VOLUME 13 PACIFIC ISLANDS to POND LIFE

CHILDREN'S BRITANNICA

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Children's Britannica

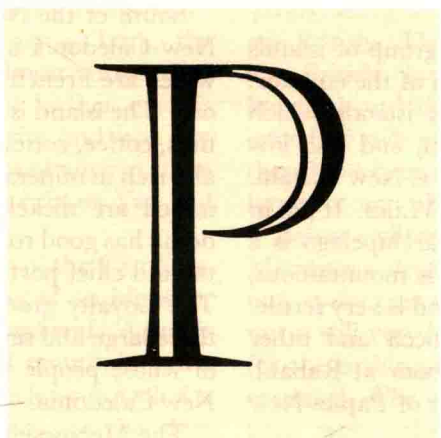
PACIFIC ISLANDS. The Pacific is the largest of the oceans, with an area greater than that of all the world's lands put together. Its northern and western borders are fringed with chains of islands. In the western chain are the large islands of Japan, Taiwan (Formosa) and the Philippines, and also some of the islands of Indonesia, which are described in separate articles. To the east the Pacific is bounded by the coasts of North and South America and, to the southwest, by Australasia. To the southeast there is no large land nearer than Antarctica and the lower end of South America.

Between these fringing chains and continents the ocean stretches over one-third of the earth's surface, where there are many thousands of islands and yet almost empty seas. Some of these islands are high and volcanic, and may be quite big. Others are low coral rings called atolls (see ATOLL), and still others are mere specks in the ocean. Together they make up the inner Pacific islands and are described later in this article. The next section describes the groups of smaller islands on the northern fringes of the ocean.

Outer Pacific Islands

The Aleutians. The southwest peninsula of Alaska continues in a chain of volcanic islands stretching westwards for about 1,900 kilometres. As far as Attu Island these belong to the United States but the Komandorsky Islands at the western end are Russian. This chain divides the Pacific from the Bering Sea.

The Aleutian Islands are rainy, foggy and cool, with hardly any trees but plenty of grasses and plants. The Aleuts, who are a people related to the Eskimoes (see ESKIMOES), live chiefly by hunting seals and birds and by fishing, although some breed blue foxes for their fur. The chief island is Unalaska and the main air and sea port is Dutch Harbour.



The Kurils. The islands which stretch in a chain between the Kamchatka Peninsula in Siberia and Japan are called the Kurils (in Russian, Kurilskiye). In all there are 56 of them with a total area less than that of Wales. They are volcanic islands mostly covered with dense forests and fern, surrounded by seas which are thickly tangled with seaweed and rich in fish. Among the people in the Kurils are a few Ainus, who were the early people of northern Japan. The islands were Japanese from 1875 until the end of World War II, when they were handed over to the U.S.S.R.

Ryukyus. From the south of Japan to Taiwan stretch the Ryukyus, forming a chain of 73 fertile islands with a warm climate. Although there are few wild animals, the Ryukyus are infested with poisonous snakes. The people, who are rather like the Japanese but have a language of their own, grow vegetables, rice, sweet potatoes and tobacco. Sugar cane and pineapples are exported. Fishing is also important. Most of the people live on Okinawa, the capital and largest city of which is Naha City.

For many years the Ryukyus were claimed by both China and Japan, but towards the end of the 19th century the Japanese took control. One of the fiercest battles of World War II was fought when United States troops invaded Okinawa in 1945. After the war, the Ryukyus were occupied by the United States, but in 1972 the last of the islands were returned to Japan.

The Inner Pacific Islands

The thousands of islands of the inner Pacific may be divided into three main groups, whose names come from Greek words. These groups are Melanesia (meaning "black islands"), Micronesia ("small islands") and Polynesia ("many islands"). Outside these main groups there are a number of other islands such as Pitcairn, Norfolk Island, the Galapagos Islands near Ecuador, Easter Island, and the Bonin Islands and Volcano Islands. These other islands are described in the last section of this article.

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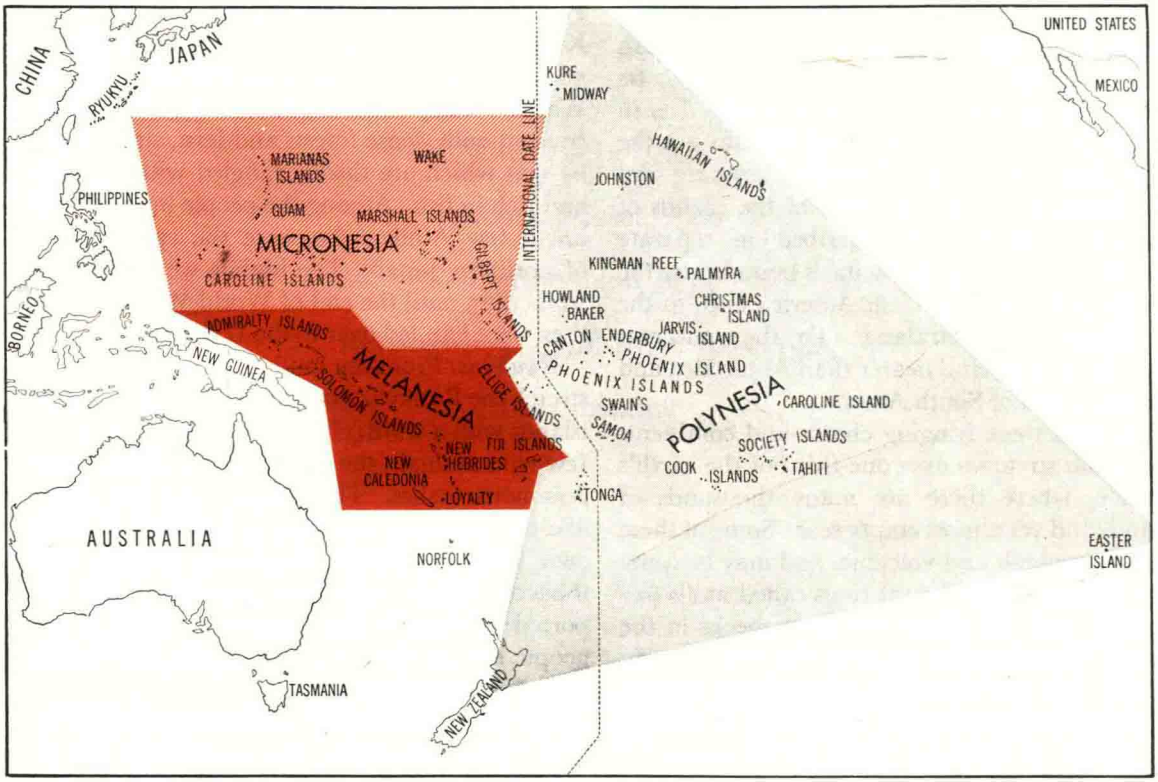


