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DESCRIPTION

OF THE

WASHINGTON ISLANDS:

AND IN PARTICULAR THE

ISLAND OF NUKAHIWA,

THE PRINCIPAL OF THE GROUP:

WITH SOME ACCOUNT OF THE

MANNERS, CUSTOMS, &c., OF THE INHABITANTS:

WITH A FEW REMARKS UPON THE OTHER

ISLANDS OF THE MENDANA ARCHIPELAGO.

COMPILED FROM THE WORK OF MR. DALRYMPLE, THE VOYAGES OF  
FORSTER, VANCOUVER, LANGSDORFF, KRUSENSTERN, AND  
PORTER, AND VARIOUS OTHER SOURCES,

BY C. HALE.

BOSTON:  
PRINTED FOR THE EDITOR.  
1845.



Wm. Chauncy Langdon  
from  
Mrs. H. H. Lawrence  
Boston  
1846  
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WASHINGTON ISLANDS.

*Mr. Charles F. Smith*

*1000*

*1850*

*1850*

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ISLANDS OF THE MENDANA ARCHIPELAGO.

COMPARED FROM THE WORK OF MR. DAINOFF, THE CHIEF OF  
THE POLICE, AND OTHERS, AND  
FROM THE JOURNAL OF THE AUTHOR, AND  
FROM THE JOURNAL OF OTHER TRAVELLERS.

BY G. HALL.

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## PREFACE.

SOME years ago I became acquainted with a few books, the titles of which were, "Vocabulary of the Nukahiwa Language," "Nukahiwa Grammar," and "Nukahiwa Reader." I became much interested in the information contained in these, and occupied myself occasionally with testing the capabilities of the language to express not only the ideas which the natives require, but (in some cases, it is true, by means of circumlocution) all kinds of writing, and by imitating, in some degree, the elementary works for the study of the Latin, French, and other languages. To facilitate translations into the language, I compiled an "English Nukahiwa Vocabulary." The "Nukahiwa Exercises" was the title of the next work, which was a collection of sentences intended to illustrate the principles of the Grammar.

I then wrote a book in the language, with the

express purpose of using the words contained in the vocabulary, which was called "*Ehatods Skulkilous*," or the History of the Skulkilos. I will give the following passage as a specimen. The Skulkilos were supposed to be a people who had rebelled against the Nukahiwans, and gone to a neighboring island called Skulkila. Their first king died, and

\* "*Womar booho-vin-bohima wateas ehatal*

\* It is here to be remarked that the name of the principal island of the group is spelt, by Krusenstern and Langsdorff, (Russians,) *Nukahiva*, by the French, *Noukahiva*, and in our own language, *Nookaheevah*, which, according to the pronunciation of the various nations, are the same. The first, *Nukahiva*, is the most common, and is often pronounced as if an English word.

The words given in this work are spelt as given by Langsdorff, because he has given a complete vocabulary of the language at the end of the work. With these words the following rules of pronunciation are to be observed:—

- I. The vowels are pronounced thus —
 

|           |     |           |     |
|-----------|-----|-----------|-----|
| a . . . . | ah, | o . . . . | ō,  |
| e . . . . | eh, | u . . . . | ew. |
| i . . . . | ee, |           |     |
- II. *W* is pronounced as *v* would be in the same situation.
- III. The letters *m*, *n*, *d*, *g*, are generally pronounced as if followed by *y*.
- IV. The letters *ch* are pronounced as *k* would be in the same situation.

mohoiz aiz, t enatas penni Skulkila ehatal *Numas* t aiki. Oes ehatal vin tukemail hupi oe, t ohaai vin té nuti, vin bohima granis, bacha mohoil nui metaki. Womar oe botahai nohol pe te grani-penni-t aiki, oes wewaul '*Hoa uateus aoe-matte t aiki!*' Oes tukemails oe t akaid, hupi bacha peccos enatas vin wahines pimail. Uchis, teehis, meigas vin hoa eabas mohoil pe te nuti, vin ewai, vin kawa mohoil pe oe. Vin womar oes ehatal akaiz, oes cabal vin oes ehakal; vin teanu oes eonel, oes akail, vin teanu oes waiweil, oes ainul."

"When fifteen days had been seen, the men of Skulkila made *Numas* the king. They made and gave to him a house, and table, and five chairs, which were very handsome. When he first sat in the seat of the king [*royal seat*] they cried out, '*May the king not die for many days!*' They gave him an eating [*feast*], to which all the men and women came. Oysters, cocoanuts, and bananas were on the table, and water and wine were on it. And when they had eaten, they sung and they danced, and if they were hungry they eat, and if they were thirsty they drank."

I next tried some familiar English songs and pieces, viz: — "T ITI ENATA," from "*Casabianca*," — "MOTUA VIN AU," from "*Yankee Doodle*," — "WOMAR T ITI ENATA BACHA EPOKU," from Colman's "*When the little drummer beats to*

*bed.* I will here extract only the first two verses of the second of these. I shall first give the English, then the Nukahiwa, and finally a literal translation :

“ Father and I went down to camp,  
 Along with Captain Goodwin ;  
 And there we saw the men and boys  
 As thick as hasty pudding :  
 And there was Captain Washington  
 Upon a slapping stallion ;  
 Giving orders to his men,  
 I guess there was a million.”

“ Motua vin au tahatachoel hupi te you  
 Wanni t aiki Goodwino ;  
 Vin pe oe, aus ail t enatas vin t etamas  
 Hoas wonton-mahiou.

Vin pe oe mohoil t aiki Washingtono,  
 Pe te hoa buaça,

Tukemaid peauds hupi t enatas oe ;  
 Au tawaika mohoi te tehau-tehaus-tehaus.”

“ Father and I went to the field  
 With the chief Goodwin,  
 And in it we saw the men and boys  
 As thick as fast-bread ;

And in it was the chief Washington,  
 Upon a large beast,

Giving sayings to his men,

I think there were a hundred-hundred-hundreds.”

The expressiveness of the language may be illustrated by the word "*wah*," which means, *to weep*. Throwing the accent on the last syllable, and pronouncing the word loudly, the sound will be found to be exactly that made by an infant when crying.

As might be supposed, I soon began to feel some curiosity as to the situation of Nukahiva, and the manners and customs of the inhabitants. I learned that the vocabulary was taken from the work of Langsdorff, which, after many fruitless efforts I succeeded in obtaining. By the marginal references in this, I became acquainted with the titles of several accounts of voyages by other navigators, who had visited the islands, some of which I succeeded in finding. There are, however, two, which I am unable to procure — the "Memoirs of the Massachusetts Company," and "Zach's Monthly Correspondence." But finding considerable information in those which I obtained, I concluded to "write a book," and the following pages are the result of this conclusion.

One word more — after having written my work, I found in a French review a notice of a work on these islands, from which it appears that the French Government have formally taken possession of the islands, (Captain Porter took possession for the United States in 1815,) and keep

a ship of war stationed among the islands. They have also made settlements and established Catholic missionaries there, who have corrupted the inhabitants, by introducing many diseases, and furnishing them with fire-arms, with which they are constantly engaged in civil wars. The descriptions of the mode of warfare, healthiness, &c., at these islands, must be taken, therefore, as an account of what existed before this act of the French. The population, of course, rapidly decreases.

C. H.

*Boston, June 22, 1845.*

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DESCRIPTION  
OF THE  
WASHINGTON ISLANDS.

CHAPTER I.

THE DISCOVERY OF THE WASHINGTON ISLANDS.

