

THE POLYNESIAN.

PUBLISHED WEEKLY, AT HONOLULU, OAHU, SANDWICH ISLANDS.

J. J. JARVES, Editor.

SATURDAY, AUGUST 22, 1840.

Vol. 1.—No. 11.

Terms of the POLYNESIAN.

Subscription. Eight Dollars per annum, payable in advance; half year, Five Dollars; quarter, Three Dollars; single copies, 25 cents.

Advertising. \$2, 25 for three insertions of one square; forty cents for each continuation; more than a half and less than a square, \$1, 75 for first three insertions, and 30 cents for each after insertion. Half a square, \$1, 25 for first three insertions, and 20 cents for each succeeding insertion.

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KA MOOHELO HAWAII. I kakauia o kekahi mau huumani o ke Kulanui, a i hoopononono i kekahi kuanu o i Kula, Lahainalua, Mea paipalapala no ke Kulanui. 1838.

HISTORY OF HAWAII, written by Scholars at the High School, and corrected by one of the Instructors, Lahainalua. Press of the High School 1838. (Concluded from No. 10.)

The Kingdom given to Kamehameha. Boki a Destroyer of the Peace. Kaahumanu a Reformer.

When Liholiho left for Britain he named Kamehameha as his successor. He did not, however, assume the government, for he was but a child. It devolved on Kaahumanu and the chiefs under her. All things, even life and death, were at her disposal. But on the arrival of Lord Byron and Boki with the remains of the king and queen, the chiefs assembled at Oahu out of respect to their departed sovereign and to transfer the kingdom to Kamehameha. This was effected peaceably, for the word of God had taught the people to be pacific. Had it not been for the influence of the scriptures Kamehameha would not have sat on the throne. He dedicated his kingdom to Jehovah, and used his influence to induce his subjects to worship the Most High. Boki and his wife were apparently seriously inclined.

After this Kamehameha died, and Kaahumanu and Kalanimoku committed Kamehameha to the guardianship of Boki. The lands also from Hawaii to Kauai were entrusted to his supervision. After this was done Kaahumanu remembered the policy of her husband [Kamehameha.] She sought the welfare of her kingdom by making herself acquainted with the laws of God, then yielding obedience to them, she exerted her influence successfully with the people and chiefs, they hearkening to her earnest entreaties.

Boki heard that Kalaiwahi was promoting dissensions on Kauai—meditating a war with Kaikioewa, he sailed therefore on board the Paalua with a multitude of men armed with muskets, in readiness for war with Kalaiwahi. He landed and saluted Kaikioewa. They wailed with a loud voice. This done, food was prepared. After two days Boki proposed that it be required of Kalaiwahi to deliver up his arms, and leave the island. Kaikioewa hesitated to assent to this, as he did not wish to banish him.

Then Boki and Kaikioewa took a canoe and passed the river and came to the fort and demanded the guns, powder and swords of Kalaiwahi. There were no guns within the walls; they were among the people outside. Then Boki was satisfied of the mischievous intentions of Kalaiwahi, and said to him, "Arise, let us go to Oahu." "That must depend,"—replied the other,—"on the pleasure of Kaikioewa."—Kaikioewa said, "You Kalaiwahi, and I, will dwell together." "No," said Boki, "he must go with me." To this Kaikioewa consented and they sailed together for Oahu. In this transaction Boki deserves credit, but his course was not long such as to merit commendation. He established a grog shop for the acquisition of property—and from that point his way was downward. He abandoned himself to intemperance. Kalanimoku was ashamed of him, left him, went to Hawaii and died there. Boki endeavored to excite a war against Kaahumanu because she had taken on herself the direction of the lands.

Boki and his wife sinned with a high hand, leading with them Kamehameha. Boki contracted debts even more than Liholiho had done. Intemperance and debt came in like a flood, and the natives were worn out in cutting sandal wood and in searching for money. There are no evils in the islands to be compared to these two, drunkenness and debt, they are the ruin of the nation.

Boki's exertions were not small to corrupt the nation, and excite rebellion; but God favored the right by the mouth of Kaahumanu. Hence the people generally were preserved; the chaff and stubble only were with Boki. Boki was unwearied in his efforts to injure Kaahumanu, and Kaahumanu was unwearied in her efforts in doing good; enacting for her subjects laws after the manner of those in enlightened lands.

Boki and his adherents continued to oppose Kaahumanu, to ferment war and disturbance. He was intent on wealth and display, and to obtain these he sacrificed his loyalty. He made a voyage to Hawaii and resided at Hilo. He cut up the land and gave it to the men and chiefs as a temptation to induce them to fight against Kaahumanu and destroy her. Information of these proceedings reached Honolulu.

After this he returned to Oahu and resided at Waikiki placing himself in a hostile attitude. On hearing this Kekuanoua and Kanaina determined to pay him a visit. They mounted their horses and rode as far as Kewalo. Then Kanaina was afraid and said to Kekuanoua, "You go on; I will return to our wives and comfort them and Elizabeth." So he returned, and Kekuanoua went forward to Waikiki. He saw there a large collection of men with guns under the kou trees at Kahaaloa. No one spoke;—two men saluted him, to whom he returned his aloha. When Boki saw him he turned away from him, but Kekuanoua approached him boldly and fearlessly and stood before his face, and reconciled him and dissuaded him from his purpose. Still Boki and his wife were ill at ease, and they did not train up the young king in the way he should go. On these accounts the land was un-

quiet and licentiousness and idolatry increased. At this time the princess Nahienaena was instrumental of good to the nation being herself steadfast in the reformation. She with Kaahumanu and others exerted a happy influence on the king.