Melanesia, Micronesia and Polynesia are the three main island groups of the inner Pacific.

The map shows the three main groups of inner islands: Melanesia, Micronesia and Polynesia. Further west are the Ryukyu Islands, Taiwan, the Philippines, Borneo and New Guinea. New Guinea is one of the largest islands in the world. It is larger than France and Great Britain put together and at least four times as large as all the inner Pacific islands combined. (See the articles NEW GUINEA and PAPUA-NEW GUINEA.)

Melanesia. The Melanesian group of islands lies in the western Pacific, south of the equator. It includes high, mountainous islands which were formed by volcanic action, and also low coral atolls. The largest island is New Britain, which is about twice the size of Wales. It lies in the Bismarck Archipelago (an archipelago is a chain of islands). New Britain is mountainous, with a damp tropical climate, and is very fertile. The people grow coconuts, cocoa and other crops, and there is a good harbour at Rabaul. New Britain is governed as part of Papua-New Guinea.

Southeast of the Bismarck Archipelago are the Solomon Islands. Farther to the southeast are the New Hebrides, formerly under joint French and British rule. (See NEW HEBRIDES; SOLOMON ISLANDS.) To the east of the New Hebrides are the Fiji Islands, an independent state, where there are more people of Indian descent than Fijians. Fiji produces sugar, coconuts, fruit and gold. (See FIJI.)

South of the New Hebrides are the island of New Caledonia and the Loyalty Islands, all of which are French. New Caledonia is mountainous. The island is not only fertile, growing coconuts, coffee, cotton and many other crops, but is also rich in minerals. The most important metals mined are nickel and chromium. New Caledonia has good roads and a railway and its capital and chief port, Nouméa, has a fine harbour. The Loyalty group to the eastward consists of three large and several small coral islands, many of whose people work for part of their lives in New Caledonia.

The Melanesian people are an ancient south-

east Asian group, who appear to be related most closely to the Australian Aborigines. They have very dark skin and curly hair. There are perhaps 500,000 Melanesian languages, but little is known about most of them. Fijian is the most important of these languages, but "pidgin" or "sandalwood" English, a mixture of English and local words, is also widely spoken.

Micronesia. The small islands of Micronesia lie north of Melanesia. They include Guam and the former Japanese groups known as the Mariana Islands, Caroline Islands and Marshall Islands. Other groups in Micronesia are the Gilbert Islands, Ocean Island, the Phoenix Islands and the Line Islands (now forming the republic of Kiribati). The Micronesians seem to be a separate group but they may be a mixture of Malay and Polynesian peoples.

Guam, which is really the southernmost of the Marianas, is a fertile and hilly island discovered in 1521 by the Portuguese explorer Ferdinand Magellan. It was Spanish from the end of the 17th century until 1898, when it was handed over to the United States. It is thickly populated most of the people being Chamorros, who are a mixture of Micronesians, Filipinos and Spaniards. The other islands in the Marianas include some in the north which are still active volcanoes. There are deposits of phosphate rock, from which fertilizer is made, in Saipan, Rota and Tinian.

South of the Marianas are the Caroline Islands, of which those in the west are coral atolls, including the Palau (Belau) group. The island of Yap has a fine harbour and contains deposits of bauxite, the mineral from which aluminium is made. Farther east is Truk, the remains of a huge volcano almost surrounded by a coral reef. Ponape, still farther east, is another volcanic island. Bauxite and iron are found there, and there are ruins of ancient stone walls and tombs. Similar ruins exist on Yap and Kosrae and in the Palau group.

The Marshall Islands lie east of the Carolines. They are atolls, each consisting of an island or ring-like group of islets on a coral reef. A reef is built up around a submerged mountain peak, and the stretch of water it encloses is called a lagoon. Kwajalein and Majuro are the chief atolls in the Marshall Islands, and the lagoon at Kwajalein is the largest in the world.

In World War I, the Japanese took possession of the Marianas, Caroline and Marshall Islands, which had formerly been German. They were later ruled by the United States on behalf of the United Nations. Nuclear weapons were tested on the Marshall Islands, and the inhabitants of Bikini and Eniwetok atolls had to be moved to other islands. The Marshalls later became self-governing, as did the Carolines (as the Federated States of Micronesia) and Palau (as Belau). The northern Marianas remain in association with the United States.

South of the Marshalls are the Gilbert and Ellice Islands. Formerly ruled by Britain, these islands are now independent as Kiribati and Tuvalu. (See KIRIBATI; TUVALU.) Although the Gilberts are Micronesian the Ellice Islands are really Polynesian. Grouped in the same colony are Ocean Island, where the mining of phosphate made it necessary to remove the Banaban people, and the Phoenix Islands, eight atolls of which the chief are Hull, Gardner, Canton and Enderbury islands. The last two of these are jointly ruled by Great Britain and the United States. The tiny independent republic of Nauru (see NAURU) is also a phosphate island.