THE group of Washington Islands was discovered in the year 1791, by Captain Ingraham, of the American merchant-ship *Hope*, in his voyage from the Mendoza Islands to the North West Coast of America. A few weeks afterwards they were again seen by Marchand, in the French ship *Le Solide*, whose voyage has been so admirably related by that learned mariner Fleurieu. Marchand considered his as a new discovery, and landed upon one of the islands, which the officers of his ship called *Isle Marchand* after him, taking possession of it in the name of the government. He visited and determined the situation of the other islands, and gave names to all of them, except to that of Uahuga, the easternmost one, which escaped his notice, and he named the whole group *Isles de la Revolution*. During the follow-

ing year they were visited by two persons of different nations. The first was Lieut. Hergest, of the British Navy, who had been sent out with provisions and other necessaries, to enable the celebrated Vancouver to continue his voyage. The other was Josiah Roberts, Captain of the American ship *Jefferson*. The former obtained sight of these islands in March, 1792, surveyed them with great accuracy, gave them names, discovered two bays on the southern coast of Nukahiva, and landed in one of them, which he distinguished as Port Anna Maria. Vancouver called the whole group *Hergest's Islands*, in remembrance of his unfortunate friend,\* whom he considered as the first discoverer. Capt. Roberts was conducted hither in 1793 by a native of Uahuga; he is, perhaps, the first who gave them the name of Washington Islands, although Ingraham had previously designated Uahuga by that name; but, at all events, the discovery belongs to the Americans, and whether Ingraham gave the name of Washington to one, or Roberts to all of them, it is but just that it should be preserved.

The following shows, in a condensed form, the names applied to this group by its several discoverers:—

|                            |   |                 |                                |
|----------------------------|---|-----------------|--------------------------------|
| Ingraham,                  | } | U. S.-ians, . . | <i>Washington Islands.</i>     |
| Roberts,                   |   |                 |                                |
| Marchand, Frenchman, . .   |   |                 | <i>Isles de la Revolution.</i> |
| Hergest, Englishman, . . . |   |                 | <i>Hergest's Islands.</i>      |

The annexed table shows the various names of these islands, both native and foreign, their position, &c.

\*Hergest, as well as Mr. Gooch, the astronomer, was murdered in Woahoo, one of the Sandwich Islands.

## TABULAR VIEW OF THE WASHINGTON ISLANDS.

| TRUE NAMES.                  | OLD NAMES.                         | NAMES GIVEN TO THEM.  | BY WHOM DISCOVERED. | WHERE THEY TOUCHED. | SOUTH LATITUDE. | WEST LONGITUDE. |
|------------------------------|------------------------------------|-----------------------|---------------------|---------------------|-----------------|-----------------|
| 1. Nukahiwa.                 | Nuahiwa.                           | Federal I.            | Ingraham, 1791.     | S. E. point.        | 8° 57' 00"      | 139° 32' 30"    |
|                              |                                    | Isle Beau.            | Marchand, 1791.     | S. " "              | 8 58 40         | 139 54 30       |
|                              |                                    | H. Martin's I.        | Hergest, 1792.      | N. W. " "           | 8 53 30         | 139 49          |
| 2. Uahuga.                   | Ruahuga.                           | Adams I.              | Roberts, 1793.      |                     |                 |                 |
|                              |                                    | Madison's I.          | Porter, 1815.       |                     |                 |                 |
|                              |                                    | Washington I.         | Ingraham.           | W. point.           | 8 58 15         | 139 30          |
| 3. Uopoa.                    | Ruapoa.                            | Massachusetts I.      | Roberts.            | Double peak.        | 8 55 58         |                 |
|                              |                                    | Riou's I.             | Hergest.            | The centre.         | 8 54 30         | 139 9 30        |
|                              |                                    | Adams I.              | Ingraham.           |                     |                 |                 |
| 4.                           |                                    | I. Marchand.          | Marchand.           | N. point.           | 9 21 30         | 139 9           |
|                              |                                    | Trevenen's I.         | Hergest.            |                     | 9 14            |                 |
|                              |                                    | Jefferson's I.        | Roberts.            |                     |                 |                 |
| 5. }<br>6. }<br>7. }<br>8. } | Mottuaiti.<br>Hiau and<br>Fatuuha. | Lincoln I.            | Ingraham.           |                     | 9 29 30         |                 |
|                              |                                    | Isle Platte.          | Marchand.           |                     |                 |                 |
|                              |                                    | Resolution I.         | Roberts.            |                     |                 |                 |
| 5. }<br>6. }<br>7. }<br>8. } | Mottuaiti.<br>Hiau and<br>Fatuuha. | Level I.              | Wilson.             |                     |                 |                 |
|                              |                                    | Franklin's I.         | Ingraham.           |                     | 8 37 30         | 140 20          |
|                              |                                    | Blake I.              | Roberts.            |                     |                 |                 |
| 5. }<br>6. }<br>7. }<br>8. } | Mottuaiti.<br>Hiau and<br>Fatuuha. | Knox & Hancock.       | Ingraham.           | S. point.           | 7 37 30         | 140 13          |
|                              |                                    | Masse et Channal.     | Marchand.           |                     | 7 50            | 140 6           |
|                              |                                    | Freemantle & Langdale | Roberts.            |                     |                 |                 |
| 5. }<br>6. }<br>7. }<br>8. } | Mottuaiti.<br>Hiau and<br>Fatuuha. | Roberts' Isles.       | Hergest.            |                     | 7 53            | 140 13          |

## CHAPTER II.

## APPEARANCE OF THE ISLANDS. WINDS.

AFTER a long voyage, our thoughts are turned, with no small degree of delight, towards the enchanting valleys of these islands, planted with groves of cocoanut, breadfruit, and bananas, so highly extolled by navigators: and though, at first, scarcely anything is visible except naked and barren rocks, the mind feasts itself on the abundance it expects to find. Only in the deep valleys, among the rocks, are faint traces of population and cultivation discernible. Several cataracts, falling from rocks not less than 1000 feet high, into the sea below, are the only objects which vary and enliven the desert landscape.

The land before you is of middling height; it is bordered by steep and abrupt masses of rock, alternately terminating in naked peaks and in broken, ragged summits, which seem thrown together without any order or regularity. Here and there only are to be seen a bush or shrub, ornamenting the dark summits of the rocky pyramids, or a tree, adhering, as it were, to their sides. Some gentle declivities are clothed with a beautiful soft carpet of green.

Nukahiwa is about 80 miles in circumference, and consists chiefly of naked, craggy, and, in general, inaccessible mountains, among which are interspersed, here and there, small, but well-watered valleys.

The prevailing wind at these islands is the easterly trade wind, which blows strongest in autumn. The South West wind is the prevailing wind in winter. The West and North West winds blow but rarely. Thunder storms seldom occur. The winter is characterized by heavy rains.



### CHAPTER III.

#### BAYS AND HARBORS.

As Mr. Hergest was probably the first who gave names to the bays and harbors of these islands, we will give here his account of their appearance and characteristics.

Immediately to the West of the South East point of Nukahiwa, there is a bay, well sheltered and bounded by sandy beaches; this Lieut. Hergest called *Comptroller's Bay*. About two leagues to the West from this point, he found a fine harbor, extending deep into the island, and surrounded by a delightful and fertile country, which he called *Port Anna Maria*. It was found to be easy of access and egress, without any shoals which are not so conspicuous as to be easily avoided; the depth, at the entrance twenty-four fathoms, gradually decreases to seven fathoms, within a quarter of a mile from its shores—the bottom a fine sand, and the surrounding land affording most perfect security against wind and sea in all directions. An ex-

cellent run of fine water flows into the harbor, which possesses every advantage that could be desired.

