



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE
JOURNAL
OF THE
ANTHROPOLOGICAL INSTITUTE
OF
GREAT BRITAIN AND IRELAND.

VOL. VI.

LONDON:
PUBLISHED FOR
The Anthropological Institute of Great Britain and Ireland,
BY
TRÜBNER & CO., 57 & 59, LUDGATE HILL.
All Rights Reserved.
1877.

which had very recently been severely injured by a hurricane, destroying a large number of trees, and its banks can almost daily be seen to be washed away by the floods and currents. The relative age of the different islands may be estimated by the rich or poor vegetation seen upon them. Here the wild nutmeg and gigantic fig trees are seen in fruit and luxuriance of foliage, attracting the fruit-eating pigeons (*Carpophaga*), the red bird of paradise (*Paradisaea raggiana*), horn bills (*Buceros ruficollis*), and other species of frugivorous birds in great numbers. At another part the candle-nut tree (*Aleurites*), and several species of kanary-nut trees (*Canarium*), on the fruit of which the great palm cockatoos (*Microglossus atterimus*) feed."

Mr. Brabrook then read the following paper, in the absence of the author :

SOUTH SEA ISLANDERS. By W. L. RANKEN.

THE inhabitants of the islands of the South Sea are called generally Polynesians, sometimes distinguished as Black or Red, North or South; but as races, there are two distinct stocks, the one approaching African types, the other Mongolian—the first generally considered Papuan, and the other without any distinctive name. There need be no delay in giving this other race—of red men, having straight hair—the one family name by which they call themselves. As the dialects vary, as one group use the *r*, which another cannot pronounce, one the aspirate, another none, so the name of their race varies in different islands, but is always the same root. That name is *Mahori* in most southern groups, *Mahoi* in some, *Maori* in others. The first form of *Mahori* would be recognised by the great majority of the race as their own name, as distinctive from any Papuans or other foreigners, and the first will therefore be used for that purpose in this paper.

The writer proposes to show the extreme probability—

1. That Papuan races first occupied the South Sea.
2. That secondly, in time, a Mahori settlement was formed in Samoa.
3. That from Samoa they colonised the South Sea.
4. That, in so doing, those Mahoris sometimes intruded upon Papuans, intermixed with them, and thereby obtained the variety of appearance and character found among Mahoris.
5. That this Mahori migration was from the Indian Archipelago, and so recently that the Mahoris have many modern Malay words. But, inasmuch as the Mahori language has a different construction, remarkably few Malay roots, and many

peculiarities of its own, the Mahoris are not Malays, but a cognate race.

To do this, and sufficiently cover the ground of inquiry, it will be necessary to describe the peculiarities of the peoples, the contrasts of various islanders, the traditions of their origin or migration, from the writings of naturalists and travellers; to add the traditions which the writer found in Rarotonga; to meet any objections to such a course of migration; and to apply Mr. Crawford's critique upon the Mahori language to these conclusions.

Mr. Wallace and several other naturalists speak of the Polynesian and Asiatic races, and otherwise also indicate a belief in there having been a Polynesian continent having its own race of men. But there is no ground for believing such land has existed within any period calculable by ethnologist, or even by geologist. The floor of the Pacific Ocean must at one time have been dry land, but that must have been a very remote geological date, for many reasons. The coral atolls show a subsidence which, added to the time necessary to the disappearance of the mountains of which they are but the tombs, and of the continents upon which these ranges stood, must far exceed the utmost age of man upon earth, even if he has been millions of years, as some propose. And of any such continent there is no single animal left, while there are many isles large enough, and more than rich enough, to support numbers; nor is there a distinguishing flora. There is no evidence of an indigenous race having survived the subsidence in the Pacific of a continent, of which only some islands remain. It is more likely there has been a Lemuria in the Indian Ocean, as proposed by Professor Huxley; for the Fijian is more like a Kaffir than like his next neighbour the Samoan; and this resemblance to Africans runs through all Papuans from Fiji to Madagascar. The islands of the South Sea have been most likely colonised by many migrations of Papuans, and by two streams of Mahoris, peoples of two distinct stocks.

The two adjacent groups of Samoa and Fiji present as complete a contrast in their populations as any others perhaps; but such contrasts between neighbouring isles are very common. There is no better description given of the two types than that by Mr. Pritchard, who long lived both in Samoa and in Fiji. He says:—The Fijian's "skin is dark, rough, harsh; his hair, naturally black and copious, is bushy, persistently frizzled, almost wiry. Indeed, it seems something between hair and wool. His beard, of the same texture, is equally profuse and bushy, and is his greatest pride. His stature is large, but somewhat less than that of the Samoan or Tongan; his muscular development is more

perfect, while his limbs are less rounded and his figure generally slighter. His eye is restless, his manner suspicious, his movements light and active. Now look at the pure Samoan. His skin is a dark reddish brown, smooth and soft; his hair, though naturally black and copious, is coarse, seldom wavy, generally straight. He is almost beardless, and abhors a hairy chin. His stature is herculean, his limbs well rounded, his figure symmetrical, his manner quiet and confiding, his action strikingly graceful, his eye soft and subdued; his movements lack energy and quickness. Compare, further, the profile of the Tongan or Samoan with that of the Fijian," and it is by no means prominent.

These descriptions almost coincide with those of the Papuan and Malay types given as follows by Mr. Wallace. He says, of the many civilised and savage tribes of Malays, "the colour of all is a light reddish brown, with more or less of an olive tinge, not varying in any important degree over an extent of country as large as all Southern Europe. The hair is equally constant, being invariably black and straight, and of a rather coarse texture, so that any lighter tint, or any wave or curl in it, is an almost certain proof of the admixture of some foreign blood. The face is nearly destitute of beard, and the breast and limbs are free from hair. The stature is tolerably equal, and is always considerably below that of the average European. The body is robust, the breast well developed, the feet small, thick, and short; the hands small, and rather delicate. The face is a little broad, and inclined to be flat; the forehead is rather rounded, the brows rather low, the eyes black and very slightly oblique; the nose is rather small, not prominent, but straight and well shaped; the apex a little rounded, the nostrils broad and slightly exposed; the cheek-bones are rather prominent, the mouth large, the lips broad and well cut, but not protruding; the chin small and well formed." This is a better description of a Samoan than Mr. Pritchard's, although written by Mr. Wallace of a Malay, particularly as regards the hands and feet and the features of the face. The only errors are in the stature and the hair. The Samoan is herculean, over, not under, the European average, and his hair is seldom lank, generally wavy. His further account of the Malay is true also of the Samoan:—"The Malay is impassive, he is not demonstrative. Children and women are timid. When alone the Malay is taciturn; when several are paddling in a canoe, they occasionally chant a monotonous and plaintive song. Practical joking is utterly repugnant to his disposition; for he is particularly sensitive to breaches of etiquette. The higher class Malays are exceedingly polite, and have all the quiet ease and dignity of the best-bred Europeans." All which are Samoan characteristics.

