

D. L. Winters

FIFTH *21. 6th 2*

ANNUAL REPORT

OF THE

HAWAIIAN HISTORICAL SOCIETY,

HONOLULU, H. I.,

1897.

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ROBERT GRIEVE, ELECTRIC BOOK AND JOB PRINTER,

No. 118 Merchant Street (up stairs).

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OFFICERS, 1898.

PRESIDENT.....	N. B. EMERSON
VICE-PRESIDENT.....	S. B. DOLE
“ “	W. F. ALLEN
“ “	HAROLD M. SEWALL
CORRESPONDING SECRETARY..	W. D. ALEXANDER
RECORDING SECRETARY.....	C. M. HYDE
TREASURER.....	MRS. J. S. EMERSON
LIBRARIAN.....	MISS M. A. BURBANK

MINUTES OF THE ANNUAL MEETING

OF THE

HAWAIIAN HISTORICAL SOCIETY, NOVEMBER 29, 1897.

Abstract of Minutes of the Annual Meeting, held in the Y. M. C. A. Hall, Nov. 29, 1897, at 7:30 P. M.

Hon. W. R. Castle, President of the Society, took the chair at the hour appointed.

The Treasurer, Mr. T. R. Mossman, read his Annual Report, which was accepted and ordered on file.

The Librarian, Miss M. A. Burbank, read her Annual Report, and Prof. W. D. Alexander, Corresponding Secretary, read his Annual Report.

These were accepted, and ordered on file.

The election of officers for the ensuing year was the next business in order. Mr. Castle positively declined serving again, and Dr. N. B. Emerson was chosen, President. President S. B. Dole, Col. W. F. Allen, U. S. Minister H. M. Sewall, were chosen Vice-Presidents. The other officers of the Society were re-elected, with the exception of the Treasurer, T. R. Mossman, who declined to serve again, and in his place Miss M. R. Lamb was chosen Treasurer.

Hon. C. R. Bishop, of San Francisco, was chosen an Honorary Member, and Mr. C. V. E. Dove, Prof. Edgar Wood, Hon. H. M. Sewall, were elected Active Members.

Mr. J. S. Emerson presented to the Society six volumes of the Annual Report of the U. S. Bureau of Ethnology, and received the thanks of the Society.

S. Percy Smith, Esq., Surveyor General of New Zealand, a Corresponding Member of the Society, responded to an invitation from the President, remarking that he had been delighted with

what he had seen in the Hawaiian Islands, and with the generous hospitality he had enjoyed in the homes of so many of the people. President Emerson suggested the desirability of securing phonographic records of *meles* as chanted, and of the Hawaiian language as spoken in connected discourse.

Officers of the HAWAIIAN HISTORICAL SOCIETY, 1897-8:

President.....	Dr. N. B. Emerson.
Vice-President.....	President S. B. Dole.
“ “	Colonel W. F. Allen.
“ “	U. S. Minister H. M. Sewall.
Corresponding Secretary.....	Prof. W. D. Alexander.
Recording Secretary.....	Rev. C. M. Hyde, D. D.
Librarian.....	Miss M. A. Burbank.
Treasurer.....	Mrs. J. S. Emerson.

C. M. HYDE,

Recording Secretary.

ANNUAL REPORT OF THE TREASURER

OF THE

HAWAIIAN HISTORICAL SOCIETY.

RECEIPTS.

Membership Dues and Initiation Fees..	\$ 121 00
Sale of Pamphlets.....	75
Interest on Bonds.....	120 00
Cash Withdrawn from Postal Savings Bank.....	100 00
Cash from Treasurer Last Year.....	44 65
	<u>\$ 386 40</u>

DISBURSEMENTS.

Commissions Paid for Collections	\$ 4 00
Type-writing.....	4 50
Dues Returned to W. C. Parke.....	1 00
Purchase of Books, Pamphlets and Papers.....	32 96
Printing and Binding Pamphlets, Cuts, Pamphlet Cases, Histories, Wrappers, etc.....	224 96
Postage Stamps.....	10 10
Janitor	48 00
Cataloguing.....	8 00
Advertisements.....	5 25
	<u>\$ 338 77</u>

Cash on Hand..... 47 63

Funds in Postal Savings Bank..... 171 40

\$ 219 03

As the disbursements for the past year have over-run the receipts, partly due to the extra outlay for purchase of books, pamphlets, etc., and printing same, I found it necessary to draw one hundred (\$100) dollars on the funds of the Society in the Postal Savings Bank to assist in meeting this extra outlay.

I exceedingly regret to report that the income from membership dues has largely fallen off, due, I believe, from the difficulty in making collections.

The outstanding liabilities of the Society are: \$100 to the Librarian and £21 10s 8d, or about \$102.75, due Bernard Quaritch of London, England, for a complete set of Freycinet's Voyages.

Respectfully submitted,

T. R. MOSSMAN,

Treasurer Hawaiian Historical Society.

HONOLULU, November 29, 1897.

ANNUAL REPORT OF THE LIBRARIAN

OF THE

HAWAIIAN HISTORICAL SOCIETY.

To the President and Officers of the Hawaiian Historical Society.

