Atu-Luluga;
 26. E fuafua ma faatatau
 27. Le va i nuu po ua tutusa.
 28. E levaleva le vasa ma savili,
 29. E lili'a Tagaloa i peau alili.
 30. Tagi i lagi sina 'ilifili:
 31. Upolu sina fatu laitiiti;
 32. Tutuila sina maa lagisigisi,
 33. Nuu faaō e a sisii.

* See Psalm xxix. 10, "The Lord sitteth upon the flood.

† This is strongly implied.

34. Where chiefs may come and find a place of rest,
 35. And Tagaloo, with sole control, enjoy a feast.*
 36. Hither came from heaven the human vine
 37. Which gave to Tutuila and Upolu their ancestral line,
 38, 39. Where Atua,† Aana, and Le-Tuamasaga all combine.
 40. The bodies only moved, they did not breathe,—
 41. No heart's pulsation did they give.
 42. Tagaloo is informed [in heaven] above :—
 43. 'The sacred vine now shows the fruits of love ;
 44. But its offspring only wriggle in the sun ;
 45. Of legs ; of arms they 've none ;
 46. No head or mouth is shown ;
 47. Of heart's pulsations there 's not one !'
 48. Tagaloo then, descending to the West,
 49. By speech, defined and set the case at rest :—
 50. 'These fruits, the product of the vine, are worms,
 51. Which I now straighten into human forms.
 52. Unto you each I now impart a will ;
 53. Opacity must be your bodies' portion still ;
 54. Your faces, they must shine [I so ordain],
 55. That they may 'Tagaloo entertain,
 56. When he descends to walk this earth again.'

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34. E mapusaga i ai alii,
 35. Tagaloo e 'ai faafe'i'i.
 36. Na faaifo ai le fuetagata,
 37. Na faatagataina ai Tutuila,
 38. Ma Upolu ma Atua ma Aana,
 39. Atoa ma le Tuamasaga.
 40. Na ona gaoi fua e le aala,
 41. E leai ni fatumānava.
 42. Logologo Tagaloo i lugā,
 43. 'Ua isi tama a le Fuesā ;
 44. Na ona gaoi i le lā,
 45. E le vaea, e le limā ;
 46. E le ulua, e le fofogā ;
 47. E leai ni fatumanavā.'
 48. Ifoifo Tagaloo i Sisifo,
 49. I fetalaiga tuu titino.
 50. 'Fua o le Fue ni nai ilo.
 51. E totosi a'u faasinolino ;
 52. Outou loto ua momoli ifo.
 53. Ia pouli ōtōu tino,
 54. Ia malama ōtōu mata,
 55. E tali a'i Tagaloo,
 56. Pea mau ifo e savalivali.'

* To take all to himself ? Meaning doubtful.

† These three are the names of the principal political divisions of Upolu.

The Priority of Manu'a Re-asserted.

57. O Great Fiti, with thy Eastern Groups,
 58. Though the mountains be as scattered troops,
 Yet each and all to Great Manu'a looks ;
 59. Fiti, Tonga, the slippery Rock ;
 60, 61. The spreading Tacca which raised again the fallen
 heaven up ;
 62. Savaii,—leafy like the ämórphöphálus,—
 63. In vain distinguished by its great and lofty range ;—
 Hold not aloof !—
 64. All look to the rock immovable at Manu'a, as to that
 which gave them birth ;—
 65. To [their mother] the Rock ; and to [their father] the
 Earth !

The First King.

66. Let none the truth gainsay, in unbelief,
 67. Alele was the name of first known chief,*—
 68. The son of Tagaloa, who only made
 A show of justice, which he prostrate laid.

A Description of Manu'a.

69. The Rock produced her offspring, when numbered at
 the feasts
 70. The muster-roll would show [at least] ten hundred
 guests.

-
57. Fiti-Tele ma lou Atu-Sasae
 58. E taape mauga a e aau faatasi Manua-Tele .
 59. O Fiti, O Tonga, O le Papa sese'e,
 60. Ma le Masoã felefele ;
 61. Na pa'u le lagi toe tete'e ;
 62. Savai'i e lalau faateve ;
 63. E mamalu fua mauga ina tetele, a e le 'au ese
 64. E auga ia Fatu-le-gae'e i Manu'a ;
 65. Ia le Fatu ma le Eleele.
66. Ne'i ai se täese,
 67. O le lua'i ali'i o Alele,
 68. O le alo o Tagaloa na tä faase'e.
69. Fanau le Papa e faitau i nunu,
 70. Fua selau e fua sefulu.

* Here probably we have a reference to Nimrod.

71. Where is that land which first up-sprang ?
 72. Great Manu'a first up-sprang :—
 73. The eastern point of Saa at Manu'a Tele* is thy eastern bound ;
 74. At Ofu † and at Tufue'e ‡ are thy western limits found.

The Descent from the Ark, probably.

75. Descending, descending, first of all they came
 To the Forum of Confusion [well chosen name !]
 76. The Forum of Tranquillity's the place
 Where they enjoyed a calm and time of peace.

Tagaloo's Council.