The other great race of the Malay Archipelago he thus describes:—"The typical Papuan race is in many respects the opposite of the Malay. The colour of the body is a deep sooty-brown, or black, sometimes approaching, but never quite equaling, the negro. It varies in tint more than the Malay. The hair is hard, dry, and frizzly, growing in little tufts or curls, which grow out to a considerable length, forming the compact frizzly mop which is the Papuan's pride and glory. The face is adorned with a beard of the same frizzly nature as the hair. The arms, legs, and breast are also more or less clothed with a hair of a similar nature. In stature the Papuan decidedly surpasses the Malay, and is equal, or even superior, to the average of Europeans. The legs are long and thin, and the hands and feet longer than in the Malays. The face is somewhat elongated; the nose is large, rather arched, and high; the mouth is large and protuberant. He is impulsive and demonstrative in speech and action. His emotions and passions express themselves in shouts and laughter, in yells and frantic leapings. Women and children take their share in every discussion." Such is a pure Fijian also; he must therefore be a Papuan. But all Papuans are not in perfect conformity with that description, for Mr. Earl says:—"There are considerable differences in the stature of Papuans. Within a space of a hundred miles on the south-east coast of New Guinea, the stature varies from that of the finer races of Europeans to that of people who would be called pigmies." Mr. Wallace tells of another, the people of Ceram and North Gilolo, whom he thinks "quite distinct from the Malays, and almost equally so from the Papuans. They are tall and well-made, with Papuan features and curly hair; they are bearded and hairy-limbed, but quite as light in colour as Malays."

All these types exist in the South Sea, and gradations between each; but all are divisible in two types, including some like the people of Ceram, who are also Papuans. Mr. Wallace speaks of *Alfuros* as a race, but that is generally supposed to be a Portuguese word applied to Pagans in the Malay Archipelago—that is, natives not converted to Mahomedanism. Mr. Earl says the peculiarity of all Papuan races is their frizzled hair. The word *papua* is Malay for *frizzly*, and correctly describes the habit of the hair all those Papuans have so much of. This habit of curling up arises from the form of the filament being flattish instead of round; it is *eccentrically elliptical* in section, both in the beard and on the head. All Papuans have the hairs of their heads and beards oval instead of round; this makes it curl in the manner peculiar to it; and, as this oval hair seems to be a persistent mark of Papuan blood, wherever we find curly or

frizzly or very wavy hair, or, indeed, Mr. Wallace says, any but straight lank hair, in this part of the world, we may attribute it to Papuan blood.

The races inhabiting nearly every isle from Papua or New Guinea, to the Windward Isles of the Fiji group, are Papuans. They vary much in stature, colour, features, limbs, and even in hair; but they all have the black, frizzly, Papuan hair, and with it most of the fierce Papuan character. But beyond Fiji, south and east, besides north of the equator, all are decidedly of the Malay type, and might be Malays but that they have a totally different language. These two families seem to have colonised the Pacific. Probably not by one, but by many migrations the Papuan came from Papua; but by one migration, possibly, the Mahori reached Samoa, whence his descendants spread north and south and east and west; and in the north these Samoans seem to have met another stream of migration by their own race, which came apparently from the Philippines.

The Papuan Migrations.

We may conclude the Papuan came first for many reasons. The Mahori is the superior, and, as we always find the superior race dispossess the inferior, so we find the Mahori displace the Papuan in the Fiji group to-day. Again, traditions in many isles tell of the present Mahori people having found a black people there when they came; and as these Mahoris, and the inhabitants of adjoining poorer isles, frequently show more resemblance to Papuans than other Mahoris, we may conclude the black first inhabitants were Papuans. There is no reason, except the superiority of race, why the Fijians could not conquer Tonga, instead of Tongans overrunning Fiji; indeed, there are good reasons in the superior numbers, greater energy, greater resources, and in the warlike ferocity of the Fijians, for the latter having long ago conquered both Tonga and Samoa. It is surprising they did not. They are quite equal in intelligence and physique, superior in energy and power; they had arms, canoes, and food quite as good, yet seemed to have always given way to the gentle Samoan stock. The very canoes in which the Tongans became the pirates throughout the Fiji and neighbouring groups were made of Fiji timber, and generally in Fiji; there was no such in Tonga or Samoa. The islands beyond Fiji, where we find most marked intermixture of Papuan traits, are Penryhn's atoll and Rarotonga group generally, and the island of Niuë (or Savage I.).

There is great diversity among the islanders of the Papuan stock. Some show a small infusion of Mahori blood, caused by intermixture of stray Mahori colonies possibly; such are the

people of the Santa Cruz and Loyalty groups, and others. On the south-east peninsula of Papua itself is a Mahori colony, speaking a dialect which the natives of Rarotonga at once understand, and like all the Mahoris in feature, person, and character. On the isle of Rotuma, the natives say, a Samoan colony came and settled, although the language is more like a Papuan dialect than like Samoan. On the isle of Uea (or Halgan I.), in the Loyalty group, Admiral Erskine says: "According to tradition, the forefathers of the people composing this tribe landed only one or two generations ago, from a long voyage which they had undertaken from Uvea, or Uvia, or Uea, the modern Wallis Island. The reason assigned for their departure was the death of a son of a great chief, occasioned by the accidental falling of a hatchet on his head while asleep. The persons in fault, not daring to face the chief after the disaster, escaped to the canoes, and, abandoning themselves to the winds and waves, after a long voyage (the distance is upwards of 1,000 miles), landed on the northern coast of this island, to which they gave the name of their birthplace. The original inhabitants, driven back by the intruders, are said still to inhabit the central part of the island." In this way many islands, decidedly Papuan, may show some lighter colour, or less frizzly hair, than others purer; for these two races on one island are sure to intermix in time.