The Line Islands are so called because they are near the equator, which sailors sometimes call "the line". Those in the northern group include Jarvis Island, a small coral islet; Christmas Island, which was discovered by Captain James Cook on Christmas Day, 1777, and Fanning, Washington and Palmyra islands. Palmyra and Jarvis belong to the United States but the others are British. The southern Line Islands, which are British, include Caroline, Flint, Vostok, Starbuck and Malden. Most of the Line Islands once had rich guano or phosphate deposits, but these have been mostly used up. Some now have large coconut plantations.

Before civilization reached them, the people of Micronesia depended very heavily on the coconut, every part of which they used. The coconut is still very important, not only for food but for the making of copra (the dried flesh of the coconut). The copra is exported to other countries, where the oil is extracted and used in

Rob Wright—Camera Press

The waterfront at Papeete, the capital of Tahiti. Small trading vessels bring produce such as pineapples, fish and ready-made thatching from the outlying islands.

the manufacture of soap, margarine and other products. The Micronesians were bold and skilful mariners and had graceful and speedy outrigger sailing canoes, whose design is copied in the present-day catamaran.

Polynesia. Most of Polynesia is within a triangle drawn between Hawaii in the north, New Zealand in the south and Easter Island in the east. Some of the Polynesian islands are among the most beautiful in the world and the Polynesian peoples, among whom are the Maoris of New Zealand, have fairer skins than the Melanesians. (See POLYNESIANS.) The Hawaiian Islands are part of the United States, and their capital Honolulu is the largest city in the Pacific Islands (see HAWAII; HONOLULU).

The French name for their Polynesian islands is Polynésie Française. They include the Society Islands, so called by Captain James Cook because he was sent there by the Royal Society in 1769 to make astronomical observations. Tahiti is the most important of the Society Islands. It is a fertile land of great beauty, with many lovely streams flowing from the central mountains, of which Orohena (2,236 metres) is the highest. Besides many Frenchmen, numbers of American and European writers and artists have settled there to share the pleasant life of the friendly people. The great French artist Paul Gauguin (1848–1903) painted some of his best pictures in Tahiti. (See GAUGUIN, PAUL.) Papeete is the capital and port of Tahiti, west of which is the even lovelier island of Moorea, whose jagged peaks give it a skyline of almost unearthly beauty. About 240 kilometres to the northwest are Huahine, Raiatea, Tahaa and Borabora, which are beautiful volcanic islands surrounded by coral reefs. Makatea, about 210 kilometres northeast of Tahiti, is the only phosphate island in the Society group.

To the north and east of the Society Islands is the Tuamotu Archipelago, a wide group of many low atolls and bare reefs which are dangerous to ships because they are difficult to see. The people collect coconuts and dive in the lagoons for oysters, which are valuable for their shells ("mother of pearl") and for the pearls sometimes found in them. It was at Raroia in the Tuamotus

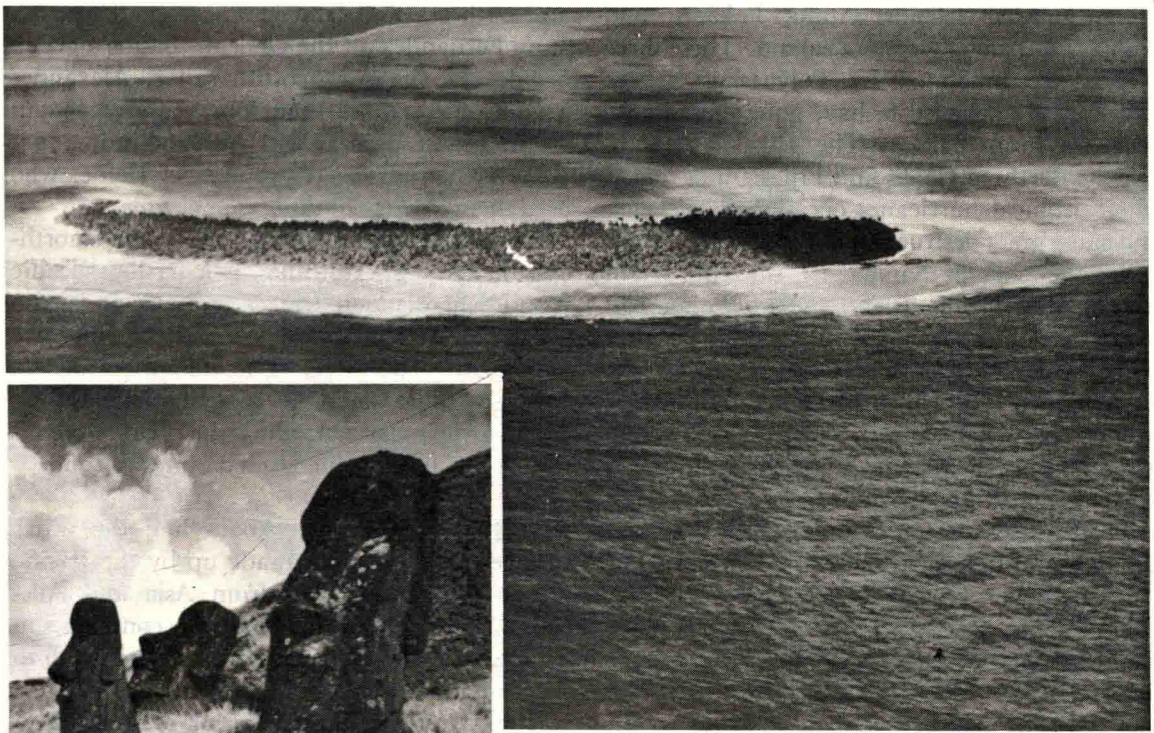
that the Norwegian scientist Thor Heyerdahl and his companions landed from the raft "Kon-Tiki" in 1947, having sailed from Peru. They were seeking to prove that the early inhabitants of South America, who were known to have had rafts of that kind, could have sailed into the Pacific and settled in the islands. Southeast of the Tuamotus is the Mangareva group of four inhabited islands surrounded by a coral reef. Southwest of the Tuamotus are the Austral Islands, most of which are well-wooded and healthy, and the island of Rapa, which is mountainous and dotted with ancient stone forts built in the days when there were frequent tribal wars.

