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DESERET EVENING NEWS.

TRUTH AND LIBERTY.

SATURDAY, JULY 4, 1903. SALT LAKE CITY, UTAH.

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PART TWO.

FIFTY-THIRD YEAR.

POLYNESIAN MANNERS AND CUSTOMS

AS SEEN BY UTAH PEOPLE.

THERE are few spots of earth more interesting than Polynesia, or the isles of the Pacific, and everything pertaining thereto has a charm for numerous citizens of Utah, as a large number have dwelt in Hawaii, Tahiti, Samoa and New Zealand.

In front of the government building (formerly the royal palace) at Honolulu, stands the imposing statue of Kamehameha I, the first king who reigned over the entire group of islands. The natives still gaze with feelings of reverence upon his noble figure and never weary of reciting incidents connected with his patriotic career.

"The battle of Wailuku" is especially interesting. The king of Maui and his court were resting peacefully at Wailuku when news reached them of the conquests made by Kamehameha and his warriors on the island of Hawaii. The natives had ever sung of Maui as the hero of the isles and regarded their chief or king as the bravest of all.

The royal attendants gladly prepared the "awa" which, before the advent of white men, was the only intoxicating drink used by them.

"Awa" is made from a root containing medicinal properties of such value that President George Q. Cannon on his return from the semi-annual jubilee brought 200 pounds of it with him. In primitive times the root was chewed by young women with strong sets of molars and to the masticated fibre and gristle some water was added, and after being strained from the calibash in an ingenious manner it was ready to drink. Small pieces of the root will be distributed on Pacific islands day to enable all to taste the peculiar vegetable from which a drink both intoxicating and exhilarating is made. When fear of an attack came upon the warriors of Wailuku, they were instructed to offer sacrifices to the gods. For this purpose fowls, "awa" and salt were used.

KAMEHAMEHA'S ATTACK.

Prior to the battle a runner confirmed the news of Kamehameha's attack. Palling to repel them by an exhibition of their images of deity, a hand-to-hand battle occurred. Of this momentous battle and Kamehameha's skill history states that his active mind turned every minute of his enemy to his own advantage, and seized upon the most favorable moments for a charge or retreat. The prodigious strength, for which he was remarkable, joined with his personal courage, which had already established for him a reputation for prowess throughout the group of islands, availed his troops much. When his bodily exertions were not needed, he remained quiet, issuing his orders with coolness and sagacity. If the line of battle wavered he rushed to the thickest of the fight, encouraging his men with his deep-toned voice. Both parties fought with bravery, the engagement being in a narrow defile. There was little room for flight. The carnage was dreadful, many were killed by being thrown off precipices; the waters of Iao, a small stream, were dammed by the bodies of the routed foe, and the engagement was ever afterward known as the Kepaniwai—stopping the water.

The gorge is close to the city of Wailuku, the place where President George Q. Cannon made his first converts to the Gospel, and afterwards commenced the translation of the Book of Mormon. Elder James Lawson, one of the early missionaries, states that at the time he was in that region there were still a great many human bones strewn about, although the memorable battle occurred in the year 1790.

A GREAT PLACE FOR FISH.

The Society Islands are noted among other things for the excellent quality

and large variety of fish. A number of natives are always found fishing in the lagoons around on the coral reef, in native dress and with spear in hand ready to spear the first fish that makes its appearance before them. Fishing from a "vau" or canoe is most popular. The canoes are hewn from the trunk of the larnia tree, made pointed at both ends and are from 10 to 20 feet long. Generally the natives like their canoes to be about 15 or 20 inches deep. This is made by adding strips of the desired width to the sides of the canoe, lacing them to it with strong twine made from the coconut husk. Outrigger is provided for which is attached to a pole the length of the canoe and which rests on the surface of the water about four feet from the canoe. This prevents it from upsetting.

LANDING OF MISSIONARIES.

The landing of missionaries is always interesting, as they arrive at an island where there is no wharf. The vessel lays to while the natives in their canoes come out to meet them. The missionaries with their grips are then put in a canoe and paddled ashore by a native as far as it will go in shallow water. A native will then roll up his trousers, if he happens to have them on instead of his "parau" and the missionary is carried ashore on the back of his native friend.

