

A close-up photograph of a woman with dark hair, smiling slightly and looking to the right. She is wearing a lei made of yellow and white flowers. Red flowers and green leaves are visible in the upper left corner of the frame.

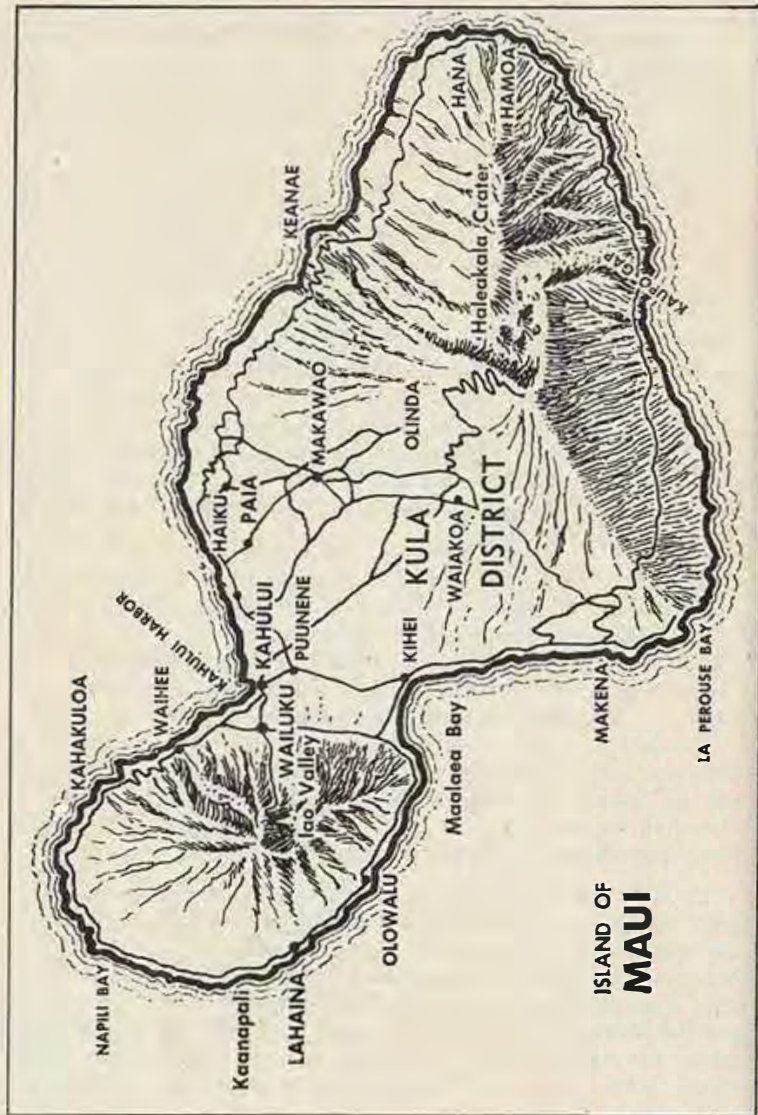
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Maui The Valley Isle

The island of Maui, built by two large volcanoes, now dormant, is the second largest of the Hawaiian group. The two volcanoes formed separate mountain masses, which, as they grew, became joined by an isthmus to form an island 25 miles from north to south and 38.4 miles from east to west, with an area of 728 square miles.

The valley-like isthmus between the two mountain masses give Maui its nickname "The Valley Island."

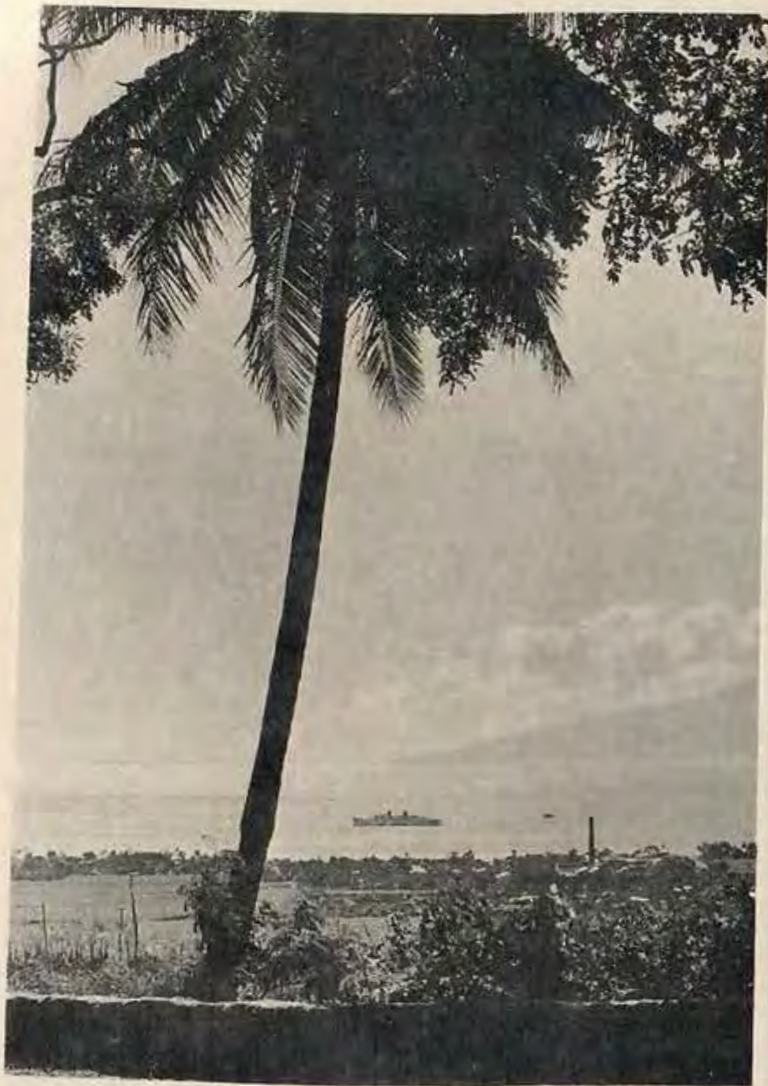
Maui lies midway between Oahu and the southernmost island, Hawaii. It is 28 minutes by jet from Honolulu to Kahului airport over a 70-mile stretch of water. The trip is usually made over the islands of Molokai and Lanai.

The western peninsula land mass is composed of an 18-mile stretch of mountains, the Honolua volcanic series. The highest peak is Puu Kukui, 5,788 feet, from which at times all the islands of the group may be seen. This mountain was formed by a great volcano whose caldera is now eroded into the beautiful Iao valley, drained by the Iao stream. The valley is a scenic spot with its forest-clad palis and a rock pinnacle, the Needle, 2,250 feet high. A favorite subject of photographers, it once inspired Mark Twain to write a Hawaiian fantasy.

The southeastern land mass is formed by the world's largest dormant volcano, Haleakala, meaning "House of the Sun." Haleakala covers an area of 33 miles; its highest point is 10,023 feet high (Red Hill); its crater is seven miles in length, two miles wide and 21 miles in circumference. Within this gigantic crater are small crater cones, caverns, a desert plain, forest niches, luxuriant meadows, a sparkling lake, trees, monster raspberry bushes and the rare and exotic silversword. The highest cone within the crater is higher than the Empire State Building.

The isthmus that separates the two Maui mountain masses is a rich plain which supports the greater portion of the island's agriculture, industries and population of about 39,000.

WAILUKU is Maui's main city and county seat. It is located on the isthmus three miles from Kahului, the principal port. Wailuku nestles at the mouth of Iao Valley. It is a modern city with gov-



From the shores of Lahaina, with the Lurline off the coast.

ernment buildings, hotels, a radio and TV station, newspaper plant, schools, churches, stores and sugar mill.

A net work of good paved roads leads from Wailuku to all parts of the island with the completion of the new Kamaio-Nuu highway along the rugged coastline that skirts the western side of Haleakala. This new road opens through ancient lava flows and opens new fields of exploration of ancient Hawaiian villages.

Maui's county officials guide the destinies of a county composed of three islands—Maui, Molokai and Lanai. Curiously, geologists tell us that if the ocean level were to be lowered 250 feet, the three islands would be one land mass.

County affairs are governed by a body of eight supervisors and a full-time chairman, who is an executive officer similar to a mayor.

KAHULUI, Maui's principal port, is located on the northern (windward) side of the isthmus. The harbor is protected by breakwaters and has facilities for large freighters. The port includes bulk sugar loading facilities by which the raw sugar is poured into the holds of vessels.

Kahului is the site of a modern shopping district, several resort hotels and new residential areas which are part of a 25-year re-development plan which was started by Kahului Development Company in the early 1950's.

LOOKING WESTWARD

LAHAINA, with its rich historical background, is located on the leeward side of the western Maui land mass. It is an open roadstead, where, in early days, U. S. naval fleets anchored in its protecting waters.

Now a sugar and pineapple "plantation town," Lahaina is reached by a 22-mile scenic drive from Wailuku.

Lahaina was the capital of the whaling industry from 1840 to 1865. Its roadstead provided anchorage for as many as 596 whaling ships wintering in the Islands. It is now the site of an annual Whaling Spree.

Among its points of historical interest are the largest banyan tree in Hawaii, planted in 1873, the coral stone court house erected in 1857, the old mission house built in 1831 and several churches built a century ago.

Lahainaluna high school, opened in 1831, is the oldest school west of the Rocky Mountains. The school was the place where the first newspaper to be published in Hawaii, *Ka Lama Hawaii*, went to press February 14, 1834. David Malo, Hawaii's first native scholar and historian, was educated at Lahainaluna and is buried on the hill above, Puu Pau Pau.

In the cemetery at Wainee church is a plot sacred to all Hawaiians. It is the burial place of Queen Keopualani, the highest born wife of Kamehameha the Great and the mother of Kamehameha II and III. Also buried there are King Kaumualii, the last independent king of Kauai; the High Chief Hoapili, close comrade of Kamehameha the Great; and Queen Kalakaua, another wife of Kamehameha the Great and grandmother of Kamehameha IV and V and King Lunalilo.

Kaanapali, near Lahaina, has developed into a big resort area since the Sheraton-Maui started building on a lava rock overlooking the sea coast in 1962. Now there is championship golf course and several new hotels including a Hilton Hotel, which opened in 1967.

To the north of Kaanapali Beach are many hotels and cottage colonies along the coastline.

LOOKING TO THE EAST

HANA, an ancient seat of Hawaiian culture, nestles in a valley on the eastern flank of Haleakala. It is a fabulously beautiful spot with waterfalls and steep cliffs and two sandy beaches protected by reefs. Until 1950 it was accessible only by a spectacular winding road around the mountain, 55 miles from Wailuku, which is still a popular scenic route.

Hana Valley has been developed as the deluxe vacation resort spot of the Islands. Hotel Hana-Maui is the modern, luxurious nucleus around which "old Hawaii still lives on."

Guests seeking casual informality and genuine friendly Hawaiian hospitality are delighted with the thoughtful "loose-collar luxury" of this famous hotel resort. Designed to offer both relaxing pleasures and exciting activities, the hotel specializes in fine ranch-raised food, fresh-caught seafood and features shore fishing, poolside barbecue dinners, riding, surf fun, sports, hiking, sightseeing, native crafts and entertainment.

The 15,000-acre ranch and Hotel Hana-Maui support a native



Clouds in Haleakala crater.

population, many of whom are gifted entertainers, guides and paniolos (cowboys). The Hana Hawaiians are descendants of a people who early developed a flourishing Polynesian center in this valley. When Captain Cook rediscovered the Islands in 1778, Hana had a population of about 3,000. Kamehameha started his conquests from there.

Hana has its own airport and a small port serves the scenic village on the southeastern-tropical coast. Temperature is a comfortable 70-80° F. the year around.

Nearby Kipahulu is the locale of the Seven Sacred Pools and Kipahu Valley which have been surveyed as a possible Nature Conservancy project.

IN THE HOUSE OF THE SUN

The first objective of many visitors to Maui is Haleakala Crater. Haleakala had, for many years, been a section of the Hawaii National Parks. It became Haleakala National Park, the nation's 30th national park, on July 1, 1961 as provided for by an act of Congress, September 13, 1960.

Haleakala means "House of the Sun" and is the place from which the demigod, Maui, snared the sun and made it promise to move more slowly through the sky.

The trip to Haleakala is made over paved roads starting at sea level and ending at the summit at 10,023 feet above sea level. The shortest road distance from Kahului Airport is 26 miles and is via Hawaii 37, 377, and 378. On the way you will pass through sugar cane and pineapple fields, residential areas, and ranchland. No food or gasoline are available in the park.

The National Park Service maintains three cabins within the crater. These cabins can only be reached by several hours walking or on horseback. A small fee is charged for cabin use and advance permission must be obtained from the Park Service before using the cabins. The trail into the crater descends from 10,000 feet on the crater rim to 7,000 feet on the crater floor.

The Silversword, a rare plant found nowhere else in the world (except on the island of Hawaii), grows in the more desolate spots in the crater. The plant received its name from the silver appearance of its thin sword-like leaves. A dense growth of hair on the leaves reflects the sun's rays and prevents loss of moisture. The plant takes

20 to over 30 years to mature. It then sends out a central blooming stalk which often may grow over four feet in one month. At the end of the month the entire plant dies.

A campground with fireplaces, wood, restrooms, and water is maintained at 7,000 feet near park headquarters for those who wish to camp.

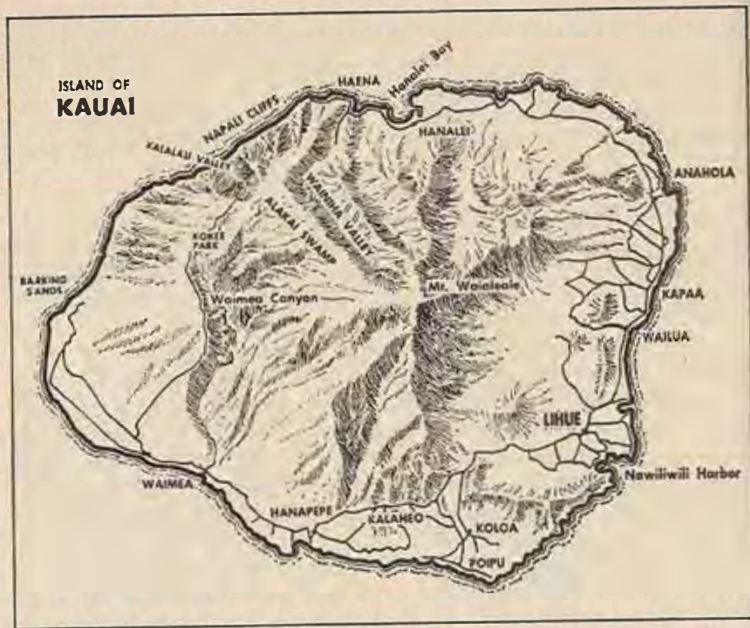
ITEMS OF INTEREST ABOUT MAUI

THE ROSELANI (Lokelani in Hawaiian) is Maui's official flower. It is a red cottage rose that grew luxuriantly before the Japanese beetle came to the Islands.

THE ROYAL FAMILY OF MAUI produced many of Hawaii's greatest and strongest native rulers. The most famous was Kahekili (The Thunderer), who ruled Maui, Lanai, Molokai and Oahu at the time of his death. He also exercised control over Kauai through his brother, the consort of Kauai's queen. Many Hawaiians are convinced that Kahekili was the true father of Kamehameha the Great, although the two kings were engaged in warfare against each other all their lives. Kamehameha did not succeed in conquests other than on the island of Hawaii until after the death of Kahekili in 1795.

THE FIRST TELEPHONES in Hawaii were installed on Maui in 1878 when a merchant, C. H. Dickey, ran a line between his store and his home at Haiku. Later Mr. Dickey became the agent for Bell telephone equipment in Hawaii.

FOREST RESERVES on Maui total 157,015 acres. For information on Maui Hotels, write the Hawaii Visitors Bureau, 2285 Kalakaua Avenue, Honolulu 96815.



Kauai The Garden Isle

Kauai is called the Garden Island because of its lush natural greenery and beautiful gardens; it is also menehune land, the island richest in menehune lore.

The menehunes are commonly called the pixies, or dwarfs of legendary Hawaii. Legends describe them as small people "as high as a man's knee" who performed marvelous feats of construction—all in one night.

Legend has it that the menehunes were really the Islands' first Polynesian settlers. They were normal-size people who became dwarfed in legend because they seemed small in comparison with the magnificent, tall, warrior-type Polynesians who came later.

Legends say that the menehunes gathered on Kauai to make their last stand against the conquerors.

Kauai is of unusual interest to the student of ancient Hawaii. Its alii (nobility) traced their ancestry directly to the alii of Tahiti, the Pacific homeland of the Polynesians who came after the menehunes.

The Kauai alii maintained pure blood lines and their women were sought as wives for the ruling alii of other island kingdoms. Kauai's culture can be traced more readily to its Tahitian beginnings than can that of any other Hawaiian island. Kauai Hawaiians, for instance, still use certain distinctive sounds in word pronunciation.

Geographically, Kauai is the northernmost island of the Hawaiian group, being 95 miles west by northwest of Oahu. It is the fourth island in size, having an area of 551 square miles. The island is circular in shape, with a diameter of 32 miles.

Kauai county has a population of about 25,600. The largest center of population is at Lihue, the county seat. Other towns and villages are built along a highway bracketing the coastal area. Largest among these are Kapaa, Waimea and Hanapepe.

Geologists describe Kauai as a "dissected dome," built up by a great extinct volcano. The highest peak of this old dome, Mt. Waialeale, is Kawaikini, 5,240 feet. It marks the edge of the great volcanic caldera which, filled in by erosion, is now a swampy plateau called Alakai swamp.

The plateau drops off in cliffs 2,700 feet high on the northwest, Na Pali (The Cliffs) side. An average annual rainfall of 486.1 inches or more than 40 feet a year on Waialeale caused erosion of great valleys in the flanks of the dome. Waimea canyon, the island's most spectacular view, is 2,857 feet deep, but three canyons on the north side, Wainiha, Lumahai and Hanalei, are from 2,910 to 3,439 feet in depth.

Waialeale is the earth's rainiest spot, according to the National Geographic Society. Year in and year out, this Kauai peak has held the world's record for the highest average rainfall. The United States Geological Survey records show an average of 486.1 inches of rain. The heaviest rainfall was recorded in the year ending July 27, 1948. It was 624.1 inches.

Historically, Kauai is unique in many respects. Because sailing to this windward island was difficult, its ancient people suffered fewer devastating invasions than the other islands, which were closer to each other. Kauai remained an independent kingdom until

1810, when Kaumualii, the last king, forestalled an invasion of Kamehameha the Great's forces by acknowledging Kamehameha as his overlord without resorting to war.

Captain James Cook, the English explorer who rediscovered the Hawaiian group, first landed on Kauai. On the morning of January 19, 1778, Captain Cook anchored off the mouth of the Wailua river on the eastern coast and bartered with natives for food. The next day, January 20, he went ashore at Waimea and was received as a god.

The first successful sugar plantation in the Islands was established at Koloa in 1835 by two Yankees (no missionaries). This plantation, the Koloa Sugar company, was in constant operation until January 1948, when it was merged with an adjoining plantation, Grove Farm, and now operates under the latter name.

Kauai is in close communication with the outside world. An airplane Jet flight of about 25 minutes from Honolulu airport lands the passenger at Lihue airport. Light aircraft also service smaller airstrips on the island and there are two helicopter services which offer sightseeing tours.

Ocean-going freighters bring cargo direct from the mainland and return with sugar and pineapples, the island's two largest crops.

Principal ports are at Nawiliwili, near Lihue on the east coast, and at Port Allen on the west coast. Both are protected by federal break-waters and equipped with state piers.

WAIMEA CANYON, the island's greatest scenic attraction, is called the "Grand Canyon of the Pacific." It is reached by a paved road branching off the main highway near Kekaha. At Puukapele, the chief lookout, the canyon may be viewed from a height of 3,657 feet. Morning colors are soft blues and greens; afternoon brings brilliant reds, copper and green. The canyon is about a mile wide at this point. Its entire length is only ten miles.

KOKEE is the plateau region lying between the west rim of Waimea canyon and the edge of the Na Pali coast. Four almost inaccessible valleys indent the Na Pali coast: Honopu, Kalalau, Hanakoa and Hanakapiai. Honopu is accessible only by sea or helicopter. The other three are most readily reached by sea but may be entered by a trail from the Haena end of the island.

Kokee, with its many scenic attractions, cool climate (elevation 3,500-4,000 feet) and network of hiking and riding trails, has become a popular summer resort.

Recently, several projects have been undertaken by the State Board of Agriculture and Forestry in the Kokee region, toward the more extensive use of upland forest reserve areas for recreation. For the past 20 years, the division of forestry has leased small areas to individuals for campsites at a nominal annual rental.

A parking area and picnic grounds are at the lookout into famous Kalalau valley (the lookout is 4,000 feet above the sea that breaks on the sandy beach below). Similar areas are at other scenic points. In addition, the former Kokee CCC camp has been renovated, furnished and equipped to accommodate 50 persons. This may be rented by organized, responsible groups. One building in the same area has been converted into a hunters' cottage and is completely equipped to handle hunting parties up to six persons.

The Haena, northern, side of the island cannot be reached by crossing the Kokee plateau. The Alakai swamp prevents construction of a road or footpath. Yet in ancient time, the Hawaiians regularly crossed back and forth over the mountain. They used a corrugated path said to have been constructed across the swamp by the menehunes.

BARKING SANDS AIRPORT, operated now only on a standby basis, lies on the arid strip of coast at the western point of the island. The site was chosen for development by the Army since the flat sandy plain gives heavy planes a long runway.

The airport receives its name from nearby sand hills called The Barking Sands. The bark of white sand, 60 feet high and half a mile in length, is composed of coral and particles of lava which make a peculiar sound, like the barking of a dog, when rubbed in the heat of the day.

Kekaha Sugar Company raises sugar cane on the lands running along the coast from Mana to Waimea as well as up the mountain range to the forest reserve at the 2,200-foot level. Some of the richest lands are below sea level and are irrigated with water brought from Kokee. Gates at sea level keep the salt water from rushing into the fields.

WAIMEA is the historic town lying at the mouth of Waimea canyon on the Waimea river. This was one of the ancient homes of the menehunes. A short distance up the valley is part of a great watercourse built by the menehunes to irrigate King Ola's taro patches.

The watercourse, called Kikiaola, is constructed of carefully cut

and fitted lava stones. Wherever such stonework is found, archeologists tell us it is the work of the menehunes. The Hawaiians did not cut their rock for proper fitting into a wall.

On the river's eastern cliff are remains of a Russian fort, built in 1815 by a Russian adventurer who hoped to seize Kauai for his Czar. The entire Waimea valley and its tributary, Makaweli valley, were heavily inhabited in the pre-Cook era. The Hawaiians who lived in the interior of Waimea canyon had very fair skins and light eyes.

MAKAWELI (name of the post office) is the center of one of Hawaii's most modern sugar plantations, the Olokele Sugar Company. This plantation was the first in the territory to abandon hauling cane by trains from field to mill. It constructed a network of roads and now hauls by truck.

KAUMAKANI is the model plantation village built about Makaweli post office.

LAWAI AND POIPU BEACHES, beauty spots on Kauai's southeastern tip, are reached by a side road from the main highway. Poipu beach affords fine swimming and surfing. Koloa beach is the site of a blow-hole, the Spouting Horn, activated like a geyser by wind and tide.

Prince Kuhio Park on Koloa beach is a well-preserved example of an ancient Hawaiian homesite. The stone foundations and walls are the remains of what was once the princely home of Prince Kuhio's alii father.

KOLOA is the historic sugar town of the Islands. The lands about Koloa have been planted to sugar cane since 1835. The ruins of the first sugar mill are there. A toy-like steam engine, the Paulo, is preserved at the plantation office as a memento of the great strides made when oxen were replaced by trains. The cane railroad's narrow gauge tracks were layed in sections through the fields and could be moved from place to place as the harvest progressed.

ST. RAPHAEL'S CHURCH was built on the site of a grass shack which housed the first Catholic mission to Kauai in 1840. A shrine commemorates the first rock church built there.

LIHUE, THE COUNTY SEAT, is also the center of one of the largest plantations in the Islands. Its sugar mill is one of the largest producers in Hawaii.

Lihue is another center of menehune land. An ancient fish pond in the Huleia stream at Niumulu (about a mile from Lihue) is a

monument to the menehunes. The fish pond wall is constructed of cut stone.

Legend says the menehunes built this pond for their alii queen and her brother. The menehunes lined up side by side for a distance of seven miles over mountains and plains to Eleele. There they mined special hard rock and passed the rock from one to another to the fishpond site where other workmen fitted it in place.

The entire wall was constructed in one night, for the menehunes must disappear with the first rays of the rising sun, lest they be turned to rock themselves. The sad part of this story is that the queen and her brother lingered on the mountainside looking back at the fishpond. The sun overtook them and turned them to stone. They may be seen to this day overlooking their pond, Alakoke.

RICE MEMORIAL—In contrast to the ancient fishpond memorial of the menehunes, a white marble monument in Lihue cemetery on the hill overlooking Lihue Plantation mill is one of the fine examples of modern art in the Islands. Erected in 1911 as a memorial to the Rice family, Garden Island pioneers, the monument was executed by Norwegian artist Stephen Sinding.

WAILUA VALLEY, north of Lihue, was the ancient seat of Kauai's great kings. Legend says the first alii from Tahiti landed there at the mouth of the river. On the Lihue side of the river bank there are remains of one and on the Kapaa side the remains of two important heiaus, temples of the ancient religion. A city of refuge is fairly well preserved on the flat lands of Lydgate park.

MALAE HEIAU, inaccessible to the tourist, lies in the corner of a canefield on the left side of the road before reaching the Wailua bridge. This great heiau was probably the Hawaiians' most important religious center before Christianity. It was desecrated and used to stable animals by the first queen who became a Christian.

Across the concrete bridge, a road turns toward the mountains and follows the once sacred Highway of the Kings, over which Kauai's rulers were carried by their men. Their feet were considered too sacred to touch the ground.

HOLO-HOLO-KU HEIAU and the Sacred Birthstones are situated just beyond the coconut grove on this road. The heiau is kept in repair by the county. It was maintained in ancient times by the priests who guarded the birthstones. Kauai's queens came to these stones to bear their royal children.

POLIAHU HEIAU remains are maintained in a county park at

the top of the rise. This scenic spot was the site of the king's home and his personal temple. Facing the ocean, the gorge of the Wailua is seen on the right and the Opaikaa waterfall on the left. The Wailua River is navigable by small boats for four miles inland, where the larger Wailua waterfall blocks the stream.

The Hawaiian people who lived in Wailua Valley furnished chants and melees which are today treasured as among the greatest of Hawaii's unwritten literature.

They tell of the ancient king, Moikeha, who threw his spear through the Anahola Mountains in a battle with a giant from Hanalei and of Moikeha's daughter, Kaili-lau-o-ke-kea ("The beautiful one with skin as soft as the koa leaf") who was lured into the mountains by a chief from Tahiti.

The people of Wailua were the first to follow the god-like chief Laa who brought the hula from Tahiti. They were first to hear the sacred shark drum from Tahiti; it was treasured for centuries in their heiau.

A Wailua lad attached the first sail to his canoe and bested all opponents in canoe races.

The surf that breaks on the shores at Wailua was sacred to the kings and their alii retainers. That surf brought in canoes laden with adventurous warriors of other kingdoms who, like medieval knights, lined up on the beaches and challenged the warriors of Kauai to individual combat.

Since Wailua is fed by pure water from Waialeale, worshippers of Kane, god of life, sought "The Living Water of Kane" and created the chant of that title which is the classic gem of Hawaiian literature.

KAPAA is the thriving center of the pineapple industry.

The highway north from Kapaa leads through pineapple fields and picturesque scenery to the extreme end of the coast at the rugged Na Pali cliffs.

HANALEI and HAENA, the two villages at the end of the road, in ancient days were centers of population on this side of the island.

This is the region where Pele, the volcano goddess, made her home while on Kauai. Pele fell in love with the mortal prince-charming, Lohiau of Haena. Being unable to win him, she sent her lovely sister, Hiiaka, from the Big Island to fetch him to Kilauea volcano.