Another group of French islands, the Marquesas, lies north of the Tuamotus. The Marquesas, of which Nuku Hiva and Hiva Oa are the largest, are rugged and mountainous. During the 19th century, diseases, strong drink and opium brought by Europeans did much to reduce the numbers of the handsome Marquesans.

Samoa (see SAMOA) consists of a western group including the fairly large islands of Savai'i and Upolu, independent since 1962 as Western Samoa, and an eastern group of small islands belonging to the United States. South of Samoa is Tonga, another Commonwealth member, which consists of the three groups of Vavau, Ha'apai and Tongatapu. (See TONGA.)

The Cook Islands lie between Tonga and the Society Islands and are a self-governing state in association with New Zealand. The chief of them is Rarotonga, a quite large and mountainous island which was not generally known to the western world until 1823. The Rarotongans are closely related to the Maoris of New Zealand. Their fertile island has a delightful climate and grows oranges and tomatoes.

The northern Cook Islands are mostly lonely atolls. They include Penrhyn, Rakahanga and Manihiki; Suwarrow, which is a bird sanctuary; Palmerston, where the part-Polynesian descen-



Above: Aerofilms Ltd. Left: Paul Popper

Above: One of the eight islets of Aitutaki Atoll, in the Cook Islands. The calm, shallow lagoon, protected by a coral reef, can be seen clearly in this air photograph. Left: Mysterious stone statues on Easter Island. When excavated, some of these statues are as high as a four-storey house.

dants of an early British settler speak an old-fashioned English; and the Danger Islands, chief of which is Pukapuka.

Niue, which lies to the east of Tonga, is a self-governing state in association with New Zealand. It is a raised coral atoll about 60 metres high with a central tableland that once formed the floor of a lagoon. Coconuts and bananas are grown, but the soil is poor and the people have to work hard.

Near Samoa are several other Polynesian islands. Due north are the four small atolls of the Tokelau group. One of these, Swain's Island, was settled many years ago by Polynesians, but, when discovered by Europeans, it was deserted. About 100 years ago it was taken over by white men with a number of Polynesian women and labourers. Some of the present inhabitants are descended from one of those early colonists, an American named Eli Jennings. Swain's Island is governed as part of American Samoa, but the other Tokelau Islands, Atafu, Fakaofu and Nukunono, belong to New Zealand. These three islands are inhabited by Polynesians whose ancestors are believed to have gone there many years ago from Samoa. The Tokelau Islands, like the northern Cooks and Fiji, lie in a region where tropical hurricanes occasionally develop and cause great destruction and loss of life.

To the west of Samoa are the two Huon Islands and Wallis Island, whose Polynesian names are Futuna, Alofi and Uvea, in that order. These small islands belong to France and are governed from New Caledonia. Still farther west is the fertile volcanic island of Rotuma. Although inhabited by Polynesians, Rotuma is ruled as part of Fiji.

There are also several islands outside the Polynesian area where the inhabitants are people of the Polynesian type. These include Tikopia, Ontong Java, Rennell and a number of other islands in the Solomon and Santa Cruz groups (in Melanesia). It is interesting, too, that the Lau Islands, between Tonga and the main Fijian group, are populated by a mixed Polynesian and Melanesian people. This kind of information on the scattering and mingling of Pacific races is very important, for it reveals some of the facts about the movements of the people before the islands were discovered by Europeans. In many parts of the world such early history would be recorded in manuscripts or on stones, but very few of the Pacific islanders had any written language. Therefore, one must examine the appearance of the people, together with their spoken languages, their folk-myths and their customs, in order to learn more about their past.

Other Pacific Islands

There is a separate article in this volume on Pitcairn Island, whose people are partly descended from the mutineers of H.M.S. "Bounty" (see BOUNTY, MUTINY OF THE). Easter Island, or Rapa Nui, in the southeast of the ocean, is scattered with great stone statues of long-eared, stern-faced men. (See EASTER ISLAND.)

On the equator off the South American coast are the Galapagos Islands, which have some animals found nowhere else, including giant tortoises, some of which are about 400 years old, and both sea and land iguanas (giant lizards). Juan Fernandez off the Chilean coast is a group of islands where a Scottish sailor, Alexander Selkirk, spent more than four years when put ashore after a quarrel with his captain in 1704. He told his adventures to Daniel Defoe, who used them in his book *Robinson Crusoe*.

Norfolk Island, about 1,450 kilometres northeast of Sydney (Australia), is a fertile volcanic island where much fruit is grown. It is also known for a special kind of pine tree rather like a monkey-puzzle tree. The island belongs to Australia. The Bonin and Volcano Islands near Japan grow sugar cane and fruit. They were returned to Japan by the United States in 1968.

PACIFIC OCEAN. About half the water surface of the Earth is made up by the Pacific Ocean, which stretches from Asia and Australia in the west to the American continents in the east, and from Bering Strait in the north to the ice-bound Antarctic in the south.