OCCUPATIONS OF NATIVES.

Many villages are found on some of the islands, and the occupations of the natives are quite varied. Under the direction of a chief each district, men, women and children, have work to perform. Canoes are hewn from large logs with a primitive stone axe. Another group of natives prepares the coconut for exportation. Breaking the nut in halves, putting it on the "paopao" or platform to dry that it may easily be extracted from the shell, cutting it up in small pieces for sacking, is skillfully performed. Women may be seen braiding and sewing the beautiful sugar-cane hat or at work on the sewing machine making a mother-hubbard dress.

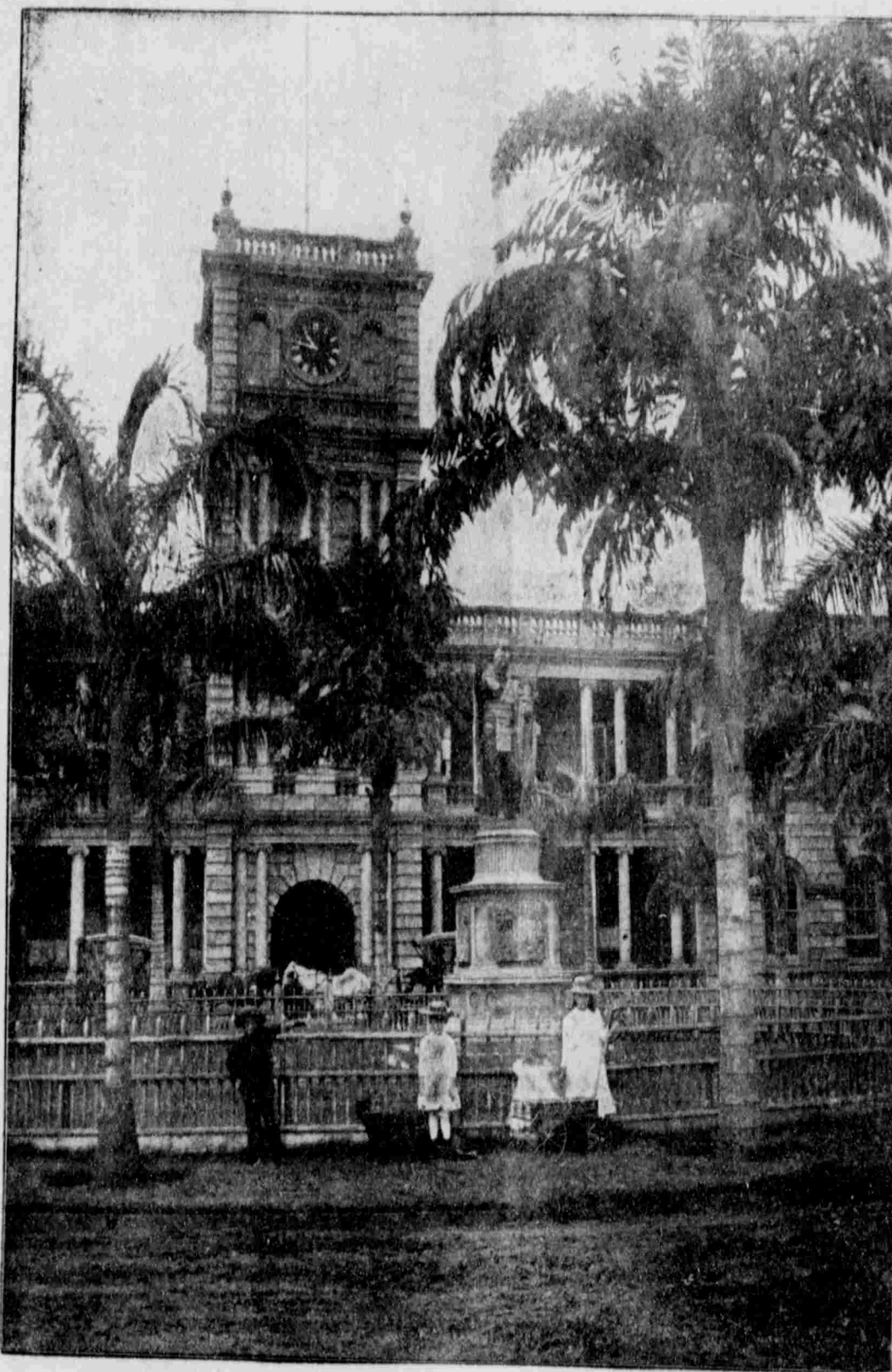
The Samoans are proud of the "tamumala," their noted vessel. In such canoes they explored the islands of the Pacific and also went to war with other tribes. The "tamumala" here shown is said to have been built about 1750. These for its construction were cut down and hewn into shape with stone axes as they had no iron implements in those days. After rough hails had been cut from the trees they were fitted together so as to form large canoes. These were tied together with cord made by parting the fiber of the coconut husks. There were no nails or pegs used in constructing these war vessels. Before the arrival of foreign-made vessels these war canoes were almost invaluable. The upper deck is built over two large canoes each about 20 feet long and 5 feet deep. Sails were manufactured from leaves of native trees but in shallow water the vessel was propelled with long oars or poles. The "tamumala" would accommodate 300 warriors and in such boats or canoes large companies of natives would traverse the southern Pacific ocean.

