

Origin, Manners and Customs of the Pacific Islanders.

THE people of Utah have ever been interested in matters pertaining to the Pacific Islanders. As early as 1842, Elders of the Church of Jesus Christ of Latter-day Saints were sent from Nauvoo to Polynesia, traveling via New York, Cape of Good Hope, Indian Ocean and the South Seas until they finally landed on the Society Islands, making headquarters at Tahiti. Since then, missions have been established on the Hawaiian Islands, Society Islands, Samoa, New Zealand and Australia, and the work amongst the natives has been quite prosperous. Much has already been said and written with regard to the Hawaiians, especially in view of the recent visit of the Hawaiian band to Salt Lake City. It is not generally known, however, that all these Polynesian races had really one origin. Such, however, is the case with the exception of the Australians.

AS TO ORIGIN.

The Latter-day Saints have held that the Hawaiians, Samoans, Maoris, Tahitians and other Pacific Islanders are of the same stock as the American Indians, and that they are of Asiatic origin. These so-called races, however, are similarly in language, customs, traditions, etc., are undoubtedly branches of one great people that anciently inhabited the American continent. According to Book of Mormon history in the year 13 B. C. there was a great migration from the land of Zarahemla, in the north part of South America, to a more northerly location. Fifty-four hundred men, accompanied by their wives and their children making the journey in that year alone.

SHIPS OF HAGOTH.

At this time there was considerable shipping and ship-building carried on by the people. The demand for transportation was great and one ship-build-

er above, their traditions, language and customs clearly indicate their close relationship to the Tongans, Samoans, Hawaianians and other inhabitants of the Polynesian Islands and Latter-day Saints have not hesitated to say that they are a remnant of the House of Israel and descendants of the ancient inhabitants of America.

SIR GEORGE GRAY'S VIEW.

Some years ago this view was confirmed by one of the greatest authorities in Polynesian history, namely: R. H. Hon. Sir George Grey, who during his long residence in New Zealand as governor of the colony became an accomplished Maori scholar and has written many works on the history, traditions, mythology, etc., of the Polynesians.

The New Zealand Times of Aug. 4, 1906, contains the following extract from Sir George Grey's address to London on the occasion of a reception tendered to Bishop Selwyn of the Melanesian mission: "Sir George, Grey spoke of his own researches into Melanesian history. He believes they were descendants from some race who had inhabited some parts of Africa, and the Polynesians he averred were descendants partly of the kings of Melanesia, an opinion he had formed from the similarity in language, religious rites and in their cannibalism and war songs."

Is it possible that the southern G. O. M. can have read of "Hagoth building the ships on the borders of the land of Bountiful and laying them to the land of the West, by the narrow neck which leads into the land northward?" (Alma 67:52.) It is quite probable, as Sir George Grey presented to the Auckland (New Zealand) library, some years ago, his extensive and magnificent library, which contained the Book of Mormon and numerous other Church works.

The Maoris of New Zealand have very primitive homes or whares, which are built of native wood and reeds and the timbers are usually very elaborately carved. In olden times, many years were often spent in thus beautifying their homes and Maori carvings have



JAPANESE JINRIKISHA AND CHERRY TREES.

to say just what the true Samoan characteristics are, except by comparison with the people who have influenced their characters in recent times.

The Samoans, while being members of the Polynesian family, have many points that mark them as being quite distinct from the rest of the islanders around them. Their language is distinctly one of praise, abounding in soft sounds, and almost entire devoid of harsh or hoarse sounds. Like all the Polynesian languages, there are no closed syllables that have consonant endings every syllable and every word ends with a vowel, making it a very easy language to speak and giving the impression to the new student that a sentence is all one word. There are no such sounds in the Samoan language as b, d, g, k, etc., making the language very soft and musical.