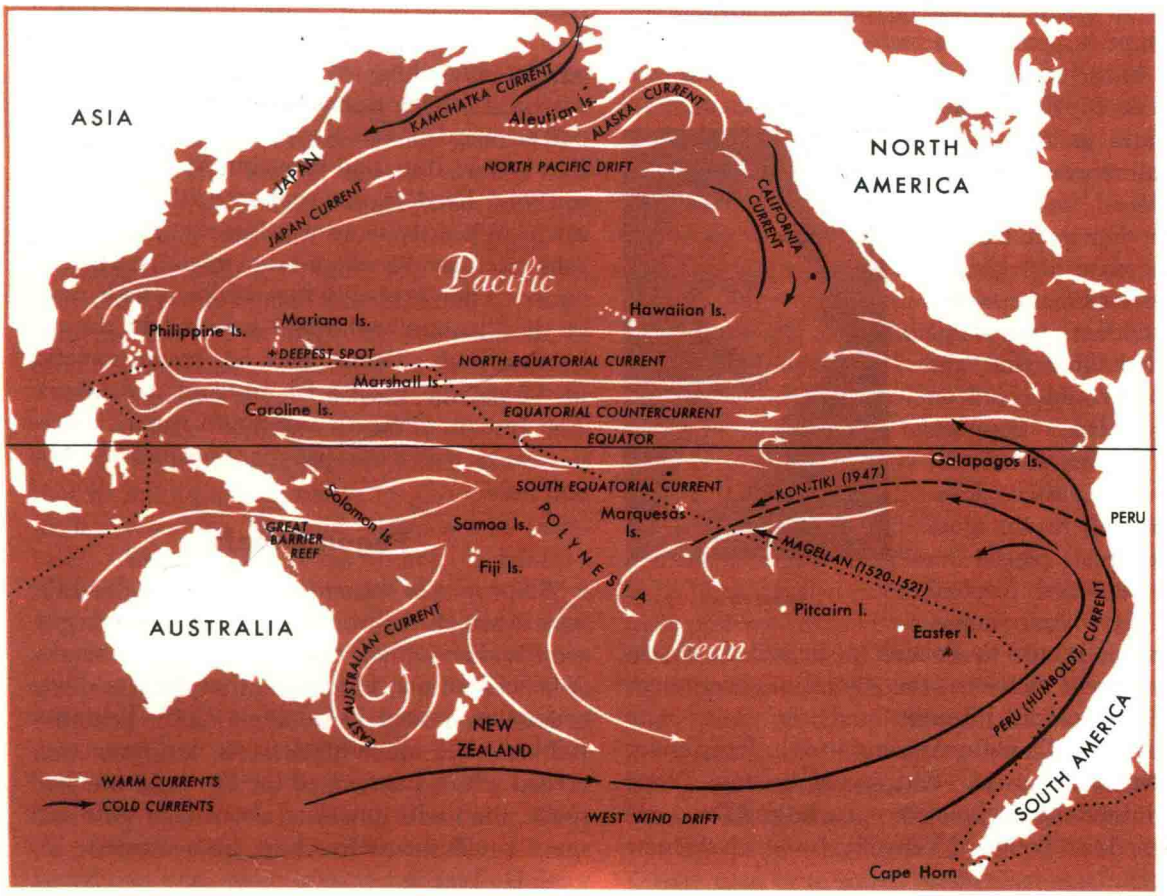
The first European to sail across this ocean was the Portuguese explorer Ferdinand Magellan in 1520. He called it Pacific ("peaceful") because he met gentle and steady winds there. Other great explorers of the Pacific were the Spaniard Alvaro de Mendana and the English-

man Francis Drake in the 16th century, followed by the Dutchman Abel Tasman in the 17th. Important discoveries were made in the 18th century by Captain James Cook and by the French navigator, the Comte de La Pérouse.

On the American side of the ocean the coast is in most places steep, with mountain ranges near it. On the Asiatic side, the mainland coasts are low and irregular and are partly screened from the ocean by long chains of islands such as the Philippines, the Marianas, the Japanese Islands and the Kurils. On the eastern side of these island chains the floor of the ocean dips sharply to form narrow and extremely deep trenches. Most of these trenches have depths greater than 7,500 metres. In one of them, the Marianas Trench, a depth of 11,034 metres has been measured near the island of Guam. One surprising fact about the ocean is that four-fifths of the world's active volcanoes are in the Pacific or in the lands bordering it. These areas of volcanic activity are also the regions where earthquakes are commonest.

Over a large part of the Pacific the winds blow towards the equator from the northeast and southeast, although these winds do not actually reach the equator itself (see TRADE WINDS). Farther north and farther south the winds are usually from the west, blowing very hard in the region between the south of New Zealand and Cape Horn (see ROARING FORTIES). In the tropical parts, the violent revolving storms called hurricanes (typhoons in the northwest Pacific) sometimes do great damage (see HURRICANE).

The effect of the usual steady winds mentioned is to cause ocean currents which travel in the same direction as the hands of a clock in the north Pacific and in the opposite direction south of the equator. The chief currents taking part in these movements are the Japan or Kuro Shiwo (black stream) flowing northeast past the Japanese coast and the strong Peru (or Hum-



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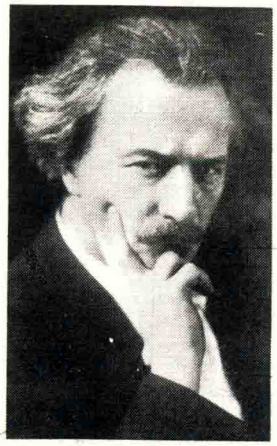
boldt) current flowing northwards along the coast of South America.

In the extreme western part of the Pacific, the great islands of Borneo, Sumatra and Java were once joined to Asia. New Guinea was once part of Australia. Elsewhere the surface of the ocean is dotted with islands or island groups, especially in the southwest and west. Some of these islands are the tops of volcanic mountains and others owe their existence to the little jelly-like sea animals which build coral reefs. (See also the article PACIFIC ISLANDS.)