OF ONE COMMON ORIGIN.

The traditions and mythology of the natives clearly indicate that all the Polynesian now scattered over the numerous islands of the Pacific are of one common origin. Undoubtedly they are descended from the colonies referred to in the Book of Mormon—Alma 63. Hagoth built his ships "on the borders of the land Bountiful, by the land Desolation and launched them forth into the west sea, by the narrow neck which led into the land northward." The traditions of the Maori of New Zealand contain also references to this migration and the growth and development of their forefathers on the islands of Hawaii.

About 600 years ago, during tribal wars, colonies of natives left the isles in the north and in their primitive canoes crossed the placid Pacific until finally they discovered New Zealand. The hardy northern warriors soon brought into subjection the Zorioris,

Next Friday's Reunion at Saltair Beach.



STATUE OF KAMEHAMEHA I, GOVERNMENT BUILDING IN BACKGROUND.

the original inhabitants of New Zealand, compelling some to flee to the Chatham Islands, while others they retained as slaves.

According to native mythology, however, New Zealand was "fished" out of the ocean by the forefathers of the natives and the Maoris still refer to "Aotearoa" or

North Island, as the "fish" and the southern promontory near Wellington as the "head of the fish."

LEGEND OF MAUI.

The legend of Maui indicates how anxious the natives were to find the land of their forefathers. Maui and his brothers were fishing in their canoes and paddled out of sight of land. After fishing for some time in the deep ocean they perceived that their boats were filled with fish and hence desired to return. Maui entreated them to wait and he pulled a new fish hook from under his garments.

The light flashed from the beautiful mother of pearl shell in the hollow of the hook and his brothers saw that the hook was carved and ornamented with tufts of hair from the tail of a dog. Maui cast his hook into the ocean and tradition says that it caught in the roof of a house in the bottom. Amid his incantations and chanting he slowly pulled his line. The hook was strained with its great weight. Finally an island emerged from the water, and Maui commenced to sacrifice to his deities. The "fish" tossed from side to side and lashed its tail upon its back and this is the reason why the country is so rough and uneven with mountains, cliffs and valleys.

With an enchanted fish-hook New Zealand was brought from the great deep and the natives will still show the fish hook of Maui in the district of Heretaunga—a cape stretching far out into the sea and now forming the southern extremity of Hawkes bay.

PACIFIC ISLANDERS' REUNION.

On Pacific Islanders' day the customs of these natives are vividly portrayed and each year these celebrations become more popular.

On Friday, July 10, the annual reunion will be held at Saltair, and at 3 p. m. the following program will be rendered on the pavilion. Many of the incidents will be illustrated by a series of tableaux.

PART I—SOCIETY ISLANDS.

Fishing Scene—Natives spearing and catching fish with hook and line seated in the vau or canoe.

Landing Scene—Elders being transported into shallow water by means of

the vau or canoe. Carried to shore on the backs of natives.