The famous caves at Haena are associated with this tale. In one, Hiiaka restored life to the dead body of Lohiau.

Up the cliff a bit from where the road ends at Haena is a double heiau, one portion sacred to Lohiau, the other sacred to Laka, the goddess of the hula.

Hawaiians believe that menehunes still live in the Haena and Hanalei regions of Kauai. Legend says that it was here the menehune king gathered his people to lead them on a great migration across the ocean to seek a new home on other Pacific islands. Not all the menehunes wanted to leave. Many had married Hawaiian women and had children by them. So, legend says, these menehunes hid from their king and their descendants today live in hollow logs, or in caves of the Haena uplands.

INTERESTING FACTS ABOUT KAUAI

THE MOKIHANA, a berry which grows on a low bush in the Kokee uplands or high on the slopes of Haupu and nowhere else in the world, is the Kauai symbol in place of a flower. The green berry has a distinctive fragrance. It is used with maile vine for lei-making.

KAUAI may be the oldest island of the group. The great Waialeale Volcano, which pushed its crater above the water in the pleistocene age, may have been the first in the chain to become dormant. It was enlarged by later eruptions on its flanks. Niihau may be older; the Waianae range of Oahu is probably the same age.

KAUMUALII, the last king of Kauai, was one of Hawaii's great romantic figures. He was cavalier in character and as well liked by the explorers and traders who visited him (1794-1824) as by his own people.

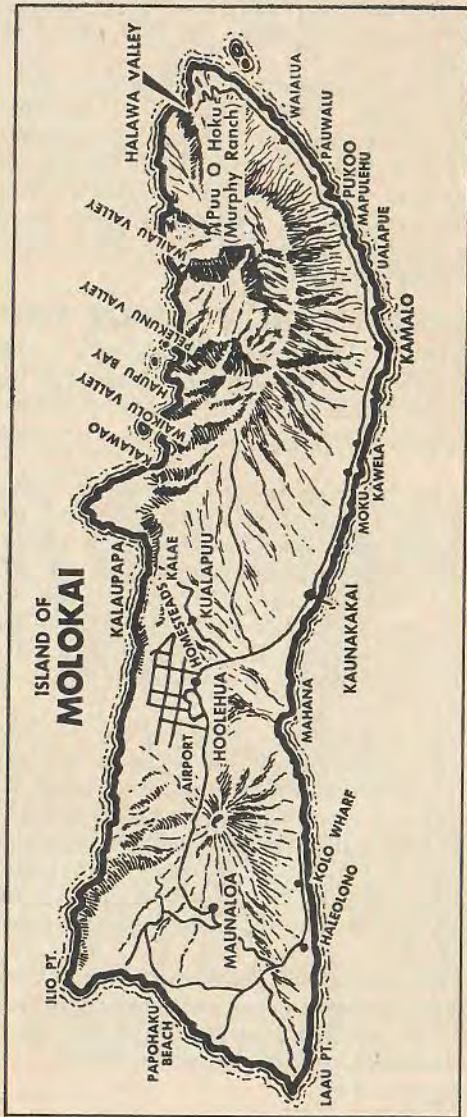
In order to save his people the ravages of war, Kaumualii went to Oahu (under the protection of an American sea captain) and acknowledged Kamehameha the Great as his overlord. Kamehameha liked him and gave Kaumualii back his kingdom for a token tax.

When Kamehameha died, his son Liholiho kidnapped Kaumualii and brought him to Oahu as a hostage. There Kaahumanu, the widow of Kamehameha, fell in love with Kaumualii and took him for her husband. At the same time, she married Kaumualii's handsome young son.

WAIALEALEA receives 486.1 inches of rain annually, but just 20 miles away, a bare 20 inches a year falls at Barking Sands.

For information on Kauai Hotels, write the Hawaii Visitors Bureau, 2285 Kalakaua Avenue, Honolulu 96815.

Molokai The Friendly Isle



Molokai, which is politically a part of Maui county, was once known as the Lonely Isle when its Hawaiian population migrated to the other islands around the turn of the century. But with the coming of the pineapple industry, the people returned and today, because of the warm Polynesian welcome accorded visitors, Molokai has earned the nickname "The Friendly Isle."

Molokai-a-Hina, "Molokai, the child of the earth, the goddess Hina," is the fifth in size of the Hawaiian group. Resembling an Indian moccasin in shape, it lies 25 miles due east of Oahu and $7\frac{1}{2}$ miles northwest of Maui. The length from tip to tip is 37 miles; the breadth, 10 miles; area 259 square miles.

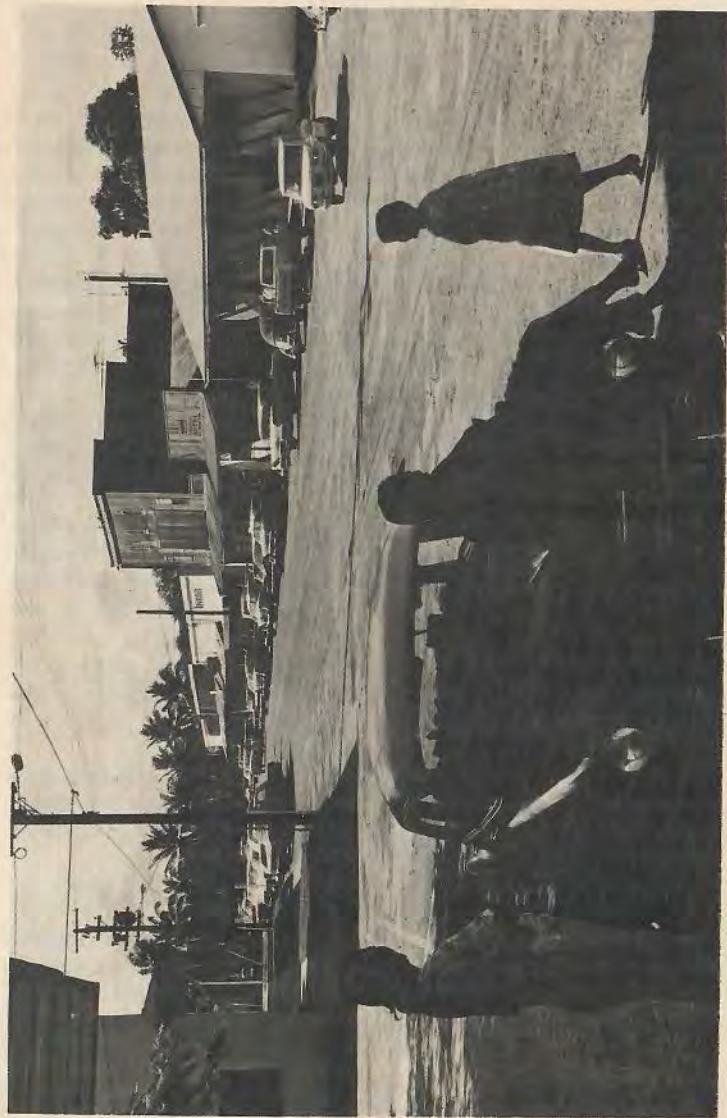
Three volcanoes built Molokai. The western end of the island was built first by West Molokai volcano. It is now a tableland called Maunaloa. Its peak, Puu Nana, rises 1,381 feet. The eastern end is the great East Molokai volcano, its summit being Kamakou, 4,970 feet in height. A smaller and much later volcano formed the peninsula of Kalaupapa on the north coast of the East volcano. This peninsula is accessible by land only over a steep pali (cliff) of more than 2,000 feet. The flat peninsula, 450 feet above sea level, has an area of 10 square miles.

The northern (windward) side of the island is an almost continuous towering cliff intersected by deep valleys inaccessible except by small boats. These palis, reaching to 3,600 feet, provide the island with some of Hawaii's most majestic scenery.

The southern (leeward) side has one small harbor at Kaunakakai protected by a breakwater. Here inter-island vessels tie up to discharge cargo and load pineapple and cattle, the two principal exports of the island.

PENGUIN BANK is a portion of Molokai which lies submerged at an average depth of 180 feet, stretching 27 miles to the southwest. At the edge of this submarine shelf is a sheer submarine cliff dropping 1,800 to 3,600 feet to the floor of the ocean. Penguin bank is the largest submarine shelf near the main islands and provides Molokai with rich fishing grounds.

WILD DEER thrive in the forests of the eastern mountains. They



Kaunakakai's Main Street.

were introduced in 1869 by the Duke of Edinburgh who had received them as a gift from the emperor of Japan.

LONGHORN CATTLE were introduced in the 1840s by R. W. Meyer, a pioneer rancher who came around Cape Horn from Germany and settled at Kalae above the Kalaupapa pali. Kamehameha V ranched on Molokai and had a herd of longhorns there in the 1860s. Molokai ranch introduced 35 Devon bulls in 1898 and Hereford bulls in 1923. Puu-O-Hoku Ranch, owned by industrialist George Murphy, calls itself "the world's largest Charolais cattle ranch," with 14,000 acres on the east end of Molokai.

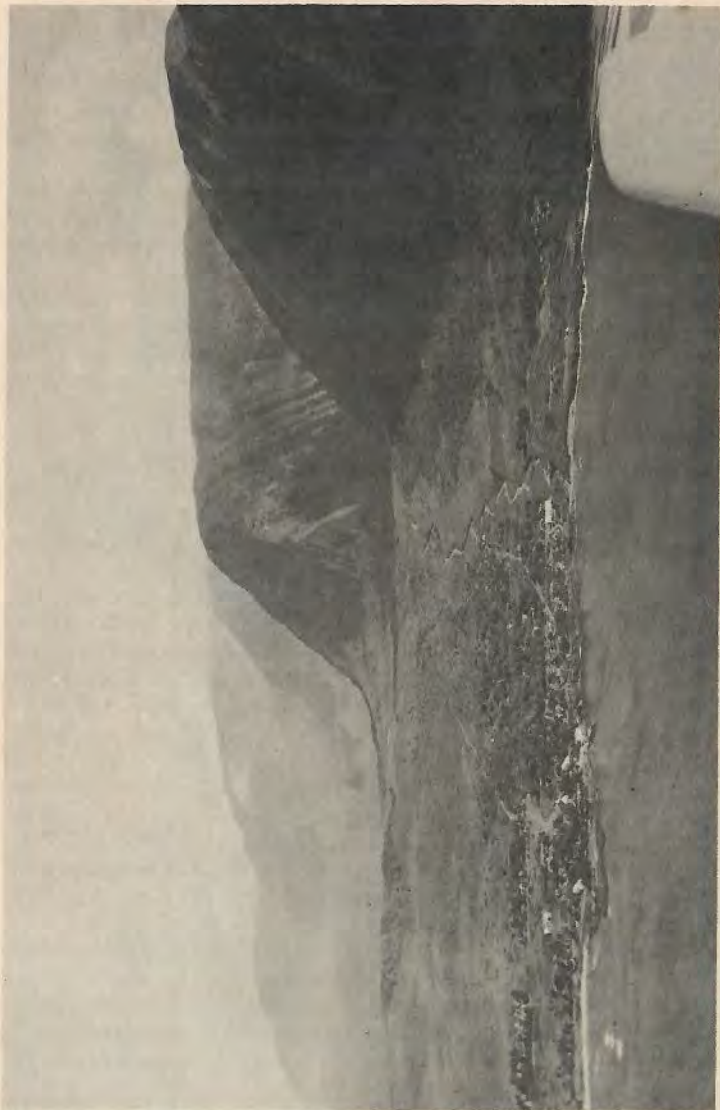
THE POPULATION of Molokai averaged about 6,000 during the early years of the Kingdom of Hawaii. The people were self sufficient, growing taro in the north-coast valleys and securing fish from the Penguin bank. Between 1834 and 1910, the Hawaiians gradually gave up their lands and migrated to other islands until the population was reduced to 1,006. It was during this period that Molokai became the "Lonely Island" and the "Forgotten Island."

The population leaped from 1,117 in 1920 to 6,677 in 1935. It is now about 5,700. Pineapple plantations caused a shift in population from the eastern valleys to new villages on the plateau, Hoo-lehua, Maunaloa and Kualapuu.

THE PINEAPPLE INDUSTRY was introduced in 1923 and 1927 when Libby, McNeill and Libby and the California Packing Corporation leased several thousand acres on the plateau and began a booming industry. The "pines" are hauled by truck to Kaunakakai and loaded on tugs for shipment to Honolulu canneries.

HAWAIIAN HOMES ACT, by which it was hoped to return Hawaiians to the soil, was passed by Congress July 9, 1921, and specified Molokai as the site for the first experiment under the Hawaiian Homes Commission. Forty-acre farm lots for homesteading were opened to persons with at least 50 percent Hawaiian blood. Loans were made to homesteaders to assist them in developing land and homesites. Other funds were used to provide administrative help for the homesteaders and to build roads and a water system.

Lack of water for irrigation slowed the development of the homestead area until homesteaders either learned to raise pineapples, or leased their plots to the pineapple companies. Today there are about 175 homesteaders contracting pineapple crops to the plantations. About half of the homesteaders supplement their income by employment with these companies.



Kalaupapa on Molokai.

KALAUPAPA peninsula is a separate political unit, Kalawao county. It is the home of the Kalaupapa settlement for Hansen's disease. The population is about 230, including active and temporary release patients, executives, members of the medical staff and religious workers.

The patients are supported by State and Federal funds. Medical service is of the highest standard; cottages or unit homes are provided for those who are not hospitalized; each patient receives a monthly check for necessities and luxuries. The people lead nearly normal lives with movies, sports, church and self-government. There are many automobiles on the tiny peninsula. A landing field and radio-telephones give this previously isolated spot rapid communications with the world.

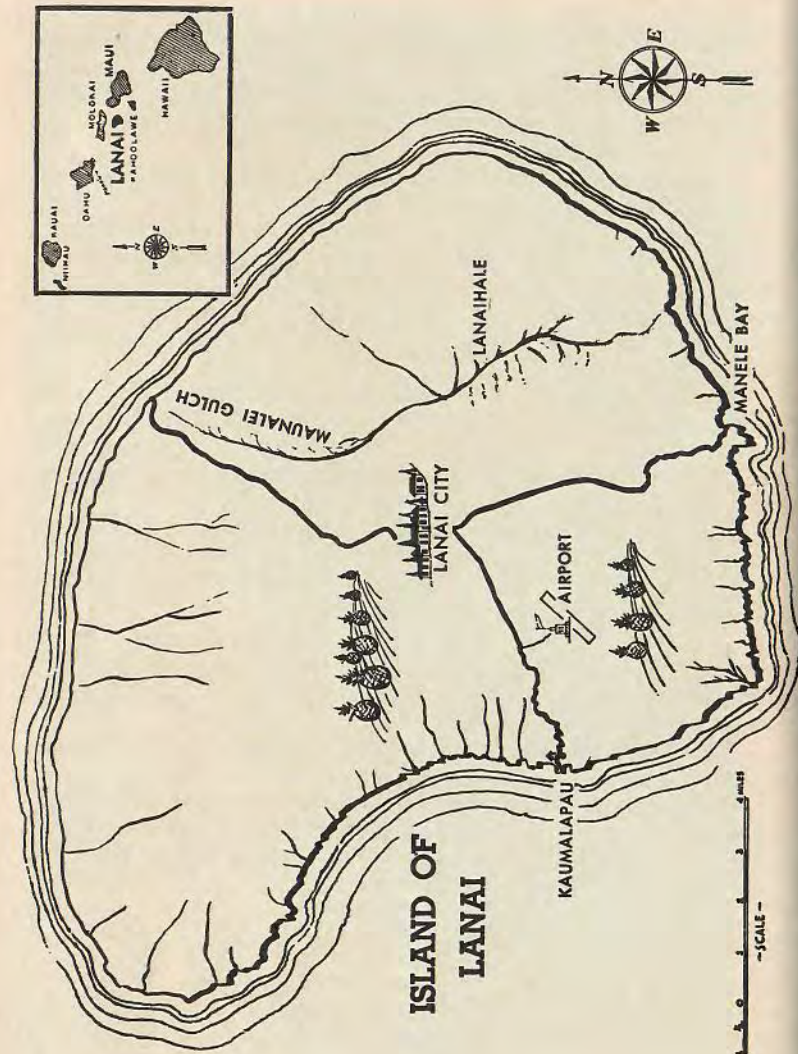
FATHER DAMIEN, a Catholic priest who devoted his life to the patients from 1873 until his death on April 15, 1889, is famous as the "Martyr of Molokai." He was the first of a continuous stream of Catholic and Protestant religious and lay workers to serve the people of the colony.

THE FLOWER OF MOLOKAI is the creamy-white kukui blossom. The kukui is an indigenous tree better known as the candle-nut. Its nuts provided the ancient Hawaiians with light, oil and relishes. Green is the official island color.

DAILY AIRPLANE FLIGHTS to Hoolehua airport—18 minutes by jet from Honolulu—give the island excellent passenger and mail service. Light aircraft also service this field, as well as the small airstrips at Kalaupapa and Puu-O-Hoku Ranch.

FOR INFORMATION on Molokai Hotels, write the Hawaii Visitors Bureau, 2285 Kalakaua Avenue, Honolulu 96815.

For many years, the Seaside Inn was the only hotel on Molokai. But there is expanding tourist travel to the islands, and visitors may stay at the new Hotel Molokai, the Puu-O-Hoku Lodge, the Kalae Lodge and the venerable Seaside Inn.



Lanai The Pineapple Island

Sixth in size of the Hawaiian group, Lanai snuggles in the lee of Molokai and Maui, lying 8 miles west of Maui and about the same distance south of Molokai. Its principal port, Kaumalapau, is 60 nautical miles from Honolulu. The land area is 141 square miles or 90,200 acres, of which 15,000 acres are planted in pineapple. The island is 13 miles wide, east to west and 13.3 miles long, north to south.

GEOLOGICALLY, Lanai is an extinct volcano. Although it is not the oldest in the Hawaiian group, it has been extinct longer than any of the larger islands. Its ancient crater, Palawai, is $3\frac{1}{2}$ miles in diameter.

To scientists, this old volcano that is Lanai island is most interesting because it preserves the history of its growth and the evidence of the ages during which it was submerged undersea. What the scientists call "emerged shorelines," the remains of the shores which existed when the island was partially submerged by the ocean, are well preserved at the height of 1,070 feet. Here the scientists find all sorts of fossil marine growth.

DOLE COMPANY, the world's largest producers of pineapple, bought the entire island in 1922 for \$1,100,000 from Harry A. and Frank F. Baldwin. The transformation from a semi-wasteland into a great pineapple producer has cost millions and has given Lanai the nickname of "The Cinderella Island." The company constructed a harbor, built roads, found a water source and created a city, Lanai City. Its population of about 3,000 consists of 759 company employees and their families. Of the 683 homes on Lanai, 364 are owned by Lanai families in fee simple.

LANAI CITY is located on a plateau at an elevation of 1,400 feet at the foot of Lanaihale mountain. The city has a modern airport on which commercial and private planes land daily, carrying mail, passengers and freight. It is a 49 minute plane ride from Honolulu. The city is connected by radio-telephone with the other islands and the outside world.

Lanai City residents have their own churches, theaters, a hospital, community associations, service clubs and athletic associations, with facilities for all types of sports from golf to ping-pong. Each cot-

tage has a garden, modern plumbing, electricity and often a garage for the family car.

A state school furnishes education through high school. A community association furnishes pre-school care, kindergarten, playgrounds and youth centers. Manele beach is a popular meeting place for body-surfers and fishermen.

WATER IS SUPPLIED the city by tapping underground water and the springs of Maunalei Valley on the windward side of the island. Water is pumped through a tunnel in the mountains. Since 1950, extensive irrigation facilities have been installed in the pineapple fields as a safeguard against subnormal rainfall. Vast areas of the island are planted to trees and grass to control erosion.

KAUMALAPAU, the island port, is 8 miles from Lanai City by a paved road that descends 1,600 feet in hairpin turns. The harbor has a breakwater, a 400-foot dock and anchorage for the large barges used to carry the ripened pineapples to the Honolulu cannery.

WINDWARD LANAI, now inhabited by a few single men, engaged in fishing, once was the home of 1,200 Hawaiian people who lived by raising taro and fishing. Until 1950, the Hawaiian Pineapple Co. maintained a ranch there, with about 2,700 herd of cattle on 47,000 acres of unimproved grazing land.

EVIL SPIRITS inhabited Lanai for a thousand years after the Polynesians had settled other islands in the group, according to legend. These spirits were killed or driven away by the son of a great king of Lahaina, Maui. It seems that the son was a precocious boy with bad habits. He exhausted his father's patience one day when he went about uprooting the trees in his father's coconut grove.

The king banished his son to Lanai. The son was forced to drive out the evil spirits before he could settle the island with his own family and followers.

In 1854, an attempt was made to colonize the island by a group of Mormon elders. In 1864, Walter M. Gibson, who had become head of the group, was excommunicated from the Mormon Church and in the following 25 years most of the church colonizers left the island.

Gibson's daughter, Mrs. Talula Hayselden, and her husband Frederick inherited Gibson's lands in 1888 and formed the Maunalei Sugar Company, Ltd. Attempting to raise sugar on the windward

side of the island, they imported Japanese labor. The project was unsuccessful and the company failed in 1901. Most of the island came under control of the Lanai Company, Ltd., a cattle ranching company, in 1910. This company was later purchased by the Baldwin brothers.

THE KAUNAOA is the official flower of Lanai. It is a yellow and orange airplant which grows wild on barren soil.

LANAI IS A POLITICAL subdivision of the county of Maui, just as it was a dependency of the Kingdom of Maui in ancient times.

MODERN LANAI, with its bustling community of Lanai City and its thousands upon thousands of acres of neat pineapple plants, has come a long way since 1792 when famed explorer Capt. Vancouver sailed by and noted "the naked appearance of the island which seemed thinly covered with shriveled grass in a scorched state."

MANELE BEACH has plenty of sand, few people, and good body surfing. There is an adjacent small boat harbor. Long neglected by tour groups, Lanai now is getting some, who take a cruise boat from Maui, tour the Island, with a picnic, and then leave by small aircraft.

LANAI INN is the only hotel on the Island. American plan.

Niihau Island of Yesteryear

If there is any place in the islands where the heiritage of old Hawaii is being kept alive, it is on the little island of Niihau. For here is probably the largest colony of pure Hawaiians left in the Islands. The 285 inhabitants of Niihau speak the old Hawaiian language, much of which has been forgotten by Hawaiians and part-Hawaiians living in larger communities elsewhere in Hawaii. Sixty-five percent of the population is pure Hawaiian; the remainder all part-Hawaiian, with the exception of three persons of no Hawaiian blood.

The seventh in size of the main Hawaiian island group, Niihau lies 17½ miles southwest of Kauai. It is 18 miles long, as much as 6 miles wide, and has an area of 72 square miles. The island is low at both ends with a high tableland. The highest point is 1,281 feet.

The residents of this semi-arid island depend on stored rainwater, for there are no streams and only small springs. They raise sheep, cattle and bees. The animal population includes 1,500 shorthorn cattle, many sheep and wild pigs and a collection of Arabian horses which were brought originally from India and Australia. Wild turkeys and peacocks are abundant.

There are no dogs, movies, courts or police on Niihau. But there are radios now and Honolulu newspapers are read avidly. Children are taught English in the public schools. But at home they speak the Hawaiian they learn from the parents and from the Bible and Hawaiian hymnals.

The principal village is Puuwai. There are several landing places, used according to the weather. Transportation to and from Kauai is limited to boat service to Makaweli, Kauai. There were no radios or telephones on the island until World War II, when the army signal corps installed a radio unit there. Previously a system of beacon fires had been used for signals.

In ancient times, the island was a dependency of the Kingdom of Kauai. It is today a part of Kauai county. Niihau is the private property of one family, the Robinsons.

The present day Robinsons are descended from Mrs. Elizabeth Sinclair who came to Hawaii in 1863 from Scotland by way of New Zealand. The family wintered in Honolulu. But King Kamehameha IV persuaded them to settle in Hawaii. He sold them the island of Niihau and a large area of land on Kauai (at Makaweli).

Because the Robinson family has protected the Hawaiian way of living on Niihau by prohibiting the curious from visiting the island, a legend has grown up that no one may visit Niihau and that any Hawaiian leaving the island may never return. The truth is that the Hawaiian people may have visitors whom they themselves invite. The merely curious are never invited. Transportation must be arranged with the Robinsons. Few of the young people growing up on the island leave it for long, most of them preferring the ranching life on their home island.

Niihau's isolation ended the day Pearl Harbor was bombed by the

Japanese on December 7, 1941. An enemy pilot ran out of gas and landed his plane on the island. He was held by the Hawaiians while they attempted to establish communications with Kauai by beacon fire. At the end of the week the pilot escaped, ran amok and terrorized the residents. One of the huge Hawaiians, Benehakaka Kanahale, wounded by the invader, killed him with a stone. But it took the U. S. Navy to bomb Niihau, in October, 1965, when two planes dropped eight 250-pound bombs, mistaking Niihau for Kaula Rock.

KAULA ISLAND

The island of Kaula, 19 miles southwest of Niihau, is a small, bare and rocky islet 550 feet high and with an area of about 108 acres. It has a large sea cave, in which, according to Hawaiian legend, a famous shark lived.

LEHUA ISLAND

About a half mile north of Niihau, is the rocky crescent-shaped islet of Lehua. The easterly and westerly points are low, rising gradually to an elevation of about 700 feet near the center. On the westerly point there is a natural arch. The channel between Niihau and Lehua is restricted on its southerly side by rocks showing above water and extending about half-way across the channel.

Kahoolawe

Kahoolawe, 45 square miles in area, is used today as a target island by U. S. warships and Navy and Air Force planes. The Navy subleaves the barren, uninhabited island from the Harry Baldwin estate.

The eighth in size of the islands, Kahoolawe, lies 6 miles southwestward of the southwesterly end of Maui. It is about 10 miles long and 6 miles wide. Lua Makika, 1,477 feet high, near the easterly end, is the most prominent landmark. There are no streams or springs on the island. It is of little commercial importance.

MOLOKINI ISLAND

A small, barren, crescent shaped island in the middle of the northerly end of Alalakeiki Channel, the channel between Maui and Kahoolawe, is named Molokini Island. The rocky island, with an area of 18½ acres, is 156 feet at its tallest point.

Hawaii's Open Society

By GOV. JOHN A. BURNS

(Excerpts from the Governor's "State of the State" address on February 23, 1968, in the new State Capitol.)

The open sea, the open sky, the open doorway, open arms and open hearts—these are the symbols of our Hawaiian heritage.

We are gathered now for our first formal assembly in a magnificent new structure—still unfinished—which embraces in its beautiful design and imposing presence all these cherished symbols of Hawaii Nei and of old Polynesia.

In this great State Capitol there are no doors at the grand entrances which open toward the mountains and toward the sea.

There is no roof or dome to separate its vast inner court from the heavens and from the same eternal stars which guided the first voyagers to the primeval beauty of these shores.

It is by means of the striking architecture of this new structure that Hawaii cries out to the nations of the Pacific and of the world, this message:

"We are a free people . . . we are an open society . . . we welcome all visitors to our Island home. We invite all to watch our legislative deliberations; to study our administrative affairs; to see the examples of racial brotherhood in our rich culture; to view our schools, churches, homes, businesses, our people, our children; to share in our burdens and our sorrows, as well as our delights and our pleasures.

"We welcome you! E komo mai! Come in! The house is yours!" . . .

Again, I refer to the openness of our Hawaiian society when I bring to your attention the changing population of our Islands. The jet age has rather swiftly united us more firmly than ever to the Mainland and to our neighbors in the Pacific community. This has brought to our State thousands of newcomers—visitors and new residents.

You and I can foresee that this influx of "instant kamaainas" will do much to change the social, political and other patterns of Island life. This has occurred rather suddenly, and is of historic import.

There is danger in such a movement. But the danger is *not* in the arrival of these wonderful adventurers, who have brought to our

Islands a wide variety of backgrounds, interests, talents and enthusiasms. Rather the danger is in the narrow view which some in our State may take of this influx.