77. Here Tagaloo's Council was convened ;
 [And thus he spake], a solemn silence reigned :—
 78. ' At all his [my ?] meetings, be the first attention paid
 To those who sacred workmen have been made,
 79. And perfect be the ship whose keel is laid !
 80. Is this the food for those who now are met, on which
 to feast ?
 81. To heaven's disposal leave all fish besides, from
 greatest unto least ;
 82. But sacred offering unto Tagaloo made,
 Must be bonita would you have his smile and aid.
 83. Let Losi § ply his craft the wide sea o'er,
 84. And offer unto heaven the choicest of his store.
 85. And ye of Tagaloo race, when ye desire to meet,

-
71. O fea le nuu na lua'i tupu ?
 72. O Manu'a Tele na lua'i tupu.
 73. E te matafanua i le mata Sana i Manu'a Tele ;
 74. Ae mulifanua i Ofu ma Tufue'e.
 75. Ifoifo i Malae a Vevesi ;
 76. Lepalepa i Malae a Toto'a ;
 77. Na sao ai le alofi a Tagaloo, a e lomaloma.
 78. 'Ava mua Tufuga i lona alofi,
 79. Ae ola atu le vaa lalago.
 80. Po o fono ia o le alofi ?
 81. Toe i-le lagi i'a atoa
 82. A e atu le ola a Tagaloo
 83. Fagotalia le tai e Losi
 84. E tau i le lagi ona tãfo'e.
 85. Sa Tagaloo i tou aofia ane
-

* The most easterly point of Ta'u. [See note, p. 147.]

† The most westerly island of the Manu'a group.

‡ The most westerly point of Ta'u.

§ Noah (?)

86. May make the forum in the heavens your noble council's seat.
 87. Or forum of the rock, or forum where confusion reigned ;
 88. The peaceful forum which Tranquillity is named ;
 89. The forum which was visited,* and forum, too, of gathering clans :
 90. Are for your choice, at which to meet, consult, and form your plans.
 91. At Forum of Tranquillity your councils you must hold,
 92. When ye to build, or ship or house, your counsels would unfold.
 93. But whether ship or house be first, [know this as my decree],
 94. In heaven will Tagaloa dwell, and there the work o'ersee
 95. Of sacred workmen who come down with dignity from me.'
 96. Pray who was first a work so honoured to begin ?
 97. The first to own a ship was great Manu'a's king.

The Building of the Tower of Babel probably.

98. The errand this which brought the workmen down,
 99. A clan of workmen as ten thousand known,
 100. With architect-in-chief but one alone.
 101. The rafter-breaking god came down,
 [With wrath inflamed and angry frown].
 102. Alas ! my building all complete
 Is scattered in confusion great ! †

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86. Tou fono i le malae i lagi,
 86. I Malae-Papa ma Malae a Vevesi
 87. Ma Malae a Toto'a,
 88. I Malae asia my Malae-Tafuna'i
 90. I logologo ma pule faatasi ;
 91. Malae a Toto'a tou fono ai
 92. I si oa mōu inā a'e.
 93. Pe mua vaa pe mua fale,
 94. Alaala Tagaloa ma loua ao tapuai ;
 95. Ae ifo Tufuga ma ona ao tauave.'
 96. O ai ea na luai oa ?
 97. Na luai vaa Tuimanu'a.
 98. Na faaifo ai le fale-tufuga ;
 99. O le fale-tufuga e toamano,
 100. Ae toatasi le Fatamanu.
 101. Faaifo le atua gau-aso
 102. Sätia si o'u tä fale ua ato !

* A reference perhaps to ll. 18, 21, and 22.

† Tradition states that the architects from heaven built a splendid house for the king of Manu'a without first consulting Tagaloa. This was a violation of the injunction referred to ll. 91, 92. Tagaloa therefore descended in great anger, destroyed the building and scattered the workmen,

A Résumé.

- 103 The rock his longed-for waves shall know :
 104 The moon, desired [with light doth glow].
 105 The sun, like statue changeless found,
 [Darts his refulgent beams around].
 106 The waters in their place appear ;
 The sea too occupies its sphere ;
 107 The heaven ascends [the sky is clear].
 108 To visit the scene Tagaloa descends ;
 109 To the West to the East his long flight he bends,
 With longing desire to heaven he cries,
 110. And weeps for some standing-place for him to rise.
 111. Savaii, with its mountain range, sprang up ;
 112. And up sprang Fiti, and the Tongan Group :—
 113. Manu'a was the first created land,
 114. And subsequent to her all others stand ! Hurrah !”

Taking this piece as a whole, it is difficult to resist the conclusion that we have in it a distinct reference to the Noachian deluge as well as to the original creation. *The Turi*; the descent at the Forum of Confusion ; the evident reference, in lines 101 and 102, to the Tower of Babel ; and other apparent allusions, suggest to the mind the very counterpart of the history as given by Moses.