Lying about W. by N., nearly six leagues from the W. side of Nukahiva, Mr. Hergest discovered a large rock; its N. W. side appeared to contain some small bays, and towards its N. E. extremity the land turned, forming a bay similar to, but not so deep as, Comptroller's Bay. Another rock, just above water, then showed its head to the eastward, and to the northward of the first; these he represents as dangerous.

The N. W. side of Fatuuhu affords some coves where there is a good landing, particularly one near the middle: this, from the appearance of its northern side, was called *Battery Cove*.

In addition to these, Capt. Porter gives us the following description of a bay to the S. W. of Nukahiva: "This bay affords good shelter; the entrance is narrow, the water deep, and the landing good: but I should not deem it advisable to enter with a large vessel, as the lee point runs out a great distance, and must render the egress difficult and dangerous. The rocks forming this valley are steep and inaccessible, but the lower grounds are fertile, and thickly covered with plantations. I called this bay *Lewis' Bay*, in honor of Lieut. Lewis, U. S. N., who first discovered it."

## CHAPTER IV.

## GOVERNMENT.

THESE people can hardly be said to live under any form of government; their chief is not a king; he is only a patriarch, who exercises over them the mild and gentle influence of a kind, indulgent father over his children. The oldest man of the tribe, if he possesses most bread-fruit and cocoanut trees, is called their chief or *aiki*; for wealth, as in most other countries, attaches respect. They have a sort of hereditary rank among them, and they take much pride in tracing their ancestry. When Capt. Porter was at Nukahiwa [in 1815], Gattanewa, one of the *aikis*, traced back his ancestors for eighty-eight generations, or about 1400 years.

They have among them a kind of society — an order of freemasonry — the members of which agree to support each other if, at some future time of scarcity, one may be in affluence, while others are in need. The members of each club have a particular mark tattooed upon them. One person may belong to several of them at one time. Each club has its own house, which is distinguished by being higher than the common houses, and these houses are *taboo* to women. In 1808, during the time of scarcity, the chief supported twenty-six persons forming his club, the members of which have a puncture on the breast, in the form of a long square, six inches by four.

They do not appear to have any method of punishing offences: indeed, none is necessary.

The taboo, here, as in most of the South Sea Islands, is the only law. But this system is probably carried farther here than anywhere else. The following are most of the *taboos* here :

The persons and property of priests and the chief.

The persons and property of the rich.

Any one who kills a distinguished man among the enemy is tabooed for 10 days. He has hogs brought to him, but others must dress them for him.

The morai [cemetery] is tabooed to women.

The head of every one is tabooed : no one can step over another's head while he sleeps.

Every child, on its birth, has assigned to it one or more bread-fruit trees, which are tabooed to every one else, even to its parents.

No woman can use a man's calabash, nor can a man make use of a woman's.

A man can *taboo* his trees in certain instances.

The clothes [if they can be called such] of one person are tabooed to another.

Water is tabooed to houses : no one can wash in the house, or sprinkle water on the stones. This taboo keeps the house dry.

The best runners are tabooed three days before the festivals.

Women are not allowed to go into the part of the dancing place allotted to music.

A wife must not cook at a fire made by her husband, or eat food cooked at it : but he may cook at, or eat anything cooked at, a fire made by his wife.

If a hog is lying in the path, no one must step over him, but all must go round.

A woman is tabooed during the time she is making cocoanut oil.

If a tabooed man sleeps on the mat of an individual who is absent, the latter cannot make use of it to sleep upon, though he may allow it to serve some other purpose.

The marriage of chiefs is the frequent cause of friendly taboos, which cement peace between two tribes. The daughter of a chief of one tribe having married the chief of another tribe, all the space that she has passed over, in going to meet her husband, is tabooed. No battle can afterward be fought on this ground. This prohibition is not confined to the lifetime of this woman; it must continue after her death: for it is supposed that her spirit, after her death, will wander over the place where she once lived, and that she will take terrible vengeance on those who insult her memory. But this taboo does not exist in the case where the chief may have sent his wife back to her parents.

Whoever transgresses a taboo is called a *kikino*.

It seems strange how a people, living under no form of government that we can perceive, having no chiefs over them who appear to possess any authority; having neither rewards to stimulate them to exertion, nor dread of punishment before them, should be capable of conceiving and executing, with almost the rapidity of lightning, works which astonish us. They appear to act with one mind, to have the same thought, and to be operated upon by the same impulse.

## CHAPTER V.

## CEREMONIES, AMUSEMENTS, ETC.

*Celebration over the Dead Bodies of the Conquered.*

THE priest mounts upon an elevation; the warriors range themselves about the place. The priest, after shaking the dried branch of a palm-tree, to which is hung a bunch of human hair, repeats a few words, when three shouts are given by the warriors, as if with one voice, each shout accompanied with a loud clap of the hands, after which the drums beat for about five minutes, during which time they all sing with loud voices and animated gestures, until their voices gradually die away, and a silence ensues. This ceremony is three times performed, and at each time with more and more animation: they repeatedly point to the dead bodies. They appear to be singing their victory over their enemies, and returning thanks to the gods for their aid.

On the birth of a child, or, as we should say, a *christening*, a wedding, or a funeral, at the tattooing of a person of distinction, swine are always killed.

When any one dies, the priest is invited to a feast, where half the deceased's hogs are killed and served. The priest brings four drums, and the ceremony consists of an oration, delivered in a gabble unintelligible to the common people, and while it is delivered the drums are beaten.

In days of plenty, these people have a variety of amusements, of different kinds. At the time of the year when the bread-fruit is ripe, so that there is great abundance of it, the chiefs and principal people of the valley make popular festivals. For this purpose they collect swine, cocoanuts, bananas, and many kinds of roots, so as to feast the people for some time. The principal of these assemblies are the dancing festivals. The performers in the dances make many springs and pantomimic gestures, with quick movements of the hands and arms, without moving much from one place. It seems as if the people of Nūkahīwa, and the same may be said with regard to many other uncivilized nations, mean to represent, in their pantomimic dances, most of the common actions of life — as fishing, slinging stones, running on stilts, swimming, and the like.

At these balls, the company appear dressed in all their most costly ornaments; the principal of these are derived from the tail feathers of the tropic-birds. Six rings are ornamented with them, which are put on each middle finger of the dancers, and of some of these also, mixed with feathers of other kinds and hair; a variety of ornaments are ingeniously made for the hands, feet, hips, head, neck and ears.

The place in which the company dance is in the most level part of the valley. It is paved with large, broad, flat stones, put together very close and even. This place is generally about one hundred fathoms long. At the time of these festivities all enmities with the neighboring tribes are laid aside.

Next to dancing, one of the favorite amusements

among these people is running on stilts, which perhaps no nation on earth can do with so much dexterity as the inhabitants of the Washington Islands. At great public festivals they run in this way for wagers, in which each one tries to cross the other, and throw him down. The difficulty is much increased when they run upon the dancing place, which is paved with smooth stones: yet this they accomplish with much dexterity.

The dexterity of these people in swimming is also astonishing. They seem almost to live in the water, and to be able to do just as they please there. They can shell and eat a cocoanut in the water, and bring a bundle of things to trade with, tied at the end of a stick, which they hold out of the water so that it is preserved from being wet. One of the natives, although he had never before been on board a European ship, immediately ran up to the top of the mainmast, and jumped into the sea.

The girls are very dexterous in playing cat's cradle; the thread used for this purpose is made of the fibres of the cocoanut, and is generally worn round the neck by the young girls, who greatly delight in this amusement, or made up with much ingenuity and compactness, into a small skein, and is put through the hole of the ear, and serves the double purpose of keeping it distended and amusing them occasionally. It is really astonishing to see what variety of forms they will give to this thread, and with what dexterity and expedition they will change it from one form to another; sometimes it assumes the appearance of the finest net-work, and in an instant changes its appearance

to that of lace. Sometimes the reticulations are diamond-like, square or polyedrous, and sometimes compounded of the whole ; in this amusement every finger is employed, as well as the hand.

