THE HAWAIIANS
An Annotated Bibliography
HAWAII SERIES No. 7

Other publications in the HAWAII SERIES

No. 1 The Japanese in Hawaii: 1868-1967
A Bibliography of the First Hundred Years (out of print)
by Mitsugu Matsuda

No. 2 The Koreans in Hawaii
An Annotated Bibliography by Arthur L. Gardner (out of print)

No. 3 Culture and Behavior in Hawaii
An Annotated Bibliography by Judith Rubano

No. 4 The Chinese in Hawaii
An Annotated Bibliography by Nancy Foon Young

No. 5 The Japanese in Hawaii by Mitsugu Matsuda
An Annotated Bibliography of Japanese Americans
revised by Dennis M. Ogawa with Jerry Y. Fujioka

No. 6 The Filipinos in Hawaii
An Annotated Bibliography by Ruben R. Alcantara
with Nancy S. Alconcel, John Berger and Cesar Wycoco
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FOREWORD

The compiling of a bibliography of writings on Hawaii, its people, its natural surroundings, and the interaction of these on each other spanning the years from the time of Western discovery in 1778 to 1983, is a monumental task. You are looking at the final result of that task which is a welcome and timely contribution not only to those who may be doing in-depth research but also to others who may wish only to enjoy selected readings either by author or by topic. The fact that the compiler took the time to personally examine each of the items listed in this bibliography, to make annotations which are descriptive but not critical, is a mark of professionalism which reserves to you, the reader, the privilege of making your own subjective analysis of what you read.

Although this bibliography is for anyone who may be interested in Hawaii, it will be of particular benefit and help to those engaged in Hawaiian studies as a field of study. By using it, many hours of searching for pertinent literature in a particular field or of works by a specific writer could be saved. Do not expect to find anything written in the Hawaiian language, but this presents a wonderful challenge particularly for students and scholars in Hawaiian language and in Hawaiian studies to translate writings from Hawaiian into English for future reference and listing.

Mahalo nui ia 'oe no keia hana kūpono.
(Thank you for a job well done.)

Abraham Pi'ianäi'a, Director
Hawaiian Studies Program
University of Hawai'ī at Mānoa
Scattered over two centuries of Hawaiian literature is a multitude of little-known and often forgotten publications depicting and analyzing ancient and modern Hawaiians and their culture. This bibliography will introduce and describe some of this body of writings to those seeking information about the Hawaiian people.

The bases for inclusion in this compilation are Hawaiian subject matter, English language format, and accessibility. Consequently, the bulk of this bibliography refers to books, government documents, periodical articles, theses, and typescripts found prior to 1983 in the Hawaiian Collection of the University of Hawaii at Manoa's Hamilton Library. This is the world's largest accumulation of published Hawaiiana, containing over 70,000 volumes and 2,000 serials.

Although the imprints cited were chosen irrespective of academic field or level, the selections reflect the compiler's historical bent and the publisher's discipline.

The annotations are descriptive, rather than critical, and are based on a personal examination of each text. Entries are numbered and arranged alphabetically by personal or corporate author, or lacking these, by title. Multiple works of an author appear chronologically. Since most of the items are in the Hawaiian Collection, there are no location symbols except for: HAM, Hamilton Library collection; HHS, Hawaiian Historical Society Library; and R, Judith Rubano's Culture and Behavior in Hawaii.

Hawaiian diacritical markings—the kālele leo or macron, indicating a stressed vowel, and the 'u'ina or hamza, representing a glottal stop—are not used unless they appeared in titles.

Newspaper articles are omitted since the Index to the Honolulu Advertiser and Honolulu Star-Bulletin contains numerous references from 1929 to the present. The series on Hawaiian culture that Charles Kenn wrote for the University of Hawaii newspaper, Ka Leo O Hawaii, in the early 1930s, however, is cited.

Legends are generally excluded because of the extensive listings in the Hawaii Library Association's Hawaiian Legends Index and Amos Leib's Hawaiian Legends in English. Children's books are left out. Articles from Imua I Ke Kumu, Ko Kakou, Laulima, and Mo'olelo, the local high school Foxfire journals, are included.

The selections herein were culled from many sources, the foremost being the Hawaiian Collection's card catalog and Current Hawaiiana, Clyde Taylor's A Pacific Bibliography, the Social Science Research Institute's Hawaii Series, the Hawaii Bicentennial Commission's Books About Hawaii, and James Tice Phillips' catalog of nineteenth century Hawaiian documents. My most productive, yet time-consuming, investigation was a page-by-page search of the backfiles of 40 Hawaiian periodicals. Materials also came to my attention through serendipitous means: I chanced upon titles and search strategies during casual readings, noteworthy accounts crossed my Hawaiian Curator's desk, and patrons, faculty, and librarians provided leads.
To my wife Marion and daughters Anne Katherine and Karen Maria, I offer my gratitude for their interest, encouragement, and support.

This bibliography is dedicated to my Hawaiian godchildren Arlen Wayne Bento Jr., Lisa Kehaulani Lonokapu, Leslie Lane Tallett, Natalie Puakalehua Tallett, and Steven Kimo Young, that this effort will further their knowledge and appreciation of their Hawaiian heritage.
### SERIAL ABBREVIATIONS

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<thead>
<tr>
<th>Code</th>
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<tr>
<td>AA</td>
<td>American Anthropologist</td>
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<tr>
<td>BE</td>
<td>Beacon</td>
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<td>FR</td>
<td>The Friend</td>
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<td>HM</td>
<td>Ha'ilono Mele</td>
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<td>HHR</td>
<td>Hawaii Historical Review</td>
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<td>HMJ</td>
<td>Hawaii Medical Journal</td>
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<td>HO</td>
<td>Hawaii Observer</td>
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<td>HCP</td>
<td>Hawaiian Club Papers</td>
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<td>HD</td>
<td>Hawaiian Digest</td>
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<td>HHSP</td>
<td>Hawaiian Historical Society Papers</td>
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<td>HHSA</td>
<td>Hawaiian Historical Society Annual Report</td>
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<td>HJH</td>
<td>Hawaiian Journal of History</td>
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<td>HS</td>
<td>Hawaiian Spectator</td>
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<td>HHN</td>
<td>Historic Hawai'i News</td>
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<td>HON</td>
<td>Honolulu</td>
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<td>IMUA</td>
<td>Imua I Ke Kumu</td>
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<td>IS</td>
<td>Islander</td>
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<td>JAF</td>
<td>Journal of American Folklore</td>
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<td>JPS</td>
<td>Journal of the Polynesian Society</td>
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<td>KUT</td>
<td>Ka 'Unhihi, the Translator</td>
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<td>KK</td>
<td>Ko Kahou</td>
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<td>LA</td>
<td>Laulima</td>
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<td>MPM</td>
<td>Mid-Pacific Magazine</td>
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<td>MO</td>
<td>Mo'olelo</td>
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<td>PP</td>
<td>Pan Pacific</td>
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<td>POP</td>
<td>Paradise of the Pacific</td>
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<tr>
<td>R&amp;S</td>
<td>Research and Statistics Report</td>
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<td>SB</td>
<td>Sales Builder</td>
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<td>SPH</td>
<td>Social Process in Hawaii</td>
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<td>SOP</td>
<td>Spirit of Aloha</td>
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<td>THA</td>
<td>Thrum's Hawaiian Annual</td>
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   Notes substantial social, economic and religious advancement of Hawaiians since 1820, yet questions whether this sudden change caused the death of the race.


   Interviews with thirty-eight ranchers on the island of Hawaii and Departmental data regarding ranching operations were evaluated as a means of suggesting increased monetary returns from ranching.


   Review of seaweed use in ancient Hawaii. Includes a list of Hawaiian and scientific names of common edible limu.


   Interviews with young Hawaiian political activists who present their views of today's Island world and a depreciatory interpretation of the role of Kamehameha I.


   Describes the communicatory and attitudinal problems encountered by the author while instructing Hawaiians in federally funded assistance programs.


   Introductory discussion of word accent, sentence rhythm, and sentence intonation in the Hawaiian language.


   Suggests the possible phonological problems involved in the study of pitch as a linguistic tool of communication in Hawaiian.

Legal petition on behalf of the heirs of Princess Theresa Owana Kaohelolani, widow of former U.S. Delegate to Congress Robert Wilcox and collateral heir of Kamehameha I. Seeks reparations for the Princess' heirs for crown lands which were lost by the abrogation of the Hawaiian Monarchy in 1893. Exhibits include genealogies of Princess Kaohelolani and her descendents and Hawaii State Legislative resolutions of 1977 calling for Federal settlement of crown land claims.


Photographs of many Hawaiians appear in this sampling of works, from 1853 to 1925, by professional photographers. Includes captivating portraits of Hawaiian women by Andreas Montano.


Chronology of governmental, public, and private military units which were active during the nineteenth century.


Observes that autographs of all eight Hawaiian monarchs are known to exist, including an 1818 document bearing an "X," purportedly by Kamehameha I.


Brief introduction to the pronunciation of the Hawaiian language followed by a list of Hawaiian translations of medically related English terms referring to body parts, specific health conditions and physical complaints.


Compilation of tables and charts dealing with selected population statistics by race from 1853 to 1924. There are headings for Hawaiians, part-Hawaiians, Asiatic-Hawaiians, and Caucasian-Hawaiians.

Describes Hawaiians and other ethnic and social groups in Hawaii and some of their cultural institutions. Emphasizes marriage preferences and practices as well as position of mixed bloods in Hawaiian society. Includes more than fifty demographic tables. (Rubano #6)


Observes that the outlook is favorable for the first modern generation of Hawaiians to grow up in a time of expanding population. Sees gradual movement from the "old ways," but strong sentiments for early traditions still exist.


Study shows that cholesterol levels in various ethnic males in Honolulu, including Hawaiians and part-Hawaiians, are essentially the same.


Study of tests given to 1588 children from ten ethnic groups in Head Start classes in 1969. The 268 part-Hawaiians from Oahu were one of the four groups scoring lowest on all aspects of the test.


Historical account of the Royal Hawaiian Navy's ship Kaimiloa and its 1887 voyage to Samoa.


Diary of the fifteen-year-old heir to the Hawaiian throne on voyages accompanied by his older brother Lot and Dr. Gerrit Judd, Minister of Finance of the Hawaiian Kingdom. The journey profoundly influenced the boys' later attitudes as Kings Kamehameha IV and V.


Suggests that Alexander Liholiho's early missionary education, the strict surveillance of Dr. Gerrit Judd during his trip abroad, and his personal observations of the United States, England, and France contributed to the Monarch's anti-American attitudes.

Well-documented article about the rationale for, and approval of, the statue of Kamehameha I. Describes its sculpting, unveiling, subsequent history, and replicas, including the one in the National Statuary Hall Collection in the U.S. capitol.


Question-and-answer format presents extensive factual information concerning origins and details of the three statues of Kamehameha I (the original in Kohala, another in Honolulu and one in Washington, D.C.)


Directions for poi manufacture; ranging from choice of stones for the imu to the manner of peeling the taro before pounding.


Results of reading test administered in 1970 to students from Oahu's Hawaiian homestead areas in Nanakuli and Papakolea.


Sixty families headed by females, including sixteen of Hawaiian ancestry, display little difference in behavioral patterns compared with other ethnic groups.


Brief biography of Kamehameha I. The author received five years of history instruction from a group of Hawaiian elders in the early 1900s.


The funeral practices of an independent splinter church, which embraces a mixture of ancient Hawaiian and Christian religious concepts, reflect the attempt of its Hawaiian and part-Hawaiian parishioners to meet their ethnic identity crises through unified group activities.

Case analysis of a congregation in windward Oahu's Waikane Valley, involving the historical, cultural, and social situations in which this religious movement developed.


   Political change spurred Hawaiians' expression of deep concern. However, statehood is also seen as an opportunity to reaffirm the credo, "God is love."


   Biography focuses on the early upbringing of the brothers, Abraham and Daniel, by their parents Kahikina and Annie Akaka.


   Discussion and analysis of the musical style of Moon's Sunday Manoa group, and Hawaiian music in general, as a mirror of American times and popular music.


   Musician Gabby Pahinui reminisces about his musical training and career. He also describes and evaluates his guitar playing technique.


   Examines the present status of Hawaiian music in terms of the changes it is undergoing. Comments on various musicians and groups representing different aspects of contemporary Hawaiian music.


   Study of 102 residents of Oahu's Nanakuli, Papakolea and Waimanalo, living under both Western and Hawaiian cultural values. Reveals aspirations for high school education are higher than for college education.


   An early evaluation of the Territorial Hawaiian Homes Commission's efforts to economically rehabilitate twentieth century Hawaiians. Describes the history, organization and problems of the Commission.

Examines five customs and the extent to which they are practiced by eighty-seven Hawaiians, sixty-eight Caucasians, and eighty-eight Japanese. Concepts evaluated were hihi'o (dreams); indirect communication; 'oia'i'ia (sincerity); looking to one's self; and ho'ohiki (promises). Part-Hawaiians utilized three of the five practices more than did the other two ethnic groups.


Interview with Paul Aona of Waianae in leeward Oahu who, in spite of being blind, has for thirty-five years been weaving a variety of items from coconut and pandanus leaves.


Chronicles notable events during the musical career of this popular Hawaiian singer.


Analysis of the role of the hog demigod Kamapuaa in the traditional literature relating to Oahu's Ewa district. Includes an English translation of a series of articles entitled "Na Wahi Pana O Ewa" about Ewa place names. These appeared in the newspaper Ka Loea Kalaiaina from June 10, 1898 to January 13, 1900.


Summarizes the ancient Hawaiian system of land tenure, the Mahele of 1848, and the work of the Kingdom's Land Commission in determining boundaries. Includes a list of thirty-three surveyors of the Commission and commentary about the quality of their work.


Categorization of seven types of words involving the substitution of letters that illustrate general differences between the two languages.

Detailed account of the activities before, during, and following Kamehameha II's symbolic breaking of the kapu system, or moral code, at Kailua on the island of Hawaii in 1819. Based primarily on William Ellis' account, John Pogue's Moolelo Hawaii, and embellished by Parker's eyewitness account.

   Translation of legends recounting the life and rule of a sixteenth century island of Hawaii Chief.

   Describes land tenure systems developed prior to Western contact in various parts of Polynesia, including Hawaii. Compares these systems with those which had been developed during the late nineteenth century.

   Describes the mausoleum for ali'i and the eventual removal of their bones to the Royal Nuuanu Cemetery in Honolulu during the mid-nineteenth century.

   Account given by Jacques Arago and Louis Freycinet referring to the ceremony which took place on the French warship l'Uranie off Kawaihae, island of Hawaii, on Aug. 15, 1819.

   Initially published as an appendix to the 1882 Surveyor-General's report, this overview emphasizes inadequacies of the Land Commission's surveying practices and the necessity for a government survey.

   Textbook written to promote patriotism among Hawaiians by giving prominence to nineteenth century topics of local interest. Contains extensive lists of Kingdom officials.

49. Alexander, William. A list of all Cabinet Ministers who have held office in the Hawaiian Kingdom. THA (1891): 92-96.
   Listing of names, positions, and periods of appointment beginning with Kamehameha III's reign.
50. Alexander, William. Instructions in Ancient Hawaiian astronomy, as taught by Kaneakahoowaha, one of the Counsellors of Kamehameha I, according to S. M. Kamakau. THA (1891): 142-143.

Translation of ancient star lore, originally published in the August 5, 1865 Nupepa Kuokoa.


Commentary on renewed interest in ancient Hawaiian religious practices, followed by an interpretation of the tenets of the Hawaiian religion.


Describes the background, nature, and purpose of this chant. Includes an English translation of the portion which refers to the mysterious place of Kahiki.


Short, fact-filled biography and character analysis of Lot Kamehameha, the "last great chief of the olden type."


Summation of views held by missionaries about the industrial training which formed the basis for instruction in Western methods of farming and printing.


Recounts early references to the Hawaiian flag and concludes that the English sea Captain George Beckley designed the first flag in 1805/07. Includes some biographical data about Beckley and his family.

56. Alexander, William. Correspondence relating to the last hours of Kamehameha V. HHSA (1898): 11-16.

Letters of Stephen Phillips, the Kingdom's Attorney General, and John Dominis, Governor of Oahu, recounting the King's last hours and his failure to name a successor to the throne.


Refers to statements by early Western voyagers describing the flag which suggest that it resembled that of the East India Company.

A description of the 1849 sea burial of the son of King Kaumualii of Kauai includes Hawaiian religious practices which had survived for thirty years after the introduction of Christianity.


Discusses similarities between Hawaiians and other Polynesians and reviews theories of Polynesian origins. Concludes that the Hawaiians' prehistoric origins lie in Northern India.


Summary of articles appearing in the May and June 1910 issues of Nupepa Kuokoa. This version, related by the Kaha family, differs significantly from historian Samuel Kamakau's account.


First published in 1864, this book is now useful only as a historical source of grammatical information.


(For annotation see entry 63)


Detailed historical account of the influence of the first Kuhina Nui, or Prime Minister, on missionaries.


Quotations from Captain Cook's journal concerning the dress of early Hawaiian women. Includes statements from early missionaries describing the first holokus and noting Hawaiian women's attitude toward change in western clothing.


Brief descriptions of the roles of Keopuolani, Kaahumanu, High Chiefess Kapiolani, Queens Emma, Kapiolani and Liliuokalani, and Bernice Bishop.

Examines how the subject matter and arrangement of Hawaiian songs develop the basic theme of natural beauty.


Short biography emphasizes High Chiefess Kapiolani's conversion, personality, and physical attributes. Includes an 1839 silhouette.


Medicinal use of herbs is discussed by Thomas McGuire, a Hawaiian forester.


Provides details of the construction of the Palace as well as accounts of notable events held in or near the Palace, such as King Kalakaua's Coronation and Jubilee, parties, and funerals.


Analysis of measurements of sixty-five skulls, along with comments on the differences between skulls taken from inland caves and those from coastal burial areas.


Study of plant and food remains reveals that ancient Hawaiian use of the quarry was probably intermittent and seasonal and that these workers and their support groups were able to remain at the quarry for a week or more at a time. Author also discusses the ascent route to the mountain top quarry and the adzemaker's diet.


Historical presentation of the culture and use of taro in making poi, followed by an examination of commercial poi manufacture, and an analysis of poi's composition and nutritive value.

Tests administered to 164 students (aged 7 to 13) of Caucasian, Japanese, and part-Hawaiian ancestry were compared with similar mainland scores obtained on the Wechsler Intelligence Scale for Children. The part-Hawaiian children scored below the Caucasian and Japanese children.


Aloha Airlines Serenaders who often have well-known musicians on their roster, provide Hawaiian music at travel conventions throughout the world as a means of encouraging travel to the Islands.


Interview with Tau Moe about his musical group consisting of his part-Hawaiian wife Rose and children Lani and Dorian. They have played Hawaiian music throughout the world.


Account of Queen Liliuokalani's funeral.


Interviews with seventy-four adults reveal dominant middle-class orientation with some feeling for a traditional Hawaiian lifestyle.


Report of the federally-supported organization charged with identifying Hawaiians, assessing their needs, and planning programs to meet these needs. Many relative statistics given.

79. Amacker, June. Fun and games, Hawaiian style. Makahiki was Thanksgiving, Christmas and New Years rolled into one big celebration. HON 1 (Nov. 1976): 54-56.

Popularized review of the ancient Makahiki harvest festival—when it took place, what happened, and why.

80. The amazing Amalu is now a columnist. HON 2 (April 1968): 26, 40-41.

Relates prison background of Samuel Crowingburg-Amalu and his career as a columnist for the Honolulu Advertiser as well as commentary about his writing style.

Touches on Hawaiian naval warfare in the late eighteenth and early nineteenth centuries and mentions the ill-fated voyage of the Hawaiian Kingdom's ship, Kaimiloa. Also lists Hawaiians who graduated from Annapolis.


An authentic, 29 chapter summary of Hawaiian culture which was originally presented in 1933 by resource specialists to classes at Kamehameha Schools.


Summarizes the concept of the organization of land in old Hawaii. Cites the rationale for this particular method of division in terms of control, taxes, and boundaries.


Brief commentary on the types of weapons, especially spears and slings, in use before the arrival of Captain Cook. Cites the reasons for the general lack of protective armor.

85. Ancient heiau is re-discovered. POP 59 (March 1947): 14-15).

Description of Mookini heiau in Kohala on the island of Hawaii which was built in the eleventh century by the High Priest Paao who established the Hawaiian line of high priests. His descendants ruled Hawaii's religious life for 800 years.


Biography of Iolani Luahine, a notable exponent of the ancient hula, followed by commentary on her dancing ability.


Description of some of the practices of various methods of Hawaiian sorcery, including anaana, hoopiopio, and a love charm. This account by a Hawaiian in 1800 includes the prayers and herbs which were utilized.


Review of the State Department of Hawaiian Home Land's operations and the problems faced by its part-Hawaiian director, Billie Beamer.

Discussion of the controversy engendered by the Hawaiian Homes Commission's decision to auction 33,000 acres of homestead land on the island of Hawaii. Director Billie Beamer defended the move on economic grounds while numerous Hawaiians saw it as a weakening of their heritage.

   Biography of a high chiefess, known for her dramatic defiance of Hawaiian goddess Pele at Kilauea Volcano. She also helped further missionary activity at Kaawaloa also on the island of Hawaii.

   Life of Bartimeus Puuaiki, noted Christian preacher of the early nineteenth century, based on more extensive works by missionaries Hiram Bingham and Jonathan Green.

   Early grammatical summary based on a comparison of unique points of Hawaiian with those of English. Suggests, however, that Hawaiian has no affinity, in vocabulary or structure, with any European language.

   Extensive listing of the Hawaiian language's terms of relationship. Includes definitions.

   History and comparative analysis of the mele. Includes an English translation of "Haui ka Lani," by Maui Chief Keaulumoko, which prophesied Kamehameha's victories.

   A revision of Andrews' 1865 dictionary. Contains considerable material omitted from later dictionaries and gives definitions current at the time of its writing.

Firsthand account of entering burial caves in 1881. Gives locations, notes artifacts found, comments on the state of preservation, and describes the use of kapa in wrapping bodies.


Kamehameha I reacts violently to Don Marin's attempt to serve him a drink spiked with gin.


Interviews with Edith Kanakaole and her daughter, Pulani Kanahele concerning Hawaiian chants. Contains the following chants with English translations: "Kawika," "Kilauea," and "Kua-Iloa."


History and legends of the Wahaula heiau near Kalapana on the island of Hawaii are recounted by John Hauanio.


John Hauanio, Volcanoes National Park ranger, discusses the legends, chants, and artifacts of his district on the island of Hawaii.


Argues both for and against the question of American annexation of the Islands primarily from the standpoint of maintaining the pride of Hawaiians.

102. Answers to questions proposed by His Excellency, R. C. Wyllie, His Hawaiian Majesty's Minister of Foreign Relations, and addressed to all the missionaries in the Hawaiian Islands, May 1846. Honolulu: 1848. 95 pp.

Responses by eleven missionaries throughout the Islands to 96 questions dealing with the state of the Hawaiian economic, moral and social life. Questions ranged from daily cash wages and amount of food eaten to the causes of the decrease in the Hawaiian population. The most extensive and impassioned answers touch on private land ownership, oppressive taxation, and decreasing population.


Describes aspects of nonverbal communication in the categories of bodily contact, proximity, orientation, appearance, posture, head-nods, facial expressions, and eye-to-eye contact. Notes the differences in interpretation of these signals between Hawaiians and Westerners.

Answers of forty-five respondents to a situational questionnaire incorporating Hawaiian concepts and attitudes were rated by fourteen judges according to the level of ethnic identification, ranging from "most" Hawaiian to "least" Hawaiian, indicated by the responses.


Study of trail patterns around Honaunau on the island of Hawaii provides historical references and a chronological classification.


Description and history of the Pu‘u Kohala heiau at Kawaihaae, on the island of Hawaii, which was dedicated in 1792 by Kamehameha I.


Treats, in great detail, the technical aspects of ancient Hawaiian house construction and offers a historical and anthropological introduction to the early use of thatched structures.


Describes the significance of the ancestral home of a chiefly Hawaiian family which was prominent in affairs of the Hawaiian Kingdom. Englishman John Young became a Hawaiian chief, was a close friend of Kamehameha I, and was the grandfather of Queen Emma. Includes maps, drawings, Young family genealogical table, list of place names, and list of people associated with the early history of Kawaihae.

109. Apple, Russell, and Peggy Apple. We restore the City of Refuge. BE 6 (Nov. 1966): 24-26, 37.

Comments about the restoration of Hale O Keawe on the island of Hawaii. Includes a historical account of its significance.


Collection of articles dealing with many phases of ancient Hawaiian life, artifacts, and history. Selected from the authors' weekly column, "Tales of Old Hawaii," in the Honolulu Star-Bulletin.

Offers a brief biography with an accompanying pencil drawing of eight nineteenth century Hawaiian sovereigns.


Study photographically locates, identifies, and classifies fifty-six fishponds worthy of preservation. Also describes the construction and operation of fishponds.


Notes that a hill, Kawiwi, located in Kumaipo Valley on the leeward coast of Oahu, was known in ancient times as a sanctuary for Hawaiians in time of war.


Recounts two tales of supernatural happenings as experienced by several people from Waianae on leeward Oahu.


Comparative study of the characteristics and problems of six racial groups comprising 892 cases, 230 of which were Hawaiian.


Reports that an intensive survey of the island of Kaho'olawe is archaeological sites which began in 1976 and was completed in 1980, resulted in a third of the sites being placed on the National Register of Historic Places. Calls attention to the number of ko'a, or fishing shrines, found on the island. Dating studies indicate that the island was first occupied about A.D. 1150.


An ethnic questionnaire and the Edwards Personal Preference Schedule were administered to 959 high school seniors; this same group was examined four years later to determine whether there was a significant disproportion of students from any given ethnic group attending college. Results indicate percentages for college attendance were lower among Filipinos, Hawaiians, and second-generation Japanese and higher among Caucasians, Chinese, and third-generation Japanese. (Rubano #28)

Brief account describing the army of Kamehameha I—troops, insignia, weapons, dress, formations, and equipment. Includes a history of the battle for Oahu.


Anecdote about King Kalakaua's billiard playing and its relationship to a potential Kingdom political appointee.


Early arguments for a common Polynesian heritage cite similarities of language, customs, religion, character, physical attributes, and a kapu system.


Memoirs written by a member of King Kalakaua's Cabinet during the 1881 trip. Includes numerous photographs of the royalty visited by the King.


Graphical, statistical, and narrative overview of Hawaiian Home Lands; showing their present use and reflecting on ultimate development. Includes numerous maps showing the location of Hawaiian Home land properties.


Biography of the teacher, choral director, and accompanist who received the 1974 Hawaii Aloha award of the Hawaiian Music Foundation in recognition of her services.


Gives the meanings of a number of place names on the island of Maui.


Lectures given to Hawaiian students during the seventy-fifth anniversary of Kamehameha Schools deal with numerous aspects of Hawaii's past, present, and future. Provides a supplementary updating of Ancient Hawaiian Civilization. (See Entry 82.)

History of a Hawaiian Mormon settlement from 1889 to 1917 discusses its legal, political, and agricultural status and describes its social and cultural affairs.


Interview with a former attendant of High Chiefess Kapiolani who recalled several eighteenth century historic incidents, including the death of Kamehameha's political rival, Chief Keoua, at Kawaihaae on the island of Hawaii in 1791.


Commentary on the Hawaiian characteristics of sociability and adaptability which make for exemplary citizenship.