Village Scene—Hewing a canoe with a stone hatchet. Breaking the coconut, extracting it from the shell, spreading it in the sun to dry. Native girls braiding hair. Using the sewing machine. Sounding the pata-village crier. Village song, etc.

PART 2—HAWAIIAN ISLANDS.

The Battle of Wailuku, portrayed by returned missionaries and native Hawaiians.

Synopsis—The king of Maui and his court resting peacefully at Wailuku. Attendants making awa, the national drink. The king partakes freely. Hawaiian girls dance before him and musicians play and sing to his honor. A rumor brings the startling news that the great King Kamehameha is approaching Maui with an immense fleet of canoes and a horde of warriors. The invading army sails quickly upon the people of Wailuku, with such terrible violence that they completely defeat them. Kamehameha unites all the Hawaiian islands under his kingdom.

PART 3—NEW ZEALAND.

The departure of ancient Lanauites from the land of the Maori forefathers. Their arrival in New Zealand waters in the Southern Pacific ocean. Discovery of New Zealand according to Maori mythology. The country of New Zealand as inhabited by the Maori race.

PART 4—SAMOAN ISLANDS.

This will include scenes from Samoan

life and songs and dances by native boys and girls.

PART 5.

At 8 p. m. there will be a grand display of stereopticon views, illustrating island life.

The reunion receives the cordial support and endorsement of the First Presidency, as will be observed from the following letter:

Elder John T. Caine, Chairman, and General Committee, Pacific Islanders' Reunion.

Dear Brethren—The annual reunion of Pacific Islanders was inaugurated by the First Presidency for the purpose of maintaining and promoting the social and fraternal relations existing between our native brethren and sisters in our midst and the returned missionaries, also for the good to the Polynesian missions themselves which would naturally result from such gatherings.

We take pleasure in assuring you that we appreciate your labors in getting up these reunions, and believing that all who have participated in them have been highly gratified and entertained, also that the native Saints themselves have been greatly cheered and benefited by them, we shall look forward with pleasure to the reunion of the present year, and trust that it will be well patronized. Your brethren,

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHONY H. LUND,

First Presidency.

SLAVES IN MINDANAO.

New Colonial Government May Set Them Free.

Special Correspondence.

Manila, June 1.—The Philippine commission has recently enacted a measure for the government of the Moros of Mindanao which practically makes the Moro province an autonomous colony under the close control of the commission. The bill extends the jurisdiction of the Philippine courts to the Moro province and creates a legislative council to provide local laws, subject to the approval or disapproval of the government at Manila. This council consists of a governor, secretary, treasurer, engineer, attorney and superintendent of schools, all appointed by Gov. Taft. The bill also provides for partial military government. The codification of the native laws is directed, and these laws will be respected when they do not conflict with the laws of the United States. The council is authorized to abolish slavery.

The Moro problem is one of the most serious which have confronted the commission since the establishment of civil government in the Philippines. The customs of no tribe or race in the archipelago are more opposed to American ideals than those of the Moros. Originally immigrants from Borneo, from Celebes or Ternate, with some Arab mixture, they brought with them the native laws and Mohammedan religion, to which their descendants adhere, though their Mohammedanism has come to be of a degenerate character. They still use the Koran, but even the priests have lost the real meaning of the holy book. However, the Mohammedan institution of polygamy and the less distinctively Islamic custom of slavery flourish luxuriously in Mindanao and the island realm of the sultan of Sulu, to whom the Moros of Mindanao owe a nominal allegiance.