Under the title of playthings may be mentioned one which consists of a stick about a foot long and an inch thick. A hole is bored in it at one end, through which is run a peg five or six inches in length, and at the point of the peg is stuck a little ball of cocoa thread. The stick is then struck with another, so that the ball is thrown up in the air, and the dexterity of the thing is to catch it again on the point of a peg.



## CHAPTER VI.

### MUSIC.

From a people in the state in which the Nukahiwans are, any great feeling for music can scarcely be expected. But as there is no nation, however unpolished, among whom some delight in harmony has not been discovered, that of Nukahywa is not totally indifferent to it. Their music answers to their characters ; and such instruments alone can preserve their approbation and continue in use, as rouse their passions whenever nature attempts to assume its sway ; and for this purpose their drums, which are of an enormous size, and produce a dull, hollow sound, seem particularly calculated. Another sound, which they produce

by pressing one arm close to their bodies, and striking forcibly with the other on the hollow part, so as to make a sharp and sudden noise, appears to afford particular pleasure to the ear of a Nukahiwian. Their singing and dancing are no less wild; their dancing consists in hopping for some time in one spot, frequently raising their hands in the air, and moving their fingers with great velocity, while they beat time with their hands in the manner above described. Their singing is more like howling, than any regular concordant sound; yet they are satisfied with it, and it is much to be doubted whether a Nukahiwian would be affected by the most beautiful music.

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## CHAPTER VII.

### THE CHARACTER OF THESE ISLANDERS.

THE Nukahiwans do not intoxicate themselves by the liquor made from the pepper plant, although the plant grows there, and they are acquainted with the method of dressing it.

We copy the following from Porter: — “Although I invariably paid in advance for the articles I received, I in no case but one, met with an instance of dishonesty; three men presented themselves to me, each with a bread fruit; with a view of diverting myself with their embarrassment, I gave them two fish-hooks to be divided among them; they all agreed to the exchange,

but on delivering the fish-hooks, one of them swam off with his bread-fruit, refusing to deliver it up, and appeared much pleased with the trick he had played me, believing, no doubt, that it would be attended with less difficulty to divide the hooks between two than three. The other two seemed to affect anger with their companion, and made signs to me to pursue and beat him; but as one of them had a stick in his hand, I directed him to inflict punishment; this he pretended to do.

“During our operations at the camp, where carpenters, coopers, armorers, sail-makers, &c., were employed, it may be natural to suppose that many small tools and articles of great value were exposed to the natives, and as from sunrise to sunset the camp was perfectly infested with them, it would have been impossible to prevent, or to have detected thefts, had they been so inclined; but as numerous as they were, constantly assisting us in our labors, mixing with our men, sitting for hours, eyeing with the greatest attention the different works, carrying or handling and examining tools of every description, entering our tents and houses, performing for us many domestic services, added to which, assisting in our wars, carrying for us our arms, our clothing, and provisions, being absent from us whole days with those precious objects; during our stay, no article, of the most trifling nature, was ever missed by any person.

“Their houses are open in front, and their furniture, many parts of which are of great value to them, is entirely exposed. Their hogs are wandering in every

part of the valley; their fishing-nets and their clothes are left exposed on the beach, and spread on the grass; no precautions are taken to guard against theft, and I therefore conclude that thefts among themselves are unknown.

“No people are more strongly attached to their country than the Nukahiwans; no persuasions whatever, no offers of reward, (not even of whale's teeth) can induce them to leave their beloved island, their friends, their relations. And the only time I saw marks of anger on their countenances was, when I proposed to their children or relations to take them to America.”

The drum of the civilized persons who have visited them, appears to give them much pleasure; and the regular movement of the marines occasion much astonishment. They call them spirits or beings of a class, different from other men. The firing of the muskets occasions but little terror, except among the women, who generally turn away their faces, and cover their ears with their hands. The men and boys are all attention to the skipping of the balls in the water; but at every fire all habitually incline their bodies as if to avoid the shot, although behind the men that were firing.

The object of the greatest value at this as well as all the other islands of this group, is whales' teeth; this strange ornament is worn suspended to the neck, and sometimes is cut to form ornaments to the ears. No jewel, however valuable, is half so much esteemed in Europe or America, as is a whale's tooth here.

Ivory, however finely wrought and beautiful in its kind, bears no comparison in their estimation. Ivory is worn by the lower and poorer classes, made into the form of whales' teeth, and as ear ornaments, while the whales' teeth is worn only by persons of rank and wealth. Some idea may be formed of the value in which they are held by the natives, when it is known that a ship of three hundred tons burthen, may be loaded with sandal wood at this island, and the only object of trade necessary to procure it, is ten whales' teeth of a large size; and for these the natives will cut it, bring it from the distant mountains, and take it on board the ship; and this cargo in China would be worth near a million of dollars.

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### CHAPTER VIII.

#### CANNIBALISM IN THESE ISLANDS.

It has generally been supposed that the inhabitants of these islands were cannibals. As Captain Porter gave a great deal of attention to the subject, we will here copy his remarks:—

“I had been informed by the whites on my arrival, and even by Wilson, [the interpreter] that the natives of this island were cannibals; but on the strictest inquiry, I could not learn that any of them had seen them in the act of eating human flesh. I was desirous of having this point put beyond a doubt, though the

assurances they had given me that they really were cannibals, had strongly inclined me to believe that it was the case. Indeed, in conversing with Gattenewa on the subject, he did not hesitate to acknowledge that it was sometimes practised by certain characters: but with much pride and exultation he added, that none of his family, to the earliest period of their existence, were known to have eaten human flesh, or to have tasted a hog which had died or been stolen. He said they sometimes eat their enemies. Yet in all their wars, which had been carried on since Wilson and the others had been among them, it does not appear that any had been eaten, according to our acceptation of the word. Several of the dead bodies of their enemies had fallen into their hands, and had been seen by the whites in an un mutilated state for several days after their death, until they became too offensive for the natives to bear: and certainly it cannot be supposed that they would prefer eating them in that state, although Wilson declares that that was the time they feasted upon them. Desirous of clearing up in my own mind a fact which so nearly concerned the character of a whole people, who otherwise deserved to rank above the mere savage, I proceeded one day, accompanied by Wilson and a marine to the house of the chief, with a view of claiming the dead bodies, which they had captured, in order that they might be buried; and, at the same time, to endeavor to find out whether they were really addicted to a practice so unnatural. The acknowledgments of Gattenewa left but little doubt on my mind, and yet I found it difficult to reconcile this practice with the

generosity and benevolence which were leading traits in their character. How can it be possible that people so delicate, living in a country abounding with hogs, fruit, and a considerable variety of vegetables, should prefer a loathsome putrid carcass to the numerous delicacies their valleys afford? It cannot be; there must be some misconception.

“On my way to the square, I observed several warriors hastening to the place with offerings to the gods. They were armed with spears; and several large drums highly ornamented with cloth, tastily secured on with a sinnet, were placed near the slain, on which some were beating, while two priests, elevated above the rest, appeared to preside over the ceremonies. Ah! said Wilson, they are now making their infernal feast on the bodies of the dead. At this moment my approach was discovered. They were all thrown into the utmost confusion: the dead bodies were in an instant snatched from the place where they lay, and hurried to a distance among the bushes, and shouting and hallooing evinced the utmost consternation. I now believed the truth of Wilson’s declaration, and my blood recoiled with horror at the spectacle I was on the point of witnessing. I directed them in an authoritative manner to return the bodies to the place whence they had taken them, and refused to advance a step farther, until they had done so. With much reluctance they brought them back: two of them carefully covered with branches of the cocoanut tree, others were entirely uncovered. I immediately caused them all to be exposed to my view, and to my great surprise, found them unmutilated, ex-

cept by the clubs with which they had been dispatched. I inquired immediately into the cause of their carrying them off in such haste, and was informed that they supposed that the sight of dead bodies would be disagreeable to me. I told them I had come to claim them, in order that they might be buried, and desired that they might be carried to the camp where a grave was already dug for their interment.

