

Jihočeská univerzita v Českých Budějovicích

Pedagogická fakulta

Katedra anglistiky

Diplomová práce

The Critique of Cultural Imperialism in Herman Melville's "Typee" and "Omoo"

Kritika kulturního imperialismu v románech "Ráj kanibalů" a "Tulák po ostrovech" Hermana Melvilla

Vypracovala: Lenka Špilauerová, Aj-Nj/ZŠ, 5. ročník

Vedoucí diplomové práce: Christopher Koy, M.A.

2010

Prohlašuji, že jsem diplomovou práci na téma *Kritika kulturního imperialismu v románech "Ráj kanibalů" a "Tulák po ostrovech" Hermana Melvilla* vypracovala samostatně s použitím pramenů uvedených v bibliografii.

Prohlašuji, že v souladu s § 47b zákona č. 111/1998 Sb. v platném znění souhlasím se zveřejněním své diplomové práce, a to v nezkrácené podobě elektronickou cestou ve veřejně přístupné části databáze STAG provozované Jihočeskou univerzitou v Českých Budějovicích na jejich internetových stránkách.

V Borovanech, dne 12.4.2010

.....

Lenka Špilauerová

I would like to thank Christopher Koy, M.A. for his precious advice, information, help and recommendation of secondary literature.

Abstract

This diploma work brings an analysis of the first two novels by Herman Melville, *Typee* (1846) and *Omoo* (1847), with regard to Melville's critique of European and American missionaries, traders as well as colonialists. Melville juxtaposes the "simple" life of native islanders with the "corrupt" life of Europeans (French and English) and Americans who came to dominate, exploit and colonize the island. The violent incursion of Europeans and Americans on the cultural traditions of the natives and its consequences are shown on the mutual clashes of these two different ways of life.

Anotace

Tato diplomová práce přináší analýzu prvních dvou románů Hermana Melvilla, *Typee* (*Ráj kanibalů*, překlad T. Hejl, 1941; *Taipei*, překlad J. Hauková, 1978) a *Omoo* (*Tulák po ostrovech*, překlad T. Hejl, 1948). Je zaměřena na Melvillovu kritiku evropských a amerických misionářů, obchodníků a kolonistů. Proti sobě stojí "prostý" život domorodých obyvatel a "zkažený" život Evropanů a Američanů, kteří na ostrovy přišli. Na vzájemných střetech těchto dvou odlišných způsobů života je ukázán násilný vpád Evropanů a Američanů do kulturních tradic domorodců a jeho důsledky.

Table of contents

Introduction.....	1
1. Herman Melville	3
1.1 Melville's biography.....	3
1.2 Melville's place in American Romanticism	7
1.3 <i>Typee</i> and <i>Omoo</i> as part of the exotic travel fiction in English....	13
1.4 The place of the travel book in Melville's work	21
2. <i>Typee</i>	25
2.1 Colonisation	26
2.1.1 Colonisation of the Marquesas.....	27
2.2 The influence of white man's presence on the life of natives	30
2.2.1 Missionaries	33
2.2.2 Sailors	35
2.2.3 Colonizers	37
2.2.3.1 Diseases	37
2.2.3.2 Religion	39
2.2.3.3 Clothing.....	40
2.2.3.4 Social relationships	42
2.3 White man in the novel.....	44
3. <i>Omoo</i>	50
3.1 Power interests in the island Tahiti.....	51
3.1.1 Annexation of the Island to France.....	51
3.1.2 Economic Exploitation of the Island	52
3.1.3 White Rule over Natives in Tahiti	54

3.2 Impacts of the Whites' occupation of the island on the Culture of Islanders	55
3.2.1 Christianity	55
3.2.2 Clothing	57
3.2.3 Ethnic Traditions	58
3.2.4 Other impacts of colonisation on the Natives' Cultural Lives	59
3.3 Differences in behaviour of various tribes on the islands	62
Conclusion	65
Resumé	69
Bibliography	71

Introduction

Herman Melville, a representative of the American romantic literature, incorporates the motifs such as the return to nature, individuality and a revolt against social conventions which expresses itself by breaking the laws belonging to the main hallmarks of the literary genre of the novel. It requires strong individuals who make up the heroes of romantic works. An escape into fantasy or looking for the ideal usually become a way out of the conflict between the reality and ideas or opinions of the individual. An effort to change negative phenomena can be a solution as well.

An escape into remote, exotic countries is also one of basic motifs of romantic literature. Herman Melville, to whom this diploma work is devoted, belongs to authors who choose exactly this theme. In the first part of the work, the place of this author within the romantic literature and above all within literature with a travel theme is shown. For an understanding to his early creation, a sketch of his biography is also included because Melville's creation and the reception of his novels by the public was reflected in his private life.

In his novels, Herman Melville uses his own experience from his stay in exotic areas. Crucial in this field are his first works, the autobiographical novels *Typee* and *Omoo*. The analysis of these novels represents the main focus of this work.

The novels *Typee* and *Omoo* bear all marks of romantic literature but the author struggles for more than just entertainment of the readers. He refers also to the negative impacts of the arrival of Whites on the life of original inhabitants of the South Pacific islands. The effort was to lead the readers to a harder critical thinking. In concrete cases what colonisation means to the original inhabitants is outlined.

Chapters devoted to these two novels aim at criticism of white colonizers' activities portrayed in the novels. The hero of the novels expresses his enchantment by the landscape of the islands he visited, and he respects the traditional life of the natives which he tries to get to know. On the other hand he sees the negative impact of the arrival of Whites and does not conceal his fears for another fate of the original inhabitants. Exactly with this part of his works the author tried to appeal to the American and British public which mostly adopted the general conviction that Whites brought civilisation to the islands and their colonisation was a good turn.

This work comes out of the novels themselves above all. Their critical part has, however, captivated many other authors as well as literary researchers who see especially critical thoughts in Melville's novels. These reviews and reflections have also become a source for understanding the main ideas of the novels.

1. Herman Melville

1.1 Melville's biography

Herman Melville was born in New York City on August 1, 1819 to the family of the Scottish merchant named Allan Melville. His mother Maria came from a well-off Dutch family of Gansevoort. The maternal-side uncle Peter Gansevoort was Herman's friend and supported him in his literary activity. Herman had a nice relationship with his older brother Gansevoort as well.

At the time Herman was born the first great depression struck the American economy. It touched the business of Herman's father, too, and it was reflected also in the relationships in the family. Herman spent his early years in the atmosphere of constant tension, which showed itself in his nature. He can be branded as a backward child. (Howard 1967: 2) The relationship of his mother to him was also contradictory. When Herman was four years old, the fifth child of the Melvilles was born. The delivery was difficult for the mother and one year later health complaints began to show themselves.

In this situation, Herman started to spend summer months with his brother Gansevoort at his grandparents. It should have been easier for the mother to look after the numerous family, thus. (Howard 1967: 3) However, her health problems continued and she wished to live outside New York. The father was, however, bound here by his business. Although the father had problems in his enterprise, everything seemed to be all right outwardly. The family even moved to a new house in a better district. Despite this illusion Allan did not get on well with his business, and he temporarily postponed his failures with loans from the family and friends. With time the indebtedness was, however, so high that Herman's father had to close his business near the end of 1830

and the family consequently moved to Albany. (Howard 1967: 6) In New York unpaid debts remained which prevented the father from devoting himself to business in the new residence. The family was dependent on loans again, above all from mother's brother Peter. (Howard 1967: 7)

At that time Herman and his older brother Gansevoort began to study at the Albany Academy. Herman was very successful in his studies. He was the best in his class, especially in economic branches.

The father still tried to start a new business to prove to the family that he could be successful. He did not get a sufficiently big loan from his family for a new start and was again forced to borrow money from his brother-in-law Peter Gansevoort. At the end of 1831 he set out to New York on business. The journey was wretched with respect to the weather and it stigmatized Allan's health. Physical weakening together with work exhaustion by starting the new business showed themselves on his mental health and in January 1832 Allan Melville died. (Howard 1967: 7) A large family remained without financial means. Herman along with Gansevoort had to leave the Albany Academy. Herman began working in the New York State Bank, even though he was not yet thirteen years old. Gansevoort took over his father's business. Support to the family was provided by Uncle Peter once again. (Howard 1967: 8) In 1835 Herman left the bank and began to work in the family fur business. At the same time he attended the Albany Classical School. He obtained qualification for performance of school teaching, which he devoted himself to up to 1840 except for a period in 1839 when he set out to Liverpool as a cabin boy on a merchant ship.

Work on the sea attracted him constantly. He saw a possibility of escaping from the unpleasant family background in it. At the beginning of 1841 he carried out his decision to work on a whaling ship and became a crew member on the whaler *Acushnet* in New Bedford. He

worked eighteen months on the ship. He was outraged by the cruel way the sailors were treated. (Howard 1967: 49) When the ship was anchored in the Marquesas Islands he left it and lived about three weeks on the island Nuku Hiva with a cannibal tribe in the valley Typee. He succeeded in escaping on an Australian whaler. Through Tahiti and Hawaii he finally returned to Boston with a war frigate in October 1844. After his homecoming Herman found out that the economic situation of the family had stabilized. However, his mother's health problems persisted.

Herman dealt with his experiences from the voyage and stay in the Marquesas in his works *Typee*, *Omoo* and *White-Jacket*. In the novels authentic experiences mingle with knowledge imbibed from reading. The attractiveness was increased by the depiction of exotic nature and the suspense of the story.

He wrote the novel *Typee* first. He had difficulty of getting it published in the USA and so it was published in London where it became an overnight bestseller. After this success he had no more problem of publishing his novel *Omoo* in Boston. Melville became popular, he was invited to the literary and high society who expected him to amuse them with his stories. Despite this success the novel sale did not bring Herman an abundance of financial means.

After the return home from journeys Herman's personal life also changed. Herman's sister Helen visited the family of judge Shaw. She was friends with his only daughter Elizabeth. Elizabeth was a great admirer of Herman's works and she was pleased with the fact that she could meet him in person. In August 1847 Herman married Elizabeth. Four children were born in this marriage, sons Malcolm and Stanwix and daughters Elizabeth and Frances.

In 1850 the Melvilles bought farm house Arrowhead in Pittsfield, Massachusetts. Here Herman looked after the farm running and worked on his other literary works. He did not have problems with their publishing at first for the readers still waited for other colourful adventure stories. However, in the novels *Mardi* and *White-Jacket* philosophical meditations on search for the meaning of life and on the relationship to nature appeared.

In nearby Lenox the author Nathaniel Hawthorne lived who befriended Melville. (Howard 1967: 155) Their friendship was the strongest at the time when Herman was working on his greatest work, the novel *Moby Dick*. This novel, as well as the following work *Pierre: or, The Ambiguities* did not get a warm reception by critics nor readers. Quite to the contrary, they did not understand the modernist approach or the philosophical parable about what destructive and self-destructive consequences the efforts of the mankind to control the nature may have in the hunting of Captain Ahab.

The family financial situation led Herman to travelling in the USA and lecturing from 1857 to 1860. He devoted himself to poetry in which again there was not much interest. In his verses he reacted to the Civil War, occupied himself with the feelings of the soldiers irrespective of on which side they fought. After the end of the Civil War he published *Battle-Pieces and Aspects of the War*, and the critics flayed it. In 1863 the family moved to New York City to Herman's brother Allan. (Howard 1967: 274) Herman obtained a position in the Customs House where he worked twenty years. (Howard 1967: 283) Herman's family life was not too happy. He used the same methods when bringing up his children as his father did. His son Malcolm had the same sensitive nature as Herman. In 1867, when he was nineteen and worked as a clerk, Malcolm bought a uniform and pistol. He kept the pistol under his pillow

at night. He spent the evenings with his friends, they rambled at nights. After one of these nights he did not get up, neither did he react to his mother's wakening. His bedroom door was locked. Herman decided that they should let him bear the consequences of his late arrival to work himself. In the afternoon Herman broke down the door and they found Malcolm shot. After this event the relationships between Herman and Elizabeth deteriorated. (Howard 1967: 285)

1872 Herman experienced two other losses. First his brother Allan died and on 1 April his mother Maria. (Howard 1967: 292)

In the period he worked as a customs officer he continued writing. He used money he inherited from his uncle Peter Gansevoort to publishing the epic poem *Clarel: A Poem and Pilgrimage in the Holy Land*. Other works included two volumes of poetry *John Marr and Other Sailors* and *Timoleon*. Nobody was, however, interested in his works in his lifetime and he fell into oblivion. He died at home on 28 September 1891 in the early morning from cardiac dilation. At the time of his death he had been already forgotten as an author, in the obituary printed in the New York Times he was called Henry. His work was appreciated only some years later.