But apart from any possible blending of races so dissimilar, there are among pure Papuans a great variety of men. Captain Cook describes several Papuan tribes. The people of Malicool, New Hebrides, he says, were "in general the most ugly, ill-proportioned people I ever saw, and in every respect different from any we had met with in this sea. They are a very dark coloured, diminutive race; with long heads, flat faces, and monkey countenances; their hair, mostly black or brown, is short and curly, but not quite so soft and woolly as that of a negro. Their beards are short, crisp, and bushy." The Tanna-men were "of a middle size, have a good shape, and tolerable features. Their colour is very dark; their hair is very curly and crisp, and somewhat woolly." The New Caledonians he found "a strong, robust, active, well-made people, courteous and friendly, and not in the least addicted to pilfering, which is more than can be said of any other nation in this sea." "They are nearly of the same colour as the people of Tanna, but have better features, more agreeable countenances, and are a much stouter race, a few being seen who measured 6 feet 2 inches. I observed some who had thick lips, flat noses, and full cheeks, and in some degree the feature and look of a negro. Their hair and beards are in general black, and the former is very much frizzled."

Captain Cheyne says of the natives of Lifri, one of the

Loyalty group: "The natives are about the middle size, and exhibit a great variety of figure. Their complexion is that of a chocolate colour. Their hair is frizzled; and besides the long bushy beards and whiskers worn by many, they have a great quantity of hair on their bodies." He says of the natives of Uea, visited by Admiral Erskine, "their complexion lies between that of the black and the copper coloured races, although instances of both extremes are met with, which would lead us to suppose that some of them were descended from two different stocks." "Occasionally we met with strongly marked negro characteristics, but still more frequently with a Jewish cast of feature, while every now and then a face presented itself which struck me as being perfectly Malayan."

The differences are not only numerous and striking among all these Papuan tribes, but often the contrasts are close together, of adjacent isles. Among the Solomon Islands, the San Christoval natives are short, generally black, sometimes brown, with woolly or wavy hair; at Ysabel they are short and slight, brown, with wavy hair. In some of the New Hebrides they are tall, black, and woolly-headed; but on the island of Mailava, fifteen miles distant, north of the New Hebrides, we find the Banks Islanders totally different. They are a short, plump, quiet race; black, woolly-headed, nose not very flat nor lips very thick, limbs round, features small. They are very quiet. Banks boys are the best nurses and house servants in Fiji. A New Hebrides boy is as good as any for rough work, useless for anything quiet or gentle. The wilder the imported labourer is, the better for field work, as a rule. There is none like a tall, black, fierce cannibal; your graceful Mahori is of no use. And among Mahoris, the darker his colour, the more Papuan there is in him, the better labourer he is. A Miré boy, a Rarotongan, sometimes a New Zealander or a Hawaiian, may do a little work, especially as sailors. On the beach at Papété, Paumotu boys work, and at Upia, Rarotongans; but very few Tahitians or Samoans. Tongans are numerous in Fiji, but they never work; and as for Samoans, the planters, who have tried them, say they are too conceited, "they are all chiefs."

But however varied the tribes may be, they are all referable to one or other of the two stocks—Papuan or Mahori. Mr. Wallace mentions another, the people of the Andaman Islands, as being represented in the Archipelago, but they have no tribe approaching them in this region, unless the Australians may. The Andaman Islanders are described as of excessively low intelligence, devoid of energy, slight in frame, black, woolly, flat-nosed, thick-lipped, and having miserable heads; all descriptive of the aborigines of Australia. This, or a cognate race,

may have extended south to Papua and adjacent islands, and may have disappeared before Papuans, as those did before the Mahoris farther south, and as Malays did before Hindus in Java, Australia being their last seat.

The darker complexion of the natives of some isles cannot be taken as a proof of Papuan blood, nor of any intermixture with Mahori. For in Samoa, Tonga, Tahiti, in the Marquesas and other groups, especially when there is plenty of food and little labour, the natives prize the beauty of their women, and their ideas of beauty are much like our own. They esteem a fair complexion, therefore the women study to keep in the shade, in order to improve their complexion, and they succeed to a wonderful extent. There are many women in these isles quite as fair as a Roman peasant, some fairer, and chiefs are generally lighter than the rest of the people. On poorer isles again, particularly on coral atolls, where most food is obtained on the reef, exposure to the sun deepens the colour. Nor must we be surprised to find customs, which we may consider Papuan, among any or all Mahoris; for having lived in Samoa for generations, in communication with the neighbouring Fijis, such customs may have been borrowed thence. Tradition, both in Samoa and Tonga, agree that the custom of tattooing was introduced from Fiji, and possibly others, such as wood-carving, may have been similarly acquired in Samoa, before the Mahoris migrated farther throughout the South Sea.

Beyond the pure Papuans of Fiji, we find among Mahori tribes traces of the Papuan blood and character in many isles; first in Niuë, Cook's Savage Island, 700 miles east of Fiji, 300 miles east of Tonga. The first white man who had any intercourse with the natives of Niuë was John Williams, the pioneer missionary, and he thus describes the first native he saw:—"His appearance was truly terrific. He was tall, cheek-bones prominent, countenance most forbidding; and his beard, plaited and twisted together, hung from his mouth like so many rats' tails. On reaching the deck, he was most frantic, leaping about from place to place, and using the most vociferous gesticulations at everything he saw." That was a Papuan. Cook describes a man at Samoa as having his hair twisted into plaits, "like whipcord," and that may be seen in Samoa now. Yet the natives of Niuë say they came from Samoa, they speak that dialect very purely, and have Samoan ideas and customs. But, they say, when they came to Niuë, they found some black people there. We may, from the description of this man above, conclude that he was of that earlier race, and he is Papuan in his appearance and manner, quite unlike a Samoan.

Farther from Fiji, 1,500 miles E.N.E., or 900 miles N.E. of

Niuë, there is a colony of Papuans only slightly intermixed apparently with Mahoris. This is at Penryhn's Isle, a poor atoll, having a population of some 300 souls. They are tall, dark brown, have wavy hair, sometimes frizzled into mops, prominent nose and brows, lighter limbs and larger feet than Mahoris, and show in their manners even more of the Papuan than in their appearance. In Penryhn's, the whole population, men, women, and children, quarrel and wrangle the whole night long. They must fish for food, or dive for pearl shell all day; they come home by sunset, eat, and begin discussing matters. They soon quarrel, the women join, they wrangle and storm, the children even join, and continue this all night, but never fight. It all ends in nothing, they never fight, but bluster and shout, and scream night after night. This again is quite Papuan, a Mahori never loses his dignity in this way.