“I told them that I was apprehensive that they intended to eat them, and expressed with the strongest words of horror my detestation of the practice. They all assured me they had no intention of eating them, and promised a compliance with my wishes should I exact it; but intreated that I would indulge them with the bodies a day or two longer to sing over and perform their ceremonies, and that I would grant them two to offer as sacrifices to the manes of their priest, who had been slain; requesting at the same time that I would send a person to attend their ceremony and witness their burial; assuring me that they would bury them any depth I wished. Overcome by their solicitude, I consented to their request, and being in some measure satisfied that these people were not cannibals, I consented to their keeping two, on their promise that the others should be sent to the camp. Their delicacy in concealing the wounded part of an enemy greatly staggered my belief of their being cannibals, although they did not deny that they sometimes eat their enemies: but it is probable that we misunderstood them, since, their language not being very copious, one word often expresses several degrees of the same thing: thus

*matte* signifies, *to be soiled, to prick one's finger, to have pain, to be sick, to be badly wounded, to die, to be murdered: kiekie* is translated by the interpreters, *to eat*: it also means *a troublesome fellow*: may it not also signify, *to cut up, to sacrifice, to keep as a trophy*? I am unable to say whether it has these significations or not, and my interpreter could not tell me; but many circumstances induced me to think they meant no more, when they said they sometimes eat their enemies. Their fondness for the bones of their enemies, to keep as trophies, is evident — many are hung up about the houses.''

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## CHAPTER IX.

### THE APPEARANCE OF THESE ISLANDERS.

THE men and women of these islands are of particular beauty, and all who have visited them agree in the singular absence of all crippled and deformed persons. One man, in particular, struck Counsellor Tilesius, who visited the islands with Langsdorff, on account of the regularity of his form. Measurements of every part of his body were taken, and, on the return to Europe, they were found to be exactly those of the Apollo of Belvidere.

The natural color of the natives is white, but it gradually becomes brownish by exposure to the sun. The women in the higher classes take great pains to pre-

serve the natural color of their skin : and whenever they go out, they hold a banana leaf over their heads, with as much exactness as the ladies in this country carry sun-shades. Their faces, which are more oval than round, their high foreheads, the large black eyes ornamented with long lashes and full of vivacity, the nose often aquiline, a little flattened, the mouth, the lips, the cheek bones, remarkable for the correct dimensions, and true proportion to the other features, give to the whole countenance an agreeable regularity ; their teeth are fine, white, brilliant, the front ones large ; the expression of the Nukahiwans is gentle and cheerful. The men share with the women the advantage of those agreeable motions of the face which have an indescribable charm, and which are peculiar to these islanders. It has been said with truth that the young people of these islands are generally very handsome, and that they would furnish excellent models to painters and sculptors.

The black hair of these islanders is raised in two tufts on the top of the head, a large part of which is shaved ; this dressing of the hair give them at the first view the appearance of having horns, but the apparent skill of this arrangement soon makes it agreeable ; it suits equally well a young face, and the somewhat severe and savage countenance of the older men.

The stature of the women is of a middling size ; their black hair, which is somewhat hard to the touch, and sometimes a little curled, is rubbed with cocoa oil, and raised behind the head, or left flowing upon the shoulders, and is confined on the forehead by a cord of

red color made of the threads of "*vaquois*," or by a band, a stuff made from the bark of the paper mulberry; the expression of these women is gentle; their countenances are animated with an expression of gaiety, their eyes are lively, large, and often project considerably; their mouths we should call of a middling size, but in Oceanica they are considered small; the nose in most of the women is neither too large nor too flat; the forehead is open, and the cheek bones, which are moderately distant, give a wonderfully agreeable form to these varying countenances, which far exceed in beauty those of any women in the other parts of Oceanica.

The color of the skin among the men often disappears under the dark ground of a complicated tattooing, which extends its long spiral lines over all the parts of the body. Whether the design of this operation is to render the skin less sensible to the stings of insects, or the variations of the air, or whether it be the distinctive sign and ornament of chiefs and renowned warriors, it is general among all the nations of Oceanica, where it has different names with different people. [An account of the method of tattooing will be given in a subsequent chapter.]

At first glance, this fanciful painting creates astonishment, but one soon becomes accustomed to it, and at last gets to admire not only the variety but also the regularity which characterizes it.

Their warriors are generally highly ornamented with plumes, formed of the feathers of cocks and man-of-war birds, and with the long tail-feathers of

the tropic bird; large tufts of hair are tied around their waists, their ancles, and their loins; a cloak, sometimes of red cloth, but more frequently of a white paper cloth, formed of the bark of a tree, is thrown not inelegantly over the shoulders, with large round or oval ornaments in their ears, formed of whale's teeth, ivory, or a kind of soft and light wood, whitened with chalk; from their neck is suspended a whale's tooth, or highly polished shell, and round their loins are several turns of the stronger kind of paper-cloth, the end of which hangs before in the manner of an apron; this with a black and highly polished spear of about twelve feet in length, and a club richly carved, and borne upon the shoulders, constitutes the dress and equipment of a native warrior, whose body is highly and elegantly ornamented, by tattooing, executed in a manner to excite our admiration.

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## CHAPTER X.

### ANIMALS, BIRDS, AND INSECTS.

THE island affords a variety of birds, four of which only we shall speak of. These are; First—A dove, which is very abundant, with beautiful green plumage like a parrot. Second—A blue kind of parakeet. Third—A bird resembling a lark, and, Fourth—A beautiful white bird with black legs, and web-footed,

which is seen frequently hovering over and lighting on the trees ; this is probably an aquatic bird from its being web-footed, though Captain Porter says he never saw it frequent the water, although it generally kept about the trees low down in the valley ; nothing can exceed the whiteness and delicacy of the feathers of this bird ; its body is not larger than that of a snipe ; its wings are long and apparently intended for a great flight ; its head is large and rather disproportioned to its size, and its eyes are prominent and black.

The only animals, apparently on the island, are cats, rats, hogs, and a few dogs, sprung from those brought there by navigators. The manner of cleansing and cooking their hogs is as follows : a hole of a convenient size is dug in the ground, the bottom and sides of which are lined with stones, a fire is then made in it, and the whole covered with more stones. The hog is strangled, and when the stones are sufficiently heated, is drawn backwards and forwards on them to remove the bristles, which, by this practice, are easily taken off ; he is then taken to the stream, and there gutted and washed clean ; the layer of stones and fire are then removed, and the lower tier and sides are carefully covered with plantain leaves, on which the hog is laid, after being filled with hot stones enveloped with leaves : the whole is then covered with the same kind of leaves, and the remaining stones are laid on him, over which is placed another covering of leaves, and this is covered with the earth which had been taken from the hole : in the course of an hour it is properly cooked, the coverings are carefully removed, and the

meat served up on clean plantain leaves ; and no mode of cooking can excel it, in point of cleanliness, or appearance. The bread fruit is also enveloped in plantain leaves, and roasted in the embers.

As the traditions regarding the introduction of cats and hogs will prove interesting, they are given below.