There is danger that some in Hawaii may not welcome these newcomers with open doors, open arms and open hearts, but will instead exhibit an attitude entirely alien to the spirit of Aloha.

Provincialism must never get a foothold in these Islands. None of us owns Hawaii. It was passed on to us by others. We, too, have only a transitory claim to this Paradise; and we will pass it on to others. Only the Hawaiian people can rightfully claim it as their own, and it was the Hawaiian people who—with supreme generosity—risked all they possessed in welcoming Caucasians, Chinese, Japanese, Filipinos, Koreans, Puerto Ricans and others to their Islands.

For us to be anything but generous and open to all who wish to come here would be for us to forsake our heritage and our tradition.

Again, in the context of our tremendous increase in tourist visitors, we see some related troublesome undercurrents. We have reached the million-mark in the number of visitors arriving annually. Now, there are those who would measure the desirability of the visitor to be welcomed here by the income he earns. There are those who fear that the influx of the "packaged tourist" will bring to our Islands a type of visitor who, because his spending may be comparatively frugal, might be judged not worthy of our time, our effort and our resources.

To me, this is myopic thinking, which must be discouraged. Hawaii must not become a closed society—as it was in past years when the vast ocean and certain political, business and social interests effectively guarded the gates.

Let us welcome all. Let us share what this generation possesses only temporarily. Let all of America, all our Pacific neighbors and all the world be welcomed here. Obviously, this may tax our planning and other resources. We will have to find imaginative, innovative ways of handling all those who want to see and feel the beauty and charm of these Islands. We must not let the visitor influx destroy that beauty and charm. Instead, we must protect, develop and display it for all to see—from the sheltered valley of Kalalau to the sea-sprayed rocks of South Point.

This can be done. It must be done.

Hawaii's People

The biological fusion of Hawaii's people, although extensive and impressive, will require generations for its completion, says Dr. Andrew W. Lind.

Lind, professor of sociology at the University of Hawaii, says that "assimilation or the spiritual fusion of Hawaii's people moves more rapidly than amalgamation, but both processes are moving irresistibly forward. The peoples of Hawaii are becoming Hawaii's people."

Lind has observed race relations in Hawaii for more than 35 years and has written "Hawaii's People." It is as definitive as "The Peoples of Hawaii," by Romanzo Adams, published in 1925, and is a must for those who want to understand Hawaii's race relations.

Lind is cautious, careful and considerate. There is none of the rashness that the experts, with a full 90 days of experience under their belts, come up with. He acknowledges that Hawaii's experiences cannot be applied to the solution of problems of race relations in other areas of the world.

He says: "The threatening nature of racial confrontations in many parts of the world, and not least in continental United States, gives added significance to a reevaluation of the Hawaii scene in the middle 60's. The intensification of racial conflicts in so many areas of the world following World War II tends to create an even greater aura of stability and calm about the Hawaiian experience. The relative absence in these Islands of the violent expressions of racial animosities found elsewhere leads the unwary observer to the unwarranted assumption that Hawaii must possess some peculiar magic, whether in its people or the social climate, which might be exported to exorcise the evils of racism wherever they are found."

Part of Hawaii's good fortune was economics. "During most of the 70 years of contact prior to 1850," Dr. Lind writes, "the values governing the relations between the kanaka (native) and the haole (foreigner) were those of the market place, characterized by the free and impersonal exchange of goods and services independent of color prejudice or cultural values."

For nearly a century, from the middle of the 19th century, the planters recruited more than 400,000 persons as plantation laborers, including 180,000 from Japan and Okinawa; 125,000 from the

Philippines, 46,000 from China; 17,500 Portuguese from the Azores and the Madeira Islands; 8,800 Koreans; 6,000 Puerto Ricans; 8,000 Spaniards; 1,300 Germans and Galicians; 2,500 Pacific Islanders, and 2,000 Russians.

"The immigrants were regarded much like draft animals," Lind notes.

But the immigrants, or the immigrants' children, gradually advanced economically, politically and socially.

Lind says that the large military population has sometimes produced animosities with the local population, but that insofar as the military and civilian populations intermingle, "the preponderant influence has been toward the preservation of the Island pattern of race relations."

Lind sees tourism as a possible threat to the present type of race relations. This flood of tourists, he says, "has brought into an economy designed to entertain, divert and indulge the creature comforts of 'outsiders.' How successfully the Islanders schooled in the values of a productive economy will be able to adapt to the requirements of a tourist economy is not yet fully apparent..."

In his concluding chapter, entitled "What Are They Becoming," Lind makes these observations:

"... What is perhaps the ultimate criterion of intimacy in inter-ethnic relations, at least under the American rules of the game, (is) marriage..."

"Accurate statistics of this phenomenon are available for most of the period since 1912, and they provide a clear and vivid account of the slow but steady process by which the many races of Hawaii are becoming one."

The percentage of interracial marriages has steadily increased, from 11.5 per cent in 1912-16; 19.2 per cent in 1920-30; 22.8 per cent in 1930-40; 28.6 per cent in 1940-49; 32.8 per cent in 1950-59, and 37.6 per cent in 1960-64. "Even the Japanese, whose large numbers and cultural traditions have encouraged in-marriage to a greater degree than in any other ethnic group, have decidedly higher out-marriage rates during the 1950s and 1960s than ever before."

INTERRACIAL MARRIAGES AS PERCENTAGE OF ALL MARRIAGES—1912-1964

		TOTAL NUMBER OF MARRIAGES					PER CENT OUTMARRIAGES						
		1912-1916*	1920-1930*	1930-1940	1940-1949†	1950-1959‡	1960-1964‡	1912-1916*	1920-1930*	1930-1940	1940-1949†	1950-1959‡	1960-1964‡
Hawaiian	Grooms.....	1,018	1,972	1,459	1,137	965	391	19.4	33.3	55.2	66.3	78.9	85.9
	Brides.....	1,366	2,748	1,751	1,682	1,091	379	39.9	52.1	62.7	77.2	81.5	85.4
Part-Hawaiian	Grooms.....	455	2,164	3,587	5,142	7,502	4,766	51.1	38.8	41.0	36.9	41.3	47.0
	Brides.....	645	3,133	5,001	8,147	10,583	5,885	66.2	57.7	57.9	64.2	58.4	56.8
Caucasian	Grooms.....	2,297	7,301	9,921	19,887	17,848	10,343	17.3	24.3	22.4	33.8	37.4	35.1
	Brides.....	2,131	6,408	8,893	14,670	13,360	8,518	11.7	13.8	10.7	10.2	16.4	21.1
Chinese	Grooms.....	480	1,617	1,956	2,865	2,641	1,101	41.7	24.8	28.0	31.2	43.6	54.8
	Brides.....	297	1,442	1,969	3,176	2,717	1,147	5.7	15.7	28.5	38.0	45.2	56.6
Japanese	Grooms.....	6,395	8,261	10,114	14,680	15,509	6,199	0.5	2.7	4.3	4.3	8.7	15.7
	Brides.....	6,376	8,301	10,331	16,909	17,498	7,009	0.2	3.1	6.3	16.9	19.1	25.4
Korean	Grooms.....	267	443	412	687	632	301	26.4	17.6	23.5	49.0	70.3	77.1
	Brides.....	196	384	516	1,055	736	347	0.0	4.9	39.0	66.7	74.5	80.1
Filipino	Grooms.....	684	3,355	3,593	5,092	6,108	3,095	21.8	25.6	37.5	42.0	44.5	51.2
	Brides.....	550	2,522	2,339	3,738	5,282	2,876	2.8	1.0	4.0	21.0	35.8	47.5
Puerto Rican	Grooms.....	197	706	677	1,138	1,147	559	24.4	18.6	29.8	39.5	51.3	65.0
	Brides.....	203	953	873	1,385	1,415	589	26.4	39.7	42.8	50.3	60.5	67.2
TOTAL.....		11,826	26,090	31,863	51,140	53,344	27,559	11.5	19.2	22.8	28.6	32.8	37.6

* Derived from Romanzo Adams, *Interracial Marriage in Hawaii*, pp. 336-339.

† Bureau of Vital Statistics, July 1, 1940-June 30, 1948 and calendar year 1949.

‡ Bureau of Health Statistics, calendar years 1950-1963.

Source: "Hawaii's People," by Andrew W. Lind.

MARRIAGES BY RACE OF GROOM AND RACE OF BRIDE STATE OF HAWAII, 1966

RACE OF GROOM	ALL RACES			RACE OF BRIDE										Number	Per cent	
	Number	Per cent	Caucasian	Hawaiian	Part Haw'n	Chinese	Filipino	Japanese	Puerto Rican	Korean	Samoan	Negro	Other Races			
All Races	No.	5792	2012	58	1157	252	611	1388	101	65	69	34	45	2181	37.7
	Pct.	100.0	34.7	1.0	20.0	4.4	10.5	24.0	1.7	1.1	1.2	0.6	0.8
Caucasian.....	2338	40.4	1567	18	315	46	134	161	30	21	25	2	19	771	33.0	
Hawaiian.....	60	1.0	16	6	31	.....	2	3	1	.....	.....	.....	1	54	90.0
Part Hawaiian.....	976	16.9	217	22	492	38	81	84	24	.....	3	.....	8	484	49.6
Chinese.....	231	4.0	31	.....	20	105	12	57	1	4	.....	1	.....	126	54.5
Filipino.....	606	10.5	72	8	137	9	314	41	12	4	4	1	4	292	48.2	
Japanese.....	1269	21.9	58	1	91	45	39	1016	3	14	.....	1	1	253	19.9
Puerto Rican.....	101	1.7	22	1	26	.....	14	6	26	2	3	1	.....	75	74.3
Korean.....	48	0.8	7	.....	2	.....	3	.....	.....	.....	.....	.....	.....	35	72.9
Samoan.....	60	1.0	7	1	14	.....	1	2	.....	13	.....	.....	.....	26	43.3
Negro.....	59	1.0	6	1	15	.....	5	1	3	.....	34	.....	1	32	54.2
Other Races.....	44	0.8	9	.....	14	1	6	2	1	.....	.....	.....	11	33	75.0
Out Marriages Among Brides	No.	2181	445	52	665	147	297	372	75	52	35	7	34
	Pct.	37.7	22.1	89.7	57.5	58.3	48.6	26.8	74.3	80.0	50.7	20.6	75.6

Source: Department of Health.

The Negro in Hawaii

Anthony D. Allen, a Negro, came to the Islands in the early 1800s and became an adviser to King Kamehameha the Great, a prosperous landowner, ship provisioner and businessman.

Betsy Stockton, a Negro, was a member of the Second Company of Missionaries. This former slave taught at Lahaina.

T. McCant Stewart, a Negro, helped draft the Organic Act of the Territory as the short-lived Republic became an integral part of the United States.

A Negro became a member of the Hawaii House of Representatives in 1928; in contrast, the first Filipino was not elected to the House until 1954.

A woman of part-Negro ancestry became chairman of a County in the Islands before the first American of Japanese ancestry was elected to this office.

The son of a Virginia-born Negro became a judge in Hawaii years before the first American of Filipino ancestry.

The number of Negroes in Hawaii has never been large, but his contributions have been many. According to the census of 1900, there were 233 Negroes. Subsequent censuses showed 695 in 1910; 348 in 1920; 563 in 1930; 255 in 1940; 2,651 in 1950 and 4,943 in 1960. Of the 10,000 Negro households in the Islands in 1960, 400 were service families.

The No. 1 problem facing Negro newcomers in Hawaii is housing. At the request of the Hawaii Advisory Committee to the U. S. Civil Rights Commission, the Hawaii Branch of the National Association for the Advancement of Colored People made a survey of housing discrimination. A team of whites and Negroes, answering newspaper advertisements found that 60 per cent of the landlords (white and Oriental) didn't want Negro tenants, but 40 percent were willing to rent to Negroes.

Andrew W. Lind, sociologist at the University of Hawaii, has commented: "The Negro finds in general a more favorable situation here than in most Mainland communities. There aren't the rigid, inflexible rules. There isn't the fear of the Negro that characterizes the Northern community—the sort of panic which occurs when a Negro moves into a neighborhood." The fact that so many Negroes marry outside their race—whites, Orientals and Polynesians—is a good indication of their acceptance in the community.

Architecture in Hawaii

BY THE HAWAII CHAPTER OF THE AMERICAN
INSTITUTE OF ARCHITECTS

I. THE BACKGROUND

When we speak of Hawaiian architecture, as something distinct from the great volume of design and construction that has taken place here, we refer to something that is more of the spirit than the substance. Hawaii does not have a distinctive regional style developed and refined through the years by her people. Her history is not one of gradual and continuous growth but of a series of migrations, each introducing its own culture. The skill with which these cultures have been adapted to Hawaii's unique scene and the success of the final eclectic product has varied in each age with the skill of the individual Architect.

INDIGENOUS STRUCTURES

Hawaii's native structural heritage as found by Captain Cook in 1778 was meager. Aboriginal, prehistoric artifacts were limited to heavy rough stonework, credited by the Polynesians to the Menehune—Hawaii's little people. These formed jetties, seawalls enclosing mullet ponds, a great trench—the Kohola Iele—at Kualoa, Oahu, and an auwai at Waimea, Kauai.

Architecturally the contribution of the Polynesian immigrants was limited to protective masonry work and the grass hut—the most elementary form of shelter. Hawaii's salubrious and undemanding climate placed the least possible stress on shelter. Life was lived in the open. Building was not an essential or critical factor in existence and did not reach the scientific or artistic eminence achieved in other cultures. A climate that requires the physical inaction and confinement of an indoor life for protracted periods is more conducive to refinement and enhancement of the enclosure. Sculpture, dancing, music and the chanting of legends held a stronger place in the life of the people than did architecture.

In Hawaii an abundance of simple but adequate building materials did not encourage the development of ingenuity or the expenditure of effort in producing new and better methods and materials.



The grass shack.

An ample and varied selection of woods was readily available for house framing, canoes, weapons and calabashes with a minimum of effort and the crudest of tools for hewing, shaping and carving. Thatching of pili grass, lauhala, cane or ti leaves was adequate for house walls and roofing. Woven lauhala mats and tapa met the needs of clothing and interior furnishing. Vegetable and earth colors provided dyes. Stone was there in ready-to-use sizes and ample supply. There was no need to quarry or to develop tools for dressing and finishing.

The end product of these materials was the simple, unadorned, unobtrusive thatched hut. It varied all the way from a crude three-sided hutch of the peasant to a large and sturdy chief's house. The materials and methods were, however, in each case essentially the same—thatch, poles, sennet and stone. The basic structure was raised above the general ground level for drainage. In some cases fences or low stone walls enclosed the yard and within this rose a pole frame covered on walls and roof with thatch. The unthatched frame was like an inverted basket, with the posts imbedded to resist the thrust of the rafters. The whole was bound with sennet, nails being unknown. Openings were minimal in both number and size. The Hawaiian house was rectangular in plan and generally framed with a gable end. Side walls were ordinarily very low and an adult of average height was forced to stoop to enter. Roof pitches were in the range of 45 to 60 degrees. The floor was of packed earth and covered with lauhala mats. The resulting structure was, in most respects, barely adequate for even the mild climate normal to Hawaii, and its life was only about seven years.

The more well-to-do or the alii required a compound of multiple structures, each planned for its specific purpose. In accordance with the system of tabu, separate eating houses were required for men and women. A common center for family life required a third building and others might be added for women's work, women's isolation, storage, canoes, and perhaps a personal chapel or heiau which might be without roof.

As in other primitive cultures, a mystique developed around the selection of materials and their use. The site was chosen by a kahuna, the construction supervised by a kuenehale (one skilled in framing and finishing a house), and the complete house blessed

by the kahuna pule at a ceremony of trimming the thatch over the door.

The construction of the heiau, or religious center, involved a very demanding ritual and a detailed relationship of buildings, developed by the kahuna kuhi-kuhi-puu-one, the site planner. This name means, literally, the one who indicates with the piles of sand, since sand, not paper, was the medium of developing plans and models.

Other furnishings of the area were more varied with the carved wooden images and the wood frame altar or oracle tower being of particular interest. The artist-craftsman worked for the church. His materials were mainly the Acacia Koa and the Ohia. His tools were adzes of stone and shell and his subjects were the Akuas or Gods and the spirits who inhabited the Polynesian Pantheon. He was considered a kahuna or specially appointed person, and his craft and activities were kept in strict secret and were engaged in only after sufficient consultation with the spirits and powers of the universe. Great images of Ku and Lono towered over the walls and rising platforms of Hawaii's ancient heiaus.

Development of the landscape played no important part in the early Polynesian settlements. The natural landscape of Hawaii is distinguished most immediately by its topography which is basically mountainous with narrow alluvial plains running down to the sea. Northeasterly tradewinds deposit heavy rainfall on the windward side of the mountains so that they have become deeply eroded and heavily verdant; however, the leeward sides of these same mountains, lacking that amount of rainfall, are progressively more desert-like, accommodating only the most hardy and drought tolerant varieties of plants. Therefore, within a limited radius, it is possible to experience the extremes in climate and ecology characteristic to either a rain forest or a desert.

As a result of the volcanic origin of the Hawaiian Island chain, it is most probable that these islands existed for many centuries as nothing more than barren volcanic rock devoid of all vegetation. However, as fern and moss spores were carried by winds, and various seeds were transported here by migratory birds, the vegetation of the islands gradually came to resemble that which confronted the first Polynesians who migrated to these shores. These people brought with them food staples as the taro, coconut, sugar

cane, breadfruit, banana and yam, as well as plants having other economic values for them such as the candlenut (kukui-nut) for fuel, and the pandanus (lauhala) for basketry and weaving. Additional plants imported for either their utilitarian or religious value were the ti, ilima, ohia lehua, and maile. All of these plants imported by the early Hawaiians fulfilled either economic, utilitarian or spiritual needs; the introduction of plants having purely ornamental value did not occur until the first missionary settlements were established in Hawaii.

EARLY FOREIGN INFLUENCES

Following Captain Cook's discovery and through the 19th Century there was an incredibly rapid introduction and assimilation of the world's cultures. The Hawaiian proved himself of good stock, rising in one generation from a stone age culture to a college level of education. While he was victimized in many ways he held his own remarkably well in competition with the shrewdest and most rapacious of the newcomers.

At first the traders and missionaries satisfied their housing needs by adaptation and extension of the native house, suiting it to their more sophisticated needs by such devices as raising the eave height and installing doors and windows. Soon, however, new building materials, tools and skills were introduced. Iron was in immediate demand as a common medium of exchange.

Millwork was brought around Cape Horn by ship. In 1822 arrived the first frame house, precut and ready for assembly. Records of the shipping manifest of the sailing vessel which brought the second missionary company from New England to Honolulu carry an entry for "two precut house frames ready to assemble." Although much of the original material has been replaced due to termite damage the small frame house is still standing on King Street under preservation by the Hawaiian Mission Children's Society, adjacent to the Printing House (1823) and the Chamberlain House (1828)—both of coral block.

The architecture of the 19th Century while reflecting a naive charm was often an inappropriate application of New England forms and detail. An exception is the Old Waiole Church at Hanalei, Kauai, where missionary William Patterson Alexander introduced in 1841 the sweeping roof line, broad eaves, cool lanais,



Kawaiahao Church

and utterly unaffected simplicity that are so appropriate. These frame buildings were not easily accomplished. Material came in the hold of a ship or was laboriously fabricated by hand. The only skilled labor was the occasional ship's carpenter. The stately masterpiece of one such ship's carpenter is Washington Place, now the Governor's residence, built as the home of ship's captain John Dominis in 1846, occupied by his son, the Prince Consort, and on his death passing to Queen Liliuokalani, from the estate of whom the United States purchased it in 1919 and transformed it to its present use.

Structures of some size began to appear and on the more pretentious ones quarried coral was frequently used. Lime mortar made from the calcining of coral sandstone provided an adequate binding material. In 1828 the first stone church was built at Waimea, Maui. An 1832 sketch of a thatched Kawaiahao Church (the third replacement) shows an adjacent masonry school house which is believed to be the present kindergarten building on Mission Lane. The fifth edition of Kawaiahao Church, which is the present coral block building, was completed in 1842 and for many years dominated the Honolulu skyline. It is an indication of religious fervor and protection by a divine providence that congregations of up to three or four thousand met without catastrophe in these crowded (records indicate a usual provision of about three square feet per person), flammable, unventilated thatched structures.

Landscape development during the period of early foreign influences progressed in some ways, but retrogressed in others. Among the early settlers, the most aggressive importer of plant material into the islands was Don Francisco de Paulo y Marin, translator and advisor to Kamehameha I. Marin established for himself a large estate west of downtown Honolulu to which he imported and subsequently propagated such productive materials as the grape, guava, mango, pineapple, fig, citrus, papaya, coffee, avocado and tamarind. In addition to the many productive materials which he propagated, he also cultivated plants for ornamental purposes such as flowering cacti, roses and numerous cut flower varieties. He reputedly entertained hopes of turning Hawaii into a garden, indicating that it was not one at the time, and dreamt of eventually exporting cotton from Hawaii to China.

Although Hawaii's first profitable export trade was with China, it was not in cotton, but in sandalwood. Within 50 years after this trade began in 1790 Hawaii's forests of native sandalwood (*Santalum*) were stripped bare. An attempt to rectify this depletion of the sandalwood was made only in 1932 when the Hawaiian Board of Agriculture and Forestry planted 1,000 seedlings of Indian Sandalwood (*Santalum album*).

The injudicious exploitation of the land and its resources seems to have marked Hawaii's early export trade. During the 1850's when the exportation of cattle to California was one of the island's major sources of revenue, cattle and goats completely denuded large forested areas. This in conjunction with the lumbering for construction timber and the cultivation of all the arable land at lower elevation contributed to the gradual extinction of much of the indigenous plant stock. Major reforestation projects were undertaken when sugar planters recognized the need for trees as fuel, lumber, windbreaks and erosion control, and subsequently imported many varieties of large trees such as the eucalyptus for these purposes.

THE MONARCHY PERIOD

The flowering of the Hawaiian monarchy and the prosperity which was produced by the success of the sugar plantations brought many changes during the last half of the 19th Century. The cities bloomed with many gracious homes and commercial buildings of stone or wood such as the Pioneer Hotel in Lahaina.

In basic style these were not unlike their counterparts across America. In setting, detail and flavor, however, the islands left their mark. Opulently detailed Victorian and inviting Colonial mansions with interior panelling of glowing, polished koa were set in spacious lush gardens. Charming smaller homes were enlivened by playful and imaginative scrollwork, indicating in their detail the varied cultural backgrounds of their craftsmen. Unfortunately between the termite and the bulldozer most of these have disappeared, although one can still be rewarded by some judicious prowling.

The only architectural form of this time which can be called a truly Hawaiian style is the plantation house. To be identifiable as a "style" of architecture, two criteria must be met: the construction of a sufficiently large number of buildings reflecting similar charac-

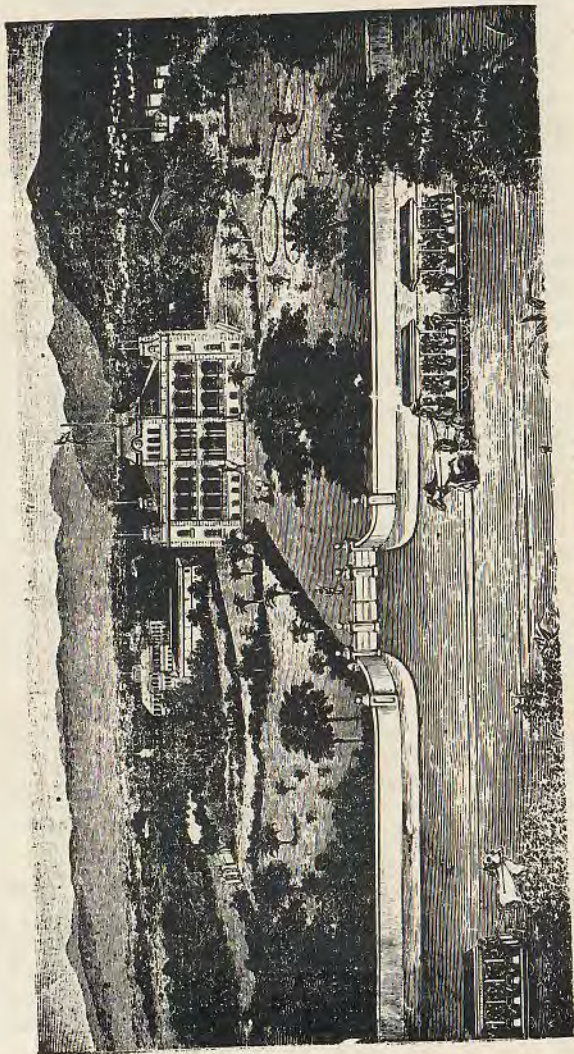
teristics, and distinctive and recognizable forms within most structures in the group.

By these standards the Hawaiian plantation house, simple as it is, can be called a distinctive architectural style. The principal characteristics which are in evidence include a very light wood frame, one-story height, but raised several feet off the ground level, single thickness board structure and finish, long eave overhangs, and a metal roof.

Unlovely as we may consider the groups of plantation houses which surrounded the 19th Century and early 20th Century sugar mills, they are "Hawaiian architecture" and are the direct ancestor of the Hawaiian single-board house which only in the last decade has begun to fade from its position as the dominant building type throughout Hawaii, even among medium and high-priced residences.

The estate gardens were the first formal expressions of gardens in Hawaii. Because Hawaii's tropical climate was so conducive to the growth of countless varieties of plants, it was inevitable that the garden art should be undertaken with much zeal. However, as there was little precedent for any landscape design, this zeal often resulted in a hodge podge of plant material adapting the typical New England garden familiar to the early missionaries, and reflecting the formal garden tradition of both England and France. The controlled growing seasons of these temperate areas did not, however, approximate that of the tropics. It was not easy to confine the exuberant tropical growth to the neat borders and clipped hedgerows of New England. Moreover, encroachments on this formal garden expression were nearly always made by the Oriental yardman who inevitably found a corner of the garden suitable for the placement of a few bonsai plants, a couple of boulders and a stone lantern, all representative of a formal garden tradition from the East.

Buildings for community and public use soon were needed. Old School Hall, built on the Punahou Campus in 1852, is the deeply set anchor for a long and continuous chain of developing school construction, public and private on Oahu. It was pre-dated some twenty years, however, by the buildings of the oldest school west of the Mississippi, of which only the print shop remains at Lahainaluna on Maui.



Iolani—engraving.

Of governmental buildings Iolani Palace stands foremost in prominence and in the hearts of Hawaii's people. An earlier palace was built on the same site in 1845 of coral blocks, broad lanais one story in height with a symmetrical, double-pitch roof sweeping up to an attic story—Hawaii's first penthouse. A pleasant, inviting, unpretentious building set in a broad tree-shaded lawn, where five Kings reigned before it was torn down in 1876, making room for the present palace which was started in 1879 and completed in 1882. These three years were a nightmare for the builders. It is reported that a discrepancy of forty feet was found between the building length in plan and elevation. Errors in construction and faulty estimates, but for all that it was completed and has been beloved ever since. The construction is of brick with cement and concrete block trim. Its style has been a point of fond debate, being variously and authoritatively identified as Italianate American, Composite, Austrian, Modern French, American Florentine, Rococo.

The spritely little bandstand on the palace grounds was built in 1883 for the coronation of Kalakaua and Kapiolani. Iolani Barracks, also on the grounds, was moved here from the site of the new Capitol where it served as a pompous little quarters for the Royal Household Guards. The Judiciary Building, makai of the Palace and across King Street, was started in 1872, and it is believed that it was originally intended to serve as a palace.

Masonry of dressed coral or brick was the predominant material for these important buildings. Coral stone and lava rock were the only native material suitable. The walls of Kawaiahao Church are probably the best surviving example of the use of this technique. Brick was brought from the Mainland in sailing vessels. Since sugar cargoes from Hawaii to the Mainland far exceeded returning cargo in volume and hence, space was available for brick as ballast.