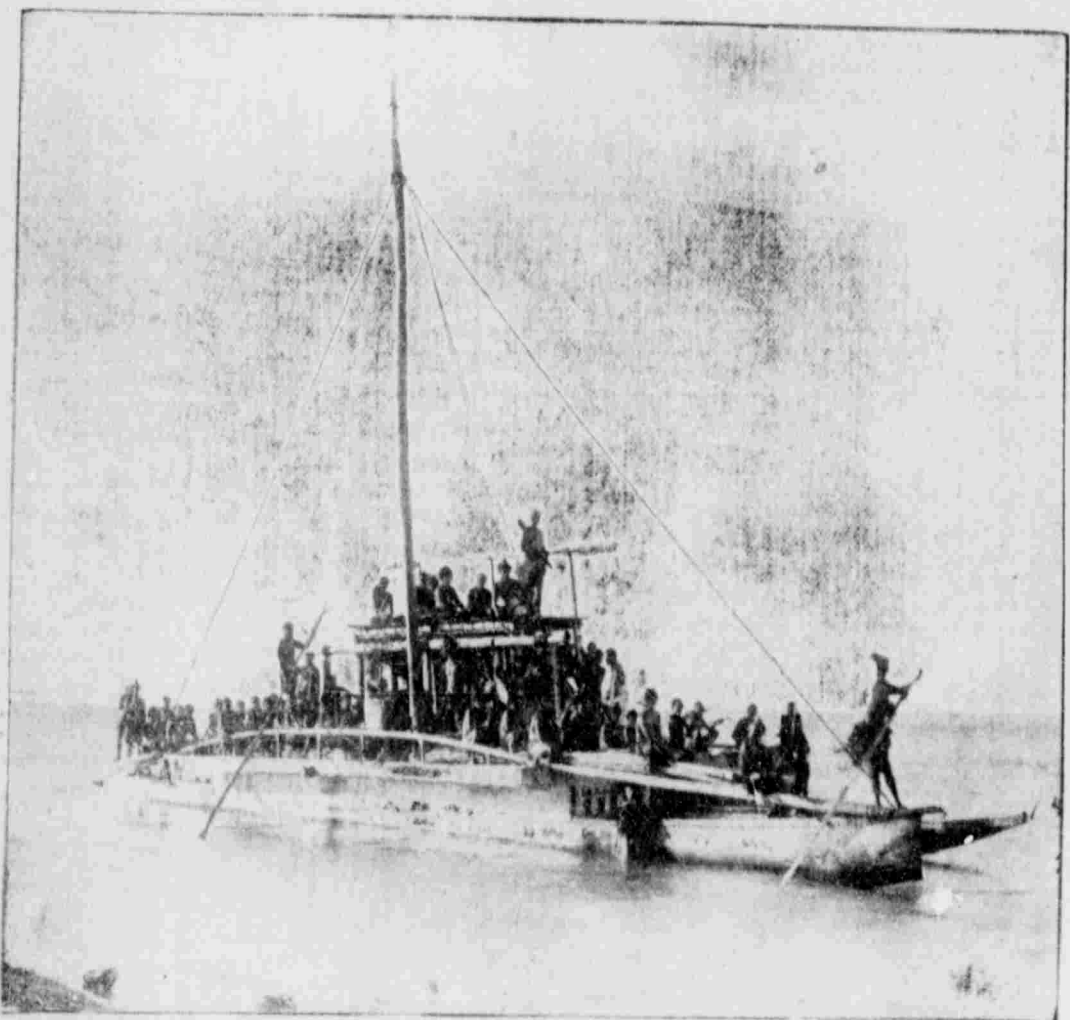
Slavery as practiced among the Moros is not the reprehensible system known in civilized countries, though it is none the less repugnant to American notions of right and wrong. It is more like the feudal system of the middle ages than like the slavery which existed in the United States prior to the war between the states. The slave of a Moro chief are his vassals and retainers. In war they are his fighting men. In peace they are not only his laborers, but, whenever he goes to market—he is accompanied by a retinue of slaves, who are permitted to share to some extent in his pleasures. It is true that they can be bought and sold and that the owner has the absolute power of life and death over them, but that power is rarely exercised.

If a slave woman bears a child to her owner the child is legally free from birth, and the mother is also given her freedom. If the child is a boy and the firstborn he is the legal heir to all his father's wealth.

It is difficult to discriminate between the actual slave and poor free man who belong to a datto's entourage. They appear to mingle on terms of equality. They eat, live and sleep together, and either is equally quick to obey the behests of his master.

The average price of a slave is \$40, Mexican, and a slave may buy his freedom if he can raise the necessary cash. One solution of the slavery question which has been proposed is that the government purchase all the slaves and free them.