Review of changes in the hula: costumes, musical accompaniment, and type. Includes an early quote from Russian explorer Kotzebue on his observations of the hula.


Commentary on the first settlers in Hawaii and the changes wrought by the later arrival of the warrior class.


Report on archaeological remains in the Moanalua and South Halawa valleys on Oahu. Includes extensive history and legends by Dorothy Barrere.


Interpretive essay discusses the wanderings of the earliest Polynesians throughout the Pacific. Personal traits picked up along the way eventually resulted in noteworthy characteristics attributed to the Hawaiians.


Details the construction and use of these nets along with a review of other types of decoy fishing. Cites specific bait employed.

Individual chapters discuss each of the nineteenth century Hawaiian monarchs and portray them sympathetically against a historical background.


Describes the eight stone piles surrounding the heiau of Umi near Keauhau, on the island of Hawaii, and their use in determining a censial count. Includes references to early accounts of these piles as well as photos and drawings depicting the present condition of this heiau.


Firsthand narrative and photos of an out-of-the-way petroglyph field in North Kona on the island of Hawaii.


Account of a trip to the petroglyph fields at Puako in South Kohala on the island of Hawaii. Includes photos.


Descriptions and photos of petroglyphs and the 1790 lava ash footprints remaining in the Kau desert on the island of Hawaii. Refers to a number of heiaus found in the area.


Summary of findings in archaeological sites in Kona on the island of Hawaii. Includes a sketch of the City of Refuge, noting locations of various stones or remnants of heiaus.


Report, with photos, on the petroglyph fields in this island of Hawaii area.


Description of the canoe mooring holes which were bored through the edge of coastal rock on the southernmost tip of the island of Hawaii. Includes photos of some nearby salt pans.


Details the rationale for, the funding of, the artistic endeavor involved in, and the unveiling ceremonies attending the Kamehameha statue which stands in front of Honolulu's State Judiciary Building.
   Supplement to the preceding article (Entry 142). Chronicles the sinking of the original statue, its restoration, and the decision to place it in Kohala on the island of Hawaii in 1883.

   Comprehensive listing of 211 references, including books, documents, and newspaper and magazine articles, to this 136 acre isolated and uninhabited volcanic island which lies 20 miles southwest of Niihau.

   Study of Caucasian, Chinese, and Japanese landlords in Honolulu in 1952. Contains tables indicating preferred or restricted statuses of seven ethnic groups, including Hawaiians, as well as number of tenants listed by ethnicity.

   Introduction to the making and uses of kapa as well as featherwork and other articles of dress utilized by the ancient Hawaiians.

   Changes in the design of the early Hawaiian flag are indicated in historical references. Contains a heraldic description of the flag as well as references to the various numbers and order of the red, white, and blue stripes.

   Describes the religious shrine in Makaha Valley on Leeward Oahu which was built in the fourteenth century and was dedicated to the god Lono.

   Handbook prepared for use in a myth and legends workshop conducted in the summer of 1981. Contains reprints of selected legends as well as a 187 item annotated bibliography of books, articles, and audio-visual materials.

Discusses numerous sites and several fishponds in the desolate 'ili of Anaehoomalu. Includes an investigation of petroglyphs found in this area.


Maps, drawings, and tables highlight the site and artifact descriptions of this area. A portion of scholar John Reinecke's early 1930 archaeological survey of this area is reproduced.


Presents findings and recommendations for further investigation of this seacoast area which was the site of a major prehistoric population concentration.


Findings include a discussion of this seacoast area and the reasons for its early heavy habitation by Hawaiians.


Survey was initiated to study the Hawaiian settlement patterns, as well as the cultural ecology of a proposed 2,000 foot road. Includes an extensive, well-researched history of the area.


Examines genealogies recorded by Hawaiian historians Samuel Kamakau, Zepherin Kepelino, and David Malo as well as their late nineteenth century variant forms produced by Abraham Fornander. Argues that these distortions were attempts to foster a Biblical tradition for the Hawaiians.


Summary of the dominant features of the ancient Hawaiian culture: social structure based on blood ties; powerful ruling chiefs descended from creator gods; and a world controlled and watched over by spirit forces.

Brief survey of the Hawaiian applique and patchwork quilts along with a discussion of their construction and design.


Portrays historians Samuel Kamakau and Zepherin Kepelino's efforts to Christianize Hawaiian legends as well as folklorist Abraham Fornander's uncritical acceptance of their works. Specific innovations effected were Io as a supreme god and Kane, Ku, and Lono as a Christian trinity.


Analytical comparison of Abraham Fornander's and Samuel Kamakau's reliance upon the Kumuhonua traditions as genuine Hawaiian accounts. Includes genealogical tables of Hawaiian royalty.


Recapitulation of the now obliterated Kamakahonu residence area at Kailua on the island of Hawaii through numerous historical citations, maps, and drawings. Contains an introduction of references to Kamehameha I's death and supposed burial cave, followed by a documented account of Kalakaua's later search for Kamehameha's remains.


Provides a historical perspective on the role of the hula in Hawaiian society and is based on a collection of early descriptions and comments. Includes three articles by Mary Pukui about hula training in the late nineteenth and early twentieth centuries. Concludes with Marion Kelly's archaeological and historical analysis of a hula training site at Ke'e on the island of Kauai.


Evaluation of three art pieces from this barren island northwest of Kauai which was once settled by Hawaiians, reveals no similarities to other Hawaiian or Pacific art.
TRACES THE EARLY NINETEENTH CENTURY ACTIVITIES OF A HAWAIIAN KNOWN AS JOHN COXE WHO WORKED IN THE PACIFIC NORTHWEST FUR TRADE AND TRAVELLED EXTENSIVELY THROUGHOUT THE UNITED STATES, CANADA, AND ENGLAND.

PHOTOS, WITH ACCOMPANYING TEXT, OF AN ELEVEN-YEAR-OLD HAWAIIAN YOUTH WHO IS LEARNING ABOUT HIS HERITAGE IN A HAWAIIAN HOMESTEAD AREA OF HONOLULU.

IMPRESSIONS OF HAWAIIAN COMMONERS, WITH PARTICULAR ATTENTION TO THEIR ATTITUDES AND ACTIONS, RECORDED DURING THE AUTHOR'S 1853 VISIT.

REVIEW OF LAND CONTROL PRACTICES IN HAWAII FROM ANCIENT TIMES TO THE PRESENT, WITH AN EMPHASIS ON THE CHANGES BROUGHT ABOUT IN LAND OWNERSHIP SINCE THE MAHELE, OR LAND DIVISION, IN 1848.

SUMMATION OF KUIOKALANI LEE'S SHORT-LIVED CAREER AS AN ENTERTAINER, SONGWRITER, BEACHBOY, AND SINGER.

IN SPITE OF HEAVY WESTERN ACCULTURATION, SEES CONTINUED PERPETUATION OF HAWAIIAN CULTURE THROUGH EMPHASIS ON ITS DOMINANT TRAITS AND IDEALS. NOTES EVIDENCE OF A GENUINE HAWAIIAN RENAISSANCE, BUT PREDICTS IT IS UNLIKELY TO DEVELOP INTO A WIDESPREAD RACIAL CONSCIOUSNESS.

A HISTORY OF THE HULA IS FOLLOWED BY THE AUTOBIOGRAPHY OF A NOTED HULA DANCER/TEACHER/COMPOSER. INCLUDES A TWO-PAGE LIST OF HULA TERMS AND A THIRTY-FOUR-PAGE SELECTION OF SONGS IN HAWAIIAN AND ENGLISH WITH MUSIC.

REVEALS THE PROJECT AT HONOLULU'S KAMEHAMEHA SCHOOLS TO CATALOGUE BY COMPUTER APPROXIMATELY 3,000 HAWAIIAN SONGS FROM THE COLLECTION OF TEACHER/ENTERTAINER NONA BEAMER.

Describes an ahuula to Admiral Otto van Kotzebue of the Russian ship *Rurik* which visited Hawaii in 1816. The cape was a gift of the chiefess, Lydia Namahana.


Brief description and photograph of a small piece of sculpture which was brought to England in 1825 by Midshipman John Knowles of the H.M.S. Blonde.


Description and provenance of a red and yellow cape held by England's Cranmore Ethnographical Museum. Notes that the British Museum has twenty-six ahuulas or feather capes and cloaks.


Offers a short interview with noted Hawaiian entertainer Zulu.


See Entry 176 for annotation.


Accounts of fishing techniques using baskets, hands, hook and lines, nets, and spears. Describes the fish caught by these various methods.


Suggests that modern Hawaiian is a compromised dialect, a remodeled language, resulting from a too-hurried attempt to put it in written form without a full understanding of the linguistic problems involved.


Portrays ancient Hawaiian speech training as a means of bringing the voice into harmony with the island environment. Vocal control resulted in a full range of tone which enabled the Hawaiian to imitate the sounds of nature and to express the nuances of his language. Lists herbs used for medicinal treatment of voice and throat problems.

Examines the nature of aumakua, or family god, belief generally and the role of sharks specifically, as an object of belief and veneration. Lists forty-one shark gods worshipped at various locations in the Islands.


Discusses the popularity of riddling in ancient Hawaii, including legendary accounts of hoopapa, a contest of wits. Lists fifty-one riddles in English and Hawaiian. Theorizes that an appreciation for metaphor, puns, and riddling developed and reached a high point during a period of intellectual energy among the chiefs. Later, much of this advanced art was unintelligible to Hawaiians.

181. Beckwith, Martha. Folklore conditions in Hawaii. FR 100 (Sept. 1930): 204-205.

Refers to the awakening of interest in Hawaiian culture in the early twentieth century and lists sources available for study. Laments the declining number of Hawaiians capable of recalling the old ways for well-trained folklorists to increase their fieldwork for the benefit of later students.


Analyzes the Hawaiian facility for riddling and proverbs and notes the different techniques required for the two.


Argues that the Kumulipo was not merely a philosophical explanation of the world's creation. It is, rather—after comparison with other Polynesian chants—a birth chant in honor of the first born high ranking son in order to establish for the child a claim upon the care of spirits animating the material world.


Comprehensive survey and analysis of traditional narrative art as it appears in genealogies and legends. Contains references to historical backgrounds as reflected in stories and to similar versions in other Polynesian narratives. Subject matter is divided by gods and ghosts, ancestors, and fiction in the form of legends and romance.

Account of King Kalakaua's 1881 proposal to have his niece, Princess Kaiulani, betrothed to Prince Yamashina Sadamaro.


Constructs a posited model of initial settlement on Oahu from Kaiaipaloa Point to Laie Bay. Suggests passengers and cargo for the first canoe to reach Hawaii and proposes the necessary changes for the survival of people, plants, and animals enroute and once settled in Hawaii through the use of several variables.


Traces the growing, preparation, and use of taro from ancient times to the present.


Detailed report on modern processing of taro into poi includes numerous tables and statistics.


Review of ancient Hawaiian means of beautifying the body, i.e., lomilomi, coconut oil, skin coloring, hair styling, and hair oil.


Provides a historical background of leis, followed by a review of the historical and modern practices associated with leis. Describes the craft of lei maker Barbara Meheula.


Brief biography of entertainer and comic hula dancer Clara Nelson.


Portrays, with text and photos, life in the isolated fishing village of Milolii in the South Kona district on the island of Hawaii. Includes an interview with Eugene Kaupiko, honorary mayor and owner of Milolii Store.

Results of study indicate that Hawaiian life expectancies are ten years shorter than those of Hawaii's population in general. Hawaiians had significantly greater death rates from cancer, heart diseases, cirrhosis of the liver, cerebrovascular disease, infections, and parasitic diseases. Hawaiians were also found to have higher rates of infant death, congenital defects, illegitimate births, and births to young (10-14 year old) mothers.


Examines the responses of nine part-Hawaiians to a questionnaire designed to identify factors contributing to the success of Hawaiians in modern society.


Biography of William Kanui (1796-1864), one of four Hawaiians on the first missionary voyage to Hawaii in 1820. Chronicles his travels and work after leaving the church shortly after his arrival until his reconciliation just before his death.


Brief discussion and analysis of the Hawaiian art of tattooing.


Artistic interpretation of petroglyphs. Includes several photographs.


Argues that the statue of Kamehameha I represents the Roman, rather than the Hawaiian, artistic tradition.


Comparative analysis of the sculpture of the Hawaiian war god Kukailimoku and the Greek bust of Pericles.


Bibliography contains an annotated listing of Hawaiian children's books under the headings: fiction, non-fiction, legends, and picture books.

Report of author's archaeological survey argues that Kauai's political and geographical isolation helped preserve the ancient Hawaiian culture of that island. Discusses and classifies unique forms of Kauai house sites, irrigation ditches, and heiaus.


Archaeological site survey, based on fieldwork in 1928/29, includes artifacts, structures, heiaus, and petroglyphs. Utilizes drawings, maps, photos, and plans. Compares Kauai heiaus with those of other Hawaiian islands.


Focuses on the controversy surrounding Hawaiian efforts to have the U.S. Navy discontinue using Kahoolawe for target practice and return the Island to public use. Reviews both Hawaiian and Navy views about the ownership, use, and symbolism of the Island.


Article about the older types of Hawaiian music with emphasis on drums, missionary hymns, bands, and Henry Berger, Royal Hawaiian Bandmaster during the latter part of the nineteenth century.


Review of Territorial chief executives includes a biography of Samuel Wilder King, the only Territorial Governor of Hawaiian ancestry.


Records of patients with heart disease admitted to four Honolulu hospitals from January 1942 to December 1946 were reviewed, and those with sufficient information (1,269 cases) were analyzed as to racial incidence of heart disease, age distribution, etiology, and other pertinent data. Incidence of heart disease among Hawaiians and Puerto Ricans was found to be much higher compared with other ethnic groups. (Rubano #48)


Personal reminiscences about Pele by Hawaiiana instructor Lovey Apana of Kauai.

Observations on two programs dealing with contemporary Hawaiian youth at Honolulu's Stevenson Intermediate School and a YMCA chapter indicate how the role relationships of selected Hawaiian youngsters are reflected in their joking patterns.


Description of the royal lands which support the Kamehameha Schools. Discusses the composition, duties and land management policies of the governing Bishop Estate Trustees, as well as the educational policy of the schools.


Reaction to the freeing of Heleniki, a Hawaiian who was unjustly tried in San Francisco for the 1852 murder of an American sea captain in the Marshall Islands.


Determines the nature and distribution of archaeological sites in an extremely dry region. Suggests that the pahoehoe holes in the area may have functioned as quarries for providing construction stones.


Locates, describes and evaluates forty-eight significant archaeological sites within a corridor fifteen miles long and two thousand feet wide.


Vice-president of the Polynesian Voyaging Society, Herb Kane, discusses the reasons for the Society's building and sailing a replica of an early Hawaiian canoe from Oahu to Tahiti and back in 1976.


Interviews with City and County of Honolulu Ocean Recreation Specialist, Chuck Shipman and canoe designer, Herb Kane, regarding construction details of the Hokulea. Describes the launching ceremony of the canoe including the dedication chant by Hawaiian teacher, Kaupena Wong.

      Firsthand account of Baptiste's sailing on the Hokulea during trial sailings and an interview with Caroline Islander Mau Piailug, the canoe's navigator.


      Offers major assumptions and details specific practices of medical kahunas in 1890. Claims that most practitioners never underwent the strenuous training required in ancient times. Despite kahunas making adaptations to Western culture, it is suggested that Hawaiians faced a difficult problem in converting to Christianity when so many signs of the ancient Hawaiian religion were still present.


      Suggests that renewed interest in kahuna medical practices results from a disbelief in Christianity in time of sickness, when the Hawaiian seeks an immediate cure based on traditional beliefs.


      Evaluation of the role and contributions of selected Hawaiian missionaries during the first twenty years of the Micronesian Mission which was established in 1852 by the American Board of Commissioners for Foreign Missions.


      Summary of the Hawaiian Music Foundation's ninth annual Hawaii Aloha award to musician, composer, and hula dancer Bina Mossman in recognition of her contributions to Hawaiian music. The Foundation's Mele Hawaii award was given to Kamehameha Schools for its efforts in promoting and perpetuating Hawaiian music.

220. Bingham, Hiram. A residence of twenty-one years in the Sandwich Islands; or the civil, religious, and political history of those islands: comprising a particular view of the missionary operations connected with the introduction and progress of Christianity and civilization among the Hawaiian people. Hartford, Conn.: Huntington, 1847. 616 pp.

      Member of the "First Company" of American missionaries arriving in Hawaii in 1820 writes extensively about his encounters with Hawaiians and his efforts to convert them to Christianity. There are numerous passages describing Bingham's views on the Hawaiian way of life. Includes a two-page list of "principal Hawaiian personages found in this work."

Biography of Bartimeus Puaaiki, known as the "Blind Preacher of Maui," who lived from about 1785 to 1843.


Compilation of short biographies of the kings, queens, and governors from the Kingdom through the Territorial period. Includes a short review of the office of the Kuhina Nui or premier and the six persons who held the position from 1819 to 1864.


Contains 764 citations as well as author and distinctive word index.


Description of an ahaaina, or feast, attended by King Kalakaua and Princess Likelike, in honor of the first birthday of the son of Mr. and Mrs. Samuel Mahelona.


Personal investigation leads this missionary to view the decrease in Hawaiian population primarily in terms of venereal disease and alcohol.


Summation of the linguistic difficulties involved in using Hawaiian words to express the sense of the English text. Calls the Bible translation "far from perfect."


Commentary on the celebration and ceremonies attending the 1883 coronation of Kalakaua and his Queen Kapiolani.


Description and historical ownership of feather capes which were taken from Hawaii only to be returned to the Islands later. Photos of the Starbuck, Lady Franklin, and ABCFM capes.


Statistical description of the Bishop Estate's land holdings, location, leases, and value.
   Depicts Hawaiian material culture, based on artifacts held by the Peabody Museum. Much attention is given to the art of kapa making. Includes numerous photos and drawings.

   Discusses the impact on Hawaiian depopulation by unfavorable conditions created through Western contact, including the Hawaiians' inability to withstand these forces. Lists agencies attempting to restore the population.

   Biography of Liliuokalani and an account of the political situation she found herself in. Includes commentary on the political, cultural, and educational status of the Hawaiians.

   Claims that annexation will diminish the allegedly corruptive influences of Kaumakapili Church Deacon Alapai, leader of Hui Kalaiaina, on the Hawaiian Protestant Church.

   Obituary of the Kipahulu, Maui pastor whose father had been the priest at the Mookini heiau in North Kohala on the island of Hawaii.

   Reminiscences of the author's childhood in Kona on the island of Hawaii during the 1830s include detailed descriptions of Hawaiians and their ways of life.

   Observes that the missionaries first sought to befriend, convert, and teach the chiefs who in turn ordered their people to accept Christian teachings. Presents short accounts of the Christian conversions of high chiefesses Kaahumanu, Kapiolani, and Keopuolani, as well as Prime Minister Kalanimoku.

Refers to Doremus Scudder's article "Hawaiian Christianity" and adds that no other race has so many amiable and attractive qualities and so few repulsive ones as the Hawaiians.


In refuting a contention that American missionaries brought tuberculosis to Hawaii, the author says missionaries were given rigid physical examinations before leaving for the Islands. He recalls few cases of tuberculosis before the 1830s.


Author reminisces about aspects of Hawaiian life during the 1830s in Kailua, Kona. Includes firemaking, lamps, fishing, agricultural implements, fans, fly brushes and wages. Recalls seeing Kekupuhohe, wife of King Kalaniopuu, and Naihe, husband of High Chiefess Kapiolani.


Describes Chief Kuakini's canoes which were used in Kona on the island of Hawaii in the 1830s.

241. Black, Cobey. They don't give parties like they used to! At one affair only 10,000 people came. HON 8 (Dec. 1973): 62-63, 80-82.

Recounts notable celebrations: the 1847 Restoration Day luau; a ball given by Kamehameha V for the Duke of Edinburgh in 1869; and Princess Ruth's palace dedication in 1882.


Interview with Herb Kane, co-founder of the Polynesian Voyaging Society. Focuses on the contribution of the Hokulea to the renewal of the Hawaiian cultural past.


Recalls the graciousness and dignity exhibited by Hawaiian monarchs and their descendants.


Racist interpretation of the role of ancient Hawaiian culture in the nineteenth century political and cultural development of the Islands. William Brewster Oleson, former Principal of Kamehameha Schools, comments on the unsuitability of Hawaiians for higher education.

Survey of early and twentieth century surfing, based on references from early historical accounts. Reports on his newly introduced "cigar-board."


Historical accounts of, and legends about, ancient surfing as well as firsthand narrative of surfing in the 1920s and 1930s.


Discussion of the effects of modern Hawaiian music and musicians on the national music scene. Reports specifically on the impact of entertainers Robert and Roland Cazimero, Cecilio Rodriguez and Henry Kapono, Peter Moon, and Gabby Pahinui.


Describes the past two and a half years of this noted guitar player's life, when he was unable to work or perform because of an accident.


Phillip "Gabby" Pahinui reminisces about his early music career, especially musician Andy Cummings' influence. Discusses works he intends to perform.


Sketches the career of this noted musician and delves into his interest in the music written by King Kalakaua and Queen Liliuokalani.


Interview with entertainers Roland and Robert Cazimero about their family, training, and musical careers.


Introduces Eddie Kamae and his musical group, The Sons of Hawaii, and discusses their recording, business, and song writing activities.

Offers tributes to two late musicians, jazz pianist Bill Evans and Gabby Pahinui. Pahinui was a noted slack key guitarist who served as a catalyst in the rebirth of general interest in Hawaiian music.


Firsthand commentary on the 1872 Hawaiian election campaign and succeeding legislative activities. Two chapters also characterize the lives of the Hawaiians generally.


Article attempts to show, that the arguments for native Hawaiian reparations are equally as strong as the cases for Native Alaskan and Indian reparations. Cites the following as being basic to the Hawaiian cause: aboriginal land rights, sovereignty of the Hawaiian Kingdom, Kingdom/United States treaty breaches, and Federal recognition of native Hawaiians.


A test of the hypothesis that "acutely ill schizophrenics would be better able to play the normal role than chronically ill ones and that whether acutely or chronically ill, schizophrenics who subsequently improved would be better able to play the normal role than those who did not." Subjects were fifty-four hospitalized schizophrenics. Major groups represented were Caucasian, part-Hawaiian, and Japanese. Results were not statistically significant. (Rubano #58)


Observes that leprosy patients prefer remaining at the Kalaupapa Settlement on Molokai despite new drugs which reduce confinement to three years.


Anecdotes about Hawaiians who worked in the Pacific Northwest-China-Hawaii fur trade from 1783 to 1849.

Translation of an 1840 agreement between Governor of Oahu Mataio Kekuanaoa and Hudson's Bay Company agent George Pelly allowing sixty Hawaiians to work for three years in the Pacific Northwest coast Columbia River fur trade.


Description of Hawaiian bag and dip nets and the methods used in fishing with them.


Examination of the economic and social problems facing Hawaiians during the mid-1930s. Classifies those of Hawaiian ancestry as being pure, part, or new (where the Hawaiian blood is one-third or less).


Comparison of the speech of part-Hawaiian children, ranging in age from four to fifteen years, to describe and analyze the highly predictable pattern of verbal disputing, characterized by the forceful use of "Not."


Study of speech play and storytelling among fifty-five part-Hawaiian children who range in age from five to seven years. Finds many different routines utilized for the purpose of joining or counteracting one another.


List of games and recreational activities accompanied by specific accounts of their practice. Includes a number of games played on Niihau.


General review of Hawaiians who left the Islands during the late eighteenth and early nineteenth centuries. Details their living and working conditions at Fort Vancouver, Washington, as well as the activities of Kanaka William, a Hawaiian preacher.

266. Bond, Anna. The Black Brigade; will time erase the Kaahumanu Society's regal presence in Hawaii. HON 1 (June 1967): 22-23, 50, 52.

Summarizes the Society's membership requirements, duties, regalia, history and past presidents.

Notes the decline of some old Hawaiian crafts while citing the increasing popularity of some hybrids such as Hawaiian quilting.


Describes the original hula as an artistic expression of worship which, in spite of its becoming a popular form of entertainment, remains a dramatization of Hawaiian feelings in words, music, and body movement.


Report of the 1952 excavation at nine sites which unearthed 604 artifacts pertinent to the study of cultural development. Includes distribution tables for artifacts.


Summary of the Bishop Museum's archaeological excavations in coastal sites beginning on Oahu in 1950, followed by those on Molokai, Hawaii, and Kauai.


Traces the arrival and popularity of horses and horse racing. Includes photos of early cowboys, and pa'u riders as well as a biography of cowboy Ikua Purdy.


Description and photos of notable Waikiki entertainers including Melveen Leed, Hilo Hattie, and Emma Veary.


Study, based on historical and archaeological evidence, of the physical aspects of Hawaiian burial practices, from the first settlement to the present.


Review of characteristics of early Hawaiian medical practice with commentary on the reluctance of modern Hawaiians to accept modern medical methods.

Interviews with beachboys reveal their present modes of life, especially as compared with Waikiki Beach before World War II.


Commentary in both a humorous and a cynical vein, about the Aloha Association's plan for seeking Congressional reparations for the lands lost in the 1893 Revolution.


Concise coverage of early Hawaiian culture together with instructions for accompanying activities. Ably prepared by resource specialists.


Interview with newspaper columnist Samuel Amalu who reflects on the ancient Hawaiian scientific method and technology.


Introduces a Hawaiian woodcarver named Rupert Pine. Includes photographs of his sculpture.


Short biography of the Waianae soldier who was posthumously awarded the Purple Heart, the Silver Star, and the Korean and American Medals of Honor for his bravery in action on September 17, 1951 in Korea.

281. Brandt, Lanakila. I remember Tutu; a portrait of a man—and another day ... another time in Honolulu. HON 4 (Nov. 1969): 96-97, 142-144.

Reminiscences about a part-Hawaiian grandfather and his expertise in fishing, hunting, medicine, canoe building, and hula.


History of the 11.2 acre facility at Pearl City which serves as a temporary home for the 130 leprosy patients at Molokai's Kalaupapa when they come to Oahu for medical care or visits. While the State of Hawaii is seeking to relocate residents of Hale Mohalu to Leahi State Hospital in Honolulu, the patients themselves are strongly opposed to the move.

Part-Hawaiian Julie Brede of Anahola on Kauai discusses the causes of, and cure for, a childhood ailment—an upset stomach.


Biography of world famous swimmer Duke Kahanamoku. Offers accounts of his athletic prowess, career as a movie actor, governmental service, character, and honors.


Based on the author's earlier biography. Includes a nine-page glossary of surfing terms.


Review of kapa manufacture with some comparison of the art as practiced in Samoa and Tahiti. Includes a three-page list of pertinent terms with definitions.


Details the craftsmanship involved in ahuula, kahili, lei, and mahiole construction. Extensive list of feather work held by public and private collections.


Examination of numerous stone tools held by the Bishop Museum supplemented by a comparison with other Polynesian samples.


Descriptive listings supplement author's Hawaiian Feather Work.


Examines a stone tool used for splitting breadfruit and a ring-shaped food pounder.


Reports on representative baskets and mats held by the Bishop Museum. Compares these with similar items manufactured on other Pacific Islands.

Refers to wooden statuettes, carved god sticks, bowls, a water gourd bottle, and a feather cave net found in a burial cave near Kohala on the island of Hawaii.


Compares the housebuilding craft of old Hawaii with those of other Pacific Islands.