South of Penryhn's 700 miles, and as far east by south of Niuë, is Rarotonga. The natives here have the most distinct traditions of their migrations from Samoa, and they say they found a race of black people here on their arrival. Some say they killed those people, others say they lived with them; probably they did both, killed the men and took the women. The present Rarotongans are darker, have more marked features, much more energy, and also more wavy hair than Samoans, showing an approach to the Papuan. And the Rarotongans have always had a knowledge of Penryhn's and other neighbouring isles, they class them all as *Tongareva*; so it is possible Penryhn's may have been the refuge of Papuans expelled from Rarotonga by these Mahori settlers, for such a poor atoll is not likely to have been inhabited as long as the fertile Rarotonga was not well peopled.

South of Rarotonga is Mangaia, another outpost of Papuan blood. The Mangaians used to be fierce cannibals and systematic man-hunters forty years ago. They are dark brown; have wavy, sometimes possibly frizzly, hair; beards; more prominent features than Rarotongans, and wilder manners. In many other isles east of this there is a strong Papuan element. South-east of Tahiti the Paumotus show some evidence of a population having been there prior to the Mahori occupation. Captain Beechey remarked this as one instance of the fact, that inferior isles have generally an inferior and darker people. But both may arise from the poverty and the exposure the people are subject to. In the Paumotus, however, there were a number of words not traceable to any Mahori dialect.

These are the limits of the Papuan. We have thus found him in possession of Fiji, and all the isles from that to Papua and Torres Straits, holding many archipelagoes in what may be

called the Papuan Sea ; only trespassed upon by one strong colony of Mahoris on the south-eastern portion of Papua, and by some waifs and strays of Mahoris in Rotuma, Uea, and possibly on the Santaling and other islands. While beyond Fiji we find traces of him, in the approach some Mahori colonies make to his appearance and to his character, in Niuë, Penryhn's, Rarotonga, Mangaia, the Paumotus, and a few more remote isles. And having traditions of the Mahori occupations of those isles, without any record of later arrivals, and with mention of a black inferior people having preceded the Mahori occupations, we are led to believe that the Papuan was the first holder of these isles.

The Mahori Migrations.

Before tracing the Mahori into the South Sea, let us collect the scattered tribes to the point of departure, whence they colonised all this ocean, and trace their emigrations and settlements by the traditions of various islands, the resemblance of each to one central tribe, and other collateral evidence ; weighing contrary theories and difficulties against traditions and facts. Then from tradition again, supported by many coincidences of custom and great similarity of appearance, we will follow them back to the Malay Archipelago, and find that, although not Malays, the Mahoris are a kindred race, and of recent departure from that neighbourhood.

Savaii is the home of all tradition in the South Sea of Mahoris. *Savaii* is the largest of the Samoan islands. Adjacent to this is the Tonga group, so near that any people colonising Samoa, being a maritime people, would know Tonga from the first, and may have settled both simultaneously. But there are no traditions of any migrations from Tonga, all are from Samoa ; and many customs in Tonga are acknowledged to be from Samoa. *Mariner*, in his admirable account of Tonga, describes dances from Samoa, and chants the words of which were not understood, although repeated by one generation from the preceding, by Tongans, but supposed to be Samoan. Except that the Tongan is now so much intermixed with the Fijian blood, it may be considered Samoan.

About 300 miles S. by E. of Samoa is *Niuë*, and here is a Samoan colony. The people themselves say so, speaking an almost pure Samoan dialect, having the same appearance and customs as Samoans, only varied by their change from a very rich to a very poor island. This colony found previous inhabitants, in all likelihood Papuans, and from intermixture with these there are many curly or wavy heads of hair in *Niuë* ; the land is poor, the people have to work hard, so they are

darker, more wiry, more active, less magnificent in physique, and less luxurious than the Samoan; yet they are much more like Samoans than any other islanders.

North of Samoa a chain of groups and islands extends to the Equator, all poor coral atolls, some miserably starved by droughts, exceptions to the rich isles of the South Sea, and contrasts to rich Samoa. They have little in the best of these isles; coconuts and pandanus, sometimes with a little taro laboriously cultivated in pits several feet deep, and by much care a little bread fruit in exceptionally favoured spots. Due north of Samoa, 300 miles, is the Tokelau or Union group, and of these people Wilkes says: "Their canoes, and the decorations on them, with their paddles, and the shape of their blades, are Samoan, whom the people very much resemble, speaking an allied dialect," which his Samoans understood. The identity of the shape of the paddle is a proof of its recent introduction from Samoa, probably brought by themselves at first, for there is, perhaps, nothing in which groups and isles differ from each other so much as in this simple contrivance, each has a peculiar size and shape of paddle, adapted to their native wood, peculiar canoe, and kind of navigation. The timber of Tokelau, being only cocoa palms, is quite different from what Samoans use for paddles; this coincidence, their proximity and great resemblance to Samoans, give strong proof of their migration recently from Samoa.

About 600 miles N.W. of Samoa is the Ellice group. The people here, again, speak a dialect resembling Samoan, more than any other, and are themselves in appearance very like that people. But a most decisive proof of their history was recently obtained by Dr. G. A. Turner while visiting the missions of the group. He was shown, and he ultimately obtained, a spear or staff, which their orators held while speaking, a Samoan custom indicating the holder's right to speak; this staff was very ancient, and the greatest treasure of their heralds and genealogists; they said they brought it with them from Samoa, and named the valley where they came from thirty generations back. The staff was decayed or worm-eaten, and bound together by splints and sumit. Dr. Turner took it to Samoa, found that it was made of Samoan timber, visited the valley they named, and discovered a tradition there of a large party having gone to sea exploring, and never returning.