PADEREWSKI, Ignace Jan (1860–1941). The Polish pianist, composer and patriot, Paderewski, was born at Kurylowka in a part of Poland then belonging to Russia. He studied music in Warsaw, Berlin and Vienna and gave his first piano concert in Vienna in 1887. He became famous throughout the world as the greatest pianist of his time. To his fellow-countrymen, however, he was something more—a superb speaker and patriotic leader.

At the outbreak of World War I Paderewski went to the United States as the unofficial representative of Poland, which was not then an independent state. He gained the confidence of the President, who assured him that the Poles could count on American support. After the war Paderewski visited London where the government placed a cruiser at his disposal to take him home.



Paderewski.

On his return to Poland he helped to obtain agreement between the Warsaw government under Joseph Pilsudski and the Poles who had formed a national committee in Paris under Roman Dmowski. Paderewski became Prime Minister and on June 28, 1919, he and Dmowski signed the Treaty of Versailles by which the new Poland was recognized.

Paderewski was not really suited to the battle of party politics. He therefore resigned in November 1919, and retired to Switzerland, still hoping that one day he might be President of Poland. The opportunity never came. He died in New York in 1941.

As a musician Paderewski preferred playing to composing, but his compositions include several "Polish Dances", a symphony, a piano concerto and an opera called *Manru*.

PAGANS are people who do not believe in one god, but believe instead that their lives are controlled by various spirits and natural forces. Another name for paganism is "animism", and such beliefs are common in primitive societies. Pagans do not follow any of the world's great religions, such as Christianity, Judaism, Islam, Buddhism and Hinduism. Nor, like humanists and Communists, do they believe that man alone is master of his fate. Pagans believe that spirits, both friendly and evil, exist in nature and affect their lives. Such beliefs came naturally to primitive peoples struggling to find food and shelter in what was often a hostile world, full of mysteries.

The word pagan was first used in the land that is now Italy and it meant, in Latin, a person who lived in the country rather than the town. When the word was first used, the official religion of people who lived in towns was Christianity. They probably looked down their noses at the "pagans" who still believed in the old heathen gods. Today there are pagan societies in Africa, the Pacific Islands and Australasia. The Indians of North and South America were pagans, as were many groups of people in Siberia and Asia.

Pagan Beliefs

All peoples in the world have beliefs about the way in which the world was made in the beginning, and about how what we call Nature works. A belief common to many is that the world was originally created by a single God. Primitive thinkers, like modern scientists, are more concerned with what created the Earth in time and space, than with puzzling about how time and space could themselves have been created. To some God seems a fearful judge, and to others a

far-off sky-dweller, unconcerned about man's sins or sufferings. Sometimes the creator is thought of as a man, and sometimes as a woman.

Almost all peoples in the world have beliefs in other spirits which can affect them in various ways. Often these spirits are thought to control the seasons and the rains, and such things as the fertility of the land and of cattle. The spirits may live in the earth, or in trees or rocks or rivers, and often sacrifices are made to them in order to make sure that they are kind to human beings and so will keep the land fertile, will make sure that the rains fall each year, and so on. The places where they are thought to live—the trees and rocks—are the places where men can contact them in order to pray and to make offerings to them and these places become sacred. Often these spirits may be thought to live in animals, such as cows or monkeys.

Sometimes it is believed that these spirits are a part of God; they are what are called manifestations of God. It is thought that God is invisible and lives far away in the sky, but that sometimes he sends a spirit to the world so that men can make offerings and sacrifices to the spirit on his behalf. A rather similar belief is that spirits of this kind are the servants of a few high gods. These high gods are sometimes a family of father, mother and son. In ancient Egypt, for instance, the high gods were Isis (the mother), Osiris (the father) and Horus (the son). The high gods did not live in single trees or animals, or even in one country, but ruled all the world.

Man has always been aware, not only of the things outside himself, which come to him through his senses, but also of himself. He knows that he has a physical body; he also knows that he has emotions, thoughts, dreams and memories, which make up his feeling of being a separate individual with a mind of his own. This feeling is not physical, although nowadays some people say that its cause is physical—electrochemical activity in the brain (see BRAIN.) Vast numbers of people, however, prefer to think of man as a body plus a mind or spirit, which they call the soul. Many primitive peoples believe that they have a good soul and a bad soul. They do not believe that the soul dies with the body. It may go to a heaven or dwell underground. Shrines containing food are often built for such departed spirits.

Often people believe that the souls of the dead enter into the bodies of their descendants, especially their grandchildren. This belief is known as *reincarnation,* which means "being born again". Many people think that the soul or spirit of an ancestor must enter a woman before she can have a child, and that this spirit then becomes the spirit of the child. Often the child is given the same name as the ancestral spirit.

There is a common belief in what are called totemic spirits. This is one of the main beliefs in the religion of the Australian Aborigines. Each clan has a totem, which may be a mammal, bird, fish, plant or other subject in which a clan spirit is thought to live. The members of each clan are forbidden to kill or to eat the particular beast which is its totem, which is sacred for it. Among the Australian Aborigines it is believed that a woman will not bear a child until the totemic spirit of her husband's clan enters her. Sacrifices are made to the totemic spirits by the clansmen, who often paint their bodies to resemble the totemic creature. (See TOTEM.)

Obviously the people who are living at the present time cannot know what their ancestors or God or the spirits are thinking; most peoples have some way or other by which those who are living are thought to contact the spirits and to know whether the spirits are angry or whether they want a sacrifice. Many peoples have oracles, which are thought to be able to tell them the truth about the supernatural beings. Others have diviners, who are people who are thought to have special powers by which they are able to contact the dead and other spirits. (See ORACLE.)