THE COLONIAL PERIOD

The colonial era between 1890 and 1930 brought the plantation town to its climax as the architecture of the masses and it brought the downtown area to a pinnacle in such buildings as those for Alexander and Baldwin, Castle and Cooke, Dillingham Company, Theo. H. Davies Company, C. Brewer, Hackfeld (American Factors), the Alexander Young Hotel, the Bank of Hawaii, and the old Bishop Bank buildings. In the outskirts of the city were such buildings as



Plantation housing, typical of the 1920s and 1930s.

the Christian Science Church, the Kamehameha School, The First Chinese Church of Christ in Hawaii, the Royal Hawaiian Hotel, the Academy of Arts and the early buildings on the University campus. Such buildings as these are not greatly different in materials or construction techniques from mainland structures with which they were contemporary. Their materials include reinforced concrete, structural steel, masonry, terra cotta facings, plaster, and metal sash. Some are unique in their form, texture, color and detail, reflecting the work of sensitive and imaginative architects.

Honolulu has experienced the urban development of all major cities in the 20th Century. Its downtown area has gone through many surges of development and growth, passing from the earliest dusty village of grass houses on a treeless plane, through the sandalwood trade and whaler traffic to the bustling little horse and buggy, sailing ship port of one- and two-story shops and warehouses; through the development of the sugar and pineapple industries to the prosperous center of Pacific steamer commerce; through the development of plane travel, the growth of the military installations and tourist travel to the explosive growth we are now seeing.

This growth has been largely hit or miss. Consciousness of city and regional planning is a creature of this century. If Honolulu had been ready with a comprehensive master plan in 1899, when the fire following the bubonic plague epidemic wiped out the major part of the city, this century would have started out very differently. Even so, it started rather auspiciously with the 1906 report by Charles Mulford Robinson on "The Beautifying of Honolulu" with proposals "to make this one of the most picturesque and beautiful cities in the world—all one great park, with a city tucked in between, in the vacant spaces."

The first decade brought the first Building Code, Traffic and Sewer Ordinances. The second decade, the creation of the City Planning Commission and the first Subdivision Ordinance. From this point to the present there has been a continuous and varied activity—not always effective: Lewis Mumford's 1938 critique, "Whither Honolulu"; a rash of schemes from the 1938 Civic Center Competition through the plans and studies of the City Planning Commission, the American Institute of Architects, and the Territorial Department of Public Works. It is difficult to get



The Doheny residence, with an affinity to water and terrain.

the feel of a total sweep of change without standing back and seeing its breadth in retrospect.

The Sunday Advertiser for July 7, 1927, headlined an article, "From Swampland to Home Sites is story of Waikiki . . . think of that section 10 years ago . . . known as 'The Swamps.' . . . Wherever there was a small patch of solid ground there was usually a tiny shack which housed a Chinese family. Some of these raised ducks, others had banana patches and there was rice and taro . . . today it is almost impossible to buy a home there. There are no building lots left, and houses already built are priced high on the scale. . . . Today this section as all other parts of Waikiki is in the unobtainable class. And now the development of the various tracts along the mauka side of Kalakaua avenue is interesting both real estate dealers and prospective buyers."

Such is the background of the postwar boom that has sent Hawaiian architecture to new heights and in a new direction. Highlights of the more recent work are presented in the section that follows.

II. ARCHITECTURE TODAY

Visitors to Hawaii interested in architecture are astonished at the profusion of styles to be found. Successive waves of immigrants from both East and West brought with them their artifacts, their tools, their building techniques and most important, their way of life. Some of the contemporary architects use earlier building forms to help visitors recall this background. The Coco Palms Hotel on Kauai, designed by Wimberly, Whisenand, Allison & Tong, successfully makes use of this device.

The heady combination of earlier cultures has never succeeded in fusing into an indigenous local style. Buildings that look as if they were transplanted from Japan, China, the Mediterranean, Thailand, Korea, Northern Europe, the Midwest and the mainland U.S.A. continue to spring up side by side. The closest approach to a truly regional architecture is in some of the residential work, as the Doheny residence by Frank Robert. Here the open pavilions and relaxed plan, with an affinity to water and terrain, express Hawaiian tradition without direct copy.

Attempts to reproduce "authentic" copies of architecture from other places and other times have not succeeded even though the



The Mauna Kea Hotel recalls the primitive use of wood-post construction of the early Hawaiians.

motives have been understandable; the immigrants and the descendants of the original Hawaiians have all wished to preserve and protect some visible form of their cultural heritage. The successful efforts to recall this background are more subtle adaptations of local design elements. The new State Capitol, designed by John Carl Warnecke & Associates and Belt, Lemmon & Lo, reflects this in the formal treatment, in modern plastic materials, the column forms and their capitals, the open lanai-like ground floor, the gently curving roof.

Sometimes forms and elements of design reminiscent of other places, in the hands of a sensitive designer, can be well adapted to Hawaii. The Waiohai Hotel on Kauai, for which Vladimir Ossipoff and Associates were architects, recalls the taut geometry of New England but is softened by the typical lanais and outdoor circulation appropriate to Hawaii's climate.

The desire to preserve all that was good from early local styles succeeds best when the natural attributes of landscape and climate are recognized. The firm of Wimberly & Cook, understanding this, designed Canlis Restaurant in Waikiki in 1954, reaching toward a contemporary regional expression. A respect for the landscape as well as a suggestion of traditional forms marks the building's design.

The drive to seek a regional architectural vocabulary is sometimes expressed by the use of shapes which recall the mountainous landscape of Hawaii, as in a church at Kilauea, Kauai designed by architects McAuliffe & Bauer.

Another means of recalling the earlier local architectural background is often the use of reminiscent construction methods and building materials. In the restaurant at Sea Life Park, for which Richard Dennis was architect, the pavilions and open spaces articulated by wooden beams recall a Polynesian tradition and create an atmosphere appropriate for the purpose of this building.

The recalling of more primitive construction methods can sometimes be achieved by suggestion rather than direct copy. In the Kahala Hilton Hotel by Killingsworth, Brady & Smith, a concrete post and beam exterior theme provides interest and recalls the more primitive use of wood post construction by the early Hawaiians.

Regionalism in design need not mean the direct copying of earlier forms and materials. The extreme understatement of the



The Outrigger Canoe Club achieves a complete integration with the Hawaiian landscape.

Outrigger Canoe Club by Vladimir Ossipoff and Associates and Wimberly, Whisenand, Allison & Tong achieves a very complete integration with the Hawaiian landscape. Built recently, it marks a new advance in the sophistication of regional architecture.

Close integration of building and terrain, the use of natural materials combined with profiles which recall those of earlier primitive structures of the Pacific Islands characterize much of the recent residential design. While there is strong partisanship among the local architects on this issue, there is no sharp dividing line between the regionalists and the internationalists. The Woodson residence, by Thomas O. Wells, while it is a most appropriate regional solution, is at the same time a successful contemporary house.

The ultimate outcome of the search for an appropriate local expression will have a profound effect on the way of life of the local people as well as the impressions of Hawaii that tourists carry away with them. Today the regional design has many answers. In the Blanche Hill residence, designed by Vladimir Ossipoff and Associates, with no visual recall of traditional local forms or materials, the openness of the plan and the integration with the landscape permit the owners to enjoy completely the vistas and benign climate.

Countering the move towards a regional architecture has been a powerful force generated by contemporary American and European styles which appear equally at home in any setting and any climate. Impeccably proportioned, exquisitely detached, the City Bank Building on Merchant and Queen Streets, in downtown Honolulu, designed by architects Anbe & Tagawa, represents this universal approach to architecture.

Sometimes contemporary building types and modern methods of construction have been adapted to the Hawaiian scene by a sympathetic use of local landscape materials. The Honolulu International Center Concert Hall, designed by Merrill, Simms & Roebrig, is based on strong geometric shapes which form both a stimulating contrast and a pleasant harmony with the planting surrounding it.

Based on the belief that contemporary needs and the means to solve them are international, some of Hawaii's distinguished architecture does not attempt to blend with the terrain, but stands in bold contrast, as do the geometric shapes of the East-West Center complex at the University of Hawaii, by I. M. Pei & Young and



The Queen Emma Gardens adapts an international architecture to Hawaii's needs.

Henderson. A novel adaptation to Hawaii's climate are the open lanais at every third floor in the dormitory building.

The work which draws its inspiration from outside Hawaii is based on the belief that contemporary needs and the means to solve them are international; that climatic differences can be solved by air conditioning; that manufactured products are superior to indigenous materials. The best work of this kind, such as the Queen Emma Gardens apartments by Minoru Yamasaki, by its proportions and its planning that allow unimpeded views of ocean and mountains, adapts an international architecture to Hawaii's needs.

When natural landscaping, handsome interior spaces that open to the outdoors and building silhouettes that relate to the mountainous terrain are combined with modern materials and contemporary concepts, a successful integration of international and regional qualities can be achieved, as in the Mauna Kea Hotel designed by Skidmore, Owings & Merrill on the island of Hawaii.

III. ART AND ARCHITECTURE TODAY

Today many of Hawaii's ancient forms, translated into contemporary terms, may be seen as sculpture, mural painting, ceramics or tapestry related to important buildings. In the islands are a number of fine artists who work closely with architects in relating their art forms to the architectural spaces.

A fitting introduction to these forms of art in Hawaii's architecture may be found outside the Waikiki McInerney store on Kalakaua Avenue. It is a figure of one of Hawaii's ancient gods carved by sculptor Roy King in native limestone. Vladimir Ossipoff and Associates were the architects. The building was built in 1957.

Drawing again upon the background of our State's unique Hawaiian civilization is a sculpture by Edward Brownlee titled "Legend." This piece is a fine example of true sculpture in the round. It was built with the use of completely modern tools but is based upon ancient Polynesian chants and stories. The sculpture is shaped like a great canoe prow thrusting out of a black mountain of stone. The sculpture, with the clouds of rain which hang above it, weighs four tons. This sculpture and the modern building in which it stands, along with similar buildings within a few blocks of each other, form an eloquent statement of the richness of art to be found in Hawaii's buildings. The sculpture "Legend" was done

in 1966, upon the commission of Wimberly, Whisenand, Allison & Tong, architects for the Bank of Hawaii building on Kalakaua Avenue in Waikiki.

Also in the Bank of Hawaii building in Waikiki may be found an outstanding example of contemporary weaving in Hawaii. Another legend, that of "Maui Roping the Sun" was the inspiration for the 14-foot wall hanging executed by Ruthadell Anderson. This piece hangs behind the officers' platform and may be seen by stepping a few feet into the Bank. It was done in 1966 and while it uses such materials as wool, jute and linen, common to many weavers, it also includes such typical island commodities as mango seeds, palm stems and seed pods as well as flotsam from the sea, such as sun-washed bones and fragments of wood. The total effect is striking and colorful and is a very good example of the best in contemporary craftsmanship applied to a contemporary building but using both ancient and modern means and materials.

A fine example of Honolulu's recognition of the importance of art in public buildings is the bas-relief mural in the entry foyer of Honolulu's International Center Concert Hall. This building was designed by architects Merrill, Simms & Roehrig, 1963. The bas-relief mural was executed by artist Bumpei Akaji. Akaji is an American of Japanese ancestry and his work shows a great depth and feeling for his ancestral heritage and background. At the same time, like other sincere artists in Hawaii, he draws upon the heritage of the Hawaiian past for his inspiration. The copper and brass mural in the Concert Hall is peopled with islands of petroglyph-like figures which recall the stone carvings still to be seen in many places in the State. The background material is hammered copper tinted by natural acids to recreate the many hues of blue and green found in Hawaii's shores and forests.

Jean Charlot, famed as one of the leaders in the mural renaissance of Mexico, and the first modern artist in the Americas to work in true *buono-fresco* technique, has created many murals in Hawaii's homes, churches and public buildings. Outstanding among these are the murals on the first and second floors of Bachman Hall on the University of Hawaii campus.

Cost of Homes In Hawaii

Statistics on one-family homes insured under FHA Section 203 reveal that Hawaii ranks either first or second (behind Alaska) in most categories of housing costs, according to a report released in 1968. Moreover, these costs are increasing at a much faster rate in the Islands than elsewhere in the nation, thereby widening the gap between Hawaii and the rest of the country.

These data appear in *FHA Homes 1966. Data for States and Selected Areas. On Characteristics of FHA Operations Under Section 203*, prepared by the Statistics Section, Division of Research and Statistics, Federal Housing Administration, Department of Housing and Urban Development.

Average property value for new homes, for example, was \$27,533 in Hawaii, 52.1 percent over the national average. Since 1960 this average has increased 27.3 percent in Hawaii and 20.8 percent nationally.

The contrast is even greater among existing homes. The average property value in Hawaii in 1966, \$27,595, exceeded the national average by 78.5 percent. Increases since 1960 amounted to 37.3 percent in the Islands but only 15.9 percent for the entire country.

High land prices account for much of this difference. The average market price of the site for FHA homes in Hawaii was 40.9 percent of total property value for new homes and 45.1 percent of the total for existing homes. Corresponding Mainland ratios were only 19.6 and 20.6 percent. *Since 1960, the site cost in Hawaii has increased 73.2 percent for new homes and 94.4 percent for existing homes.* The 1966 Hawaii averages exceeded those on the Mainland by 217.7 percent for new homes and 291.0 percent for existing homes.

In spite of these high prices, Hawaii ranked near the bottom among the 50 States in average lot size, average calculated area of the dwelling, and average number of rooms. Among new FHA homes, for example, Hawaii averaged only 5.2 rooms (U. S. figure was 5.9) with an average calculated area of 1,091 square feet (U. S. = 1,207) on a lot of 7,363 square feet (U. S. = 9,783).

Construction cost was high—\$16.13 in the Islands, compared with \$12.16 nationally, on a square foot basis.

Site costs per square foot were likewise high, \$1.68 for new homes and \$1.92 for existing homes. Corresponding national averages were 52¢ and 45¢, about one-fourth as much as in Hawaii.

Class of home and year	Average property value			Average market price of site		
	U. S. (\$)	Hawaii (\$)	Hawaii as % of U. S.	U. S. (\$)	Hawaii (\$)	Hawaii as % of U. S.
New homes:						
1960	14,980	21,622	144.3	2,492	6,502	260.9
1961	15,171	23,146	152.6	2,599	7,424	285.6
1962	15,555	22,449	144.3	2,718	8,075	297.1
1963	16,277	24,019	147.6	2,982	8,842	296.5
1964	16,613	24,970	150.3	3,099	9,058	292.3
1965	17,289	26,258	151.9	3,416	10,973	321.2
1966	18,099	27,533	152.1	3,544	11,259	317.7
% increase*	20.8	27.3	.....	42.2	73.2	.....
Existing homes:						
1960	13,343	20,093	150.6	2,369	6,396	270.0
1961	13,783	23,098	167.6	2,538	7,441	293.2
1962	14,340	24,810	173.0	2,741	7,250	264.5
1963	14,545	23,732	163.2	2,880	8,768	304.4
1964	14,749	25,565	173.3	2,918	9,226	316.2
1965	15,291	26,355	172.4	3,114	10,606	340.6
1966	15,458	27,595	178.5	3,181	12,437	391.0
% increase*	15.9	37.3	.....	31.3	94.4	.....

* 1960 to 1966.

Source: Federal Housing Administration, *FHA Homes 1960, Data for States and Selected Areas. On Characteristics of FHA Operations Under Section 203*, and succeeding annual reports.

APPROXIMATE VALUE OF LAND TRANSFERS

Year*	The State	Year*	The State	Year*	The State
1939	11,864,700	1945	40,729,000	1951	44,706,506
1940	14,017,700	1946	59,201,800	1952	44,732,000
1941	17,256,500	1947	50,751,000	1953	44,970,500
1942	14,885,500	1948	52,577,500	1954	47,737,000
1943	26,763,200	1949	34,091,000	1955	55,332,500
1944	35,141,000	1950	45,125,000		

Year*	The State	Honolulu County	Hawaii County	Maui County	Kauai County
1956	59,584,500	55,484,500	1,767,000	1,830,500	502,500
1957	62,046,500	55,081,500	3,048,500	2,306,500	1,610,000
1958	76,868,000	70,402,500	4,065,000	1,615,000	785,500
1959	131,927,500	119,860,000	8,091,000	2,381,500	1,595,000
1960	107,859,000	92,573,500	7,361,500	6,241,000	1,680,000
1961	131,952,500	119,815,500	8,825,000	2,471,000	841,000
1962	110,037,500	90,078,000	15,510,500	2,983,000	1,466,000
1963	89,881,000	74,191,000	7,109,500	7,509,500	1,071,000
1964	102,489,235	84,423,535	10,586,100	5,007,500	2,482,100
1965	123,694,500	99,345,500	13,707,500	7,033,500	3,608,000
1966	103,219,500	81,755,000	11,051,500	7,508,500	2,904,500
1967†	442,371,429	374,706,310	32,622,634	22,929,349	12,113,136

* Amounts in dollars. Data by county not available before July 1, 1955. Data limited to deeds before 1967.

† Includes leases, agreement of sales assignments, subleases, etc., as well as deeds, and hence is not comparable to earlier years.

Source: Bureau of Conveyances, Department of Land and Natural Resources, records.

Land Ownership in Hawaii

HISTORICAL BACKGROUND

Ownership and use of Hawaii's scarce land resources have been a persistent concern of the Islands' governments, from the early nineteenth century, when the first Western missionaries arrived to the present. This concern has been intensified because only a relatively small portion of the Islands' extremely limited land resources has proven to be of substantial economic value. In addition, ownership of land in Hawaii has always been extraordinarily concentrated.

The degree of concentration of land ownership in Hawaii reached its peak during the reign of Kamehameha I, the conqueror who first succeeded in uniting the major Hawaiian islands into a single kingdom. The scope and significance of his conquest with respect to Hawaii's land was succinctly stated in the constitution of 1840: "Kamehameha I was the founder of the Kingdom, and to him belonged all the land from one end of the islands to the other."

Throughout the reign of Kamehameha I life in the Hawaiian community was tightly knit and highly integrated. The commoners (*maka'ainahana*, literally, "people of the land") worked together under the direction of chiefs and priests in the clearing of land, construction of extraordinarily complex and efficient irrigation systems, the building of extensive and sturdy sea walls and enormous artificial ponds for breeding fish, and many other communal endeavors. This cooperative development and utilization of natural resources was perfectly integrated with the basic division of Hawaii's land.

The key land division was the *abupua'a*, typically a wedge-shaped section of land whose boundaries extended from the highest point of an island to the sea. Designed to insure the self-sufficiency of its inhabitants, the *abupua'a* varied considerably in size. Some *abupua'a* were fairly small, while others were areas of a hundred thousand acres, or even more. The shape and size of each *abupua'a* were designed to provide its residents with a full supply of life's necessities. Thus, from the upland forests came the logs required for canoes, ridge poles for buildings, bark for making tapa cloth, and fiber for fish lines. At lower elevations in the *abupua'a* were the fertile, sparsely forested, *kula* lands, plains suited to the cultivation of sweet potatoes, dry taro, grain, and vegetables. Still lower on

the slopes of the *ahupua'a* were the water sources from which complex water courses and irrigation systems that served to irrigate lush taro patches were developed. At sea level, groves of coconut trees and banana plants flourished. Finally, the inhabitants of the *ahupua'a* enjoyed exclusive fishing rights in the adjoining coastal waters.

During the early Nineteenth Century the increasing influence of Hawaii's growing number of Westerners, missionaries, merchants, seamen, and others produced revolutionary changes in the ancient Hawaiian community. Paganism gave way to Christianity, absolute monarchy was modified by the introduction of constitutionalism. Changes in the way of life of the native people spread rapidly. The quasifeudal system of land tenure was bitterly criticized as obstructing the "Westernization" of Hawaii, and mounting criticism of the land system induced Kamehameha III (1825-1854) to inaugurate the Great Mahele, or land division, based upon the principle of fee simple land tenure.

Under the terms of the *mabele*, some 1,600,000 acres, or about two-fifths of the entire land area of the Hawaiian islands was vested in the *ali'i*, the native chiefs. They thereby acquired fee simple title to a substantial part of the land over which they had been exercising effective control during the reigns of Kamehameha I and Kamehameha II. Under the terms of the *mabele*, an additional million acres was designated "crown land," since it was intended for the support of the royal family. Most of the remaining million and a half acres were designated as "government" or "public land," since income received from its sale or lease was intended to finance operations of the government. The commoners of the kingdom were given title to approximately 30,000 acres, the bulk of which consisted of land long occupied and cultivated by them. Obviously, the *mabele* did little to change the structure of land tenure in Hawaii; indeed, it served to reinforce the long-standing pattern of concentrated ownership.

Concentration of land ownership increased as large-scale, plantation agriculture was introduced in Hawaii and was stimulated by high profits, especially from the export of sugar.

As plantation agriculture flourished in Hawaii, concentration of land ownership and control increased. Records of land sales reveal that plantations purchased considerable quantities of public land, while securing long-term leases on other portions of public land

and crown land. The plantations also obtained title to many of the small land holdings received by native Hawaiians during the *mabele*. The Census of 1890 revealed something of the degree of concentration of land ownership as well as the extent to which title to land had been secured by the Islands' American-European residents. This census, the last taken before the overthrow of Hawaii's monarchy, reported that, of a total population of approximately 90,000 fewer than 5,000 people actually owned any land. The relatively small number of Westerners reportedly owned over one million acres, or approximately 56 per cent of all privately owned land in the Islands.

Further concentration of land ownership and control was fostered by two trends that developed during recent decades. The first of these trends, a decided reduction in the number of plantations, manifested itself clearly during the 1930's. Of the 47 plantations growing sugar in 1930, only 37 remained by 1940. This number fell to 28 by 1950, and to 25 by 1964. This decrease in the number of plantations is explained in part by the elimination of marginal units and by an expansion of urban areas (particularly on Oahu), which deprived some plantations of the acreage required for profitable operation. In some instances it was possible to consolidate the remaining acreage of such plantations with that of neighboring plantations, thus making possible more efficient and profitable operations.

A more important phenomenon with respect to concentration of land ownership and control manifested itself in Hawaii during the 1950's, the systematic acquisition of stock by each of the major factors in the plantations for which they had long served as agents. This development in Hawaii has paralleled a similar trend on the Mainland, where broad scale consolidations and mergers have enormously increased the overall size of leading corporations in many industries.

In Hawaii, this development is well exemplified by Amfac, Inc. in the five plantations for which it has long served as a factor. In 1955, Amfac, Inc. held majority stock control in only one of these five plantations, and that by but a small amount (52.12 per cent in Lihue Plantation Co., Ltd.). Nine years later, Amfac, Inc. held 100 per cent of the stock of Oahu Sugar Co., Ltd. and Pioneer Mill Co., Ltd., 91, 71 and 53 per cent in the stock of the other three plantations. Comparable results were achieved by the stock acquisition pro-

grams of Theo. H. Davies & Co., Ltd., Castle & Cooke, Inc., C. Brewer & Co., Ltd. and Alexander & Baldwin, Inc., although it may be noted that C. Brewer & Co., Ltd., as well as Alexander & Baldwin, Inc., had initiated policies of stock acquisition in their plantations before 1955. As of 1964, all of the factors held a majority position in the stock of each of their plantations.

PRIVATE LANDOWNERS

The largest single owner is the state government, which owns a total of 1,590,532 acres, or 38.74 per cent of the total land area of Hawaii. The federal government owns 255,717.34 acres in fee simple and another 145,764.97 acres of ceded land for a total of 401,482.31 acres or 9.78 per cent of the total area of the State.

The greatest percentage of land, however, is owned by the 72 major private landowners who own more than 1,000 acres each in fee simple. These major private landowners own 1,923,182.56 acres, or 47 per cent of the total land area of the State. Taken together, the state and federal governments and the 72 major private landowners own a total of 3,915,196.87 acres, which is 95.36 percent of the total land area of the State.

Therefore, the remaining private landowners own less than 5 per cent of the lands of the State of Hawaii.

The major private landowners are ranked in descending order in the accompanying table. The column giving the cumulative totals is especially illuminating. The 72 major private landowners own 47 per cent of the land in the State. However, 18 owners own approximately 40 per cent of Hawaii's lands, a total of 1,655,874.67 acres, and seven owners own nearly 30 per cent of the land, a total of 1,203,487.07 acres. Therefore, the remaining 54 major landowners own 267,307.89 or seven per cent of Hawaii's land (13.90 per cent of the nearly two million acres owned by the major private landowners in Hawaii). Of the total acreage owned by Hawaii's major private landowners, 970,536.57 acres are in use by the owner, 548,348.73 acres are leased to others, and 404,297.26 acres are not presently used.

In addition to their fee simple holdings, 26 of the major private landowners hold 671,923.46 acres in leasehold. They lease 404,470.04 acres from the State government, 1,279.47 from the federal government, and 266,173.95 acres from private owners. Of this total land leased, 15,848.64 acres are sublet. Applying the dimension of

control, the major private landowners exercise effective control of 2,030,908.65 acres, or 49.47 per cent of the total land of the State. However, 14 owners control 40 per cent of the land, a total of 1,640,976.57 acres and seven control nearly 30 per cent of Hawaii's land, a total of 1,224,585.71 acres. The remaining 58 major landowners control 389,932.08 acres, nine per cent of Hawaii's land (19.19 per cent of the over two million acres controlled by the major private landowners in the State of Hawaii).