Like the people of Japan, the Samoans have practically three distinct languages which every man must know and use all the time. One of these dialects is used when speaking to the highest chiefs, one in speaking to men of ordinary authority and to strangers, and the other in speaking of oneself and to common people, that is to men of no authority and to members of the family and near friends who are on very intimate terms. To make any exceptions to the rules of using these dialects would be the grossest insult to the person to whom you were speaking.

SAMOAN FOOD.

The food of the Samoans is in the main the same as that of the other Polynesian peoples. Exceptions are that they do not eat the poi of the Hawaiians, nor the dried fish of the Tahitians, and a few other special dishes of the other related peoples. Bananas, pineapples, guavas, papaya, apples and similar fruits abound. The Samoans make poi from ripe bananas. They store food for times of famine by taking the surplus bread-fruit during times of plenty and burying it in pits lined with banana leaves. This is left in the ground an indefinite period of time until it is needed. When food becomes scarce, these pits are opened and the contents, called mas, are taken out. On opening the pit, the first thing that is found is a generous layer of maggots and worms, for the bread-fruit has thoroughly rotted. These are laid aside and the great mass of fermented fruit is taken out, wrapped in pieces of banana leaves and baked in the oven, a hollow spot in the ground, filled with hot rocks and covered with leaves. This dish smells something louder than hamberger cheese, but is very much relished by the natives, and is eaten to a limited extent by the resident foreigners.

IN TARO LEAVES.

Another article of food that is distinctly Samoan, and that is relished by all, is called alausam. This is made by grating up ripe coconuts and expressing the juice, which comes out in the form of white milk much richer than sweet cream. This milk is mixed with seawater, wrapped up in a very ingenious fashion in taro leaves which are also enclosed in a piece of banana leaf, and the whole is wrapped in a bread-fruit leaf and placed in the oven to roast. This is especially delicious, and is relished by foreigners, who pay the Samoans a good price for it. The native Samoan will not partake of this dish if it has been made by the resident foreigners.

SAMOA AND THE SAMOANS.

In speaking of the Samoans as a distinctive people we must speak of them as they were before the advent of the white man, and before the time when they were enslaved by the Tongans. These two events have so altered the distinctive Samoan character that it is almost impossible at the present time to say, however, that as indicated

in. Samoa being on the other side of the equator, everything is upside-down. The men do the cooking and the women keep the weeds out of the yard around the house, weave mats and baskets, gather leaves to do the cooking with, and assist in the fishing. In building a house in Samoa, the roof is put up first—the women making the thatch shingles—the supporting posts are put in next, and the foundation and the floor are put in last.

STONE AXES.

Before the advent of the white man the Samoans had no tools for wood-working, except axes made from a very hard stone called ala. These axes were ground out of the stone by continual rubbing, and took a long time in the making. With these rude tools the Samoans have accomplished some really astonishing feats. Great trees

MEETINGS TOMORROW.

In Thirty-six Wards Pacific Islanders Will be the Theme Sunday Night.

The interest manifested by the Utah public just now with reference to the origin, manners and customs of the Pacific Islander people is perhaps greater than ever before. From many parts of the state requests have recently come to the Church authorities for speakers who can speak to them with knowledge upon this subject. Accordingly tomorrow night in 28 different assemblies in this and other Utah cities the history and traditions of the Pacific islands will be dilated upon. The meeting places and speakers are follows:

SALTY LAKE CITY.

First Ward—Prof. O. J. P. Widtsoe, Fourth Ward—George H. Blood, Fifth Ward—Ears F. Richards, Sixth Ward—Milton Beaman.

Seventh Ward—Ears T. Stevenson, Eighth Ward—Ears Ira C. Smith, Twelfth Ward—Mrs. Julia E. Pack, Fourteenth Ward—Mrs. Benjamin Goddard, Fifteenth Ward—Benjamin Goddard, Twenty-first Ward—Frank Cutler, Twenty-second Ward—H. S. Ensign, Twenty-third Ward—James W. Silvey, Twenty-fourth Ward—R. Morris Young, Twenty-fifth Ward—Fred Beezley, Twenty-sixth Ward—Rufus K. Hardy.