Although rendered obsolete by Buck's Arts and Crafts of Hawaii, this book remains a basic tool for the study of kapa. Features color plates and a listing of the Bishop Museum's tapa collection. (See Entry 324.)


After detailing the construction of the ahuula (feather cloak) and mahiole (helmet), the author suggests origins for the helmet design.


Reviews the role of gourds in Hawaiian culture: uses, types, names, plant varieties utilized, and manufacture.


Includes various supplements, notes and corrections to items in author's Hawaiian Feather Work. (See Entry 287.)


Discussion of the kahili or feather standard: its history, symbolism, use, construction, fiber work, and colors.


Tribute to olympic swimmer Duke Kahanamoku's personality and abilities along with details and photos of his burial at sea.

Summarizes the efforts of the Daughters of Hawaii in renovating the Queen Emma Summer Palace in Honolulu's Nuuanu Valley. Mentions the organization's restoration work on the Hulihee Palace at Kailua on the Island of Hawaii.


Describes the Kailua residence on the island of Hawaii and the efforts of the Daughters of Hawaii organization to preserve this heritage.


Analyzes the origins and traditions of leis in the Pacific Islands and provides details about several Hawaiian varieties.


Advocates college level teaching of Hawaiian ethnology and language in order to keep traditions from being obliterated.


Lists medicinal uses for the following Hawaiian plants: uhaloa, lapine, kuawa, koali, and niu.


Mrs. Amy Scudder of Lualualei Valley in Leeward Oahu recounts a legend dealing with a portion of the Waianae Mountains.


Review of the works of Hawaiian historians Samuel Kamakau, Zepherin Kepelino, and David Malo for references to traditional astronomical and navigational knowledge. Concludes that only a small fragment of the body of Hawaiian astronomical knowledge remains today.


Comparative study of Samoan and Hawaiian kapa, followed by a suggestion for the renewal of its manufacture.

Attempts to correct erroneous attitudes about the construction, standards of excellence, and monetary value of feather capes.

List of basic plants used by Hawaiians in their daily lives for food preparation, clothing, shelter, adornment, and transportation.

Review of the different types of kahuna or professional expert. Includes list of eleven ways in which a kahuna anaana or sorcerer could cause a person’s death.

Survey of Hawaiian culture presented in twenty topical sections, including agriculture, fishing, clothing, fiberwork, navigation, weapons, medicine, government, and Hawaii’s cultural revolution. Includes an extensive bibliography. Based on a series of twenty weekly columns in the Honolulu Advertiser.

Story of the Federal colonizing of Baker, Canton, Enderbury, Howland, and Jarvis islands from 1935 to 1941 preparatory to the development of American air routes across the Pacific. Sixty of the 134 colonists were students or graduates of the Kamehameha Schools.

Annotated bibliography of articles and books dealing with ancient Hawaiian crafts. Includes a cross indexed subject guide.

Comprehensive survey of the early Hawaiians and their relation to their environment.

Review of some of the tools, ornaments, and medicines associated with the ancient Hawaiian culture.

Chronological outline of Kamehameha's life and commentary on his character.

    Summarizes the Polynesian religion which held that nature was pervaded by supernatural powers personified by gods. Priests served as intermediaries between these gods and the people.

    Brief review of many aspects of early Polynesian canoe voyages. Includes a discussion of the Hawaiian lunar calendar.

    On the basis of physical anthropology, language, botany, and zoology, concludes that Polynesian ancestors came from southeast Asia and that the first arrivals in Hawaii came from the Society Islands.

    Imaginative article tracing the peopling of the Islands, from the early menehunes or legendary small people through the later Tahitian immigration which brought new foods, crafts, and social structure.

    Describes feather capes and cloaks along with their construction, design, colors, and purposes. Provides histories of specific capes and cloaks.

    Discusses the evolvement of capes and cloaks as official regalia of the ali'i or royalty. Shows the significance of rectangular capes in the development of the more complex circular ones.

    Brief account of Polynesian voyages across the Pacific to Hawaii and subsequent establishment of its culture, religion, and social organization.

    Definitive work on the material culture of the Hawaiians. Based primarily on the Bishop Museum's ethnological holdings. Numerous drawings and photographs help to record the technological skills of the ancient culture.

Tables of height and weight of 289,250 individuals on Oahu during 1942/43. 22,540 Hawaiian and part-Hawaiian men and 23,063 Hawaiian and part-Hawaiian women were measured. Data are from the Household Registration file established by the office of Civil Defense.

326. Bukoski, Judy. I've had two weddings underneath my breadfruit tree. MO 3 (March 1979): 40-42.

Interview with Reverend Elinor Wong about her activities as pastor of Ke Akua Mana, Church of the Living God, in Kapaa, Kauai.


Cites the practical use Polynesian voyagers made of stars as navigational guides. Includes Hawaiian names for some stars and constellations.


Report consists of tables indicating intervals between marriage and first live birth, marriage and second live birth or abortion, and marriage and divorce. Racial background of brides is given as Caucasian, Filipino, Hawaiian and part-Hawaiian, Japanese, and other.


Statistical account of the changes since 1910 in mortality ascribed to cancer of the stomach, lung, and breast in Caucasians, Chinese, Filipino, Hawaiian (including part-Hawaiian), and Japanese. Hawaiians had high mortality rates from cancer of the stomach that did not differ significantly from those of the Japanese. Hawaiians also had the highest mortality rates from cancer of the lung and breast.


Presents statistics on cases of Sudden Infant Death based on death and matched birth certificates of infants who lived at least one week. Infants of Negro mothers had the highest mortality rate. Filipinos and Samoans had the lowest rate and Caucasians, Hawaiians, and Japanese were intermediate.

Tabular account of the mortality trends after 1900 of the Islands' major racial groups. The death rate among the Hawaiians and part-Hawaiians was much greater than all other races in all intervals except 1920 when the Filipinos had a comparable rate.


Contains data by race as indicated by the Health Surveillance Program. Tables contain population figures for Hawaiians (including part-Hawaiians) by age, sex, and island of residence.


Report, based on the Hawaii Health Surveillance, compares the frequency of various health conditions in individuals of varying family incomes. Consists of numerous tables broken down by ethnic groups, including a "Hawaiian/Part Hawaiian" category. Concludes that persons with lower family incomes of all races had higher illness rates than did those with higher family incomes except for generally higher cerebrovascular disease and tuberculosis rates among Hawaiians.


Refers to Annie Bell who conducts the Lualalani Child Care Center in Waikiki and who has adopted twelve children.


Historical accounts of the City of Refuge on the Island of Hawaii.

336. Burke, Marie. Kamehameha, King of the Hawaiian Islands; the story of his life and of Captain Cook's visits to these Islands in the years 1778-1779. San Francisco: Colt Press, 1939. 86 pp.

Well-written and well-printed biography of Kamehameha I is based on numerous historical sources.


Fictionalized, fast-moving, colorful biography of David Kalakaua. Includes a five page list of major figures mentioned in the book. Author is sympathetic towards the Hawaiian people.


Translation of the voyages of Don Francisco de Paula y Marin's part-Hawaiian son to Uvea where he lived, married and was eventually killed. Articles comments on the accuracy of the accounts of these intrigues.

45
   Brief survey with numerous photographs and musical notations.

   Review of the main features of these arts and observations on the role of music in Polynesian life.

   Portrays the progressive choice of American culture in Hawaii and the resulting stresses imposed on other cultures. Suggests that Hawaiians obtained relief from this dominance through aggression, withdrawal, nativistic religions, and interest in ancestral culture.

   Compilation of short accounts of early nineteenth century Hawaiians who lived and worked in the Pacific Northwest.

   Argues that the hygiene kapu or restrictions, enforced on Hawaiians was time and labor consuming and psychologically traumatic, but that it was effective in preventing any infectious epidemic prior to Captain Cook's arrival.

   Focuses on part-Hawaiian Kenneth Francis Brown, architect, politician, sportsman, scholar, and community-minded citizen.

345. Bye, Roger. The revolution came right on schedule. There's a new sound to Hawaiian music that was fifty years in coming. HON 2 (Nov. 1967): 46-47, 139.
   Summarizes the restyling of Hawaiian music by focusing on the careers of musicians Kui Lee and Don Ho.

   Interview with Alan Akaka, son of Congressman Daniel Akaka, about his training and experiences as a musician.

   Obituary of the musician/composer who spent most of his career on the Mainland.
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<td>348.</td>
<td>C., F. L. Lomi-lomi. POP 2 (Nov. 1889): 3.</td>
<td>Article in an 1873 <em>Alta California</em> newspaper gives a detailed description of a massage and the Hawaiian home in which it was given.</td>
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<td>355.</td>
<td>Campbell, Dorothy. Ancient Hawaiian hula. POP 45 (April 1932): 5-7.</td>
<td>Overview of the hula from its religious origin to subversion for commercial purposes as well as a discussion of the difficulty today in interpreting the dance correctly. Notes King Kalakaua's attempts to reintroduce the hula in the late 1800's.</td>
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Brief, illustrated history, explanation, and description of the hula. Contains numerous photographs.


Collection of portraits of Hawaiian people. Most of the sixty-seven photographs were taken by Theodore Kelsey, Ray Baker, and possibly Andreas Montano.


Report on the efforts of the newly appointed part-Hawaiian director of the Hawaiian Home Lands program to revitalize that state agency and the problems she faces in this implementation.


Suggests that the Hawaiian family structure, which met the emotional needs of children and nourished and maintained this set into childhood, created a people with great "inner freedom of spirit."


 Discusses legal and traditional circumstances leading to the development of private land titles and its corollary, the rights of native tenants.


Observes that while it is no longer medically necessary for leprosy patients to be isolated at Kalaupapa, on the island of Molokai, its residents prefer to remain there. Hawaiian activist, Bernard Punikaia, a resident, discusses the lives of the patients and their future.


Survey of the gods, priests, and heiaus connected with the Hawaiian religion, with some detail about the kapu system. Provides extensive detail about the workings of the City of Refuge in Kona on the Island of Hawaii.

Evaluates pre-contact skeletal material excavated near Paia, Maui, in 1970. Consists of four males, eight females and four children who ranged in age from one and a half years to over fifty years.


Cites heavy seas and silt from overgrazed hillsides for the destruction of these fishponds. Discusses reasons for the abandonment of Palaau as a thriving, productive area.


Suggests a similarity between Hawaiian and Japanese in the vowels chosen by those languages to "open" syllables which are closed in English.


Discusses two aspects of the ancient Hawaiian culture—ohana, the extended family system, and ho'oponopono, a therapy system—as they are understood today. Reports on efforts being made to revive the ohana in non-familial settings and to use ho'oponopono at the University of Hawaii at Manoa, Leeward Community College, and Windward Community College as a way of assisting college students.


Account of the numerous separate Oahu kingdoms from the migratory period to the late eighteenth century. Lists notable events, successions, and wars occurring under various chiefs.


Summary of the Kamehameha line through William Lunalilo. Includes birth and death dates and other commentary.

369. Cartwright, Bruce. The legend of Hawaiiloa. JPS 38 (June 1929): 105-121.

Analysis of this legend as translated by folklorist Abraham Fornander suggests that it is actually a part of the ancient history of Raiatea and Tahiti.


Categorizes Hawaiian genealogies. Suggests the effectiveness of Hawaiian genealogies as tables of measurement for Hawaiian prehistory.

Describes the Puna, Hema, Nana, and Pili ancestral family lines begun by aliis who led expeditions to Hawaii. Using data from genealogies, the author produced a framework of characters upon which the history of the period can be constructed.


Interview with ethnobotanist Rachael Mahuiki of Honolulu regarding usage of plants for medicinal purposes.


Offers insight into Hawaiian cultural attitudes toward women through a review of Hawaiian legends. Author concludes that the role and function of women in ancient Hawaiian society was that of strength, dignity, and forcefulness.


Survey of the Hawaiian way of life from prehistoric times, through the granting of political rights in the nineteenth century, to its early twentieth century condition.


Sketches the organization of Hawaiian governmental process and changes in it.


List of 134 students, including former place of residence, attending Lahainaluna Seminary in September 1843.


An early Hawaiian grammar, supplemented by a modern introduction which evaluates it and other grammars. Suggests unprobed areas for Hawaiian grammatical study.

Interviews with two part-Hawaiian Waikiki beachboys about their work and views of tourists.


General discussion of the Hawaiian trail system and its function. Includes a map of trails in the Lapakahi district on the western part of the island of Hawaii.


Brief outline of the ancient Hawaiian social system, followed by a comparison of past and present Hawaiian society. Cites nutritional and epidemiological problems of modern-day Hawaiians as well as the importance of ohana, or family, to persons of Hawaiian ancestry. Traces the modern revival of interest and pride in being a Hawaiian.


Holograph of a chant, in Hawaiian and English, composed in 1951 to celebrate the district of Ka'u on the island of Hawaii.

382. Chapin, Alonzo. Remarks on the Sandwich Islands; their situation, climate; diseases, and their suitableness as a resort for individuals affected with or predisposed to pulmonary diseases. HS 1 (July 1838): 248-267.

Reaction to Hawaii’s most prevalent diseases and population decline is seen primarily as resulting from of a laxity of morals.


Investigation of 188 skulls in the Bishop Museum reveals that teeth of ancient Hawaiians were of such excellent structure and development that few caries existed, especially to the age of forty.


Chronicles the missionary work of Aheong from 1854 to 1870. A genealogy traces six children and descendants of Aheong and his wife, the former Naukana Hiikiau of Huelo, Maui.
   Report of the author's research on Ludovik Choris' drawing of Kamehameha I in 1816.

   Commentary on Kamehameha's portrait by Ludovik Choris. Includes a review of other European clothing and uniforms the King was known to have worn.

   Artistic interpretation of the 1817 watercolors and drawings of Hawaiian chiefesses. Includes historical accounts of the artist, Ludovik Choris, and his subjects.

   Analysis of the different versions of Ludovik Choris' portrait of Kamehameha I wearing a red vest. Offers a historical account of Choris' Hawaii visit in 1816 as a draftsman aboard Lieutenant Otto von Kotzebue's Russian Imperial Navy ship Rurick.

   One-act play based on a creative interpretation of Captain Cook's death in 1779.

   Appreciation of ancient Hawaii's many art forms. Suggests that petroglyphs and sculpture were not fully appreciated in the West until the advent of twentieth century abstractionism.

   Analysis of the composite character of Hawaiian literature. Suggests that adaptive translation is a useful complement to other critical methods—such as motif analysis, symbolism studies and comparative folklore—for the understanding of Hawaiian literature.

   Interview with sculptor who translates a strong identification with his Hawaiian heritage into his works.

   Presents the traditions of special places and stones on Molokai through text, photos, and English translation of Hawaiian sayings.

Examines the basic elements of the hula as they relate to traditional Hawaiian culture. Suggests that hula concentrates and heightens a consciousness of bodily gestures with language.


Comments on the philosophy underlying the Hawaiians' special relationship to the land, especially as expressed through traditional literature.


Analysis of the dances and accompanying chants which were performed at Hilo's Merrie Monarch Hula Festival in 1980.


Essay on the nature of pre-contact art concludes that the Hawaiian artists' deep esthetic response to their environment, as well as sensitivity to their materials, led them to produce art forms which are characterized by great utility and beauty.


Interviews with Alice Namakelua, singer, dancer, and composer; George Kanahele, businessman; Gordon Piianaia, Director of Hawaiian Studies at the Kamehameha Schools; and Tai Crouch, Hawaiiana recreational specialist at Oahu's Kualoa Beach Park. They offer background and interpretations of the current upsurge of interest in Hawaiian.


Designed to update earlier accounts of missionary/historians Sheldon, Dibble, and William Ellis, this firsthand commentary offers a sympathetic portrayal of Hawaiians during the transition from old to new ways.


Study of 122 clients, including 27 part-Hawaiian women, at the Ewa Beach, Kaneohe, and Waipahu clinics. Reveals favorable attitudes towards prenatal diagnosis, but which are clouded by personal uncertainty about undergoing treatment.
   Biography covers Webb's work in Hawaiian at the Bishop Museum and her memories of Queen Liliuokalani.

402. Chickering, William. Within the sound of these waves, the story of the kings of Hawaii Island, containing a full account of the death of Captain Cook, together with the Hawaiian adventures of George Vancouver and sundry other mariners. New York: Harcourt, Brace, 1941. 327 pp.
   Narrative of the lives of eight famous ali'i aimoku, or kings, of the island of Hawaii.

   Scholarly account of the division of lands between royalty, chiefs, and commoners under Kamehameha III. Explains the wording and workings of this law. Includes facsimiles of Mahele Book pages and Land Commission awards.

   Description of the documents issued by the Hawaiian government and analysis of their significance in the history of the Hawaiian land system.

   Historical review of the legal process by which lands originally held by the Hawaiian monarch as personal property were later deemed to be Crown lands, eventually becoming part of the public domain.

   Examines the means by which all lands which had previously been owned solely by Kamehameha I, were conveyed by the Great Mahele into crown, government, konohiki, and kuleana, or native tenant, lands.

   Suggests that Chinese immigration will weaken the Hawaiians' political power and, through intermarriage, cause the Hawaiian race to disappear.

   Analyzes deliberative oratory in the Kingdom's legislatures and critically appraises the speaking of seven major assembly speakers: David Kalakaua, John Kapena, J. L. Kaulukou, J. Kaunamana, James Keau, J. H. Waipuilani, and Robert Wilcox.

English translations of the verses dealing with adultery and fornication in the Hawaiian and Tahitian Protestant Bibles reveals comparative development of these terms.


Summarizes, in tabular form, Hawaii suicide rates among the Islands' six major ethnic groups. Statistics indicate that Hawaiians part-Hawaiians, and Filipinos were least inclined to suicide. Data are based on information taken from death certificates in the State's Department of Health.


The author recounts memories and stories of her Hawaiian heritage as handed down by her grandparents.


Discusses historical reasons for this particular type of intermarriage, followed by an analysis of the importance of Hawaiian attitudes in this relationship.


Compares measurements from eighteen male and twenty-five female skulls from the Bishop Museum with studies using similar methods on other racial groups.


Refutes an earlier newspaper editorial which faulted the missionaries for the Hawaiian's loss of land and legal rights and poor employment.


Study deals with the changing patterns of land utilization under successive occupation by Hawaiians to the late 1890s, and then by Chinese, and Japanese.

Tells of the regard held for sacred stones and storied places in the fabric of everyday life.


Of 271 new cases diagnosed in Hawaii during the period 1945-1955, slightly under half were Hawaiian or part-Hawaiian and one-fourth were immigrant Filipinos. The lowest morbidity was among the Japanese. (Rubano #94)


Account of the funeral of Prince Jonah Kuhio Kalanianaole, Hawaiian delegate to Congress.


Fictional account of the Russian explorer's visit with Hawaiian royalty in Honolulu.


Details the Hawaiian method of arithmetic, which was based on units of four and ten. Lacking numerals, all calculations were performed by counting things out.


Survey of Hawaiians who sailed to Oregon during the late eighteenth and early nineteenth centuries. Notes that few traces of this immigration in Oregon remained by the end of the nineteenth century.


Primarily a collection of anecdotes about late nineteenth century Hawaiian royalty, with heavy emphasis on the activities of King Kalakaua. Includes some accounts of the activities of Hawaiian beachboys during the 1930s.

423. Clarke, Faith. We could learn from the Hawaiians. POP 65 (Feb. 1953): 15-17.

Commentary on ancient and modern Hawaiian attitudes toward child rearing.

Biography of Kamehameha I's highest ranking wife who was the mother of two kings, Liholiho and Kauikeaouli. She was born in 1778 and died in 1823. Includes an English translation of the "Mele to Keopuolani."

Comparative study of the similarities in structure and symbolism of Hawaiian and Hebrew poetry.

Traces the early life and marriage of Bernice Pauahi Bishop. Cites her efforts in setting up an estate to benefit Hawaiians through the means of the Kamehameha Schools.

First part of a study, mandated by the 1969 State Legislature, to formulate plans for the modernization of the Department of Hawaiian Home Lands. This state agency attempts to provide public lands for those of Hawaiian blood.

Compilation of letters of condolence and resolutions offered after the death of Miriam Cleghorn on February 2, 1887. Includes thirty-seven Na Mele Kanikau, or chants of mourning, and an account of the funeral ceremonies.

Suggests that this cave in the Kau district had only seasonal use for sweet potato cultivation, harvesting of mamaki for kapa manufacture, and collection of fresh water for transportation to arid coastline settlements.

Collection of twenty-five letters written by Clemens while in Hawaii as a newspaper correspondent during the spring and summer of 1866. Great detail is given to the funeral of Princess Victoria Kamamalu Kaahumanu. In describing the highly political session of the Kingdom's Legislature, Clemens offers incisive impressions of legislators David Kalakaua, William Lunalilo, Mataio Kekuanaoa, and William Ragsdale as well as the King, Kamehameha V.
   Biography of the Honolulu teacher, actor, and musician.

432. Clopton, Robert. The Christianization of Hawaii viewed as a social
   Argues that long isolation and oppression under the kapu system
   primed Hawaiians for the cultural upheaval of the early nineteenth
   century and acceptance and toleration of new conditions.

433. Cluff, Deborah. An archaeological survey of the seaward portion
   of Honokohau #1 and #2, North Kona, Hawaii Island. Report 69-5. Honolulu:
   Evaluation of the archaeological significance of an area which was
   important in early days because of its facilities for canoes and its many
   fishponds.

   autobiographic sketch of mission life and labors (1835-1881), pp. 252-261,
   Author attempts to characterize Hawaiians on the basis of his
   firsthand impressions of some general personal traits.

435. Coan, Titus. The natives of Hawaii, a study of Polynesian charm. Annals
   of the American Academy of Political and Social Science (July 1901): 9-
   17. (HHS)
   Suggests that the early Hawaiian standard of living, which was
   praised by early writers, resulted from the ability of the Hawaiians to
   restrict their population to the means of subsistence available in the
   Islands.

436. Cobb, John. The commercial fisheries of the Hawaiian Islands. In The
   aquatic resources of the Hawaiian Islands, pp. 717-765, edited by David
   Office, 1905.
   Describes fishponds and outlines reasons for their decline. Details
   of fishing gear used by Hawaiians are also given.

   (HAM).
   Gives background on fishponds and the fish in them. Photographs of
   an early Waikiki sea pond and an interior fishpond are also included.

   Survey of fishponds, their purpose, construction and location.
   Focuses on Loko Wekolo, a fishpond near Pearl Harbor. Suggests that
   many fishponds were turned into rice or taro fields.

Presents early Hawaiian historian David Malo's references to the training, sport, and gambling involved with game cocks.


Sections 3 and 4 briefly describe the ancient Hawaiian reverence for water and the central role of water in the Hawaiian concept of land. Offers background on Hawaiian management of water resources in order to bring more land under cultivation.


Study of the birth rates of the Waianae coast, Kailua, and Pearl City, reveals that the Waianae coast, with a Hawaiian, part-Hawaiian population of 47.5 percent, has the highest crude birth rate and the highest proportion of illegitimate births as well as the lowest abortion rate. Suggests that these figures are closely related to Hawaiian lifestyle, values, and culture.


Biography of the internationally famous singer, Charles K. L. Davis. Describes his operatic as well as Hawaiian music career.


Records conversations with Hawaiians living in Waipio Valley, on the island of Hawaii, in the early 1920s. Reports on their viewpoints on many topics of daily living.


Folklorist discusses Hawaiian storytelling and its capacity for capturing the beauty of nature. The author notes, "The world surges in on the Hawaiians. He can no longer give himself solely to the tradition that bound him to valleys and mountains."


History of swimming in Hawaii from ancient times to the present. Offers details about Duke Kahanomoku and other notable Island swimmers.


Gives the meanings of the following places on Oahu's Leeward coast: Nanakuli, Ma'ili, Waianae, Makaha, Makua, and Ke'awa'ula.

Describes the centennial activities celebrating Kamehameha III's birth, August 11, 1813, and the placing of a polished lava monument at his birthplace near Keauhou on the island of Hawaii. Includes the commemorative speech as well as a short biography of the King.


Notes that while full-blooded Hawaiians are decreasing, intermarriage is increasing the numbers of part-Hawaiians.


The finest scholarship characterizes this monumental edition which employs extensive footnoting and introductions. Volume 3, covering the years 1776-1780, contains the earliest written accounts of the Hawaiians. There are four pages of detailed indexing to references about the Hawaiians and their culture.


Enumeration of Molokai fishponds, followed by a description of their structure and general purpose. Notes environmental consequences of the traditional pond use patterns.


Details of the largest heiau on Maui. Dedicated as a National Historic Landmark in 1970.


Archaeological data and ethnographical sources from the islands of Hawaii, Molokai, and Oahu suggest the following sequence of major cultural adaptations in Hawaii: initial settlement of wet windward areas; subsistence adjustment to dry leeward areas; and development of a complex chiefdom.


Firsthand account, by a British sailor, of Hawaiian life which had been changed by Western contact but which still remained under the kapu system.
Coronation of their majesties the King and Queen of the Hawaiian Islands, at Honolulu, Monday, February 12th, 1883. Honolulu: Advertiser, 1883. 16 pp.

Details of the coronation ceremony of King Kalakaua and Queen Kapiolani as well as the unveiling of the Kamehameha statue on February 14, 1883.

Correspondence relative to the Sandwich Islands, 1824-1843. Printed solely for the use of the Cabinet. London, 1844.

Consists of printed copies of formal letters to and from British officials regarding Hawaiian matters. Most correspondence is of a governmental, commercial, or legal nature, but a number of documents review the condition of Hawaiian life (such as reports by Captain Bruce in 1839 and Consul Alexander Simpson in 1843). There is an account of an 1832 mutiny by seven Hawaiian seamen on the English ship William Little. Includes numerous declarations, notices, and letters of Kamehameha III.


Compilation of original sources which describe in detail the hula and the costumes of its dancers.


Interview with the entertainer who provides details about his operatic and Hawaiian singing careers.


Interprets the relationship between the density and distribution of Hawaiians and their use of land and sea as a direct reflection of their island environment.


Discusses the rationale for Hawaiian place names, many of which are derived from natural features, religious observances, historical events, chants, or whimsey. Provides examples of these types of names.


Interview with woman and husband on the island of Hawaii who have cared for forty-five adopted and natural children. She reminisces about her childhood and the old Hawaiian way of life.

Describes and evaluates archaeological salvage operations in six sites. Notes their relationships to patterns of early Hawaiian land utilization in this dry coastal area.


Study of physical measurements obtained from 420 girls between the ages of nine and fourteen at Kalihiwaena School in Honolulu.


Speculates that the small support figures on many carved bowls are representations of the menehune.


Suggests that the ivory neck ornament is a sophisticated form of pure sculpture and interprets its unique form from historical, symbolic, and technical points of view. Includes photos and drawings.


Catalogues 147 known Hawaiian figure sculptures in wood. Analyses of the function, technique, and symbolism of this art form are also included. Believes that since the Hawaiian sculpture tradition was linked to the ancient religion, the overthrow of the kapu system in 1819 brought an end to this phase of Hawaiian sculpture.


Comprehensive description of petroglyphs. Also discussion of their significance, sites, artistic techniques, age, and symbolism, from the points of view of an archaeologist, artist, and ethnographer.


Reviews Hawaiian enthusiasm for, and interest in, government. Cites the examples of Kings Kamehameha I and III, Kalakaua, and Hawaiian Delegate to Congress Prince Jonah Kuhio Kalanianaole.


Interview with musician, composer, hula teacher, and chanter who recounts his career.
469. The crown lands. FR 52 (June 1894): 45.