MAJOR PRIVATE LANDOWNERS: STATEWIDE

NAME OF OWNER	Acres Owned in Fee Simple	Fee Acres as % of Total Acreage of State	Cumulative %
Bernice P. Bishop Estate.....	369,699.68	9.00	9.00
Richard S. Smart (Parker Ranch).....	185,610.00	4.52	13.52
Castle and Cooke, Inc.....	154,759.27	3.77	17.29
Dole Company.....	88,792.00	2.16	.....
Castle and Cooke, Inc.....	45,421.58	1.11	.....
Kohala Sugar Co.....	20,545.69	.50	.....
C. Brewer & Co., Ltd.....	145,146.71	3.54	20.83
Mauna Kea Sugar Co.....	40,096.29	.98	.....
Waialuku Sugar Co.....	26,492.23	.65	.....
Pepeekeo Sugar Co.....	25,090.05	.61	.....
C. Brewer & Co., Ltd.....	23,202.29	.57	.....
Hutchinson Sugar Co., Ltd.....	10,022.00	.24	.....
Kilauea Sugar Co., Ltd.....	9,288.93	.23	.....
Hawaiian Agricultural Co.....	6,660.63	.16	.....
Paauhau Sugar Co., Ltd.....	4,294.29	.10	.....
Samuel M. Damon Estate.....	143,842.00	3.50	24.33
Alexander & Baldwin, Inc.....	122,788.41	2.99	27.32
Alexander & Baldwin, Inc.....	52,416.00	1.28	.....
Maui Pineapple Co., Ltd.....	29,938.41	.73	.....
McBryde Sugar Co., Ltd.....	22,449.00	.55	.....
East Maui Irrigation Co., Ltd.....	17,985.00	.44	.....
James Campbell Estate.....	81,641.00	1.99	29.31
AmFac, Inc.....	80,364.41	1.96	31.27
Libue Plantation Co., Ltd.....	43,208.90	1.05	.....
Puna Sugar Co., Ltd.....	20,544.50	.50	.....
Pioneer Mill Co., Ltd.....	15,376.67	.37	.....
Oahu Sugar Co., Ltd.....	1,234.34	.03	.....
Molokai Ranch, Ltd.....	73,975.37	1.80	33.07
Cay and Robinson.....	55,799.57	1.36	34.43
Niihau Ranch.....	46,065.24	1.12	35.55
Theo H. Davies and Co., Ltd.....	37,785.00	.92	36.47
Hamakua Mill Co.....	14,369.00	.35	.....
Honokaa Sugar Co.....	13,613.00	.33	.....
Laupahoehoe Sugar Co.....	7,725.00	.19	.....
Kukaiua Ranch Co., Ltd.....	2,078.00	.05	.....
McCandless Heirs (Elizabeth Marks, et al.)....	36,769.00	.90	37.37
Halealalaka Ranch Co.....	33,041.00	.80	38.17
W. H. Shipman, Ltd.....	23,165.00	.56	38.73
Grove Farm Co., Inc.....	22,616.01	.55	39.28
Ulupalaia Ranch, Inc.....	21,807.00	.53	39.81
Yee Hop, Ltd.....	21,000.00	.51	40.32
Thelma K. Stillman Trust.....	15,437.76	.38	40.70
Puu-O-Hoku Ranch (George W. Murphy).....	14,262.00	.35	41.05
Kahua Ranch, Ltd.....	14,013.00	.34	41.39
Queen's Hospital.....	13,064.65	.32	41.71
W. H. Greenwell, Ltd.....	12,149.07	.30	42.01
Dillingham Investment Corp.....	12,077.06	.30	42.31

NAME OF OWNER	Acres Owned in Fee Simple	Fee Acres as % of Total Acreage of State	Cumulative %
Hawaiian Ocean View Estate.....	10,642.40	.26	42.57
Kaupo Ranch, Ltd.....	10,036.94	.25	42.82
Queen Liliuokalani Trust.....	9,793.86	.24	43.06
Harold K. L. Castle (Kaneohe Ranch Co., Ltd.)	9,336.87	.23	43.29
Kaonoulu Ranch Co., Ltd.....	8,813.38	.21	43.50
Zion Securities Corp.....	6,374.00	.16	43.66
Francis H. B. Brown, et al.....	6,164.50	.15	43.81
Charles N. N. Heirs, et al.....	6,109.06	.15	43.96
Frank R. G. G. G. (Palani Ranch Trust).....	6,025.96	.15	44.11
Eric A. & August F. Knudsen Trust.....	5,879.00	.14	44.25
Hawaiian Paradise Park Corp.....	5,502.88	.13	44.38
Capital Investment Co., Ltd.....	5,420.91	.13	44.51
Makaha Valley Farms, Ltd.....	3,952.29	.10	.....
Wa'anae Development Co.....	1,468.62	.04	.....
Bernice P. Bishop Museum.....	5,256.60	.13	44.64
Austin Heirs.....	5,255.50	.13	44.77
Hul of Kahana.....	5,250.00	.13	44.90
Kapoho Land & Development Co., Ltd.....	5,174.43	.13	45.03
Mokuleia Ranch and Land Co., Ltd.....	4,865.20	.12	45.15
Hana Ranch Co., Ltd.....	4,813.80	.12	45.27
James Robinson Properties.....	4,725.17	.12	45.39
Kualoa Ranch, Ltd.....	3,999.33	.10	45.49
Crawford Oil Corp.....	3,807.75	.09	45.58
A. A. Richardson.....	3,472.24	.08	45.66
Hawaiian Evangelical Assoc.....	3,201.42	.08	45.74
Norman N. Inaba.....	3,158.00	.08	45.82
Wm. Hyde Rice, Ltd.....	3,039.74	.07	45.89
R. W. Meyer, Ltd. & A. A. Meyer Family.....	2,885.94	.07	45.96
J. P. Mendonca Estate.....	2,693.02	.07	46.03
Elizabeth K. Booth Trust, et al.....	2,613.31	.06	46.09
Mauna Loa Investment Co.....	2,283.00	.06	46.15
George Galbraith Trust Estate.....	2,220.97	.05	46.20
Hawaiian Land Co.....	2,101.00	.05	46.25
Hawaii Mountain View Development Corp.....	2,000.00	.05	46.30
S. C. & Pearl Friel.....	1,841.22	.04	46.34
Morgan & Claire E. Flagg.....	1,800.00	.04	46.38
Stewart-Gadbois Co.....	1,785.00	.04	46.42
Kaoua Heirs.....	1,703.00	.04	46.46
E. L. Wung Ranch, Ltd.....	1,700.00	.04	46.50
Maui Realty Co., Inc.....	1,636.00	.04	46.54
H. P. Hustace.....	1,515.15	.04	46.58
Neoma Foster, et al.....	1,500.00	.04	46.62
Victor D. Klein.....	1,500.00	.04	46.66
Crescent Acres, Ltd.....	1,489.03	.04	46.70
Poman Catholic Church.....	1,284.91	.03	46.73
Hiram L. Fong & Mun On Chum.....	1,190.00	.03	46.76
Golden State Hawaiian Corp.....	1,165.00	.03	46.79
William B. Dunbar.....	1,141.37	.03	46.82
John T. Waterhouse.....	1,073.00	.03	46.85
Nanawale Estates Co.....	1,064.49	.03	46.88
Total.....	1,923,182.56		46.88

MAJOR PUBLIC LANDOWNERS

Title to a substantial part of Hawaii's land is vested in the federal and state governments. Altogether these public landowners hold title to 1,846,249 acres, or 45 per cent of the total land of the State.

The federal government holds fee simple title to 255,717.34 acres

and controls 145,746.97 acres of ceded land. In addition to this fee simple and ceded land, the federal government leases 65,541.96 acres. Two federal agencies, the Air Force and the Army, control an additional 14,865.68 acres through permits, licenses, and easements.

The Department of the Interior and the Department of Defense manage a large part of the federal government's land in Hawaii.

The bulk of the land held in fee simple title by the federal government in Hawaii is managed by the Department of the Interior. This Department is responsible for the operation of three national parks in Hawaii which utilize land in the following amounts:

	Acres
Hawaii Volcanoes National Park (island of Hawaii)	210,661.79
Haleakala National Park (island of Maui)	17,130.00
City of Refuge Nat'l Historical Park (island of Hawaii)	180.83
Total	227,972.62

In addition to managing this fee simple land holding, the Department of the Interior controls 1,765 acres of ceded land.

The Department of Defense (which includes the Air Force, Army, Navy, and the U.S. Coast Guard) manages 27,267.03 acres of fee simple land. In addition, it controls 143,982.33 acres of ceded land.

Other federal agencies manage 475.10 acres of fee simple land and control 17.64 acres of ceded land. These agencies include the Department of Agriculture, the Department of Commerce, the Federal Aviation Agency, the Federal Communications Commission, the General Services Administration, the Department of Health, Education and Welfare, the Department of Justice, the Post Office Department, and the United States Information Agency. (See Table 38, page 103)

The State of Hawaii holds fee simple title to 1,590,532 acres, or 39 per cent of all of the land in the state. A steady decrease in state owned land occurred during the Territorial period, as is revealed by the following figures:

1900	1,772,713 acres
1914	1,631,818 acres
1930	1,590,500 acres
1961	1,528,017 acres

Public land policy in Hawaii during recent years appears to have been based on the principle that the sale of large amounts of public land is not in the best interest of the state. However, the Department of Land and Natural Resources has continued to make a great deal of the state's best public land available for use by private parties under lease and license agreements.

The Hawaiian Homes Commission, a major state agency, manages 186,742.57 acres of public land. Of this amount, 44,754.80 acres, or 24 per cent of the total, are currently being used by the Commission in its program. Fifty-six per cent of the total, or 104,804.38 acres, is currently leased to others, while 16,115.77 acres, or 9 per cent of the total, are not presently put to productive use. Eleven per cent of the land nominally managed by the Hawaiian Homes Commission has been set aside under executive order for use chiefly as forest reserves.

FEDERAL, STATE, AND PRIVATE LANDOWNERS (Acreage owned by Island)

	Federal Government ^a	Hawaii State Government ^b	Major Private Landowners	Other ^c	Total Land Area of Island
Island of Hawaii..	210,984.11	1,126,121.00	1,052,582.00	183,752.89	2,573,440.00
Island of Kahoolawe	28,770.00	.....	.....	30.00	28,800.00
Island of Kauai..	2,199.68	151,939.00	176,952.53	21,548.79	352,640.00
Island of Lanai..	7.70	.....	88,792.00	1,440.30	90,240.00
Island of Maui....	17,181.41	204,400.00 ^d	230,495.98	13,842.61	465,920.00
Island of Molokai	352.80	51,400.00 ^d	110,443.81	3,563.39	165,760.00
Island of Nihoa..	.....	.....	46,065.24	14.76	46,080.00
Island of Oahu....	139,924.61	56,672.00	217,851.00	.....	380,800.00
Other ^e	2,062.00	.....	.....	.....	1,920.00
Total	401,482.31	1,590,532.00	1,923,182.56	224,192.74	4,105,600.00

^a Includes fee simple and ceded land.

^b Includes Hawaii State land which is managed by the county governments and the Hawaiian Homes Commission.

^c Includes private land owners who own less than 1,000 acres in fee simple and county land which was acquired by purchase or gift in the name of the counties. On Oahu, both the state and federal governments claim some of the same land. Therefore, when the land owned by federal, state, and major private land owners is subtracted from the total land area of the island, there is a minus acreage figure for land owned by persons who own less than 1,000 acres in fee and the county governments.

^d The Department of Land and Natural Resources' data for their 1964-66 annual report show that the State owns a total of 255,800.00 acres in Maui County. No figures are available for the amount of State owned land on each of the islands in the county. Therefore, the figures given above are estimates based on maps prepared by the Planning Office, Department of Land and Natural Resources.

^e Includes Kure Isl., Pell Isl., Laysan Isl., Gardner Isl., French Frigate Shoals, Necker Isl., Bird Isl., and Lehua. The federal government reports an ownership of 2,062.00 acres throughout the island chain whereas the Department of Land and Natural Resources reports that the area of the island chain is 1,920.00 acres.

Source: Public Land Policy in Hawaii: Major Landowners; Legislative Reference Bureau, Report No. 3, 1967.

The Hawaiian Language

By ALBERT J. SCHÜTZ
and SAMUEL H. ELBERT

The similarity of Hawaiian to other languages in the Pacific reflects a relationship first noted when early explorers and travelers found that certain words were relatively unchanged from one island group to another. The total language family has a wide geographical spread—from Madagascar to Easter Island. Those languages closest to Hawaiian have been termed "Eastern Polynesian," and include Marquesan, Tahitian, and Maori. Tongan and Samoan are less closely related, and even more distant are Malay and the languages of some of the hill tribes of Formosa. None of these languages are intelligible to speakers of Hawaiian.

Most of the one-word descriptions of Hawaiian have been, of necessity, impressionistic. But the reasons for the labels can be understood if one looks at the differences between Hawaiian and English: *Melodious*, because of the differences between the intonation systems of the two languages; *Fluid*, because none of the consonants in Hawaiian involve as much friction as English *s*, *z*, *ch*, and *j*; and *Flowing*, because Hawaiian has a more even flow of syllables than does English.

For those visitors faced with deciphering street signs, Hawaiian pronunciation can be a real problem. But it needn't be a great one; with a couple of exceptions, pronunciations are predictable from spellings. The five vowels of Hawaiian are often described as being roughly equivalent to those of Italian, which is somewhat less than helpful for speakers of English. These vowels, with their approximate illustrations from English, are as follows:

i, as in *beat*

e, as in *bat*, but without the upward glide.

a, as in *father*

o, as in *boat*, but without the lip-rounding glide.

u, as in *boot*, but without the lip-rounding glide.

Each of these vowels can occur either short or long, but unlike the popular use of "short" and "long" vowels, only the duration is affected, and the quality remains essentially unchanged. The difference in length is important in distinguishing between such words as *kame*.

a skin disease, and *kāne* 'male.' Unfortunately, this difference is not usually marked, except in some pedagogical materials and in the more reliable dictionaries.

The symbols for consonants—*p k b m n l w*—represent sounds similar to those in English, with slightly less aspiration, or puff of air, accompanying *p* and *k*. *W* varies in its pronunciation from a sound like English *w* to *v*. Part of its distribution is in most dialects predictable—*v* after *i* and *e*, *w* after *u* and *o*—but in other positions, either variant can occur. On Kaua'i and Ni'ihau the *w* variant is most common. There are, however, no word pairs, like English *wine* and *vine*, that are distinguished only by these sounds.

One other consonant, the glottal stop, is used. The sound is not significant in English, but occurs in the middle of the two vowel sounds in *ob-ob*. This distinction, too, is unmarked in the ordinary writing system, but appears here and sporadically elsewhere represented by an apostrophe '. Its occurrence cannot, of course, be predicted, any more than could that of *k* or *p*, if one of these letters were omitted from the writing system. Words written with double (or more) vowels have a glottal stop between them, as in *Ka'ala*, *Makapu'u* (place names), *ali'i* 'chief,' *mu'umu'u* 'gown.' But two or more dissimilar vowel letters may or may not have a glottal stop between: *ia* 'he, she, it'; *i'a* 'fish.' Because non-native speakers are likely to think the sound insignificant, their pronunciation of many words excludes the glottal stop that native speakers would use. So we may hear *mūmū* instead of *mu'umu'u*, *Makapū* instead of *Makapu'u*, and *Kauai*, instead of *Kaua'i*.

Each syllable in Hawaiian consists of one vowel, which may or may not be preceded by a consonant. Thus *ma-li-bi-ni* 'visitor' has four syllables, as do *Ka'a-a-wa* and *Mo-lo-ka-i* (place names). Stress occurs on the second-to-last syllable and any long vowels in a word, e.g., *O'āhu* and *Waikīkī* (place names). Another stress occurs on the alternate preceding syllable, but in words greater than four syllables, the other occurrences of stress are probably unpredictable.

In spite of the work done in linguistics in recent years, old attitudes about grammar die hard. One of these, that Hawaiian "has no grammar" is still heard today. But the statement is meaningless, since "grammar" refers to the structure, or recurrent patterns of a language, without which communication would be impossible. The grammatical system of Hawaiian differs from English grammar, particularly in the absence of inflectional suffixes for noun plurals and verb forms,

and in the lack of so-called irregular verbs. The grammatical work in Hawaiian is done by a set of small particles, or markers. So instead of a suffixed form (corresponding to English *houses*), we change *ka hale* 'the house' to *nā hale* 'the houses.' There are no real tenses. One shows whether action is completed or continuing by use of the particles *ua* or *e* --- *ana*.

Whereas Hawaiian is less specific than English in its use of *ia* to mean either 'he,' 'she,' or 'it,' it is much more specific in other ways. The pronoun and possessive systems have not only singular and plural, but also *dual*, used when referring to two people. Sixteen Hawaiian words translate English 'our' and four Hawaiian words translate English 'we.' If someone says to you, *Hele kākou* 'Let's go,' you are included in the invitation. *Hele mākou*, on the other hand, indicated that you are not included.

The Hawaiian system of possessive pronouns also makes an interesting distinction that is culturally significant. There are two classes, one referring generally to one's 'birthright,' or the things one possesses or is entitled to at birth; and another referring to things acquired later. A Hawaiian speaks then of *ko'u ali'i* 'my chief' and *ka'u wāhine* 'my wife,' since the first is inherited and the second acquired.

The most common pattern for a Hawaiian sentence is *comment—topic*, just the reverse of the usual English word order. The following sentences illustrate this pattern:

<i>Maika'i ka hale.</i>	The house (<i>hale</i>) is good.
<i>'Olu'olu ka'āina.</i>	The land (<i>'āina</i>) is cool.
<i>Akamai ka malibini.</i>	The visitor (<i>malibini</i>) is smart.
<i>U'i' o Leilani.</i>	Leilani is beautiful.
<i>E hula ana ka wāhine.</i>	The woman (<i>wāhine</i>) is dancing the hula.

Another distinctive feature is that the modifier follows the word it modifies:

<i>Ka hale nui</i>	The big house
<i>Ka hale nui loa</i>	The very big house
<i>Nani loa</i>	Very pretty
<i>Lei lani</i>	Heavenly lei

Another old-fashioned attitude about some of the world's lesser-known languages is that their vocabularies are inadequate for expressing any but the basic and most elementary concepts. From time

to time, armchair anthropologists or misguided travelers have claimed that certain "primitive" languages have only a few hundred words, and that its speakers rely mostly on grunts or gestures. Such statements are ridiculous; those about Hawaiian are no exception. The Pukui-Elbert dictionary contains 25,000 entries and still makes no claims for complete capsulation of this endless language. The nature of the vocabulary reflects Hawaii's unique culture and geography—for example, 33 terms about clouds, 179 pertaining to sweet potatoes, and 225 concerned with taro, the staff of life.

Just as English words were borrowed into Hawaiian for Euro-American concepts, a large number of Hawaiian words have made their way into English. Webster's *Third New International Dictionary* lists about 126 terms from Hawaiian. Some words are used by scientists. Geologists throughout the world know the terms 'a'a, pāhoehoe, kīpuka, and Pele's tears. Fishermen in Hawaii prefer to call fish *manini*, *ulua*, and *hinālea* rather than surgeonfish, crevalle, or wrasse. The state bird is the *nēnē* rather than *Brania sandwichensis* or even *goose*. Other birds are called 'elepaio, *mamo*, and 'ō'ō. Common trees are *bala*, *koa*, *kiawe*, and 'ōhi'a. At a *lū'au* garbed in *holokū* or *malo* one eats *poi*, 'opihī, and *lomi* salmon, drinks 'ōkolehao, dances the *hula* to 'ukulele, and finally says *aloha*. Other words in common use in English speech in the islands follow.

akamai	smart	kuleana	private property, responsibility
hana	work		
haole	white person	laulau	steamed leaf package of food
hapa haole	one of Caucasian and Hawaiian ancestry	lei	lei
heiau	ancient temple	lōlō	stupid
huhū	angry	lū'au	Hawaiian feast
imu	earth oven	luna	foreman
kāhili	feather-standard of royalty	mahalo	thank you, thanks
kahuna	priest	makai	towards the sea, seaward
kama'āina	native-born person	make	dead
kapa	tapa	malihini	visitor, tourist, newcomer
kapu	taboo		
kōkua	help		

mauka	towards the mountains, inland	pau	finished, over
mu'umu'u	gown without a train	pā'ū	sarong
nui	big	pilau	rotten
'ono	delicious	pilikia	trouble
pa'akikī	stubborn	pohō	out of luck
Pākē	Chinese	pōpoki	cat
pali	cliff	puka	hole (perforation)
		pupule	crazy
		wahine	woman

Except in songs, Hawaiian is not heard very much at Waikīki beach, but the language is still spoken in isolated communities on all the islands, and on Ni'ihau is the mother tongue, with English a minor second language.

The extinction of Hawaiian is therefore not foreseen, and the language may live also for many decades as a second language studied by scholars and spoken sometimes by persons proud of the Hawaiian heritage.

A WORD WITH MANY MEANINGS

DA KINE, the famous word-of-all-word in Hawaiian pidgin talk, literally means "the kind." It would suit Humpty Dumpty perfectly, for it means just what the speaker chooses it to mean.

As a pronoun, *da kine* can stand for almost any idea or thing. It indicates any specific item that the speaker fails to remember or does not know, or which he cannot describe or express in words. In context, and accompanied by much pointing or arm-waving, it may identify something in the speaker's mind, which somehow percolates into the mind of the listener. A lazy speaker says: "Oh, you know *da kine*," and amazingly, the listener does know. Its power of implication is endless. One has only to remark: "You know Harry is *da kine* about Mary?"—and thus briefly a whole epic of romance is to be inferred.

It may also be used as a "crutch word" to fill in the intervals while a speaker is thinking of something more to say. *Da kine* is synonymous with *thingamajig*, *whatdycallit*, *so-an-so*, *whoosis*, *gadget*, or *je ne sais quois*. In short, it can mean nothing—or every thing.



A lei seller and her colorful wares.

Pidgin English and Dialects in Hawaii

By ELIZABETH CARR

Even though the exotic brand of English sometimes heard in Hawaii is not actually "pidgin English," either by definition or by analysis, the misnomer has taken root so firmly that it is everywhere used. The word *dialect* means a variety of a language—any variety—geographical, social, occupational, or a variety influenced by a foreign language. Standard speech is a dialect as well as non-standard speech. One person's unique pattern of speech is often called an *idiolect*.

Within the space of less than two centuries, the English language in Hawaii has come into close contact with seven or eight foreign languages, each spoken by great numbers of people, all of them striving to learn a communicable form of English as their second language in the shortest possible time. In the 190 years since Captain Cook first brought English to the Islands and in the 148 years since it was first taught here formally by the missionaries from New England, English has been pronounced successively with a Hawaiian accent, a Chinese accent, a Portuguese one, and, as time went by, with Japanese, Korean, Spanish, Filipino, and other accents. To complicate things from the beginning, bits of Chinese "pidgin English" (as it was used in Canton in the late 18th and early 19th centuries) were brought to Hawaii by traders and sailors.

How can the presence of great numbers of speakers of foreign tongues actually affect the structure of English in an area? Learners of a second language automatically cast the sounds, words, and grammar of the new language into the molds of their own first tongues. As Robert Lado, a leader in America in teaching English to foreign persons, puts it: "A learner transfers the sound system of his native language and uses it for the target language, even though he does not know he is doing it. Force of habit influences his hearing as well as his speaking." Segments of the phonology, grammar, and syntax of several Asian and European languages were transferred into the stream of English being learned in Hawaii by thousands of immigrant people just before and after the turn of the 20th Century—those who were striving to learn the new language too quickly, with too few models of British or American pronunciation to go around. Once in the stream of Hawaii's English, these divergent elements have remained for decades.

Mass importations of laborers for our sugar plantations brought in more than 46,000 Chinese people between 1876 and 1897, about 17,500 Portuguese between 1878 and 1887, 180,000 Japanese between 1886 and 1924, about 6,000 Puerto Ricans in 1901, about 8,000 Koreans in 1904-5, an equal number of Spaniards in 1907-13, and 125,000 Filipinos between 1907 and 1931. Germans, Russians, and Pacific Islanders came into Hawaii in smaller numbers.

Immigrant plantation workers had to learn English quickly for survival. They learned it from overseers and fellow-workers in a rudimentary, cut-down form, probably peppered with Cantonese "pidgin" expressions, and certainly supplemented with Hawaiian words. As years went by and the immigrants set up homes, their children learned the pidgin of the fields from their fathers. Once in school, they added the words and accents of playmates from other ethnic groups to their vocabularies. Classroom teachers must often have spoken with a heavy accent themselves, because by 1900 the *haole* population had dropped to 5.4% of the total population and not all haoles were teachers by any means. Yet the haoles were the only native speakers of "standard" English. Even with so few models on hand of the approved pronunciation, English was made the language of the government and, by the School Act of 1896, the required language of instruction in the public schools of the Islands.

Hawaii's actual pidgin era must have been during the last quarter of the 19th Century and the first decade or two of the 20th. At that time, different national accents could be distinguished: the Hawaiian pidgin, the Chinese pidgin, and so forth. These have now merged into dialect-types with no clear ethnic divisions. Expressions that stem from the Japanese language are used by children who are descended from the Puerto Ricans; the speech of Portuguese children may show elements that originated in the Chinese language. Although many residents will declare that we still have a true pidgin in the Islands today, a good case for the other point of view can be made by linguists and long-time observers. Dr. Robert A. Hall of Cornell University (internationally noted as a scholar in the field of pidginized languages), defines pidgin as "a language with two special characteristics: (1) it is native to none, or virtually none, of those who speak it; (2) it is sharply reduced in structure and vocabulary, as contrasted with the language from which it is derived." On the basis of the first half of Dr. Hall's definition, Ha-

waii's "da kine talk" does not fit the pidgin category because most of the persons who use it now have no other language. They no longer use the tongues of their forefathers. On the basis of his second point, that a pidgin is sharply reduced in structure and vocabulary as contrasted with the language from which it was derived (conventional English), one of the types of Hawaii's dialects possibly still qualifies today for the term pidgin, namely Type I, to be explained later.

For another point of view, we may look at an analysis going on at the University of Hawaii which concerns itself with 100 words and expressions that are strictly "local talk" in that they are markedly different from Mainland American usage. These terms are being checked with all available dictionaries and vocabularies of Chinese pidgin, Melanesian pidgin, and Jamaican creole. The same terms are then studied by scholars of the various languages in contact in Hawaii to discover possible parallel forms in those languages. A strictly preliminary view of the project shows that about one-fifth of the expressions have parallel forms in pidgin and creole areas elsewhere. Another fifth show similarities or identical forms in the Hawaiian language; another fifth with forms of the Portuguese language. The remaining two-fifths have striking parallels in the Chinese, Japanese, and Korean languages, especially in the semantic range of words and phrases. This analysis is far from complete. Its final form may alter the percentages somewhat.

From this study it would appear that Hawaii's divergent dialects (with the possible exception of Type I), are not to be thought of as pidgin, which is a sharply cut-down *English*, but more accurately as dialects in which speech sounds, words, and intonation have been recast into the molds of at least five or six different foreign tongues (including Hawaiian, Chinese, Japanese, Portuguese, Korean, and Ilocano). The English language was similarly changed and recast after the year 1066 A.D. in Britain when it was inundated by French speakers for two centuries. After the Norman French returned to the continent of Europe, the English language revived but it was never the same again. Segments of French are in our language to this day.

Such a permanent transformation of English is not going to occur in Hawaii, where the steady magnetic pull is toward Mainland American English and the threads linking our speech to foreign languages are growing weaker and weaker. The pressure of

hard work in public and private schools, the additional models of Mainland English heard everywhere in the speech of residents and tourists, the greater affluence of Island people which allows them to visit the other States of the Union, the influence of movies, radio, and television—all these have worked together to cause thousands of Hawaii's people to draw nearer and nearer to Mainland American norms in pronunciation, grammar, and vocabulary.

In place of the separate ethnic forms of earlier days such as Portuguese pidgin, Chinese pidgin, and so forth, we have now a series of dialects, generalized in form. The foreign-language elements are still imbedded in most of them but phrases and intonation derived from Japanese are used by youngsters whose ancestors may have come from the Portuguese islands or from China. These dialect lead like stair-steps to mainland norms of American speech. Imagine five of these stairsteps, each called a *type* of dialect. Type I, spoken by old persons and newly arrived immigrants, particularly on plantations and in outlying districts, may still be called a *pidgin*. Dialects of Types II, III, and IV are progressively more and more like American English. Sometimes, although not always, they parallel the amount of schooling the speakers have had. Usually they reflect the environment in which the speakers have grown up and the speech of their peers. Type V is the standard English of Hawaii, as close to mid-western or western varieties of English as any of the various standard dialects of the mainland are to each other.

An important point to be remembered is that thousands of Island people today are speakers of English of Type V at all times, especially the younger people who are one or two generations away from the immigrant pioneers. They have gone through high school and college, they have had the advantages of better times, of trips away from home, often of education in mainland schools. Those whose education has been entirely in Hawaii have had the benefit of increased understanding of linguistic problems on the part of English and speech teachers. They have had models of American English around them, for they have usually moved in circles where this kind of speech has had prestige.

It must not be forgotten, though, that pidgin remains a game to some of our young people who are able to control the approved form of our language when they wish to do so. They switch to pidgin as an in-group jargon, a means of release and escape, or as a code to shut out unwanted listeners. If you are shocked by hearing

a burst of the so-called pidgin on the busses or in the supermarkets, remember that some people who swing into pidgin can often swing back again to a mainland norm when the occasion demands, like a service man snapping to attention when he passes an officer.

Recently in a supermarket I heard a worker speak to the manager. Worker: "Da leeka ova deah—I can put up, yeah, Henry?" Manager: "Yeah, can." (Translation: Worker: "This liquor on the floor—shall I put it up on the shelves, Henry?" Manager: "Yes, you can.") Glancing at the boy, I recognized a former student of mine and I knew that he was able to control English of Type V in the classroom. The manager, too, had always spoken to me (a *haole*) in English of Type V.

Why should people who can use conventional English switch to a jargon? It is for fun, for relaxation, and to avoid seeming "high-hat" (locally called "hybolic") to friends who cannot speak as well. They change for the same reasons that impel us to kick off our shoes in free hours and go barefoot or slide our feet into shapeless slippers. Those who can switch back and forth successfully are lucky. They are able to make rapport with people of various social levels and particularly they can speak to the aged persons in their families. They are the bi-dialectals.

But not all Island people can do this, by any means. There are thousands of others who seem to be caught in a static position in Types II, III, or IV of the local speech patterns. This is the group for experimentation in the use of new linguistic techniques that are known but not yet widely used for social dialects. The study of literature in English classes is not enough. The prescription is a specific one: new methods of teaching the *spoken* language and better methods of getting motivation on the part of the learners.

Hawaiian Names

Hawaiian names are rich in meaning, as well as beautiful in sound. The liquid, musical names are growing in popularity year by year. It is now a common occurrence to give children born in Hawaii both English and Hawaiian names.

There are several types of Hawaiian given names. The majority of the short names in vogue today, such as Leilani, are poetic, descriptive phrases. Leilani means Heaven's child. Other short names such as Maile are names of flowers or plants. A third type of short name is the Hawaiian equivalent of an English name such as Malia for Mary; Kimo for Jim and Kale for Charles.