Twenty-seventh Ward—Jacob T. Gates, Thirtieth Ward—H. J. Sheffield, Jr., Thirty-second Ward—F. Eugene Morris.

Thirty-third Ward—Matthew Noall, Farmers—R. Leo Bird, Center—Karl Q. Cannon, Waterloo—I. E. Welby, Brighton—Claude Q. Cannon.

OGDEN:

Second Ward—Wm. G. Farrell, Third Ward—Angus A. Wright, Fourth Ward—Louis A. Kelch, Fifth Ward—Sanford E. Hedges.

PROVO:

Fourth Ward—Thomas L. Woodbury, Fifth Ward—Susa Y. Gates.

South Boundout—James N. Lambert, Mantle—Bishop Heber S. Cutler, Woods—Cross—N. G. Stringham, Centerville—Joseph S. Hyde, Spanish Fork—Heber K. Aldous.

TENTH DISTRICT:

Second Ward—Wm. G. Farrell, Third Ward—Angus A. Wright, Fourth Ward—Louis A. Kelch, Fifth Ward—Sanford E. Hedges.

PROVO:

Fourth Ward—Thomas L. Woodbury, Fifth Ward—Susa Y. Gates.

South Boundout—James N. Lambert, Mantle—Bishop Heber S. Cutler, Woods—Cross—N. G. Stringham, Centerville—Joseph S. Hyde, Spanish Fork—Heber K. Aldous.

HAPPY AND CONTENTED.

The Samoans are a happy, contented people, who apparently take life easy, but who manifest a considerable degree of commendable industry, when you take into consideration the fact that there is absolutely no incentive to ambition. There is no such thing as private property among the Samoans.

Everything that a man owns or acquires belongs to his family. The property of the family belongs to the village and is subject to their order for use. The property of the village and all who reside there is the property of the district, which is in turn the property of the entire island. This is an actual reality, to the extent that any party, village or district, may at any time be called upon to yield their most valued possessions at the word from some high chief. This has a tendency

not to last long, so they are not used so much as the other kohos.

BOAT MAKING.

In making a boat little holes are cut into the edges of the boards, and they are securely bound together with this cord. The same plan is followed in building houses except that it is unnecessary to cut holes in the timbers used, but they are all bound together with this same material, which serves for nails, pegs, strings and ropes, and is about the only form of fastening known to the Samoans. The boat shown herewith is really two giant canoes, each about seven feet deep, bound together in the manner mentioned above, and bridged over with a deck. This boat has a carrying capacity of about 150 natives with their food. It is propelled in shallow water by means of long poles, and in the deep sea the motive power is the wind, a large sail being used. These sails are made out of mats woven from the leaves of various tropical plants, and sometimes from the long coconut leaves, but the coconut leaf sails do not last long, so they are not used so much as the other kohos.

ANCIENT SAMOAN MAN OF WAR BUILT IN 1870

to destroy ambition, and the only real incentive there is to activity is the general desire to please the chief of the village or district. This condition is being upset by the governments who now control the islands and several severe lessons have been taught to chiefs who have abused their authority.

A QUIET PEOPLE.

Generally the Samoans are a quiet, peaceable, sociable people, and one is safe to go anywhere among them and he will be free from insult or injury. Their sense of humor is very different from that of the white man. Ridiculous intuitions never excite a laugh from a native, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of their old customs are fast disappearing, and are being supplanted by the ways of the white man. This is not always an improvement, but as the white man has marked the few small islands that comprise Samoa as being valuable commercially and strategically, of course the natives do

not care to be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to the Japanese only, what the rose is to the American. It has been admired for ages past and each spring it brings with it new charms to the natives. Poems have been written about it and singers have sung about it since the earliest ages and