Statement of rental income from former crown lands which totaled $49,000 for 1893/1894. Includes an analysis of these relatively low returns for this valuable land.


Records features important in the development of Hawaiian prehistory. Sample datings range from A.D. 1130 to 1696. Evidence indicates it was a fertile farming area at one time.


Historical background on the once productive farming area in the 1.75 mile long corridor leading from Kuakini Highway to Alii Highway. Describes artifacts found here.


Description of the site of the former village of Pualoa which was visited and described by William Ellis in 1823. Most of the survey area is now in a barren 'a'a lava flow.


List of ninety-one games with their Hawaiian and English names as well as a brief description. Informants were four Hawaiian sailors.


Commentary on the role and esteem of calabashes in ancient Hawaii. Contains references to various types in the collection amassed by King Kalakaua.


Report of interviews with Hawaiian women and families provides cultural characteristics which continue to influence the health and care of mothers during the childbearing period. Many of the practices appear to be overlaid or fused with modern medical practice.

Reminiscences of the author, a Waimanalo chief, about a fifteen day tour around Oahu in 1875 which he arranged for Queen Emma and a cavalcade of 140 pa'u riders. Provides details about the welcomes, feasts, and gifts with which the former Queen was greeted.


Collection of brief biographies of twenty-one Hawaiians, including rulers, ali'i, missionaries, and historians. In addition to the rulers from Kamehameha I to Liliuokalani, she writes about James Kekel, Joel Mahoe, Zepherin Kepelino, Samuel Kamakau, David Malo, Bernice Bishop, Kinau, Mataio Kekuanaoa, John Ii, Timothy Haalilo, high chiefess Kapiolani, Batamea Puaaiki, and Queen Kaahumanu.


Story dealing with numerous aspects of the ancient Hawaiian culture, such as kapa making, hula, bird catching, and religious and kahuna activities.


Compilation of twenty-six retold legends which are classified by regions in the Islands. Based on sources in works of Abraham Fornander, William Westervelt, Thomas Thrum, Laura Green and William Rice. Also includes several original stories by Mary Pukui.


Discusses Hawaiian notions about mana, po, evolutional cosmogonies, explaining how their understanding of metaphysics is evidenced by these concepts. Comparative study reveals Hawaiians as the humanists among Pacific peoples.


Obituary of a high Kingdom and Territorial official. Based on Iaukea's earlier recollections.

Letters by Kingdom government officials and former legislators, Curtis Lyons and Harvey Hitchcock, give eyewitness accounts of the rioting after the Legislature voted for David Kalakaua over Queen Emma as the successor to King Lunalilo.


Concludes that there were no significant differences in placement of children in foster homes as compared to those in institutional placement. Includes a chapter on the background of child care in ancient Hawaii.


History of copper engraving at Lahainaluna Seminary on Maui. Reproductions of four engravings display a high level of competency by Hawaiians in this art form.


Points out the essential characteristics of Hawaiian poetry and song as well as the value of the mele in the life of ancient Hawaiians. Includes Hawaiian and English lyrics of missionary Lorenzo Lyon's "Hawaii aloha."


Study of Hawaiian hymns, beginning with ancient chants. Comments on the suitability of the Hawaiian language to express emotions of praise and supplication in hymns and prayers translated from English.


Consists of a December 7, 1816 Philadelphia newspaper article about Kaumualii's activities on the east coast of the United States. Also includes a letter he wrote in 1816 to his family, the rulers of the island of Kauai.


Brief personal and political accounts of Hawaiian kings, from Kamehameha I to Kalakaua.

Chapter 19 describes seaman Dana's four month residence with twenty Hawaiians at San Diego in 1835. Provides observations on their singing, generosity, smoking, attitudes toward work and money, curiosity about Western technology, and talent for mimicry.


Interview with noted hula dancer and teacher Nona Beamer about her taking a hula troupe, trained in the ancient Hawaiian cultural dances, on a tour of the mainland United States.


Offers commentary about popular entertainer Danny Kaleikini and his Hawaiian show at Honolulu's Kahala Hilton Hotel.


Defines the central concepts of the Hawaiian religion. Discusses major deities and numerous lesser gods and spirits as well as the people who worshipped them. Notes that although the ancient religion faded rapidly after being officially outlawed in 1819, many concepts of the old religion are still adhered to by some Hawaiians today.


Depicts the role of gods in day-to-day Hawaiian culture and focuses on the ali'i, or chiefly class, and their ability to maintain their spiritual and secular power through strict adherence to the tenets of this religion by both royalty and commoners.


Suggests that the abolition of the kapu system in 1819 was a deliberate political response by Kamehameha II to alleviate severe political and economic crises in the Islands resulting from European intervention.


Introduces David Kaapu who lives on the Windward Oahu coast in the old Hawaiian fashion. He expresses thoughts and feelings about his attempt to recreate an old Hawaiian lifestyle and the tourist attraction he has become.

Early argument for Hawaii's linguistic affinity with other Polynesian islands. Provides tables of selected words, numbers, and the "Lord's Prayer" in Hawaiian, Marquesan, Maori, Rarotongan, Samoan, Tahitian, and Tongan.


Describes the Bishop Estate's eviction of people living in Kalama Valley on Oahu after the area had been rezoned from agricultural to urban usage.


Author's 1889 letter to Queen Liliuokalani from England gives details about the deaths of Kamehameha II and his wife Kamamalu in London in 1824.


Account of the kahuna lapuu mai and the rites, ceremonies, charms, and shrines used in healing sicknesses. Includes details on the preparation and effects of awa, a narcotic drink, and a recipe for apuihi, a compound medicine.


Biographical study, based on others' early accounts, of the Governor of Oahu and his political activities.


Interpretive history is characterized by vivid descriptions, numerous anecdotes, and solid research. Narrative begins with the Western discovery of Hawaii in 1778 and moves in a detailed and colorful fashion to the advent of statehood in 1959. Contains an extensive bibliography.


Introduces the problems of conducting historical research into the lives of nineteenth century Hawaiian commoners. Calls for sophisticated statistical records of these people and for the indexing and translating of the Hawaiian language press.

Introduction to the life of Kamehameha I. Consists of a review of the more notable events of the king's career and numerous illustrations.


Results of tests indicate that Hawaiian Creole English speaking children can acquire a Standard English speaking facility without losing their fluency in pidgin and without engaging in a formal English language program. Based on Standard English Repetition and Hawaiian Creole English Repetition tests given from 1974 to 1976 to ninety-eight elementary school children, 75 percent of whom were part-Hawaiians.


Details of Hawaiian missionary James Kekela's rescue of an officer of an American whaler who had been kidnapped by Marquesans.


Description of the funeral cortege of William Pitt Leleiohoku, the adopted son of Princess Ruth Keelikolani.


Obituary of the former governor of Maui from 1852 to 1874. He was born at Kawaihae, on the island of Hawaii, in 1806 and held numerous government posts.


Biography of Paul Nahaolelua, judge, Governor of Maui, and Hawaiian Kingdom Minister of Finance. This noted executive, who died at the age of seventy, attended Lahainaluna Seminary.


Obituary of a Waimanalo woman, Kahemolele, who, as a child, had been carried on her mother's back, fleeing to the mountains before Kamehameha's army. She also recalled that the victorious forces went throughout the woods to announce amnesty and security for those in hiding.


He was a member of the Hawaiian Kingdom's House of Nobles, companion of Kamehameha II, and father of King Lunalilo. Kanaina was the husband of Kekauluohi, daughter of Kamehameha I.


Account of Alexander Liholiho's death includes a brief biography.

Details of the sickness, baptism, and death of Albert Edward Kauikeaouli Leiopapa a Kamehameha, four-year-old son of Kamehameha IV.

515. Death of Paki. FR 12 (June 1855): 45.

Provides a character assessment of a high ranking chief and kingdom official. Abner Paki and his wife Konia, granddaughter of Kamehameha I, were Queen Liliuokalani's adopted parents.


Obituary of David Kawananakoa, Prince of the Crown of the Kalakaua dynasty. He was a kingdom government official and a candidate in 1900 for the office of Delegate to the United States Congress.


Report of the background, training, death, and funeral of Victoria Kaiulani Cleghorn, heir to the Hawaiian throne.

518. Death of Queen Kapiolani. FR 57 (July 1899): 51.

Commentary on the lineage and character of King Kalakaua's widow, daughter of high chief Kuhio and his wife Princess Kinoiki, daughter of Kaumualii, last king of Kauai.


Brief notice of Princess Ruth's death at age sixty-six, accompanied by a short genealogy. Daughter of high chief Mataio Kekuanaoa, she was a half-sister of Kamehameha IV and V and consequently had a claim on the Hawaiian throne after the death of Kamehameha V in 1872.


Obituaries of W.P. Kahale of Wailuku, G. Leoleo a former missionary to the Gilbert Islands, and J.N. Paikuli of Waikane.


Advocate establishment of a "Sons of Hawaii" organization charged with stemming the population decrease.


Account of the dedication of a structure used for performing the ancient hula at Moanalua Gardens by Kaha'i Topolinski's hula group, Ka Pa Hula Hawaii. Includes many photographs.

Compassionate portrayal of Hawaiian life during the summer of annexation. Vivid description of a royal funeral, along with portrayals of Liliuokalani, a kahuna, and a diver.


Alphabetical listing of 3,000 names for plants and limu, or seaweed.


Review of the popularity of Hawaiian music during the early 1960s. Notes the orchestral approach to Hawaiian music instead of reliance on the traditional ukuleles and guitars.


Investigation of twenty sites reveals that a portion of the proposed H-3 highway was once extensively occupied by precontact Hawaiians.


Offers instructions for making a ti leaf hula skirt.

529. Desha, Lorna. The early Hawaiians and how they lived. Hilo, Department of Public Instruction, 1953. 87 pp.

Resource units in Hawaiian culture prepared by a group of teachers in Kona on the island of Hawaii. Generally the units consist of outlines, but there is some narrative by various authors.


Narrative of Hawaiian cultural history and land and water use in the Kaneohe Bay area. Includes numerous photos and maps.
   Early accounts of the first dresses sewn by missionary wives and the rationale for early and modern styles.

   Commentary on early surfing-sites, contests, boards, and surfers. Notes that Kamehameha III was an avid surfer.

   Account of the prophecy relating to the Naha Stone that whoever moved it would gain control of the Islands. Kamehameha I fulfilled this prophecy by lifting the stone and eventually uniting the Hawaiian archipelago.

   Detailed description of the foreheads of 300 Hawaiian skulls obtained from sand dune burial sites at Mokapu Peninsula on Oahu. Reveals that these Hawaiians possessed a distinctive type of forehead that is representative of Polynesians.

   In 1836 the author's students at Lahainaluna Seminary on Maui asked questions about Hawaiian culture and history of older residents. After this information had been written up and edited, it became the islands' first history book, Ka Moolelo Hawaii. Dibble later wrote this English language history which was based on the original 1838 Hawaiian language book.

   Definitive work on the description of, and methods for making, string figures. Includes pictures of 115 Hawaiian string figures and accompanying chants.

   Study of the ecological and childrearing factors of eighty-eight families living in Oahu's Nanakuli homestead area. Based on parental reports of childrearing practices and household demography, this study was able to establish norms for predicting child personality and behavior.

Brief accounts of Hawaiian settlements shortly before and after the 1849 Gold Rush. Based primarily on accounts of missionaries Samuel Damon and John Pogue who visited with Hawaiians in California in 1861 and 1868.


Historical references to hulas which had been performed in a spirit of buffoonery. Contains photos of noted hula exponent Iolani Luahine dancing the "Cock-eyed mayor of Kaunakakai."


Commentary about the hula and its musicians and dancers based on firsthand descriptions in Hiram Bingham's A residence of twenty-one years in the Sandwich Islands.


Offers details about constructing a puniu, or small knee drum, from a coconut shell.


Describes the construction, playing, and use of the 'ukeke, a small ancient Hawaiian stringed instrument.


Provides information about the ipu hokiokio (gourd whistle), pu la i (ti leaf whistle), and oe oe (bull-roarer). Describes the procedures used in making these instruments.


Gives information about the papa hehi (footboard or treadle), a musical time-keeping instrument which is used in conjunction with hula sticks.


Describes the making of a ni 'au kani or ohe kani, the Hawaiian jew's harp, which is used to accompany chants.

546. Do it yourself: make your own kupe'e niho 'ilio. HM 6 (June 1980): 12.

Offers advice for making a kupe'e niho 'ilio, or legging-like anklet which is made of dog teeth and worn while performing the ancient hula.


Provides instructions for transforming a large triton conch shell into a pu, or horn employed as a musical instrument or ceremonial trumpet.

Study reveals few similarities and many differences between the two languages.


Description and photos of shark tooth cutters and short wooden clubs with handles shaped to dagger-like points. Artifacts were originally gathered by missionary Asa Thurston.


Survey of the role of the vocational and moral training received by Hawaiian girls at Kamehameha, Kawaihao, Maunaolu, and Kohala schools. Includes some records for seventy-four girls at Kawaihao and for eighty-five girls at Kamehameha.


Chronicles the formation, sugar raising efforts, and dissolution of a late nineteenth century organization of prominent Hawaiians in Kauai. The Hui's lands were later absorbed by the Makee sugar company.


Samuel Kamaka'u's account of the priest who fled to Hawaii in the twelfth century and whose descendants held the office of high priest up until the time of Kamehameha I.


Refers to legends of prehistoric voyages to and from Hawaii, including the traditions of Kaulu, Hema, and Paumakau. Based on Hawaiian historian Samuel Kamaka'u's newspaper articles.


Traces the historical development of the basic principles of land tenure prior to the 1848 Mahele, or division of Hawaiian lands, among the king, the chiefs, and the commoners.


Commentary on the changes wrought by Western civilization on the Hawaiians and the difficulties they had in adjusting to new and strange conditions.

Reminiscences of the royal wedding in 1856. The procession, ceremony, and celebration are recalled by the author who was twelve years old at the time. Anecdote about the Queen's ring is included.


Personal recollections of the author about the great-granddaughter of Kamehameha I. She was twice offered the succession to the Hawaiian throne, once by Kamehameha V and again by Lunalilo. The Kamehameha Schools were founded under the provisions of her will.


Music and lyrics written by Liliuokalani.


Suggests that the conch shell, or pu, was used in ancient Hawaii primarily as a ceremonial trumpet rather than as a musical instrument.


Offers an English translation of the newspaper adventures of the demigod Kamapua'a. Also provides related discussion in the form of articles "Genealogy of Kamapua'a," "Kaliuwaa cycle," "Pele cycle," "Waikiki cycle with Lonoahi and his sons," and "Kauai cycle."


Review of the literature about the hula, specifically its religious origins and vulgarization.


Suggests that a Hawaiian sorcerer placed a spell on Amelia Earhart's ill-fated 1937 Pacific flight to Howland Island.


Interview with Lena Reverio, welfare organizer, who comments on modern Hawaiians and their problems.

Describes Queen Emma's Nuuanu Valley home which is now a museum operated by the Daughters of Hawaii.


Brief biography of Albert Kamehameha, son of Kamehameha IV, who died in 1862 at the age of four.

566. Dr. Hyde's school. FR 45 (July 1887): 58-59.

History of the North Pacific Missionary Institute in Honolulu which was established by Rev. Charles Hyde in 1877 to train Hawaiians as preachers and missionaries.


Introduction to the art of Hawaiian and Samoan tapa making. Utilizes quotations from William Brigham and William Ellis' works.

568. The Dudoit family—eight is great. Aloha 1 (July/August/September 1978): 76-77.

Portrays the Vandale Dudoit family of Molokai. He and his wife, Joyce, were the 1977 Aloha Week's King and Queen of Molokai.


Short biography touches on Kahanamoku's swimming, Hollywood acting, and governmental careers. Includes a short interview with him.


Tabular description of the characteristics of Hawaiian society, including physical, emotional, intellectual, political, domestic, labor, military, and environmental. Followed by quotations and extracts upon which the tables are based.


Detailed accounts of Hawaiians who emigrated to the Pacific Northwest coast during the early nineteenth century. By the turn of the century most had left after failing to obtain land and citizenship rights.


Summary of the main points in author's master's thesis. Includes a reproduction of Canadian artist Paul Kane's watercolor of John Cox, a Hawaiian who worked for the Hudson's Bay Company.

Argues that the Hawaiian labor force was a major factor in Pacific Northwest Coast fur operations. After these companies declined, so did the social and political status of these immigrant Hawaiians.


Provides, at the fourth grade reading level, an introduction to many aspects of the ancient Hawaiian civilization. Includes chapters on religion, farming, fishing, crafts, wars, sports, and music.


Study of the results of Hawaiian intermarriage on the physical characteristics of later generations. Charts indicate measurements of body, head, and face.


Records the physical consequences of racial hybridization in charts of body, head, and facial measurements.

577. Durante, Kalae, and others. We are her sons. KK 1 (Dec. 1974): 16-29.

Interviews with musicians and composers Kapono and Keola Beamer, sons of noted hula dancer and teacher Winona Beamer.


Firsthand observation of Hawaiians living in their newly Westernized islands by an American Army officer connected with the U.S. Geological Survey.


Commentary by an American Army officer in 1883 on Hawaiians living in Puna on the Island of Hawaii. Notes intensive use of the Hawaiian postal service for sending and receiving letters and newspapers throughout the Islands.


Extensive accounts of Kamehameha IV's son Albert—his birth, birthdays, illness, baptism, and funeral.

Biography of the Hawaiian who inspired American missionaries to come to the Islands. Originally published in 1818, this edition includes extracts from Obookiah's letters and diary as well as photos of places he lived and his tomb.

582. 'E Maliu Mai'. HM 3 (July 1977): 7-8.

Interview with Irmgard Aluli, composer of 400 Hawaiian songs. Contains music and Hawaiian and English lyrics for "E Maliu Mai."


Case analysis, combining ethnohistorical and archaeological techniques, of the agricultural subsistence base of late prehistoric and early historic Hawaii. Reconstructs the technical and social systems in several adjoining valleys in northern Kauai. Includes a list of konohikis for each ahupua'a in Haleleia.


Biographical sketches of Bartimeus Puaaiki, the blind preacher of Maui, and Joel Mahoe, the Hawaiian pastor who served on the island of Tarawa in Kiribati.


Describes plants, sayings, gods, and ceremonies connected with courtship, marriage, and birth.


Historical background on the introduction of the holoku and muumuu followed by a description and drawings of changing styles.


Assessment of the eleven Hawaiian and part-Hawaiian dropouts from the University of Hawaii's College Opportunities Program during 1975, 1976, and 1977.

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Review of the history, curriculum, and activities at the Kamehameha School for Boys. Mentions the contributions of some of its students and graduates in helping establish trans-Pacific aviation routes.


Commentary on the Hawaiian way of life under the kapu system is followed by doubts that the Hawaiians will take advantage of the lands made available to them by the Great Mahele.

Reply takes editorial to task for characterization of Hawaiians as "independent, lazy, and vicious." Sees the distribution of lands as having a positive effect.


Discussion of the decreasing Hawaiian population. Notes, however, their success as workers in the Pacific Northwest and as missionaries in Micronesia.


Argues that the vulnerable condition of the Hawaiians resulted from a new way of life, coming too quickly without allowing for a natural process of adjustment and growth.


Aletha Kaohi, Hawaiiana expert, reminisces about her earlier days on the island of Kauai and her interest in Hawaiiana.


Suggests that light skinned, brown, curly haired Hawaiians are either descendants of prehistoric Spanish visitors to the Islands or an earlier, similar genetic stock which, along with a central Asian type, constituted the earliest Polynesians.


Study suggests that Hawaiian literary style owes its distinctiveness to special features of its culture. This results in literary emphasis on the chief, personal and place names, natural features, and figurative rather than literary expressions. Based on an analysis of 900 pages of tales printed in Hawaiian newspapers between 1870 and 1890.

Collation of 202 words is compared with twenty Polynesian dialects (including Hawaiian) to determine rate of language change. Results parallel findings based on nonlinguistic data.


Discusses ways by which Hawaiian oral folklore ceases to be merely ritualistic or genealogical in nature and deserves to rank as literature. Points out, and gives examples of, facets of Hawaiian literature which have literary value, such as: sublime themes, detailed attention to nature, sophisticated poetic style, and predilection for finding the abstract in the concrete.


Commentary on the role of Jean Charlot's illustrations in the author's Hawaiian language textbook.


Analysis of five collections of Hawaiian tales and chants reveals that the hero of these stories is a glorified and idealized chief.


Legends of Punia, Iwa, Kawelo, Umi, Pupukea, Kamapuaa, and Halemano are reprinted from volumes IV and V of the Fornander collection of Hawaiian antiquities and folk-lore. It features Hawaiian text and English translation on opposite pages. Includes 21 full page illustrations by noted artist Jean Charlot.


Suggests a connection between the Hawaiian language's paucity of phonemes and its poetic style.


Suggests this alternative type of hero may result from the high level of wit and realism contained in Hawaiian tales.

Examination of Hawaiian poetry shows interrelationship between symbolism and elements of the culture. Observes that Hawaiian symbols are not the same as American or European symbols.


Comparison of 155 Hawaiian forms, on the basis of meaning similarity and perfect conformity, with known sound correspondences.


College language text employs dialogue, stories, letters, documents, and songs in a cultural approach to the learning of Hawaiian.


Discusses the problems inherent in Hawaiian orthography which face compilers of Hawaiian place names. For example, since Hawaiian is primarily a spoken language, it is difficult to determine and indicate pronunciation from its written form.


Discussion of the salient features of Hawaiian grammar is followed by notes on loanwords and Hawaiian's place in the Polynesian language family.


Points out the important cultural use of place names which gives them connotative values apart from that of mere nomenclature. Cites examples which concentrate on the poetic uses of place names as well as those found in narratives, chants, songs and proverbial sayings.


Account of the adaptation of the word "ukulele" for the Portuguese stringed instrument which was introduced to the islands in the late nineteenth century.


Collection of songs with translations without music. Provides background on the composers, translations, poetic vocabulary and an analysis of structure and symbolism.

This is a revised and expanded form of the "Notes on Hawaiian grammar" found in the authors' Hawaiian-English dictionary. This volume, however, pays more attention to the sound system and the structure of words and phrases. Scholarship, readability, and completeness combine to make this the most comprehensive treatment of Hawaiian grammar thus far. It also contains a review of the earlier works on the Hawaiian language as well as a sketch of dialectical variations.


Review of the literature which attempts to explain the eighteenth and nineteenth century Hawaiian depopulation.


Observations on the life and customs of Big Island Hawaiians in 1823 by a member of the London Missionary Society. Contains details about the old civilization as well as the influence of Western contact. Excellent portrayal of Hawaiian life in the years immediately after the overthrow of the kapu system.


Describes the Bishop Museum's collection of Hawaiian featherwork and other symbols of royalty, including the sacred sash of Liloa, an ancient Hawaii Island King.


Traces the theme of aloha or harmony in fourteen sermon texts. Includes a biography of Reverend Akaka of Honolulu's Kawaiahao church.


Extracts from Stevenson's In the South Seas describe Maka, a Hawaiian missionary at Butaritari in the Gilbert Islands in 1889. Author also writes of meeting Maka on windward Oahu in 1900.


Summary of unihipili and aumakua, the ancestral patrons of individuals and families. Contains legends and prayers.

Provides extensive background on the Hawaiian belief in spirits. Cites examples of means employed to cope with the deleterious effects of spirits, including the use of the kahuna po'i uhane, or professional spirit catcher.


Describes construction of the bow and arrow which were employed as a pastime, rather than for hunting or warfare. Includes the legend of Pikoi-ka Alala, the famous Hawaiian archer.


Discussion of the kahuna as a sorcerer and specific details, including prayers, involved in praying someone to death.


Describes the purposes and types of song with an observation on the qualities of Hawaiian speech and music.


Offers eleven prayers, in Hawaiian and English, intended to cause a person's death or for seeking protection against this practice by others. Based on firsthand information from contemporaries.


Classifies percussion instruments used in ancient Hawaii. Descriptions of the instruments and instructions for playing them are provided.


Details Rev. James Kekela's efforts in saving an American seaman's life in the Marquesas. Includes a photo of Kekela and his wife.


General survey of the activities and settlements of nineteenth century Hawaiians who emigrated to the Pacific Northwest Coast.

Two prayers, in Hawaiian and English, to the god Hilo asking for either weakened or increased winds.


Diagram of seven string patterns with accompanying chants in Hawaiian and English. String figure making was a popular Hawaiian pastime.


Explains the kahuna hierarchy and includes examples of prayers which were invoked by different kahunas. Based on personal recollections.


Argues that the abolition of the kapu system heralded a decline in Hawaiian games which were part of the makahiki festival. Unification of the Islands by Kamehameha and a concomitant decrease in armies also eliminated the necessity of sports serving as military physical training. Western horse racing and cardplaying also afforded new means of diversion.


Cites twelfth century unrest in Polynesia as the major reason for the first voyages to Hawaii. Describes the Hawaii-bound trips of Paao, a Samoan priest who revitalized the Hawaiian religion, and Moikeha, a Tahitian chief.


Observations on the kia manu (bird catcher) and his profession. Discusses prayers, methods of stalking, tools, and techniques used in catching birds.


Discussion of the marriage relationship gives details of attendant preparations, responsibilities, and celebrations. Examination of linguistic problems regarding the meaning of ho'ao.

Description of bones found on the J. B. Castle property while laying sewer pipe. Evidence indicates a former cemetery rather than a battle ground.


Account of the event near Keaau on the island of Hawaii from which the Kanawai mamala hoa (Law of the splintered paddle) was derived. Offers conjectures about the event and pronouncement of the decree.


Finds the Hawaiian language to have inherent capabilities for poetry. Suggests that Hawaiian's lack of abstract terms forced reliance on a highly figurative form of poetry—a language of the senses.


Introduction to his later, more extensive study refers to the hula as a religious service in which poetry, music, pantomime, and dance combine to tell a story and record events.


Source book classifies the ancient hula repertoire according to chant, style, and dance instrumentation. Chants are presented in Hawaiian and English. Also describes the function of the hula in Polynesian culture.


Commentary on the status of the hula during ancient times, followed by details of the halau and the instruction and discipline of dancers.

639. Emerson, Oliver. The awa habit of the Hawaiians. THA (1903): 130-140.

Records the types of awa, its cultivation, manufacture, ceremonies connected with drinking, and its effects on the drinker.


Attempts to show how Hawaiians have both benefited and suffered from contact with Western civilization.
Eminent Hawaiian women who were early converts. THA (1893): 81-87.

Brief biographies of five wives of Kamehameha I—Queens Kalakua, Kekauluohi, Keopuolani, Namahana—and Kekupuohe, widow of Kalaniopu'u.


Examination of the mountain on Maui revealed fifty-eight stone terraces, nine groups of stone shelters, several hundred ahus, and a section of an ancient paved road. Includes historical commentary on the use of the crater as a travel route by ancient Hawaiians.


List of sixteen heiaus on the island of Lanai giving district, place, size, and type.


Archaeological and ethnographic survey based on original field work in 1922. Commentary on the history and legends associated with the island is followed by descriptions, drawings, and photographs of heiaus, artifacts, and petroglyphs. Includes a gazetteer of Lanai place names.


Report based on field studies on both islands northwest of Kauai. Reveals Necker Island as a sample of pre-thirteenth century Hawaiian culture. Neither island was heavily populated in ancient times, but some religious sites, house sites, and archaeological specimens represent material culture similar to that of Hawaiians.

Emory, Kenneth. Ruins at Kee, Haena, Kauai. THA (1929): 88-94.