The report for the year is as follows: The pamphlets, which had been arranged in pamphlet cases, by Dr. Hyde, have been catalogued; the set of pictures of Honolulu in the "fifties" presented by the late Mr. Warren Goodale has, with the Society's stamp, been hung in the reading room of the Library Association, where they can be seen by a greater number of people than if left in the Historical Society's room. The Mission Children's Society have contributed their papers as a loan to the Historical Society, which have been placed in their book-case in the room of the Historical Society.

Freycinet's Voyages in large and beautifully illustrated volumes, with maps and charts, has just been received from England, purchased by the Society.

Small donations of books and pamphlets have been received and

an interesting map of the Hawaiian Islands published in 1839 from a friend in Germany.

Sets of the publications of the Society have been sent to the
 New York Public Library,
 Smithsonian Institute,
 Field Columbian Museum,
 Yale University Library,
 Harvard University Library,
 Massachusetts Historical Society,
 and Kansas Historical Society.

Respectfully submitted,

MARY A. BURBANK,

Librarian.

REPORT OF THE CORRESPONDING SECRETARY

FOR THE YEAR ENDING NOVEMBER 28, 1897.

Since the last meeting of this Society, three papers have been contributed by its members. The first by our lamented friend, Mr. Warren Goodale, was read before the Society on the 2d of July last, together with a paper by the undersigned on the uncompleted treaty of Annexation of 1854, which latter has been published. Mr. Goodale's paper will be published with a supplement in the next annual report. Since then an interesting paper has been contributed by Hon. Paul Neumann, on the visit of Capt. Bouchard and the mutineers of the Santa Rosa to these Islands in 1818, which was expected to be read this evening.

During the coming year we hope to receive contributions from Rev. Stephen Desha on ancient Hawaiian poetry, from E. G. Hitchcock, Esq., on the famous sorcerer, Wailiili, and from M. K. Nakuina, J. C. Searle, S. Kananui and others on subjects

to be selected by themselves. It gives me great pleasure to state that Dr. Emerson's translation of David Malo's Hawaiian Antiquities is completed, and ready for the press. The full and scholarly notes and appendixes attached to it, greatly increase its value for all Polynesian scholars, and we hope that it may soon be published. Another esteemed member of our society, Miss Teuira Henry, has made good progress during the past year in writing her long looked for history of Tahiti, which will fill an important gap in our knowledge of Polynesia. Her researches in conjunction with those of S. Percy Smith, Esq., and Elsdon Best in New Zealand, have thrown new light on the ancient connection between the Maoris of New Zealand and the people of the Society Islands, as well as the aborigines of Hawaii nei. Important additions have recently made to our knowledge of the aboriginal tribes of New Zealand and the Chatham Islands, who inhabited those islands before the advent of the ferocious Maoris from Hawaiki.

Our esteemed correspondent, Judge Swan of Port Townsend, in acknowledging the receipt of a copy of Peter Corney's narrative of his early voyages, gives some interesting reminiscences, which go to confirm early statements made in that work. He writes as follows:

“ When I first went to Shoal Water Bay, (now Willapa Harbor), in 1852, I saw a sister of Comcomly, the one eyed chief, whose name was ‘Carcumcum,’ a very old woman, who was accompanied by her son Ellewa, and his wife and slaves, all of the party having come from Chinook to Shoal Water to gather oysters for the traders. I had many conversations with old Carcumcum about old times. She remembered an uncle of mine, my mother's brother, Wm. Tufts, who was supercargo of the ship ‘Guatamozin’ of Boston, Capt. Glanville, from 1806 to 1810. She was wrecked on ‘Seven Mile Beach,’ New Jersey, Feb. 3d, 1810.

My uncle used to relate his adventures on the North-west coast to myself and brothers, and I in particular was much interested in his descriptions of the Columbia river, and of Comcomly, the

one-eyed chief, and when I met old Carcumeum, and found that she could corroborate what my uncle had told me many years before, I became interested in the study of the natives of the North-west coast, an interest which I feel to this day. Accordingly I read with peculiar satisfaction Mr. Corney's narrative. I feel a great interest in the study of the native races of the Pacific, and if I had resided in the Islands, I should have joined with you in studying everything of interest relating to the natives and their arts, their domestic life, their traditions and everything pertaining to their past history."

But let me add, that what remains to be done must be done quickly. The few who still possess some knowledge of the ancient folk-lore of Hawaii are fast passing away. The ancient Hawaiian poetry is already unintelligible to most of the present generation. As Mr. Elsdon Best poetically says: "The old trail to Te Reinga (or Hades) will soon be traversed by the last of the Tohungas," and in the onward rush and stress of the twentieth century civilization, the legends, the poetry and religious beliefs of the olden time will cease to exist except in libraries and museums. Then we may be justly blamed by future students of Primitive Man for the meagerness of the information which we have gathered and preserved regarding the thoughts and deeds of that primitive and isolated race which first settled these Islands.

Respectfully submitted,

W. D. ALEXANDER,

Corresponding Secretary.

SYNOPSIS OF A LECTURE

ON THE

ORIGIN AND MIGRATIONS OF THE POLYNESIANS, CONSIDERED FROM THE SOUTH POLYNESIAN POINT OF VIEW, DELIVERED BEFORE THE HAWAIIAN HISTORICAL SOCIETY DECEMBER 14, 1897, BY S. PERCY SMITH, ESQ.