By far the greater number of Hawaiian names are shortened forms of long descriptive phrases, or sentences which tell of an event for which a child was named in commemoration.

The name Ke-alii-ahonui, hereditary in the Kawanakoa family today, commemorates a great event in Hawaiian history; the day in June of 1810 when Kaumualii, the king of the island of Kauai, made the trip to Oahu to pledge allegiance to Kamehameha the Great. By doing so, Kaumualii saved his small kingdom from a devastating war.

In return for a trifling payment of taxes in token of his allegiance, Kamehameha restored Kaumualii to his kingdom. Kaumualii was so impressed with the patience Kamehameha had displayed in winning the kingdom of Kauai without a battle, that he renamed his heir Ke-alii-ahonui, "the patient king," as a poetic way of honoring Kamehameha.

Names given the alii (nobility) often expressed the degree of rank. Since the Hawaiians considered their alii to be descendants of the gods, they were looked upon as "sacred."

The high-born alii were given sacred names which were keys to their genealogy. These names were never used in public, so the alii were also given "familiar" names. In addition to these two names, an alii might acquire a popular name, similar to a nickname, and a fourth name given in commemoration of an event.

By Hawaiian practice sacred names are forbidden to those outside the family unless given a child by one who has the right to the name.

The following list of names includes: Hawaiian equivalents of English names in vogue during the 19th century; modern, short given names; several of the classical names carried by descendants of alii today; and a few of the famous names of history.

A

Aea—to wander
 Ahi—fire
 Ahiihi—the low bushy lehua of Nuuanu Pali
 Ahina—gray color
 Ahuena—a shrine, red hot with kapus (religious restrictions)
 Ahui—cluster
 Ahulani—a heavenly shrine
 Ahuula—a feather cloak
 Ainakea—white land
 Akaka—Agatha
 Akolea—name of a fern
 Alaa—peel off
 Alani—orange
 Alaula—twilight, first dawn
 Alekenekelo—Alexander; also Alike (favorite form) and Alekenedero, as in the Bible
 Alialia—a film of salt spray on the ground
 Aloalo—hibiscus
 Alohi—shining, brilliant
 Alohilani—bright sky
 Ana—Anna
 Anapuni—circumference
 Anela—angel
 Anuenu—rainbow
 Anuheu—cool and fragrant like a mountain breeze
 Aolani—heavenly cloud
 Apikaila—Abigail
 Apili—cling fast
 Apu—cup for awa or medicine
 Auahi—smoky fire
 Auhea—where? (the name taken by the High Chieftess Kekauluohi upon the death of Kamehameha)
 Aukai—the seafarer
 Aukoi—a yellow vine
 Aukuu—the heron
 Aulii—dainty
 Aumoae—time of the trade-wind
 Aupuni—kingdom
 Awapuhi—flowering ginger

E

Ehako—dove
 Ehukai—spray
 Ekaha—bird nest fern
 Eukakio—Eustace
 Ekelela—Esther
 Ekela—Ethel
 Elena—Ellen
 Eluene—Edwin
 Eluwene—Edward
 Ema—Emma
 Emalaina—Emmeline
 Emalia—Emelia

Emekona—Emerson
 Emele—Emily
 Enoka—Enoch

H

Ha'aha'ailauea—sister of Pele, goddess of fire
 Hala—pandanus
 Halele'a—house of joy
 Halelena—yellow house; house of lazy people
 Halulu—roar of water or wind
 Hanale—Henry
 Hanohano—distinguished, glory, honor
 Hanu—breath
 Haumea—legendary mother of Pele. She is Papa, the earth mother, in other legends
 Hauoli—joy
 Hawaii-loa—legendary discoverer of Hawaii
 Helumoa—chicken scratch
 Hewahewa—famous high priest of Kamehameha I
 Hialoa—a receding hairline over the forehead
 Hiapo—first born
 Hiiaka—legendary goddesses, sisters of Pele
 Hiiaka-ika-ale-i—Hiaka of the choppy sea
 Hiiaka-ika-poli-o-Pele—Hiaka in the bosom of Pele
 Hiiaka-ika-pua enaena—Hiaka of the fire bloom
 Hikialani—facing, or, looking up to heaven (name of a beautiful Oahu princess)
 Hikina—the east
 Hina—a class of deities, such as Hinabele, a goddess of fishermen. 2—legendary mother of Maui, the demigod
 Hinahina—gray
 Hiwahiwa—precious
 Hoapili—close companion; the name given by Kamehameha I to his closest friend
 Hoku—star
 Hokulani—star in the sky
 Hotei—a plant
 Holua—sled
 Ho'oi'oi'okamalana—the beloved wooed by the soft, gentle tradewinds; an ancient queen of Kauai
 Ho'okipa—welcome
 Hoomaikaina—blessing
 Ho'onani—to glorify
 Ho'opono—faithful
 Hopoe—tall lehua tree in full blossom; legendary friend of Hiaka

Hualalai—obstructing the flow; legendary wife of Ha-wailoa buried on mountain of that name on Hawaii
 Huapaala—1. the orange trumpet flower. 2. sweetheart, in the sense of "sweetie-pie." 3. like the expression "peach" for a pretty girl or handsome boy. 4. signifies attractiveness like the orange trumpet vine in bloom
 Huelani—opening up to heaven
 Huina—meeting point
 Hulumanu—plumage
 Huna—tiny particle

I

I—the supreme one; name of a Kaula family of chiefs
 Iakopo—James
 Iao—name of a star
 Iae—the spear
 Iehovah—Jehovah
 Iehu—Jehu, Jesus
 'Ihilani—the sacredness of heaven; also the sacredness of chiefs; the god of lightning
 Iialo—below
 Iiahi—sandalwood
 Iiiokealii—the skin of the chief, the kapu covering
 Iiima—chrome yellow flowers (sida-fallax)
 Inoa po—dream name
 Io—the hawk (a sacred bird of legend)
 Ioane—John
 Iolani-ka-maka-o-iwa-uli—the heavenly hawk whose eyes look down from high above to execute justice; the sacred name of Kamehameha II
 Ipo—darling
 Iwalani—the heavenly seabird
 Iulani—the highest point of heaven

K

Kaahumanu—the feather cloak; name of Kamehameha's favorite wife
 Ka'aialii—the one who eats like a chief
 Kaanohiokala—the eyeball of the sun; refers to a chief who lived in the sky; his kapus were so hot that only his little sister could approach him

Kaaoalahliahiokeohokalole—The frail side of Keohokalole; a sacred family name; Keohokalole was the mother of King Kalakaua and Queen Liliuokalani; her name, which means "the straight hair of her own father's tresses," was given her by Kaahumanu at birth

Kaauoana—seafarer

Kaehuza—the red-headed wanderer

Kahalaopuna—the Puna hala blossom, sacred lei of the goddess

Kahaloipua—the hala of Puna; legendary girl who had mana (spiritual power)

Kahalewehi—the beautiful house

Kahaolupea—the dew which weights down the flowers

Kahawali—legendary champion sled runner of Kauai

Kahekali—the thunderer; great king of Maui, contemporary of Kamehameha

Kahilipuokalani—the chief's kahili of flowers

Kahinihini—the land shells; one of Pele's trumpeters

Kahiohiohio—the adorable one

Kahoanoku—a son of Kamehameha I by Peleuli

Ka'iana—the marching

Kaikioewa—the petite one of Ewa

Kaili—to labor for breath

Kaimana—diamond

Kaimi—the seeker

Kaimilani—one seeking heaven

Kaina—1. Cain; 2. little brother

Kaiulani—the highest point of heaven; familiar name of Hawaii's last royal princess, heir apparent to Queen Liliuokalani

Kakalina—Katherine

Kala—forgive; to free; kala with accent on the last syllable is "the sunshine"

Kalai—Sarah

Kalaimamahū—elder brother of Kamehameha; he had charge of tabu enforcement

Kalaimoku (Kalanimoku)—the hewer, or one who takes care of the affairs of the kingdom; one of Kamehameha's principal chiefs

Kalakaua—the day of battle; last king of Hawaii

Kalakua—familiar name of Kaheheimalie, wife of Kamehameha and grandmother of Kamehameha IV and V and King Lunalilo

Kalama—the torch

Kalaniana'ole—the chief not easily satisfied; the ambitious chief

Kalanikupule—the heavenly prayer of Ku; name of the king of Oahu defeated in the Nuuanu Pali battle by Kamehameha

Kalanimoku—see Kalaimoku

Kalanioopuu—the chief who fights like a young cock; popular name of the king of Hawaii when Captain Cook arrived

Kalauokalani—the multitude of chiefs

Kale—Charles

Kaleleonalani—the flight of the heavenly ones; the name taken by Queen Emma after the death of her husband and son

Kalilauokekoa—the skin as smooth as the koa leaf; ancient princess of Kauai

Kalokuokamaile—a half brother of Kamehameha; son of Keoua, Kamehameha's father and a Maui princess

Kalona—the logs that hold up the canoe

Kalua—the cave; first part of a name given a child in commemoration of the death of a loved chief whose bones were deposited in a cave

Kaluahine—the old ladies

Kamahanakapu—1. the sacred twins; 2. the warmth of the kapu

Kamaiau—one who works faintly and well; name of one of Pele's trumpeters

Kamakahiki—the Makahiki; annual

Kamaki—Thomas

Kamali'i—children

Kamamalu—the protection; daughter of Kamehameha and wife of Liholiho, Kamehameha II

Kamanawa—one of the royal twins on the territorial shield

Kameeiamoku—the other royal twin on the territorial shield; the twins were among Kamehameha's chief warriors

Kamehamalu—under the protection of Kamehameha; generally shortened to Kamamalu; name of Kinau's daughter, Victoria

Kamehameha—the lonely one

Kamohoali'i—the companion of kings; name of the legendary shark god, king of the ocean and brother of Pele

Kamuela—Samuel

Kamu'o-o-Kalani—the young leaf bud of heaven, a chief's child

Kanani—the beauty

Kanamuoinalani—his leaf bud in the skies; his royal child

Kane—1. man; 2. name of one of the four great gods of Hawaii

Kanealii—Kane, the chief

Kanealoaha—beloved husband

Kaneapua—a demigod brother of Pele

Kanehekili—Kane, god of thunder

Kaneikopulei—a daughter (his first) of Kamehameha by Kahulilanihaka

Kanekapolei—a wife of Kalanioopuu

Kanemihohai—Kane in charge of sacrifices; a demigod brother of Pele

Kaniela—Daniel

Kanoa—the free one; with accent on the Ka, the name means the awa container

Kanoelani—heavenly mist (mist is a sign of the gods traveling)

Kanoena—the spreading of the mist

Kanuha—the sulky one

Ka'ohinani—the gatherer of beautiful things

Ka'ohuleilani—bedecked or adorned with heavenly leis; a name taken by a caretaker of ali'i children, meaning a feeling of pride in being honored with the care of royal children

Ka'oiionapuapilani—the greatest of Pili'ani's descendants (Pili'ani was a famous Maui beauty, wife of King Umi of Hawaii fame)

Kaoleiopia—a son of Kamehameha (his first) by Kanekapolei

Kapalai'ala—fragrance of fern

Kapika—Tabitha

Kapi'olani—the sacred arch of heaven; name of a famous chiefess of Hawaii; name of King Kalakaua's wife

Kapiolehua—the Iehua arch

Kapo—goddess of the hula, mother of Laka and sister of Pele; her full name was Kapo-ula-kina'au; Kapo whose red garment is spotted with black

Kapu—sacred

Kapua—the blossom

Kapua'amohu—the fully developed blossom; name of a famous queen of Kaula; ancestor of the Kawananakoa's

Kapuluani—the chief's kapu

Kapule—1. Deborah; 2. the prayer

Kapulikoliko—the opening sacred bud; name of a daughter of Kamehameha by an unknown wife

Kapuni—the favorite one

Kauhi—the watch tower of heaven; a demigod brother of Pele

Kau'i—the beauty

Kauikeaouli—the familiar name of Kamehameha III, given him at birth; he was born dead and was placed on a warm stone; the Kahuna Kapihe prayed over him and the child stirred and lived; the name means "the sign placed in the blue sky"

Kauikeolani—placed on heaven's peak

Kaula—a prophet

Kaulana—fame

Kaulu—the breadfruit; name of the legendary chief who brought the first breadfruit to Oahu

Kaumuali'i—the royal imu (underground oven); the king who feeds his people; name of the king of Kaula, contemporary of Kamehameha I

Kaupili—mutual love

Kauwealoa—the sob of love

Kawaiala—perfume; the fragrance of flowers

Kawananakoa—the chief who spoke with courage

Kawekiū—the highest point

Kawelolani—of the family of chiefs

Kawelu—a tall grass growing in Nuuanu that is rippled by the wind; legendary girl brought to life by Hiku

Kawena—The rosy reflection in the sky; a portion of a significant name, depending upon the family or the circumstances under which the name is given

Kawena—'ula-okalani-a-Hiika-i-ka-poli-o-Pele-ka-wahine-'ai-honua—The rosy reflection in the sky made by Hiika in the bosom of Pele, the earth-devouring woman; the name Kawena is also inferred in the name Na-lei-Lehua-a-Pele. Pele's wreaths of Iehua blossoms; wreaths meaning Kawena and an older sister who is dead

Kawika—David

Keahi—the fire

Keahi-la-pala-pa-ika-we-kiu-o-lunalilo—the fire that blazes at the highest point

Kealihanou'i—the patient king, Kaumu'ali'i, the king of Kauai, renamed his son Kealihanou'i at the time he made his obeisance to Kamehameha I. "The patient king" implies his great respect for Kamehameha who waited many years to win Kauai in the unification of the islands. The name is now hereditary in the Kawananakoa family, descendants of Kaumu'ali'i

Kealoha—the loved one; beloved

Kealohalani—the one who loves his chief

Keaka—Jack

Kealumoku—the great poet who predicted the rise and conquests of Kamehameha

Keawe—the one whose lineage goes back to antiquity

Keaweahu'u—one of the four great warrior chiefs who combined to back Kamehameha in his bid for leadership; ancestor of King Kalakaua and Queen Liliuokalani

Keawema'uhili—Keawe whose kapus are so numerous that they entwine and twist around each other; the chief of the Hilo district who was a contemporary and uncle of Kamehameha; his name is often translated as Keawe, the wanderer, by early historians

Ke'eaumoku—the turning tide on the islands; name of the four great chiefs, original backers of Kamehameha in his bid for power

Keelikolani—(Princess Ruth) a granddaughter of Kamehameha I

Kekahakulani—the place where chiefs are established

Kekako—i—adze-maker; legendary demigod, Pele's guide on forest trails

Kekaulani—placed in the sky

Kekaulike—equality ("with the gods" is inferred); name of a great Maui king of the 18th century; now hereditary in the Kawananakoa family

Kekauloahi—the thrifty growth; name of the high chiefess mother of King Lunalilo

Kekona—second (in time)

Kekuokalani—the spirit of heaven; leader of the adherents to the old religion who rebelled against Kamehameha II

Kekuhaupio—name of the chief who taught Kamehameha the arts of the warrior

Kekuipoewa—the mother of Kamehameha

Kelii—the chief

Keliiimaikai—the good chief; name of Kamehameha's younger brother

Kemole—the root

Keoki—George

Keola—the life

Keolani—heaven's continuation; name of the demigoddess of healing

Keoni—John

Keopulani—gathering clouds of heaven; name of Kamehameha's sacred wife, the mother of Kamehameha II and III

Keoua (Keoua)—the rain cloud; a name of several famous chiefs of the 18th century, among them the father of Kamehameha

Keoua-ku-ahu'ua—Keoua of the red cloak; famous chief of Puna and Kau who led the forces in opposition to Kamehameha for many years

Kepa—spur; if the accent is on the first syllable, Kepa is to contract to work

Kepelino—a grandson of Kamehameha, an historian of the Hawaiian people

Kepola—Deborah

Kewalo—the sound of prolonged shouting

Kia'imakani—watcher of the wind

Kiele—fragrant blossom; the gardenia

Kiha—a legendary female mo'o (lizard god), goddess of the Piilani line of chiefs from Haou, Maui
Kiha-a-Piilani-Kiha—the son of Piilani, brother of Kiha, the goddess mo'o; the same is hereditary in the family descended from Piilani

Kikilia—Cecilia
Kiiole apua—dainty drops of dew on flowers; 1. a messenger of Pele; 2. a mo'o lady of Haena, Kauai

Kilipaka—tiny droplets
Kilohana—the very best; the decorated top sheet of the sleeping tapa

Kilohoku—the star gazer; astrologer

Kimo—Jim

Kimona—Simon, or Simeon
Kina'u—not perfect, has a flaw; 2. a variety of eel; 3. the spawn of the tuna. The name of Kamehameha's famous daughter; she was the mother of Kamehameha IV and V

Kini—Jane

Kinohi—beginning; Genesis

Kinoike—the petite one; name of Kaumuali'i's sacred daughter of many kapus

Kiwala'o—an untidy heap; one with careless speech; the son of Kalanopuu whom Kamehameha defeated as the first step in his rise to power

Koantani—a gentle zephyr
Ko'i—adze; name of the famous companion of Umi
Koki'o—native medicinal hibiscus

Konane—bright as moonlight
Konia—very unfriendly; name of the granddaughter of Kamehameha, mother of Bernice Pauahi Bishop

Kuahine—sister (of a brother)

Kuahiwi—mountain

Kuaihelani—realm of the gods

Kuakini—he who has a multitude of chiefs at his back; name of Kamehameha's strong man

Kuikahi—peace; unity; agreement to make peace

Kuilei—wreath stringer
Kukanaloa—the god of the far distant land who located in Hawaii-nei

Kukeakalanikahooolimoku—name given a chieftess, meaning Kamehameha's act of consolidating the islands

Kuku'ena-i-ke-ahi-ho'omau-honua—intense heat of the eternal fire in the earth; a demigoddess, sister of Pele

Kulamanu—haunt of birds
Kulia—Julia

Kulilikaua—drizzly rain; Pele's man of war, the leader in battle

Kuluehu—fine rain drops

Kuokoa—independence; one who stands apart

Kuulei—my dear child

Kuuleitani—my heavenly wreath, or, my royal child

Kuwili—entwined

L

La'a—sacred, dedicated
La'a-mai-kahiki—Laa, the dedicated one, who came from Kahiki

La'anui—the most sacred; Gideon Laanui was the chief of the Waialua district of Oahu during the reigns of Kamehameha II and III

Laau—growing things, trees, forests

Lae—forehead, brow of a hill

La'ela'e—bright as the shining sun

Lahapa—the Biblical name, Rehab

Lahilahi—frail, thin; a portion of the name given a daughter of John Young, Kea-alii-kino-lahilahi, the chieftess with a frail body

La'i—calm

Laika—Eliza

La'imi—day of seeking

Laka—attract, tame; goddess of the hula

Lakapu—sacred day

Lama—torch, light

Lana—buoyant, to float

Lanakila—victorious

Lani—sky
Lanihuli—turning or changing sky

Laniloa—vast sky

Lanipili—heavy downpour; when the sky seems close

Laniuma—geranium

Laola—day of life, or of health

Lauahi—burn everywhere

Laula—broad
Laulani—heavenly leaf; many chiefs

Laulialaa—La'a's dark day, or La'a's little dark fish

Laumale—myrtle leaves

Lau'ula—red leaf

Lehua—a native flower, sacred to the gods

Lei—wreath or child

Leialoha—beloved child

Leifani—heavenly child

Leifehua—wreath of lehuas

Leina'ala—a wreath of many fragrant flowers

Leleiohoku—name given a grandson of Kamehameha's at his death (leleio) which occurred on the night of Hoku

Lelemaholani—to fly where one has many companions who are also chiefs; name of a Kanai princess

Lewalani—atmospheric space

Liholioho—the familiar name of Kamehameha II, the full name being: Kalaninuilua-liholihoikekapu, "the great chief who has back of him innumerable sacred chiefs." See "Iolani," his sacred name

Li'i—the smallest; often the youngest child in the family is affectionately called Li'i

Likelike—equally alike; name of a sister of King Kalakaua, the mother of Princess Kaiulani

Likeke—Richard

Lilia—Lily

Liliana—Lillian

Liliiha—1. nauseatingly sweet or fragrant; 2. heavy with grief. Name often given high chieftesses of the Maui royal family

Lilinoe—goddess of Mauna Kea and younger sister of the goddess of snow

Liliuokalani—the smarting, burning pain of the chieftess' infected eyes; name of the last reigning monarch of Hawaii, given her at birth in commemoration of the illness of the High Chieftess Kinau;

Liliuokalani's first name, Kamakaha, means the sore eyes with which Kinau suffered

Lilo—braided

Liloo—to lie idly in the house; an ancient king of Waipio valley

Linekona—Lincoln
Linohau—well dressed

Liona—lion

Lohelani—bear heaven's bidding

Lohiau—legendary prince of Haena, Kauai, whom Pele loved and destroyed

Loi—critic

Lokahi—unity

Lokalia—Rosalie

Loke—rose

Lokelani—heavenly rose

Lokepa—Joseph

Lokomaikai—Grace, mercy

Loono—god of peace and agriculture

Lopaka—Robert

Lota—Lot

Luahine—old lady

Lualei—a bead for a lei

Luhi—weary

Luka—Luke

Luka—Ruth

Luke—Lucy

Lukela—Luther

Luna—overseer

Lunalilo—away up high

Lu'ukia—an ancient word meaning a chieftess

M

Maalaea—the place where deposits of ore for color pigments are found; Alaea, red earth, was believed to have healing and cleansing power

Ma'ema'e—clean

Mahalo—praise; thanks

Mahana—warm; also an ancient word meaning twin

Mahealani—the full moon

Mahi'ai—farmer

Mahina—moon

Mahoe—twins

Maile—Myrtle vine

Mailekukahi—lone Maile vine

Maka—eyes, or face

Makaleka—Margaret

Makalii—tiny; the Pleiades, a star constellation

Makamae—precious, much desired

Makanani—beautiful eyes

Makanoe—mist-laden; a variety of lehua that grows on Mt. Waialeale, Kauai

Makaoui—eyes that scrutinize

Malama—one who cares for another

Malia—Mary

Malie—calm

Malina—Marin

Matulani—under heaven's protection

Mamane—a native flower
Mamo—a saffron flower; yellow bird

Manao, or Mana'o'i'o—faith

Manono—the persistent one; name of a famous chieftess who died fighting beside her husband, Kekuaokalani

Manununu—dove

Mapu—a rising fragrance; one of Pele's trumpeters

Mapuana—sending forth fragrance

Mapuna—bubbling up, as a spring

Maukealiihae—the goddess in charge of the flame tips, sister of Pele

Maunahinikapu—the sacred gray mountain

Maunalani—heavenly mountain

Maunakei—encircling mountain

Maweke—opening out

Mele—a song, a poem; another form of Mary

Meleku—marigold

Meli—Mellie

Milaina—Melina

Miliana—Miriam

Mililani—to pet and fondle a heavenly child (chief's child). This is a name which speaks of the pride with which the highest-ranking chiefs undertook the care and raising of their superiors' children. John II named his home, Mililani, in token of the pride he felt as caretaker of the Princess Victoria Kamamalu. His home is now the site of the judiciary building

Mililani—to sing praises to god

Moana—ocean

Moani—windborn sweetness

Moaniala—fresh sweetness brought by the wind

Mohala—to unfold and bloom

Mokaua—lava spread far and wide

Mokihana—fragrant berries found on Kauai and used with maille to make leis

Moku—island ship

Mokuahi—steamship

Mokuna—a chapter; cut off into sections

Momi—Pearl

Muliwai—lagoon of a river

N

Naea—violent temper; his name of the high chief,

father of Queen Emma, is hereditary in that family today

Nae'ole—never weary or never out of breath

Nahienaena—(Na-ahi-'ena'ena)—red hot fires of the kapu; name of the sacred daughter of Kamehameha I by his highest born wife, Keoupolani

Nakaikainelua—the two younger sisters, or the two younger brothers

Nalani—the heavenly ones (chiefs)

Naluahine—the old ladies tips, sister of Pele

Namahana—the twins (ancient word)

Namaka—the eyes

Namilimili—the pets or favorites

Nanea—enjoy in comfort

Nani—beautiful, glory

Naone—the sands

Naulu—rain cloud; name of the sea breeze at Waimea, Kauai

Nehoa—island beyond Kauai that seems to float in the rosy glow of the setting sun

Nene—goose

Ninipu—stones poured together to make a pavement

Nohonani—to sit prettily

O

Oliwaiopua—appearance of the rain from the clouds

Okalani—of the heavens

Ola—life, health

Oliana—oleander

Oliwa—Oliver

Olohana—all hands; name given John Young by the Hawaiians because he used the seaman's term "all hands" to start work

Olopuu—heartbroken, loveless; name of a god

Olu—comfortable, gentle

Olu-wale-i-malo—gentle and firm; a messenger of Pele's

Oma'okamau—green are the ferns; name of a comrade of Umi

Onaona—soft, sweet fragrance

Ono—delicious

Oo—mature

Opualani—heavenly rain clouds

Opuhaka'ia—stomach cut open; the real name of the

lad whom the missionaries called Obookiah; his name was given in commemoration of a Caesarian section performed by a kahuna upon a dead chieftess to save her unborn child

P

Paa'o—the steadfast; name of the high priest brought from Kahiki who introduced the kapu system in Hawaii

Pa'ahana—held to work; a persistent worker; name of a Kau family derived from Ke alii pa'ahana, "the chieftess held to work." This chieftess of the 18th century set an example for her people by working constantly planting bananas all up and down the gulch where she lived. She did the work with her own hands and would not allow her people to help

Pa'ale'a—occupied with pleasure

Paani—to play

Paaha—1. a method of planting on dry land; 2. enclosed by lala

Paiea—an athlete; Kamehameha's familiar name

Palani—Frank

Palaea—brushed aside; name given his child by a warrior of Kamehameha's in memory of the time in battle when Kamehameha asked for water to drink. The warrior could find nothing but dirty water. Kamehameha told him to allow the water to stand and he drank after it had settled (the dirt was brushed aside)

Palia—a bird

Palima—by fives; quintuplets

Paoakalani—1. heady fragrance; 2. unfortunate one; 3. habitual one

Papulehu—the prayer that rises; name of a companion of Hiiaka

Pauahi—consumed by fire; name given a small chieftess after being rescued from a fire

Paulo—Paul

Pa'uopatae—a skirt of ti leaves; name of the caretaker of Hiiaka

Pele—the fire goddess (Hawaiians resent giving this

name unless it is revealed in a dream). It is called a "dream name." Inoa po

Peleula—red Pele

Peleuli—familiar name of one of the wives of Kamehameha and mother of his son, Kahoonoku

Pi and **Pa**—a pair of sprites who called shrilly to keep time to Pele's dancing; Pi when the fires were rising. Pa when the fires were falling

Piikea-a-Piilani—the fair Pii (ascend), daughter of Piilani (heavenly ascent of Maui), the sacred wife of Umi

Pikake—the Hawaiian for both peacock and jasmine; Pikake became synonymous with peacock when Princess Kauiulani lived at Waikiki where she raised peacocks and jasmine and seemed to love both equally well

Pili—1. related to by blood; 2. close to. Name of the king whom Paa'o brought from Kahiki to Hawaii

Piialoha—beloved companionship

Piilani—close to heaven

Piilipo—Philip

Piilwale—simply cling to

Pio—arch

Pi'olani—heaven's arch

Pohaku—stone

Poliahu—goddess of the snow

Poomaikalani—head one from heaven; name of a Maui princess

Po'omanu—bird head

Pua—flower

Pua'ala—fragrant flower

Puahau—the hau blossom; name of Kamehameha's granddaughter by Kamehameha's

granddaughter by Kamehameha's

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Puu—hill

Puuloa—long hill

Puunani—beautiful hill

Puunui—big hill

Puunoni—hill of the noni tree (morinda citrifolia)

R

Roselani—a compound of English and Hawaiian. Name of a small red rose which grew luxuriantly in Hawaiian gardens

U

Ualaka'a—rolling sweet-potato

Uhu—parrot fish

U'i—beautiful

Uilani—gay and restless

'Ula—red

Uli—elder sister of Pele,

patroness of healing

kahunas

'Ulili—sandpiper

Ulu—growth

'Ulu—breadfruit

Uluani—heavenly growth

Uluamahiehi—growing luxuriantly

Uluwehi—growing in beauty

Umi—strangle; famous king of Hawaii, son of Liloa

W

Waaloa—long canoe

Wahine-kapu—sacred lady;

most often applied to Pele

Wahine-oma'o—woman in

green; the companion of Hiiaka

Waialeale—rippling waters;

name of Hawaii-Loa's

youngest daughter, buried

on Mt. Waialeale, the

central mountain of Kauai

Wai-hinano—soul snatcher

Wailani—heavenly water

Wai'e'a—happy water

Wai'eale—waterfall

Wainani—beautiful water

Waine—teasing water

Waioloka—1. water of life;

2. Viola

Waioli—singing water

Waipu'olo—the bubbling

spring; also bundled water,

said to have been brought

to Waialua, Oahu, by the

menchimes in leaf bundles

Wana'o'a—spikey with kapus;

thorny like a sea egg and

not to be touched; name of

the mother of John II

Waolani—heavenly mountain

region

Wikolia—Victoria

Wiliama—William

Dictionary

Because the Hawaiian language has been subject to changes over the years, there may be many differences on the proper translation of Hawaiian words. The language spoken by Hawaiians today differs in a marked degree from the classical Hawaiian.