1.2 Melville's place in American Romanticism

The end of the 18th and the beginning of the 19th century brought great social changes which gradually affected all of Europe. The French Bourgeois Revolution and subsequently the Napoleonic wars brought a lot of horror and suffering, but they also enabled many strong personalities to come to the fore. These personalities became models for others. The economic power of the middle classes was reflected in their social position. The bourgeoisie gradually had considerable financial means which they could apply to generate an increasing

education or encourage the development of various cultural branches. This social class was also more open to new movements. In opposition to this, the hitherto ruling aristocracy hardly adapted themselves to the new conditions and closed their mind to new influences.

The increase of education of a wider mass of people aroused a greater demand for books. The novel became the main literary genre. The main hallmarks of Romanticism are the feeling and emotional experience of individual. It developed in contrast to the Enlightenment which turned to antiquity and emphasised reason and knowledge. Romanticism also turned to the past, especially to the period of the Middle Ages connected with knighthood and chivalry, and it took for inspiration from exotic areas as well. The emphasis is put on one's own experience in which elements of secrecy and mystery appear. These elements show themselves not only in art, but also in an attitude to life.

The form of novel had already been popular in the previous period. It was about the English Gothic novel which returns to the Middle Ages and where elements of the mysterious can be found, and it appeals to the reader's imagination. Another movement on which romantic works were based was the creation of German authors of the literary movement *Sturm und Drang* (above all J. W. Goethe and F. Schiller), which distinguished itself by a high artistic value. It often tries to touch the reader's feelings and even influence his or her behaviour (e. g. the novel *The Sorrows of Young Werther*).

The French Revolution brought ideals of equality, freedom and brotherhood, which signified the ideas of a better life. However, the reality was different – the pursuit of possessions, a deterioration of human relations, and heartlessness. Romantic literature reacts to the contradiction between the ideal and the reality by escape into myths, fantasy, religious images, idealised past, childhood, nature and

exoticism. Individuality, emotionality, irrationality, and an admiration for the nature and for the Middle Ages are emphasised. Heroes of the romantic literary works rebel against social conventions. They may get on the wrong side of the law through their deeds. That way they come on the fringes of society as outlaws, outcasts, beggars and tramps. In spite of that, they usually possess inner-strength within their personalities and suffer from the feeling of loneliness. They experience their fateful love for which they are willing to make the supreme sacrifice. They struggle for their dreamt-of ideal although their effort can end tragically. Just the contradiction between dream and reality brings the hero disappointment and increases his agony of spirit. The main hero often blends with the author who expresses his feelings and views in that way.

In contrast to the Enlightenment, which was a universal all-European movement, the new movement of Romanticism enabled the use and development of national specificities – national history, folklore, and the description of the nature of the given country.

The European romantic movement came to America as well. It was in the period when a peculiar American culture was only originating. Although they could read romantic books in America, many Americans rarely got to know all the romantic aspects. Many American romantic authors became acquainted with the romantic movement through their stay in Europe. Taking into consideration the short national history of the United States, the authors here could not draw on sources from the Middle Ages as European authors. In spite of that, they found topics which typified American culture. The American Romanticism reflected the revolutionary spirit and desire for freedom, which culminated in reaching political independence. It also brought a revolt against Puritanism, the traditional religion of the American forefathers, and it put

greater emphasis on individuality. The main emphasis was put on personal freedom and possibility to express own feelings freely.

Washington Irving (1783 – 1854) was the first major American author to write a romantic work according to the European example. In his work he transformed the traditions of the European Romanticism in the spirit of the newly built up American nation. He reached an original connection of European legendary material, which he became acquainted with during his European stay, with the American environment.

Edgar Allan Poe (1809 – 1849) is considered the one of the most significant personalities of American Romanticism. He is the founder of the detective and horror genre. Exactly these literary forms enabled him to use the elements of Romanticism – mystery, fantasy, suspense, gloominess and inexplicability. Also Poe was influenced by European examples and borrowed some themes.

With each author of this period, some of the characteristic elements of Romanticism are distinctive. History, adventure and description of the nature prevail in works by James Fenimore Cooper (1789 – 1851). Qualities attributed to the main hero of his works (honour, morality, love for nature, help to the neighbour) should have become typical of all the colonists.

Spiritual improvement is the main topic in the work of Ralph Waldo Emerson (1803 – 1882). Although he acknowledged old models, he inspired the creative expression of original American thinking.

A conflict between human nature and Puritan society appears in the novels and stories by Nathaniel Hawthorne (1804 – 1864). The themes of sin, guilt and punishment are repeated in his fiction. Hawthorne gets to the roots to the Puritan culture.

In his work, Henry Wadsworth Longfellow (1807 – 1882) connected inspiration by the American nature with inspiration acquired by reading works of European authors. He tried to find a connection between the aborigines of the continent and the conquerors. He dealt with Indian legends originated before the first contact and the subsequent white colonisation.

Henry David Thoreau (1817 – 1862) promulgated free life in harmony with nature not only in his work but also through his own example. He also expressed his objection to political authority and the rights of citizens to disobey which was grounded in his philosophical, historical and political insights.

Romanticism influenced poetry as well. Ideals of brotherhood, love and democracy prevail in the poetry of Walt Whitman (1819 – 1892). Basic questions of life and death, love and friendship appear in lyric poetry by Emily Dickinson (1830 – 1886).

Desire for adventure, escape from the social conventions and the desire to know exotic areas are the topics of works of the novelist Herman Melville (1819 – 1891). Above all it was his early works which met with a great interest of readers. They came out of his own experiences as well as pieces of information he required by reading. He portrayed the period when he sailed at sea and lived among natives on the island of Nukuheva in the Marquesas for a short time. Besides exciting adventures, these novels bring indications of contemplation about the role of man as well. These philosophical meditations also appear more in his following works which draw on his Pacific journeys. The philosophical side gradually won superiority in Melville's writing and Melville subsequently lost his readers during his lifetime.

Likewise in Europe, Romanticism affected not only all branches of art but it was reflected also in thinking, in attitudes to life, in philosophy. American creators became acquainted not only with fiction works of European authors, but also with renowned philosophical works.

Emerson studied various European and Asian philosophical and religious systems. On the basis of these studies he created his own philosophical teaching – Transcendentalism, for which he won a number of followers. Along with others he helped establish Brook Farm in Concord. The group of people who lived here took care of themselves. As a Northerner Emerson was strictly against slavery, which he expressed also in his work.

Thoreau also belonged to the followers of Emerson's Transcendentalism. Thoreau protested against slavery in his work as well, most famously in "Civil Disobedience" (1849) and "Slavery in Massachusetts" (1854). He also protested against the oppression of Blacks, Indians and Latin Americans as well as against social exploitation.

A connection with the ideas of Transcendentalism appears also with Whitman. He considers human conscience the only authority. As an opponent of slavery he did not like the politics of power circles in the North. He reproached those who approved of slavery. He was against the expansion of slavery in the newly originating states in the West.

Hawthorne lived in Emerson's experimental community according to principles of equality and utopian Socialism for a few months and lampooned the experience in his novel *A Blithedale Romance* (1852). In this community a group of intellectuals tried to put in praxis social, political and religious reforms.

1.3 *Typee* and *Omoo* as part of the exotic travel fiction in English

Travel books belong among the favourite genres of artistic literature. One encounters them already in antiquity. They describe journeys into foreign countries, cultural, geographical and social peculiarities of the described areas, and they can comprise the author's own experiences and views. Therefore they can be ranked as journalistic as well as artistic literature. It could be about notes of the author's own experience, or an invented, fantastic and many times also satirical work.

At first the journeys led on land predominantly. Ships were used for shorter distances only. In antiquity, some Greek authors recorded literarily their knowledge from their journeys. Travel books appear also in Arabic and Jewish literature. In the later period, the description of the journey of Marco Polo to China or books from the period of Humanism and Renaissance recording expeditions to the Holy Land and the Orient can be ranked among the famous works of this genre. In the same period descriptions of fictitious, admirable travels begin to appear.

In the 15th century it came to a development of shipping. This development was enabled by new inventions which brought technical improvement of the ships as well as an easier orientation at sea. The seafarers were often supported by their rulers. The economic situation in Europe forced them to get new resources of raw materials, above all precious metals, from more distant areas and therefore ways to these areas were sought out. Out of the theoretical assumptions about the roundness of the Earth came the great maritime discoveries, above all the discovery of America. Sea ways which enabled to sail round the individual continents were found.

In the newly discovered areas seafarers met other civilisations and ways of life. Their narratives of overseas worlds found appreciative

listeners. The invention of printing press enabled the development of travel fiction. Besides scientific books, works destined for the general public began to appear. These concentrated on the description of the landscape, and portrayed social and political conditions. The author's personal impressions, experiences and events came to the fore, and the works thus gained the character of belles-lettres.

Some fiction works of this genre met with a positive response of the general public in the time of their origin and the interest lasted well into the following generations as well.

Today these works can be ranked among classical works of the world literature.

From England the novel *Robinson Crusoe* (1719) by the English writer and journalist Daniel Defoe (1660 – 1731) belongs to the classics. Defoe was inspired by a real story of the Scottish sailor named Alexander Selkirk. Selkirk sailed on a ship of the British seafarer and buccaneer William Dampier. Dampier marooned Selkirk on a remote deserted island a few kilometres off the coast of Chile because of discords. He took him back on his ship again on his another voyage four years later.

Selkirk had only the most necessary things for survival with him – some food, a gun and gunpowder, an axe, a knife, navigational aids, and some books. On the island, he built shacks to live in and to store foodstuffs. He learnt how to make a fire. To provide nourishment, he fished fish and other sea animals, hunted game, picked fruits and edible seeds.

Selkirk's fate is adapted in Defoe's novel. Crusoe's fictional stay on the island is seven times longer. The island where he found himself stranded does not lie in the Pacific but the Atlantic Ocean. He was not

marooned on the island but he saved himself on it after a shipwreck. Likewise Selkirk, Crusoe was able to survive here only thanks to industriousness and stamina – he built a dwelling, cultivated land, learnt how to fish, and domesticated some animals.

The hero of the novel gets into an unpleasant situation in the moments when he can carry out his dream – become a sailor and experience adventures about which sailors narrated in their stories in pubs. However, finding no understanding of his desire in his family, his life proceeds in a different direction. Later he succumbs to his desire to sail on a ship and thereby the sequence of events culminating in Crusoe's stay on the island unfolds.

The book was written in the period of the Enlightenment and elements of this movement can be found in the novel. It is the use of reason above all. With the help of reason the man is able to get to know and manage anything. If the man makes a mistake, he looks for another solution with the help of reason again. Crusoe uses reason when creating conditions for his life on the island as well as when teaching the native named Friday. The spiritual side of life – search for the way to God and development of a strong morality – is not omitted either. The novel bears, however, realistic elements as well.

The theme of sea voyages and pirate adventures also appear in another Defoe's novel *Captain Singleton* (1720). In this novel the pirate is portrayed as an adventurer and piracy as a viable economic activity.

The novel *Gulliver's Travels* (1726) by the Irish writer, author of pamphlets and journalist Jonathan Swift (1667 – 1745) is of a different character. This fantastic travel book is a parody of adventure stories from journeys. However, it also brings a satirical view of the society at that time.

It is a narrative of the ship doctor and later captain named Lemuel Gulliver about his unbelievable adventures which he experienced on his journeys – at Lilliputians, Giants in Brobdingnag, scholars on the flying island of Laputa or wise horses in the country of the Houyhnhnms. Although it is about unbelievable and amusing events, this work was not destined for children originally. Invented countries, characters and stories concealed Swift's criticism of the conditions at the English royal court under King George I. Political dogfights of the two main English political parties, the Tories and the Whigs, are also depicted. It also concerns the long-standing antagonism between the English and the French.

Travelling at seas and discovering new areas was an attractive theme for American authors as well. The early romantic poet Philip Freneau (1752 – 1832) found inspiration for his poetic work on his journey to Jamaica and Caribbean Islands. In his exotic ballads he gives colourful pictures of nature and brings also Indian themes. He introduced many topics which appear with subsequent authors of the period of Romanticism as well.

Adventurous and fantastic sea voyages attracted Edgar Allan Poe (1809 – 1849). They became the topic of his unfinished novel *The Narrative of Arthur Gordon Pym* (1838). The main hero experiences various adventures on a whaling ship. It comes to a rebellion, he is confronted with cannibalism, and manages to run away from natives to sea again so that his voyage continues to the South. Although the work was not received very hospitably, it became an inspiration for Herman Melville as well as the French writer Jules Verne.

The exoticism, life at sea and adventures connected with becoming acquainted with remote countries brought great popularity of the first novels by Herman Melville (1819 – 1891) then. The novels *Typee*

(1846) and *Omoo* (1847) depict the author's experiences from his journeys in the Pacific. Besides conditions on the ship he describes also his stay on exotic islands. He informs the reader about customs of the native inhabitants, the way of clothing, diet, living, and religion. The theme of love between the narrator and a native girl increases the attractiveness of the plot. Melville's novels inspired other authors who described experiences of voyages.