Cats were first brought to St. Christina about forty years since, by a god called *Hitahita*, and thence some of the breed were brought in canoes to this island. The people in the canoes, which brought the cats, said that *Hitahita* came in a canoe, as large as a small island ; they had never seen a vessel of that description before, nor had they ever heard of one. This god, they say, killed a man, and from this circumstance it is supposed that it was Capt. Cook, who anchored at that island with the *Resolution* in 1773, in the bay which he named after his ship, but which had before, in 1595, been called by Mendana, *La Madre de Dios*. The day after he anchored, one of the natives endeavored to carry off one of the gangway stanchions and was shot in the act.

According to the traditions of the natives, more than twenty generations ago a god named *Haii* visited all the islands of the group, and brought with him hogs and fowls which he left among them. He first appeared at *Hattatooa Bay*, which lies on the east side of the island, and there dug for water which he found ; the tree under which he resided during his stay is held sacred by the natives, and is called by them *Haii*. They cannot tell how long he remained, nor can they tell whether he came in a ship or canoe.

It may be thought worthy of remark here, that the

natives call a white man *Oihouah*; their gods bear the same appellation, as do their priests after death; a white man is viewed by them as a being superior to themselves, but our weaknesses and passions have served to convince them that we are, like them, human. Yet in the comparison everything in their opinion marks our superiority.

Haii was no doubt some navigator who, nearly four centuries ago, left these animals among the natives. Our accounts of voyages do not extend so far back, and even if they did, we should be at a loss to know him from the name given him by the natives. It is almost impossible for them to pronounce foreign names distinctly, even after the utmost pains to teach them, and the most repeated trials on their part. They gave Porter the name of "Opotee," which was the nearest they could come to it. Mr. Downes was called *Onou*; Lieutenant Wilmer, *Wooreme*; Lieutenant M'Knight, *Muchetie*, and the name of every one else undergoes an equal change.

Although we know not the navigator who at that early period, (it is possible, however, that there may be some error in the chronology of the natives,) visited these islands, yet we cannot be at so much a loss to discover the nation to which he belonged; the natives call a hog *buakaor*, rather *puaka*; and it is likely that they still retain the name by which they were first known to them. The Spaniards call a hog *porca*, giving it a sound very little different from that given by the natives of these islands; and as the Spaniards were the earliest navigators of these seas, there is

scarcely a doubt that they are indebted to one of that nation for so precious a gift.

“Cockroaches and flies were very numerous, and the latter very troublesome, as well also as is a small kind of gnat, the bite of which often becomes much inflamed and very sore and painful; they insinuate themselves under the wristbands, inside the collar, behind the ears, under the trousers, &c., and the pain of their sting can be compared only to burning splinters thrust into the flesh; but what seems very extraordinary, after being a few weeks on the island, they were no longer troublesome. With the cockroaches we were soon infested on board the ship; they were taken on board in the sails, the wood, and in the seaman's clothing; for every night when they came on shore on liberty, their blankets, and frequently their mattresses, were brought with them, which were generally well stocked by those animals on their return on board.”—Porter.

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## CHAPTER XI.

### PRODUCTIONS.

THE productions of the Washington Islands do not differ essentially from those of the other islands in the South Sea. *Breadfruit*, *bananas*, *cocoanuts*, *yams*, *batatas*, *burning nuts*, *tarra*, *sugar-cane*, *bamboos*, *tomato*, etc., grow here. Besides these, the roots *mahinei*, *tefah*, *tih*, and *cape*, are eaten only in time of scarcity. Several

persons who have visited the islands have left various seeds, as *pine-apple*, *castor-oil-bean*, *oranges*, *melons*, &c. The breadfruit tree grows with great luxuriance, in extensive groves, scattered through every valley. It is of the height of fifty or sixty feet, branching out in a large and spreading top, which affords a beautiful appearance, and an extensive shade from the rays of the sun; the trunk is about six feet in circumference; the lower branches about twelve feet from the ground; the bark soft, and on being in the slightest degree wounded, exudes a milky juice, not unpleasant to the taste, which, on being exposed to the sun, forms an excellent bird-lime, and is used by the natives as such, not only for catching birds, but also a small kind of rat with which this island is much infested. The leaves of this tree are sixteen inches long and nine inches wide, deeply notched, somewhat like the fig leaf. The fruit, when ripe, is about the size of a child's head; green, and divided by slight traces into innumerable six-sided figures.

It is eaten baked, boiled or roasted; whole, quartered, or cut in slices and cooked; either way is found exceedingly palatable, and is preferred by many who have eaten it to our soft bread, which it somewhat resembles in taste, although much sweeter. We are informed that it is also very fine when cut in slices, and fried in butter and lard.

Of bananas they count upwards of twenty different kinds, some approaching very near the plantain in their appearance, but it is probable that they have no such fruit on the island. The manner of ripening the ba-

nana is as follows :—they dig in the ground a round or square hole, of about three feet in depth, made perfectly level at the bottom, and of the size suited to the quantity of bananas intended to be put into it ; they then collect oily nuts, which are broken, mixed with the earth, and strewed about the bottom of the hole ; on this is laid a layer of grass, with which the sides are also carefully lined ; after which, the branches of green bananas are packed in, and covered with grass, to prevent the dirt from coming in contact with them : then the whole is covered with dirt, and left four days, at the expiration of which time, they are taken out, perfectly ripe, and of a beautiful yellow color.

The Otaheitean burning nut is used to give light in the place of lamps and candles.

The tarra is a root much resembling a yam, of a pungent taste, and excellent when boiled or roasted. The natives, by grating it, and mixing it with coconut oil, make of it a paste, which is highly esteemed by them. It grows in a wet soil, and much pains are taken in its cultivation.

Captain Porter tells us that the sugar-cane grows to an uncommon size here, it being no unusual thing to see stalks fourteen feet in length, and ten or twelve inches in circumference. The only use they make of it is to chew and swallow the juice.

Bamboos are used in the construction of their houses.

The mahinei is a fruit, resembling a chestnut in flavor ; the tefah is a red fruit, rarely eaten ; the tih is a thick root, obtainable at every season ; the cape is a nourishing food.

*Iron* is not a natural production in these islands, but has been introduced by navigators. The tradition is, that many years after *Haii* brought them hogs, some people of the same color as the Nūkahiwans, but not tattooed, came and anchored at the other side of the island, and exchanged nails for hogs and fruit. The nails were found so useful that the natives gave the proprietors of a nail a hog, for the use of it for a few hours, in boring holes through hard substances.



## CHAPTER XII.

### HABITATIONS.

THE best houses are built upon platforms of stones, which sometimes extend a few feet in the front of the house. They are made with four strong posts stuck into the earth at the corners, to which are fastened horizontal poles. The sides are composed of bamboo canes of equal thickness, placed perpendicularly about half an inch from each other. The inner side of the walls is lined with leaves. The roof is covered with several layers of the leaves of the breadfruit tree, which keeps off even the heaviest showers of rain. The hinder wall is about twelve feet high; the front, four. The entrance is in front. The houses are commonly twenty-five feet long and six or eight wide.

The neighbors often reciprocally assist each other in building.

When a man without the assistance of his wife brings together the stones for a house, the house is *taboed*, and women cannot enter it. Here he can eat hog's flesh undisturbed by his wife, for this is a food which women are rarely permitted to partake of. Such a house is called *popoi taboo*.

The inside of all the houses are kept neat and clean, for there are laws, or *taboos*, to enforce this. The walls are hung with calabashes, cocoanut shells, fishing nets, lances, slings, stilts, battle-axes, hatchets, sundry ornaments, drums, and the like.

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### CHAPTER XIII.