Among the Red Indians of North America and the aboriginal peoples of Siberia there used to be people called shamans, who were believed to be possessed in some way by God or the spirits. Therefore God could both know what they were thinking and could also control them. If a person got ill because the spirits sent sickness to him, the shaman was called and performed *rites* (religious actions) in order to cure the sickness by driving the spirits out of the person's body.

Many peoples have priests, who perform sacrifices to God or to spirits or the ancestors. They

are able to know what the spirits want, and to act for the living people when performing religious rites. Sometimes priests are hereditary (that is, the position of priest is handed down from father to son), but in other societies they are chosen because they show signs of having divine power, like shamans, or they may be taught the sacred mysteries by long and secret training. In the books about primitive peoples such priests are often called witch doctors, and it is important to remember that they are not evil men but men whose duty it is to keep contact between the living people and God or spirits and so to help people by making sure that the spirits are not angry. Often priests perform rites to make rain or to take away disease, and they may make harvest offerings to the gods or spirits.

The performance of religious rites is a very important part of the life of a community. The rites are always performed by the entire community, not merely by individual people. Performing them together helps to make people feel that they are members of a single community, that they share things in common and can help each other to be prosperous and happy by making sacrifices together to God or to spirits who look after them all, and also by eating and drinking together at the religious feasts that follow the actual sacrifices. At many rites there is also dancing, when all the people perform big dances. These are ceremonial and often sacred dances, at which all the people of a clan or a neighbourhood get together to dance and enjoy themselves and so feel themselves to be members of one group and not merely lots of different individuals who have no interest in one another.

Pagan Customs

In addition to the mainly religious beliefs and rites, there are also many beliefs and ceremonies to do with everyday life among pagan peoples, as there are among ourselves also. These are usually held in honour of the important events of ordinary life. When a baby is born, there are ceremonies to do with both the mother and the baby, and when the baby is given its name there may be various dances meant to prevent evil from harming it. Until not long ago many peoples used to dress little boys in petticoats. This was to deceive the fairies, who were supposed to steal little boys in order to bring them up as warriors.

Marriage is honoured by a big ceremony almost everywhere. It usually includes a feast, which is most often at the bride's home, and the feasting and the dancing may last more than one day. Among several peoples the bridegroom has to carry the bride over the threshold of their home and the bride has to serve food (for example, cut the wedding cake). The bride may pretend to struggle against being taken from her father's home, or the bridegroom may pretend to capture her with the help of his "best man". There is more about such customs in the article MARRIAGE.

There is usually much ceremony when people die and are buried. There may be ceremonial weeping by the women. Sometimes the dead body is burned, and in olden times wives and servants were often burnt or killed so that they could go with a dead chief into the world of spirits. If the tribe believes in reincarnation, great care must be taken to keep the head or some other part of the body which is supposed to contain the dead man's spirit. The preserved part of the body may be put in a special monument to be ready for reincarnation.

To initiate means to introduce or admit, and "initiation" ceremonies were very important among pagan peoples. As a boy grew up, he had to be trained to become a member of the tribe. He had to be ready to fight, to work and to bear pain. His training was often long and severe, and might include beatings and painful trials to make him hard and tough. At the end of this training came the initiation ceremony—that is, the ceremony of introducing the boy as a full adult member of the tribe. The boys were examined to see if they knew the legends and customs of the tribe and if they could bear tiredness and pain. When the ceremony was over they were received, if successful, as members of the tribe and could then get married.

Girls did not usually have such hard training. One reason for this was that they did not need to endure such hardships as boys; another reason was that they often left their tribe to marry.

The changing of the seasons was often marked by a ceremony. The pagan festivals at the time of

Courtesy, Canadian Information Services

This stone print block shows Eskimoes hunting seals. The Eskimoes saw spirits everywhere in nature—in stones, in the wind, in the animals they hunted. They did not pray to gods, although they believed that certain spirits (such as the female spirit who controlled the supply of seals) could be influenced through the magic of the shamans.

Christmas and midsummer began when people first noticed when the sun was lowest in the sky (at Christmas time), and when it was highest (at midsummer). The ceremonies in November at the time of what is now All Souls' Day were at first to mark the beginning of winter, when grass stopped growing and the leaves fell. The festival at the time of May Day (May 1) celebrated the beginning of the warm season when plants grow. What is now Easter was once a pagan festival to mark the end of winter.

See also CUSTOMS, OLD and MAGIC.

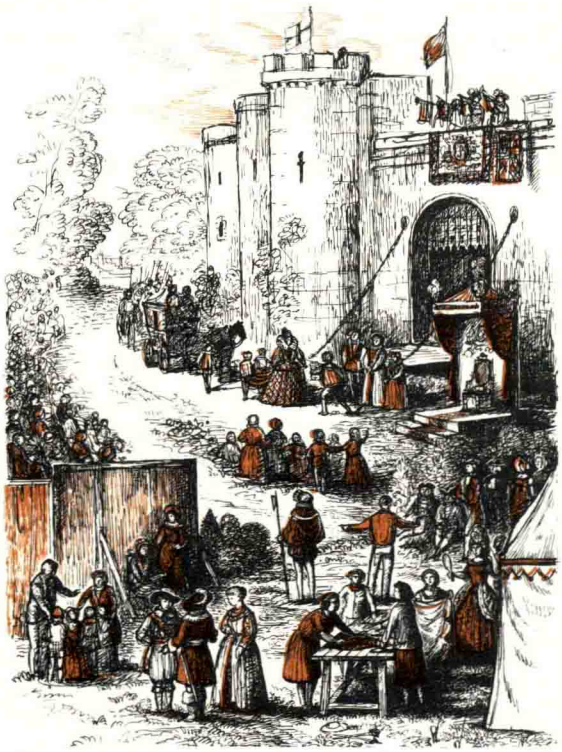
PAGEANT. In the middle ages a pageant was a part or a scene of a play. Plays in those days were often performed in the market square, in front of a church, or in the street, and each scene was acted by a different group of players with their own platform or stage which was mounted on wheels. The platform itself was also sometimes called a pageant. It was pulled from one place to another and whenever it stopped the scene was acted. If you had been standing, for instance, in a street in the city of Chester several centuries ago you might have seen a whole series of scenes or pageants acted before you, all of them based on stories from the Bible or about the lives of saints. Plays of this kind, some of which still exist today, are described in MYSTERIES, MIRACLES AND MORALITIES.