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- | | |
|------|-----------------------------------|
| 103. | Se papa, le tai lē ā oo atu, |
| 104. | Ma le Masina e solo mana'ō. |
| 105. | O le La se tupua le fano. |
| 106. | E tupu le vai, tupu le tai, |
| 107. | E tupu le lagi. |
| 108. | Ifo Tagaloa e asiasi, |
| 109. | Tagi i Sisifo, tagi i Sasae, |
| 110. | Na tutulu i le fia tula'i :— |
| 111. | Tupu-Savaii ma Manga loa, |
| 112. | Tupu Fiti ma le Atu Tonga atoa ;— |
| 113. | O Manu'a na lua'i gafoa, |
| 114. | Ae muli le Atunuu atoa ! O !” |

NOTE.—I may further remark that, in listening to Mr. Boscawen's paper on the Abramic migration, I was struck with the parallelism in his paper and some parts of mine ; for instance, between the first eighteen lines of the third page of his paper, and the 23rd, 75th, and 76th lines of the foregoing poem.

I was also forcibly reminded of another tradition of the Samoans which, I believe, embodies, in a very mythic form, Mr. Boscawen's subject—viz., the migration of the family of Abram. The pith of it is this: That a family of five fled, in a *south-westerly* direction, from a region called Atafu, where human sacrifices were offered to RA, the sun. They fled for fear of being offered in sacrifice, although one of the family, a female named UI, had obtained a promise from RA that these sacrifices should cease, and by him had become *enceinte*. Her child, half man, half god, became the individual whom I recognise as Abram, and whose mythic history is very long. Here we have, then, apparently independent of each other, three streams of reference concerning the Creation, the Deluge, and the Migration of Abraham—viz., the Bible record, the Assyrian inscriptions, and the Samoan traditions. Let those who think that these have no basis in true history, prove their point, if they can. Our opinion is, that the collateral traditions confirm the truth of the Bible history.

The CHAIRMAN (REV. R. THORNTON, D.D., V.P.).—It is now my pleasing duty to return the thanks of the meeting to the Rev. Mr. Powell for the very interesting paper he has put before us on a subject quite new, and consequently, one of fresh interest to us. We shall now be very glad to hear remarks from any one who has aught to say upon the subject, and I would suggest that I think a very fair opportunity is afforded us for interrogating Mr. Powell, who, having lived for forty years in Samoa, necessarily possesses a large amount of information in regard to the group of islands bearing that name, and will, therefore, be able to give us every information upon the subject.*

G. A. SHAW, Esq., F.Z.S.—I did not come here this evening either to interrogate Mr. Powell, or to offer any further information than he has given with regard to the islands of Samoa. I was only there for a short time, at any rate, for so short a time that I do not regard myself as a competent authority to speak on a subject so special as that which Mr. Powell has brought before us, which would naturally require considerable knowledge, not only of the manners and customs of the Samoans, but of their language also. As I was only in Samoa some eighteen months or so, the pleasure of inquiring into the ancient traditions and folk-lore of the natives was not granted to me. When, however, reference is made to

* Three letters were received in regard to Mr. Powell's paper, the first commenting on the interest attaching to written records of those Samoan traditions which have now all but died out; the second expressing hesitation in agreeing with a portion of Mr. Powell's arguments; the third was as follows:—"Tangaloo seems to me to be possibly derived from the Arabic *تعاله* (Tangala, if ain *ع* must be transliterated by ng). *تعاله* is the Arabic for *עליון* of Genesis xiv. 'The Most High God.' Also in Daniel, &c., and is to this day, in Palestine, the common appellation for 'God.'"

Madagascar, I may say that I feel more at home, as I am better acquainted with Malagasy questions. I am bound to say that certain references that have been made, not only to the Samoans but also to the Malagasy as coming from Yemen, I consider very open to some question. I think it scarcely fair that we should take isolated words in one language and compare them with isolated words in another, especially if they happen to be the names or portions of names of places in another country, and conclude that therefore the original name of the place spoken of in Samoa had its home in Arabia or Syria or some other country. It is true that traditions and myths are found distributed all over the world in the most remarkable manner, but I do not think it is right to take those various myths and traditions and found upon them statements as to the origin of a people or a language. For instance, that tradition to which we have been listening with so much pleasure, and especially the latter part of it, which has been rendered by Mr. Powell into such admirable poetry, does, as I suppose we can all of us see, carry out to a very remarkable degree the written Word as we have it in God's Book. The same remark is applicable to various traditions in Madagascar, although there, unfortunately, we have never had any family similar to that mentioned by Mr. Powell as residing in Manu'a, which have kept up for a long series of generations those traditions either in verse or otherwise. Hence we have not in Madagascar, as far as my knowledge goes, any connected myth or tradition which can be written in the way in which Mr. Powell has put the Samoan legend before us, or that can be said to bear, in any sense of the term, a resemblance to anything in the Book of Genesis. Nevertheless, there was in Madagascar, and has been handed down to the date of the introduction of Christianity, a very clear and distinct idea both of Creation and of a Creator; but the various particulars that have been mentioned as to the Samoan tradition cannot be cited in regard to any tradition I have come across in Madagascar; that is to say, that before the introduction of Christianity they had a clear idea of God, whom they called *Andriamànitra*, which literally translated is *Andriana*, or Chief of Heaven; or the latter part of the word may be supposed to indicate the word *Lànitra*, or Heaven. It can also be translated, and many imagine that this is the better translation, as "The Sweet Smelling Prince, or Chief," which shows how clearly the Malagasy entertained the idea that the true God above them was not looked upon in any sense as a Being exciting fear or terror, but rather as one who arouses the idea of love. They had also no fear of the Creator, and in many parts of Madagascar I have found the people joining the two names together, and speak of the Supreme Being as *Andriamànitr'Andriananabàry*, that is to say, "The Sweet Smelling Prince who was the Creator." But there are also in their mythology some customs which, if we looked on them with an eye to eliciting their origin, might certainly lead to a supposition similar to that which Mr. Powell has placed before us this evening. For instance, a few years ago here in England, there was considerable discussion as to the whereabouts of the lost Ten Tribes, and at that time the question was much argued by a society in this