#### MANNER OF FIGHTING AND ARMS.

THEIR general mode of fighting consists in constant skirmishing. The adverse parties assemble on the brows of opposite hills, having a plain between them. One or two dressed out in all their finery, richly decorated with shells, tufts of hair, ear ornaments, &c. &c. advance, dancing up to the opposite party, amid a shower of spears and stones, (which they avoid with great dexterity,) and daring the other to single combat; they are soon pursued by a greater number, who are in turn driven back; and if in their retreat they should chance to be knocked over with a stone, they are instantly dispatched with spears and war-clubs, and carried off in triumph. They have two descriptions of

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spears which they use in their warfare ; those by which they set the most store, are about fourteen feet in length, made of a hard and black wood called *toa*, which receives a polish equal to ivory ; these are made with much neatness, and are never thrown from the hand ; the other kind are smaller, of a light kind of wood, and are thrown with much accuracy to a great distance. At certain distances from their points they are pierced with holes all round, in order that they may break off, with their own weight, on entering a body, and thus be more difficult to extract. Their slings are made of the fibres of the bark of the cocoanut tree, and are executed with a degree of neatness and skill not to be excelled. The stones thrown from them are of an oval shape, of about half a pound weight, and are all highly polished, by rubbing against the bark of a tree ; they are worn in a net suspended about the waist, and are thrown with such a degree of velocity and accuracy, as to render them almost equal to musketry—wherever they strike they produce effect ; and the numerous scars, broken limbs, and fractured skulls of the natives, prove that, notwithstanding their great dexterity in avoiding these missiles, they are used with much effect. It is no uncommon thing to see a warrior bearing about him the wounds of many spears, some of which have transfixed his body ; some bear several wounds occasioned by stones ; and there are several with their skulls so indented, as that the whole hand might have been laid in the cavity, and yet the wounds are perfectly healed, and appeared to give no pain.

## CHAPTER XIV.

## THE MANUFACTURE OF CLOTH.—THEIR FANS.

THEIR implements for the manufacture of cloth consist of a beater and a smooth log : they are both made of a kind of hard wood, the same as is used for the war clubs. The beater is about eighteen inches in length, one end of which is rounded for the handle ; the rest is squared and slightly grooved the length of the square. The operation of making the cloth consists in beating the bark out on the log to the size required, keeping it wet and gently stretched with one hand, while the other is employed with the beater. This employment is left to the old women who will make three outer garments in the course of a day : the cloth is remarkably neat and regular, nearly as strong as fine cotton, or linen, but will not bear washing more than once. They are worn about a week before they are washed, and after they are washed they are beat out again to give them a gloss and strength. If the garment should be torn by any accident, it is only necessary to wet the edges of the rent, and to beat the parts gently together. They are entirely unacquainted with the use of the needle, as nothing requires it.

Their fans, of which they are very careful, are made with surprising neatness, and consist of a curious piece of mat work, of a semi-circular form, attached to a handle ; the fans are made of a stiff kind of grass, or

perhaps the palmetto leaf, and the handles either of sandal wood, *toa*, ivory, or bones, neatly carved into figures. These fans are held in high estimation by them, and they take much pains in preserving them clean, whitening them from time to time with a substance similar to chalk. This appendage to their dress, I am informed, is common to all the islands of the two groups.

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## CHAPTER XV.

### THEIR CANOES.

THESE people are said to be rather backward as respects navigation and boat-building, although much labor, and time, doubtless, are expended in the formation of their canoes, considering the tools with which they are constructed. Iron they know the use of; but from their desire to possess a few pieces of old iron hoop, its scarcity is evident. It is therefore highly probable, that they are formed with tools made of stones, or of such as could be made with the scraps of iron, which it is possible they may have received from transient visitors. These vessels are generally about forty feet in length, thirteen inches wide, and eighteen inches deep; they are formed of many pieces of the breadfruit trees, cut into the form of planks and sewed together by a sinnet made of the fibres of the outside shell of the cocoanut, and the seams are covered inside

and out with strips of bamboo sewed to the edge of each plank, to keep in a stuffing of oakum made of the same material as the sinnet, which does not prevent them from leaking sufficiently to give constant employment to one or two persons to bail the water out of them. The keel consists of one piece which runs the whole length, and is hollowed out in the form of a canoe; and seems to stiffen the whole vessel and keep it straight; three pieces of thin plank, placed in the manner of partitions, divide the interior into four parts, and perform the office of timbers to keep the vessel from separating or closing together; and out-riggers from the bow, middle and stern, with a long piece of light wood secured to the extremity of each, keep them from upsetting, which, from their narrowness, would frequently happen, were it not for this contrivance. The ornamental part consists of a flat prow, which projects about two feet, and is rudely carved on the upper surface, to represent the head of some animal or man; sometimes there is attached to it a small board, supported by a rudely carved figure of a human being. From the stern is a slender projection of six or eight feet in length, and in the form of a sleigh-runner. Their paddles are very neatly made, of a hard black wood, highly polished; their handles are slender, the blade of an oval form, broadest towards the lower part, and terminating in a point like a hawk's bill. They are all without sails, and appear to be managed with much skill or dexterity.

## CHAPTER XVI.

## TATTOOING.

THE natives of the Washington Islands appear to have carried this practice to a higher degree of perfection than any other known nation on earth. They are particularly distinguished for the regularity with which the marks on one side of their person correspond with those on the other.

The operation is performed by persons who gain their subsistence totally by this means: and great care must be taken in the choice of the operator: for when a mistake is made, the mischief is irreparable, and the wrong figure remains through life.

The poorer classes of the people, that is those possessing but few hogs, are tattooed by novices in the art, in taboo-houses erected for the purpose; the lowest classes have not sufficient property to pay even a novice, and are therefore not tattooed at all.

The healing of every mark occupies three or four days; and the first *sitting*, if so it may be called, generally lasts about a month; the operation commences when the youth approaches to manhood, and continues for the remainder of his life.

The men are tattooed in every part of the body; the women but slightly.

## CHAPTER XVII.

## THE PEOPLING OF NUKAHIWA. — SUPPOSED ISLANDS.

ACCORDING to tradition, Oataia, or daylight, and Ananoona, his wife, came from Vavao, an island underneath Nukahiwa, and brought with them breadfruit and sugar-cane, and a great variety of other plants. They had forty children, who were named after the plants they brought with them, with the exception of the first son, who was called Po, or night. They settled in the valley of Tieuhoy; but soon becoming very populous, they went off to other parts of the island, taking with them plants of different kinds, and inhabited the valleys. Be this tradition true or fabulous, it is certain that the chief often draws his greatest consideration from inheriting the honors of the great Oataia, and an alliance with him is sought by every family of any considerable rank in the island.

While I am on this subject, I must beg leave to mention several islands which are supposed by the natives to exist, and which, if they do exist, are entirely unknown to us; and so fully are they impressed with the belief, that large double canoes have frequently left this and other islands of this group, to go in search of them. The grandfather of Gattanewa once sailed with four double canoes in search of land, taking with him a large stock of provisions and water, together with a quantity of hogs, poultry, and young plants.

He was accompanied by several families, and was never heard of since he sailed. Temaa Tipee and his whole tribe, about thirty years since, had many large double canoes constructed for the purpose of abandoning their valley, and proceeding in search of other islands, under the apprehension that they would be driven from their home by other tribes; but peace took place, the canoes were carefully taken to pieces and deposited in a house, constructed for the purpose, to be kept in a state of preservation, to guard against future contingencies.

More than eight hundred men, women, and children, Captain Porter was assured, have left Nukahiwa and the other islands of this and the Marquesas group, in search of other lands, and none have ever been heard of except in one instance.