The Moros used to make war on other races and even upon other tribes of their own race for the purpose of capturing and enslaving men for their retinues and women for their harems, but within the past 20 years such wars have ceased. The present slaves are mostly those thus captured or their descendants. Slaves are also acquired through debt. A free man who is unable to meet an obligation in any other way may be given up to his creditor to be his slave. Sometimes a free man is sentenced into bondage because of a crime committed or because he is unable to pay the fine imposed for a trivial offense.



THE TAMUALUA, A SAMOAN WARSHIP.



TYPICAL SOUTH SEA ISLANDERS.

NEW NAVAL STATIONS.

Special Correspondence.

Dutch Harbor, June 29.—"You know we are making an American lake out of the Pacific ocean anyhow," said the patriotic citizen. "Look at the Pacific-coaling stations, present and to be, for the use of the United States navy. In the outlying districts there is one at Honolulu, and another will be established at the island of Guam, about as far away from home as a Yankee can get without facing homeward again.

"Along the Pacific coast of the United States there are five coaling stations, not all finished yet, it is true, but far enough along the coast. San Diego is the most southerly and the beginning of the coast chain of stations. San Diego has a noble harbor, and a magnificent maritime future, which is not yet quite ready to fume, but it has begun to do so. The national government has spent already a million and a half on harbor defenses at San Diego.

"There's another naval coaling station at San Francisco, a third near the mouth of Puget Sound. Those waters at the entrance of Puget Sound I respect more than any others on this globe, for they heave up the only bounding billows that ever made me seasick. Farther up, hugging the shore line, there is Sitka, capital of Alaska, and another of our new coaling stations. Sitka, too, has a noble harbor, a little difficult to get into and out of, but the island of Baranof, on which Sitka is situated, is an important strategic point. So far no sufficient supply of coal for steaming purposes has been found in Alaska, and all the coal at the naval stations must therefore be brought from elsewhere in coilers and

deposited, which makes the maintaining of a government coal yard expensive. But that is not saying plenty of fuel for steaming never will be found in Alaska.

"Look, for instance, at this very island which shelters Dutch Harbor, to skip suddenly a thousand miles a little south of west from Sitka to Dutch Harbor. As you sail out of the harbor and northward you will see to the left a steady stream of smoke issuing apparently from the foot of a mountain. Ever since notice was first taken of the phenomenon that smoke has thus been pouring out of the hillside, and all the world has been in such a rush to sell something or to get to the gold fields that nobody has had time to investi-

gate it. It is said to be the smoke from a smoldering volcano. But there must be something combustible to make the smoke. And in other parts of Alaska good coal has already been found.

"This Dutch Harbor, where the fifth in the chain of Uncle Sam's stations is to be, is already an extensive coal depot. The great trading companies whose steamers go from St. Michael's up the Yukon, have their coal supply stored here, so that San Francisco, Portland and Seattle merchant ships passing through the Aleutian chain on their way to and from Bering sea ports replenish their coal bunkers going both ways. When the naval station is in running order the government will

probably keep the coal on sale for merchantmen.

"All Alaska," continued the patriotic citizen, who was tarrying briefly at Dutch Harbor, "has splendid possibilities, even its long panhandle of the Aleutian islands. Look at the soil here around Dutch Harbor—rich black loam that anything will grow in. If it only had more sunshine it would be a garden of flowers and fruit. I wonder if they will ever make things grow by electricity?"

Among the employees of the trading companies, the government teachers and the missionaries, a pleasant summer colony is maintained at Dutch Harbor. Among the mountain tops above the harbor splendid eagles soar

and scream, fearless of man or storm. In the valleys and half way up the mountains wild flowers as gorgeous as those of the south bloom, white, purple and crimson. What is more, outcroppings of gold are frequently found in the Aleutian islands, and old miners have declared time and again they were going to prospect carefully the region around Dutch Harbor, but they have never done it yet. In a cove running back from the harbor is a veritable garden of the gods under the sea. Strange, beautiful plants grow at the bottom of the transparent water, eight to twenty feet deep; marvelous, unfamiliar forms of marine life dart or move slowly in and out among the plants. Even in winter it is not so bad here. The mercury seldom sinks below 8 degrees below zero.

ROBERT THOMAS LYON.