Richard Henry Dana Jr. (1815 – 1882) was one of them. After graduating from Harvard University he took up his duty as a simple sailor on a ship called *Pilgrim* sailing round South America. It was a voyage to health in fact because his eyesight became worse after a disease. The gripping travel book *Two Years Before the Mast* (1840) was written from detailed notes he had taken during the voyage. It is a classical work of the American literature. Besides the description of natural beauties, it also depicts the difficult life of sailors. His stay in California influenced him as well. California belonged to Spain at that time but it was already coming under the influence of immigrants from the USA. Melville met Dana and related to him his admiration for his travel book.

The voyage and becoming acquainted with the conditions on the ship influenced Dana's life. After he had finished his law studies and become involved in politics, he struggled for improvement of the position of the sailors. He also set his face against slavery.

Other writers followed Melville in the travel book tradition as well. Health reasons led also the Scottish novelist and author of travel books named Robert Louis Stevenson (1850 – 1894) to make travels. This writer is the second most important in this genre after Melville. His first voyage led to the European continent. He published his travel book *An Inland*

Voyage (1878) from his excursion on a canoe through France and Belgium.

Another travel book *Travels with a Donkey in the Cévennes* (1879) also records experiences from France. It is about twelve-day-wanderings with an obstinate jenny ass around the mountain range in the southeast of France. Stevenson was quite familiar with the history of the areas where Catholicism and Protestantism clashed.

He undertook a strenuous voyage across the ocean because of his love for the married American woman named Fanny Vandegrift Osbourne. In order to save money, he travelled the lowest class in the lower deck. Afterwards he continued by train to California. He recorded his experiences from these travels in the travel books *Across the Plains* (1892) and *An Amateur Emigrant* (1895). In his work *The Silverado Squatters* (1883) he described his wedding journey to the Napa Valley in mountains to the north of San Francisco.

Adventures, voyage at sea, pirates and mutiny appear in the novel *Treasure Island* (1883) which brought fame to its author and finds appreciative readers up to now. The fate of the boy named Jim who gets on an adventurous excursion thanks to theft of a map with a marked treasure has been adapted for the screen many times.

Stevenson was still tempted to make a voyage in South Pacific. However, he had to show consideration for his father's opinion. Therefore he ventured to it only after his father's death. He carried out his three-year voyage together with his family on the ship *Casco*. He visited more significant islands and archipelagos, and stayed on Hawaii, Tahiti, Gilbert Islands, and Samoan Islands. His experiences from the voyage are recorded in his work *The South Seas* (1890) in addition to

numerous letters. The author spent the rest of his short life on the Samoan Island called Upolu.

Stevenson's travel fiction had an influence on the work of other authors, e. g. Joseph Conrad (1857 – 1924). This English writer of Polish origin acquired experience as a sailor of French ships in the Caribbean Sea. Later on he went over to the English Navy, settled down in England and began to devote himself to literary creation. He made good use of his experience of sea voyages and knowledge of life in exotic parts in his works. However, he concentrates also on the psychology of the characters, especially in moments when the decision of an individual can influence the life of the others.

The novels *Almayer's Folly* (1895), *The Outcast of the Islands* (1896), *The Rescue* (1920) or the collection of short stories *Twixt Land and Sea* (1912) are set in exotic environments. The novels *The Nigger of the Narcissus* (1897), *Chance* (1913), and *The Shadow-Line* (1917) portray life on a transoceanic ship. The short stories published in the collection *Typhoon and Other Stories* (1902) introduce everyday work at sea from simple sailors to the commander.

The novel *Lord Jim* (1900) is probably the best known. The young sea officer named Jim is tormented by the feeling that it came to endangering of the passengers through his fault when he left the sinking ship. In order to redeem himself of this guilt, he stands up for natives in an out-of-the-way Malayan village where he helps out against white colonizers.

We meet the sailor Marlowe, who introduces the story of Lord Jim, also in the novella *Heart of Darkness* (1902). This time the setting of the plot is the African Congo. It is shown how the possibility to get power and possession changes human nature. The original intention was to bring

European civilization but the opportunity to reign over the native people and grow rich from their work and natural riches changes the thinking of man completely. The negative side of colonisation is shown here.

Also the famous American author from San Francisco named Jack London (1876 – 1916) could draw on his own experience of work on a ship. When he was sixteen years old, he bought a sailboat and joined a group of oyster pirates. He also worked as a helper of the sea police for some time. He helped catch salmon and shrimp thieves. At the age of seventeen he hired himself out for fishing seals. There was drudgery on the ship, which robbed him of enthusiasm for next sea adventures. He tried to perfect his education, he became acquainted with philosophical and political works as well as Darwin's theory. The gold rush in Klondike affected his life significantly. In his work he drew on his stay at sea as well as in Alaska.

The novel *The Sea Wolf* (1904) belongs to his best known works. The main hero named Wolf Larsen, the captain of a ship fishing seals, is a brave man but he becomes estranged from his crew because of both his superiority and despotism. He gets involved in an argument with the shipwrecked man named Humphrey who he saved and employed on the ship. Humphrey thus finds himself in a different environment than he was accustomed to. He has to work and try to win respect of others. A different view of the meaning of life, soul and possibility of its afterlife emerges from discussions between Larsen and Humphrey. The motif of mutiny and shipwreck on an island appears here as well. Larsen is a strong man who sticks by his views also in a difficult situation at the end of his life when he becomes handicapped by blindness and paralysis.

In the time of origin of the gold rush, when Alaska was unexplored, the novels describing the life in this bleak area also have a touch of the

unknown, e. g. *Burning Daylight* (1910), *The Call of the Wild* (1903), *White Fang* (1906). The main hero of the bildungsroman *Martin Eden* (1909), which bears autobiographical elements, is a sailor as well.

Travel book is still a popular genre. Authors of the 19th century found their successors. New and new authors record their experiences from journeys. On Earth, there now exist few unexplored areas which only few people manage to get in. Those who succeed in penetrating there bear witness to it.

1.4 The place of the travel book in Melville's work

Melville's way to a writing career was opened by his travel book based on his own experiences from voyages on whaling ships as well as his stay in exotic areas. Initially he told of his experiences to friends in New York pubs who were so enthralled that they insisted that he write it all down. The exciting plots of sea voyages and island adventures permeate most of his works.

His first novels *Typee* and *Omoo* brought Melville fame and the favour of readers. However, it showed itself that it was above all description of the landscape of remote places and the exotic life of natives that raised interest. Passages that criticised the impact of the Whites' arrival into these areas were accepted with little willingness and readers considered them disturbing. Melville had different versions of *Typee* published in Great Britain and USA to please his respective audiences. However, the author began to use his philosophical component and deeper psychology of characters only in his later works.

It is like this already in the novel *Mardi: And a Voyage Thither* (1849). The work was intended as a continuation of *Omoo*. It is about a story of a sailor wandering in the South Pacific. However, it is more fictitious as

opposed to the two first autobiographical novels and Melville draws also on descriptions in works of other fiction authors and mythology.

Other works take place on ships above all and the author concentrates on the life of sailors. He depicts circumstances on ships, many times inhuman conditions in which the sailors live during the voyage. The author concentrates also on a depiction of the unique character of individual persons. He especially shows despotic behaviour of sea captains.

Melville returned to autobiographical experiences in the novel *Redburn: His First Voyage* (1849). Here he describes experiences of a young sailor on a merchant ship sailing to Liverpool, encounter with brutality and rudeness of old sailors. In the harbour town the hero sees poverty, alcoholism, prostitution, and homeless people including many children. Thus the book becomes a social criticism not only of the life of sailors, but of English society generally.

The hard life of sailors is portrayed also in the novel *White Jacket, or The World in a Man-of-War* (1850). The practice of flogging sailors, many times for a minor offence or coming simply from the superior's cruelty is exposed to criticism. The impact of this work was political, too, when flogging was abolished in the American Navy.

The ship is the scene of the perhaps best-known author's work, the novel *Moby Dick, or The Whale* (1851) as well. The narrator of this story is a young sailor who bears autobiographical features again. Only he has survived the ship's destruction to which its captain led the ship. Driven by his desire for revenge, the captain did not take care of anything nor anyone. It is also a psychological probe into the thinking of crew members. The philosophical line of the work is shown in the dialogue of the main heroes, it is reflected also in resemblance to

Biblical persons. This resemblance is not given only by the names but also by characteristics. *Moby Dick* is considered one of the greatest novels of the English language, and Melville's greatest work.

Fatal becomes the cruise on a ship to the title hero of the novel *Billy Budd* (written and completed in 1891, discovered in 1920 and published posthumously in 1924) as well. The envy of one of the sailors, coincidence, war state as well as duty to keep the given rule end in the hero's death. Also here it is possible to see a resemblance with the Bible, the New Testament story of Jesus Christ.

Melville also wrote novels which do not include sailors in faraway locales. The plot of Melville's novel *Pierre: or, The Ambiguities* (1852) is set only in the United States in opposition to the works with sea theme. Neither by the critics nor by reading public was it accepted favourably. Nevertheless, many valuers of Melville's work point to moral and philosophical depth of this novel.

The biographical novel *Israel Potter: His Fifty Years of Exile* (1856), written for financial reasons, is inspired by the fate of a real American patriot taking place in the time of the fight of American colonies for independence from Great Britain.

The Confidence Man: His Masquerade (1857) is a modernist novel with stories narrated on a boat during a voyage on the Mississippi to New Orleans. Melville also wrote volumes of poetry and short stories which are among the frequently regarded high points of American romanticism. It is important to note above all, however, that Melville's popularity in the 20th century greatly exceeded his success in his own life time. He gave up novel-writing after *Pierre* and lived in obscurity in New York City as a bureaucrat and died unknown in 1891, very much

a bitter man. His writing is known to have been so far ahead of his time that most of his contemporaries failed to acknowledge his genius.

2. Typee

The story of Melville's first novel is set on the Pacific island of Nuku Hiva, one of the islands of the archipelago Marquesas in today's French Polynesia. In the 19th century, power interests of France and England clashed in this area. The USA also showed some imperial interest in this territory in a certain time. Also the hero of the novel, the American sailor Tommo, arrives at the seashores of this island with his ship.

Inhumane conditions on the whaling ship called *Dolly* induced Tommo and Toby to escape from the ship. Even though they knew that a cannibalistic tribe lived on the island, it seemed to be a more acceptable solution than to stay on the ship longer. Fear of the unknown and a constant anxiety that they would encounter cannibals built tension and accompanied them on their wandering on the island. When meeting natives, they tried to find out whether they belonged to the dreaded tribe. However, the assuring and friendly welcome raised the impression that they did not have to be afraid of anything. In spite of that, suspicion still remained in them. Whereas Toby constantly longed for escaping from the natives for fear for his life, Tommo was in a different position. As a consequence of an injured leg his movement was limited and so he was dependent on the help of others in his movement. Therefore it was out of the question that he would escape together with Toby. Moreover, they were guarded all the time. Although the natives released Toby after a great persuading Tommo was still not sure whether it was not an ambush. That Toby did not come back long strengthened Tommo in his suspicion of a possible end of his friend.

The leg injury prevented Tommo from any activity, he could not think about escape. He became a passive observer of the life in the village. It seemed to him idyllic, remote from bustle, pursuit of fortune and life rhythm of the civilized world. Nevertheless, he could not imagine living

in this environment permanently. Moreover, he still bore fears for his fate in him, particularly when some indications really showed that the tribe practised cannibalism. A part of inhabitants of the valley gradually started to respect Tommo's effort to leave the island and get on a ship, a part opposed it fundamentally. When Tommo finally succeeded in it, it brought him relief despite his admiration for the natives' life style. Although his leg was not healed yet, he stopped being afraid that he could end as a dish of the natives sometime.

The idyllic life of the island's inhabitants, as Melville depicted it in his novel, already started to be disturbed by the influence of the arrival of Whites and their effort to colonise.

2.1 Colonisation

Participants of sea expeditions, the aim of which was finding new ways for spice transport since the 15th century, brought into their native country news not only about beauties of the newly discovered areas but also about the riches that could be found there. Therefore travellers and explorers were soon replaced by conquerors. They began to create colonies of their home countries from the newly discovered exotic areas. Somewhere they encountered primitive populations which were not difficult to take control of and sometimes even plunge into slavery. However, in many areas there existed highly advanced civilisations whose territory had to be conquered by force and in fights. The main motive of the Europeans was riches, above all gold, which these nations owned. (Čornej 2001: 107)

Colonies meant for European countries not only an ample supply of precious metals, diamonds and other precious stones, but also of new crops (potatoes, coffee, tobacco, maize, tea, and southern fruit), spices, and rare woods.

Other European countries – England, the Netherlands and France also gradually joined the earliest main colonial powers which were Spain and Portugal. After the defeat of the Spanish Armada, Queen Elizabeth took over the African Atlantic slave trade, and thus England dominated in colonizing North America, Africa and Asia.