country calling themselves the Anglo-Israelites. It so happened that an account of that discussion came to Madagascar, and was read by a few of the chiefs who could understand English. They at once said, very much to our astonishment, that they were the lost Ten Tribes. Very soon after the advent of this report, some of the nobles of the country came to me and said—"We see that in England the English people are saying they are descended from the Israelites—that they are the lost Ten Tribes. Do you not consider that we are the lost Ten Tribes, because we have this custom, which you are perfectly well acquainted with?" It was one that I knew and had noticed many a time, namely, at the New Year—that is to say, at the Malagasy New Year, which does not correspond with ours, as they reckon the year by the lunar months, in consequence of which the New Year is constantly moving—at the feast of the New Year they had always, from time immemorial, kept up the custom of taking to the Queen, or the Sovereign, a bullock which had been fattened and prepared purposely. The animal must have been a bullock without spot or blemish, and of one colour only, as a single hair of another colour rendered it altogether useless for the purpose intended. Its horns must have been symmetrical, that is to say each must have sloped out from the head in precisely the same way. This bullock was taken to the Sovereign as an offering from the people; and not only did the Malagasy always speak of the Supreme Being as Andriamanitra, but it had always been their custom that when anything supremely great or good was marked by a clearly distinctive characteristic, it was always called Andriamanitra; and although the people are aware that this was only used in a figurative sense, it helps us to understand the custom, one illustration of which is that the Queen was also called Andriamanitra, inasmuch as she was the supremely great personage of the realm. The bullock taken to the Queen as an offering was killed by one of the priests, who was thoroughly examined, and if he had any spot, or scratch, or mark, or sore, he was disqualified. He was dressed in a clean white lamba, and after the bullock was killed, its blood was sprinkled by a wisp of grass on the lintels, or door-posts, of the houses. I give this as an illustration of the point I am endeavouring to establish, that these traditions cannot be taken as any indication of the origin of the people. We know very well in Madagascar where all these traditions, or rather those things which have grown from traditions into proverbs, have come from. The Arabs have from time immemorial been a maritime people, and it is well known, not from written history but by the traditional history which has been handed down among the people, that the Arabs came to Madagascar some centuries ago; and there is not the least doubt that from the traders who sailed from Arabia to Madagascar came these traditions and proverbs, and that from them also came the names of the Malagasy months, all of which are Arabic, and likewise most of the days of the week. This is the only point I have to notice in connexion with Mr. Powell's paper, and I have thrown out the remarks I have offered, not because I feel myself qualified to disprove that which Mr. Powell is anxious to make clear, namely, that the Samoans and

the Malagasy have come from Arabia, but rather to show that there is not necessarily a proof of common origin, even though isolated words may in some instances correspond with those that belong to Arabia.

Mr. D. HOWARD, V.P.C.S.—I am sure we shall all join in thanking Mr. Powell for having brought this interesting subject before us. It is undoubtedly only recently that folk-lore has been regarded as a subject worthy of any one's attention. I believe it was Grimm, the great grammarian, who first began to think the old nursery tales were worth looking into, that we might see what they really meant; and although in some cases they have been made to mean a great deal more than was originally intended, yet it has been shown that the nursery stories of one's boyhood, and, much more than these, the old mythical tales, half history and half myth, or half religious and half historical, are well worthy of the examination they are receiving. It is very important, wherever it can be done, that these old stories and legends should be taken down in writing in due time; because, when a rude or barbarous people are brought into contact with any form of civilisation, it is wonderful how soon they lose their long-cherished traditions. They do not remember, after a while, what are their ancient legends and what are not; and therefore, where it so happens that any one can commit to writing and thus preserve a record of such traditionary stories as might otherwise be lost, the probability is that they will be found to have very important bearings. I fully feel the remark that has been made about putting the unfortunate languages of the Polynesian islands into the remarkably rugged and intractable form of alphabet, whether it be Egyptian, or Greek, or Etruscan, which we use, and which certainly is such as to prevent the full philological study they might otherwise receive. Of course the greatest pains are taken in these matters, but when we get to seven or eight diacritical marks for one vowel, it is difficult to arrive at any real idea of the philological value of the different words. Here we have undoubtedly a trilateral language which, as far as philology goes, points very strongly to a Semitic origin. We have Semitic traditions—not merely the general traditions we find all over the world—of the Creator and the Flood; and I think it is not too much to assert that not only do we find them everywhere, but that they display the most minute points of connexion with the Jewish nation. We hear a good deal of discussion as to where the inhabitants of the Polynesian Islands came from. Some would have it that they came to those parts of the world when they united to the mainland, and have remained there ever since. If this be so, the geological changes that have taken place must have gone on with remarkable rapidity, assuming them all to have happened since the time of Abraham. In that case we shall have to look to our geology. It is, I think, most important to endeavour to get at every point that does throw a light on the past before we attempt to throw a light on it out of our own inner consciousness. In the present instance we have one of those side lights, which may, if duly followed up, prove of great value. I am sure we are all very grateful to Mr. Powell for the important contribution he has put before us, and I hope he may give us not only this