covers, asks where you desire to go, and delivers you at the door of your destination. Although you may have been out in the storm for an hour you may have had a glorious moistened. Elder Alma O. Taylor, in an article published in Vol. 5 of the Ensign said: "It is interesting to observe the motion of the horse kingdom there are what we call trotters, pacers, runners and galloping footers, etc., and it is just as with men, who take the place of horses in Japan. Brother Ensign and I when returning from a visit, noticed some jinrikishas men who moved like trotting horses, others like pacers and still others at a galloping gait, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to the Japanese only, what the rose is to the American. It has been admired for ages past and each spring it brings with it new charms to the natives. Poems have been written about it and singers have sung about it since the earliest ages and

covers, asks where you desire to go, and delivers you at the door of your destination. Although you may have been out in the storm for an hour you may have had a glorious moistened. Elder Alma O. Taylor, in an article published in Vol. 5 of the Ensign said: "It is interesting to observe the motion of the horse kingdom there are what we call trotters, pacers, runners and galloping footers, etc., and it is just as with men, who take the place of horses in Japan. Brother Ensign and I when returning from a visit, noticed some jinrikishas men who moved like trotting horses, others like pacers and still others at a galloping gait, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to the Japanese only, what the rose is to the American. It has been admired for ages past and each spring it brings with it new charms to the natives. Poems have been written about it and singers have sung about it since the earliest ages and

covers, asks where you desire to go, and delivers you at the door of your destination. Although you may have been out in the storm for an hour you may have had a glorious moistened. Elder Alma O. Taylor, in an article published in Vol. 5 of the Ensign said: "It is interesting to observe the motion of the horse kingdom there are what we call trotters, pacers, runners and galloping footers, etc., and it is just as with men, who take the place of horses in Japan. Brother Ensign and I when returning from a visit, noticed some jinrikishas men who moved like trotting horses, others like pacers and still others at a galloping gait, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to the Japanese only, what the rose is to the American. It has been admired for ages past and each spring it brings with it new charms to the natives. Poems have been written about it and singers have sung about it since the earliest ages and

covers, asks where you desire to go, and delivers you at the door of your destination. Although you may have been out in the storm for an hour you may have had a glorious moistened. Elder Alma O. Taylor, in an article published in Vol. 5 of the Ensign said: "It is interesting to observe the motion of the horse kingdom there are what we call trotters, pacers, runners and galloping footers, etc., and it is just as with men, who take the place of horses in Japan. Brother Ensign and I when returning from a visit, noticed some jinrikishas men who moved like trotting horses, others like pacers and still others at a galloping gait, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to the Japanese only, what the rose is to the American. It has been admired for ages past and each spring it brings with it new charms to the natives. Poems have been written about it and singers have sung about it since the earliest ages and

covers, asks where you desire to go, and delivers you at the door of your destination. Although you may have been out in the storm for an hour you may have had a glorious moistened. Elder Alma O. Taylor, in an article published in Vol. 5 of the Ensign said: "It is interesting to observe the motion of the horse kingdom there are what we call trotters, pacers, runners and galloping footers, etc., and it is just as with men, who take the place of horses in Japan. Brother Ensign and I when returning from a visit, noticed some jinrikishas men who moved like trotting horses, others like pacers and still others at a galloping gait, but will be met with a most profound sympathy, while they laugh at the most trivial matters. It is a little hard at first to understand their humor, but it is easy to see that they find much to make them happy.

AMBITION TO LEARN.

There are many other matters that might be said of the Samoans, but lack of space forbids. They are ambitious for education and learn rapidly, with poor tenacity. They are fast taking up with the ways of the white man, both good and evil. Since the great Hurricane, in 1889, there has been such a remarkable advance in the civilization of the natives that they would scarcely be recognized as the same people.

Many of the trees under which they are resting are the Japanese cherry. The cherry tree of Japan is not cultivated for its fruit, but for its blossoms only, which has always been to