North and west of the Ellice are the Kingsmill or Gilbert Islands, extending in a long-linked chain to Makin, 1,500 miles N.W. of Samoa. These isles are all of the same people, trying to live in the same way as Samoans. Their poor coral beaches give very little food, the reefs are their best friends;

but they cultivate assiduously some plants quite foreign to such a soil and climate, plants which would at once disappear if left to the care of natives—these are Taro and Breadfruit. Now, this breadfruit is one of the Samoan species, and Wilkes says: "Of all the native accounts of the peopling of the groups of the vast Pacific, that of the Kingsmill group bears the strongest impress of truth and historical probability. What adds to the probability of this story, is the fact, that it is almost the only tradition these islanders have. This account states, that the first inhabitants arrived in two canoes from *Baneba*, an island which they say lies to the S.W., and whence they had escaped during a civil war. After they had arrived, and had begun a settlement, two other canoes happened to arrive from an island to the S.E., which they called *Amoi*. The natives in the last canoes were lighter and better looking than their predecessors, and spoke a different language. For one or two generations the two races lived in harmony; but the Baneba people, coveting the wives of the people of Amoi, difficulties arose, which ended in the Amoi men being put to death by the people of Baneba, and the latter taking possession of the women. From these Samoans all the Kingsmill natives are descended. The breadfruit is said to have been brought by the Amoi people, the taro by the Baneba." Now there is no doubt *Baneba* is Ponapi, or else an isle of the Carolines, and *Amoi* must be Samoa. Here the two waves of migration met. The one direct from its Asiatic shore, through the Philippines and Carolines; the other having swept round Samoa. Before reaching the Kingsmills from Samoa, these colonists must have seen and passed many isles, consequently, again, those isles were settled by Samoans.

The race which colonised the Carolines necessarily extended through the Marshall's. The Marshall's are the nearest land to the Sandwich Isles. But the natives of the Sandwich group at the time of their discovery knew of no other land than Tahiti. Let us follow the Hawaiians, or Sandwich Islanders, back homewards, step by step, accounting for the migrations of the various inhabitants of the several islands in so doing. In Ellis's "Polynesian Researches," still the best authority on these groups he visited, we find that the Hawaiians knew of Tahiti only, notwithstanding that Ellis himself had another theory of migrations. From his knowledge of several canoes from different groups having been carried to leeward by the trade winds, he could not conceive it possible that any native canoes could have come far from the westward against these prevailing winds; but the customs and character of the people led him to believe they came from Asia; therefore, he proposed the theory

that they had migrated along the shore of the Asiatic continent to America, colonised it, and thence travelled down the trade winds, and peopled the Pacific. But no island has been found giving any idea of such a continent or such a journey; they all point westward, none to America; and we will find ample evidence of migrations against the course of the trade winds. Ellis says of Hawaii: "The general opinions entertained by the nations, as to their origin, are either that the first inhabitants were created on the islands, descended from the gods, by whom they were first inhabited, or that they came from a country which they call Tahiti." Again, "Among many traditionary accounts of the origin of the islands and its inhabitants, one was that in former times, when there was nothing but sea, an immense bird settled on the water and laid an egg, which, soon bursting, produced the island of Hawaii. Shortly after this, a man and a woman, with a dog, a hog, and a pair of fowls, arrived in a canoe from the Society Islands," said to be Bolabola, 120 miles from Tahiti. Another account among the natives of Oáhu, states "that a number of persons arrived in a canoe from Tahiti." And Ellis concludes, "though these accounts do not prove that the Sandwich Islanders came originally from the Georgian Islands, they afford strong presumption in favour of such an opinion."

To follow them to Tahiti. Here the same fables of man's descent from gods, and of his creation from red earth, are mixed with a corruption of the Mosaic record, evidently acquired from Europeans, and very likely from the Spanish missionaries who visited them between Cook's voyages. All those fables placed the scene of creation in Raiatea, one of the Society Islands, 100 miles from Tahiti. This island, Raiatea is the cradle of all the mythology of the Eastern Pacific. Any legend of a deluge, oracle, supernatural act, or power, takes its scene in Raiatea. It was the birthplace and residence of Oro, one of the first gods of the second or human class, possibly deified heroes; Raiatea was the home, and here were the family lands of the first family in all the group; here was the celebrated *Marai*—the greatest temple in the South Pacific—and everything sacred and venerated derived some of its virtue from Raiatea. Ellis says of Raiatea, "Opoa is the most remarkable place in Raiatea; of its earth the first pair were made by Taaroa (Zeus); here Oro held his court. It was called Hawaii, and as some distant colonies are said to have proceeded from it, it was probably the place at which some of the inhabitants of the South Sea Islands arrived." One of those colonies was most likely that of the people who called the new island Hawaii. This name *Hawaii* is always used by people who have no

S, they would pronounce *Savaii* as *Haraii*, which might soon be corrupted into *Hawaii*. Having the habit of calling a new home after an old one, possibly these names of the most venerated spots in Raiatea were called after old homes. Now the names *Ōpoa* and *Hawaii* are remarkably like *Upolu* and *Savaii*, the two largest isles of Samoa.

M. de Bovi's (*Revue Coloniale*, 1855), who lived some time in Bolabola, the adjacent isle to Raiatea, and who was well acquainted with the neighbouring groups, says, that the people of those, the Society Isles, were well acquainted by tradition with *Hamo* and *Tonga*, but knew nothing of the *Marquesas* and *Gambia* to windward, until told by Europeans. The people of the *Marquesas* told Captain Beechey that they came from *Havaiki*. This is evidently *Savaii* again, pronounced by a people who have no S, and who use the K frequently, a letter not found in Samoan. The *New Zealander*, speaking a dialect remarkably like that of the *Marquesas*, says also that he came from *Havaiki*. Neither *Marquesan* nor *New Zealander* may have come direct, but they appear to have called their new homes after *Savaii*, the principal island of the Samoan group. From all these traditions we find that the following groups, the *Sandwich*, *Marquesas*, and the *Society*, have been colonised by people from some *Savaii* or *Hawaii*, and that while *Hawaii* and *Marquesas* knew of the *Society Isles*, these did not know anything of the former, but knew of the *Samoa Islands*, of which the principal is *Savaii*. And *Ellis*, speaking generally of the *South Sea Islands*, says, after giving several legends of man's creation, that, "Another tradition stated that the first inhabitants of the *South Sea Islands* originally came from a country in the direction of the setting sun, to which they say several names were given, though none of them are remembered by the present inhabitants."