To be able to mine natural riches and transport them to Europe, the colonizers built harbours, communications and seats in the occupied areas. Sometimes they tried to raise the literacy of the native inhabitants, improve health care, and spread the Christian faith. On the other hand, colonization brought the original inhabitants a lot of suffering and they were exposed to grave acts of injustice. Economic use of colonies frequently transformed the native inhabitants into slaves who were almost always considered racially inferior. Diseases from Europe were also introduced here. The native inhabitants had no natural immunity against them and so it came to mass deaths as a consequence. Therefore arguments were held about whether colonisation was a greater contribution or a devastating destruction to the colonised nations. (Čornej 2001: 107)

2.1.1 Colonisation of the Marquesas

The colonisation process by no means circumvented the Marquesas Islands either. Spaniards started discoveries of new areas in the Pacific in the 16th century. One of them, a traveller named Álvaro de Mendaña gave also a name to the discovered islands – after his patron, the Viceroy of Peru, the Marquis of Cañete. The main motive of these initial expeditions was the Christianisation of the native inhabitants, which transpired violently for the most part and brought plunder and blood. (Oliver 1961: 88)

In the following centuries England and France also became interested in exploring the Southern Pacific for commercial reasons. The Englishmen Wallis, Cook, Bligh and Vancouver or the Frenchman de Bougainville belonged to seafarers sailing in this area as well. There was a rivalry between these two states in the effort to take control of the islands in the Pacific Ocean. Gradually France won supremacy. The largest island of this area named Tahiti as well as other islands belonged to France. (Oliver 1961: 94)

Also the group of volcanic islands called Marquesas became part of the French overseas area named French Polynesia. At the beginning of the 19th century the United States of America also laid claim to the Marquesas for some time. Later the right of France to this area was acknowledged.

The Marquesas are a grouping of a larger number of islands of French Polynesia. Nuku Hiva is the largest island and the administrative centre. It is the second largest Polynesian island after Tahiti. (Oliver 1961: 203)

Although the islands lie in a tropical area, they are relatively dry because dry easterly winds blow here. Rainfalls predominantly appear in higher altitudes. That influenced also the settlement of the individual parts of the island Nuku Hiva where Herman Melville set the plot of his semi-autobiographical novel *Typee*. The coast with numerous bays is not heavily populated. The settlement is more common in the inland with a plateau and a mountain range. Obviously the original inhabitants came from Micronesia, similarly to Australia or New Zealand.

The islands are distant from the continents; about 850 miles separate them from Tahiti, the centre of French Polynesia. Therefore the Marquesas were isolated from influences of other cultures before the arrival of Europeans.

Pre-European Marquesans lived separate tribal lives in their fertile and inaccessible valleys. Although feuding was commonplace and cannibalism traditional, such customs apparently did not impair the growth and vigor of the population. (Oliver 1961: 208)

The islands are sparsely populated today. It came to a big reduction of the number of inhabitants since the 16th century when first Europeans (Spaniards) landed here. They brought diseases which decimated the original inhabitants. Another negative influence on the population was rum consumption which the Whites taught the islanders too. Some natives left on ships with Europeans as crew members. Many natives were killed in fights during the process of colonisation. As a historian points out, "It required many years and many bloody campaigns for the French to subdue all the tribes, [...]" (Oliver 1961: 209)

The Church always supported these colonisation efforts of its rulers as well. Missionaries belonged to the first white settlers of the new areas. It was about Protestants at first, gradually the Catholic Church gained the upper hand. The task was to spread the Christian faith and morale, but the missionaries taught crafts to the native inhabitants. Gradually the economic activity of colonizers gained importance. It was supported by the Catholic Church as well which lent money to planters. Also the Church participated in enslaving original inhabitants thus. Colonizers gained land and had also influence on the native chieftains. There lived a large number of separate tribes with their chieftains on the islands. To be able to bring their influence to bear better, the French struggled for appointment of one king with whom they would talk about the island affairs and who would be responsible for all the inhabitants. However, such a leader served as a puppet and had to meet requirements of the Europeans. It was like this also in the time when Melville visited the island with an American ship and as he depicted it in his novel.

In the time when the Marquesas were occupied by the French, it came to deportations of the natives and to their executions. The French hid their own interests to subjugate the island behind the protection of an appointed king and securing obedience of all inhabitants to this king. Melville describes this in the following extract:

On some flimsy pretext or other Mowanna, the king of Nukuheva, whom the invaders by extravagant presents had cajoled over to their interests, and moved about like a mere puppet, has been set up as the rightful sovereign of the entire island [...] If any tribe shall refuse to recognize the authority of the French, by bowing down to the laced chapeau of Mowanna, let them abide the consequences of their obstinacy. Under cover of a similar pretense, have the outrages and massacres at Tahiti the beautiful, the queen of the South Seas, been perpetrated. (Melville 1964: 31)

2.2 The influence of white man's presence on the life of natives

Herman Melville portrayed the negative consequences and influences of colonisation in his novels. Already in the scope of adventure romantic story he opines a clash of cultures and the catastrophic impact of the Europeans on the natives. Readers, however, preferred reading for pleasure, therefore these passages were left out of some publications of Melville's book *Typee* and only the story of Tommo's stay in the exotic environment was published.

Therefore more versions of this novel exist, depending on the extent of passages which show the impacts of colonisation on the native inhabitants, particularly the effects of Christian missionaries.

Various titles under which the novel was published unfold from that too. In Britain the novel was published under the name *Narrative of a Four Months' Residence Among the Natives of a Valley of the Marquesas Islands; or, A Peep at Polynesian Life* whereas in the United States the

book was titled *Typee: A Peep at Polynesian Life, During a Four Months' Residence in a Valley of the Marquesas*. (Bryant: 16)

Passages showing negative impacts of the influence of the Whites raised questions of readers who could consider the life in exotic areas idyllic. Doubts also were published about whether the author really experienced the amazing story. These doubts were almost completely dispelled at that time in the late 1840s by the narrative of another hero of the story, Tobias Greene who is called "Toby" in the novel, which was added to the novel itself in later editions. (Melville 1964: 288) It seemed to confirm the veracity of the narrative and bring information about how Toby's journey from the island unfolded.

The hero of *Typee* lives four months among natives. However, Melville's stay on the island lasted only three weeks in fact. Even though he had the possibility to become acquainted with the life of the natives to a certain extent during this time, it is obvious that he took inspiration with other authors as well. One of them is the Russian explorer named Georg H. von Langsdorff. As Christopher Koy writes, "In his *Voyages and Travels* he tells about the visit of the natives on board his ship in a way remarkably similar to Melville's description." (Koy: 183)

Melville took over and treated many of themes portrayed in Langsdorff's travel book. He employed the literary style popular in his time, Romanticism.

Pieces of information about the life of natives on Pacific islands which got to America and Europe were distorted very often. Above all cannibalism belonged among the main qualities which were ascribed to natives. Sailors spread false pieces of information in order to draw attention to themselves, or missionaries in order to point up their

credits. News about cannibalistic feasts, however, did not correspond to the reality.

Pieces of information of one of Melville's sources, Captain David Porter who visited the island approximately 30 years before Melville, contributed to ascribing this attribute to natives. Neither had he, however, witnessed any cannibalistic feast directly. (Koy: 186)

Melville went out of sources which he had at his disposal as well. Out of them it is obvious that the authors deliberately exaggerated the significance of human sacrifices and their eating in the life of the Marquesans. However, Melville aimed at a deeper understanding to this Polynesian custom.

In a certain work incidentally treating of the Washington, or northern Marquesas, Islands, I have seen the frequent immolation of human victims upon the altars of their gods, positively and repeatedly charged upon the inhabitants. [...] These accounts are likewise calculated to leave upon the reader's mind an impression that human victims are daily cooked and served up upon the altars; that heathenish cruelties of every description are continually practiced; and that these ignorant Pagans are in a state of the extremest wretchedness in consequence of the grossness of their superstitions. (Melville 1964: 192-193)

The possibility that the Typees belonged to cannibals was, however, the only negative aspect of this tribe as Melville depicted it in *Typee*.

Distorting information did not concern only ascribing cannibalism, but also other sides of life of natives. English and American newspapers which described the life of the royal family on Tahiti also depicted an untrue picture of the natives, which Melville used as a sample in *Typee*.

They lead the reader to infer that the arts and customs of civilized life are rapidly refining the natives of the Sandwich

Islands. But let no one be deceived by these accounts. The chiefs swagger about in gold lace and broadcloth, while the great mass of the common people are nearly as primitive in their appearance as in the days of Cook. In the progress of events at these islands, the two classes are receding from each other [...] The resources of the domineering chiefs are wrung from the starving serfs [...] (Melville 1964: 213)

Fictional as well as true travel stories played an important part by supporting expansive efforts of European countries. They gave the readers such a picture of activity in the non-European world which raised the idea about correctness of the influence of the civilized world on the life of natives. As Douglas Ivison writes, "[...] travel writers actively participated in imperialism through their attempt to represent the world to the readers at home." (Ivison: 116)

2.2.1 Missionaries

The activity of missionaries was based on the conviction that the only right religion for man was Christianity, be it Protestant religion (English colonists) or Catholic (French and Spanish colonists). They tried to divert native inhabitants from their religious customs, which were primitive, many times indecent or "perverse" from the perspective of white man. They also tried to intervene in everyday life and approximate it to the European manner. They believed that thereby they brought progress and improvement to their quality of life. However, for native inhabitants it was an intervention in their traditions which they handed over from generation to generation. The traditions went out of natural conditions, peculiar culture, and heritage of their ancestors. Already the Whites' arrival at the island itself meant great changes for the original inhabitants.

In the novel *Typee* Melville relates many of the colonisation efforts of the Europeans and their impact on the native inhabitants and the attitude of the Marquesans to them. "In angry short order, the work's narrator [...] dismisses missionary efforts in Polynesia as corrupt, perversely creating rather than saving savages." (Nownes: 327)

Because the native inhabitants were believed to be cannibals, missionaries at first avoided the islands. Initial attempts to create Protestant missions here ended in failure. An example can be the effort of a missionary, who came to the islands from Tahiti, who wanted to employ his wife for his activity. The natives considered her a deity only up to the moment when they found out that she was a woman.

Her sex once ascertained, their idolatry was changed into contempt; and there was no end to the contumely showered upon her by the savages, who were exasperated at the deception which they conceived had been practiced upon them. To the horror of her affectionate spouse, she was stripped of her garments, and given to understand that she could no longer carry on her deceits with impunity. The gentle dame was not sufficiently evangelized to endure this, and, fearful of further improprieties, she forced her husband to relinquish his undertaking, and together they returned to Tahiti. (Melville 1964: 19)

The original view of native inhabitants is changing in Melville's presentation. Native inhabitants had been considered primitive, savage. White missionaries should bring civilisation and improve the quality of their lives. "In constructing its critique of European civilisation Melville's book idealizes the Typees." (Iverson: 124) Melville showed thereby that it was not necessary that European civilisation intervene in the life of natives via its missionaries.

One of the natives' features for which natives were reproached and which should have been removed by Christian missionary activity was cannibalism. It raised fears with everyone who arrived at the island

shores and prevented from penetrating in the inland in the beginning. Therefore one encounters this characteristic of natives in the novel as well.

European or American people from the civilized world thought that their influence brought the natives a better life. However, the natives were satisfied in their environment and with their customs. The missionary activity can bring certain advantages, but also disadvantages. The natives are reproached for their cannibalism. However, barbarity and cruelty appear in the civilized world as well.

The fiendlike skill we display in the invention of all manner of death-dealing engines, the vindictiveness with which we carry on our wars, and the misery and desolation that follow in their train, are enough of themselves to distinguish the white civilized man as the most ferocious animal on the face of the earth. [...]

The term "savage" is, I conceive, often misapplied, and indeed, when I consider the vices, cruelties, and enormities of every kind that spring up in the tainted atmosphere of a feverish civilization, I am inclined to think that so far as the relative wickedness of the parties is concerned, four or five Marquesan Islanders sent to the United States as missionaries might be quite as useful as an equal number of Americans dispatched to the islands in a similar capacity. (Melville 1964: 145)

2.2.2 Sailors

Not even sailors penetrated more deeply into the inland. American and English ships landed at the seashore only in case of the necessity to replenish supplies. Ideas about the life on these islands were therefore distorted. Melville illustrates it in the moment when the ship should arrive at the Marquesas.

Naked houris—cannibal banquets—groves of cocoanut—coral reefs—tattooed chiefs—and bamboo temples; sunny valleys planted with breadfruit trees—carved canoes dancing on the flashing blue waters—savage woodlands guarded by horrible

idols—*heathenish rites and human sacrifices*. (Melville 1964: 17)

Ideas about life on the island, which circulated among sailors, influenced the crew of the ship in which the narrator of the story sailed as well. The fears were dispelled by friendly welcome of the sailors by native inhabitants. This encounter was not dangerous for the sailors, but for native girls.

When meeting sailors, girls behaved naturally as they were used in their island environment. They felt no shyness and they did not suspect what influence their natural behaviour could have on the sailors who had not seen women for many months. These took advantage of the opportunity and defencelessness of the girls.