tradition, but many others which he has been enabled to secure, so that they may not be lost. Now is our chance, for probably two or three generations hence, civilisation will have done away with the myths and legends of Samoa, as civilisation is already sweeping away all the quaint and curious bits of folk-lore which are vanishing under the influence of the School Boards in our own country. We cannot in these days sufficiently estimate the enormous tenacity of the human memory, of traditional memory in a less civilised state; to us the strain is so great that our main idea is to get everything written. Some one has said, "Never remember anything, but rather where to find it." This is the habit of our minds at the present time. Here we are told of a people who have no writings at all, but who simply trust to their memory. I remember an old Parsee servant, who said, "You English spoil your memories by the constant habit of writing," and it is so; for where people trust to memory, and there is no writing, they acquire a perfectly accurate historical memory which we have hardly a trace of among ourselves. The "oldest inhabitant," when brought into a law court, constantly exhibits a remarkable failure of memory; but the oldest inhabitant in the savage or uncivilised nations is by no means so liable to make mistakes; he will generally tell his story with perfect accuracy, and bear cross-examination in a way which some of our English witnesses might envy. The strong and perfect memory is a thing which vanishes under modern civilisation. The inventive faculty is more weak, and the retentive faculty is more strong, among primitive people, and therefore you do not find that rapid change which comes over our own minds in this part of the world under the influence of our nineteenth-century civilisation.

The CHAIRMAN.—I should like, in the first place, to ask Mr. Powell one or two philological questions which I should be glad to have resolved. The name "Tagaloa" is here stated to have been possibly derived from the Arabic. If the word referred to is *ta'alla*, "to be raised" it should be spelt with *'ain*. Might I ask whether there is in Mr. Powell's mind any connexion between the name Tagaloa and tangata, the Maori word for a man?

The AUTHOR.—None at all.

The CHAIRMAN.—It is merely a coincidence that it begins with "tang"?

The AUTHOR.—The word "tanga" means "unrestrained," and "loa" continuously, or illimitable.

The CHAIRMAN.—That which cannot be limited or comprehended.—Then I notice that one of the islands is named "Atua." Has that anything to do with the Maori word which means the evil demon which gets into men's insides?

The AUTHOR.—Not at all. The name of the district is "A-tua," (a long): that of a god is *ātu*, *āitu*, and *atua*. The meaning is entirely different.*

The CHAIRMAN.—Written in our exceedingly inconvenient alphabet, one

* I should like to ask what is the origin of the common Polynesian word *Atna* (God)? Is it from the Hebrew or Chaldean אָתָּנָה? and equivalent to the expression of being present—or existence? Was it adopted for the same reason that Jehovah is written יְהוָה?—T. P.

can scarcely recognise it. In regard to the question of the possible connexion between the Polynesian and the Malagasy races, I am afraid I cannot as yet quite accept Mr. Powell's theory. It seems clear that the Malagasy race is not a branch of the Negrito.

G. A. SHAW, Esq., F.Z.S.—I think there can be no doubt that the race on the Island of Madagascar are connected with the Polynesians.

The CHAIRMAN.—But not with the Negrito race?

G. A. SHAW, Esq., F.Z.S.—No; the only questions on which philologists are disagreed at present is whether the one country on the western side of the island may not have had an African origin; but as far as the remaining portions of Madagascar are concerned, I have never heard two opinions.

The CHAIRMAN.—The Hovas and the Sakalavas and the others.

G. A. SHAW, Esq., F.Z.S.—The Sakalavas and those I have referred to.

The CHAIRMAN.—Those I am afraid we have always been accustomed to consider as belonging to the Malay race, and I think I should hardly be inclined to regard the Polynesians as having been Caucasians in their origin. I desire now to offer a few remarks on the subject generally. We have, as all present know very well, two theories of man's origin, one being that he commenced existence in a quadrumanous form as a gorilla and then gradually improved, so that from the gorilla he became a savage, and from the savage, first the semi-civilised and then the perfectly civilised man, until he finally merged into the condition denoted by the highest type of civilisation. The other theory is that man was made in the image of God, and was created a civilised being, not necessarily in possession of all the arts and sciences, but civilised, in the sense that he was not a savage: a savage, as was demonstrated in a paper read before the members of this Institute, being, not an aboriginal but a degraded man. This theory which considers the savage to be a degraded man, and the civilised man to be the typical man, holds also that the Creator gave to man at his origin a revelation of Himself. Those who hold this view say that that revelation was not written, but that the first written revelation was committed to a chosen race, whom we know as Hebrews. I will not say as Jews, because the Jews were the people of Judah, and the Ten Tribes were not Jews. To the Hebrews was given a written revelation,—“Unto them were committed,” as St. Paul tells us, “the oracles of God.” That primeval tradition, some conceive, must have been given to man at his first origin; and it would seem that all men possess it in some form or other, although more or less corrupted; because the tendency of the human mind, in spite of the tenacity and accuracy of the memory, is to add to and comment on that which is committed to it, and, in point of fact, to corrupt. That this theory is the true one, is strongly impressed on my mind; and, when I was reading a work of the sceptic who spoke of it as being one that was held by no sane person, I immediately ascribed his remark to the fact that the theory was correct. I was glad to read that complimentary allusion to the theory I held as being incompatible with sanity, because I was convinced that the person who wrote that paragraph really thought