After this Kaahumanu and the king made the tour of Oahu;—they sailed to Maui where Nahienaena and Hoapili joined them in a journey around Molekai, Maui and Hawaii persuading the people to embrace christianity. They did so, and the kingdom was at rest.

Boki's Sandal Wood Expedition.

Boki engaged the chiefs and people in collecting sandal wood in the mountains of Hawaii. Even a part of the king's attendants were thus employed. Kaahumanu was at Kauai. At this time a foreign vessel arrived, and one on board said, "If one will only sail to islands which I have visited, he will find sandal wood enough. It grows from the shore to the top of the mountains—it is so abundant that ship after ship may be freighted with it from one place." From this intelligence, and from specimens of the wood on board the vessel, Boki determined to make an expedition. The foreigner said, "This sandal wood was procured for fuel; and lo, it is sandal wood; and my men assured me that it was the only timber growing there from the shore to the interior." It was decided forthwith to sail, stores were procured, and men appointed for the expedition. The people said;—"It is well, perhaps. But what shall be our wages for this service? Will you pay us any thing?" "If," said he, "we obtain a large quantity of wood, and separate the chief's portion and any thing remains, it will be expended in the purchase of cloth." To this the people responded, "The chief's debt will soon be paid, lo! there is never so much sandal wood!—it stands from the sea to the mountains!" The hearts of the people were inflated with expectation of wealth, and they praised Boki, saying, "He is the chief—his kindness is unparalleled—he leaves all others in the back ground." Men were anxious to embark in the expedition—none were backward—they were only restrained by the king. They were urgent to sail—there was no counter current—the voyage, the sandal wood, a vast amount, and the buying of cloth. The union of feeling was perfect, there was not a dissenting voice.

At that time Boki was in some measure reformed, and pursued vicious courses with at least more moderation. Clothing was provided for those engaging in the expedition, axes, broad axes and adzes, and whatever else was deemed necessary for collecting the wood. Powder and guns also were liberally supplied. On Saturday there was a large meeting of the men, the teacher, and the chiefs. Boki arose and addressed the assembly as follows,—"Attend, my friends, hear what I have to say. You know my sin is great;—it smells from Hawaii to Kauai: it is enormous; and it is my own and not another's. I am about to undertake a voyage, to extinguish the debt of the king and not for unworthy purposes." On account of Boki's confession, that the ill-savor of his name extended from Hawaii to Kauai, many

were the tears which fell in compassion to him. Mr. Bingham arose and stated to them Boki's purpose; saying, "You have heard the address of the chief—that he is not actuated by unworthy intentions in his undertaking."

On the sabbath Manuia took in water for the voyage. Two professors of religion, Kapalaau and Kaukaliu, went to him, and urged him to desist. He would not consent,—was stubborn. They pressed upon him considerations from the word of God. He would not hearken; treated them roughly; and went on with the watering. The following days they were so busy in making ready their baggage as scarcely to find time to see their families, who were much afflicted in view of their departure. The women went about wailing every day as though their husbands were already dead. The men, only intent on going, disregarded their wives who followed them about from place to place.

Upwards of four hundred embarked in the enterprise. They sailed on the ocean. Four of them were members of the church. Little is known of the voyage. It is said they landed at Rutuna. They anchored there; they went inland; they saw the character of the place; they remembered Hawaii; their wives, the fish roasted in leaves, the poi, the pigs, the large house, the inhabitants; and the blessings of their lot who remained at home. In leaving Rutuna the two vessels parted and met no more. Boki and all with him were lost. After Manuia anchored at Nanapua, [Erromango,] the island which they sought, sickness prevailed among the crew; many died and among them Manuia himself. The vessel returned again to Rutuna, and left twenty of her men there. A part of these found their way back to the Sandwich Islands some time before this history was written.

The Keokoi, [Becket,] was the only vessel that returned. The Kamehameha, in which Boki sailed, was lost; it did not return, it has not been heard of. The Becket anchored at Oahu; and the remnant of the men went ashore—all that remained of the expedition—and on relating the disasters and deaths which had occurred there was great lamentation of widows for their husband. They wailed; and so did the friends, the brothers and sisters of the dead. Day and night was filled with weeping and wailing.

From the American Monthly Magazine.
A QUEEN'S FAREWELL.

A Sketch from French History. (Concluded.)

In the meanwhile Charles VI. had remained alone, and seemed seeking some one, and put his hand to his forehead as if endeavoring to collect his thoughts. What had at first appeared to be a dream, now assumed a more certain and definite form. Now it was all plain to him that the weeping female, clad in sables, and kneeling at his feet, was his child; and he felt how it must grieve his daughter's heart to leave him for ever without his blessing. With his hand pressed tightly upon his heart, as if to fix his daughter's image there, he rushed impetuously through the gallery. Twice he mistook the entrance, and twice he retraced his