Archaeological examination of the court of Lohiau, a legendary Kauai chief; the Kiloe stone, where umbilical cords of children were deposited; and the remains of a shrine to Laka, Goddess of the hula.


Detailed description of small wooden images carved on the end of shaped sticks which were placed in heiaus. Includes photos.


Article discusses two pieces of wooden sculpture held by the Cranmore Ethnographical Museum in Chislehurst, England.

Description of the adze quarry on the upper slopes of the mountain. Gives an account of the Hawaiian method of chipping. Suggests ways in which the Hawaiians may have coped with the freezing weather at this elevation.


Using historical and linguistic evidence, as well as personal interviews, author argues against Edward Handy's 1941 contention that Io was a "superior protective god."


Definitive work on tattooing is based on historical references and artifacts and mummies held by the Bishop Museum. Discussion of Hawaiian tattooing as decoration or brand is followed by a study of motifs. Describes the technique of tattooing as well as its instruments and pigments.


Photos of, and notes concerning petroglyphs in the Koko Crater, and the Moanalua and Nuuanu valleys on Oahu.


Introduction to the cooperative efforts of the Bishop Museum and the University of Hawaii in discovering Hawaii's past.

654. Emory, Kenneth. Kilalowe (Kilroy) was here. POP 68 (March 1956): 9-11.

Commentary on the petroglyphs found in the Paniau area of the South Kohala district on the Island of Hawaii.


Focuses on various methods of estimating arrivals—genealogies, vocabulary change, and carbon dating. Concludes that the original Hawaiians came from Tahiti and were not preceded by a race of menehunes.

656. Emory, Kenneth. The first settlers of Kauai. POP 71 (June 1959): 64-65.

Results of an archaeological excavation at Haeleele in 1955 followed by an analysis of the artifacts and sites found there.


Brief historical and archaeological background of the Honaunau historical park in Kona on the Island of Hawaii.
658. Emory, Kenneth. East Polynesian relationships; settlement pattern and time involved as indicated by vocabulary agreements. JPS 72 (June 1963): 78-100.

Application of glottochronological techniques to the problem of the settlement of Hawaii suggests that the Hawaiian vocabulary is not purely derived from either the Tahitian or Marquesan languages.


Recounts the seagoing lore of the ancient Polynesians—canoe building, chants, provisioning, navigating, and locating land.


Summary of the roles of the Kumulipo and Keopuolani chants in providing the basis on which the ali'i, especially ruling chiefs, derived their hereditary positions. A brief comparison of the Hawaiian and Maori genealogies, including the similarity of certain names is also included.


Reviews historical literature, genealogies, archaeological findings, and linguistic evidence to determine the origins of Hawaiians. Concludes that the Islands were first settled from the Marquesas and afterwards from the Society Islands between A.D. 500 and 1000. Notes that important migrants arrived from Tahiti between A.D. 1200 and 1500.


Analysis of 3,000 fishhooks provides a means of tracing the origin of the ancient Hawaiian culture. Describes the excavation sites, terminology and classification, manufacture, and distribution of fishhooks. Notes that distinctive features of fishhooks can be tied to specific localities and times.


Records a small fisherman's shelter in a lava tube and the artifacts found in it.


Describes sites on Kahoolawe, Lanai, Maui, and Molokai. Includes recommendations to preserve the historical environs.

Recommendations for further excavation of an area favored by chiefs for residences and recreation. Includes genealogical tables, photos, maps, and drawings.


Description and analysis of four natural shelters found at Kawekiu, Kuliouou, Hanauma, and Makaniolu.


Excavations of the Waiahukini shelter cave indicate that it was occupied around A.D. 1000.


Description of sites in a coastal area which was important to early Hawaii because of its fishponds and canoe landing places.


Observes that Hawaiian music has become more widely acceptable while retaining its ethnic identity. Sees guitarist Gabby Pahinui as the dominant figure in the new Hawaiian music.


Describes the four classes in ancient Hawaiian society—nobility, priesthood, commoners, and slave caste and reviews the divisions, status, duties, and obligations of each class.


History of the first horses and cattle which were brought to Hawaii and an account of the Mexican cowboys who were imported to teach ranching techniques to the Hawaiians.

Document incorporates sections dealing with the cultural and archaeological resources of the island of Kahoolawe. Includes tables, maps, statements of concern about the Island and official U.S. Navy responses, and a 150 item bibliography.


Brief biography of noted authority on Hawaiian music, musician, composer, music publisher, and band leader.


Describes Oahu Hawaiian Civic Club teacher Lottie Perry's method of procuring, sewing, and cleaning feather leis.


Offers nine essays on Hawaiian religious practices which appeared in the Hawaiian language newspaper, Ka Nupepa Kuokoa, between January 5, 1865 and April 14, 1866. Topics include: training of priests, death-praying, ancient prophets, kupua, aumakua, sorcerer-gods, gods of the night, a mortal woman who became a goddess, and Milu, the god of the underworld.

676. Eternal it flows ... SB 13 (March 1940): 2-15.

Summary of old Hawaiian funeral and burial rites with photos of the Royal Mausoleum in Honolulu's Nuuanu Valley, funeral processions, and a looted burial cave.


Reflections by visiting Dr. Lobshied on the admixture of the Hawaiian race. Suggests that the hair, size, and complexion of the Hawaiians indicated mixed race.

678. Every inch a king. Once a Week 10 (March 5, 1864): 304-306.

Eulogy describes Kamehameha IV as a gentleman, scholar, and founder of the Episcopal Church in Hawaii.


Reminiscences of Oahu housewives Alice Pilger and Lei Uaiwa about life in Hawaii around the turn of the century.


Interview with Cockett, the leader of a dance troupe, covers numerous aspects of the entertainers' performances.

Account of the August 9, 1980 wedding of Regina Kawananakoa and Henry Bartels.


History of the Governor of Hawaii's official mansion. Built in 1846 by Captain John Dominis, father-in-law of Liliuokalani, it became her residence after the death of her husband in 1891. Shortly after the Queen's death in 1917 the Territory of Hawaii purchased Washington Place to serve as the Governor's residence. It underwent a major renovation in 1953.


Biography of Richard Smart, owner of Parker Ranch on the island of Hawaii.


Sketches the activities of Neal Blaisdell, Mayor of Honolulu from 1955 to 1969, and those of his wife Lucy.


Article about part-Hawaiian businessman and composer Eaton Magoon who wrote 200 songs and three musicals about the islands. His "Thirteen daughters" played on Broadway in 1961.


Interview with singer Ed Kenney and dancer Beverly Noa about their entertainment careers while they were married to each other and later when they were divorced.


Claims that in the late seventeenth century some Hawaiians left the island of Hawaii for the Marquesas Islands and established Hawaiian communities at Nuku Hiva and Ua Pou islands where descendants still retain Hawaiian blood.


Account of a Hawaiian missionary in the Marquesas Islands, who in 1864 saved an American seaman's life. Kekela was honored by President Abraham Lincoln for his action.

Interview with a Hawaiian chanter who discusses his particular skills and career.


Article about eighty-one year old Amelia Guerrero, former musician, and her family jewels which take the form of three sisters and a brother. She reminisces about her early career as an entertainer and the travel she enjoyed.


Reminiscences of the musically talented Farden family of eleven brothers and one sister. This Maui family enjoys a long musical tradition and multiple talents.


Speculates about the origins of the petroglyphs on a sand-covered stone ledge at Keoniloo Beach near Koloa.


Interviews with guitarists George and Moses Kahumoku, from the island of Hawaii, about their influences, training, travel, and musical careers.


Describes the Na Hoku Hanohano (The Stars of Distinction) awards ceremonies which honor competence in various aspects of Hawaiian music.


Consists of accounts by late eighteenth century and early nineteenth century western voyagers to the islands about the Hawaiian body massage they were given and the helpful effects they derived from it.


Article about a Kailua High School music group which plays Hawaiian music. Describes the events leading to the formation of this Oahu group and the successes they have enjoyed.


Describes various types of feathers, their uses, and arrangement. Refutes belief that there were but two yellow feathers on each prized 'o'o bird.

Suggests that Hawaii's distinctive art style resulted from the islands' isolation and also that the abolition of the kapu system removed the prime motivation for art.


Attractive book is characterized by fine workmanship in its photos and sketches depicting ancient and modern Hawaiian culture. Authoritative text by Oswald Bushnell and Edward Joesting.


Analysis of the responses of twenty-five Kailua and seventeen Waimanalo first-year female students to questionnaires regarding these Oahu students' educational relationships and integration.


Evaluation of current personality patterns of 1,015 Oahu high school seniors, including eighty-seven Hawaiians and part-Hawaiians.


Study on the use of the Hawaiian language to express non-Hawaiian concepts reveals the effect of the Bible on terms for moral wrong (Hewa). Contains a list of fifty-five human faults as classified by Hawaiian historian David Malo and translations of Biblical verses dealing with similar concepts.


Interview with Joe Manini who lives on Hawaiian Homes land at Pu’u Opaie in west Kauai. He reminiscences about his ancestral name, early life, and relationships with the Hawaiian Homes Commission.


Investigates the validity of some family values which are thought to be unique to the Hawaiian culture by testing the degree of difference between Hawaiian and Caucasian families through the use of a questionnaire given to eighty-five Hawaiians, thirty-six Caucasians, and thirty-one Japanese. Significant differences were found to exist between the Caucasian and Hawaiian groups concerning shared feelings, expression of feelings, and the reliance on the family as a group.

Reprint of George Mellen's October 1921 article about the remains of a little-known village near Waimanalo on windward Oahu. Supplemented by an interview with a Hawaiian who identified it as Kaupo and told of its history. (See Entry 1722)


Article describes many aspects of surfing in old Hawaii, including legends. Provides maps of ancient surfing areas and a discussion of the nature of pre-Cook surfing.


Examines accidental and purposeful theories of voyaging by applying experimentally derived data on canoe performance and navigation.


Firsthand account of the 1976 journey, utilizing only traditional Polynesian noninstrument navigation, of a reconstructed Hawaiian voyaging canoe between Hawaii and Tahiti. The voyage served as a catalyst for the Hawaiian cultural renaissance, reawakening an ethnic pride in Hawaiians. The author describes events surrounding and during the journey, including the personal and cultural conflicts between the part-Hawaiian and non-Hawaiian crew members.


Reviews the role of canoes in ancient Polynesian and Hawaiian societies, followed by a description of the various types of canoes, an analysis of their designs, and an overview of the navigational methods employed in sailing them.


Describes the replica of an 800 year old Hawaiian double canoe which was built in 1974/75 and which sailed to Tahiti and back in 1976 in order to test the performance of Polynesian voyaging canoes and the efficiency of the Polynesian navigational system. Includes details on the funding for the craft, its design, and trip to Tahiti.

Explores the history of surfing in Hawaii—its popularity, decline, and subsequent revival. Provides names of surfing areas on maps of the major islands. Offers comparative sketches of early and modern surfboards.


Data obtained in interviews with seventy-three non-Hawaiians indicate that "many people see Hawaiians in terms of the stereotype of happy, unspoiled, 'primitive' man."


Results of test, in which 257 University of Hawaii students (including 24 part-Hawaiians) participated, reveal images of various ethnic groups held by themselves and others. Students rated their own, as well as eleven other ethnic groups, such as Hawaiian, Hawaiian-Caucasian and Hawaiian-Chinese.

714. The first Hawaiian leper. FR 48 (Feb. 1890): 12.

An 1840 report of a Maui chief who had contracted leprosy abroad and later moved to Lahaina and inflicted the disease on others. Hawaiians referred to leprosy as mai alii or 'royal malady'.


Argues that the abolition of the kapu system was an alliance between the monarchy and the commoners against the intermediate level of chiefs in order to secure the Kamehameha line against future threats by local chiefs.


Detailed description of various kahuna activities. Author attempts to find reasons for their continued success in a Westernized civilization.


Reviews the history of Hawaiian quilting, elaborating on names, notable patterns, motifs, and bases for designs.

718. Fitzgerald, Floyd. If you love it (Hawaiian music) then collect it. HM 5 (Dec. 1979): 9-10.

Author introduces eight areas of Hawaiian music collecting which include recordings, sheet music, instruments, books, posters, photographs, and films.

Detailed study of many aspects of Hawaiian warfare during three eras: the traditional period, before 1778; the transitional period, from 1782 to 1796; and the post unification period from 1796 to 1819.


Study is based on interviews with forty-five part-Hawaiian women living in the Mayor Wright, Kalihi Valley, and Palolo public housing projects. Includes historical background on the role of children in Hawaiian society.


Biography of Ebenezer Parker Low refers to his training and career as a cowboy.


Provides details about the career of Edwin Kane Fernandez, entertainment entrepreneur whose name is synonymous with circus and carnival productions in the Islands.


Overview of Hawaiian politics and government from the earliest times. Includes photographs of Hawaiians active in politics.


Editorial suggests remedies for halting the Hawaiian depopulation.


Article written in 1909, describes entering a burial cave on the island of Hawaii. The artifacts found in the cave were either sold or loaned to the Bishop Museum.


Summarizes the ancient system of therapeutics which was the most sophisticated in the Pacific Islands. Prayer was the basis of Hawaiian medical practice, whereas Western medicine was based on knowledge gained from dissection.

Etymological commentary in which several Hawaiian terms, previously defined by Hyde in 1884, are explained. Provides detailed discussion of the meanings of kama (child), makua (parent), hoao (marriage), and kupuna (ancestor).


Portrays the training, character, and political maneuverings of the King of Oahu from 1783 to 1785. Based on oral traditions.


Extensive compilation of Hawaiian legends and traditions is based on the collections of S. N. Haleole, Samuel Kamakau and other early nineteenth century Hawaiian scholars. Features Hawaiian text and English translation on opposite pages and is of incomparable ethnological and literary value.


Description of a number of Hawaiian games with some accompanying chants. Refers to several games of chance.


Account of the voyage of Hawaii Loa is based on several genealogies. Includes maps and some discussion about the value of genealogies in establishing dates of historical events.


Originally published from 1878 to 1885, this is one of the first Polynesian ethnohistories to rely on oral traditions in presenting historical events in a cultural context. Volume I contains numerous genealogies, Volume II reconstructs Hawaiian history, and Volume III is a comparative vocabulary study.

Ethnographic study of the social and economic conditions of seventy-three Hawaiian households in Puuiki and Keanae. Notes that the extent of Western acculturation had made it difficult to isolate distinctive cultural characteristics which marked the residents as Hawaiian.


Examination of Hawaiian acculturation to Western family and household organization in two small Maui towns. Cites results as the lessening of the ohana, or extended family system, the absence of the pulalua marriage, and continuing adherence to the hanai, or foster parent, practice.


Attempts to account for the differing attitudes towards a market economy held by two otherwise similar Hawaiian communities in Hana, Maui. Keanae residents who were in closer contact with outsiders, were forced into a market economy, while the more isolated Puuiki maintained a more traditional Hawaiian exchange system.


Presents eighty-six recipes using limu or seaweed. Includes description of the different general types of limu as well as a chapter on its use in the ancient Hawaiian culture.


Essay about the musician and composer who received the Hawaiian Music Foundation's 1972 award as "the person who has contributed the most to Hawaiian music.


Observations of Hawaiians and their culture in the Kau and Waiohinu areas of the Big Island from 1841 to 1892. Includes an account of the 1867 rebellion led by Joseph Kaona, a nativistic religious prophet.

History of the visit of Kamehameha II to London in 1824 is based primarily on London newspaper accounts. Discussion of John Hayter's lithographs and Eugenie Lebrun's oils of Liholiho and Kamamalu and subsequent adaptations of these portraits.

740. Frazier, Frances. The great mahele, revolutionary change in land ownership in Hawai'i. Archaeology on Kaua'i 8 (July 1979): 2-17.

Describes aspects of the mahele, or land reform, which took place in Waimea, Kauai. Summarizes ancient Hawaiian land concepts and traces particular land claims and titles in the Waimea area. Includes an English translation of a letter sent in 1847 by Chiefess Ahukai to the Hawaiian Kingdom's Board of Land Commissioners regarding the Makaweli area on Kauai.


Analyses of interviews with ten part-Hawaiian girls and their parents indicate that mothers were more influential as role models than fathers. Hawaiian adolescents also held more traditional life goals and lower educational aspirations.


Chronicles the changes in the social and economic patterns of a Kauai community which was established in 1908 to preserve a rural cooperative way of life for Hawaiians. The influx of new ethnic elements established a trend to wage labor, however, making a Hawaiian style of life impossible.


Biography of Charles Kenn, noted Hawaiian scholar, and a description of his research and writing efforts in perpetuating Hawaiian culture.


Interview with the internationally known Hawaiian entertainer and a description of his Waikiki night club show.


Brief history of the sovereignty of the Hawaiian Kingdom and its overthrow in 1893, followed by a discussion of restitution alternatives open to the Federal government for its role in the 1893 revolution.

Informative and well-written interpretation of the history of the territory of Hawaii focuses on ethnicity in Island politics. Analyzes the role of Hawaiians in politics during the period from 1900 to 1920 when they comprised the majority of voters. Describes the role of the early Hawaiian Home Rule party as a vehicle in the Hawaiians' struggle for political power.


Interview with Richard Lyman, teacher, farmer, politician and a trustee of the Bishop Estate. He talks about aumakua and okolehao.


Commentary on the traditional manufacture and use of leis, followed by a discussion of Western influences on their use. Describes the various types of leis and the renewal of interest in the traditional leis.


Speculates on the location of the burial place of Kamehameha I. Includes references to people in 1886, 1918, and 1936 who supposedly knew the whereabouts of the King's remains.


Observation of fifty part-Hawaiian students, aged six to nine, from two different schools on the Island of Hawaii in order to determine the relationship between classroom inattention and traditional Hawaiian cultural sibling caretaking experiences. Study determines, however, that the students were attentive to teachers as well as other students.


Account of the funeral ceremonies of Kamehameha III as well as a copy of his will in English.

752. Funeral of the late King. FR 21 (Feb. 1864): 16.

Details of the funeral procession of Kamehameha IV, and a description of earlier ceremonies held in his honor.

753. Funeral services of T. Haalilio, one of his H.M.'s envoys. FR 3 (April 1845): 53-54.
Euology for a notable envoy of the Hawaiian Kingdom to America and Europe who died at sea on December 3, 1844. Includes a letter of condolence to Kamehameha III from thirty-nine American residents in Honolulu who attest to Haalilio's activities.


Interpretation of the consequences of Western pressures on Hawaiians and other Pacific Islanders. Presents unconventional insights to the history of Hawaii in order to illustrate the general trends of change throughout the Pacific Islands.


Interviews with Hawaiian political activists Dr. Emmett Aluli, George Helm, and Walter Ritte about their feelings regarding the use of Kaho'olawe Island as a bombing target by the U.S. Navy.


Foresees the Hawaiian Kingdom and Hawaiians remaining a political, social, and economic power only for as long as they maintain a conciliatory attitude toward the American businessmen and missionaries.


Analysis of native and introduced religions which have shaped island life and which, in turn, have undergone subtle changes.


Study, involving thirty-four male and thirty-three female Hawaiian high school students, supports the theory that social reinforcement for achievement is more important than satisfaction of personal needs.


Five year scientific study of Hawaiian youth in leeward Oahu's Nanakuli—their culture, behavior, and problems encountered in public schools.

Extensive survey of the distinctive Hawaiian culture and lifestyle in Oahu's Nanakuli homestead area. Based on research done from 1965 to 1968.


Results of two tests of part-Hawaiian parents and children in Nanakuli reveal that parents expect independence from children early and that children are reluctant to ask for assistance.


Report on students' responses to the inquiry of what they would do if given $1,500. The question was posed to 202 Hawaiian and 49 Japanese high school students in rural Oahu. On the whole, the Hawaiian students tended towards immediate consumption.


Study of 378 couples over the age of forty which measures aspects of individuals' psychological and interpersonal problems. Subjects include forty-five part-Hawaiian couples.


Presents, in tabular form, data on maternal and child health, for geographic areas and ethnic groups, including Hawaiian-part-Hawaiian headings. Includes numbers of natality events, rates, and rankings of geographic areas and ethnic groups.


Reports that although life expectancy rates for all major ethnic groups in Hawaii increased during the twentieth century, those for Hawaiians and part-Hawaiians are still the lowest by far. Likewise, their death rates since 1920 are still higher than average in the Islands.


Reports on many different and detailed phases of the ongoing restoration of Iolani Palace in Honolulu.
   This is a catalog of an exhibition held in Washington, D.C. in 1979. Most of the items displayed are Hawaiian and each is accompanied by a short physical description, a note indicating from which museum the piece was obtained, a short paragraph describing either the object's provenance, cultural purpose, or artistic style, and usually a photograph.

   Notes on the organization of various independent and governmental military units in the Hawaiian Kingdom.

   Account of Awai's Royal Hawaiian Quartet which played at the Panama-Pacific International Exhibition in San Francisco in 1915.

   Summary of community reaction to musician and political activist Helm's death at sea off Kaho'olawe in early March 1977.

   The Hawaiian language is characterized by soft and indistinct sounds, a large vocabulary, and difficulty in expressing abstract ideas.

   Analysis of the political means by which residents of Windward Oahu's Waiahole and Waikane valleys, 46 percent of whom are Hawaiians or part-Hawaiians, were able to forestall evictions and hamper widespread urban development in the two valleys.

   Discussion of the role of women in Hawaii's history includes a review of women, both ali'i and maka'ainana, in ancient Hawaiian society. Records the political activities of several women—Keopuolani, Kaahumanu, Kinau, Keakauluohi, Queen Emma, and Queen Liliuokalani—between 1819 and 1893.

774. Gill, Lorin. Hawaiians are not to blame for the degradation of the hula dance. POP 36 (March 1923): 7-8.
Speculates on changes in the native dance. Development of a suggestive type of hula may have been due to demands of Western whaling crews in the early nineteenth century.


Account of American troops stationed on Niihau just after the Pearl Harbor attack and how they brought about culture contact problems with the residents. These problems were alleviated when Hawaiian soldiers were sent as replacements.


Describes the means by which King William Lunalilo's will transferred his real estate holdings into a home for indigent Hawaiians. Also notes the building, grounds, food, and care which were provided.


Chronicles the development of the Hawaiian flag, including the symbolism of the colors. Poses the question of the missing lowermost blue stripe. The original flag had red, white, and blue stripes which were repeated three times.


Overview of notable characteristics of the Hawaiian language, including its capacity for double entendre, sensitivity to vowel sounds, and its adaptivity to poetry.


Historical observation of marriage between Hawaiian women and Caucasian men. Comments on the increasing numbers of part-Hawaiians.


Stresses the need for an understanding of cultural practices that affect social case work. Attention given to attitudes toward adoption among Hawaiians and Chinese and to the Japanese fear of tuberculosis. (Rubano #163)


The entertainer's personal recollections of noted Olympic swimmer Duke Kahanamoku.

Comparative study of the transformation of kinship-oriented societies, including Hawaii, into social systems governed primarily by political and territorial principles.


Chapter 10 discusses the Hawaiian social and political system while tracing the pattern of evolution of the Hawaiian society which came to emphasize aristocracy. Polynesian social evolution attained its greatest development in Hawaii.


The purpose of Golovnin's trip was to inspect the activities of the Russian-American Company in the north Pacific Ocean and to report on some questionable activities of a Russian agent, Dr. Yegor Sheffer, in Hawaii. In the two chapters dealing with Hawaii, Golovnin comments on life and politics in the Islands shortly before the American missionaries arrived. An appendix offers an interesting account of a Hawaiian called Lauri who returned with Golovnin to Russia. It tells of this Islander's responses to a different way of life in St. Petersburg.


Interview with retired plantation worker and cowboy Henry Kanoho of Kipu, Kauai, who retells some legends and stories of the Kipu district.

786. Goo, Martha. Forty-two for Christmas dinner ... and every other night of the year. HON 1 (Dec. 1966): 22-23.

Introduction to Hawaiian Dredging and Construction Company employee David Keamo’s home in Waianae Valley on Oahu where sixteen nearby relatives dine daily and over 100 are fed on Christmas eve.


Chapter Two provides background and statistics dealing with Hawaiian patients. Discusses cultural and family background of patients, their socio-personal characteristics and the type of services received at the clinic. This information is intended to provide a better understanding of Hawaiian group norms.
Characterizes, by five nineteenth century periods, the changes wrought on unskilled Hawaiian labor by outside economic influences.

Portrays the Hawaiians as excellent workers. Historically, however, they have not shown high levels of productivity.

Colored photographs and short narratives concerning modern-day Hawaiians are interspersed throughout the book.

Data comparing teacher perceptions of 196 Hawaiian and part-Hawaiian students in Oahu's Nanakuli reveal a high correlation with similar mainland samplings.

Analyzes environmental and cultural factors evident in the history of a group of delinquents, a large percentage of whom are Hawaiian or part-Hawaiian. Suggests methods of combatting the problems of delinquency through the educational system.

Introduction to an exhibit of 305 Hawaiian artifacts and works of art which were gathered by the Bishop Museum. It includes feather capes, basketry, images, kapa, and portraits of Hawaiian royalty as well as contemporary art produced by Hale Naua III, a group of Hawaiian artists who are dedicated to exploring and expanding traditional art forms.

A statistical evaluation of 120 cases of myocardial infarction admitted to a private hospital between 1943 and 1948. Hawaiians and Puerto Ricans are found to sustain myocardial infarction most frequently while Japanese and Filipinos are least likely to be affected. (Rubano #166)

Attempts to establish a linguistic relationship between Hawaiian and Indo-European languages by comparing a number of words and parts of speech.


Discusses the battle of Kuamoo on the Island of Hawaii in 1819 between the armies of Kamehameha II and his cousin, Kekuaokalani, who sought to preserve the kapu system. Kekuaokalani was killed and his army defeated.


Biography of Kamehameha I focuses on his ability to unite the Hawaiian archipelago. Notes the King's considerable skill in attracting and utilizing foreigners with his political, military, and commercial skills.


The successors to Kamehameha I are evaluated and found inadequate.


Interview with a Hawaiian music trio consisting of twin brothers Ledward and Nedward Kaapana and their cousin, Dennis Pavao.


Describes plans for a living park in this windward Oahu valley which is intended to reflect Hawaiian culture. Cites problems in determining whether the ancient or modern culture should be displayed.


Consists of opinions about contemporary issues of Hawaiian history, nationalism, and reform. Based on the author's interviews with several younger Hawaiians.

Obituary of a native of the Island of Hawaii, who was born in 1802 and fought with Kekuaokalani against Kamehameha II at the Battle of Kuamoo in 1819. Later he was a member of the courts of Kamehameha II and Kamehameha III.


Study of two kindergarten classes and their two teachers at Nanaikapono School in Nanakuli on leeward Oahu. Data suggest that the more frequently verbal children had a teacher who gave them rewards more often than punishments.


Article is based on interviews with folklorist Mary Pukui who related the customs and beliefs of her childhood in Kau on the island of Hawaii.


Describes customs pertaining to the treatment of the sick and burial activities. These were gathered from reliable contemporary sources.


Refers to customs dealing with eating habits, house construction, fishing, planting, and traveling. Based on firsthand accounts or observations.


Examines three current theories of Polynesian origins and cites evidence and arguments in favor of each.


Points out that any carbon dating estimate of Hawaiian settlement before the tenth century A.D. requires excavation of similar sites in east central Polynesia.

Report on the archaeological excavation of early residential sites, the pond-field terrace irrigation system, and the Kaneaki Heiau at Makaha on the Waianae coast of leeward Oahu. Offers traditional and early historical accounts of the area.


