

THE NAVUO NEIGHBOR

BY JOHN TAYLOR.
At the corner of Fifth and Russell Streets,
Nauvoo, Hancock county, Ill.
Terms—\$2.00 invariably in advance.
The square, one line, per line.
Every subsequent insertion, 37 1/2 cents.
A liberal discount will be made to those who
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CAPTAIN WILKEY'S NARRATIVE
OF A VOYAGE ROUND THE
WORLD.

EXTRACTS.

Customs of the Feejee Group—1840.

Before proceeding to the instruction of
the operations of the squadron in the Fee-
jee Group, it would appear expedient to
give some account of the people who in-
habit the islands of which it is composed.
A reader, unacquainted with the people,
and customs, can hardly appreciate the
difficulties with which the performance
of our duties was attended, or the ob-
stacles which impeded our progress.
Our information, in relation to the peo-
ple, was so meagre, that we were obliged
to obtain it from the statements of the
natives themselves, and from white resi-
dents. The missionaries, who, influenced
by motives of religion, have undertaken
the arduous, and as yet unprofitable task
of introducing the light of civilization
and the promulgation of the gospel into this
lonely region.

Although we shall see, the natives of
Feejee have made considerable pro-
gress in several of the useful arts, they are,
in many respects, the most barbarous
and savage race now existing upon the
globe.

The intercourse they have had with
white men has produced some effect on
their political culture, but does not ap-
pear to have had the least influence in
mitigating the barbarous ferocity of their
character. If this group, therefore, may
be given the name of the Feejee group, it
is that of the natives of the group is
prevalent, will enable our readers to form
a better estimate of the various missions
and laborers, than could well be acquired in
any other manner.

The Feejians are generally above the
middle height, and exhibit a great variety
of figure. Among them the chiefs are
of a more robust and muscular build, and
lower order manifest the meagreness
arising from laborious service and scanty
nourishment. Their complexion is, in
general, between that of the black and
the white, and they are distinguished by
such extreme as to be almost white, thus
indicating a descent from two different
stocks. One of these, the copper-colored,
is no doubt the same as that whence the
Feejians are derived.

None of them equal the natives of
Tonga in beauty of person. The faces
of the great number are long, with a
large mouth, good and well-set teeth, and
a well formed nose. Instances, however,
are not infrequently met with, where the
high forehead, that nose, and thick lips
with a broad short chin; still, they have
nothing about them of the negro type.
Even the frazzled appearance of the hair,
which is almost universal, and which at
first sight seems a distinct national
characteristic, I was after a long ac-
quaintance with their habits, inclined to
ascribe to artificial causes. Besides the
long lustrous hair, and the black and white
are always worn by the chiefs, they have
a great quantity of hair on their bodies.
The hair of the young girls is allowed
to grow. In the latter it is to be seen
naturally arranged in tight cork-screw
locks, many inches in length which fall
in all directions from the crown of the
head. The natural color of the hair of
the girls can hardly be ascertained, for
they are in the habit of anointing it by
lime and pigments, which make it white,
brown, or black, according to the
taste of the individual. Mr. Drayton
procured a very correct camera-lucida
drawing of a girl about sixteen years of
age, which will give the reader a better
idea of the females of that age than any
description.

When the boys grow up, their hair is
no longer cropped, and great pains is
taken to spread it out into a mop-like form.
The chiefs in particular, pay great atten-

tion to the dressing of their heads, and
for this purpose all of them have barbers,
whose sole occupation is the care of their
master's heads. The duty of these func-
tionaries is held to be of so sacred a na-
ture, that their hands are shod from
all other employment, and they are not
even permitted to feed themselves. To
dress the head of a chief occupies several
days, and the hair is made to stand out
from the scalp, so as to give it a dis-
tance that is often eight inches. The
hair, which is also carefully nursed, is
then reduced to the breast, and when a
Feejia has these important parts of his
person well dressed, he exhibits a degree
of conceit that is not a little amusing.