Near the opening of the novel when *Dolly* anchors off shore, Melville describes the behaviour of sex-starved sailors:

Our ship was now wholly given up to every species of riot and debauchery. Not the feeblest barrier was interposed between the unholy passions of the crew and their unlimited gratification. The grossest licentiousness and the most shameful inebriety prevailed, with occasional and but short-lived interruptions, through the whole period of her stay. Alas for the poor savages when exposed to the influence of these polluting examples! Unsophisticated and confiding, they are easily led into every vice, and humanity weeps over the ruin thus remorselessly inflicted upon them by their European civilizers. (Melville 1964: 28-29)

This scene reflects one of negative impacts of the arrival of white people at this Pacific area. Europeans as well as Americans were attracted by the beauty of Marquesan girls and as a result of their natural behaviour the girls became an easy object of satisfying sexual desire. The following parable illustrates it: "The sailors are like Satan, introducing sin into paradise." (Iverson: 119) The consequence was the

spreading of sexually transmitted diseases among native inhabitants by sailors, in addition to amalgamation of the native islanders.

Also Tommo had a relationship with a native girl. His admiration was raised by Fayaway who belonged to a group of natives who looked after him in the village. She represented the savage ideal of beauty. She corresponded to ideas which white man could imagine on the basis of the depiction of sailors. Melville's depiction of the beauty and shameless or guiltless perspective on sexual relations of Polynesian girls brought other inquisitive persons into this area who expected sexual experiences. Thereby Melville got to the level of other sailors. He also abused the defencelessness and natural kindness of a Polynesian girl.

2.2.3 Colonizers

Arrivals of sailors, whalers, missionaries, soldiers and administration officers and their stay on the islands gradually encroached on the life of natives, their customs and traditions. Native inhabitants were forced to adapt themselves to new conditions. The Whites' activity on the islands had many negative impacts and led to departure from the traditional way of life.

2.2.3.1 Diseases

The Europeans brought sexually transmitted diseases that killed the native inhabitants, as Melville describes below:

The Arreory Society [...] spread universal licentiousness over the island. It was the voluptuous character of these people which rendered the disease introduced among them by De Bougainville's ships, in 1768, doubly destructive. It visited them like a plague, sweeping them off by hundreds. (Melville 1964: 217)

Spreading new diseases among native inhabitants influenced the natural increase of population. With Polynesian nations it was about stationary type of population, when the number of the born surpassed the number of the deceased only slightly. It was connected with the way of life so that it was possible to provide enough food for everyone. Introducing new diseases was reflected in a higher mortality and by decrease of the birth rate it came to dying out of the original inhabitants. The following extract from *Typee* illustrates it:

The vices and diseases introduced among these unhappy people annually swell the ordinary mortality of the islands, while, from the same cause, the originally small number of births is proportionally decreased. Thus the progress of the Hawaiians and Tahitians to utter extinction is accelerated in a sort of compound ratio. (Melville 1964: 218)

The more and more frequent arrivals of ships to the Marquesas had negative impacts on the Marquesan population. In the novel *Typee* Melville describes inhabitants of the valley as beautiful people with perfect looks and skin. However, blending races and introducing diseases changed this picture. Jack London, who visited the Islands at the beginning of the 20th century, depicts it in *The Cruise of the Snark*.

[...] The Marquesas are perishing, and, to judge from conditions at Taiohae, the one thing that retards their destruction is the infusion of fresh blood. A pure Marquesan is a rarity [...] in their veins runs the blood of English, American, Dane, German, French, Corsican, Spanish, Portuguese, Chinese [...] There are more races than there are persons, but it is a wreckage of races at best. Life faints and stumbles and gasps itself away. In Melville's day the valley of Hapaa was peopled by a strong and warlike tribe. A generation later, it contained but two hundred persons. Today [...] all this strength and beauty has departed, and the valley of Typee is the abode of some dozen wretched creatures, afflicted by leprosy, elephantiasis, and tuberculosis. (London 1911: 163, 170)

Arriving ships brought also some animal species which had been unknown in this environment up to that time and which adapted themselves to local natural conditions. Melville writes about it as well. The fact that the Europeans spread mosquitoes here also belonged to the tortures which they brought the natives on the islands in the South Seas.

2.2.3.2 Religion

During his stay among Marquesans, Melville tried to get to know their religion. According to his observation, the native religion had no fixed rules. Even though there were wooden statues representing idols or a kind of tabernacles, the expressing of respect for the deity (whether represented by a statue or an imaginary one) was not mass and organised. Each devoted himself or herself to contemplation according to momentary mood and need. They also brought their idols presents and sacrifices in the form of fruit. Even though it was possible to recognize that there were priests, too, who had a certain hierarchy. However, they lived like the others, and they did not renounce any earthly pleasures. The natives also believed in an afterlife that they should have lived through in an empire of salvation. It is therefore possible to find a certain similarity to some elements of the Christian faith as well.

During a visit to the Taboo Groves, Kory-Kory explained to Tommo why a dead chieftain was buried in his canoe:

[...] the chief was paddling his way to the realms of bliss, and bread-fruit—the Polynesian heaven—where every moment the bread-fruit trees dropped their ripened spheres to the ground, and where there was no end to the coconuts and bananas: there they reposed through the livelong eternity upon mats much finer than those of Typee; and every day bathed their glowing limbs in rivers of coconut oil. (Melville 1964: 196)

It is about a certain parallel to the paradise where Christians want to live through their afterlives.

Whites considered the native religion Pagan and therefore tried to convert the inhabitants to the Christian faith. After the annexation of the Marquesas, it was considered natural that islanders, who now belonged to France, professed Christianity.

The spread of Christianity which the French will consider a success can be destruction for the natives, whereby Melville's attack on Catholics is meant to be more successful to his British audience of readers.

[...] and probably when the most destructive vices, and the worst attendances on civilization, shall have driven all peace and happiness from the valley, the magnanimous French will proclaim to the world that the Marquesas Islands have been converted to Christianity! and this the Catholic world will doubtless consider as a glorious event. (Melville 1964: 220)

2.2.3.3 Clothing

The simplicity of the natives' clothing corresponded to the climate in which they lived. Their dress provided enough comfort in hot weather. With the arrival of Whites, they encountered a quite different way of clothing. Occasionally they got European clothing, by which they corrupted their traditional clothes. For Europeans, clothing also became one of means of influencing the life of natives. It was used as presents or bribes.

The French needed the appointed king's support and therefore they tried to keep good relations with him. At audiences, the appointed king and his wife were, however, shown respect for the sake of appearances. The native king and queen tried to approximate to the clothing of the Europeans, even though they could look ridiculous.

His majesty was arrayed in a magnificent military uniform [...] There was one slight blemish, however, in his appearance. A broad patch of tattooing stretched completely across his face, in a line with his eyes, making him look as if he wore a huge pair of goggles; and royalty in goggles suggested some ludicrous ideas. [...] (*The Queen*) was habited in a gaudy tissue of scarlet cloth, trimmed with yellow silk, which, descending a little below the knees, exposed to view her bare legs, embellished with spiral tattooing, and somewhat resembling two miniature Trajan's columns. (Melville 1964: 20)

However, acquiring parts of European clothing was not privilege only of ruling classes, but the author encounters pieces of European clothing among ordinary natives as well. It is illustrated by the extract below:

Some of the natives present at the Feast of Calabashes had displayed a few articles of European dress; disposed, however, about their persons after their own peculiar fashion. [...] A few cotton handkerchiefs, of a gay pattern, tied about the neck, and suffered to fall over the shoulder; strips of fanciful calico, swathed about the loins, were nearly all I saw. (Melville 1964: 209)

Some natives got accustomed to new conditions faster. They did not avoid contact with Whites and became intermediaries between colonizers and natives. They brought news, secured barter of goods. Such a person appears also in the novel. It is the Kannaka named Karakoe who secured the connection between the valley Typee and the coast. He as well had some parts of European clothes by the influence of a more frequent contact with Europeans.

He wore the green shooting jacket with gilt buttons, which had been given to him by an officer of the *Reine Blanche*—the French flagship—and in which I had always seen him dressed. (Melville 1964: 276)

The hero of the novel also used his modest supplies of clothing and fabrics, which he took during his escape from the ship, to acquiring

favour of natives. Tommo's old shoes became source of pleasure for one of natives, too.

Besides clothing, it was possible to encounter tools or weapons of Whites with natives, too. It was mostly about broken or unserviceable things which were already worthless for Whites but which could help Whites win affection of natives. Natives considered them something extraordinary in their ignorance.

[...] All I ever saw, beside the articles just alluded to, were the six muskets preserved in the Ti, and three or four similar implements of warfare hung up in other houses; some small canvas bags, partly filled with bullets and powder, and half a dozen old hatchet heads, with the edges blunted and battered to such a degree as to render them utterly useless. (Melville 1964: 209)

2.2.3.4 Social relationships

In *Typee*, the life of inhabitants of the valley demonstrated what little importance natives put on property. Although it was obvious that there existed certain differences here, richer and poorer people were here, it had no influence on mutual relationships among them. It ensues from the narrative that they did not feel interested in obtaining property and did not envy it in others. They did not try to be a match for the others in property, either. Therefore they did not rob each other and recognized the property of others. This cultural aspect of life kept their society orderly. As Melville avers,

During the time I lived among the Typees, no one was ever put upon his trial for any offense against the public. To all appearances there were no courts of law or equity. There was no municipal police for the purpose of apprehending vagrants and disorderly characters. (Melville 1964: 225)

This relationship to property was reflected in human relations too. They did not have to be afraid that someone would rob them or destroy their property, as the author witnessed it in the civilized world.

Each islander reposed beneath his own palmetto thatching or sat under his own breadfruit tree, with none to molest or alarm him. There was not a padlock in the valley, nor anything that answered the purpose of one: still there was no community of goods. (Melville 1964: 226)

The inhabitants of the valley got along with each other well. Their hatred was turned just to members of the tribe which inhabited the neighbouring valley.

In connection with the arrival of Whites and their acquisitive attitude it gradually came to changes in the behaviour of natives. The covetousness and robbery of the Europeans gradually changed the honest attitude of the natives. They took over the Europeans' manners and did not consider robbery as wicked.

The strict honesty which the inhabitants of nearly all the Polynesian Islands manifest toward each other, is in striking contrast with the thieving propensities some of them evince in their intercourse with foreigners. It would almost seem that, according to their peculiar code of morals, the pilfering of a hatchet or a wrought nail from a European is looked upon as a praiseworthy action. (Melville 1964: 227)

Different was also their relationship to the land. Natives acquired the predominant part of their livelihood from plants which were to be found in the valley. Although there existed some ownership of land and plants, it was not important, as the narrator could observe. Everyone could take fruit from anywhere. However, the French behaved acquisitively and appropriated the land's "ownership" over to themselves.

The French behaved thoughtlessly to the fauna on the islands when it came to stupidly shooting birds.

[...], he used to sit on the taffrail, and keep the steward loading three or four old fowling pieces, with which he would bring down albatrosses, Cape pigeons, jays, petrels, and divers other marine fowl who followed chattering in our wake.

At Tior he evinced the same disregard for the religious prejudices of the islanders as he had previously shown for the superstitions of the sailors. Having heard that there were a considerable number of fowls in the valley [...] he determined to break through all restraints, and be the death of them. (Melville 1964: 249)

The relationship of the natives to the European colonists was transformed when they eventually heard about violence and evil which came with them or which they witnessed. Exactly the insensitive relationship to nature and disturbing of the natural environment in which natives lived is another example of the negative intrusion of Europeans. Therefore natives tried to defend their country against the Europeans.

Different from European customs was also the model of partner cohabitation. In contrast to other populations, here were more men than women. No wars were waged here by which it would come to mass deaths of men. As Tommo saw during his stay in the valley, women often had two husbands who were not jealous of each other. This traditional model of partner cohabitation was disturbed with the arrival of Whites. It did not correspond to the Christian morality and in the consequence of diseases and dying out it came to changes in the structure of inhabitants according to age and sex.

2.3 White man in the novel

The motive for the flight from the ship was the effort to get rid of inhumane treatment from the captain. To stay on the ship seemed to be a worse variant than the way into the unknown. Moreover, inhabitants of the valley were rumoured to be cannibals.

In the new environment, the author himself behaved for some time as if renouncing his affiliation to Western civilisation through the change of his name. Whereas at the beginning of the story the narrator is connected with the author, since the change of the name one sees a new person behind him. "The "Herman Melville" who opens Typee mutates unexpectedly into "Tommo", a character who emerges only when the narrator sheds his Western identity." (Nownes: 324)

Tommo's story also gives an account of the influence of Whites on the life of natives and clash of two different cultures. With their arrival and stay in the valley, Tommo and Toby also meant an intervention in the traditional common life. Natives behaved kindly to them, but it is obvious that the Whites represent something strange in their community. There do not appear any elements of hostility, in the course of time most members of the tribe accepted Tommo among themselves and many of them showed affection to him. In spite of that, he meant a strange element, a certain threat to the tribe. Therefore Tommo was given a kind of bodyguard who looked after him on each step. Taking into consideration his injury and non-self-sufficiency it was not striking. Tommo considered him his personal servant who fulfilled his every wish (providing food, transport, bathing). It is shown below:

I pointed to my leg; but Mehevi in his turn pointed to Kory-Kory, and removed that objection; so, mounting upon the faithful fellow's shoulders again [...] (Melville 1964: 108)

The unsuccessful treatment of Tommo's leg also may be connected with the effort to have the movement of Whites in the valley under control. It is possible that the natives did not know the way how to heal the injury, but it is also possible that their treatment would have been successful. Because an injured man was more controllable for them, they may have kept Tommo with the unhealed injury intentionally.