Mr. Fornander's views were correct in the main, and must be followed by every Polynesian scholar so far as the latter part of the migrations are concerned, but are probably open to correction in the view he takes that they originated from Saba, in Arabia. The later investigations would seem to show that we must look to India as the origin of the people, and probably to the northern part of that country. Wherever the original site is finally located, it must be acknowledged that outward influences, beyond the limits of India, have greatly affected the race. There are traces of such influences to be found from East Africa, Egypt, and very strongly from some Semitic source, possibly Arabia. Dravidian and North Indian influences are to be observed in customs, physique and language.

A very learned chief of New Zealand, named Wetere-te-Kahu, in describing the original Hawaiki of all, pictured it as an extensive land, a *tua-whenua* in fact, a mainland, and not an island, in which was to be found a very extensive area of level or low-lying country, bounded inland by very high mountains, whose tops were covered with perpetual snow. Through this lower country flowed the great river called Tohinga, which plays an important part in Maori tradition. No trace has yet been found of the same Hawaiki in connection with India, but it does not necessarily follow that it is not to be discovered there. A thorough search through documents connected with India has never been made for this special purpose. Various items of information are now being accumulated, which seem to show that there are traces of Polynes-

sian customs and language, both among the hill-tribes of India and among the Dravidian tribes of Southern India. This points to a probability that the Polynesians must, at one time, have occupied inland India, and again the maritime parts of the same country also. There is one cause which will probably account for this, and that is the irruption of the Aryan races into India and the gradual expulsion of the Polynesians from north to south. Granting this to be the case, it would be on the arrival of the people at the sea-board of India that they first became acquainted with ship-building and navigation, arts for which they were, in subsequent years, to become so distinguished. Whether this expulsion from the northern parts of India was due to the early irruptions of Aryans or to later ones, is difficult at present to settle; but whichever may be the case, it is quite clear that both peoples must have resided in the near neighborhood of each other, and that considerable intercourse must have taken place between them, a conclusion which is warranted by the fact that we find many Aryan root words incorporated in the Polynesian language, amongst which are a number connected with the important subject of their foods, such as the *kumara*, *taro*, *ulu*, and probably the pig.

Pressure on the race appears at least to have caused them to leave their homes and turn their faces towards the sunrise. From many bits of evidence it is clear that they passed on to the islands now known under the name of Indonesia, where are to be found at the present day many tribes occupying the interior of certain of the islands, whose affinities in customs, language and physique, are decidedly Polynesian. It seems not at all improbable that the ancient name of *Hawaiki* is to be seen, in an attenuated form, in *Awa*, (kingdom of) *Java*, *Savai* in the North Celebes, and *Ko-wai-ki* in West New Guinea. In the numerous islands of Indonesia the race would rapidly increase and their powers of navigation, and that love of adventure and exploration, which seems to have characterized them, would receive considerable development. It was while residing in that part of the world that the irruption of another race caused the Polynesians to move farther afield. This

race was the Malay, which is said to have made its appearance in those parts in the first and second centuries of the present era. The expulsion of the Polynesians from thence would necessarily be a long process, extending probably over many centuries; but it seems certain, from native traditions, that the first migration of Polynesians from that part took place not long after the arrival of some of the Malays in the archipelago. This first migration was formed of those portions of the Polynesian race who first occupied Hawaii *nei* and were known by the name *Menehune*. Whether they passed directly across the Pacific or proceeded by the Southern route, *via* Tahiti, is a question now almost impossible to settle. But the fact of finding people of nearly the same name, *Manahune*, in Tahiti, argues in favor of the Southern route. It is clear from the genealogical tables of Tahiti that that group has been occupied about as long as Hawaii. It was at this time also that part of the same migration, passing along the north shore of New Guinea, made their way to the south-east extremity of that island and there settled down, forming the tribes known as the *Motu* people, whose language and customs show strong affinities with the Polynesian generally modified by Papuan influences. It is probable, also, that at this same time, after passing to windward of the Solomon and New Hebrides Islands, they occupied the Fiji, Samoan and Tongan groups. Probably some stay was made in this neighborhood; but the adventurers pushed farther afield, reached Rarotonga, where lived some of their chiefs, by the name of *Toi* and *Ata*, with regard to whom the Raro-tongans of the present day will tell you that these chiefs and their descendants were in occupation of the island long before the arrival of the subsequent migration twenty-five generations ago, under Karika and others.

It was this migration also which first peopled New Zealand and the Chatham Islands. So far as the New Zealand traditions can be relied upon, at a time, forty generations ago, there were people living in that country, at which time a visitor appeared from some distant land called *Mata-ora*, the locality of which is not now known. Not being satisfied with the appearance of the country he

departed, leaving the original inhabitants in New Zealand to themselves. During the period between the first and second migration into the Pacific there was great trouble in New Zealand, due to causes which are fully set forth in the Moriori traditions. These troubles led to a further *heke*, flight or migration from New Zealand to the Chatham Islands. This occurred about twenty-six generations ago. The traditions of the Marquesans distinctly show that there have been two, if not more, migrations to those islands, the first of which must have been during the first great irruption of the race into Polynesia. Many other islands no doubt, at this time, received their first human inhabitants, such as the Paumotus; but their sum total cannot have been a very large one.