the theory correct. Now, if man did receive a revelation, we should not be surprised to find that all mankind have a tradition of a God and of Creation, and, further, of the dealings of God with man in the case of the Deluge and various other matters. All mankind have this tradition—the Noachian tradition has survived in various forms down to the present day; and this, I think, solves the difficulty which presented itself years ago to the missionaries of the Roman Church, who found, when they got abroad, revealed truths mixed up with a great deal of error, and immediately put it down to the devil, which is the easy way they have, even nowadays, of getting over a difficulty. The fact, however, appears to be quite the other way, for we find all the tribes we come in contact with in possession of certain fragments of the primeval tradition, corrupted and distorted it may be in almost every case, sometimes in one direction and sometimes in another, but all showing some traces of the primeval truth. These myths or traditions, which Mr. Powell has put before us, are exceedingly interesting and valuable, and they are quite consonant with my theory. We have here a tradition of Creation, and of the dealings of God with man, which really looks like a very much paraphrased account of what we have more fully stated in the Book of Genesis. The tradition is for that reason extremely valuable, and we cannot but thank Mr. Powell for having brought it before us. If we could get a collection of all the traditions of the various tribes of mankind on different subjects, side by side, we should be able, by the process of generalisation and by observation of the points on which they tallied or differed, to arrive at something like an account of that tradition which was originally delivered by the Creator to mankind. We thank Mr. Powell for the great pleasure he has afforded us, and I hope he will favour us with a few concluding remarks on what has been said during the discussion on his very able paper.

The AUTHOR.—I should like to ask Mr. Shaw if the Hovas say they have obtained the custom he has described from the Arabs?

G. A. SHAW, Esq., F.Z.S.—As a matter of fact, there is no tradition which states whence they obtained the custom; but they all admit that they have been influenced in their national life and language by their contact with the Arabs. Where the custom originally came from there is, as far as I am aware of, no tradition to show.

The AUTHOR.—There can be no question as to the fact that they have all been greatly influenced by the Arabs; but I should like to know whether they consider that they brought the offering of the bullock with them or obtained it from the Arabs? That is a very important point.

G. A. SHAW, Esq., F.Z.S.—I am sorry to say I have no information upon that subject.

The AUTHOR.—With regard to my paper, I may say that I did not expect the views I have expressed would be endorsed in an initiatory stage like the present, and I should not think of advancing such ideas as I have suggested simply on a single Samoan legend; but I am glad to say I have a pile of these traditions of considerable bulk, and the paper I have read relates

only to one of them. These legends seem to me to commence with the Creation and to end with the captivity in Babylon, and the conviction on my mind is that the people who have thus preserved them are of Israelitish origin—that they have come through Babylon. You may trace in their language very important Chaldaic forms, and find them recurring in preference over and over again to the Hebraic form. In these things, and in the habits and customs of the people, we discover so vast an amount of likeness to what we find in the Bible, that we seem to have in reality very like a parallel history to that of the Bible, from Genesis to the Babylonian Captivity. Then, the Maories have in their traditions a representation of an individual which would seem to find a counterpart in Jesus Christ. My idea is that the people I have spoken of are of Israelitish origin; that they were in Babylon, and have been enabled to preserve their history in the form in which we find it. I regard them as a people who have clothed their history in this mystic way, and so handed it carefully down from generation to generation. I asked the man who gave me this tradition, "When did you get it?" and his reply was, "Oh, we cannot tell that; it has been handed down from one generation to another, and that is how we have retained it." The house is always guarded when they relate these legends among their families. If God spare my life, and afford me the opportunity—for the work is only a recreation, as I have my missionary labour to attend to—I am in hopes I shall be able to furnish such an amount of evidence as eventually to establish the position I have suggested. Here is a little book full of Hebrew words in Samoan, and they are put down just as I have come across them. There are many of these similarities, and when we find that they are so numerous, and that if we used the Hebrew instead of the Roman character we should see at once that the language is trilateral, I think I have said enough to give some probability to my view until the opportunity is given me of submitting further evidence to philologists and scientists. I simply put the proposition forward in this hypothetical way, considering, as I do, that these myths which I have procured are of the greatest value to science, and especially to the objects of this Institute. I am much obliged to the Council for having given me the opportunity of presenting this paper.

The CHAIRMAN.—Is it found that the language varies at all? Are these myths preserved in an antiquated language?

The AUTHOR.—Most of them are, and I know many words in them that some of the present generation do not know.

The CHAIRMAN.—But is the language of this myth a very antiquated one, or is it intelligible to the people?