Thereby it was easier to watch his movement in the village and keep him dependent on members of the tribe.

The presence of Whites forced natives to look for solutions of new situations connected with demands which were forced on them. For example Toby decided to leave the valley and bring medicine for Tommo's injured leg. Tommo endeavoured to go with Toby but the Typees protested against it. The injured Tommo was dependent on members of the tribe and they did not consider him so dangerous for themselves. In contrast Toby could move in the village freely and he was a greater threat for the tribe. Therefore Typees did not stop him in his departure. Moreover they thereby increased Tommo's dependence as well as uncertainty springing as to whether Toby really left or became a victim of cannibals.

Tommo often felt that Kory-Kory only fulfilled orders of someone else. In some cases Kory-Kory refused to fulfil Tommo's wish or he tried to prevent him from his efforts. It was in moments when the tribe members did not wish Tommo to take part in something. Melville illustrates it in the following text:

I clearly perceived that while my attendant avoided all appearance of constraining my movements, he was nevertheless determined to thwart my wishes. He seemed to me on this particular occasion, as well as often afterwards, to be executing the orders of some other person with regard to me, though at the same time feeling towards me the most lively affection. (Melville 1964: 125)

Natives tried to dispel Tommo's doubts. However, in their kindness the effort to bring him to other thoughts is obvious and they diverted him from activities which did not suit the tribe members or constituted interference into their customs. This was enabled by the constant presence of Kory-Kory in Tommo's vicinity. "Kory-Kory never for one

moment left my side unless it were to execute my wishes.” (Melville 1964: 129)

In spite of the kind treatment Tommo more and more gained the impression that he was no welcomed guest but rather a prisoner. This idea was even more frightful in connection with the reputation of the Typee tribe as cannibals. He encountered authoritative behaviour of the chieftain in some situations even though in other moments the chieftain behaved friendly.

[...] and told me to “moe” (sit down). Though struck by the alteration in his demeanor, the excitement under which I labored was too strong to permit me to obey the unexpected command [...] Mehevi looked at me scowlingly, and reiterated his commands still more sternly. (Melville 1964: 139)

The conviction that the only solution for him was an escape grew more and more stronger in Tommo. As Tommo himself says: “[...] this incident showed plainly that the Typees intended to hold me a prisoner.” (Melville 1964: 140)

Although Tommo could have the impression that villagers did everything for his comfort and recovery, an effort that something remained hidden from him is evident. In the life of the natives, the expression *taboo* had its place. The natives did not want to talk about activities or objects branded in such way with Tommo. They supposed that he would respect it. Nevertheless, he tried to uncover these secrets, and so he actually disturbed their customs and forced them to look for excuses and alternative explanations.

Tommo’s stay was strongest influenced by the thought whether the rumour of cannibalism of the Marquesans was true. The fear of these rumours forced him to look for proof that they ate human meat even though it was not pleasant to the villagers. However, he never

witnessed cannibalism, he only found indirect evidence. He was for example forbidden to take part in a festival and he was convinced that it was exactly for the reason so that he was not present during these practises. He got on the spot only later in the day. It was obvious that his presence was not pleasant to members of the tribe. They felt that he would search, and Tommo really looked for proof for his conjectures.

In passing along the piazza, previously to descending from the pi-pi, I observed a curiously carved vessel of wood, of considerable size, with a cover placed over it [...] and, prompted by a curiosity I could not repress, in passing it I raised one end of the cover; at the same moment the chiefs, perceiving my design, loudly ejaculated, "Taboo! taboo!" But the slight glimpse sufficed; my eyes fell upon the disordered members of a human skeleton, the bones still fresh with moisture, and with particles of flesh clinging to them here and there! (Melville 1964: 265)

Natives did not consider cannibalism anything unbecoming. They excused it because they applied it only on defeated enemies. In spite of that they tried to conceal proof from the white man as if they were aware of the fact that for him it was something unacceptable. However, he was not content with their oral explanation. He still kept looking for direct proof and thereby he disturbed their privacy again.

One day, returning unexpectedly from the Ti, my arrival seemed to throw the inmates of the house into the greatest confusion. [...] The evident alarm the savages betrayed filled me with forebodings of evil, and with an uncontrollable desire to penetrate the secret so jealously guarded. [...] I forced my way into the midst of the circle, and just caught a glimpse of three human heads, which others of the party were hurriedly enveloping in the coverings from which they had been taken. (Melville 1964: 258)

Tommo's efforts to leave the valley, to get to the harbour and sail away became stronger and stronger gradually. Tommo's stay and desire to

leave the valley led to a division of the tribe. A part of the tribe supported his attempt, a part was fundamentally against it and prevented him from departure. One of the reasons why some prevented the departure could also be fear of that Tommo would narrate about the valley and it would bring other white people. Contradictions lasted until the very end of the novel.

It was at this agonizing moment [...] that a new contest arose between the two parties who had accompanied me to the shore; blows were struck, wounds were given, and blood flowed. (Melville 1964: 277)

Some natives still could not reconcile themselves with Tommo's departure and followed the boat that was taking Tommo away. Tommo won his freedom only at the price of injuring some natives.

[...] and with a true aim, and exerting all my strength, I dashed the boat-hook at him. It struck him just below the throat, and forced him downwards. [...] He seized the gunwale, but the knives of our rowers so mauled his wrists, that he was forced to quit his hold. (Melville 1964: 279)

A strong desire to return into the civilized world led Tommo to this step. Even though he admired the life of natives in harmony with nature, he was accustomed to a different way of life. He also started having the feeling of an unfree person who they guarded at each step and allowed him only what they wanted and did not always respect his wishes. The language barrier could have been a certain source of misunderstanding as well. Out of the behaviour of natives, he got the impression that they conspired against him, and he started to feel threatened. When he saw that natives would not voluntarily enable him to leave, he used violence in order to reach this goal.

3. *Omoo*

The adventures of the hero of the novel *Typee* continue after Tommo leaves the island of Nuku Hiva on a whaling ship. Dissatisfaction of the sailors with the conditions on the ship, with despotic treatment of the commander is depicted here again. Whereas in *Typee* two of the sailors solve it with an escape, here it comes to a mutiny of the whole crew. In spite of considerable difficulties, the crew, and hence the main hero and his doctor friend as well, finally succeed in getting to Tahiti, the largest island of French Polynesia.

Here the influence of European civilisation is already more evident. Since the discovery of the island by the Spaniards, influences of various European nations that came here have gained ground. The influence of Protestant missionaries can be seen on the life of the natives, Christianity is more spread even though the natives adapted it partly in their environment.

The island is also the seat of the Polynesian Queen who tries to defy the pressures of Europeans and their efforts to occupy the island. Power interests of two rivals, France and England, clash here as well. Also after the island is occupied by the French, members of other nations can live and have their business here and therefore it does not come to any military conflict.

During his stay on the island, Tommo has a possibility to observe the life of the native inhabitants and influence of civilisation on it again. He also can compare the life of natives on Nuku Hiva and Tahiti. The different extent of the influence of Whites on the natives' lives is evident.

Historical events which concerned the occupation of the island by the French and creating a colony are depicted in the book as well, along

with the description of nature, buildings and everyday life. The reader is informed about the history of the royal dynasty of the Pomaree ruling at that time, too.

3.1 Power interests in the island Tahiti

The advantageous location of the island in the vicinity of sea ways led to efforts for its occupation and possession. On the island, ships could acquire fresh supplies of food for their other voyage or complete the missing crew. The country which would occupy the island would win control in the given area. The most interested in the island were England and France. France came out of this rivalry as the winner.

3.1.1 Annexation of the Island to France

One learns about a violent annexation of Tahiti to France in the narrative. Initial efforts of the French to create a Roman Catholic mission on the island ended in failure. The natives did not like the manners of French missionaries and they paid them back with imprisonment and then transportation to a deserted island. The French did not like the natives' behaviour towards the French flag and non-acknowledgement of the property of a French farmer. This became a pretext for occupying the island.

For these, and similar alleged outrages, a large pecuniary restitution was demanded (\$10,000), which there being no exchequer to supply, the island was forthwith seized, under cover of a mock treaty, dictated to the chiefs on the gun-deck of Du Petit Thouars' frigate. But, notwithstanding this formality, there now seems little doubt that the downfall of the Pomarees was decided upon at the Tuileries. (Melville 1973: 129)

It came to a military occupation of the island. The French tried to force their requirements, which raised displeasure of the natives and their

Queen who asked the French King to recall the island's governor. Finally the Queen had to run away from Tahiti. Tahitians longed for independence, and so they relied on the help of the English. English missionaries already worked there and England guaranteed that it would keep independence for the island. In spite of that, the French and the English never went into military conflict over Tahiti. The French also relied on chieftains who betrayed their nation for financial bribes. It came to repeated fights between the French and natives.

The Tahitians' effort to get independence ended in a three-year war. This ended in failure for the islanders and Queen Pomaree IV accepted the French protectorate. Her son Pomaree V, the last Tahitian King, "sold the islands for a pension of a mere 5,000 francs a month, and France's hegemony was complete." (Benchley 1997: 15)

3.1.2 Economic Exploitation of the Island

Besides the importance of the island as a stop on longer sea voyages, when it was possible to replenish supplies and gain missing crew members here, economic exploitation of the natural riches was the rule.

Already the English authorities showed interest in the island from the point of view of economic use after one of journeys of Captain Cook. The interest was raised by the plant called breadfruit tree. It seemed to be suitable to grow in West Indian colonies where it would provide nourishment for black slaves imported here from West Africa. Therefore the ship called *Bounty* was dispatched under the command of Captain Bligh to acquire the necessary seedlings. The welcome of the *Bounty* by natives was similar to as Melville described it in the novel *Typee*.

Drums sounded from the mainland for greeting even earlier than canoes appeared, and although men were sitting at oars of those big wooden boats, women were arriving as envoys to

welcome the sailors. They were standing in the canoes dressed only in little bast skirts, and swaying their hips they emitted noisy screams of joy according to a good old Tahitian custom. They quickly climbed up on rope ladders, vaulted over the brims and threw themselves into sailors' and officers' arms [...] (Falk-Rønne 1972: 16; author's translation)

The journey of the *Bounty* became famous for another reason. While waiting for the breadfruit tree plants to grow, the sailors became close to Tahitian girls. On the return way a part of them rose up in rebellion and chose to live the simple life with natives and abandon "civilized" English society.

The French as well tried to become rich from natural riches of the islands and seas in their proximity. As Melville describes, they used work of pearl hunters. Pearls brought the French great fortunes, but natives were paid for their work miserably.

The oysters are found in the lagoons, and about the reefs; and, for half-a-dozen nails a day, or a compensation still less, the natives are hired to dive after them. (Melville 1973: 73-74)

Coconut oil also became a commercial article. Many uninhabited areas of the island Tahiti and adjacent islands were grown by groves of coconut palms. The acquired oil was transported to Tahiti and a considerable part of the cargo went to Australia as well.

With regard to agriculture, the Whites also introduced soil cultivating and plantation founding. They could easily transform the mature crops into money by selling them to ships that landed here. To teach natives how to breed cattle also should have been part of civilizing the life of natives. Ships brought beef cattle, goats and sheep on the island but it did not come to an increase of their breeding and only a few wild animals appeared on the island. The natives were rather afraid of the

cattle and avoided the places where they stayed. Melville's narrator observes this in *Omoo*:

The natives stand in great awe of these cattle; and for this reason, are excessively timid in crossing the island, preferring rather to sail round to an opposite village in their canoes. (Melville 1973: 210)

3.1.3 White Rule over Natives in Tahiti

The Whites' presence on the island was reflected also in the change of rule on the island. The area of Tahiti had been divided into a few valleys. A chieftain reigned over every valley. At the time of the presence of the Bounty sailors at the end of the 18th century one of the chieftains won supremacy over the others with the help of Captain Bligh. He was given the name Pomaree (Coughing). He founded a royal dynasty that reigned on Tahiti for almost one hundred years.

His son, Pomaree II, put through Christianity on the islands after religious wars. At the time of the death of Pomaree II, his son was still a child. A woman-regent ruled instead of him. Since Pomaree III died at the age of seven, his sister took the rule under the name Pomaree IV. The setting of the novel *Omoo* takes place during the time of her reign.