There are six of these islands, viz: — *Vavao, Ootoo-poo, Hitahee, Nookuahee, Kappenooa, and Pooheka.*

## CHAPTER XVIII.

### TAKING POSSESSION FOR THE UNITED STATES.

THE natives of Nukahiwa assured Captain Porter that they placed themselves entirely under his protection and control; that they would always be faithful to the American flag; and assist in opposing its enemies; that they would always receive citizens of the United States as brethren, and, as far as lay in their

power, prevent their enemies from coming among them. Captain Porter had several times informed them that he was then at war with Great Britain, and explained to them the nature of the United States Government; and Gattanewa (their chief) requested that they might not only be our friends and brothers, but countrymen. Porter promised that they should be so, and that they should be adopted as soon as his fort should be completed, on which occasion a salute should be fired.

At the completion of the fort the following declaration was read:—

DECLARATION.

“It is hereby made known to the world that I, David Porter, a captain in the navy of the United States of America, and now in command of the United States frigate the Essex, have, on the part of the said United States, taken possession of the island called by the natives Nooaheevah, generally known by the name of Sir Henry Martin’s Island, but now called Madison’s Island. That by the request and assistance of the friendly tribes residing in the valley of Tieuhoy, as well as of the tribes residing on the mountains, whom we have conquered and rendered tributary to our flag, I have caused the village of Madison to be built, consisting of six convenient houses, a rope-walk, bakery, and other appurtenances, and for the protection of the same, as well as for that of the friendly natives, I have constructed a fort, calculated for mounting sixteen guns, whereon I have mounted four, and called the same Fort Madison.

Our rights to this island being founded on priority of discovery, conquest, and possession, cannot be disputed; but the natives, to secure to themselves that friendly protection which their defenceless situation so much required, have requested to be admitted into the great American family, whose pure republican policy approaches so near their own; and in order to encourage these views to their own interest and happiness, as well as to render secure our claim to an island valuable, on many considerations, I have taken upon myself to promise them that they shall be so adopted; that our chief shall be their chief: and they have given assurances that such of their brethren as may hereafter visit them from the United States shall enjoy a welcome and hospitable reception among them, and be furnished with whatever refreshments and supplies the island may afford; that they will protect them against all their enemies, and, as far as lies in their power, they will prevent the subjects of Great Britain (knowing them to be such) from coming among them until peace shall take place between the two nations.

Presents consisting of the produce of the island to a great amount have been brought in by every tribe in the island, not excepting the most remote, and have been enumerated as follows, viz.:

Six tribes in the valley of Tieuhoy called the Tacehs, namely — 1, Hoattas, 2, Maouhs, 3, Houneeahs, 4, Pakeuhs, 5, Hekuahs, 6, Havvouhs. Six tribes of the Happahs — 1, Niecekes, 2, Tattievous, 3, Pachas, 4, Keekas, 5, Tekahs, 6, Muttawhoas. Three tribes of the Maamatwuahs — 1, Maamatwuahs, 2, Tioohs, 3,

Cahahas. Three tribes of the Attatokahs — 1, Attatokahs, 2, Takeeahs, 3, Pahentahs. Niecees, one tribe. Twelve tribes of the Typees — 1, Poheguahs, 2, Naeguahs, 3, Attaiyas, 4, Cahunukohas, 5, Tomavaheenahs, 6, Tickeymahues, 7, Mooaeekas, 8, Attehows, 9, Attestapwyhunahs, 10, Attehacoos, 11, Attomohoys, 12, Attakakahaneuahs.

“ Most of the above have requested to be taken under the protection of our flag, and all have been willing to purchase, on terms, a friendship which promises to them so many advantages.

“ Influenced by considerations of humanity, which promises speedy civilization to a race of men who enjoy every mental and bodily endowment which nature can bestow, and which requires only art to perfect, as well as by views of policy, which secures to my country a fruitful and populous island, possessing every advantage of security and supplies for vessels, and which, of all others, is the most happily situated, as respects climate and local position, I do declare that I have, in the most solemn manner, under the American flag displayed in Fort Madison, and in the presence of numerous witnesses taken possession of said island, called Madison's Island, for the use of the United States, whereof I am a citizen; and that the act of taking possession was announced by a salute of seventeen guns from the artillery of Fort Madison, and returned by the shipping in the harbor, which is hereafter to be called Massachusetts Bay.— And that our claim to this island may not be hereafter disputed, I have buried in a bottle at the foot of the flag-staff in Fort Madison, a

copy of this instrument, together with several pieces of money, the coin of the United States.

In witness whereof I have hereunto affixed my signature, this nineteenth day of November, 1813.

(Signed,)

DAVID PORTER.

WITNESSES PRESENT :

Signed, JOHN DOWNES, lieutenant U. S. N.  
 JAMES P. WILMER, lieutenant U. S. N.  
 S. D. MACKNIGHT, acting lieutenant U. S. N.  
 JOHN G. COWELL, acting lieutenant U. S. N.  
 DAVID P. ADAMS, Chaplain U. S. N.  
 JOHN M. GAMBLE, lieutenant U. S. Marines.  
 RICHARD K. HOFFMAN, acting Surg. U. S. N.  
 JOHN M. MAURY, midshipman U. S. N.  
 M. W. BOSTWICK, acting midship. U. S. N.  
 WILLIAM SMITH, master of the American  
 ship Albatross,  
 WILLIAM H. ODENHEIMER, acting Surgeon-  
 master U. S. N.  
 WILSON P. HUNT, agent for the American  
 North Pacific Fur Company.  
 P. DE MESTER, } Citizens of the United  
 BENJAMIN CLAPP, } States.

## CHAPTER XIX.

## MISCELLANEOUS INFORMATION.

THESE islanders greatly esteem red feathers. The smell of the Nukahiwans is extremely acute.

As the Nukahiwans have no clothes, consequently, no pockets, they carry trifling articles in their *mouth*. Langsdorff speaks of a man who was conveying home six live crabs in this manner.

They climb with great agility, not as we do, but after the manner of apes. Their long finger nails assist them much in this respect.

To give a negative answer they stretch out their tongues. When two strangers meet they touch noses as a mark of recognition.

# MARQUESAS ISLANDS.

## CHAPTER I.

THIS more anciently discovered group of the Mendana Archipelago comprises the five following islands, namely, Fatuiwa, Montane, Tahuata, Hiwava, Fetugu.

They were first discovered by the Spanish navigator Alvaro Mendana, who formally took possession of them for Spain; after having been long forgotten, they were again discovered by Captain Cook.

They are all fertile, mountainous, and well watered, and resemble in almost every particular the other group. *La Madre de Dios* is the principal harbor.

The following is a tabular view of these islands, similar to the one on page 3, of the Washington group.

## TABULAR VIEW OF THE MARQUESAS ISLANDS.

| TRUE NAMES. | OLD NAMES. | NAMES GIVEN TO THEM. | BY WHOM DISCOVERED      | PLACE OF OBSERVATION. | SOUTH LATITUDE. | WEST LONGITUDE. |
|-------------|------------|----------------------|-------------------------|-----------------------|-----------------|-----------------|
| 1. Fatuiwa, | Ohitatoa,  | La Magdalena.        | Mendana de Neyra, 1595. | Centre of the island. | 10° 25'         | 138° 49'        |
| 2. Montane, | Onateaya,  | St. Pedro.           |                         |                       | 9 47            | 138 55'         |
| 3. Tahuata, | Ohitau,    | Santa Christina.     |                         | Port Madre de Dios.   | 9 55            | 139 8           |
| 4. Hiwava,  | Ohiwana,   | La Dominica.         |                         | Eastern point.        | 9 39            | 138 21 30''     |
| 5. Fetugu,  | Tihboa,    | Hood's Island.       | Captain Cook, 1774.     | The Centre.           | 9 27            | 138 29 30       |