The AUTHOR.—I think it would be understood by the people. There are a few recondite words, the exact meanings of which are difficult to determine, and which are not known to the present generation.

The CHAIRMAN.—Do they not change their diction from time to time? Because we find that unwritten languages show a great tendency to change.

The AUTHOR.—But this has not. Some specimens were given to me

that have been handed down unchanged and inviolable from time immemorial.

The CHAIRMAN.—But if this be the language of, say two hundred years ago, the people of the present day would be hardly able to understand it. Take the case of Chaucer, who lived some five hundred years ago. How many people could understand the language then employed? For instance take the following passage :

“ Whanne that April with his showris fote,
The frost of March hath perced to the rote,” &c.

A good many people to whom I have recited this have not known that I was speaking English. Therefore, I ask whether, if this myth be in the Samoan tongue of two hundred years ago, it is intelligible to the people?

The AUTHOR.—The Hebrew has continued, but that is a written language. The Samoan is, however, preserved with great care. Your point is, does the present generation understand it?

The CHAIRMAN.—Yes. It seems very curious if this Samoan is five hundred years old that the Samoans understand it now. This, it appears to me, is a singular phenomenon; if the English of five hundred years ago is scarcely intelligible except to those who have studied it, the fact that the Samoan of five hundred years ago is now understood is very remarkable. Chaucer died in 1400, and what I have recited from the preface to the *Canterbury Tales* was written about 1387.

The AUTHOR.—I have made a note of these suggestions, because I think they afford food for reflection, and I am happy to hear any suggestions others may be inclined to throw out.

The CHAIRMAN.—It would be worthy of inquiry whether the language used here is the old Samoan, or whether the language has been changed or gradually modified by some authority, so as to render it intelligible to the people at the present time.

The AUTHOR.—The old Samoan word for Creation is foafoaga; but the missionaries have chosen the word faia, and the original word has become obsolete. The missionaries very often pitched on one of two synonymous words, and the other being left unused became lost. The natives would give me anything for these legends, but I had them on the condition that I was not to give them to the natives, though I might publish them in English.

Mr. D. HOWARD.—How far is the Arabic of the Koran the Arabic of the present day?

The CHAIRMAN.—It is exactly the same at the present day. I never was at Mecca, but I am told that the Arabic of the Koran is still the Arabic of Mecca, although there are elsewhere a great many Arabic dialects.

The meeting was then adjourned.

FURTHER REMARKS BY THE AUTHOR OF THE FOREGOING PAPER.

Dr. THORNTON'S remarks, as to whether the present generation of Samoans understand the language of these ancient myths, are too important to be dismissed with the few words uttered in answer to his questions when the paper was read.

1. The greater part of the words of the traditions are known to the present generation; but their *meaning*, as intended in the myths, is only fully known to the older people and to members of the tradition families, *i.e.* the words have remained, but the meaning of many has become obscured.

2. The existence of the tradition-keeping families on all the islands, and in several districts of each island, has doubtless had a similar effect in preserving the language that the Koran has in preserving the Arabic, as explained by the Chairman in answer to Mr. Howard's question.

3. There were also traditionary myths and love-songs which the young men were accustomed to rehearse of an evening at social parties, which would tend to preserve the language. And the tenacity of memory of such a people should be allowed full weight in connection with this subject.

4. Another important consideration in connexion with this subject is, the great difference which exists between the Samoan and the English languages. The Samoan is unmixed with any foreign language; the English of the present day consists to a large extent of Anglicised foreign words which have displaced words in common use in the time of Chaucer.

These, and other considerations which might be mentioned, I beg to suggest, remove all difficulty to accepting these Samoan traditions as very ancient.

DESCRIPTION OF THE SAMOAN ISLANDS.

BY THE AUTHOR OF THE FOREGOING PAPER.*

1. GEOGRAPHY.—SAMOA (*Sa-mo-a*) is the native name of the group of islands, in the South Pacific Ocean, which lies between $13^{\circ} 30'$ and $14^{\circ} 20'$ south latitude, and $169^{\circ} 24'$ and $172^{\circ} 50'$ west longitude. This group is more generally known as the "NAVIGATORS' ISLANDS." Its number of inhabited islands is ten, with a population of about 34,700. It is 265 miles long, and includes an area of 1,650 square miles. All the islands are of volcanic origin, and contain several craters, the largest of which, if we except the harbour of Pangopango, Tutuila, is on Savaii.

The variety and beauty of the appearance of these islands almost baffle description. The effect, upon visitors, of a first sight of them, is enchanting, nor is much of the enchantment lost after a long acquaintance with them.

The first island that comes in sight of voyagers arriving from the eastward is TA'U (*Ta-'oo*), the largest of the three islands that constitute the group which the natives call MANU'A (*Ma-noo-a*). It is about six miles long, four-and-a-half broad, and sixteen in circumference, and contains one hundred square miles.

About six miles west of TA'U is the island of OLOSENGA (*O-la-say-nga*). This is a very rocky island, three miles long, five hundred yards wide, and about fifteen hundred feet high. It contains twenty-four square miles. It is precipitous on every side, least so on the north-east, most on the north and south-west. On the latter side, about two hundred feet from the shore, rises up a mural precipice twelve hundred feet high. The principal village is situated, in times of peace, on the strip of land in front of this precipice. In times of war, the people live on the mountain.

