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## SELECTED.

### Pitcairn's Island.

The following account of the inhabitants of Pitcairn's Island is taken from Bennett's Whaling Voyage round the world," as quoted in the columns of a London contemporary. Those semi-civilized islanders are descended from the timeers of the *Bounty* and the native men of Tahiti. English is their language, and Englishmen they consider as their countrymen.

The only survivors of the first settlers were two aged Tahitian females, who possess some interest in association with the story of these islanders. The eldest, Isabella, is the widow of the notorious mutineer Christian, and the mother of the first-born on the island. Her hair is very white, and she bears generally an appearance of extreme age, but her mental and bodily powers are yet active. She appeared to have some knowledge of Captain Cook, and relates with the tenacious respect of age many minute particulars connected with the visit of that great navigator to Tahiti. The second, Susan Christian, is some years younger than her countrywoman Isabella. She is short and stout, of a very cheerful disposition, and behaved particularly kind to us; indeed I never myself that I had found favor in the sight of 'old Susan,' as she not only dressed to me a native cloth, of brilliant colors, which she had herself manufactured, but, bringing a pair of scissors, insisted upon my taking a lock of her dark and flowing hair, flowing profusely over her shoulders, and as yet but little frosted by winter of life. This woman arrived on the island as one of the Tahitian settlers, and bears the reputation of having saved a conspicuous part when the latter were massacred by their own countrymen. She subsequently married on Thursday October, (what's in a name?) the eldest son of Fletcher Christian, who died at Tahiti in 1831. Her daughter, Mary, a young and interesting female, is the only spinster in the island; she perseveres in refusing the offers of her countrymen, to whom she expresses great aversion, but unfortunately her antipathy is not extended to Europeans, and a very young infant claims her maternal attentions. In person, intellect, and habits, these islanders form an interesting link between the civilized European and unsophisticated Polynesian natives. They are tall and robust people, and their features, though far from handsome, display many European traits. With the exception of George Adams, who is much fairer than any of his countrymen, the complexion of the adults does not differ in the least from that of the Society Islanders. Their hair also is invariably black and wavy, and either straight or gracefully curled, as with the last-named people. Their disposition is frank, honest, and hospitable to an extreme, and, as is common to the natives claiming a mixture of the European with Asiatic blood, they possess a kind and susceptible tone of mind. In conducting the most trivial affairs they are guided by the Scriptures, which they read diligently, and from which they derive with a freedom and frequency that never impairs the effect.

A modest demeanor, a large share of good humour, and an artless and retiring

grace, render the females peculiarly prepossessing. Some of the younger women have also pleasing countenances, but on the whole little can be said in favor of their beauty. They bear an influential sway both in domestic and public politics; and this they are the better calculated to do, since they are intelligent, active, and robust, partake of the labors of their husbands with cheerfulness, and, with but few and recent exceptions, live virtuous in all stations of life.

"The children are stout and shrewd little urchins, familiar and confident, but at the same time well behaved. They are early inured to aquatic exercises, and it amused us not a little to see small creatures, two or three years old, sprawling in the surf which broke upon the beach; their mothers sitting upon the rocks watching their antics, and coolly telling them to "come out or they would be drowned;" whilst the older children, amusing themselves with their surf-boards, would dive out beneath the lofty breakers, and, availing themselves of a second series, approach the coast, borne on the crest of a wave with a velocity which threatened their instant destruction against the rocks; but, skilfully evading any contact with the shore, they again dived forth to meet and mount another of their foaming steeds.

"The ordinary clothing of the men is little more than the maro or girdle cloth worn by the most primitive Polynesian islanders. On occasions of ceremony, as to attend at church or receive the visits of strangers, they assume a complete English costume, their hats being constructed of 'pandanus-leaf cuinot,' and decorated with colored ribands, which gives them a pretty rustic holiday effect.

"The females commonly employ for their dress the native material they prepare from the bark of the paper-mulberry tree, stained with vegetable dyes, but as opportunities offer they substitute for this rude cloth the handkerchiefs and cotton prints of Europe. They wear the petticoat and scarf in the Tahitian style, and complete their toilette after the manner of the same nation, by passing a girdle of the seared and yellow leaves of the Ti plant around their waist, placing flowers in their ears, and encircling their tresses with a floral wreath. Some few wear their hair short, but the majority permit it to flow over their shoulders in luxuriant ringlets.

"These people subsist chiefly on vegetable food. Yams which are abundant, and of excellent quality, form their principal dependence; and next to these the roots of the mountain taro, (*arum costatum*) for the cultivation of which the dry and elevated character of the land is so well adapted. Coconuts, bananas, sweet potatoes, pumpkins, water melons, are also included among their edible vegetables, but of breadfruit they obtain only a scanty crop, of very indifferent quality. They prepare a common and favorite food with grated coconuts, and yams pounded with bananas to a thick paste, which, when enveloped in leaves and baked, furnish a very nutritious and palatable cake called *pilai*. On two days in the week they permit themselves the indulgence of animal food, either goat's flesh, pork, or poultry, while the waters around the coast afford them a sufficient supply of fish.