In *Omoo* Melville shows that she really behaved as a ruler and showed her superiority through her dress as well as behaviour. She ruled with a strong hand over her husbands at home, too. She based her rule on powerful chieftains who reigned in individual areas. She had to be on her guard all the time because her grandfather deprived the original royal family of the throne.

The missionaries also had an influence on the life of the royal court. They actually lowered the importance of the native ruler they had set up by spreading Christianity with only one God. As Melville avers in *Omoo*,

The truth is, that with the ascendancy of the missionaries, the regal office in Tahiti lost much of its dignity and influence. In the days of paganism, it was supported by all the power of a numerous priesthood, and was solemnly connected with the entire superstitious idolatry of the land. (Melville 1973: 299)

The Queen reigned also in the time of occupation of the island by the French. Hopes that she would succeed in creating an army and oppose the violent annexation to France were fixed on her. These hopes were, however, dashed.

3.2 Impacts of the Whites' occupation of the island on the Culture of Islanders

Not only the manner of governance, when natives stopped deciding on their affairs themselves, was changed by the annexation of the island to France. The Whites' presence was also reflected in everyday life of original inhabitants, in changes of their life style, in the introduction of European elements and their adaptation to local conditions, such as religion, clothing, and ethnic traditions.

3.2.1 Christianity

The natives were made acquainted with Christianity by Protestant missionaries who gradually settled down here. Protestant missionaries were usually married and their wives introduced European customs to native women.

It was different with Catholic missionaries from France who brought certain customs with them and whose behaviour was unacceptable for the natives. They created their own opinion of French priests and considered them rather like wizards. Catholic religious rites strengthened this view of them. Catholic missionaries used their

position and did not deny themselves any carnal pleasure of life. As Melville describes in *Omoo*,

Close by the chapel, was a range of native houses; rented from a chief, and handsomely furnished. Here lived the priests; and very comfortably too. They looked sanctimonious enough abroad; but that went for nothing: since at home, in their retreat, they were a club of Friar Tucks; holding priestly wassail over many a good cup of red brandy, and rising late in the morning.

Pity it was they couldn't marry--pity for the ladies of the island, I mean, and the cause of morality; for what business had the ecclesiastical old bachelors with such a set of trim little native handmaidens? These damsels were their first converts; and devoted ones they were. (Melville 1973: 147-148)

Results of missionaries' activities were varied. Some natives accepted the new religion, others only pretended inclination to it. In *Omoo*, Melville introduces a case "where the inhabitants of an island professing Christianity voluntarily assembled, and solemnly revived all their heathen customs." (Melville 1973: 190)

As Melville shows in *Omoo*, the natives gradually got accustomed to going to masses in the new churches. The buildings and their equipment corresponded to possibilities. Polynesians also went to baptism with their children. As Melville observes,

When a native is baptized, his patronymic often gives offence to the missionaries, and they insist upon changing to something else whatever is objectionable therein. (Melville 1973: 272)

Some Polynesians became really pious. In *Omoo*, one encounters a native family who accepted the heroes during their wandering on the islands. The piousness of the father named Po-Po shifted on the whole family. The habit was to pray before eating, read the Bible, make a speech after the sermon in the Masses.

Before retiring, the entire household gathered upon the floor; and in their midst, he read aloud a chapter from a Tahitian Bible. Then, kneeling with the rest of us, he offered up a prayer. [...] These devotions took place regularly, every night and morning. Grace, too, was invariably said by this family both before and after eating.

[...] Po-Po was, in truth, a Christian: the only one, Arfretee excepted, whom I personally knew to be such, among all the natives of Polynesia. (Melville 1973: 275)

The enthusiasm for the Christian faith could raise the impression of fanaticism. Christian morality was reflected also in the behaviour of the daughter who kept some distance from the visitors. This behaviour differed from the helpfulness and trustfulness which were possible to encounter somewhere else in that way.

3.2.2 Clothing

Also during his voyage to other islands of French Polynesia and then on Tahiti Melville describes the influence of the Europeans on clothing of the natives. Gradually one abandoned tappa production which employed girls and women. Traditional clothes were made from it. However, missionaries and their wives found these too immodest and they tried to approximate the clothes of the natives to their own ideas. On the other hand, the natives adapted the clothes gained from the Europeans and often wore some part completely improperly.

Melville encountered mingling of traditional way of clothing and using parts of clothes of Europeans already during the voyage of the ship at the island of St. Christina as he describes in *Omoo*:

[...]; one with his legs thrust into the armholes of a scarlet vest, another with a pair of spurs on his heels, and a third in a cocked hat and feather. In addition to these articles, they merely wore the ordinary costume of their race--a slip of native cloth about the loins. (Melville 1973: 34)

Especially wives of missionaries who tried to teach native girls how to sew had an influence on changes of clothing with women. They organized sewing courses for girls and women, as it was common in European countries.

The influence of the Whites' arrival was obvious on clothing of men, too. They liked receiving parts of European clothing, but they used them in their own way.

To the wearer of a coat, for instance, pantaloons are by no means indispensable; and a bell-crowned hat and a girdle are full dress. (Melville 1973: 184)

3.2.3 Ethnic Traditions

Attempts at change of the natives' way of life showed themselves not only in the effort to change their way of clothing but also in other areas of life, such as native religion, traditional customs, entertainments as well as ways of eating. Traditional dances, games and fights were branded pagan and banned. These bans were, however, often broken by the natives. Melville criticises in *Omoo* a kind of denationalising of Tahitians carried out by missionaries.

Supplied with no amusements in place of those forbidden, the Tahitians, who require more recreation than other people, have sunk into a listlessness, or indulge in sensualities, a hundred times more pernicious than all the games ever celebrated in the Temple of Tanee. (Melville 1973: 185)

Some Whites approached the natives as inferior when discovering Pacific islands. The natives paid for their trustfulness, and their willingness to accept sailors cost them their lives many times. Whites managed to shoot them just for fun.

Even at the Pomotu group, but a day's sail from Tahiti, the islanders coming down to the shore have several times been fired at by trading schooners passing through their narrow

channels; and this too as a mere amusement on the part of the ruffians. (Melville 1973: 39)

Whites stressed their part in spreading civilization and culture among the original inhabitants of Pacific islands branded as primitive savages. However, out of the character of some persons in *Omoo*, it is possible to judge that many representatives of the European culture had a low-level education and bad qualities. Melville "questioned whether the islanders were not more advanced in certain ways than their civilized colonizers." (Bryant 2002: 4)

3.2.4 Other impacts of colonisation on the Natives' Cultural Lives

Before the arrival of the Europeans the natives behaved affably towards each other within their tribe. At first they behaved friendly also towards Whites who landed at their shores. However, they gradually took over some customs of Whites and acquisitiveness started to show itself in marks of friendship. The natives got accustomed to receiving presents from the Whites (e. g. parts of clothes, various tools). The intimacy of their feelings cooled when these presents ran out. It is also shown on the example of the native named Kooloo who constantly persuaded Tommo of his affection for him. As soon as he could not give presents any more, the native turned his attention to another sailor.

As for Kooloo, after sponging me well, he one morning played the part of a retrograde lover; informing me that his affections had undergone a change; he had fallen in love at first sight with a smart sailor [...]

He went by with such an easy saunter too, looking me pleasantly in the eye, and merely exchanging the cold salute of the road:--"Yar onor, boyoee," a mere sidewalk how d'ye do. [...] in one week's time giving me the cut direct, and lounging by without even nodding. (Melville 1973: 160-161)

The first European visitors of the island described it as heaven on earth. They admired the way of life of local people, their contentment and

innocence. However, the Europeans' presence disturbed this community. New diseases were introduced here. Natives had no immunity against them and they did not know how to cure them either. Therefore these diseases (e. g. smallpox, influenza, typhoid) claimed a great number of human victims from the ranks of native inhabitants. The heroes of Melville's novel have the possibility to make sure of that during their stay.

I was painfully struck by the considerable number of sickly or deformed persons; undoubtedly made so by a virulent complaint, which, under native treatment, almost invariably affects, in the end, the muscles and bones of the body. In particular, there is a distortion of the back, most unsightly to behold, originating in a horrible form of the malady.

Although this, and other bodily afflictions, were unknown before the discovery of the islands by the whites, [...] (Melville 1973: 133)

Spreading new diseases and forcing to another way of life were reflected in a considerable decrease of the number of inhabitants. Whereas in 1777 Captain James Cook estimated the number of inhabitants at 200,000, in the middle of the 19th century only 9,000 inhabitants were counted by a population census. (Melville 1973: 193) Natives were aware of what horrors had come with the white man on their island. They were not able to defend themselves against them. They saw the only rescue in the departure of Whites. They also felt that many Whites themselves did not follow principles of Christianity which were inculcated in them. Christianity, which should have brought love and salvation, brought natives pain and sorrow.

Distracted with their sufferings, they brought forth their sick before the missionaries, when they were preaching, and cried out, "Lies, lies! you tell us of salvation; and, behold, we are dying. We want no other salvation than to live in this world. [...] When will you give over?" (Melville 1973: 194)

Establishment of sexual contacts of Whites with native girls and women played an important part in spreading diseases. The native society and Europeans looked at the mutual relationship between man and woman differently. The affection which native women were accustomed to showing to men gradually changed into providing paid sexual services and the development of prostitution.

The price for a Polynesian night of love was one nail which natives bent into fish hooks, and so one day Bligh had to strictly ban his crew from pulling out nails from the ship because only a mere frame would remain of it as a victim of Polynesian love making. (Falk-Rønne 1972: 16-17; author's translation)

For native inhabitants it had a negative impact in that sexually transmitted diseases spread among them through the contact with Europeans.

Another bad custom which got to the island with Whites was usage of alcohol. Natives had not been used to consuming alcoholic drinks commonly, but with the arrival of white man their customs changed. With the arrival of sailors and whalers, who brought rum and other alcoholic drinks, alcoholism spread among natives as well. Melville mentions it in *Omoo*, too.

Returning in the course of twenty minutes, he brought along with him two officers in undress and whiskers, and three or four drunken obstreperous old chiefs; [...] (Melville 1973: 34)

The author also describes his encounter with a native who lived as a hermit. In order to have a possibility to drink alcoholic drinks, which were forbidden among natives, he produced them on his own in a primitive way. "His contrivance was nothing less than a native still, where he manufactured his island 'poteen'." (Melville 1973: 269)

Whereas attempts at cattle breeding ended in failure on the island, animal species which were viable under the new natural conditions were unplannedly brought by ships to the island. Before the arrival of European ships, for example, no mosquitoes appeared here. Now they made the life of the islanders unpleasant.

A hasty meal was prepared, and after it we essayed a nap; but, alas! a plague, little anticipated, prevented. Unknown in Tahiti, the mosquitoes here fairly eddied round us. (Melville 1973: 202)

Natives were not accustomed to cultivating soil or breeding animals for meat. They preferred consumption of fruit and various seeds and grapes which grew in their vicinity. Nature itself provided them with enough food. The arrival of ships and the necessity to replenish supplies was reflected in the reduction of the amount of food which could have served the natives. Although trees provided enough fruit here but another kind of food was too little. The main food were the fruit of the breadfruit tree, abundance of which was only in the time of harvest. As Melville avers,

During the height of the bread-fruit season, they fare better; but, at other times, the demands of the shipping exhaust the uncultivated resources of the island; and the lands being mostly owned by the chiefs, the inferior orders have to suffer for their cupidity. Deprived of their nets, many of them would starve. (Melville 1973: 138)

3.3 Differences in behaviour of various tribes on the islands

The picture of life of natives on the island Tahiti as Melville portrayed it in the novel *Omoo* is different from the life of Typees depicted in Melville's first novel. A longer stay of Whites on Tahiti than Nuku Hiva is evident. A greater influence of the European way of life on the life of natives, a departure from traditions and gradual adaptation to the new

conditions result from it. However, hopelessness is also obvious that nothing can be changed on the given situation. In spite of that, natives are occasionally able to show their pride in their past.

The scene that young girls were swimming toward the ship which was coming to the shore is repeated here too. This ship had been, however, visited by a priest who expressed taboo over it. The symbol of the ban discouraged the girls from visiting the ship.

Different was also the attitude of the islanders to runaway sailors. Whereas in *Typee* the natives kept them with themselves and looked after them, here in Tahiti they were already tempted by the vision of reward or drove the runaway sailors out of their area.

The bonus of a musket to the king of the Bay, and the promise of a tumbler full of powder for every man caught, had set the whole population on their track; and so successful was the hunt, that not only were that morning's deserters brought back, but five of those left behind on a former visit. The natives, however, were the mere hounds of the chase, raising the game in their coverts, but leaving the securing of it to the Frenchmen. (Melville 1973: 36)

Whereas on the island of Nuku Hiva, every member of the tribe was tattooed, here only the wealthiest could use the service of the tattooers and the tattooers were held in high esteem. They did their work so that the tattooed suffered as little as possible. However, besides these respected tattooers, wandering ones also existed who were not able to make such perfect pictures.