On departing from Malaysia the first migration must have left behind many of their fellow tribesmen in the islands, who certainly were influenced by, and in turn exerted an influence on, the Malay race. For it is clear from a study of the Polynesians to-day that they have customs and words which are common to the Malays. It is uncertain how long the Polynesians remained as neighbors of the Malays; but a time came, probably due to wars and the increase of the Malay element, when the second and last migration of the Polynesian into the Pacific took place. It is believed that what Malay influences can be detected in the Polynesian race were brought in at the time of the second migration. According to the Raro-tongan histories this second migration occupied countries, or islands, which are now known to them under the names of *Atea*, *Iti* (Fiji) *Hawaiki-raro*, or the leeward *Hawaiki*. Amidst the considerable amount of detail regarding this period that is still retained by the Raro-tongan traditions occurs the name of a great chief, who was their *ariki*, or king, called *Te-tupua-o Ava-iki*. He is accredited with building a gathering place for gods and men, called *Koro-tua-tini*, which is said to have been twelve *maro*, or fathoms, high. This structure was erected in the land called *Atea*.

It is clear that this migration resided for some time in the Fiji group. Raro-tongan traditions give particulars of a good many

occurrences there and furnish the Polynesian names for many of the islands, among which are *Hiti-nui*, *Hiti-rahi*, *Hiti-anau-nau*, *Hiti-takai-kere*, *Hiti-malama*, and *Hiti-raro*.

The Samoan traditions refer to a time in their history, from twenty-one to twenty-seven generations ago, when some people, called by them Fijians and Tongans, practically conquered the whole Samoan group, and drove the Samoans, who were part of the first migration into the Pacific, into the mountains and the interior, where they lived for several years. The remains of their cultivations, walls, road, etc., are seen to this day. Their enemies in the meantime occupied the whole of the coast-line. The people spoken of in these traditions as Fijians were not the people whom we at this day call by that name, but some of those who formed a part of the second migration into the Pacific. They were, however, Polynesians, like the Samoans, though they seem to have been endowed with greater force of character, being more warlike, and possessed of greater ability; they were also probably worshippers of different gods, Tane being their chief god, and Tangaroa holding a secondary place. We learn from Maori traditions some details of this particular period. According to them there occurred some twenty-six generations ago a very notable siege of a *pa*, called *Te-uru-o-Manono*, in which a tribe, *Ati-hapai*, under their chief, *Ha-popo*, received a severe defeat, which caused his flight to parts unknown to the Maoris. Raro-tongan traditions, however, take up the story and tell us that this defeated chief and his people escaped to Raro-tonga and settled there.

The Island of *Te-uru-o-Manono* may probably be identified with the Island of *Manono*, off the west end of *Upolu*, and the *Ati-hapai* as the people of *Hapai* Island, who, consequently, form a part of the so-called Tongans mentioned in the Samoan traditions. It was at this period also that *Tahiti* and the adjacent islands, the *Pau-motus*, *Marquesas*, *Raro-tonga*, also *Hawaii*, received accessions to their populations under well-known chiefs, who are shown to have come from *Ava-iki-raro*, which are probably the same as the *Fiji* and *Samoan* groups.

This was the period of the great voyages of the Polynesians, and it is believed that these voyages were generally undertaken by the people of the second migration into the Pacific, who, as has been shown, occupied the Samoan group under the names of Tongans and Fijians. The Raro-tongan records show that at this time their voyages extended from *Rotuma*, situated to the north of Fiji, to *Rapa-nui*, (deemed to be *Te-pilo-te-whenua*, i. e., the navel or centre of the earth), or Easter Island, in the far east; and from *Vai-hi*, i. e., Hawaii here in the north to *Hawaiki-tautau*, or New Zealand in the south. This, however, is not the most southerly voyage they appear to have taken. In the times of *Tama-metua*, who lived in *Alea*, it would seem as if voyages were extended to the Antarctic regions. One of these voyages is said to have been extended into the *area* (Raro-tongan word), i. e., the wide space beyond *Rapa-iti*, the most southerly of the islands South of Tahiti. They describe going so far South that they reached a region where there was no sun, where the water was cold, where there were mountainous waves, where steep rocks rise out of the ocean with their pinnacles pointing to the sky, where are to be found monsters, deceivers of man, (*tai-uka-a-pia*) who dive deep into the ocean, where was seen the woman with long hair floating on the sea. This voyage occurred under the leadership of a chief name *Ara-tanga-nuku*; and from what has been said it appears tolerably certain that those hardy navigators penetrated so far South as to meet with icebergs, the walrus, and the bull-kelp of the Antarctic sea (below Lat. 45 degrees S.)

This then is the heroic period of Polynesian history, when *Tinirau*, *Ta-whaki*, *Wahie-roa*, *Rata*, *Tu-whaka-raro*, *Whiro* and other heroes flourished, whose histories comprise what may be termed the classics of Polynesia.