HAWAIIAN — ENGLISH

A

a—The single letter "a" is a useful Hawaiian word. As a preposition or conjunction it means: when, then, there, until, of, to, lo. As a verb it means to burn; as a noun it means jawbone.

aa—rough lava. This Hawaiian word has been adopted by scientists the world over to describe lava in its rough, crumbling stage.

ae—yes. Ae, he will be here. Ae, today is Monday.

aha—assembly of people. The aha will meet in Kawaiahaeo church.

ahaaina—feast. You are invited to an ahaaina. **ahaolelo**—legislature. The Hawaiian ahaolelo meets every two years.

ahi—fire. Pele's ahi burns in Kilanea volcano. **ahupuaa**—land division. Diamond Head terrace is situated in an old ahupuaa, which belonged to King Lunalilo.

ai—to eat. Come, ai!

aia—exclamation of surprise. Aia, it is beautiful!

aikane—intimate friend. He is my aikane.

aina—land; a meal. Hawaii's famous motto hinges upon the word aina. It is: **Ua mau ke ea o ka aina i ka pono**—the life of the land is preserved in righteousness. The Hawaiian speaks of a dining table as **papa aina** because the table is associated with aina (eating a meal).

akamai—wise; smart. He is akamai.

ala—path; road. Ala is used in many street names in Hawaii, such as Ala Moana (a boulevard along the ocean).

alanui—big road. The alanui is Kapiolani boulevard.

alii—a chief; nobleman. The alii of Hawaii were dignified people.

aliwahine—queen. Kaahumanu, aliwahine, was the favorite wife of Kamehameha the Great.

aloha—greetings; love; welcome; farewell. We send you our aloha.

ame—and

amiami—elastic; a movement of the hula. She does the amiami with grace.

ao—daylight. The Hawaiian speaks of the day

beginning when the sun enters the portals of the east, thus bringing ao.

aoe—no. Aoe, it shall not be.

apopo—tomorrow.

au—I (first person singular); to swim. Au go to Waikiki to learn au.

aua—stings. She is aua.

auhea—where. Auhea my sister?

aumakua—family god. With his aumakua at his back, the Hawaiian was never afraid to cross the ocean in his outrigger canoe.

aumoe—midnight. The Hawaiians said the stars turned over at aumoe.

auwai—stream. The Hawaiians' first systematic laws regulated the use of the auwai.

auwe—Woe! Alas! Auwe, these laws are hard!

awa—a drink made of the pepper plant root. The Hawaiians knew no intoxicating drink except awa, which put them to sleep.

awapuhi—ginger blossom. She's as beautiful as the awapuhi.

E

ehu—red; sandy haired. The ehū were a distinct people in ancient Hawaii. Best known are those who lived deep inside the Waimea canyon on Kauai.

ewa—a direction used on Oahu; north of Honolulu. Also the name of a town and district near Pearl Harbor. He lives on the ewa side of the street. Ewa is a plantation town.

H

haina—declaration; to tell. The word is often heard in the recitation of the verse with a hula. The leader calls "Haina!" and the chorus or verse is repeated.

haipule—to be religious; to offer prayer. A good king must be haipule.

hala—the pandanus tree. The hala is one of the most useful of all tropical trees. Its leaves (lauhala) provide material for making mats, baskets, fans, purses, etc.

hafakahiki—pineapple.
 hale—house. There are many kinds of hale.
 Haleakala is the house of the sun (an extinct volcano on Maui); halekipa is an inn; halekula is a schoolhouse; halelilili is an old-fashioned outhouse; halepaahao, prison; halepule, church.
 haleu—derogatory term; toilet paper. The Hawaiians did not curse in the manner of today. They used defiling derogatory terms. Kamehameha called Keoua, his enemy, "haleu" when Keoua opposed him.
 hana—to work; to do. Hana the door (hold the door or open the door). Six o'clock come, pau hana (stop work at six).
 hanai—to nourish; to adopt. This child is hanai.
 hanauna—a distant relation. The rich man suffers from his duty to hanai his hanauna.
 hanohano—pomp; splendor. The king was hanohano in his uniform.
 haole—a person from a foreign country, especially one of Anglo-Saxon stock. The original meaning of the word was "foreigner." Because the Anglo-Saxons were the first foreigners to arrive in Hawaii, the word has come to mean "white man." Haole elele is a negro; Haolewahine, white woman; haolekane, white man. Hapahaole is a half-white person.
 hapa—a small part; sometimes one-half. A 50-cent piece is ahapaha. A quarter is a hapaha (hapa, part; ha, four).
 hapai—to lift up; to carry; to be pregnant. Hapai your hands. The woman is hapai.
 hauoli—to rejoice; to be glad. Hauoli Makahiki Hou (Happy New Year).
 hea—which? what? where? Ka hale hea? (Which house?) Ka manawa hea? (What time?).
 heenalu—surfing. (Hee, to ride; nalu, the surf.) Heenalu was the sport of ancient kings.
 heaha—what? Heaha ka pilikia? (What is the trouble?)
 heiau—a temple. The heiau walls were destroyed to provide rock for building roads.
 hele—to walk; to go. Hele is an important word in the conventional greeting. Hele mai! (Come here!) E hele kaula! (Let us go!) Hele paha! (Be gone! Scram!)
 hemo—to loosen or untie. Hemo the shoe string.
 hiamoe—to sleep. In the well-known pidgin English song: "my brudda go Aala paka, hiamoe." (My brother goes to Aala park to sleep.)
 hikie—a raised platform for sleeping; a wide couch. The modern hikie resembles the ancient bed of the Hawaiian in that it is raised off the floor and is at least the width of a double bed. It has no head or footboard.

The punee is a hikie of single bed proportions.

hikino—a corrupted use of the verb hiki (to be able to do a thing) and the English word no. The meaning is "can do." Hiki mai means "to come to." Aole hiki is "no can." Hana aole hiki (no can work).
 hilahila—ashamed. I am hilahila.
 hoike—to make known; to make a display. The church choir will hold a hoike.
 hoku—a star.
 holo—running; moving; sailing; etc. He lio holo. (The horse runs.) There is no one home; they have gone holobolo. (They have gone some place.)
 holoku—a woman's loose, princess-style dress. The word is believed to have originated from the expression of surprise used by the Hawaiians when they first watched a sewing machine. The stitches "ran" (holo), "standing erect" (ku).
 honi—a kiss. E haawi i ko'u honi aia aloha ia lakou (Give them my sweet loving kiss). Honi kaula wikiwiki ("Kiss me quick"—from the well-known song, "On the Beach at Waikiki").
 hookano—haughty, proud. We will not vote for him; he is hookano.
 hoolaula—to make merry; a picnic. The church is holding a Sunday school hoolaula.
 hoomalimali—to flatter; flattery. The politicians give us plenty of hoomalimali.
 hoopalaau—engaged or betrothed. These two are hoopalaau.
 hoopauanawa—waste time. Hoopauanawa, this lazy man (This lazy man is a waste of time).
 huapala—sweetheart. My huapala is like the sweetheart vine named huapala.
 huhu—angry. You make me huhu.
 hui—a uniting; an assembly. A hui divides its profits equally between all members. The church hui meets monthly.
 huki—to draw; to pull. Come, huki the ropel
 hukilau—a method of fishing in which a long net is used to surround a school of fish; the fish are driven into the net by ti leaves tied on the net. The net is pulled ashore with the help of many persons. A fishing party.
 hula—a dance; to dance. In olden days there were two kinds of hula. The first was the hula taught to professional teachers with proper religious ceremonies to be performed in consecrated places; the second was taught by anyone without ceremony and was performed in unconsecrated places.
 huli—to turn. In the hula, the dancers all huli at the same time. Huli the trump (Turn the card for the trump).

ia—fish. The Hawaiians likened the milky way to a school of fish and so called it ia.
 iki—small; little. This is my kamaiki (This is my little one).
 ilio—dog. The iliowahine has many iliokeiki (The female dog has many small pups).
 imu—underground oven. The delicious pig will soon come out of the imu.
 inehinei—yesterday.
 ipo—sweetheart. Each man thinks his ipo is the best.
 ipu—vessel; container. Ipuai is a vessel for holding food; ipuauau, wash basin; ipuhaka, tobacco pipe; ipuhau, iron pot; ipulauau, wooden vessel; iputei, decorated calabash; iputi, teapot.

K

ka—the definite article, "the." Ka pua (the blossom).
 kahiki—a foreign land. The Hawaiians thought Captain Cook came from some kahiki where there was a famine and that is why he stayed so long in Hawaii.
 kahu—a guardian; a nurse for children. In the olden days one royal child would have as many as 30 kahu.
 kahuna—a general name for professional people under the ancient Hawaiian feudal system. Today it is generally used to mean sorcery, which was only one of the many professions of the ancient kahuna. Kahuna lapaau, physician; kahuna pule, priest; kahuna kalai laau, carpenter; kahunahai olelo, orator.
 kai—the sea; ocean. Kalihi-kai is Kalihi by the sea. Kai hoee, tidal wave; kai piha, flood tide; kai koo, very high surf; kaiee, rising tide.
 kala—dollar, silver money.
 kalo—taro plant. Kalo is cultivated by burying a shoot in a bed of soft soil flooded with water. The Hawaiian thought of the shoot as a foetus which grew when it was buried and then became kalo.
 kalua—to bake underground. A pig is carefully wrapped before it is placed in the imu to kalua.
 kamaaina—a child of the land (kama, child; aina, land). Kamaaina has lost its original meaning and now applies to persons long resident. During World War I nice shades of distinction were implied in speaking of various haoles; kamaaina haoles, coast haoles, GI haoles.
 kamakahi—an only child. Lelani is a kamakahi.
 kanaka—a man; people in general, kanakamakua, male parent; kanakanui, a big man physically.

kanalua—to be in doubt. To vote kanalua (in doubt) is legitimate in the Hawaiian legislature.
 kane—a male person; a husband. Peter is the kane of Lucy. Kanemake, widower; kani-koko, an old man who must be carried about; kanikoo, an old man who walks with a staff.
 kapa—tapa. Kapa is the bark cloth made by the Hawaiian women by beating into cloth the inner fiber of the wauke tree.
 kapakahi—crooked; uneven. This man is kapakahi. She cut the dress pattern kapakahi.
 kapu—prohibited; keep out. The kapu system of ancient Hawaii was founded upon the prohibitions which maintained the sacredness of the ali (chiefs) and kept unclean people from defiling the ali or the temples. A kapu sign today means "keep out."
 kapulu—to be careless in business; slovenly. Her dress is kapulu.
 kau—the summer season. Kau is the season when the sun is directly overhead.
 kauka—doctor. Kauka is a modern Hawaiian word. The ancient Hawaiian medicine man was a kahuna.
 kaukau—food, to eat. Kaukau is not a true Hawaiian word. It is corruption of a Chinese word.
 ke—the definite singular article.
 kea—white. Mauna Kea is the white-topped mountain, where snow lingers through the islands rainy months.
 keia ia—today.
 keiki—offspring, whether a child or grown person. Keikihapo, the first born.
 kihei—a tapa square worn about the shoulders like a shawl.
 ko—sugar cane. The Hawaiians had many types of sugar cane which they cultivated about the edges of their gardens.
 kokua—to help; to cooperate; a helper. Thanks for your kokua.
 kolea—a term of derision which has grown out of the name for the Pacific Golden plover, a migratory bird which comes to Hawaii, fattens on the land and flies away in the spring, leaving nothing but its droppings. A human kolea is a person who comes to the Islands to make money and then goes away, leaving nothing behind but ill will.
 komohana—the sinking or setting of the sun. Komohana is the place where the sun enters the sea.
 kona—the south. The kona side of the islands are south or southwest, the leeward sides. A kona wind is a south wind; kona is also the rain which comes with the south wind. Each island has a kona district; the best known is that of Hawaii, the Big Island.
 kope—coffee.
 kuaaina—the back country; country folk. The kuaaina people of old Hawaii were similar to "backwoods" people who are uneducated.

kula—the open country back of the sea. Kula on Maui is a place name, a site about 3,000 feet on the side of Haleakala. It probably gained its name from an additional meaning of the word—solitude.

kuleana—a homestead; small patch of ground. Although Hawaiians did not own their own land under the feudal system, many families lived on the same kuleana generation after generation.

kuokoa—independent. The Kuokoa newspaper, published in Hawaiian, took pride to being independent of a government subsidy.

L

la—the sun; light; day.

lae—a cape or headland. Lae is often a portion of a place name; Laepuki, Laeloa and Lae Mano, on Hawaii; Laelipoa, on Kauai.

lama—torch; light. The lama is bright.

lamalama—to fish with a torch. Fishermen today use kerosene torches to lamalama during the dark of the moon.

lanai—a bower; porch. A lanai today is an outdoor living room built onto the house. The old Hawaiians built lanais in any open spot where they wanted to have a cover from the sun.

lanakila—victorious. Our party was lanakila in the elections.

lani—the sky; the visible heavens. Lani is often found in the names of Hawaiians of noble descent, for the poetic Hawaiian looked upon the nobility as being children of heaven.

lapuwale—foolish; vanity. That wahine is lapuwale.

lauhala—the leaf of the hala tree (pandanus). Lauhala is useful in making purses, bags, mats and other articles.

laulau—a bundle. Food wrapped with ti leaves and either steamed or baked is laulau.

laucho—hair of the head. This woman has poohina laucho (gray hair).

lei—an ornamental piece for the head, neck or ankles. The finest leis in the old days, made only for the women of the nobility, were of tiny bird feathers. The leis which all people loved the most were those made of the sweet-smelling maile leaves.

lepo—dirty; filthy; to be defiled. Lepo poho, mud; he wai lepo, dirty water.

lima—the arm; the hand. Hawaiians made no distinction between the arm and the hand. Limanui, thumb; limaiki, little finger.

lio—horse. Lio was the name given all animals first introduced by foreigners. In time lio was narrowed to mean horse only.

loa—long. Mauna Loa on the Big Island is a long mountain.

lolo—stupid; ignorant. The old man is lolo.

lomilomi—massage. A lomilomi is wonderful after a horseback ride.

luau—the leaf of the taro plant; a feast. The luau (leaf of taro) is used in cooking many of the foods served at a luau (feast).

luna—overseer; foreman. The plantation boss is a luna.

M

mahalo—thank you. Gracious islanders use this word constantly. The politician says "Mahalo kakou." (Thank you one and all).

mahea—where? what place? Mahea ka pilikia (Where is the trouble?). Mahea ka hale? (At what place is the house?).

mahina—moon. Mahina o hoku (The day of the full moon).

mai—come; sickness. Hele mai e ai (Come in and eat). The mai comes with the kona wind (The sickness comes with the south wind).

maia—banana.

mahope—behind; by and by. My ship will come in mahope.

maikai—to be handsome; to be useful; to be good. This law is maikai. Kane maikai (good-looking man).

maka—eye; face. He maka no he maka (Face to face).

makai—at or toward the sea. Ala Moana boulevard is makai of Kapiolani boulevard, but Beretania street is mauka (toward the mountains) from both.

makana—to give freely. I will makana the money.

makau—afraid. She makau to stay alone.

make—to die; dead. Auwe! Something is make under the house!

makule—aged. My grandfather is makule.

malama—take care; watch over. The mother will malama the children.

malihini—newcomer; stranger. The friendly malihini will be treated like a kamaaina (old timer) if he has aloha for Hawaiian ways.

malo—loin cloth. The malo is seldom worn today.

maluhia—quietness; peace. Maluhia is often used to describe a restful place or haven.

mana—spiritual power. The Hawaiian believed the mana of the gods lived in all things, including human beings.

manao—thought; to think. It is our manao that this pilikia (trouble) will end soon.

mauka—toward the mountains. His home is on the mauka side of the street.

mauna—mountain.

mele—song. The mele of today is often the mele (chant) of old Hawaii set to music.

menehune—a legendary race of dwarfs who performed miraculous work at night. The menehunes built the Menehune Fish Pond on Kauai.

moana—the ocean. The Moana hotel is on the edge of the ocean.

moe—to sleep. E moehoele (I will stretch out to sleep). Moemoe, lie down to sleep.

moku—island; ship. The Hawaiians called a ship "moku" because the ships of Captain Cook appeared to be floating islands. When steamships came later, they called them "mokuahi," fire ships.

molowa—lazy. The luna molowa has been fired (The lazy foreman has been fired).

momona—plump; round; fat. Momona was a word for beauty in women, for the Hawaiians liked their women momona.

muumuu—a colorful, loose-fitting dress. The muumuu was originally a nightgown; later it was made of bright colored materials and worn as a housedress. Today it is a gay costume for casual wear.

N

na—plural of the article "the" (Plural of ka and ke). Nawahine, the women; naluahine, the old women.

nani—beautiful; splendor. Nani Hawaii (Beautiful Hawaii).

nei—this time or place. Hawaii nei (this, our Hawaii of today).

niu—the coconut palm; coconut.

nui—big; large. We have nui pilikia (We have great trouble). He has an opu nui (He has a big stomach).

O

okolehao—liquor distilled from the ti root. Okolehao derived its name from the iron try-pot in which it was made. The first distillers in Hawaii were sailors who brought the iron pots ashore for such use. Since the liquid was drained off through a spigot the Hawaiians called the try-pot okole (but-tocks) hao (iron).

oli—to chant or sing. The ancient art of the oli is lost to modern Hawaiians.

onaona—beautiful; attractive odor. The gardenia is onaona.

oni—to move only through a small space. The oni movement of the hula is one of grace.

ono—to have a sweet taste. The merchant advertises his butter as ono.

opala—trash; the rabble. You opala! Your whole family is opala!

opio—young; juvenile. There are many hui (clubs) for the opio today.

opu—the abdomen. Mr. Opunui (big abdomen) is a respectable name among Hawaiians. In old Hawaii, the seat of intelligence and of moral powers was supposed to be in the

opu. The Hawaiians called it naau, a word similar to the English expression, heart.

opuu—bud. The Hawaiians thought of their children as flower buds, so opuu often occurs in long, poetic names.

P

paakiki—stubborn. Paakiki, this kanel

pahu—a drum. The pahu is made of a coconut log and sharkskin.

paipu—a hula. The paipu is danced to the beat of the drum.

pake—Chinese. Pake is the Hawaiian corruption of a Chinese word meaning honorable brother.

paikiki—same as paakiki above.

palaka—indifferent; a type of dress. The modern use of palaka applies to a short jacket for sports wear. The material is a coarse cotton woven in a particular blue square pattern similar to that worn originally by cowboys and sailors. It was originally an "indifferent" type of dress.

palapala—printing; a book. Since printed and written words looked something like the designs the Hawaiian women stamped on their tapa, the Hawaiians called printing and writing palapala, the stamping.

pali—precipice. The pali along the northern coast of Kauai rises from the ocean to 3,000 feet in sheer cliffs.

panini—cactus. Panini was introduced as food for cattle in dry, barren areas.

paniolo—cowboy; Spaniard. The first paniolo brought to Waimea on the Big Island were Spaniards whom the Hawaiians called Paniolo, all cowboys are now paniolo.

papale—hat. A papale is seldom worn in Hawaii today except to church or on formal occasions.

pau—finished; done. Pau ka hana (Finish the work). Pilikia pau (the troubles are over).

pa-u—woman's garment. The pa-u of old Hawaii was a length of tapa wrapped around the hips. The pa-u of today is a type of riding habit; a flowing divided skirt that hangs below the stirrup of the saddle.

pehea—how? Pehea oe? (How are you?) is the polite Hawaiian greeting. The answer is: Maikai (I am fine).

pikake—peacock; jasmine flower. Pikake is the Hawaiian pronunciation of peacock; the jasmine flower also became pikake during the life of Princess Kaiulani who loved both peacocks and jasmine.

piko—navel; extremity. His opunui and his piko nui (his big stomach and his big navel). Thread a rope through the piko of the fishnet.

pilau—stench; stink. If you hear two Hawai-

fans fighting, you are certain to hear them calling each other pilau.

pilikia—trouble. Pilikia is one of the most useful words in Hawaiian. You have little troubles (pilikia lili'i) or big troubles (pilikia nui).

pipi—cow, cattle. Pipikane, bull; pipikeiki, calf; pipikaula, jerked beef (strips of beef dried and salted).

po—night; darkness. The Hawaiian of old reckoned time by the po instead of by la (day).

pohaku—stones; pavement. He lives in a hale pohaku (stone house).

poho—to sink; lose money. Hanapau, we are poho (The work is done, we are broke).

pololei—correct; straight; upright. The teacher said hana pololei (do your work correctly). pono—the right; that which is right or excellent.

ponoi—belonging exclusively to oneself. Hawaii Ponoi, the title of the Hawaiian anthem, means "Our Own Hawaii," or "Hawaii our own country." Kau keiki ponoi is "thine own child" in distinction from kekehainai, adopted child.

popoki—cat. Popoki is said to have been derived from the English expression, "Poor Pussy," heard from the first white settlers.

pua—blossom; flower. Her name, Pualani, means flower of heaven.

puua—pig. Malihinis have difficulty expressing the difference in the pronunciation of pua, flower, and puua, pig.

puka—entrance; hole. Puka is another useful word adopted by English-speaking people. Pukahale is a doorway or open window of a house. One may have a puka in her dress (a hole). Puka o ke kuikela is the eye of a needle. The proposed tunnel through the Oahu mountains is the "puka in the pall."

pule—a prayer; worship. Church services are opened with pule.

punee—couch; settee. Nearly everyone has a punee on his lanai. (See: hikiee.)

pupule—insane; extravagant action. She went pupule with pilikia. That politician talks pupule.

ENGLISH—HAWAIIAN

A
abdomen—opu
able—hiki
about—aneane; kokoke
above—maluna ae; oi ae
absent—hiki ole mai
accident—ulia
accompany—hele pu
accustom—maamau

acquaintance—kamaaina;
hoalauna
act—hana; ano
active—oni mau
add—houluulu; hoonui
admire—makahehi;
hoohihi
admit—ae ia
adopt—hanai
advantage—holopono
advice—olelo a'o

advise—olelo kauoha
adze—ko'i
afraid—hopohopo; maka'u
after—mahope
afternoon—auina la
again—hou
agree—aelike
agriculture—na mea ulu
aid—koku
air—ea
alas—auwe

U

ua—rain. The Hawaiians had many descriptive terms for the ua. Rains were primarily divided into ualaa, long rain; ua poko, short rain or shower.

uala—sweet potato. The Hawaiians cultivated many types of uala before Captain Cook's arrival. When the white man brought turnips and radishes the Hawaiians called them ualapilau (sweet potatoes with the strong smell).

uka—inland; in the mountains. (See: mauka.)

ukulele—small guitar. The Hawaiians watched the Portuguese playing the first small guitars brought to Hawaii and immediately called them ukulele, jumping fleas, from the manner in which the fingers flew over the strings.

umeke—howl. Umeke is generally called calabash in English. Calabash is used so often that many think it is an Hawaiian word.