About two miles and a half off the eastern point of the island a volcanic eruption burst out from the deep ocean in September, 1866. It continued sending up into the air, at each ebullition, quantities of large stones, mud, lime, and sulphur, mingled with fire; and some months after its subsidence, it was found that a cone had formed, but still 90 fathoms below the surface of the sea,—an interesting fact for those who are still seeking an explanation of the formation of coral islands. An uplifting of this mass would bring this cone into the regions of the coral polyps.

OFU (*O-foo*), the smallest of the three islands included in the Manu'an group, is neither so high nor so precipitous as Olosenga. It is separated

* Revised by the author from a paper written by him for the *L. M. Soc. Chronicle*.

from the latter by only a narrow, shallow strait, about a fourth of a mile wide. A double-pointed crag off its eastern extremity, together with the precipitous, craggy nature of Olosenga, give to the neighbourhood a remarkably romantic appearance.

The population of the Manu'an group is about 1,500. Of these about 320 are Church members, and some 200 are candidates, or one-third of the population seeking salvation through the blood of Christ.

AUNUU.—Sixty miles west of Ofu, is the island of TUTUILA (*Too-too-ee-la*). A mile from Tutuila, off its south-east point, is the little island of AUNUU (*Ou-noo'oo*). This island is about five miles in circumference. Population, 200.

TUTUILA (*Too-too-ee-la*), is a most beautiful island. It is seventeen miles long, five wide, and sixty in circumference, and contains two hundred and forty square miles. Its population in 1866 was 3,948. It has a mountain range running along almost its entire length from east to west. From the main ridge spurs branch off north and south. The island appears to have been formed by a number of volcanoes situated in a line extending in a direction from east by north to west by south. As these have thrown up their burning lava and scoria, they have formed one united ridge, and many craters on both its north and south sides, with wide openings towards the sea. The spurs running down from the ridge are the sides of these craters, and near their junction with the main ridge there occur at intervals, along the island, mountains towering far above the ridge and spurs. Thus are formed mountains and ridges, slopes and valleys, and bays of varied forms and sizes, which, covered with the luxuriant vegetation which a moist, tropical atmosphere produces, furnish scenes of surpassing beauty.

UPOLU is situated north-west by west of Tutuila, at a distance of about thirty-six miles. It is about forty miles long, thirteen broad, and one hundred and thirty in circumference. It contains five hundred and sixty square miles, and has a population of about 15,600.

MANONO.—Two miles from the western point of Upolu, and encircled by its reef, is the island of MANONO (*Ma no no*). It is nearly of triangular shape and less than five miles in circumference. It contains nine square miles. It has a mountain a few hundred feet high, from whose summit can be obtained a splendid view of Upolu and Savaii. It is itself "one entire garden, in looking at which the eye can scarcely tire." It has a population of about 1,000.

This island held a very extensive political supremacy over Upolu till the war in 1847-54, in which she lost that supremacy, and was obliged to take her place on a level with those over whom she had formerly exercised much despotic power.

APOLIMA (*A-po-lee-ma*) is about two miles from Manono. It is a crater somewhat resembling a horse-shoe, while its depth may well suggest the idea of the hand with the fingers contracted, which is the meaning of the name. That is, according to the conjecture of some, but native tradition

gives a different origin of the name. Its highest part is four hundred and seventy-two feet above the sea. The population is about 200.

SAVAII (*Sa-vy'-ee*).—This island is the largest of the group. Its most eastern point is about ten miles from the western point of Upolu. It is about forty-eight miles long, twenty-two broad, and one hundred and fifty in circumference. It contains seven hundred square miles. It has a high mountain-chain running along its length, the highest point of which is more than 6,000 feet above the sea-level. This is the edge of a large crater. The volcanoes which formed this island seem not to have been extinct so long as those which formed the other islands of the group.

2. THE PEOPLE.—The *people* are physically a very fine race, and possess good mental capabilities. Their fine personal appearance has been the subject of remark of almost all intelligent visitors. Their colour is light olive. The following sketch of them, by a keen observer, is a truthful portrait :—“A remarkably tall, fine-looking set, with intelligent and pleasing countenances, and a frank and open expression. The average height of the men is five feet ten inches. Their features are not in general prominent, but are well marked and distinct. 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 ; the cheek-bones prominent. Of beard they have little, but their hair is strong, straight, and black.”

3. THEIR ORIGIN.—What branch of the great Asiatic family they represent has not been determined. Some of their customs are of a decidedly Jewish character. It seems pretty certain, however, that they are from some part of Malaysia, and that they are the descendants of the progenitors of the present race of all the light-coloured Polynesians. Their designation—SAMOA—is derived from the patriarchal chief who headed the first party that peopled the islands. His name was MOA (*Mo-a*), the family name of the present king of Manua. SA is a particle, which, prefixed to a proper name, means “THE FAMILY OF.” SAMOA, therefore, means “THE FAMILY OF MOA” ; and it is stated that the name ought to be extended to all the surrounding islanders, for that they are all the family of MOA.