Analyzes the ecological, economic, and social factors involved in early Hawaiian occupation of this Oahu valley. Provides a list of sites and an annotated bibliography.


Gives results of archaeological excavations and radiocarbon dating as well as a historical sketch of this valley on the leeward Oahu coast.


Detailed description of the religious ceremonies attending the choosing, felling, and hauling of a tree preparatory to its being made into a canoe.


Letter from Dr. George Trousseau, King William Lunalilo's physician, regarding the King's last days, treatment, and death. Also includes items from the Cabinet Council Minute Book from 1866 to 1874 referring to Lunalilo's health and death.


Summary of the Hawaiians who left the islands in great numbers to work on whalers or in the fur trade until laws in the 1840s were passed restricting this deleterious emigration. Notes the willingness of Hawaiians to travel abroad.


History of the Hawaiian village near Utah's Salt Lake City. Founded in 1889 as a gathering place for Hawaiian Mormon converts, the village was abandoned in 1917 after the Mormon Temple in Laie on windward Oahu had been constructed.

Details of this agricultural settlement's efforts at self-sufficiency and its eventual abandonment. Describes remnants of the village houses, plantings, and cemetery. The ranch was located in Skull Valley, 75 miles southwest of Salt Lake City.


Details the variety of foods eaten by the ancient Hawaiians, methods of food preparation, and customs associated with eating food.


Notes that 70 distinct species of limu, or fresh and salt water algae, were used in the old Hawaiian culture to provide bulk and variety in an otherwise bland diet.


Describes how a seemingly limited supply of basic foods—taro, fish, sweet potatoes, fruit, and assorted greens—were able to provide the nutritional needs of the Hawaiians of old.


Summary of the many uses Hawaiians made of the wood and nuts of the kukui.


Study of 121 residents at Kalaupapa Settlement on Molokai who chose to remain in confinement although they were eligible to return to the community.


Excerpts of interviews held at Kalaupapa Settlement, Molokai, reveal patients' attitudes toward "outsiders," leprosy, the government, and the State Health Department, as well as their reasons for remaining isolated despite their ability to return to society.


Discussion of a number of Western diseases and their effect on Hawaiians. Describes some of the island plants used for medicinal purposes.

Historical background of the demand for, and practice of, sending Hawaiian missionaries to Micronesia and the Marquesas. Lists the names and experiences of some of the thirty Hawaiians who served from 1852 to 1902.


Suggests factors appearing to weave the polynesian elements of Hawaii's population into a single unified type. Includes photos of sixteen Kamehameha Schools students evidencing varying percentages of Hawaiian blood.


Biography of noted entertainment entrepreneur whose productions ranged from Honolulu's earliest film showings to carnivals and circuses.


Explores legends of the menehune and examines evidence that they were a real ancestral people.


Based on interviews, manuscripts, and articles, this book describes ancient medicinal practices and practitioners. Catalogs prescriptions according to illnesses, and provides lists of terms relating to various aspects of healing.


Mentions several places in the islands which have been identified as sites where ancient Hawaiian physicians either trained or practiced. Notes the various specialties of some of these early medical centers.


Interview with Mrs. Rosaline Kanahele about the art of making leis from shells which were obtained from the island of Niihau.


Brief descriptions of old Hawaiian construction skills which lie within the general confines of civil engineering. Includes drawings of roads, heiaus, fish ponds and irrigation ditches.

Describes research to authenticate Honolulu's Iolani Palace furnishings for restoration purposes. Contains numerous old and modern photos.


Describes the attempts of the Acquisitions Committee of the Friends of Iolani Palace organization to locate and collect original Palace furniture, books, furnishings, and object d'art in order to re-create the late Victorian elegance of the Palace.


Basic work contains characteristics and details of these seagoing crafts. The Hawaiian portion of volume one describes outrigger and double canoes. Presents construction details of the canoe, including platform, mat covers, paddles, mast, and sails.


Commentary on the making of kulolo, a pudding made of baked taro and coconut cream, by Bo Ahia and Mr. Pua, Hawaiian Civic Club members.


Description of this handicraft, using the pineapple-shaped fruit of the pandaus, by Hawaiian lei maker Mary Kay Lindsey.


In a comparative study based on results of six tests given to Big Island fifth graders, Hawaiian children excelled in two of the tests.


History of this secret society which was founded in 1886. Lists members of its scientific branch and includes a reprint of an article written by member Antone Rosa.

Report of a tuberculosis survey of 382 boys and girls at the Kamehameha Schools in Honolulu. Reveals that 75 of those examined had reactions, reflecting Hawaiian susceptibility to this disease.


Includes guides to musical analysis, musical notation, glossary, recordings, and selected bibliography.


Attempts to conceptualize the indigenous Hawaiian culture by separating it from acculturated behavior and knowledge. Author evaluates the roles of the kahuna, the function of the kapu, the existence of the ohana system, and the validity of mana. Interviews with Sam Haopili Lono, a kahuna from windward Oahu, provide the bases for many of these observations.


Hawaiiana expert Lovey Apana of the island of Kauai talks about aspects of the hula.


Sketches the change in emphasis at Kamehameha Schools in Honolulu as well as new programs which attempt to expand educational assistance to Hawaiian and part-Hawaiian youths.


Review of the means by which the proceeds from the land holdings of the Bishop Estate are used to finance the educational program of the Kamehameha Schools. Outlines the organization of the Estate, trustee powers, land holdings, value of returns on the land, and constraints on land management.


Archaeologists removed 90 historic and prehistoric human burials from the Mala beach dune graveyard. Analysis of burial practices indicate acculturation of Hawaiians to Euro-Christian influences. The remains of
an old fishpond were discovered near the cemetery. Includes a 14 page tabular summary of the burials.


Study investigates the general behavior of Hawaiian children in natural settings and attempts to locate differences between Hawaiians and non-Hawaiians in response to certain child behavior. Films of children's activities at home, play, and school were evaluated by Hawaiian parents and teachers as well as by Japanese teachers.


Brief account and photographs of the remains of a holua, or grassy sled course, slide on Puupahiehee Ridge in Waianae on Oahu's leeward coast.


An interview with 72-year-old Gregory Nali'i'elua, a retired Waianae resident, offers his insights into Hawaiian social therapy and his experiences with psychic phenomena.


Describes the important roles sea captains George Beckley and Alexander Adams played in the design of the Hawaiian flag. An extensive bibliography is included.


Biography of the singer, musician, arranger, and composer who played Hawaiian music on the mainland for 26 years. He was also known as an excellent falsetto singer.


Photographic and narrative description of numerous Hawaiian artifacts held by the Bishop Museum in Honolulu.


The Hawaiian case study, pages 5-19, deals with problems involving a widow with teen-aged children receiving assistance through the Aid to Dependent Children program.
Interpretive exposition of the essential elements of belief and practice characteristic of the ancient worship of Polynesians. Explains that in the Polynesian culture, psychic and physical phenomena are believed to be complementary in every activity and experience, and are accepted as inseparable components in worldly existence. Consequently, religious rites initiated, accompanied, and ended all important activities. Includes sections on philosophy of the religion, deities, mode of worship, and rites.

Consideration of the consequences brought on by the abandonment of the traditional kapu heritage for the sake of emulating foreign mores.

Discusses Hawaiians' ethnic origins and their relationship to Polynesian culture. Cites the Hawaiian canoes and seafaring heritage to point up aspects of cultural linkage with the rest of Polynesia.

Discusses the nature of dream experience, dream interpretation, and concept of family or personal gods.

Study of cultivated plants, horticultural methods, and the extent to which Hawaiians utilized soil and water resources.

Discusses a number of concepts and rituals inherent in Polynesian religion and cites numerous examples uniquely applicable to Hawaii.

Argues, from linguistic evidence, that the cult of Io was the worship of the Hawaiian hawk and that Io and Uli were one and the same god, Io-Uli being its highest form.

Observes that the culture and folklore of Hawaiians in Kau on the island of Hawaii reflected their awareness of the activity of nearby Mauna Loa and Kilauea volcanoes as an ever-present environmental reality.


Comprehensive description of the practice of systematic agriculture in ancient Hawaii. Major sections cover the organization of the environmental complex in order to facilitate horticultural production. Provides extensive detail about the folklore, planting and cultivation, harvesting, and uses of Hawaiian agricultural plants. Reviews the nature and basic elements of Hawaiian society. Describes the yearly Makahiki harvest festival which lasted from October to February. Offers geographic, legendary and historical background of areas of habitation and cultivation on each of the Islands. Greatly expanded edition of Handy's earlier Hawaiian Planter.


Analysis of the development of the ohana, or extended family system, as an alternative to villages and its subsequent nineteenth century disintegration. An argument for relating the ohana principle to homesteading follows.


Multidisciplinary approach describes in detail the Hawaiian Kinship system operation in an on-going Hawaiian community on the island of Hawaii and relating this to changing local ecology. Based on childhood reminicences of co-author Pukui.


Resume of the principles and practices of the physical aspects of Hawaiian healing. Provides a list of plants, animal substances, and minerals used medicinally.


Interview with Winifred Keopuhiwa, Virginia Kepaku, and Genevieve Nahulu, curators of the Community Hawaiian Museum at Nanaikapono Elementary School in Nanakuli on Oahu's leeward coast.

Refers to the significance of the chiefs and artifacts featured on the coat of arms.


Synopsis of the crises in 1819 which led to the overthrow of the kapu system and a discussion of the contributory historical, political, and structural contexts of Hawaiian society. Followed by a reconsideration of various interpretations of the causes, conditions, and analyses of the revolution.


Reviews several types of personal adornment utilized by ancient Hawaiians. Mentions leis which were made from flowers, feathers, shells, nuts, seeds, and ivory; bracelets; hair styling; and tattooing.


Describes the three main types of ancient Hawaiian clothing which were made from kapa: the skirt, or pa'u, for women; the loincloth, or malo, for men; and the kihei, or cape, which was used by both.


Introductory explanation of the old Hawaiians' relationship with the sea.

871. Harris, Sarah. Attempts to determine the blood groups of aboriginal inhabitants of the Marianas and Hawaiian Islands by serological study of their bones. Master's thesis (Science), University of Hawaii, 1953. 37 pp.

Concludes, from investigation of 165 skeletons, that the original inhabitants of the Marianas belonged to a different ethnic group from that which originally colonized Hawaii.


Interview with Joseph Kukea of Honolulu's Pawaa Fire Station rescue squad, Rescue One.


Interviews with noted Hawaiian singers and musicians Robert and Roland Cazimero.

Review of quilt making, with some attention given to the development of style and designs.


Interview with Emmuel Davis, a part-Hawaiian fisherman who lives in Waianae on Oahu's leeward coast, about island fishes and fishing.


Advocates special Congressional action to enable Hawaiians to resume practice of their once highly developed agricultural and irrigation skills.


General survey of leprosy in Hawaii. Notes that before 1920 90 percent of the patients were Hawaiian, up to 1963, the figure was over 50 percent, and since 1963 it has been 40 percent.


Biography of musician Alfred Apaka Sr., father of the noted deceased singer, Alfred Apaka Jr.


Article about the songs which were written to commemorate the Hokule'a, the canoe which sailed to and from Tahiti in 1976. Contains lyrics in Hawaiian or Tahitian and English for six songs.


Discussion of Hawaiian music with musicians Manny Kaehauaea and Ezra and Hank Johnson.


Report on the difficulty of finding Hawaiian music in major island night clubs. Includes a list of places presenting Hawaiian music as well as names of Hawaiian entertainers who do not perform on a regular schedule.
Traces this Honolulu radio station's efforts to reflect the resurgence in popularity of Hawaiian music by confining its programing to Hawaiian selections only.

Suggests that this radio station's drop in popularity resulted from its change in format to include non-Hawaiian songs by local musicians. Notes that some other Honolulu radio stations are actually playing more Hawaiian music than KCCN.

Background on the writing, playing, and popularity of this song. Larry Kimura wrote the lyrics and Eddie Kamae provided its music. The English language version of the song, "Alone once more," is also very popular.

Focuses on the early life and musical training of Helm, the political activist musician who was lost at sea off the island of Kahoolawe.

Survey done by the Hawaiian Music Foundation, to determine which of Hawaii's thirty-two radio stations broadcast Hawaiian music and why.

Interview with Kauhi, the noted pianist. Includes reflections upon his musical influence.

Offers observations on the musical compositions and personal attitudes of a number of modern Hawaiian composers such as Jimmy Kaholokua, Larry Kimura, Eddie Kamae, Dennis Kamakahi, Lileo Martin, Bob Nelson, Kimo Kahoano, Irmgard Aluli, and Harry Mitchell.

Offers background about a song, "Pua olena," which was written by Maui composer Kaholokula. The olena, an indigenous plant with a ginger-like flower, was used in ancient Hawaii as an orange dye, as well as for medicinal and religious purposes.

Describes the performances of Hawaiian music by entertainers Keola and Kapono Beamer at the Reef Hotel in Waikiki.


Discusses changes which have occurred in the traditional hula. Objects to the introduction of non-Hawaiian dance forms which lead to a blending of modern dance, acting, and hula.


Collection of 28 Hawaiian songs, including music and lyrics in Hawaiian and English, which are intended to reflect Hawaiian history.


Includes report on Hawaiian ships and men engaged in whaling. Compares the wages of Hawaiian farm laborers with those of other countries. Cites the expense of quelling the rebellion in Kona, on the island of Hawaii, led by Joseph Kaona, in October, 1868, as $3,673.99.


Notes the extra expenses involved to pay for the damages resulting from the rioting which took place after the election of David Kalakaua as King on February 12, 1874.


Provides statistics about Government schools for 1858 and 1859 as well as data on marriages, births, and deaths for those years. Includes a detailed report on the effect of the newly established English language schools for young Hawaiians.


Review of the numerous governmental leadership contributions over a half century of Mataio Kekuanaoa, father of Kamehameha IV and Kamehameha V.

Presents statistical review of all schools in the Hawaiian Kingdom. Reports on the progress of Dr. Gerrit P. Judd's Medical School in Honolulu, wherein ten Hawaiian youths received two years of instruction and practical work before being sent to various districts of the Islands to aid the sick.


Includes table of school district population by nationality as well as a list of all Hawaiian certificated teachers.

899. Hawaii (Kingdom). Board of Commissioners to Quiet Land Titles. Principles adopted by the Board of Commissioners to Quiet Land Titles, to which are added several awards. Honolulu: Hitchcock, 1847. 20 pp.

Provides an early description of the nature of ancient Hawaiian land tenure. Followed by a review of Hawaiian land concepts which governed the Land Commission's decisions on claims of individuals to Island lands. Commissioners were John II, Zorobabel Kaauwai, John Young Kanehoa, William Richards, and John Ricord.

900. Hawaii (Kingdom). Board of Education. Answers by the President of the Board of Education to questions propounded by Representative J. K. Kahookano. Legislative Assembly, July 11, 1890. Honolulu: 1890. 10 pp.

Lists names and salaries of teachers, including Hawaiians, employed by the Hawaiian Kingdom.


Describes the organization which was created by King Kalakaua to assist him in building up his lineage and strengthening the genealogical lines of Hawaiian chiefs.


Offers an account of the smallpox epidemic of 1881. Includes Dr. Nathaniel Emerson's report of a visit to Kalaupapa on the island of Molokai to observe conditions among the lepers.


Wiley, who was convicted of raping Kamake, a daughter of Kuewa, contended that he should have been tried by an American, rather than Hawaiian jury.

Investigates the costs involved in staging King Kalakaua's coronation ceremonies in 1883.


Provides population statistics by island, district, age, sex, nationality (including Hawaiian), occupation, and literacy.


Reports of the Kingdom's tax assessors enumerate 274 persons afflicted with leprosy.


Describes the first two years experience with lepers on the island of Molokai. Cites lack of transportation, disorder, drunkenness, subjection of the weak to the strong, and lack of hospital facilities as the major problems.


Reviews the conditions of lepers living at Kalaupapa on the island of Molokai. Notes the prevalence of epidemics on the island of Maui and offers suggestions to Hawaiians in combatting these diseases. Suggests that Hawaiian women should refrain from horseback riding because of the cases of abortion and uterine disorders which have resulted from engaging in this sport.


Mentions the discovery of large numbers of lepers who had been hidden during the 1870 leper round-up preparatory to their being sent to Kalaupapa on Molokai.

Summary of the status of King Kalakaua's military forces, with recommendations for its maintenance.


Report on the sinking and raiding of the Pacific whaling fleet by the Confederate ship Shenandoah, notes that the cost of returning stranded Hawaiian sailors from San Francisco was $2,357.79.


Describes the coronation of King Kalakaua and Queen Kapiolani on February 23, 1883.


Provides statistical information on Kingdom schools for 1856 and 1857 as well as tabular data on marriages, births, and deaths for the previous six years. Includes extensive commentary on the value of the free schools and English schools for Hawaiian children.


Includes a historical review of leprosy in Hawaii.


Provides names of government schoolteachers and the salaries of each. Discusses the differences in salaries paid to Hawaiian and English teachers.


Summarizes the ancient Hawaiian system of land tenure and the method by which land was subdivided. Reviews the activities of the Land Commission from 1846 to 1855 and briefly describes the nature of Awards to Tenants, Konohiki Awards, Royal Patents, Government Lands, School Lands, Crown Lands, and Unassigned Lands.

Index to 12,000 individual land claims awarded by the Land Commission during its existence from 1846 to 1855. Lists individual claims according to the ahupua'a's and ili's on each island as well as by Land Commission award number. Foreword contains explanations of thirteen Hawaiian words pertaining to land division.


Genealogical tables of the Kamehameha dynasty, Lunalilo, Kalakaua dynasty, and the Kawananakoa-Kuhio family. Includes names and dates of births and deaths.


Vital statistics by race, including Hawaiian and part-Hawaiian, are provided by tables detailing aspects of island births, deaths, abortions, marriages, and divorces. Contains much information about the operations of the Kalaupapa leper settlement on the island of Molokai.


Nineteenth century reports include tabular statistics on the ethnic background (including Hawaiian and part-Hawaiian) of teachers and students in Government English, Government Common (Hawaiian language), and Independent schools in the islands. Late nineteenth century reports also provide details about the increase of English language schools and the concomitant decrease of Hawaiian language schools.


Report of the governmental agency which, under the provisions of the Hawaiian Homes Commission Act of 1920 and Article 11 of the Hawaii State Constitution, provides homestead leases and financial assistance to qualified Hawaiians. Presents statistical information dealing with land holdings, revenues, budget, leases, and various other programs administered by the agency.


Document was issued in partial response to the 1978 Constitutional Convention requirement that the State "Promote the study of ancient Hawaiian culture, heritage and language." Provides administrators, teachers, and parents with the goals and objectives of this newly created program. Summarizes the educational objectives, scope, and sequence of the Program for each grade from kindergarten through sixth grade.

Summary of the proceedings of a public forum held in 1979 to discuss the homestead program established by the federal Hawaiian Homes Commission Act of 1920.
Contains the following presentations: "Historical Hawaiian land system" by Richard Paglinawan, "Native Hawaiians today" by Winona Rubin, "Hawaiian homelands: state responsibility" by Georgiana Padeken, "Hawaiian Constitutional Convention of 1978" by Adelaide DeSoto, and "Legal developments" by Ronald Albu.


Consists of English translations of 12 chants which help to illustrate not only what the poetry of the unwritten literature and of the oral literature have in common, but also how they differ.


Reprint of article from the Detroit Free Press written by a tourist who looks unfavorably upon the Hawaiian royalty, but finds much to praise about the commoners.


Discussion based on research findings in five areas—crime and delinquency, education, health, housing, and welfare. Numerous tables and statistics include references to Hawaiians and part-Hawaiians.


Translation from the French of chapters 27 and 28 of de Freycinet's Voyage around the world . . . in 1817, 1818, 1819 and 1820. Provides a firsthand account of the political and social situation in Hawaii immediately after the death of Kamehameha I. Includes genealogical tables and a glossary of Hawaiian words and names.

Selection of 37 chants, songs, and hulas in English translation. Introduction summarizes main characteristics of Hawaiian oral poetry such as its orientation towards nature; lyric and figurative, rather than narrative, expression; repetition and parallelism; and its literal meanings as contrasted with figurative meanings.


Editorial refutation of a San Francisco newspaper's comment on the unsuitability of Hawaiians for American citizenship. Claims Hawaiians are better equipped for citizenship than the mainland rank and file.


Calls for the preservation of Hawaiian culture and artifacts in order that future Hawaiians may know of their heritage.


Refers to early Western accounts of Hawaiian singing and describes the role of traveling minstrels in ancient Hawaiian life.


Pictorial summary of ancient Hawaiiana handicrafts and observations on the reason for their revival.


Summary of the principal epidemic periods known to have occurred in the islands. Describes the devastation of the oku in 1804, the measles epidemic of 1848/1849, the smallpox attacks of 1853 and 1881, the cholera visitation of 1895, the bubonic plague in 1899/1900, the 1918/1920 influenza epidemic, the introduction of cerebrospinal meningitis in 1928/1929, and the 1936/1937 recurrence of measles.


Summary of general present-day Hawaiian beliefs regarding childbirth and early childhood training.

Depicts five styles of fishing—baskets, hand, hook and line, nets, and spear. Provides details about fishing nets. Also discusses the operation of different types of fishponds.

937. The Hawaiian flag and coat of arms. THA (1886): 37-38.

Article from the May 31, 1845 Polynesian describes the new Hawaiian flag authorized by the Kingdom's Legislative Council.


Partial English translation of Ka Moolelo Hawaii written by missionary Sheldon Dibble's Lahainaluna Seminary students. This book formed the basis for many later island histories.


Details of events held to celebrate Kamehameha III's birthday on March 17th. Describes yachting and rowing races as well as the grand reception and ball at Iolani Palace.


Introduction to Hawaiian homesteading and its legal basis and problems. Focuses on Honolulu's Papakolea homestead area and people.


Summary of the Hawaiian astronomical system and the activities of Hawaiian astrologer, Poe Kilo. Compiled from Sheldon Dibble's 1843 History of the Sandwich Islands.


Account of Kaiana, a Kauai chief, who sailed to China with Captain John Meares in 1787.


Describes travels of John Kivini who was sent by Kamehameha III to Peru in 1823 to report on the opportunities for commercial and governmental relations.


Consists of a reproduced 10,668 card index to Hawaiian legends which appear in articles and books held by the Hawaiian and Pacific section of the State Library Branch in Honolulu. The alphabetical arrangement contains subject, title, place, and name entries.

This document is designed to assist schools in developing their own instructional Hawaiian program within the framework of the Department of Education's guidelines. The stated objectives are to create an awareness and appreciation of the Hawaiian cultural heritage and to develop listening, comprehension, speaking, reading, and writing skills.


A group of secondary Hawaiian language teachers planned and produced this book of Hawaiian language exercises which were designed to help students overcome some of the difficulties in learning vocabulary and structures. Includes cultural commentary and pictures to reinforce the importance of culture in language instruction.


Discussion of the role of hapa-haole Hawaiian songs by their composers, Alex Anderson, Harry Owens, and Tony Todaro.


Notes the recent deaths of Hawaiian music personalities Pualeilani Rogers, singer and guitarist; Howard Morris, composer and entertainment director; Tauivi Moe, musician and dancer who performed throughout the world; and Julian Gaspar, a steel guitar player.


Royal Hawaiian Bandmasters Mekia Kealakai and Henry Berger comment on Hawaiian music.


Story of an Oahu cannibal chief, Kalo Aikanaka, and the main procurer of his victims, Kaanokeewe. Aikanaka lived at Helemano on Oahu where he maintained a heiau and an oven to roast his victims.


Refutes claim that 1977s "Ka lei no kane" was the first Hawaiian opera. Notes that Fred Beckley's "Pele and Lohiau" and Charles King's "Prince of Hawaii" were both performed within three weeks of each other in 1925.
952. Hawaiian pastors and their training for their work. FR 45 (July 1887): 58.

Account of the ordination of Hawaiian ministers from December 1849 when James Kekela was installed at Kahuku on the island of Oahu.


Gives the origins of the pau style of horseback riding and the pau costume. Describes organizational efforts to revive this practice.

954. Hawaiian personal names. THA (1899): 113-120.

Study of the characteristics of Hawaiian names and the naming practice.


Introduction to the Hawaiian oral tradition is followed by several traditional and modern poems which are translated into English.


History of the nineteenth century organization, composition, and development of the Hawaiian police force.


Observations on the three classes of ancient Hawaiian society, the ali'i, kahuna, and makaainana, and the wide-ranging distinctions among them. Notes that a commoner, or makaainana, could never attain the ali'i, or chiefly, class. Conversely, a chief could never be reduced to a commoner.


Describes techniques for making quilts and classifies the designs, origins, inspiration, use, and history of several quilts.


Presents arguments for and against the Hawaiian Homes bill by Honolulu's Supervisor Eben Low and Mayor John Wilson.


Classical tale of a chiefess of high rank and her eventual deification presented in Hawaiian and English. Introduction contains analysis of the
story's literary style, outline of plot, and list of 44 characters. Also includes abstracts of 61 chants and folktales in the story.

Accounts by explorer Captain Cook, missionary William Ellis, and historian David Malo of salt making in general as well as specific references to Kakaako, Puuloa, Waialua, and Waianae on Oahu where salt was also made.

Points out that American law does not provide consular support for Hawaiians on American whalers who are discharged in foreign ports.

Extracts from a letter by Reverend John Pogue describing Hawaiians living in Colfax, Lagrange, and Vernon. Pogue met John Makani, an Indian who had been educated in Hawaii and then sent back to California to evangelize the Indians there.

Notes on beliefs held by late nineteenth century Hawaiians regarding gods, legendary beings, and kahunas. Mentions a widely held notion among Hawaiians that because they forsook their ancient gods and adopted new ones, they are doomed to extinction.

Article from the newspaper Hawaiian Star refers to the continuing effect of the kahuna on Hawaiians and Hawaiian ministers.

Short review of the history of the Hawaiian people from the early nineteenth century when they almost died out to their present renewal in numbers as a result of intermarriage and their renewal of interest in Hawaiian traditions.
Includes responses from six Hawaiians to a question about the nature of being a Hawaiian.

967. The Hawaiians, a troubled people. THA 89 (1967): 161-162.
Findings of the Liliuokalani Trust Advisory Board report detail the problems and strengths of modern Hawaiians and part-Hawaiians.

Argues for the lifting of membership restrictions against Hawaiians by the Elks Club.
969. Hawaiians compared with other Polynesians. FR 23 (Dec. 1865): 89.

Observes that Hawaiians appear to exhibit greater acceptance of Western ways than do other Polynesians who are seen in Honolulu in increasing numbers.


Recollections of Hawaiians who came to California in 1849 seeking gold. A number of Hawaiians took Indian wives and introduced them to Christianity.


Government correspondence relative to eight Hawaiians on the island of Tutuila who wished to return to Hawaii.


Discussion of the hula dancer as the most popularly recognized symbol of Hawaii. States that nowhere else in the world is there another dance so well known.


Traces the concept of ocean fishing rights established in ancient Hawaii. These were later upheld by law until the Territory of Hawaii started condemnation proceedings against 55 private fishing domains.

975. Hayes, Homer. City of Refuge, immunity from any offense was assured those who reached its walls. American Heritage 2 (Spring 1951): 16-19. (HAM)

Focuses on the sanctity and inviolability of the City of Refuge in Honaunau on the island of Hawaii under the ancient Hawaiian kapu system.


Reviews the clothing, decorative, food, medicinal, and religious uses of the ti plant by ancient Hawaiians.