They cook in the Tahitian manner, by baking in excavations in the earth filled with heated stones; the fuel they employ is usually the dried husks of the coconut.

"The elder members of the Pitcairn Island family are but indifferently educated, scarcely any of them being able to write their own name, though most can read. For some years past an Englishman, named George Nobbs, has resided on the island and officiated as schoolmaster to the children, who, in consequence, exhibit a proficiency in the elements of education highly creditable both to their own intelligence and to the exertions of their teacher. George Adams had commenced instructing himself in writing but a few months before our arrival, and a journal which he had kept for that length of time, and which he put into my possession, displays much progress in the art. The few books they possess have been obtained from sailors visiting their shores, and are chiefly of a religious tenor. Some volumes, also, which were removed from the *Bounty*, are still preserved in the house formerly occupied by the patriarch John Adams.

"The English and Tahitian languages are spoken with equal fluency by all the islanders excepting the two Tahitian females, who speak little else than their native dialect, and are perhaps in the sad predicament of having partly forgotten that. They converse in English with some of the imperfections peculiar to foreigners; and this may be partly attributed to their usually discoursing in Tahitian with one another, as well as the practice among their British visitors of addressing them in broken English the better to be understood, a delusion into which most fall upon their first intercourse with this people. They nevertheless pride themselves upon an accurate knowledge of the language of their fathers, and not only aim at its niceties, but also indulge in the more common French interpolations, as *faux faux*, *fracas*, *sang froid*, &c.

"They were early and well instructed in the pure doctrine of the Christian religion by their revered forefather John Adams, and it is to be sincerely hoped that no fanaticism may ever intrude upon their present simple and sensible worship of the Creator, nor the intemperate zeal of enthusiasts give them a bane in exchange for that religion,

'Whose functions is to heal and to restore, To soothe and cleanse, not madden and pollute.'

Their Sabbath is now observed upon the correct day, or that according with the meridian of the island, which was not the case in 1814, when Sir T. Staines visited the spot, and found John Adams and his small community preserving Saturday as the day of rest; an error which had arisen from the circumstance of the *Bounty* having made the passage from England to Tahiti by the eastern route, without any correction of time having been made to allow for the day apparently gained by this course.

"The canoes the natives possess are but few and of very simple construction. They are hollowed out from one piece of wood, and each is adapted to carry two persons. When afloat they appear as mere wooden troughs, or little better than butchers' trays. Nevertheless they can

brave a very rough sea, or go safely through a very heavy surf, and when managed by their island owners cleave the water with incredible velocity. The young men are excellent divers. They occasionally engage themselves to pearling vessels, to dive for pearl shell among the adjacent islands, with an understanding that they are to be restored to their home at the expiration of their engagement."

### BAGDAD.

The following interesting account of this city is extracted from 'Travels in Kurdistan,' by J. B. Frazer, Esq. just published:

"I think," says Mr. Fraser, "of all places I ever was in, it is the most remarkable for every imaginable sort of noise, and its inhabitants the most intolerably obstreperous. The room I now occupy has a balcony over the street, with two windows; so that every thing that passes under, is as well heard as if it were going on in the room. Before day I have a concert of cocks and hens from a neighboring yard; this is followed by the lively beat of the 'reveille,' from the Sepoys' quarter, which, in its turn, rouses a host of dogs; these keep up a very industrious running bass of barking, till the donkeys begin to bray. By that time the neighboring Arabs, who have been driven into the town by the disturbed state of the country beyond its walls, have shaken their ears, and begin to drive out to pasture the flocks of sheep and herds of cattle and camels they have brought in with them for security. Assuredly Arab sheep and cattle have the deafest ears to the voice of the charmer of any animals on earth, or they are grievously abused by their drivers; for such a routing and roaring as is made to induce the beasts to move along, I never heard in any other place. \* \* \* By that time

the rest of the biped inhabitants are astir. The quiet Turk shuffles silently along, nor do the Christians or Jews commit any violent trespass upon the sense of hearing; but there are more Arabs—ay, this street is their great thoroughfare, and here and everywhere they rush along in droves, like the less brutal animals they drive or ride, hallooing to each other and to all they pass, often maintaining a conversation at the top of their tremendous voices, with some equally clear-piped brother, at a quarter of a mile's distance; as for approaching nearer for convenience of communication, they never dream of such a thing; lungs are cheaper than legs, it is clear, at least in Bagdad. Then there is—but I spare you the further detail of town criers, saints routing out their pealing ejaculations, beggars and fakeers thundering forth their petitions in the name of Allah and the Prophet; and, worse than all, professed singers practising their voices as they pass along. In short, Hatchett's, in Piccadilly, when all the mails and coaches are under despatch—Cockspur street and Charing-cross, when the seasons is fullest and the cries are loudest—or Smithfield on a special market day—or Billingsgate, or all of these together, must strike and yield the palm for variety and intensity of noise, to Bagdad, the true legitimate successor of old Babel."

"The white asses and black negroes, though not so noisy, attract equally the