This period may be fixed approximately as between 1100 and 1350 A. D. Shortly before the close of this period communication ceased between Hawaii and the southern groups, a communication which had been going on continuously for some five generations. It was at its close, or about the year 1350, that the celebrated fleet of

canoes sailed from the central Pacific to New Zealand, manned by fierce warriors and capable administrators, who in a few generations altered entirely the conditions of life in New Zealand. These were the people who first brought the *kumara* or sweet potato to New Zealand.

This was the date, then, which appears to have closed not only the migrations, but the long voyages of the Polynesians. The expulsion of the so-called Fijians and Tongans from Samoa seems to have initiated that period of extended voyages, which Fornander has so fully referred to, but the cause of which he was at a loss to suggest.

S. PERCY SMITH.

TAHITIAN FOLKLORE

COMPARED WITH THE SAMOAN AND HAWAIIAN, BY
MISS TEUIRA HENRY.

The subject of the interesting lecture recently delivered by Mr. Churchill on Samoan folklore, calls to mind much that is in common with Tahitian records.

The supreme God of the Tahitian was Taaroa, who sent his spirit into a rock, called the Great-Foundation-which-thundered, to build up and extend the earth. But in this case, the lightning was not called upon to aid in the creation; that was a powerful god that accompanied hosts to battle and aided in solemn observances.

The Samoan legend of the malformed son of a king, who was gradually developed into a perfect person, resembles the Tahitian account of the birth of the god Tane in the sky. He lay a great, shapeless mass without head or limbs, extended in the arms of his mother, Atea or Vast-Expanse, and many artisans were called upon to transform him into a perfect being. But none of them dared to approach him from fear and dread of the majesty of the

great Atea. Then Taaroa sent his spirit to aid the mother in moulding the son into a handsome man, who became the god of beauty, and his home was the highest heaven or tenth sky, from whence he descended to the earth whenever invoked by man to do so.

The story of the massive stone that was moved into the sea by a couple of eels, according to the Samoan legend, resembles that of the removal of Tahiti from Hawaii or Raiatea, which is as follows:—

During a time of restriction at Opoa, when all nature was hushed under the solemn spell of the presence of the gods, when the priesthood fasted in religious service within the enclosure of the *marae*, and no human being or other living creature could be seen with impunity outside of their dwellings, there was a fair young damsel named Terehe, who becoming wearied with the restraint, had the temerity to disregard the restriction and indulge in a bath and swim, in the deep flowing stream close by.

But she was soon punished by the gods, who caused her to sink and get drowned, and she was swallowed whole by a great eel, for which reason her grandmother took the name of Mavete-ai-tuā (Expanding-eel-devourer).

The spirit of the girl disturbed the eel, which became so possessed that it rushed frantically among the roots and rocks, until the land that extended from Opoa to Tahaa became quickened into a great living thing, and thus it rushed away, guided by the god Tu, standing upon its head, to the eastern borders, where it rested and became stable, as land again. Hence its name, *Ta-hiti* (going to the border or transplanted). Warriors and gods were afterwards employed in securing the stability of the great fish, by cutting its sinews, and there are landmarks still shown as proofs that the story is true.

According to Samoan folklore, it appears that women sprang from a worm, but in the Tahitian version, Hina, the first woman, with a face before and behind, was a goddess, and she mitigated many evils in the world, occasioned by her husband, the first man, Tii-clothed-in-sand.

Common swine are said to have sprung from worms at Raiatea,

the land famous for so many strange things. And there was also Oro's heavenly pig, the story of which resembles that of Tamapuaa of these Islands.

The story of the battle of Matamatame accords with the account given in Tahitian history of the last international gathering of Te-ao-tea and Te-ao-wii at Taputapuatea in Opoa, to which there is reference in a former article on Tahiti, published by the Hawaiian Historical Society, and which Mr. Percy Smith affirms is also recorded in New Zealand history, with remarkable accuracy. But the account of this event will be fully given in the "History of Tahiti."

In regard to the former article on Tahiti above mentioned, it contains an erratum which should be noted. It says that King Pomare I rejoiced in his new God Jehovah, as he emphatically designated the true God. It was the son, Pomare II, and not the father, that embraced Christianity and spoke thus. They were both contemporary with Kamehameha I.

In volume 2 of "The Polynesian Race," by Judge Fornander, the ancient Hawaiian songs contain much that blends with Tahitian folklore. And with admirable precision that learned gentleman traces out and almost identifies the localities in the south, from whence the names preserved in the Hawaiian tongue have been derived, leaving it to others to prove the same.

In the chant of Kaulu-a-Kalana, the famous navigator, are found these lines, on pages 13 & 14:

"E Kaulu-e, a fleet is he,
He has landed on Vavau,
Upolu, little Pu-kalia,
Great Pu-kalia Alala,

* * * *

The "Isthmus," etc.

It has already been shown that Vavau and Uporu were formerly the names of Porapora and Tahaa, and by rendering the names

Pu-kalia and Alala into Tahitian, *Pu taria a rara*, the two middle lines would read thus;

“Uporu, the little ear,

The great ear branching out.”