These pageants were performed only on special occasions. At first they took place on

religious festival-days but they became so popular that eventually they were included in other celebrations, too. At the coronation of Anne Boleyn in 1533, for instance, there was a great procession of all kinds of scenes in honour of the occasion. One of them showed a castle towering up to the skies, with a multitude of red and white roses springing up before it: this was because red and white roses stood for the family of King Henry VIII, Anne's husband.

In this way a pageant came to mean a procession of scenes that were interesting or beautiful to look at. There are many of this kind today, in which the actors do not usually have any lines to speak but are there to form part of the picture. One of the most famous of these processions is the Lord Mayor's show which goes through the streets of London in November each year, when the Lord Mayor of London takes office.

Nowadays, however, the word "pageant" has another meaning as well, and this is probably the one most people think of first. A pageant is now a special kind of dramatic entertainment which shows the history of a town or district in a number of scenes. Most old towns in Great Britain have some exciting happenings in their history. Perhaps the ancient Britons fought the Romans near by, or invaders from Denmark attacked the town, or a battle was fought in its streets during the Wars of the Roses, or Queen Elizabeth I was entertained by the citizens.



Here a castle is being used as the scene for an historical pageant, covering several periods of history.

Pageants need many players taking part—there must be a vast number of soldiers to make a battle scene look realistic, for instance—and in some pageants there are as many as 5,000 performers. For this reason pageants are held mostly in the open air and in a spacious setting. With crowds of people in costumes appropriate to the scene, with horses and coaches, banners and pennants, and with music and words, history comes to life in a vivid and exciting way.

Giving a Pageant

When plans are made to hold a pageant of a town's or a district's history, there are three important things to be decided: (1) where it is to be held, (2) who is to write the words and put the scenes together and (3) who is to be the producer or pageant master. The best background, or setting, for a pageant is a place where events really did take place in history. For example, at Framlingham a pageant was held in the ruins of the ancient castle, and at St. Albans one was acted on the site of the ancient Roman city of Verulamium with a distant view of the abbey that was built in Norman times.

The pageant writer has to be careful to space out the scenes he chooses through the centuries. It is not a good idea to have three scenes showing the town in the 14th century and then none at all for the 15th century, nor is it good to have too many battle scenes, even though they are exciting. Often the writer can give the best picture of the town's history by linking the big scenes together with a short account of what happened in between.

What the pageant master or producer has to do is to bring the writer's words and descriptions to life by choosing the best actors he can, by dressing them in the costumes of the periods shown in the various scenes, and by seeing that everything in the pageant is as exciting and colourful as possible. For this many helpers are

Picturepoint

Every year, at the head of a colourful procession of floats, the Lord Mayor of London rides through the City in his golden coach.

needed, to make costumes and scenery, to arrange music and dances, and to act as stewards.

An attractive variation of the pageant idea is called *son et lumière* (French for *sound and light*), and is most effective after dark. Multi-coloured lights are shone on to a historic building, such as a cathedral or castle, and as music is played, a dramatized narrative of its history is broadcast to the audience.

PAINE, Thomas (1737–1809). Thomas Paine was an Englishman who had influence on both the American War of Independence and the French Revolution. He was born at Thetford in Norfolk and was the son of a Quaker corset-maker. After a rather unhappy life in England he went to America at the age of 37. At that time the country we now know as the United States consisted of colonies belonging to Britain, and the people were doing their best to become independent. (See AMERICAN WAR OF INDEPENDENCE.) In 1776 Paine published a pamphlet, or written speech, called *Common Sense*. This urged America to break away from England, and George Washington said that it "worked a powerful change in the minds of many men."

For more than ten years Paine remained in America, publishing pamphlets. In 1787 he returned to England after 13 years' absence, and set to work to persuade England and France to overthrow their kings and become republics. He wrote a book called *The Rights of Man,* which caused him to be accused of treason in England, but he managed to escape to France. There the leaders of the French Revolution, who had driven out their king (see FRENCH REVOLUTION), welcomed him. Paine, however, made himself unpopular by not wanting the king to be executed, and so he was imprisoned for nearly a year.

Paine also wrote a book called *The Age of Reason,* which was looked on as an attack on religion. He himself once said that his religion was "to do good". Paine died in New York.

PAINTERS AND PAINTINGS. There is only one way to know what great painting is and that is to see it and then think about it. This article does not try to *explain* great painting, therefore; but it tells you a little about how painting has grown and changed during its long history and about some famous artists. This means that the article has had to be arranged in chronological order (the order in which things happened) like a history book. It has been divided into sections, each with its own heading, so that you can find information about any special time you are interested in without reading the whole article. Many painters are mentioned, and some of the most important ones have separate articles to themselves. At the end of each section is a list of the painters mentioned in it who have separate articles. If you want information about *how* to paint, you should turn on to the next article in this encyclopaedia, PAINTING.

All through the history of painting artists have tended to group together and the artists of each group have tended to paint in a similar manner. Such groups are usually described as "schools" of painting. These schools were not necessarily schools where painting was taught but rather gatherings of artists, often in one city or area, to share ideas about painting and often to work under some great painter.

At different periods painting has been done

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