On the other hand, the life and customs of the natives were strange to the Whites. Tommo tried to get out of the island because he did not want to adapt himself to the life of the natives. He still felt to be a White. He defended himself against getting a tattoo by all means. He wanted to keep his identity. If he had accepted tattoo, it could have meant that

he became one of the members of the tribe. On the other voyage he met an Englishman on one of the islands. This Englishman had already lived there for ten years and found there his new home. He accepted the way of life of the natives and became a member of them. He let himself be tattooed and regarded it as accommodating to the native life style.

It is accordingly obvious that it came to a clash of two completely different cultures on the island. Whereas adaptation of a White to the life of natives was voluntary, natives were forced to accept civilization efforts of Whites by various, many times also cruel, means. They gradually lost the possibility to decide for themselves on their own and were under the Whites' yoke. As Melville writes in the novel *Typee*, the natives were "civilized into draft horses, and evangelized into beasts of burden." (Melville 1964: 222)

Conclusion

The aim of this diploma work is to show a few elements of Herman Melville's travel novels *Typee* and *Omoo* as expressed in his overt and covert criticism of the impact of colonial politics of European countries on the life of native inhabitants.

Readers awaited above all entertainment from this literary genre. They took the novels as a source of information about exotic countries with beautiful landscape, which they could not visit themselves. The novels brought also description of the appearance of native inhabitants and their way of life and their customs. Mostly this depiction was, however, to disadvantage of native inhabitants which were put to a lower level in comparison with Whites. In the ideas of readers then the impression arose that natives were primitive, without their own culture and many times they were also judged negatively with qualities and behaviour that contradicted the Christian morality. A White who visited these countries or lived there for some time was understood as a rescuer of natives by bringing civilisation and education to them.

Literary and cultural critic Edward Said (1935 – 2003) wrote in his study of literary and cultural criticism *Orientalism* (1979) about the influence of literary works that gave inaccurate information about colonised areas as exotic countries where white colonisers brought culture and education. He concentrates on the Western understanding of the Eastern, above all Arabic (Islamic), civilisations. However, it is possible to transfer his ideas also on other colonised areas because in the course of time the designation *Orient* spread to other non-Islamic countries. Said shows that culture of the original inhabitants in the areas under European hegemony was taken and assessed according to Western norms. It was therefore understood as little developed, irrational, and impulsive. This

conception became their justification for political steps of the colonial powers. (<http://glosy.info/texty/edward-said-orientalismus/>)

Already some of Melville's predecessors used the travel novel to criticise some social phenomena, many times in the form of parody or allegory, as for example Jonathan Swift in his *Gulliver's Travels*. However, the domestic political scene was treated with irony here.

Within the scope of an appealing story set in remote exotic countries, Melville for the first time brought also proof of what negative impact the expansive politics of European states had on the life of the original inhabitants. These were exposed to ruin, enslavement, and worst of all they were forced to change their traditions and customs. White people came to their land equipped with firearms, which enabled them to take control of original inhabitants and to force their will upon them. Natives had no possibility of defence against colonizers and the way of rule, economic exploitation and oppression established by them. The white man does not seem as a liberator and bearer of improvement then.

In the time when Melville wrote his first novel *Typee*, American readers did not yearn for such a depiction of the Whites' activities in new areas. It could remind them of their behaviour in the time of settlement, their behaviour to Indians as well as black slaves. Publishers were aware of that. Therefore the novel *Typee* was published in England first, the publication in the USA was altered and adapted in order to meet the pro-missionary taste of American readers. The adaptation concerned exactly those passages which could cast an unfavourable light on the religious activities of Whites in the described areas. Demanded was just a romantic story where a beautiful woman plays a part as well. The fact that she is member of a native tribe just increased interest especially for the female readers.

However, it was not only the charge of colonialism proceeding on the described Pacific islands that appeared in the novel. No less inflammatory was the recognition of in what terrible conditions sailors lived on merchant and whaling ships. They were exposed not only to bad material conditions but also inhumane treatment from the side of the ship command. Since the sailors had no possibility of defence, an escape or mutiny became the only way for them.

The critical view of colonisation indicated in the novel *Typee* is developed even more in Melville's second novel *Omoo*. It is set on the Island of Tahiti which was already more scarred by the activity of Whites than the island Nuku Hiva from the first work. The author points to various aspects of changes of the life of natives due to the influence of colonisation on fates of individuals and families which he encountered during his wanderings on Tahiti and the adjacent islands. Melville saw the advancing degeneration, hopelessness, their vain struggle against diseases which were introduced here, their flights to alcoholism, their departure from the traditional way of life, and finally takeover of White's manners such as theft, acquisitiveness, expediency, which had been unknown to natives until the arrival of Whites but which helped them survive in new conditions.

Melville also saw that any resistance of the natives was pointless because an armed rebellion had no chance of success. The island and its inhabitants were not so important for other European powers so that although they opposed the efforts of France to take control of the island, they would never enter into a military conflict because of it. Natives had no choice but to adapt themselves to the new situation, especially when efforts of their rulers were without any success, too.

Melville's novel *Omoo* takes place in the time when France consolidated its hegemony over Tahiti as well as this whole Pacific

area. After over 150 years of the French influence, the way of life has changed considerably. Likewise in colonies in other parts of the world, here as well efforts to re-win independence strengthened in the course of the 20th century. However, France still considers this territory its part. At present, efforts to liberate from the French influence and win independence appear with a part of Polynesians. They express their national identity, for example, in their return to the traditional tattooing. (*National Geographic* 6/1997: 20) However, the connection to France in all spheres is very strong. Moreover, there arose a social class which has advantages over other natives through this French connection. These people are not interested in the history of the indigenous nation anymore and do not support the efforts to win independence. (*National Geographic* 6/1997: 12)

Resumé

Romány Hermana Melvilla přinesly do cestopisné literatury nový pohled. Čtenáři očekávali od tohoto literárního žánru především zábavu, získávali informace o exotických zemích s překrásnou krajinou, které pro ně byly vzdálené a sami je většinou nemohli navštívit. Domorodé obyvatelstvo cestopisy líčily jako primitivní. Popsané zvyky a tradice těchto národů vzbuzovaly hrůzu a byly v rozporu s křesťanskou morálkou. To vytvářelo představu divošství a nižší úrovně domorodců. Běloši, kteří do těchto oblastí přicházeli, byli představováni jako nositelé pokroku a vzdělanosti. Jejich působení v těchto oblastech bylo chápáno jako přínos pro domorodé obyvatelstvo.

Námět pro první cestopisné romány *Typee* a *Omoo* čerpal Melville ze svých vlastních zkušeností, které získal při plavbě v Tichomoří na velrybářských lodích, i ze zápisků cestovatelů a badatelů, kteří se v této oblasti pohybovali. Vedle popisu krajiny tichomořských ostrovů a líčení života domorodého obyvatelstva však již v těchto románech zaznívá kritika dopadu koloniální politiky evropských zemí na život domorodého obyvatelstva.

V rámci líbivého příběhu odehrávajícího se ve vzdálených exotických krajích přinesl i doklady toho, jak expanzivní politika evropských koloniálních mocností negativně ovlivňuje život původního obyvatelstva. To je vystaveno zbídačováním, zotročováním, je nuceno měnit své tradice a zvyky. Bílí lidé přišli na jejich území vybaveni střelnými zbraněmi, což jim umožnilo původní obyvatele ovládnout a vnutit jim svou vůli. Domorodci neměli žádnou možnost obrany proti kolonizátorům a jimi nastolenému způsobu vlády, ekonomickému vykořisťování a útlaku. Bílý muž se už potom nejeví jako vysvoboditel a nositel pokroku.

Čtenáři však nebyli na takový přístup v době vydání románu *Typee* připraveni. Proto byl román pro americké čtenáře upraven a zdůrazněn byl romantický příběh hlavního hrdiny, v němž nechyběl ani vztah s krásnou domorodkou.

Nebyla to však jen obžaloba kolonialismu postupujícího na popisovaných tichomořských ostrovech, která v románu zazněla. Neméně burčující bylo poznání, v jakých podmínkách žijí námořníci na obchodních a velrybářských lodích. Jsou vystaveni nejen špatným materiálním podmínkám, ale i nelidskému zacházení ze strany velení lodi. Také námořníci nemají možnost obrany, jedinou cestou pro ně se stává útek nebo vzpoura.

Kritický pohled na kolonizaci naznačený v románu *Typee* je ještě více rozveden v druhém Melvillově románu *Omoo*. Odehrává se na ostrově Tahiti, kde se střetávaly mocenské zájmy Francie a Anglie. Protože běloši zde žijí již delší dobu, je dopad jejich působení na život domorodců výraznější. Děj románu se odehrává v době, kdy Francie upevnila svoji nadvládu nad Tahiti i celou touto tichomořskou oblastí. Melville ukazuje na postupující degeneraci, beznaděj, marný boj s nemocemi, které sem byly zavlečeny, útky k alkoholismu, odklon od tradičního způsobu života, převzetí způsobů bělochů, jako byly krádeže, ziskuchtivost, vypočítavost, které byly domorodcům do příchodu bělochů neznámé, ale v nových podmínkách jim pomáhaly přežít.

Melville také vidí, že jakýkoliv odpor domorodců je zbytečný, naději na úspěch nemá ani ozbrojené povstání, o něž se pokusí domorodí vládci. Zůstávají ve svém boji osamoceni. Žádná z evropských mocností nevystoupí proti snahám Francie ostrov ovládnout. Domorodcům tedy nezbývá nic jiného než se nové situaci přizpůsobit. Tichomořské ostrovy zůstávají součástí francouzského území dodnes.

Bibliography

Primary literature

Melville, Herman: *Typee. A Peep at Polynesian Life During a Four Months' Residence in a Valley of the Marquesas*. New York: New American Library, 1964

Melville, Herman: *Omoo, a Narrative of Adventures in the South Seas*. Garden City, New York: Doubleday, 1973

Melville, Herman: *Ráj kanibalů*. Praha: Orbis, 1941

Melville, Herman: *Tulák po ostrovech*. Praha: Nakladatelství Svoboda, 1948

Falk-Rønne, Arne: *Po stopách Bounty: dobrodružství v Tichomoří (Tahiti, Fidži, Pitcairn)*. Praha: Olympia, 1972

London, Jack: *The Cruise of the Snark*. New York: Sheridan House, 1911

Secondary literature

Čornej, Petr: *Dějepis pro gymnázia a střední školy 2*. Praha: SPN, 2001

Oliver, Douglas L.: *The Pacific Islands*. New York: The Natural History Library, 1961

Howard, Leon: *Herman Melville*. Berkeley & Los Angeles: University of California Press, 1967

Nownes, Nicholas L.: Narrative Representation and Self-Knowledge in Melville's *Typee*. *American Transcendental Quarterly*; Dec 1997, pg. 323

Iverson, Douglas: "I saw everything but could comprehend nothing": Melville's *Typee*, Travel Narrative, and Colonial Discourse. *American Transcendental Quarterly*; Jun 2002, pg. 115

Bryant, John: Witness and Access: The Uses of the Fluid Text. *Textual Cultures*; Spring 2007, pg. 16

Koy, Christopher: The Pilfering of Anthropological Research by Herman Melville in *Typee*. *Antropologické symposium II*. Pelhřimov: Vydavatelství a nakladatelství Aleš Čeněk, 2002

Benchley, Peter: French Polynesia. *National Geographic* 6/1997, Washington, D. C.

Vančura, Zdeněk a kol.: *Slovník spisovatelů: Spojené státy americké*. Praha: Odeon, 1979

Internet references

http://en.wikipedia.org/wiki/An_Inland_Voyage

http://en.wikipedia.org/wiki/Edgar_Allan_Poe

http://en.wikipedia.org/wiki/Nathaniel_Hawthorne

http://en.wikipedia.org/wiki/James_Fenimore_Cooper

http://en.wikipedia.org/wiki/Herman_Melville

http://en.wikipedia.org/wiki/Daniel_Defoe

http://en.wikipedia.org/wiki/Jonathan_Swift

http://en.wikipedia.org/wiki/Robert_Louis_Stevenson

<http://www.francouzskapolynesie.cz/>

<http://cs.wikipedia.org/wiki/Tahiti>

Bryant, John, Moby-Dick and the Fluid Text: Censorship and the Measurement of Culture [cit. 2009-12-18],

[http://hofprints.hofstra.edu/14/01/Bryant%2C_John_L._\(2002\)_Moby_Dick_and_the_Fluid_Text_-_Censorship_and_the_Measurement_of_Culture..pdf](http://hofprints.hofstra.edu/14/01/Bryant%2C_John_L._(2002)_Moby_Dick_and_the_Fluid_Text_-_Censorship_and_the_Measurement_of_Culture..pdf)

Schlemmer, Martin. Edward Said: Orientalismus [online]. Glosy.info, 8.květen 2004. <<http://glosy.info/texty/edward-said-orientalismus/>>. ISSN 1214-8857