The objections to this migration against the common trade winds are the coincidence of certain *Mahori* customs in *America*, and the facility of migrating down the prevailing winds. The *marais*, or terraced enclosures for sacred purposes, are exactly like those of *Mexico* and *Peru*; that of *Pachacama*, in *Peru*, was almost a duplicate of that at *Nukahiva*, in the *Marquesas*. The poncho of *America* is used in the *Pacific*. The peculiar drink, *kava*, is said to have been known in *Chili*. But these are no more than coincidences. The *marai* was an open space, for roofing was not required except at night, or in rain; and the *marai* was only for occasional meetings, and it was such as would suit a meeting of a large number. Naturally it was in a conspicuous place, and generally therefore elevated, especially in low islands subject to the great waves of storms and tides.

Naturally it was kept very open and clear; then the approaches to it were kept in equally scrupulous order, and it became walled, gravelled or paved, and adorned. As the marai extended over the top of an eminence, it assumed a terraced form. Again, to make the inner temple more secluded, it was raised or walled in again; so that the marai, or oratory, was the natural form a large meeting place would assume in such a climate, where worship was celebrated, sacrifices made, and relics preserved in certain sanctuaries for the purpose, and when the people had not sufficient architectural skill to roof in a building capable of accommodating so many. It was an advance upon the grove, or the column of stones, as a temple, and it was well adapted to the climate. There is no reason why similar ideas should not have arisen to other men in similar circumstances, especially in rainless Peru. It seems the most natural and first impulse to elevate any object of veneration, after enclosing and adorning it. The terraced marai shows a series of such acts, and is most likely the result of any such feelings in such a climate in any part of the world. Some such temples appear to have been at one time in Java, and the common pagoda (idol house) bears no little likeness to a marai elaborated.

The use of the poncho is also a coincidence without any doubt. This garment, if it can be called one, is merely the mat or skin of the primitive man, with a hole cut in the centre for his head, the better to cover his body. It cannot be called the invention of any people; more likely it is the discovery of most savages on earth. In regard to the kava of Chili, it does not seem to be kava at all. Heindrich Brower, 1643, at Baldivia, near 40° S. lat., says: "Here about thirty canoes came aboard the ships with some cattle, and a large quantity of *chitie*, otherwise called *cawan*, which is the liquor in use among the Chilese. They take a quantity of a root called *inlie*, which they roast in the sands, or they take it unroasted. The root is chewed by the women and thrown into a large tub or vessel of water, and some other roots are added. They let it *stand a day or two, when it works like our beer.*" Again, Oliver van Noort says: "On the coast of Chili the inhabitants of the isle Mocha treated him to a drink called *cici*, similarly prepared, upon which the natives were accustomed to get intoxicated." Now kava does not intoxicate; it is purely a narcotic, and its effects on the nerves are not unlike those of hemp. Under its influence the least noise is insufferable; when a chief lay in this state it was death to man or beast who made the least noise. Kava was never fermented. It could not lie two days, nor two hours, but is drunk at once, but without any roasting, or anything being added; and it is not known beyond 22° S. lat., while this *chitie* was in 40° S. New Zealanders have the name but not the plant.

Then in regard to the winds, the prevailing winds are mostly from the east, but every navigator can corroborate Cook's experience of the Society group, that he had frequently a fresh gale from the S.W. for two or three days, and sometimes, though very seldom, from the N.W. It is also well known that in October, November, and December the trade winds disappear, and as a rule S.W. winds prevail. One instance of a migration against the course of prevailing winds is as good as many. Captain Beechey picked up a canoe which had sailed from Ohain Island for Tahiti, a voyage of about 100 miles west, down the trades. Two westerly gales had blown them to Bancor Island, 600 miles out of their course. On board were 26 men, 15 women, and 10 children, quite enough to form a colony, and this against prevailing winds. By such gales alone all the Paumotus and Marquesas might have been colonised from the Society Isles.

Tracing these migrations farther back, we found Raiatea, the centre of settlement and the home of Sandwich Islanders, and connected it with Samoa. Tracing others, we find Rarotonga, between Tahiti and Samoa, is also a Samoan colony. There is no difficulty in making a voyage from the Society group to Rarotonga, down the trades; and to show how, at some seasons, voyages eastward can also be made, we will instance one made by John Williams exactly from Samoa to Rarotonga, other isles, and Tahiti. Sailing from Samoa, he was at first 15 days in making Niue, 300 miles S. Here he got a westerly breeze, and ran to Rarotonga, 800 miles E. by S., in 7 days. This in a small schooner of his own building in the islands. Carrying on the same breeze, he visited Mangaia, south of Rarotonga, called at Rurutu, and thence made Tahiti, 350 miles, in 48 hours. "After the fair wind sprang up, 200 miles west of Savage Island," he says, "we sailed, in the short space of 15 days, a distance of about 1,700 or 1,800 miles to the eastward."

Like the Kingsmills, Rarotonga seems to have been colonised from two sides at once; but both parties came originally from Samoa. Two clans hold Rarotonga, the Ngati Makea and the Ngati Tangiia. Tradition says that Karika, chief of the clan Makea, came from Manua, in Samoa, 800 miles N.W., and discovered Rarotonga; that he returned to Manua, and formed an expedition to settle in Rarotonga, and sailed. Upon his arrival a second time he fell in with Tangiia, who had come from Tahiti; Karika had only warriors in his party. Tangiia had some women and children; so Tangiia yielded the supremacy to Karika, which is maintained yet. The two clans settled together amicably, but found some black people there

before them. Tangiia tradition says that they were driven from Tahiti on account of disputes about land, where Tangiia was chief of A'a; but the full tradition of this family shows they came from Samoa to Tahiti. The present Queen Makea, of Rarotonga, is twenty-ninth in descent from Karika, of Manua.

Here is the tradition of the Tangiias, as given by one of the oldest men in Rarotonga:—"Awenga was a chief who sailed amongst other lands; he was from Avaiki. He sailed to Tongatapu, and from Tongatapu to Vavau; thence he tried to return to Avaiki (300 miles N. by E.), but did not make land. He was blown about by the wind, and could see no land; but the god Rongomatom took pity on him and led him to land. He visited Tongareva (Raratonga, and neighbouring isles), thence Rimitara and Rurutu, to Tabuai, where he got fire. From Tabuai he sailed to Akaau (?) and Paumotu, and at last reached Tahiti. Here he settled on the division of land called Puna'auia. He was the ancestor of Tangiia." His voyage is quite easily explained. He was returning from the Tonga Isles home, when he met northerly winds dead ahead; they blew him far south of his course, until he got into the westerly winds which prevail south of the region of trades; and these carried him from isle to isle far south of Rarotonga, until in the Paumotus he beat up for Tahiti.