In the process of dressing the hair,
it is well anointed with oil, mixed with a
chthonous black, until it is completely
saturated. The barber then takes the
hair, which is a long and slender rod,
made of tortoise-shell or bone, and pro-
ceeds to twist almost every separate
lock. This causes it to frizzle and stand
out. The hair of the hair is then trimmed
smooth, by singeing it until it has the ap-
pearance of an immense wig. When
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Stories are prevalent of persons who
have been killed by the monster without
injury. One of these, which was told
me by a white pilot, will suffice to
show the character of this superstition.
A powerful chief, who had died, and
was buried with all due ceremony, was
found that he had to pass this giant,
who, in the legend, is stationed in the
Mutiak channel, loaded his gun, which
had been buried with him, and prepared
for the encounter. The giant, seeing the
danger that threatened him, was on the
look out to dodge the ball, which he did
when the piece was discharged. Of this
the chief took advantage to rush by him
before he could recover himself, and he
was killed. The chief, who was now
alone, fled in terror, and was never
seen again.

Next in rank, in their mythology, and
two sons of Nengei, Tokiarab and
Tui Lakemba. These act as mediators
between their father and inferior spirits.
They are placed, according to the Feejians,
at the door of their father's abode, in
where they receive and transmit to him
the prayers and supplications of de-
parted souls.

The grandchildren of Nengei and
third in rank. They are innu-merable,
and each has a peculiar duty to perform,
of which the most usual is that of pre-
siding over islands and districts.

A fourth class is supposed to be made
up of more inferior spirits of Nengei,
who preside over separate tribes, or
who possess the power of punishing those
who transgress the laws of their fathers.
In addition to these benignant beings,
they believe in malicious and mischievous
spirits who reside in their houses, which
they call, Lulu (understand the word in
French, there reigns a cruel tyrant, with
grace, whom they name Luthia. Sa-
mulio (destroyer) of his colleague, and
sits on the brink of a huge fiery cy-
cle, and sheds the flames of destruction
upon those who he precipitates departed
souls.

These notions, although the most pre-
valent, are not universal. Thus the
gods of Muthana is called Radimaha. He
is considered the son of Nengei. Here
also Rokoro, the god of commerce, is
held in honor; and they worship also
Rokavona, the god of falconry.
(The people of Lakemba believe that
departed souls proceed to Namakiwa, a
place in the interior of the island. They
go there for a time to exercise the same
pleasures as in this life, after which
they die again, and go to Mbulu, where
they are met by Samulio. This deity is
supposed to hurl into the fiery gulf all
those who transgress the laws of their
fathers. It is not, however, to be supposed
that they admit of no good appointment to re-
ceive departed souls, but suppose that

these go down into the sea, where they
are examined by the great spirit, who re-
turns to their native island to dwell a-
mong their friends. Another belief is,
that the departed spirit goes before the
god Tacei, who, as it approaches, darts
a spear at it. If the spirit exhibits any
signs of fear, it is taken the pleasure of
the god, but if it advances with courage,
it is received with favor.

In Vanua-levu it is believed that the
spirits of the dead go to Dimi, a point of
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god Tacei. The spirits of the dead go to
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think! Spriggy started, first for home, then for Texas, or some where else, while his "foe" and the seconds enjoyed the sport of a blank shot, wherein a fool's bolt was shot," first rate, anticipating, that some of the neighboring printers would charge the boys with barefaced stealing of facts ready made.

the Eastern Cities and from Europe, we had long experience in large Establishments, and we were well qualified to carry out, prompt, and economical, and reasonable as it can be done in any city.

Having purchased an extensive Territory they are prepared to grant any annual of 100,000, and require the convenience of the river they will furnish.

We are also prepared to make harness, boots and shoes of every description, and we are well qualified to support and confidence of the Metropolitan and in leather and leather, and we are well qualified to make and manufacture and also all the leather that our Machinery may be employed in, and we are well qualified to make and manufacture of our city.

Boots, Blue Saddle and Harness Shop, and we are well qualified to make and manufacture of our city.

occupied by Rain, as a saddle, and three blocks end of the Temple.

The Turnery on Hubbard and Rich Street corner Colburn's Brick Yard. George W. R.

April 29, 1843—29th