And as we find that there is also an isthmus connected with it, the words seem clearly to be descriptive of the Island of Tahaa, as it is composed of a greater and lesser peninsula resembling ears, connected by an isthmus. This sense is still more forcibly given by the word “*Kuina*,” which stands in the Hawaiian for Isthmus, as the Tahitian of it would be *Tui-na*, *touching point*.

In addition to the above, in the same chant, on p. 14, are these lines:—

“Finished is Kahiki by Kaulu,

To the coral reef where the surf is roaring

From the time perhaps of Ku,

From the time perhaps of Lono,”

which shows that they were familiar with the name Tu in connection with Tahiti. And furthermore, it seems evident that the name Lono is identical with the Tahitian Roo or Fame, as Tu and Roo are often mentioned thus together.

In the song of Ku-alii, p. 386, it says that Ku was followed by a train of clouds; and according to a very old Tahitian chant, it is said that after the god Tane was matured, Tu went in search among the clouds, for the infant Roo, or Fame, the messenger of Tane, and that at last he found him in a great gilded cloud, where he soon grew up into a comely youth, and accompanied Tu to his handsome master, Tane.

On pages 50 & 51, Fornander mentions that *Moa-ula-nui-akea* is the name of a land or district where Olopana, or the Tahitian King Oropaa, dwelt; that *Lani-ke-ha* was the name of the residence and Heiau or Marae of Moikeha; and that *Kapa-ahu* was the name of a neighboring mountain where *Laa-mai-Kahiki* was stopping when Kila was sent to bring back Moikeha. The first name is probably the Tahitian *Moua-ura-nui-atea* (Great-red-clear-mountain) or simply *Moua-ura*, now generally known as Taharaa, whose

high cliffs or red clay render it conspicuous as it stands out in bold relief from the rich green of the neighbouring plains on either side. Upon that great hill grows the *lehua* or *rata*, so well known to the Hawaiian, Tahitian and Maori, and from its summit is obtained a panorama view, so grand, of lofty mountain ranges, verdant valleys, plains and capes, and the deep blue sea, in the midst of which rises Hiro's surging rock of coral, while in the distant horizon looms up the picturesque Island of Moorea. And close down on the western side lies the well watered district of Pare, with forests of breadfruit, cocoanut and orange, the cradle and birthplace of the great Oropaas of Tahiti, who extended their dominions over all the land, and from whom the Pomares, thrice royal, descended.

Lani-keha, rendered Rai-te-ha (the healing chief), would be a very appropriate name for the residence and marae of the priest Moikeha, whose name translated into Tahitian, Mai-te-ha, means disease healer by prayers; and the god of the Oropaas was Tipa, the healing god, hence the absence of the name of Oro, which baffled Fornander in his researches, as expressed on p. 51. And the mountain, Kapaahu, in the neighborhood of which lived Laa-mai-Kahiki, may have been the Tapahi range of hills in the neighbouring district of Mahina, on the northeastern side of Mt. Moua-ura-nui-atea.

On p. 388, in the song of Ku-alii, the description of Kahiki resembles that of Tahitian song. It says:

" O Kahiki, land of the far reaching ocean,
Land where Olopana dwelt,
Within is the land, outside is the sun,
Indistinct is the land when approaching."

In different snatches of Tahitian folklore we find these words:

" Tahiti, land of the long upper border,"
" Tahiti of Oropaa,
" Upon its back climbs the sun,"
" Tahiti of the hazy mist."

And again the Hawaiian song says:

“ The men of Kahiki have ascended up
 The backbone of Heaven,
 Up there they trample indeed,
 And look down below.

* * * * *

One kind of man is in Kahiki— * * *

He is like a god,

I am like a man,

A man indeed,

Wandering about, and the only man who got there.

Passed is the day of Kukahi and the day of Kulua,

The night of Kukahi and the day of Kulua.

By morsels was the food;

Picking the food with a noise like a bird.”

And by putting Tahitian fragments together, we have the following words which probably gave birth to the above:—

“ Mount Orohena, the top fin (of the fish) reaching Heaven,

Up its sides ascend the yellow feather seekers,

And upon its summit is the lake

Where swims the red feathered duck.”

“ With the wind did the gods descend upon Tahiti,

Driven were the people with terror,

One man, many men, and women and children,

Into caves and ravines.”

“ The night ebbd, the day ebbd,

Only by morsels like birds' food were they fed.”

Thus we find Fornander's work replete with a rich supply of information that closely unites these Isles of the North with those of the South, and much more might he have done, but falling a victim to a fatal malady, the bold strokes of the pen of that giant thinker were numbered by an untimely death; yet not before he received, in recognition of his stupendous labours, the decoration of the Order of the North Star, from his Sovereign, the King of Sweden. And to his memory is still being paid the homage of those who follow in his track beneath the brilliant stars of the great Orion and the Southern Cross.

TEUIRA HENRY.

CAPT. HYPOLITE BOUCHARD

AND

HIS TREATY WITH KAMEHAMEHA I.

READ BEFORE THE HAWAIIAN HISTORICAL SOCIETY FEBRUARY 11, 1898,

Through the courtesy of Professor W. D. Alexander, data and direction to various sources of information about an interesting episode in Hawaiian History were given to me with the behest that the material be used to prepare a short essay to be presented to the HISTORICAL SOCIETY OF HAWAII. The promise to comply with Professor Alexander's request has launched me upon the unfamiliar sea of historic writing, and one which, strictly sailed, admits of neither fiction nor fancy, but forces one to steer by facts alone.