We have thus direct assurance that the Rarotongans came from Samoa, one colony having first tried to settle in Tahiti, but apparently crowded out there. We have found traditions, names, and the identity of language and customs south and east and north of Samoa, all pointing to it as the centre from which all the South Pacific was settled on these sides. We have thus made Samoa the first home of the Mahori in the South Sea, and will now try to trace him beyond Samoa. Ellis heard that they came from the west, from lands of which they had forgot the names; and in Raratonga there are traditions of such lands and such migrations.

The Rev. W. Chalmers, of Rarotonga, many years ago collected a great deal of legendary lore from the dictation of old natives, and had laid the papers aside. But lately a branch mission has been formed in Papua, to which some natives of Rarotonga were sent as teachers; for the mission on the south-east coast of Papua is among a people like the Rarotongans, and this dialect is understood by Rarotongans, not so the people farther west in Papua. One of these teachers returned to visit his native island lately, after a year's absence, having learnt something of Papua, and created great interest in his tales and adventures. But what was most surprising was that some of the old men of Rarotonga professed to know

something of Papua, and asked the teacher about places there, naming them correctly. Upon being asked, they at once said that Papua was another name for the Land of Red Feathers, frequently mentioned in their legends, and that their ancestors had once lived there. This might have all been imagination, and invention incited by the travellers' tales of their countrymen; but upon examining some of these legends formerly collected, Mr. Chalmers found Papua distinctly named, and this in a passage written from dictation of an old chief years before any mission to Papua, and before any Rarotongan could have heard of it, even as New Guinea. This passage is the beginning of a prayer, or office, the first which the priest always recited upon going on to the *marai*. Mr. Chalmers translates it:—

“ Rejoice, Rejoice, Rejoice. Sacred is this place.
 Silence, Silence, Silence, keep for the God Rongomatane.
 True, O Rongomatane, Rejoice we shall for the growth of the land, the growth
 of the land, the growth of the land. Enough.
 Shout, O Foundation-land Atia, and rejoice we shall for the growth of
 the land, the growth, &c.
 Shout, O Foundation-land Avaiki, for, &c.
 Shout, O Foundation-land Itinui, for, &c.
 Shout, O Foundation-land Papua, for, &c.
 Shout, O Foundation-land Avaiki, for, &c.
 Shout, O Foundation-land Kaporu, for, &c.
 Shout, O Foundation-land Manuka, for, &c.”

The names Manuka, Kaporu, and Avaiki, are how Rarotongans now pronounce Manua, Upolu, and Savaii, islands of Samoa. But they say that the Savaii of Samoa is not the original Avaiki, it was in *Atia*. It seems useless at present conjecturing what *Atia* or *Itinui* may be, the natives know nothing of them; but the reader may be warned against thinking that *Atia* is doubtless *Asia*, for any Mahori would pronounce *Asia* as *Ahia*, except a Samoan, who could say *Asia*. It is only possible a Tahitian, who uses the *t* so frequently, might call it *Atia*.

Here is another legend of Rarotonga, also preserved and translated by Mr. Chalmers literally:—“An ancient saying whence sprung the people of Rarotonga, and of all the lands about, including Tahiti, Amoa, Tongatapu, Enuu manu (Bird Land), &c. Iterangiara was the great chief of the journey from *Atia*; he was the child of Tairi-tokerau, and Vaieroa was his mother. The god Tongaiti was angry with the parents, because they had caught and eaten the eel Maoro, of the water Vaiairitengaungana. Tongaiti rained down a great rain, and the waters of the Vaiairitengaungana became much swollen. Tairi-tokerau and his wife were carried away to sea. After many adventures they made land: this was Enuu Kura (Red Land), or Papua. Here they found their son Iterangiara before

them. He had made a canoe out of human bones, the bones of Vatea, and gone to sea; there he had picked up a priest, and after many adventures had also reached Enuia Kura. When they had been long on Papua the people split into two parties; one party carried off the gods, and the other party remained without any gods." The legend proceeds that the same Iterangiara discovered Samoa.

Now this is evidently more a fable than a legend. Iterangiara was the hero, who seems to have conducted many migrations which must have occupied generations and centuries; he is probably to Rarotongans what Montezuma was to ancient Mexicans, or Peter the Great to Russian peasants. His mother's name is *Vaieroa*. *Vai* signifies *water*, and *roa* signifies *tall*, or possibly *deep*. His father's name was Tairi-tokerau. *Tokerau* is the name of a wind, and *tairi* means *to decline*, or *down*. So that this hero, whose own name may be freely translated as *Heaven-sent*, was the child of the winds and the waves. Tokerau requires explanation. In Rarotonga and all groups and isles towards Tahiti it signifies west or north-west, or any wind from between W. and N. by W. In Tonga and Samoa it signifies east. In the Union group, called by natives the Tokelaus, the inhabitants worshipped Tui-Tokelau as their chief deity. Wilkes asked them if they did not worship Tangaloa, and they were horrified, and said that god was tabooed in their country. Was Tokelau, originally a personification of the Wind, next applied in different islands to different winds? Can this tabu of Tongaloa, the Zeus of the South Sea in the Union group, signify that their gods having neglected them, they were at the mercy of the winds, who kindly led them to these islands, where these people settled, and have since adored the King of the Winds?

Another proof of their migration from the west is the sacred seat in Raiatea. This was a block of wood which came, they said, from Rotuma. Williams mentions this at a period when they could not have heard of Rotuma from white men, and explains the meaning of a frequent expression of sitting on this seat as a figure for peace and festivity. Rotuma is 700 miles west of Samoa, half-way to Papua from Raiatea. Another proof is that Samoans and Tongans, from whom the Papuans of Fiji borrowed the legend, declare that their paradise, Bolutu, is in the north-west, that their ancestors came thence, and that their souls return thither on death. Spirits of the dead all take their final leave of earth from celebrated points of land, both of which are on the western extremity of the groups.