Argues that the missionaries should be held accountable for their failure to better the Hawaiian's social, moral, and political condition.


Describes briefly the Polynesian origins of the Hawaiians and the ocean voyages which brought them to Hawaii. Follows with a survey of the construction, use, and furnishings of early shelters and houses.


Product of a 1976 University of Hawaii summer institute for Hawaiian Culture Studies are designed to provide schoolteachers of culture study with an in-depth study of Hawaiian culture as well as information about resources. Topics covered include, inshore fishing, stone lamps, marriage, heiaus, and carrying poles.


Annotated bibliography dealing with the old Hawaiian way of life.


Suggests similarities between some Hawaiian cultural practices and comparable customs as narrated in the Bible.

982. He Hawai'i makou; we are Hawaiians. Honolulu: Alu Like, 1979. 18 pp.

Presents tables comparing native Hawaiians (consisting of both pure and part-Hawaiians) with the state's overall population in terms of age group distribution, family size, housing costs, education, employment status, occupation, personal income, and poverty status.


Microcosmic study of Hawaiians in a Honolulu valley in the mid-1930s from the standpoints of land tenure, social progress, economic development, culture, and educational problems. Observes that beneath the externals of Western order, much of the old culture still exists.

984. The Heiau (temple) of Kupopolo, and incidentally others. THA (1906): 117-122.

Firsthand description of a heiau located four miles from the Haleiwa Hotel on Oahu.

Introduction to the role of the supernatural among Hawaiians in Nanakuli on Oahu's leeward coast. Followed by a study of the use of the supernatural in cases of illness where empirical knowledge and techniques are ineffective.


Account of Hawaiian foods includes a hypothetical menu with details of food preparation.


Listing, with brief identifications, of 19 Hawaiian musicians about whom more biographical data are being sought.


Refers to the collapse of the Hawaiian Monarchy as inevitable because it was no longer as noble, stately, and beneficent as it had been before Kamehameha V.


Anecdotes on Kamehameha's relationships with other chiefs. Taken from the diary of George H. Davis, son of Issac Davis, an American seaman who became an advisor to Kamehameha and attained the rank of a Hawaiian chief.


Firsthand account of 1912 ceremonies in South Kona on the island of Hawaii concerning the selection, construction, and launching of a canoe.


Account of Kekaulike's death in 1736 is based on oral histories, as well as secondary accounts by Abraham Fornander and Samuel Kamakau.


Speculates on the similarity of sections of Hawaiian folklore as noted by historian Abraham Fornander and comparable items in Tahitian and Samoan mythology.

Study of 354 adult offenders, of whom 132 or 37.3 percent are part-Hawaiians, who were placed on probation in the First Circuit Court in Honolulu during 1974. During a five year follow-up study period, part-Hawaiians were revealed to be greater recidivism risks than other ethnic groups.


Interview with the part-Hawaiian scholar, writer, and publisher about his efforts to encourage a Hawaiian cultural awakening and to explore the problems of contemporary Hawaiian identity.


History and analysis of the alphabet developed by American missionaries to enable Hawaiians to read and write their own language.


Summary of the life, activities, and contributions of a hula teacher and Hawaiian language expert. She had earlier been cited by Honolulu's Honpa Hongwanji Mission as a "Living Treasure" and also received the Governor of Hawaii's "Award of Distinction for Cultural Leadership."


Interview with hula dancer and teacher George Na'ope about his early training and entertainment career. Describes his efforts to teach the hula to prisoners at the island of Hawaii's Kulani Honor Camp. Includes a list of Na'ope's recorded chants, hulas, and other songs.


Suggests that the hula performances at the 1980 Merrie Monarch Hula Festival in Hilo fall into three categories. One is the hula kahiko, the traditional hula; another is a modern type based on the old, but which is grand and flashy; while the third is the hula auwana which has strayed from the ancient hula and utilizes modern songs and different steps.


Points out the parallels between the kahuna and priests in ancient Israel, especially regarding institutions, classification of priests, uncleanness, and symbolic acts of atonement.

   Interview with Duke Kahanamoku concerning his swimming exploits and career as sheriff of Honolulu.


   Describes the activities of members of the Hawaiian Divers Association who dive for coins thrown by passengers on ships in Honolulu Harbor.


   Popular history of Hawaiian music styles and instruments.


   Review of the changes in the hula from ancient times through King Kalakaua, and to modern times.


   Examination of the effects of two types of training on 24 part-Hawaiian children in a kindergarten class at Kamehameha Schools reveals no differences in behavioral results or test performances.


   Discussion of plantation labor refers to Hawaiians as the prime resource and cites their attributes. Calls attention to the declining numbers of Hawaiians and suggests remedies for alleviating this decrease.


   Evaluates data collected by the Hawaii Tumor Registry and finds that Hawaiian men have the highest total cancer incidence rate while Hawaiian and Caucasian women have the highest rates among females. Hawaiians of both sexes also recorded substantial increases in total cancer rates between 1968-1972 and 1973-1977.


   Account of the decorations, gift-giving, and regatta during King Kalakaua's birthday celebration. Includes a biography of the monarch.


   Selection of articles dealing with the Honolulu school's history, faculty, students, buildings, and curriculum.
   Short biographies of the first four rulers of the Kamehameha line—Kamehameha I, Liholiho, Kaua‘ieleluhi, and Alexander Liholiho.

   Portrays the political roles of Premiers Kaahumanu, Kinau, Kekauluohi, John Young, and Victoria Kamamalu as co-rulers with the King from 1819 to 1855.

   Narrative covering details of the site, construction, rooms, paintings, and court etiquette, of the Honolulu Palace and its role in the 1893 revolution.

   Recounts in great detail the construction of the Honolulu Church beginning in 1825 and the problems faced before its completion.

   Consists of 20 annotated items which refer to manuscripts, magazine and newspaper articles, books and Hawaiian Mission Children's Society Library church reports dealing with Niihau, a privately owned, 70,000 acre island which is inhabited solely by Hawaiians.

   Describes development of landholding, especially under Kamehameha I who used it to accumulate wealth and as a means of politically binding the chiefs and the commoners to him. Reviews the land rights, interests, and restrictions existing at each level of Hawaiian society.

   Comprehensive historical introduction on the study of land tenure. Includes section entitled "Land Transactions of American Missionaries."

   Details and photos of Queen Liliuokalani as she lies in state; her funeral, procession, and burial.

A comparison of the Hawaiian menehune with the Greek and Norwegian little people. Refers to Pi, a Kauai menehune and edifices supposedly built by menehunes.


Offers recipes and instructions for preparing foods traditionally served at a luau such as kalua pig, lomi salmon, lau lau, chicken luau, poki aku, squid in coconut milk, i'a maka, poi, yams, and haupia.


Describes public reaction to the suggestion that Honolulu's Kamehameha statue be taken down during World War II. Also relates the statue's history.


Chronicle of the noted Olympic swimmer's everyday and special activities on his sixtieth birthday.


Series of photographs and paintings commemorate the 1980 return voyage from Tahiti of the double hulled sailing canoe Hokulea.


Historical geography provides insight into the changing ways of Hawaiian life along the Kona coast of the island of Hawaii. The year 1825 represents an approximate date for the final florescence of the ancient Hawaiian way of life.


Describes experiences of a sugar planter with his Hawaiian laborers. Suggests adoption of the task work principle instead of hourly labor in order to fully utilize the Hawaiian's labor potential.

1024. Hollyman, K. The lizard and the axe; a study of the effects of European contact on the indigenous languages of Polynesia and Island Melanesia. JPS 71 (Sept. 1962): 310-327.

Numerous Hawaiian examples support discussion on bilingualism and lexical and phoneme borrowing.

Maritime history of ancient Hawaii focuses on the canoe as a common denominator of Hawaiian life. Discusses canoe design and building as well as the uses of the canoe in surfing, racing, fishing, and war. Includes a list of observations on Hawaiian canoes made by eighteenth and nineteenth century Western explorers. Contains an extensive eight page glossary of Hawaiian canoe and marine-related terms.

   Thoughtful discussion, from both Hawaiian and Western points of view, of nineteenth century Hawaiian leaders.

   Articulate expressions of appreciation and concern for his Hawaiian heritage by a part-Hawaiian.

   Examines the similarity of terms and features of the Hawaiian and Maori social and religious organizations.

   Description of the ground, building, staff, and residents of the Lunalilo Home in Honolulu.

   Historical introduction to the Hawaiian as an entrepreneur is given by local businessman George Kanahele and followed by the results of a questionnaire sent to 270 Hawaiians in managerial positions. Seventy responses in diagrammatic, narrative, and tabular form depict their education, salaries, types of work, attitudes, and percentages of Hawaiian blood.

1031. Homer's Iliad and Hawaiian meles. FR 29 (June 1871): 44.
   Comparative study of the Hawaiian mele and Homeric poetry as melodic, unwritten chants.

   Discussion of the ocean as an essential factor in the life of ancient Hawaiians. Focuses on the ocean's roles as a supplier of food, a medium for transportation and communication, maintainer of cultural and linguistic unity, network of aristocratic kinship, and the establishment of multi-island political units.

Archaeological study of 76 sites on Hawaii, Molokai, and Oahu provides data for a model showing fifteenth century inland expansion of coastal communities which resulted in the strong differentiation of ali'i and maka'ainana, population decline during the early seventeenth century, and conquest warfare tactics during the seventeenth and eighteenth centuries.


Notes that Kahoolawe is the only Hawaiian island, except for Niihau, with a relatively intact archaeological record. Suggests that while the erosion on Kahoolawe has swept away many archaeological features, it has also exposed others that normally would have been obscured.


Observations on the archaeological remains in this ancient ahupua'a which had been a self-contained economic entity.


Examination of sites in the lower part of the valley reveals a dearth of artifacts.


Analysis of the 1975 Office of Economic Opportunity Census Update Survey and the 1974 Kauai socio-economic profile. Concludes that native Hawaiians between the ages of 16 and 19, who comprise 11.2 percent of the total Hawaiian population, are most vulnerable to the problems of unemployment.


Statistical data and subjective narrative provide insights into the nature and characteristics of the aging population. Hawaiians and part-Hawaiians are included in the ethnic distribution figures.
1039. Honolulu street characters. THA (1900): 119-121.
   Description and photos of Kauhane, "Whistling Bosun"; Ioane, Kalakaua's hula director; and Kaaleinawai, the "Blind whistler."

1040. An honored native household in affliction. FR 50 (June 1892): 45.
   Obituary of Samuel Mahelona, bookkeeper and member of Honolulu's Kawaiahao Church.

   Sketch of the early life, training, and career of the internationally known singer whose repertoire includes operatic and Hawaiian music.

   Comments by Rick Hoopii about his background and musical training and that of his brother Sol, and Damien and Frank Kaina. Also expresses opinions on trends in Hawaiian music.

   Interview with the leader of the Sons of Hawaii about that music group's organization as well as his thoughts on Hawaiian music and musicians.

   Narrative of incidents leading to the promulgation of the law by which Kamehameha I eased the condition of commoners and which eventually affected Hawaiian customs and way of life.

   Survey of contemporary Hawaiian music groups including their particular styles of music and record sales.

   Interview with members of the Makaha Sons of Niihau group from Oahu's Waianae coast, Mel Amina, Louis Kauakahi, and Skippy and Israel Kamakawiwoole.

   Biography of musician, composer, and activist, Martin.

History of Hawaiian music recording companies from 1905 to 1978, with a sampling of notable Hawaiian musicians and songs associated with each company.


Interview with street singer Eddie Kekaula about his success in promoting and selling his Hawaiian music albums.


Commentary about the current renewal of interest in the hula as evidenced by the increased number of commercial shows, festivals, and enrollment in halau or hula schools.


Brief history of the many styles and adaptations of Hawaiian music and hula, from ancient times to the current revival of interest in traditional Hawaiian music.


Elaborates on some aspects of this Honolulu radio station's Hawaiian language and music programming policy.


Short biography of a late nineteenth century musician and hula master who affected a flamboyant wardrobe and lifestyle. By 1900 he had been reduced to a blind Honolulu street character.


Biography of this University of Hawaii Hawaiian language instructor focuses on his composing and writing such currently popular songs as "E ku'u morning dew" and "Sweet memory."


Interview with Ghirard, a noted hula instructor of the 1950s, about his dancers and his efforts to reestablish his hula troupe.

Notes the efforts of Honolulu's Kalihi-Palama Culture and Arts Society in presenting in-depth instruction in the ancient hula and mele to professional dancers, choreographers, and serious students of the hula.


Extensive historical survey of the hula, both ancient and modern. Presents biographical sketches of nearly 60 notable hula teachers, chanters, dancers, and scholars. Also includes a bibliography of the hula by Amy Stillman and a list of hula and chant recordings.


Chapter 22, "Hawaiian characteristics," presents a sympathetic evaluation of the people and their culture. Author had never visited Hawaii but utilized material furnished by his brother, an official in the Hawaiian Kingdom, to write this general history.


Autobiography of one of the Hawaiians who attended the Foreign Mission School in Connecticut and returned to the islands in 1820 with the first missionary company.


Selected, annotated bibliography of 25 items which are intended to provide specialized glossaries of Hawaiian land terms as an aid to translating early legal documents in the Hawaiian language.


Forecasts a part-Hawaiian population majority in the islands by the end of the twentieth century. Based on analysis of Hawaiian out-marriage trends from 1913 to 1947.

Suggests that while Hawaiians had never been a politically dependent people, their incomplete adjustment to an urbanized and industrialized society left them facing social and economic problems in their homeland.


Discussion of community reaction to the notion that a system of dual justice existed during the murder trial involving Hawaiian assailants and a Caucasian victim. Includes a list, by race, of 46 hangings at Oahu prison since Hawaii was annexed in 1898.


Analysis of the intensity with which this murder case affected Hawaiian/Caucasian race relations.


Examines social motivation for Hawaiian adoption practices and describes two main types: hookama and hanai.


Account of the beginnings and early years of this school system in Honolulu which was established for those students of Hawaiian ancestry.


Argues for increased use of the Hawaiian language and establishment of Hawaiian language schools in order to encourage Hawaiians to more adequately express their sentiments.

1069. Horton, Karen. It's America's only authentic royal palace ... so walk carefully. SOA 3 (July 1978): 22-25.

Reports on a tour through the renovated Iolani Palace in Honolulu. Provides observations on its furniture, furnishings, and woodwork.


Interview with Gabriel I, a resident of the island of Kauai, about legends relating to that island.


Samuel P. King, Chief Justice of the United States District Court in Honolulu, Republican candidate for Governor of Hawaii in 1970, and son of Samuel W. King, Governor of the Territory of Hawaii from 1953 to 1957, reminisces about his early training and political and legal careers.

Discusses the resurgence of interest in club level canoe racing on the Island of Hawaii.


Commentary on the two-story residence which was built in 1838 by Governor John Kuakini and which later became a favorite vacation site for Hawaiian royalty. The Daughters of Hawaii maintain the home on the island of Hawaii as a museum.


Interview with Honolulu Chief of Police Keala about his views on education and crime.


Commentary on Niihau's isolation, followed by interviews with former residents Reverend Ella Harrison, John Keale, and Wilfred Keale.


Noted entertainer offers comments about his show, popularity, organizational ability, and lifestyle.


Interview with Gay, a Kauai resident and former agriculturist for the Hawaiian Homes Commission on Molokai, about his early life on the Island of Lanai. Also provides a legend about the origin of Kauai.


Focuses on King Kalakaua's enthusiasm for travel, linguistics, music, and Hawaiian culture.


Suggests that a series of mishaps, delays, and misunderstandings on Cook's final voyage eventually caused a change in his personality. This allowed a situation to develop at Kealakekua Bay on February 14, 1779 which resulted in Cook's death.

Contains extracts relating to Hawaiian life which are taken from the journals of Captain James Cook. Commends Cook's keen observations, but not necessarily his conclusions.


Author's June 11, 1931 speech in Hilo, on the island of Hawaii, praises Kamehameha's intelligence, character, personality, and leadership. Houston was Hawaii's elected Delegate to Congress from 1927 to 1932.


Cites early elaboration in 1847 and 1854 on the necessity of safeguarding Hawaiian land rights.


Argues for a return to the special medical treatment for Hawaiians as intended by the original charter of Queen's Hospital in Honolulu.


Reference to specific ships, especially the Kai and its crew, at Honolulu harbor.


Details of the baptism of the Hawaiian Kingdom's Prime Minister on Louis Freycinet's French warship Uranie.


Compilation of amusing incidents experienced by Adelbert von Chamisso in his relations with Hawaiians. Chamisso was a naturalist on board the Russian ship Rurik which visited Hawaii in 1816 and 1817.


Description of a ridged stick which produces a rattle-like noise.


Firsthand description of a double canoe in 1839 by Francois Paris, an officer on the French ship Artemise.
   Article about the life and activities of the granddaughter of Princess Abigail, widow of Prince David Kawananakoa who was an heir to the Hawaiian throne.

   Reminiscences about entertainer and Hawaiian activist George Helm's life before he was lost at sea off the island of Kahoolawe.

   Survey of conjecture about the early Polynesians, ranging from that of early explorers and missionaries to modern anthropologists, archaeologists, and linguists.

   Analysis of data concerning household composition and ultimate interpersonal networks. Based on a five-year study in Nanakuli on leeward Oahu, utilizing questionnaires and interviews.

   Evaluates results from 88 interviews of Nanakuli households in 1967. Finds stress in marriage resulting from male economic inadequacy and female economic dependency.

   Extensive psychological study, from 1965 to 1967, of Nanakuli Hawaiians and their culture and lifestyle. Utilizes data secured by scientific measuring techniques as well as by general observation, to generate a theory of Hawaiian-American behavior patterns which will enable them to cope with the cultural diversification inherent in their present-day culture.

   Discusses the nature and extent of the Hawaiian concept of the extended family, or 'ohana, and the importance of kinship relations in ancient Hawaiian society. Sees the essence of the 'ohana concept in its
unity, shared involvement, and shared responsibility and notes its importance as a unit within the early political economy of the Islands. Concludes with the deleterious effect of Western civilization on the 'ohana.


Discussion of study on modern adoption patterns followed by speculation as to why Hawaiian adoption practices survived so dramatically while other aspects of the Hawaiian culture have been shattered.


Study, involving 120 adults representing six ethnic groups, reveals that Hawaiians have been highly receptive to the foods and cooking styles of other groups.


History of Princess Ruth Keelikolani's Honolulu palace, Hale Keoua, from its construction in 1883, through use as a school, until its destruction in 1911.


Sketches the travels of a Hawaiian woman, Winee, beginning on the British Imperial Eagle in 1787 to the northwest coast, then to China, before dying while returning to Hawaii on the Felice.


Accounts of Hawaiians who visited the Pacific northwest beginning in the late eighteenth century.


Sketches the travels of a Hawaiian woman, Winee, beginning on the British Imperial Eagle in 1787 to the northwest coast, then to China, before dying while returning to Hawaii on the Felice.

Comparative study indicates that shovel-shaped upper incisors in Hawaiians are more prevalent than, and different from, those in American Caucasians and Blacks.


Survey of heiau remains in the Hamakua, North and South Hilo, Puna and northern Kau districts of the island of Hawaii is based on field work done in the early 1930s.

1104. Hudson, Loring. Story of the Kamehameha Schools one of steady progress since foundation through will of Bernice Pauahi Bishop. POP 45 (March 1932): 16-21.

Brief history of the Schools' administrators and curriculum changes.


Detailed chronology, followed by appendices listing the documentary bases for establishing the Honolulu school, faculty and staff from 1887 to 1935, biographies of trustees and principals, and scores of numerous athletic events.


Brief discussion of the nature of the menehune by leeward Oahu's Waianae minister Rev. David Piimanu.


Overview of the Hawaiian music and dance Program organized by teacher John Lake at St. Louis High School in Honolulu.


Provides notes relating to the performance of this well-known hula.


Contrasts British Captain George Vancouver's late eighteenth century account of a hula performance with that written by an Island visitor in the 1870s.
1110. The hula ... 1941. POP 53 (Sept. 1941): 18.

Explains that the movements and gestures of the classical hula, which had religious origins, are meaningful and symbolic while some modern hulas are merely sensual.


Deals with the apparent universality of the hula dancer as a symbol of Hawaii. Includes ten photographs of examples of the commercial use hula dancer.


Provides a description and photograph of dancers of the Hula Halau O Mililani group who performed in 1979 at the Second Annual Prince Lot Hula Festival at Oahu's Moanalua Gardens.


Brief history of the western-style residence which was built in 1838 at Kailua on the island of Hawaii by Governor John Adams Kuakini. Later used by members of the royal family as a vacation residence, it was acquired by the Territory of Hawaii in 1925 as a museum. The Daughters of Hawaii organization is now the official caretaker.


Traces the conditions leading to the creation of the Hawaiian Homes Commission and its history, problems, and achievements. Discusses the program as an experiment in controlled economic rehabilitation.


Report by a missionary, who spent four years in the islands, compares ancient Hawaiian society with that of the mid-nineteenth century.


"Names, titles, and subject" index provides helpful descriptive phrases which identify Hawaiian persons or places mentioned in Society publications.

Brief genealogical charts are supplemented by short personal comments.


General commentary on the difficulty of Hawaiian survival in a Westernized society.


Discusses early twentieth century attempts to develop the Hawaiian community into a constructive force and the establishment of the Hawaiian Civic Club. Includes a list of notable present-day Hawaiians.


Refutes Hawaii Supreme Court Justice Kazuhisa Abe's view that the Kamehameha Schools' admissions policy is unconstitutional and discriminatory.


List of names expressing various relationships, includes definitions and symbolism. Discusses unique nature of the Hawaiian social and family organization.


Comments on unique aspects of Hawaiian including the glottal stop, similarity with other languages, adaptations from other languages, onomatopoeic words, earthiness, and poetic richness.


List of sixteen riddles with the questions and answers in both Hawaiian and English.


Examines the partiality in Hawaiian poetry for describing places in terms of their characteristic natural features. Also observes that Hawaiian poetical imagery describes traits or characteristics rather than abstract principles or analysis.
Discussion of some onomatopoetic peculiarities in the Hawaiian language. Includes lists of words for musical, animal, irregular, and oratorical sounds.

Compilation of hymn books published since 1923. Mentions specific writers and hymns.

Background on the founding and early days of the Kamehameha Schools in Honolulu.

Comparison of aspects of Hawaiian mythology with Biblical history is based on Fornander's interpretation. Includes John II's 1841 sermon describing ancient religious practices.

See Entry 1128.

See Entry 1128.

Iaukea, high official of the Hawaiian Kingdom, reminisces about Queen Kapiolani and Queen Liliuokalani.

1132. Idolatry among Hawaiians. FR 46 (July 1888): 53.
Suggests that the governmental licensing of kahunas in 1861 may have brought about a revival of the ancient Hawaiian religion.

Points out that reliance on the old Hawaiian religion is still strong, especially for those who are sick or near death.

Account of a battle fought in 1819 at Kuamoo near Kona on the Island of Hawaii. Kamehameha II sent his troops against the army of his cousin, Kekuaokalani, to enforce the abolition of the kapu system as proclaimed by the King. Kekuaokalani was killed and his army dispersed.

Ii's sermon of thanksgiving on January 1, 1841 at Kawaiahaoo Church in Honolulu comments on religious practices under the kapu system.


Recounting of personal experiences reveals the functioning of Hawaiian culture under the kapu system during the time of Kamehameha I. Consists of translations of Ii's newspaper articles which appeared in Ka Nupepa Kuokoa from 1866 to 1870.


Account of the 1869 trial and hanging of Peter Kakua in British Columbia for the murder of his wife, daughter, and in-laws.


Attorney discusses the legal, political, and economic ramifications attending any restoration of the Hawaiian Monarchy.


Short biography of Poepoe, the pastor of Honolulu's Kaumakapili Church from 1911 to 1951.

1140. In memoriam, the Reverend Lincoln B. Kaumeheiwa. FR 121 (March 1951): 12.

Eulogy for Kaumeheiwa, a minister who was ordained in 1903 and spent nearly 50 years working on Maui and Molokai.


Consists of photographs of artifacts collected by David Kanealii of Anahola, Kauai, and a brief evaluation of them by Dr. William Kikuchi, an anthropologist at Kauai Community College.


Comparative discussion of the kapu system and Christianity, especially in the following areas: rules of conduct, codification of laws, sexual mores, castes, land, and deity worship.


Account of the noontime ceremonies on January 16, 1855, at Kawaiahaoo Church in Honolulu. Includes the inauguration speech.

Review of governmental correspondence relative to the Kingdom's attempts to determine if Hawaiians abroad wished to return to the islands. Includes a list of Hawaiians at Skull Valley, Utah, as well as accounts of living conditions there and at other places in Utah.

1145. The influence of the Hawaiians on the Anglo Saxon. FR 60 (June 1902): 3

Suggests that the Hawaiians' "genial and open-hearted generosity" had a positive effect on Caucasians.


Article about Hawaiian food, housing, dress, singing, swimming, surfing, and horseback riding. Mentions the Hawaiian personality and disposition.


Kauai hula teacher Punua discusses aspects of old and modern hula.


An interview with Mrs. Rachael Mahuiki, the author's grandmother, offers recollections about her early childhood on Kauai and her work in a taro patch.

1149. Interesting Hawaiian discovery, more picture rocks. THA (1900): 126-128.

Description of petroglyphs in a cave near Koko Head on Oahu.


Reminiscences of Queen Emma's visits to St. Andrews Priory in Honolulu in the 1880s when the author was a student there.


Recollections of over 30 years of association with the Queen. Also provides a Hawaiian's opinion concerning annexation.


Case studies of six Hawaiian and part-Hawaiian women living in Honolulu serve to investigate the means by which Hawaiians evaluate and
interpret their own conduct and the conduct of others. Findings indicate that despite urban hardships, Hawaiians still share and recognize similar symbolic systems of world view and interpersonal relationships.


Analyzes the squabbles between the Board of Trustees of the Hawaii Foundation for History and the Humanities and the Foundation's Executive Director, Bobbie Meheula.


History of the growth and decline of a dead fishing village, with emphasis on its community life from 1890 to 1900. Includes interviews with 12 Hawaiians who reminisce about life in Ki'ilae at the turn of the century.


Compilation of data about 236 sites on the islands of Hawaii, Kauai, Lanai, Maui, Molokai, and Oahu which are included in the Hawaii Register of Historic Places. Includes listings of heiaus, places of refuge, fishponds, agricultural sites, village sites, petroglyphs, and holua, or sled, courses. Each entry contains the HRHP number, location, approximate date of construction, present owner of the land on which the site is located, and accessibility. This is followed by a paragraph which describes the site and the nature of its use.


Interpretation of the impact of Western civilization on the islands and its people and discussion of the eventual erosion of the old Hawaiian culture.


Interview with Hawaiian singer Leed, about her life and career.

1158. James, J. Tabu ... the supreme law of the land. POP 45 (Sept. 1932): 19.

Commentary on the nature and enforcement of kapu, or tabu, the ancient Hawaiian institution of religious prohibitions. Provides examples of different types of kapu.

Identifies 27 sites in windward Oahu's Kaliuwaa Valley as related in stories about Kamapua'a. Each place name entry includes a literal translation, some hypothetical discussion and a photograph of the site.


Following an account of ancient Hawaiian culture and a history of the early nineteenth century, the author, a Honolulu newspaper editor, devotes several chapters to his firsthand observations of the political and social conditions of the Hawaiians in the late 1830s and early 1840s.