The events of the past few years have given the Hawaiian Islands more prominence than they ever had before the world, previously to the events of 1893, and it is not a matter of indifference that as early as the year 1818, the islands then under the sway of Kamehameha I, entered into diplomatic relations with the Argentine Republic, then known as the United Provinces of the Rio de la Plata.

A few years before that time the Argentine Republic had thrown off the yoke of Spain, declared itself independent and equipped vessels of war to prey upon Spain's commerce and carry on a naval warfare with that power, during its struggle for independence.

Two of these vessels visited the Hawaiian Islands. The first to arrive here bore a very suspicious and questionable character, judging from the appearance, habits and actions of her crew and officers. She bore the name of the "Victory," and was commanded

by a Captain whose assumed name was Turner, and who was supposed to have been an Englishman or a Scotchman.

This vessel had been fitted out by the Argentine Government as a privateer, under the name of the "Chacabuco," also called the "Santa Rosa," at Buenos Ayres. On her arrival off Valparaiso the crew mutinied, sent the Captain and thirteen men who refused to join in the mutiny ashore, and ran away with the ship on the 27th of July, 1817, and arrived at Kealakekua Bay, where they sold the vessel to Kamehameha for 6000 piculs of sandal-wood and a number of casks of rum. Here the self-styled Captain Turner, who was supposed to have been master's mate before the mutiny, and whose real name was McDonald, managed to make his escape to England.

The rest of the crew scattered in the various islands of the group, and led a life of intemperance and debauchery; but did not probably commit any acts of other lawlessness or violence, as nothing was heard of them in that connection, or otherwise, until they were subsequently captured.

It is worth relating that after the mutiny off Valparaiso McDonald ran away with the vessel again, abandoning one Griffith, first lieutenant of the mutineers and forty of the crew, who had been sent inshore to cut out some vessels. Griffiths and his party were no sooner, with their boats, out of sight of the mutineers, than the latter agreed to leave him and make for the Hawaiian Islands, which plan they carried out. Subsequently Griffiths and his consorts arrived at Hawaii in a brig, which they had captured, and requested Kamehameha to give up the "Santa Rosa" which the King, however, refused to do.

Griffiths remained in the islands, and his fate will be detailed hereafter.

Towards the beginning of 1816, a Russian Colony from Norfolk Sound, led by one Dr. Scheffer or Shefham, had settled on Oahu, where they built houses and cleared a site for a fort at Honolulu. From this position the Russians were, however, dislodged and forced to leave Oahu, the fort being completed by the natives

under the direction of John Young, who had warned Kamehameha of the usurping designs of Scheffer and his followers. The fort, after completion, was occupied and maintained by the natives until the year 1857, when it was dismantled.

Dr. Scheffer and his Russian colonists did not leave the islands however; but settled on Kauai, where they were found by Peter Corney, on the 17th of March, 1817. At Waimea, on Kauai, they had founded a settlement, and erected a fort, mounting thirty guns. Here they meddled with the natives and also with merchant vessels, who visited the island to obtain sandal-wood for export to China, and made themselves otherwise obnoxious so that Kaumualii, the Chief of Kauai, being apprehensive that the Russians intended to make themselves complete masters of the Island of Kauai, expelled them by force. In the conflict it is related that several Russians and natives were killed; but the result was the flight of the Russians, and the occupation of the fort by Kaumualii, and the natives. With this ended entirely the occupation of the Russians, nor does it seem that the Government of the Czar took any notice of the forcible expulsion of Scheffer and his colonists, or made an attempt to punish or retaliate upon the Hawaiians for their act. At any rate no serious or other results followed that expulsion; but the proof remains that even in that early time of the existence of the Hawaiian Kingdom, the chiefs manifested a jealous desire for the independence of their country and were not prevented by fear from fighting for it.* In other respects, the relations of Kamehameha and his people with those foreigners who visited the Hawaiian Islands were pleasant and cordial, without serious interruption.

The second occasion of a visit by a vessel of the new Republic to our islands occurred in the month of August, 1818, when the frigate "Argentina" anchored at Kealakekua Bay, under the command of Hypolite Bouchard, a Frenchman, who had taken

* For a fuller account of Dr. Scheffer's doings on Kauai and of his expulsion, see Paper No. 6 of this series.

service under the revolutionary government of the Argentine Republic.

The frigate was a Spanish man-of-war named the "Consecuencia," and after a severe and most daring fight was captured by Bouchard himself at Callao. The attack and action showed, on the part of Bouchard and his men, a spirit of audacity, coolness and prowess, which were not surpassed by Drake or Hawkins in any of their renowned exploits. The captured vessel was taken to Buenos Ayres, there refitted and set out under the white and blue flag, the colors of the Argentine Republic, against the Spaniards.

The frigate was of six hundred and seventy-seven tons burden, and had an armament of forty-two guns—eight and twelve pounds caliber.