That Samoa was the first settlement of the Mahoris is shown by other facts besides all those traditions of emigrations from

it, repetitions of its principal names, and acquaintance of its position, by all the groups to windward and southward; it is shown by the appearance of the people. They are the purest type of Mahoris, comparing them with other islanders, and have those traits which Mahoris call signs of beauty. A Mahori detests hair on his body, generally used to pull it out; does not like a beard; admires a light colour and soft skin, and uses much oil; and detests a *canoe nose*, as he calls it, that is, a nose prominent or aquiline, he admires a small straight nose, rather flat at the point. All these points of Mahori beauty are found much more in Samoa than in any other group. Samoa, they say, is the land of chiefs. But they have a stronger point in their singular use of the sibilant. No other Mahoris use *s*, or such a sound. Their neighbours, the Fijians, and all other Papuans do, but Samoans could not have learnt it in Fiji, or Tongans, who have had far more intercourse with Fiji, would also have acquired it. The Samoans could not have learnt it, since they came without Tongans or others doing so also, therefore they must have brought it with them. Nor is it surprising that they and all Mahoris have such a limited language, for their islands, their wants, and their ideas are all limited. It is remarkable, too, that the New Zealanders, who, some think, left Samoa not more than 600 years ago, can have hardly lost the use of *s* when first visited by Europeans. For the Rev. Mr. Marsden, who could only have acquired native names, then unheard of, from the natives themselves, writes of the chief *Shungei* and the place *Shukianga*, names which are now always called *Hongi* and *Hokianga*.

But, although these Rarotongan legends enable us to trace Mahoris back to Papua, they are not Papuans. Besides the fact that these same legends say they only divert them for a time, we have knowledge now of a Mahori tribe being in occupation of the south-eastern extremity of that island. Rau, the Rarotongan teacher already referred to, an intelligent man, says he had no difficulty in understanding the language of these people, and he looked upon them as of his own race. But along the coast, he says, there are black men with frizzly heads, there is a separate mission to them; and in the interior there is a third race, a tall brown people, who, from his account, must be the same as the people of Ceram and North Gilolo described by Mr. Wallace. They are hunters, and only visit the coast to trade.

That this Mahori race are Malays has often been proposed. That they are extremely like Malays, particularly in Samoa, in complexion, hair, countenance, hands, and in their manners may be admitted; but they cannot be Malays, for at least one

reason. Admitting that any departure from the Samoan type has been made by the other Mahoris since their departure from Samoa, which seems to have been so; admitting that any departure from the Malayan type has been made by Samoans since their arrival in that bountiful group of islands, that the soft climate, redundant prodigality of nature, and their maritime habits, have developed the hardy, stunted Malay into the gigantic, luxurious Samoan; still one insuperable objection to Samoans having been Malays yet remains. All that is possible; but it is not possible that a people so migrating should already have a totally different language, with only a few recent Malay words.

Much has been made of these few recent Malay words. There are upwards of a dozen living tongues which have lent our language words, including the Malay and Mahori languages themselves; most of our language is of one origin; 60 per cent. of English words are of Latin origin; yet no one dares to call English a Roman language, it is essentially Teutonic. The proportion of Malay or Javanese words in Mahori is after all not worth noticing; in the dialect of New Zealand, which is as copious as any Mahori dialect, Mr. Crawford (*Ethnog. Journ.*, i.) estimates them at exactly 2 per cent., and those not words of pure Malay roots, but principally modern Malay words. In that critique upon the Mahori language Mr. Crawford made the following unanswered and conclusive remarks:—

I.—The Mahori uses the aspirate fully, placing it always before, never after, a vowel; consequently it never terminates a word or a syllable.

II.—Every Mahori word ends in a vowel, and no two consonants ever come together, a vowel or a diphthong always being interposed.

III.—The paucity of consonants and frequency of vowels is Mahori.

IV.—The Mahori has two articles, like our own.

V.—The Mahori has a single, dual, and plural number to its pronouns and of second and third persons.

VI.—The construction of the Mahori verb.

In all of these peculiarities the Malay differs. In the construction of words and of sentences the Mahori is essentially different from Malay or Javanese. "Languages," says Professor Max Müller, "however mixed in their dictionaries, can never be mixed in their grammars." Wherever the Mahoris came from, they have no Malay language, but have picked up and retained a few Malay words. Considering the Malays were the great traders of the Indian Archipelago time out of mind, it is not surprising that they gave some of their words,

particularly the cardinal numbers, to many strangers, as far as the extremity of Papua.

But if not Malays, who are Mahoris? They are a cognate race of the same Mongolian stock. Oblique eyes are common in Samoa, and in Tahiti many a Chinese labourer might be mistaken by a stranger for a native. The whole system of *tabu*, closely allied to *caste*, is quite Asiatic. The treatment of women, in forbidding them certain food, or to eat in presence of men, and in their immolation on their husbands' graves, is Asiatic. For although many people have sacrifices over graves to send the departed to the next world with his belongings, yet among races so little advanced as these islanders it is the slave, the horse, or the arms which are sent, not the wife. The Mahoris have also traces of serpent worship, and of stone worship, their monoliths having the shape always peculiar to that worship from Ceylon to Rome, and used in some islands to secure fecundity in pigs, &c. They have in Samoa a sport of pigeon-catching not unlike falconry, and all islanders were excessively fond of cock-fighting.

All these are Asiatic customs and peculiarities. They say they came from beyond Papua. They are very like Malays in appearance. We are thus led to these conclusions: that they are of some kindred race to Malays, of Mongolian stock; that they have separated from that stock as distinctly, and perhaps as early, as the Malays, and always had a distinct language; that they dwelt some time in Papua, and perhaps in other lands of the Malay Archipelago, and there learnt some new words from Malay traders; thence they migrated to Samoa, and have since colonised the South Sea, sometimes displacing Papuan settlers. We have found that on the equator, in migrating northward from Samoa, they met another branch of their own family in the Kingsmill islands, who probably travelled along the Caroline Archipelago from the Philippines, and show another exodus of the same family about the same time. There must have been a considerable people at one time in *Atia*, driven out by over-population in large numbers, or expelled by conquest; the question now is, where or what are *Atia* and *Itinui*?

JUNE 27TH, 1876.

Colonel A. LANE FOX, *President, in the Chair.*

The minutes of the previous meeting were read and confirmed.

The election of the following members was announced:—
 FREDERICK JOHN HORNIMAN, Esq., F.R.G.S., F.Z.S.; DAVID
 GREIG RUTHERFORD, Esq., F.R.G.S.