W

waa—canoe. The old Hawaiian waa was dug out of a single tree. Waa kaukahi, single canoe; kaulua, double canoe; peleleu, short, blunt canoe.

waha—mouth; speech. Wahaa, to speak in anger; wahaama, tell secrets; wahahaukae, filthy mouth; wahaheua, wicked or evil speech.

wahine—a female; wife. Leilani is the wahine of Kale (Leilani is Kale's wife). Pipiwahine, cow.

wai—freshwater; general name for liquids. Waikiki is the district where fresh water spouted from the ground. Waipuna, spring water; waikahe, running water; waiau, current of running water. (Kai, salt water.)

wikiwiki—to hasten; to hurry. The luna says wikiwiki hanapau (The boss says hurry and finish the work). The wahine heard the song and came wikiwiki.

alike—ua like

alive—oia

all—apau

alone—oia hookahi;
(owau wale no)

already—makaukau

also—pela no hoi

always—mau hana mau;

i na wa a pau

am—wau

amount—huina

an—pilikahi

ancient—ke au kahiko

and—ame

angel—anela

anger—inaina

angry—inaina; huhu

another—kekahi mea okoa

answer—haina

any—kekahi ano; ke kau

wahi

anything—mea like ole;

ano like ole

appeal—hoopii

appear—hoopuka; puka ae;

ike ia ae

appearance—hiki ana aku

apply—hoopilipu

appoint—hookohu; koho

approve—hooia

arch—pi'o

are—wale no; he

arm—lima

arrange—hoomakaukau

arrive—ku mai

ascend—e pii ana

ashamed—hifahila

ask—ninau; noi

asleep—ua hiamoe

assembly—anaina

assist—koku

assure—hoopaa

at—ma

ate—ua ai

aunt—makuahine pilikama

author—mea haku

avenue—alahahe; alanui

avoid—e alo ae

awful—ilihia; weliiweli

B

back—kua
bad—inoino
bag—paiki; eke
bake—kalua
balance—koena
ball—kinipopo
band—pana; (he puulu o
na kanaka i hoohui ae)
bank—panako
bare—waiho wale
base—kahua
basket—hina'i

bath—auau

bathe—e auau

be—e pono

beach—aekai; kahakai

bean—huai pi

beard—umiumi

beautiful—nani; u'i

beauty—u'i

before—mamua

began—hoomaka

behind—mahope

believe—hilina'i;

mana'o

bell—pele

belong—molaila

below—malalo

belt—kaula apo

bench—noho laau

beneath—malalo ae

benefit—pomaikai

best—oi; helu ekahi

better—pono iki

between—mawaena

beyond—ma o aku

big—nui

bind—hoopaa

bird—manu

birth—hanau

birthday—la hanau

bite—nahu

bitter—awahia; mulea

black—elele

blacksmith—amala

blank—pepa i kakou ole ia

blaze—e ana

bless—hoopomaikai

blessing—hoopomaikai ana

blind—makapo

blood—koko

bloom—mohala; opuu

blossom—mohala; (pua opuu)

blue—polu; ulufi

board—papa

boast—kaena

boat—waapa

bold—nahoa

bone—lwi

boot—kamaa puki

border—ka'e; palena

body—kino

boil—paila

borrow—e noi (no ka
manawa)

bosom—poli

bottle—omole

bottom—papaku

book—puke

born—hanau

both—lau elua

bought—kuai

bowl—pola

box—pahu

boy—keikikane

braze—lolo

branch—fala

brass—keleawe

brave—koa; wio wio

bread—palaoa

break—uhaki; uha'i

breakfast—ai'na kakahiaka

breast—umauma

breathe—hanu; aho

breeze—koaniani makani;

ahahehe makani

bride—wahine male hou

bridge—uwapo

brief—hoopokole

bright—naauao; makaukau;

malamalama

broad—akea

broke—haki

brother—kaikunane;

(hoohanau kane)

brown—haetele

brush—palaki

buf—opuu

build—kukulu; hooulu

building—hale

bul—pipikane

bunch—ahu

bundle—puolo

burn—pahi; ho-a

burst—pa-hu

bury—kamu

business—oihana

butter—waiupaka

buy—kuai

C

cactus—panini

cake—meaono

came—hiki mai

can—hiki; kini

canal—auwai; auwaha

candle—ihoiho

candy—kana-ke

canoe—waa

can't—alo hiki

cap—papale kapu

captain—kapena

car—kaa

card—pepa mano'ano'a

care—malama pono

careful—akahela

careless—kapulu

carpenter—kamana

carry—hanai

carve—kalai

catch—popoki

cat—hopu

cattle—holohofona; pipi

cause—kumu; no ke kumu

cave—a-na

celebrate—hoohiwahiwa;

hoomanao

cent—keneka

center—kikowaena

central—kikowaena

chair—noho
 chance—manawa kupono
 chapel—luakini; (wahi
 hoomana i ka Haku)
 character—ke ano; kulana
 charm—ohuohu; hiwahiwa;
 (he kaula no ka
 uwaki pakeke)
 cheap—emi
 check—oki; hooakaawale
 cheek—papalina
 cheer—hoo'e'a aku;
 hooahaoli
 chest—umauma; (wahi
 waiho no kekahi mea)
 chicken—moa
 child—keiki
 children—kamalii
 Chinese—pake
 Christian—Kalikiano;
 (hana a ka Haku)
 church—halepule
 circle—a na poepoe
 citizen—makaainana
 city—kulana kahale
 claim—koi; kulana
 clay—lepo palolo
 clean—maemae
 clear—malaelae
 clerk—kakaoulo
 cliff—niao pali
 climate—na wa o ke kau
 climb—pili; panana
 cloth—lote; aahu
 clothes—na lolo
 cloud—ao; opua
 club—kalapu; ahahui
 coat—kuka; (lolo aahu)
 cock—moa kane
 coconut—niu
 coffee—kope
 coin—kala
 cold—anuana; hu'ihu'i
 college—halekula kiekie;
 (wahi imi naauao)
 color—waihoohuu
 come—hele mai
 comfortable—oluolu
 coming—e hiki mai ana
 common—mea mau; ike
 mau ia
 companion—hoa; hoahela;
 hoalauna
 company—hui
 complain—ohumu;
 hooahalaha
 complete—pau pono
 conceal—hunakele; huna
 condition—kulana
 conduct—hookele
 confess—mili; e mihi ana
 congratulate—hoomaikai
 connect—hoohui; hui
 conquer—lanakila

consent—apono; ae
 container—ipu
 continue—hoomaui
 contrary—kue; maka
 aoao kue
 control—hoomalu
 cook—kule; (hoomo'a)
 cool—oluolu; hu'ihu'i
 cord—kaula; paila wahie
 corn—kulina
 corner—kahi
 correct—pololei
 cost—kumukuai
 cottage—pahale
 cotton—hulu hipa
 couch—pune
 council—ahakuka
 counsel—loio; kupale
 count—helu
 country—aina; kuaaina
 county—kalana
 couple—palua
 court—aha hoo'okokolo
 cousin—hoahanau
 cow—pipiwahine
 cowboy—paniolo
 crack—owa; nakakaka
 cream—hau-kiima
 credit—hilina; manao
 hooopono
 creep—e kolo
 cried—ua uwe
 crime—kalaima
 crooked—kapakahi
 cross—huhu; ke'a
 cruel—lokoino
 crush—opa-pu
 cry—uwe
 cup—kiaha
 cure—hoola
 curious—ano e; maahoi
 curl—mimilo
 current—ke au; (pili i ka
 wai ame ke kai)
 curse—kuamuamu
 curtain—paku
 custom—maa mau
 cut—oki

D

daily—hana mau; (kela
 ame keia manawa)
 dance—hula
 danger—ulia
 dark—poelele
 darling—ipo
 dash—pono'i; paki
 date—manawa; ka la; wa
 daughter—kaikamahine
 day—la
 dead—make
 dear—mea-aloah; (ipo)
 death—make

debt—alie
 decay—popopo
 deceive—apuhi; hooopunipuni
 decide—apono
 declare—kukala
 decline—hoo'e; iho'na
 deed—palapala hoolilo
 deep—hohonu
 defend—kupale; kokua;
 hooopakele
 delicate—palupalu
 delight—ma-ma; hauoli
 demand—koi
 deny—hoo'e
 depend—kauka'i
 depth—hohonu
 descend—e iho; iho'na
 describe—hoike ana; hoakaka
 desert—kula panao
 deserve—e pono
 desire—ini; ake
 desk—paka'au
 despise—hooawahawaha
 destroy—hoino'no; e hoo'ei
 determine—e noono'no ana
 e hana
 devil—kepelo
 devote—pina'i; haawi pau
 dew—kehau
 diamond—kaimana
 did—i hana (na'u i hana)
 didn't—ao'e
 dig—eli; pa'eli
 dim—pohina
 dine—ai
 dinner—ai'na; paina
 direct—pololei
 direction—alahale
 dish—pa; inukai
 display—hoikeike
 dispute—hooapa'aa
 distance—mamao
 disturb—hoo'au'au'ale;
 hooopilikia; hooouluhua
 ditch—auwai; auwaha
 divide—mahele; kekahi
 aoao o ke awawa
 do—hana
 doctor—kauka
 dog—ilio
 dollar—kala
 don't—mai; hiki ole
 door—puka
 doubt—kanalua
 dove—manu nunu
 drag—kaualako
 drain—hooakakeha
 drawer—unuhi; pahuume
 dread—hoo'opopo
 dream—moeuhane
 drink—inu
 drive—kalaiwa
 drown—piholo
 drum—pahu

dry—maloo
 duck—kaka; (manu)
 dumb—mumule
 dust—lepo

E

each—pakahi
 eager—akenui; lini
 ear—pepeiao
 early—hiki mua; wanaao
 kakahiaka nui
 earth—honua
 easily—hiki wale no
 east—hikina
 eat—ai
 education—hooana'auo
 egg—hua; huamo'a;
 huakaka
 either—kekahi o la
 elate—hoo'ipihohoi
 elect—e koho
 election—koho ana
 electric—uwila
 embrace—apo; puili
 employ—lawelawe hana
 empty—ninini a pau;
 hakahaka
 end—hopena
 enemy—enemi
 enjoy—olioli
 enormous—nui hewahewa
 enough—lawa
 enter—komo
 entertain—hoo'alaule'a
 entire—hoolookoa
 envy—lili; huwa
 equal—kaulike
 escape—holomahuka
 evening—ahiahi
 every—pau loa
 everybody—na poe a pau
 everything—na mea a pau
 everywhere—na wahi a pau
 evil—ino; hewa; pono
 excellent—maikai loa
 exchange—hoololi
 excite—pihohoi
 expense—hoolilo
 explain—hoo'ookaka;
 wehewehe aku
 extend—hoolo'hi
 eye—maka

F

face—helehelena
 fact—he oiaio
 factory—halehana
 fade—mae
 faint—maule
 fair—ua pono; kaulike;
 onaona; hoikeike
 fairy—kupua

faith—mana'io
 faithful—hooopono;
 hooopono
 fame—kaulana
 family—ohana
 famous—kaulana
 fan—peahi
 fancy—u'i; nani
 far—mamao
 fare—auhau; uku
 farewell—alo'ha
 farmer—kanaka mahiai
 fashion—paikini; ke ano mau
 fast—awii
 fasten—hoo'apa'ia; hauho'ia
 fat—momoa
 fate—hopena; luahi
 father—makuakane
 fault—hewa
 favorite—punahele
 fear—hoo'opopo
 feast—aha'aina
 feather—hulu (pili i ka
 manu)
 feature—hiohiona
 feed—hanai; ai a na
 hohoholona
 feeling—noono'o
 feet—wawae
 fed—hanai
 female—wahine
 fence—pa aina
 fetch—lawe mai; kii aku
 a lawe mai
 field—mahinaai; mala
 fierce—weliweli
 fight—hakaka
 figure—huahelu
 fill—hoo'ipaha
 filthy—lepo
 final—panina; hopena
 fine—hoo'pa'i; maikai
 finish—pau
 fire—ahi
 first—mua
 fish—'i'a
 fit—kupono
 flag—hae
 flash—olapa
 flat—palahalaha
 flatter—hoomalimali
 flesh—i'o
 flew—ua lele
 flies—lele; nalo
 flight—ka lele ana
 float—lana; hoolana
 flood—wai'kahe
 floor—panahele
 flour—palaoa maka
 flow—kahe
 flower—pua
 fold—opiopi
 folk—ohana

follow—hahai; uhai
 folly—lapuwale; hupo
 fond—punahele
 food—me'ai
 foolish—lapuwale
 foot—wawae
 for—no
 forbid—hookapu
 forehead—las
 foreign—olelo e; lahui e
 forest—ululau
 forget—poina
 forgive—huika'ala
 fork—o
 fortune—hoo'ono'o
 forward—hele imua
 foul—pelapela; haumia
 fountain—wai'pua'i
 free—lanakila
 freedom—kuokoa
 freeze—opi'i
 friend—aikane
 frequent—hana mau
 friend—hoaloha
 friendly—ano hoaloha
 friendship—hoaloha
 fright—pu'ua
 from—mai
 front—ma ke alo
 full—piha
 fun—le'ale'a; hauoli
 funeral—hoo'elewa
 furniture—ponohale

G

gain—puka; (holomua
 a loa'a ka puka)
 game—he paani
 garden—kihapai; mahinaai;
 mahakea
 garment—lolo; aahu
 gas—ea
 gate—ipuka pa
 gather—hoo'ookoa
 generous—akahai; lokomaikai
 gentle—oluolu; akahai
 gentleman—keonimana
 get—kii
 gift—makana; haawina
 pomaikai
 ginger blossom—awapuhi
 girl—kaikamahine
 give—e haawi
 glass—aniani
 glow—maena
 go—hele
 goat—kao
 God—Akua (haku Mana Loa)
 goes—hele
 going—e hele ana
 gold—kula
 good—maikai
 goose—nene (manu)

got—loaa
govern—hoomalu
government—aupuni
governor—kiaaina
grandfather—kupunakane
grandmother—kupuna-
wahine kuku
grape—hua waina
grass—mauu
grateful—hoomaikai
gray—ahiahina; poohina
great—anonui; meanui
green—omamoao
group—pu-a-huihui
grove—ululaau
grow—ulu
guardian—kahu
guess—noonoo wale
guest—malihini hookipa
guide—alakai
guilty—ahewaia
gulf—kaikuono
gun—pu

H

hair—lauoho
half—hapalua
hammer—hamale
hand—lima
handkerchief—hainaka
handsome—u'i nohonohea
happy—haouli
harbor—awa kumoku
hard—paakiki
harm—pilikia; poino
hat—papale
hate—hoowahawaha
have—loaa
hay—mauu
he—oia, ia (kane)
head—poo
heal—ola
heart—puuwai
heat—wela; mahanahana
heaven—lani
heavy—kaumaha; ko'iko'i
heel—kapuai
height—kiekie
held—paaia
help—kokua
hen—moa wahine
hide—huna
hill—puu
hire—hoolimalima
history—moololo
hog—puaa
hold—paa
hole—puka
holiday—la nui
hollow—hakahaka; poho;
hohoma
honest—oiaio hoopono
honey—mai meli
honor—hanohano

hope—manaolana
horse—lio
hospital—haukapila
hot—wela
hotel—hokele
hour—hola
house—hale
how—pehea
however—eia nae
hunger—pololi
hurry—awiwi; wikiwiki
husband—kane
hush—hamau

I

I—Owau
ice—hau
idea—noonoo
idle—pafuaalelo
if—ina
imagine—manao koho
immediate—ano koke
important—anonui
include—hui-pu
increase—hoonui
independent—kuokoa
indicate—kuhikuhi
inform—hoike
injury—poino
ink—inika
insane—pupule
inside—maloko
instead—ma kahi
instruct—a'o hoonaaauo
invitation—kono
invite—kono
iron—hao
is—oia
island—mokupuni
it—no

J

jasmine—pikake
jaw—auwae
jewel—pohaku makamae
job—hana; lopa; (inoa)
journey—kaahale
joy—haouli
judge—lunakanawai
jump—lele

K

keep—malama
key—ki
kick—peku
kill—pepehi a make
kindness—oluolu; akahai
king—moi; alii
kingdom—aupuni
kiss—honi
kitten—popoki keiki
knee—kuli

knife—pahi
knowledge—naauao

L

labor—limahana paahana
lace—lihihi
lack—alualu; palaka
lad—opio
lake—loko nui
lame—oopa
lamp—kukui
land—aina
lane—alanui ololi
language—olelo
lap—uha
large—nui
last—hope
laugh—akaaka
laughter—akaaka
law—kanawai
lay—hoomoe; hoomoe pu
lazy—molowa; paluaalelo
leap—kupahu
learn—a'o
leg—wawae
length—loa
less—emi
lesson—haawina
let—hookuu
letter—leka
lie—hoopunipuni
life—ola
lift—hapai; ka'ika'i
light—malamalama
lightning—uwila
like—makemake
lip—lehelehe
list—papahele
listen—hoolohe
little—uuku
log—pauku laau
loincloth—malo
long—loa
look—nana
loose—aluhee; alualu
love—aloha
lover—ipo aloha
low—haahaa
luck—pomakai
lumber—papa
luxury—hiwahiwa

M

magnificent—nani; u'i
maid—wahine kauwa
mail—leka
majority—hapanui
make—hana
many—lehulehu
map—palapala aina
mark—ma-ka
marry—male
massage—lomilomi

mast—kia moku; pahu hae
master—haku
match—kukaapele; paio;
hoohalikelike
mate—hoapili; hulipahu
mayor—meia
me—owau
mean—pi; ka manao
measure—a-na
meat—i'o holoholona
medicine—laau lapaa
meet—halawai
melt—hehee
memory—hoomanao
men—na kanaka
mend—pahonohono
message—elele
middle—iwaena; kikowaena
midnight—aumoe
milk—wau
million—miliona
mind—noonoo
minister—kahunapule
mix—hoohuihui
mock—pahenehene
moment—manawa
money—kala
month—mahina
moon—mahina
morning—kakahiaaka
most—hapanui
mother—makuahine
mouse—iole keiki
mouth—waha
mistake—hewa
much—nui; oi
mud—lepo
multiply—hoonui;
hoomahuahua
murder—pepehi kanaka

N

naked—holowale; (aohē lōle)
name—inoa
narrow—haiki
native—kanaka
navel—piko
neat—maemae; mikioi
neck—a-i
needle—kui keie
neglect—hoohemahema
neighbor—hoalauna
nest—punana
net—upena
never—aohe
new—hou; (he mea hou)
news—mea hou
newspaper—nupepa
next—kekahi aku
nice—maikai; maemae;
nani
night—po
no—aohe

nobody—mea ole; aohē mea
noise—hauwalaau
none—aohe kekahi
noon—awake
north—akau
nose—ihu
not—aohe; alohe
notice—hoolaha
number—helu

O

obey—hoolohe
oblige—hoomaikai
observe—malama
ocean—moana
offer—haawi; hookupu
office—keena
officer—luna
official—lunani; poonui
often—pinepine; hana mau
oh—auwe
old—kahiko
one—maluna
on—hookahi
open—wele
opinion—manao
opportunity—wa kupono
order—kaouha
ornament—ka-hiko; he
mea ka-hiko
other—kela; keahi; mea au
our—kakou
outside—mawaho
oven (underground)—imu
overseer—luna
owe—aie
owl—manu pueo
own—nou pono

P

pace—kikoo wawae
pack—puolo
package—puolo ukana
paid—uku aku
pail—pakeke
pain—ehaaha
paint—pena
pair—palua
palace—pa alii
pale—nananakea; haikēa
palm—faau loulū; ka
poho lima
pan—pakini
paper—pepa
pardon—huikalaia
passage—huakai
passenger—ohua
path—he alalehe
patience—hoomanawanui
pay—uku
peace—maluhia
peacock—pikake
perceive—hoomaopopo

perform—hooko hana
physician—kauka hoola
picture—kii
piece—apana; mahele apana
pig—puaa
pillow—uluna
pit—lua
place—wahi
plan—papahana
plant—mea kanu
play—paani
pleasant—oluolu; kalaelae
please—oluolu
poem—mele
point—kumu; oioi; lae
poison—laau make
pond—loko i'a
pony—io opio
poor—liihune
porch—lanai
port—awa kumoku
portion—mahele
position—oihana; kulana
potato—uala
pound—paona
pour—ninini
power—mana
praise—hooriani
pray—pule
prayer—kanaka hai pule
preach—haiololo
precious—makamae;
hiwahiwa
pregnant—hapai
prepare—hoomakaukau
preserver—e malama
pretty—u'i
price—kumukua'i
priest—kahunapule
pride—haaheo; hookiekie;
hookano
prince—keikialii
print—pa'i palapala
prison—halepaahao
prisoner—paahao
prize—makana
problem—nane
proclaim—e hoolaha
profit—ka puka
progress—holomua
promise—olelo hoopaa
proof—hoioa; hoike
proper—mea pono
property—waiwai paa
prophet—kaula
prospect—nanaina
proud—hookano
provide—hoolawa
patch—pahonohono; poho
public—lehulehu
publish—e hoolaha
pull—huki
punish—hoopa'i
pupil—haumana

purchase—kuai
push—pahu

Q

quarter—hapaha
queen—aliwahine
question—ninau
quick—awiwi
quiet—maluhia

R

rag—awelu
rage—keo; kupikupiko
rain—ua
raise—hoopiia;
hoomahuua
ran—ua holo
rapid—hikiwawe
rat—iole
rather—e aho
ray—kukuna
read—heluhelu
real—oiaio
rear—mahope
reason—ke kumu
receive—loaa mai
red—ulaula
reduce—hoemi
refuse—hoole
rejoice—hauli
relate—e pili ana
relation—pili koko
relative—ohana
relief—hoomaha
relieve—maha
religion—hoomana
religious—haipule; manaio
remain—koena
remember—hoomanao
remove—hooneia
rent—hoolimalina
repair—hana hou
repeat—puana hou; hoi palua
reply—pane
report—hoike
rest—hoomaha
restore—hoihoi hou
result—ka hopena mai
retire—waiho aku
reveal—hoikeia ae
reward—makana
rib—iwi aoao
rice—laiki
rich—waiwai
ride—holo (io a kaa paha)
right—pololei; akau
righteousness—pono
river—kahawai
road—alanui
roar—halulu
rob—powa
robber—powa
rock—pohaku

roll—kakaa
roof—kaupoku
root—aa
rope—kaula
rough—kalakala
round—poepoe
rub—anai
rude—mahaoi
rule—lula
run—holo; (holo wawae)

S

sad—kaumaha luuluu
saddle—noho lio
said—kamailio; olelo
sail—holo
sailor—kela moku
salary—uku paa; uku kumau
sale—kuai
salt—paakai
sand—one
sang—himeni; mele
sat—noho
scatter—lu helelei
school—kula
scorn—pahenehene;
hoowahawaha
scream—uwa
sea—moanakai
seat—noho
secret—mea huna
secure—e loaa
see—ike
seed—hua; (mea kanu)
seldom—kakaikahi
send—hoouna
sent—hoounaia
serious—kuoo
sew—humuhumu
shade—malumalu
shadow—'a'ka
shake—hoolulululi
shame—hilahila
share—maha
sharp—oi; kila oi; huhu ino
shed—malumalu
shelter—wahi malu
shine—hulali
ship—moku
shirt—palule
shoe—kamaa
shoot—ki
shop—hale hana
shore—kahakai
short—pokole
shot—poka
show—hoike
shut—pani
sick—ma'i
side—aoao
sigh—kaniuhu
sign—hoalona
silence—maluhia
silk—kilika

sin—hewa
sing—himeni
sister—kaikuahine
sit—noho
skin—ili
skirt—pa-u
sky—ke aouli
slave—kauwa
sleep—hiamoe
slept—moe; hiamoe
slow—lohi
small—iki
smart—akamai
smell—aalaa
smile—minoaka
smoke—uwahi
smooth—pahe; laumania
soap—kopa
soft—palupalu
soil—lepo; halepolepo
sold—kuai; lilo
soldier—koa
some—kekahi
son—keikikane
song—he mele
sore—eha
sorrow—kaumaha; luuluu
soul—uhane
sound—halulu
south—kona
space—ka wa
sparkle—hulali
spear—ihe; pono kaa
speech—haiofelo
speed—holonui
spend—hoolilo
spirit—uhane
splendid—nani; kamahao
spoon—puna
sport—paani lealea
spy—kiu
stand—ku; pakaukau
standard—kulana
star—hoku
start—hoomaka
starve—pololi
statue—kia hoomanao
steal—aihue
steel—kila
step—keehi'na
stick—laau; pipili
stiff—paakiki; oolea
still—maluhia
stomach—opu
stone—pohaku
stood—ku
stop—uki
store—halekuai
storm—he ino
story—moolelo
stove—kapuahi
straight—pololei
strain—kanana; maloeloe
strange—ano-e

stranger—malihini
street—alanui
strength—ikaika
strike—e hahau
string—koola
strong—ikaika
stubborn—pakiki
student—haumana
study—hooapaanaau
stump—kumukumu
stupid—lolo
subject—kumuhana
successful—holomua
sugar—kopaa
summer—kau makalii
sun—la
supply—hoolawa
surprise—ina paha
sure—oiaio; pololei
surprise—puwa; hikilele
surround—hoopuni
sweep—pulumu; kahili
sweet—ono
sweet potato—uala
swell—pehu; o-hu nalu
swift—hikiwawe; awiwi
swim—au
swing—koali

T

table—pakaukau
tail—huelo
tale—moolelo
talk—walaau; kamailio
tall—kiekie
teach—a'o
teacher—kumukula
tear—uhae; waimaka
teeth—niho
tempt—hoowalewale
terrible—weliweli;
kau ka weli
terror—hopohopo;
maka'uka'u
test—hana hoao
thank—mahalo
that—kela
theatre—hale keaka
thick—manoanoa
thin—lahilahi
thing—mea
third—makewai
this—keia
those—kela
thought—noonoo; manao
thread—lopi
throat—ka puu
through—pau; pau pono
thunder—hekili
ticket—kikiki
tide—ke-au
tight—paakiki
time—manawa
tiny—palanaiki

tired—luhi
tobacco—paka
today—keia la
toe—manamana wawae
tomorrow—apopo
tongue—alelo
tomight—keia po
tooth—papaniho
top—poo; luna
torch—lama
toss—kiloioi
total—huina
town—kaona
train—kaaahi
trash—opala
travel—makaikai
tree—kumulaau
trick—malea
trim—aulii; mikioi
trouble—pilikia
true—oiaio
trust—hilina
truth—oiaio
try—hoao
twin—mahoe

U

ugly—pupuka
understand—maopopo
unhappy—kaumaha
union—hui
uniform—makalike
unite—hoohuia
until—e hiki
up—iluna
urge—hookikina
use—pomaikai; waiwai
useful—waiwai nui

V

valley—awawa
valuable—waiwai'o
vanish—nalohia
vein—aa koko
verse—pauku
vessel—moku
vice—puliki
vice—hewa; hala; ino
victory—lanakia
view—anana; nanaina
village—kulana pupupu hale
virtue—pono; mana
visit—kina
voice—leo
vote—koho
ow—hoohiki

W

wage—ka uku; hoouka
wagon—kaa
waist—ka puhaka
walk—hele

wall—paia
want—makemake
warm—mehana
wash—holoi
waste—uhauha; mauna wale
watch—makaala; uwaki
water—wai
wave—nalu
weak—palupalu
wealth—kuonoono
weary—luhi; maloeloe
wear—ulana
wee—iki; liilii loa; uuku
week—pule
weep—uwe
welcome—hoopika; kipa aloha
well—oluolu; punawai
west—komohana
wet—pulu; kawa-u
wheel—huila
where?—maha
which—ka mea hea
whisper—hawanawana
whistle—hopio; oee
white—keokeo
why—nokeaha
wicked—hewa; noonoo inoino
wide—akea
wild—ahiu; huhu
will—hoolina
willing—aa
win—eo
wind—makani
wine—waina
wing—ehue
wipe—holoi loa
wisdom—naauao
wise—naauao
wish—lini
witness—hoike
woe—popilikia nui; luuluu
woman—wahine
won—eo
won't—aofo
wood—wahie; laau
wooden—laau
verse—pauku
world—honua
work—hana
worm—ilo
worship—hoomana
wound—palapu
wreath—lei
write—kakau
written—kakauia
wrong—hewa

Y

year—makahiki
yellow—melemele
yes—ae
yesterday—inehinei
young—optio
youth—optio

DIRECTIONS

East—hikina West—komohana North—akau South—hema

In designating places on the map, the Hawaiian more commonly referred to the windward side of the island as *koolau* and to the leeward side as *kona*. In time, *koolau* came to mean northerly and *kona* came to mean south or southwest (the trade winds being from the northeast).

On an island, the directions east, west, north and south lose the significance they have on the mainland. So the Hawaiian seldom used these directions in referring to a location. He used the terms *makai* for seaward, *mauka* for toward the mountains, *uka* for in the mountains and *waena* for in between.

The district of Kalihi-kai is Kalihi by the sea; Kalihi-waena is Kalihi in between; and Kalihi-uka is Kalihi in the mountains.

The Honolulan uses the word *waikiki*, meaning toward the Waikiki district, and the word *ewa*, meaning toward the town of Ewa, in the opposite direction from Waikiki.

THE MONTHS

January—Januali
February—Pepeluai
March—Malaki
April—Apelila
May—Mei
June—Iune

July—Iulai
August—Aukake
September—Kepakemapa
October—Okakopa
November—Nowemapa
December—Kekemapa

DAYS OF THE WEEK

Monday—Poakahi
Tuesday—Poalua
Wednesday—Poakolu

Thursday—Poaha
Friday—Poalima
Saturday—Poaono
Sunday—Lapule, Kapaki (Sabbath)

NUMBERS

1—ekahi
2—elua

3—ekolu
4—eha
5—elima

6—eono
7—chiku
8—ewalu

9—eiwa
10—umi

11—umikumamakahi
12—umikumamalu
13—umikumamakolu
14—umikumamaha
15—umikumamalima

16—umikumamaono
17—umikumamahiku
18—umikumamawalu
19—umikumamaiwa
20—iwakalua

21—iwakaluakumamakahi

30—kanakolu
40—kanaha

50—kanalima
60—kanaono

70—kanahiku
80—kanawalu

90—kanaiwa
100—haneli

188—hanelikanawalukumamawalu

History of Hawaii

CHAPTER I—EARLY HISTORY

The Islands of Hawaii have been peopled for at least a thousand years, according to scientific tests which show that life existed on the capital Island of Oahu as early as 1000 A.D.

Geologists and volcanologists tell us that the Islands arose from the sea thousands of years ago through the action of volcanoes. Kauai, or perhaps one of the small uninhabited Islands to the north-west, is believed to have topped sea level first.

The Island of Hawaii, largest of the group, also is believed to be the youngest of the Islands in geologic time.

Captain James Cook, the British navigator and explorer who was on his third voyage in the Pacific when he sighted Hawaii in 1778, was the first European to find the Islands.

Cook had sailed northward from the Society Islands en route to the northwest coast of North America when he came upon the Hawaiian group and sighted Oahu on January 18 and later saw the Island of Kauai.

But Cook "discovered" a land already inhabited by Polynesians who had lived on the Islands for hundreds of years.

The known history of Hawaii dates from Cook's arrival. But historians have dredged up much of the "pre-history" as told through the songs and chants of the Islanders handed down from generation to generation.

Still, little is known of the centuries that preceded Cook's first visit. Authorities tell us that the Islands were originally discovered by a Polynesian seafarer plying the broad reaches of the ocean in an outrigger canoe, possibly a double outrigger or catamaran type craft, sometime prior to 1000 A.D.

Polynesians are believed to have originated in India and are thought to have roamed through Southeast Asia. They were a Caucasian people whose skins are believed to have turned a light brown during the long drift through Southeast Asia and through inter-marriages with Malaysians and Orientals.

These people settled in the Society Islands, now considered to be the ancient homeland of the Polynesian race.

From this base, they voyaged far out into the Pacific. During the 13th and 14th centuries groups of Tahitian Polynesians "redis-