The vessel was manned by thirteen officers and two hundred and fifty men, sailors and marines. She started from Buenos Ayres in the year 1817, but her start was attended by various accidents. First a quarrel occurred between certain of the men before the vessel sailed, in which two men were killed, and four seriously wounded. The disturbance was quelled by Lieutenant Somers, and the marines. Shortly after the vessel sailed a fire broke out between decks, which was subdued only by the most strenuous efforts of the crew and which left the frigate considerably damaged, though all necessary repairs were afterwards made during the voyage.

Afterwards near the Cape of Good Hope, the vessels encountered several furious tempests, which, however, she weathered without suffering serious damage, and all in all the beginning of her cruise was anything but auspicious.

A most interesting account of the voyage is given by F. de Olivera Cezar, in his narrative entitled "El Corsario, La Argentina," published by Felix Lajonane at Buenos Ayres, 1894, which relates further the breaking out of scurvy among the crew while the vessel neared the Asiatic Archipelago, and a stirring account of an attack made by Malayan pirates upon the vessel near

Celebes, which was repulsed, and the pirates who led the attack utterly destroyed.

After various successful expeditions among the Philippine Islands, and inflicting serious damage on Spanish commerce and shipping, the cruiser sailed for the Hawaiian Islands, reaching the anchorage about the date mentioned.

It will not be amiss to give a short notice of the commander of the cruiser, Captain Bouchard.

Hypolite Bouchard was born at Saint Tropez near Marseilles in 1785, and consequently was about thirty-two years of age at the time of the expedition, mention of which is here made. Little information could be obtained of his earlier days; but from the qualities which he showed in his career, so far as known, he was evidently a man of superior education, dauntless courage, of untiring energy and adroitness in such affairs, which as of course required his management. The author before mentioned gives a glowing description of his personality. He says of Bouchard that he was tall, very athletic, handsome in features, and appearance, of kindly and courteous disposition; but in warlike action, indomitable and bold, even to rashness, yet calm and judicious under the most trying circumstances. He was a man of strict sobriety and self-denial. In short he possessed all the qualities which stamp a man a leader and a hero.

Captain Bouchard was received by King Kamehameha with great hospitality, and kindness, and the natives vied with each other in their friendly attention to the men of the "Argentina."

The King assisted Bouchard very readily to effect the capture and arrest of the parties who had stolen the "Chacabuco," and who, with the exception of Griffiths, were assigned to duty as seamen on the vessels under Bouchard's command. For by arrangement with the King, the "Chacabuco," *alias* Santa Rosa, was restored to the Argentine Government, and subsequently sailed under command of Captain Peter Corney, with the "Argentina" to Valparaiso, during which voyage the vessels captured the fort and town of Monterey, in California, then a possession of the Spanish Crown.

The capture of Griffiths nearly led to serious trouble. The man had taken up his abode on Kauai, where, at the request of Bouchard, he had been arrested and confined in the Waimea fort by the Chief of Kauai, Kaumualii. He had been condemned to be executed the ensuing morning by the unanimous judgment of a court-martial which had been convened on board of the frigate.

On the morning for which the execution was fixed the prison was found open and the prisoner had fled, presumably with the connivance of Kaumualii, who desired to save the man to whom he had given an asylum.

Bouchard greatly exasperated, demanded of Kaumualii the recapture and delivery of the culprit, and threatened that unless the demand was complied with within six hours he should bombard the village, and the fort. The reply of the the Chief was that "for every shot from the vessels he would answer with twenty-four from his battery, that for such purpose were the cannon in his fort."

When Kaumualii found however that the vessels were made ready to carry out Captain Bouchard's threat, he assured the latter that at eight o'clock of the following morning, Griffiths would be delivered to him. This was done, and after a short delay granted to the prisoner to make his peace with his Maker, he was placed against the wall of the fort, shot and buried on the beach of Waimea, Kauai.

This proceeding had been authorized by King Kamehameha, who expressed to Captain Bouchard his desire that the pirates should be condignly punished.

After Bouchard's return to Hawaii, a formal treaty was made between the King and the Government of the Argentine Republic, on the 20th of August, 1820, among the stipulations whereof was the recognition of the independence of the Republic, an alliance offensive and defensive, and the establishment of relations of amity and commerce, and this was the first treaty entered into by King Kamehameha with an independent foreign power, except the

so-called cession to Great Britain of February 25th, 1794, negotiated with Capt. George Vancouver.

The Russians who visited the Hawaiian Islands recognized the strength of character and other eminent qualities of Kamehameha I. They called him Peter the Great of Oceania, while others compared him to Napoleon, etc. We may safely accept this conclusion that the Hawaiian Islands had never a more able, courageous, wise and affable ruler.

The masterfulness with which Kamehameha first subdued and subsequently attached to himself in willing submission other Hawaiian chiefs, the tact and diplomacy which he manifested in his intercourse with those who visited his Kingdom,—some of those, visitors with rapacious designs,—the quick perception with which he recognized the value of civilization to his people, all show Kamehameha I to have been a wonderfully gifted man, who in any other country and among any other race would have been as great as he proved himself to be in his circumscribed realm. The Kingdom, however, is an institution of the past, "*le royaume est mort*," the sun has set upon Kamehameha's rule, and upon that of his successors, and what will the coming dawn bring to us?

PAUL NEUMANN.

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