Biography of Kuakini, also known as John Adams, who was Governor of Hawaii and acting Governor of Oahu during the early nineteenth century. He was the last of the "iron-hearted chiefs" who constituted the household of Kamehameha I.


First novel with a Hawaiian setting is based on a serial which appeared in the Honolulu newspaper Polynesian in 1841. Tells the story of four Mexicans who were shipwrecked in Hawaii long before Captain Cook's arrival.


Traces origins of Hawaiians by tying in affinities of language, physique, culture, religion, and traditions with other Polynesians.


Provides tabular estimates on the number of children living in families with female heads by county of residence, ethnicity, and sex of child. Those with a high proportion of fatherless children were of Puerto Rican, Samoan, and part-Hawaiian ancestries.


Discusses effects of early childrearing practices as preparation for children to become well adjusted physically and psychologically to their environment.

As a part of a general review of the holdings of the Honolulu Academy of Arts, this article includes a section on ancient Hawaiian sculpture. Author describes and analyzes a stick image, or akua kaiki, which was taken in 1825 from the Hale O Keawe heiau at Honaunau on the island of Hawaii.


Contains twenty interpretive drawings and accompanying commentary about the different social classes and occupations of ancient Hawaiians.


Brief biography of the noted musician who expanded and popularized the musical capabilities of the ukulele. He and his brothers Albert, Willard, and Junior also formed a musical group which enjoyed an international reputation.


Biography of Honolulu Advertiser columnist Samuel Apo Kapiikauinamokuonalani Amalu. Author deals with his, and others', views of his royal ancestry, childhood, schooling, fraudulent schemes, prison life, writing, and personality. Includes a selection of ten of his newspaper columns.


Presents a review of the historical literature dealing with the Alamihi fishpond and Mala Wharf as well as a report on the archaeological findings at these sites.

1171. Joesting, Edward. Kalakaua, 99 years ago this month he became King; 90 years ago he crowned himself in a coronation the world ignored. HON 7 (Feb. 1973): 30-32, 60, 62-64.

Detailed accounts of King Kalakaua's coronation, friendship with Robert Louis Stevenson, and death in San Francisco in 1891.


Review of the status of the University of Hawaii's Hawaiian Studies Program and recommendations for its future. Appendix F contains David Kittelson's 40 page review of the University of Hawaii Library's Hawaiian Collection and its capability for offering library support for Hawaiian Studies course offerings.

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Reprint from an article in the August 15, 1942 Honolulu Star-Bulletin. Musician, composer, and band leader Noble reminisces about his musical career.


Democrat Fern (1872-1920) was mayor from 1909 to 1914 and 1917 to 1920. Focuses on his political career and identification with the Hawaiian community.


Results of tests given to 300 McKinley and Kamehameha High School students suggest Hawaiians had the greatest musical capacity.


Discussion of the kahuna anaana's training, followed by several case histories of dermatological illnesses attributed to these sorcerer's activities.


Study of 14 part-Hawaiian families on Oahu reveals that family relationships and preserving family unity are felt to be more important than personal independence. The multigeneration family also fosters dependence and responsibility toward all members.


Cites the difficulty of retaining the meaning without destroying the literal forms of Hawaiian poetry. Also mentions problems encountered in translating Hawaiian puns with homonyms.


Study of sound shifts and pronunciation changes occurring in ordinary talk in Kohala on the island of Hawaii in 1955.

Examines the decline of storytelling, the weakening of spoken Hawaiian, and the disappearance of a communal way of life. Includes two stories told by the author's grandmother.


Annotated bibliography of selected primary source publications which have popular appeal.


Collection of articles in Hawaiian and English expresses a wide range of concern and opinion ranging from Hawaiians abroad, to island politics. The introduction of reading, writing, and publishing arts, on one hand, and corresponding political freedoms and respect for free opinion on the other, served to liberate the Hawaiian conscience, wit, and spirit.


Index to the newspaper, Ka Nupepa Ku'oko'a, offers titles and abstracts in English. Includes a discussion of Hawaiian language newspapers as a source for historical and cultural studies of the Hawaiian people.


List identifies 360 Hawaiian star and constellation names and serves to contradict the theory that Hawaiian navigation was unsystematic.


Attempts to determine whence this ancient chief migrated to Hawaii. Cites a chant by Kamahualele, Mo'ikeha's companion, and associations between Hawaiian and Tahitian place names to conclude that Tai'arapu Peninsula was Mo'ikeha's home.


Offers a sampling of the teaching methods used in ancient Hawaii to provide instruction within the family, between males and females, for chiefs, and in the trades. Based primarily on the writings of David Malo, Abraham Fornander, and John Pi.

Discussion of the nature of legends which refer to the Ka'u district on the island of Hawaii. Includes a list of 294 family names in Ka'u, arranged alphabetically as well as by ahupuaa. Also offers some historical background about Hawaiians who have held the family name of 'I.


Article concerns archaeological excavation in a cave near Kuliouou on Oahu. Suggests the purposes and significance of this early shelter.


Survey of Hawaiian petroglyphs with notes and photos of those near Nuuanu Cemetery in Honolulu.


Review of ancient Hawaiian land division and description of the arrangement of the society's living facilities.


Results of the dental examination of 209 children indicate that Hawaiians had much less decay and better teeth generally.


Suggests a causal relation between race and dental decay.


Study indicates that the Hawaiian diet of taro and sweet potatoes, which contain alkaline ash, helps prevent the dental conditions resulting from rice diets.


Speculates on the changes in the design of the Hawaiian Coat of Arms between its original drawing and the description which appeared in the May 31, 1845 Polynesian.

Comparative study to determine the feasibility of proposing a Hawaiian land claims settlement bill in light of the Alaskan precedent. Contains historical and legal references to both situations as well as their similarities and differences.


Observes that from 1778 to 1819 Hawaiians achieved an orderly transition in adapting their crafts and produce to meet increasing and changing demands from Europeans. Points out that Hawaiians were able to compete in barter and that they quickly mastered the techniques of foreign crafts.


Employing both text and illustrations, this reprint of the 1930 book describes in great detail the art of quiltmaking.


Study is based on test scores and interviews from 38 preschool children and their mothers, living in Oahu's Nanakuli. Results show that while mothers are indulgent toward their infants, cessation of this dependency is desired earlier than mainland mothers in a similar study.


Analyzes the role of the Hawaiian temperament as measured by the missionaries' success or failure in converting Hawaiians to Christianity.


Speculates about the origin of petroglyphs after providing firsthand descriptive notes about them.


Account of Hawaiians, Manoa and Aniani, who left a whaler in the mid-nineteenth century and settled on Anuu, a small island off Tutuila.


Letters by A. Francis Judd, King Lunalilo's Attorney General, provide personal recollections of the King.

Short biography of a Hawaiian missionary who served in the late nineteenth century in the Marshall Islands.


Articles from two 1820 London newspapers, the November 24 Sun and the November 29 New Times, recount the world travels of two Hawaiian chiefs, Booze-oh-hoo and Tuano.


Annotated bibliography's 654 titles represent Bibles, tracts, hymnals, sermons, readers, almanacs, dictionaries, and textbooks published in Hawaii and throughout the world. The numbered entries are arranged chronologically and then alphabetically by title.


Stresses the importance of forest products in the daily life of ancient Hawaiians.


Short biographies of four Hawaiian ministers who died within five months of each other: David Kaaemoku, Samuel Kaaia, James Paele, and John Poepoe.


Lists 1,110 proverbs, riddles, and sayings in Hawaiian and English followed by a meaning or answer and a literal translation.


Refutes comments about the adverse traits of the Hawaiian character by exploring the origin of these remarks and then extolling positive traits.


Accounts of the lives and religious contributions of Christian converts James Kekela, David Malo, Henry Opukahaia, and Bartimeus Puaaiki.

Short collection of proverbs followed by commentary on the acute senses of comparison, humor, and observation of the Hawaiians as well as their ability to express ideas concisely.


Genealogy and short biography of Kamehameha I, followed by an estimation of his traits which were needed to overcome problems facing his leadership ascent.


Commentary on religious and family orientation of the Niihau people and the simplicity of their way of life, based on the author's observations during a visit to the island of Niihau.

1214. Judd, Henry. A day with the queen. POP 50 (Nov. 1938): 5-6.

Reminiscences of a visit by Queen Liliuokalani to windward Oahu in Koolaupoko and Koolauloa districts in 1891.


Textbook consisting of 83 single page lessons, is based on traditional European language instruction style.


Portrays the qualities and characteristics of the Hawaiian people by summarizing their achievements in religion, education, and interpersonal relationships.


Cites late eighteenth and mid-twentieth century references to Hawaiian hospitality as instances of visitors' abuse of this hospitality.


Eulogy for Lyman, an Army Brigadier General who was the highest ranking Hawaiian in American military service.


Cites outstanding personal characteristics of Kamehameha I and discusses the importance of these traits in light of his achievements.

Expounds on the patriotic and personal qualities of Hawaiians on the occasion of Niihau rancher Benehakaka Kanahele being awarded medals for heroism during World War II. See also Entry 1497.

   Details of the construction, size, and use of various structures. Includes numerous contemporary references to, and sketches of, these buildings.

   Biography of Kamehameha I utilizes extensive quotations from early eye witness accounts of the monarch. Book is divided into three parts: a preamble, or context in which to consider Kamehameha; his early years and conquests; and his efforts at consolidating the islands. Appendices include his genealogy and a listing of his wives and children.

   Historical fiction relates a series of notable events in the life of Liholiho. During his short, turbulent, reign Liholiho overthrew the Hawaiian religion and attendant kapu system, maintained his rule despite often violent opposition to his acts, finalized the consolidation of the islands of Kauai and Niihau into the Hawaiian Kingdom, welcomed American missionaries to the islands, and traveled to London where he died. Appendix contains genealogical charts and a list of Liholiho's wives.

   Chronicles the Palace's planning, construction, royal occupancy, later use under the Provisional, Republic, and Territorial governments, grounds, and restoration.

   Obituary of an Oahu District Court Judge who was active in Waialua's Protestant church and community affairs.

   Results of balloting by 1,000 listeners of Honolulu radio station KCCN in October 1979 reveal that the most popular Hawaiian songs are: "Pua hone," "Honolulu city lights," "Sweet memory," "Ku'u ipo ika he'e pue one," "Morning dew," and "Kanaka wai wai."

Lists 191 herbs and provides a brief description, therapeutic indication, method of preparation, and geographic distribution for each.


Interview with Paul Nuuanu, resident of Kau on the island of Hawaii, who tells stories about the district in which he lives.


Autobiography of the schoolteacher wife of David Kaapu. The couple lived at Punaluu on Oahu's windward coast in grass houses and in a manner similar to the lifestyle in ancient Hawaii. They are the parents of Honolulu politician Kekoa Kaapu and Kapua Sproat.


Evaluation of ancient Hawaiian music as a complex, integrated system of poetry, rhythm, melody, and movement which served many functions in the old society. Followed by analysis of Western adaptations to Hawaiian music.


Contains 55 photos of kapa samples as well as an essay to illustrate the wide range of Hawaiian kapa design.


Compares five hulas composed in honor of King Kalakaua with Tongan dances. Suggests that the hula does not tell an integrated story for an uninformed listener, but rather a story, orally and visually, intended for those who know the poetic references and cultural context of the performance.

This is the catalog which accompanied and identified the 1978 exhibition of ethnographic artifacts at the Bishop Museum. Hawaiian items are described on pages 49-116.


Bishop Museum researcher recounts the seven years she spent tracing and collecting objects from 45 museums and private collections throughout the world for a 1978 exhibit, "Artificial Curiosities," at the Bishop Museum.


Describes and discusses objects of material culture from throughout the Pacific which were collected by Captain Cook on his voyages. Includes numerous Hawaiian artifacts including tools, fishhooks, ornaments, weapons, bowls, kapa, and featherwork. These items are held by Leningrad's Museum of Anthropology and Ethnography, the Berne Historical Museum, and Florence's Royal Museum of Physics and Natural History.


Discussion of the extensive collection of Hawaiian artifacts held by the British Museum's Museum of Mankind. Author complains about the lack of documentation for many of these objects and the institution's early neglect in properly caring for these items. Includes photographs of 38 artifacts along with in-depth commentary about many of them.


Suggests that Hawaiian art encompasses all products formalized by Hawaiians from words, sounds, movements, and materials. Describes featherwork as the most prestigious medium and comments on the wide variety of styles of wooden images. Notes the spiritual power and social ranking inherent in artistic productions.

This catalog describes 46 pahu and 27 puniu held in collections throughout the world. Pahu is a tall, carved drum which is played by striking it with the hand while puniu is a smaller, secondary drum which is struck with a braided coconut fiber thong. Analyzes the design of the drums as well as their use as an accompaniment for the hula.


Offers general commentary on surfing, including types of surf, surfing places, and boards. Written by Kahanamoku, a notable swimmer and surfer.


Expanded form of author's "Edith Stern Lecture on Hawaiian music" given at the March, 1960 open house of the University of Hawaii Music Department.


College level Hawaiian language text consists of 30 units. Grammatical material and vocabulary are presented in dialogue format and reinforced through various drills, exercises, practices, and two-way translations. Emphasis is on acquiring a conversational and idiomatic control of the language.


Account of the missionary activities of Rev. and Mrs. Kahelemauna in the Marshall Islands.


Introduces a society, consisting of descendants of Hawaiian warriors, which provides scholarships to the University of Hawaii for children of its members.


Survey of the historical and geographic development of the steel guitar. Provides lists of recorded steel guitar performances and pedal steel guitar players.
   Analysis of the essential Polynesian features in Hawaiian art as well as its uniquely Hawaiian qualities.

   Account of Kamehameha II's 1823 trip to England and his death there.

   Offers details of two pieces of sculpture from the Pakaalana and Moaula heiaus in Waipio Valley on the island of Hawaii.

   Describes the 1816 watercolor painted by Louis Choris, an artist on the Russian ship Rurick, and includes notes about ownership and copies of the portrait.

   Biography of a Hawaiian woman, Ala'i Aii Akamu Akana, who was born in Hilo in 1856 and died in 1936. Includes a survey of her descendants and an extensive genealogical table.

1250. Kaimikaua, John. Moloka'i, the center of the dance. HON 14 (Nov. 1979): 57-64.
   Offers the following chants in Hawaiian and English: The bitter rooster of Molokai; The cannibals of Kaluako'i; and The spiritual march of the Chief Nukuomaka. Includes photographs of the accompanying dancers.

   History of the school begun by Rev. Elias Bond in 1874 as an educational institution for girls of Hawaiian ancestry. This school on the island of Hawaii was abandoned in 1956.

   Stories about the Royal Mausoleum in Honolulu's Nuuanu Valley as told by its curator, Lydia Maioho.

Demonstration of coconut basket weaving by Hawaiian artisan Libert O'Sullivan of Kailua, Oahu.


Edited and with an introduction by Rollin Daggett and with an introduction to the new edition by Terence Barrow. This is an early compilation of legends with some historical narrative.


Chronicles the events of King Kalakaua's fiftieth birthday on November 16, 1886, the Jubilee Celebration. Provides information about the King's name, birthplace, and parents.


Brief social history contains notable sections on the land system and activities of the Hawaiian Monarchy in 1893.


Comparative study, as determined from interviews and questionnaires, of marital adjustments made by partners in marriages between part-Hawaiians and Caucasians, part-Hawaiians, and Caucasians.


Article about Kamehameha I which was written by Queen Emma at the age of 16 while she was studying at the Chiefs School in Honolulu.


Description of an old game includes instructions for making the implements and a chant, in Hawaiian and English, used while playing the game.


Demographic investigation of suicides and suicide attempts based on analysis of official records from 1959 to 1965. Hawaiians had the highest rate of suicides and attempts, while part-Hawaiians ranked third. Both groups had high rates of youthful (ages 10-29) suicides.

Gordon Kalua hine, a Kauai fisherman, tells of his early training and present-day fishing activities.


Warm and compassionate account of the life and political career of Prince Jonah Kuhio Kalanianaole who served from 1902 to 1922 as Hawaii's Delegate to Congress. In this capacity he was responsible for the introduction and passage of the 1921 Hawaiian Homes Commission Act. Had the Hawaiian Monarchy survived, Kuhio, who was of royal lineage, might have eventually become king.


Hula dancer Louise Silva reminisces about her musical career.

Kamakau, Samuel. Ancient Hawaiian religious beliefs and ceremonies. THA (1911): 149-158.

Describes many aspects of the old Hawaiian religion such as the family shrine, places of refuge, guardians, representations, laws, and prayers.


Report on the cultivation of the shrub olona, treatment of its bark, and its use in twine and net making.


Provides details about a number of ceremonies performed after another's death, such as various expressions of grief, defilement by death, and later purification. Describes modes of burial, burial caves, and burial pits.


English translation of newspaper articles written by mid-nineteenth century Hawaiian language Hawaiian historian Kamakau who observed his people's reaction to Westernization. Identifies numerous chiefs and their genealogical relationships. See Entry 2247 for index compiled by Elspeth Sterling.

Source material written by the early Hawaiian historian and scholar about beliefs and customs held by the old Hawaiians.


Sequel to Kamakau's Ka Po'e Kahiko offers commentary on many details of early nineteenth century Hawaiian life. His 1869 and 1870 newspaper articles often are the only sources of information on ancient crafts, fishing, worship, agriculture, and the Hawaiian calendar. There is an extensive glossary of Hawaiian terms used in the book as well as a four page bibliography.


Compilation of 1858 newspaper articles by historian Samuel Kamakau contain Hawaiian accounts of the arrival, visit, and death of Cook.


The Kamehameha Early Education Program is a research and development program of The Kamehameha Schools/Bernice P. Bishop Estate whose mission is to develop, demonstrate, and disseminate methods for improving the education of Hawaiian and part-Hawaiian children. Reports on the Project's research and findings in aspects of teacher training, curriculum development, motivation, language, and cognition are published in this series.


The author who later became King Kamehameha IV, encourages Hawaiians to practice useful and productive agricultural methods.


Commentary about Bernice Bishop, chiefess and heir to Kamehameha lands, and the beginnings of the Kamehameha Schools which she endowed.


Descriptions of the Honolulu Schools' buildings, grounds, and teachers.


Review of this institution describes its student body, activities, discipline, and religious life.

Offers the history and educational philosophy of the Schools. Includes biographies and photos of past and present Bishop Estate Trustees who are entrusted with managing the funds which support this school for Hawaiian children.


Henry Sheldon, Kauai police officer, recounts two Hawaiian stories, "Pa 'ahana" and "Kanaha," and tells about his family's aumakua, or personal god.


Reminiscences of a part-Hawaiian woman from Kona on the island of Hawaii about her early life, 42 years as a schoolteacher and principal, her religious involvement, and her being honored as the State Mother of Hawaii for 1971.


Traces the historical development of this unique style of Hawaiian guitar music. Describes the nature of slack key music and traces the integration of borrowed musical forms into this Hawaiian folk music.


Focuses on the popularity of Hawaiian music throughout the world, beginning in 1901. Attributes its success to traveling Hawaiian musicians.


Relates the events which led to the writing of this song by Randy Oness. Includes Hawaiian and English lyrics.


Biography of the composer of 400 songs. Discusses King's use of rhythm, melody, Hawaiian lyrics, and traditional Hawaiian music patterns.


Analysis of the modern-day resurgence of interest in Hawaiian culture. Preceded by a review of earlier attempts at the renewal of Hawaiian.

Sketches the career of Kaai, the noted musician, singer, band leader, teacher, and publisher.


Encyclopedic in nature, this work contains 200 definitive essays ranging from coverage of ancient chants to the Hawaiian musical renaissance of the 1970s. Contains photographs, drawings, and musical notations. Features an annotated bibliography of publications on Hawaiian music and two discographies.


Editorial written after the grand opera "Liliu," based on Queen Liliuokalani's life and composed by Alexander Borisoff with lyrics by Sammy Amalu, failed to be performed as scheduled.


Contends that centuries of change have modified Hawaiians' conditions, outlooks, attitudes, and values to the extent that modern Hawaiians are much different from ancient Hawaiians. Discusses present-day Hawaiian stereotyping, ethnic consciousness, and militancy.


Summary of discussions on three questions relating to Hawaiian values and practices: What is a modern Hawaiian? How are Hawaiians perceived by others? What are Hawaiian problems in the 1980s? Appendix includes a list of 50 seminar participants.


Tells of the recovery of the English ship Dublin's anchor by a Hawaiian diver in 30 fathoms of water off Oahu. Also notes that in the 1830s a Hawaiian woman swam 25 miles in 36 hours to Kahoolawe after a ship sinking, carrying her husband on her back.


Commentary on ancient Hawaiian religion, followed by a discussion of the practice of this religion in the 1890s.

Article about Hawaiian entertainer Don Ho's method of preparing a modern Hawaiian supper for his family.


History of the mid-nineteenth century Hawaiian settlement of this island off Vancouver Island in British Columbia. Gives biographical details and photo of William Naukana, an early leader of this group.


Describes modern Hawaiian canoe racing clubs and the types of races in which they participate.


Eleven color reproductions include Hawaiian canoes wa'a kaulua and wa'a kaukahi. Accompanying booklet offers brief descriptions and plan views.


Discusses the Polynesian Voyaging Society's plans for constructing and sailing a Hawaiian canoe to Tahiti and back in 1976 as a means of reawakening cultural pride.

1296. Kane, Herbert. I am the spaceship of your ancestors. HON 9(Nov. 1974): 76-78, 155-156.

Commentary on the extensive detail given to preparing the double-hulled Hawaiian canoe Hokule'a for sailing to Tahiti as a part of the United States Bicentennial celebration.


Fictionalized first-person account of the first canoe voyage to Hawaii is enhanced by the author's illustrations. Includes a 24 page section of background information on Polynesian culture, navigation, and sailing.


Photographic essay traces the voyage of the Hawaiian canoe Hokule'a to Tahiti and Raiatea and back in 1976. Includes track of the sailings.

Description of the Pu'u Kohala (Hill of the Whale) Heiau overlooking Kawaihae Bay on the island of Hawaii. Mentions its significance as Kamehameha I's war temple.


Study of nine Honolulu Community College males (including three Hawaiians) is based on responses to a semantic differential scale which uses terms of ethnic stereotyping. Results indicate a tendency toward ethnocentrism.


Popular account of early Hawaiian music and the changes it underwent through the years.


Biography of Albert Kamehameha (May 20, 1858 - August 27, 1862) who was the son of Kamehameha IV.


Account of the renunciation of the Hawaiian goddess Pele at Kilauea Volcano on the island of Hawaii by Kapiolani, a newly Christianized high chiefess.

1304. Kapiolani passes away. POP 12 (July 1899): 100.

Biography of the late King Kalakaua's Queen who died on June 14, 1899.


Description of the remnants of Kaahumanu's house and court in Honolulu's upper Manoa Valley. Kaahumanu was the favorite wife of Kamehameha I.


Mentions the ousting of former Hawaiian missionary Rev. W. B. Kapu from the Gilbert Islands by the British government.

During the early nineteenth century, Hawaiians were employed by the Hudson's Bay Company at Fort Vancouver in the state of Washington. The role of these Hawaiians in the fur trade is described on pages 104 to 123. There is a list on pages 174-179 of 122 Hawaiians known to have been at the Fort from 1827 to 1859. Pages 201-203 contain data on Hawaiian/Indian marriages.


Mrs. Lillian Kuhaulua of Wailuku, mother of the famous Japanese sumo wrestler, tells of her son Jesse's early life on Maui.


Contemporary Hawaiian music is explored through interviews with 12 entertainers and groups including Winona Beamer, Charles K. L. Davis, Carole Kai, Kahauanu Lake, and "Gabby" Pahinui. Text is accompanied by photos.


Social characteristics of employable recipients are examined to identify causes for their dependency status, maladjustment, and personal disorganization. Filipinos, who constitute 8 percent of the urban population, are most highly represented among the employables (37%); Caucasians make up 25 percent and Hawaiians and part-Hawaiians comprise 21 percent of the group studied. (Taken from Rubano #277)


Analyzes the prior and subsequent arrest and conviction records of 359 persons arrested by the Honolulu Police Department in 1973. Concludes that arrest and conviction rates are correlated with ethnicity. Finds that among Hawaiians and part-Hawaiians the probability of arrest is higher than expected. On the other hand, the probability of victimization is lower than expected.


Interview with noted songwriter Alice Namakelua. Includes song "Nawai e ole" in Hawaiian and English.

Examines the extent to which traditional Hawaiian practices and beliefs are held by 25 part-Hawaiians at Lunalilo Home on Oahu. Questionnaires reveal no statistically significant correlations between the dimensions compared.


Review of the ancient Hawaiian religion and the concomitant kapu system by which social control and orderly relationships were insured between gods, man, and nature.


Presents educational attainment for voting age citizens of Hawaii and its counties by ethnic group. Also indicates recent trends in educational attainment for males and females within each ethnic group (including Hawaiians and part-Hawaiians) and for each county.


Alphabetical listing of 898 Hawaiian words, including their English definitions, which were utilized by ancient Hawaiian medical specialists to describe the variety of diseases and symptoms which they treated.


This is a translator's manual which contains 276 Hawaiian terms for various medicines used in old Hawaii. Includes comparable English and scientific terms for the Hawaiian plants from which the medicament was derived.


History of Honolulu's earlier Protestant churches and details of the construction of the present Kawaiahao Church.


Housewife Mrs. Lono Ke of Kapapala Ranch on the island of Hawaii tells of various superstitious practices followed by some modern-day Hawaiians.

Description of the remains of a recently discovered holua slide in Oahu's Waianae.


Interview with Mrs. Harriet Farden about the Pua Mana Day Care Center which operated in Waianae on Oahu's leeward coast from 1952 to 1971.


Exhorts Hawaiian youth to return to the church in order to resolve their problems.


Report of the author's field trip through Oahu's Makaha Valley wherein he senses the mana, or supernatural power, in various rocks, petroglyphs, and caves.


Discusses the early Western assault on Hawaiian values, as the basis for Hawaiians' estrangement from traditional land relationships.


Background on the role of females in ancient Hawaiian culture and portrayal of the lives and influence of notable ali'i—Queen Kaahumanu, Princess Nahienaena, Queen Liliuokalani, and Chiefess Bernice Bishop. Cites notable contemporaries: folklorist Mary Pukui, hula dancer Iolani Luahine, and University of Hawaii professor Rubellite Johnson.


Brief biographical accounts of Hawaiian kings and queens.


Transcript, in Hawaiian and English, of a taped interview of Kalili, an Elder in The Church of Jesus Christ of Latter-day Saints, by Rubellite Johnson. It consists of a story about the demi-god Kamapua'a and the naming of Kaliuwa'a, a place near Hauula on Oahu.

Suggests that the kapu, as a theme of today's Hawaiian culture, is expressed in a variety of relationships and generates some emotional intensity.


Survey of major Hawaiian Homes' projects on Molokai includes a discussion of the social and educational factors affecting Hawaiians on these lands.


Interview with part-Hawaiian musicians Jerry Santos and Robert Beaumont of the Olomana musical group.


Account of the musical career of Tandy Mackenzie who achieved international acclaim during the 1920s and 1930s.


Background on the Kamaka ukulele factory in Honolulu, as well as details of ukulele manufacture.


Biography of early Hawaiian historian David Malo focuses on the changes in his relationships with missionaries and their influence on him.


English translation, by missionary Lorrin Andrews, of this song which was composed in the 1830s.

Keliipio, L. List of fish known to the Honolulu market. THA (1900): 45-46.

Compilation of Hawaiian names for 350 fish, shellfish, and seaweed.


A former fish inspector for the Hawaiian Board of Health describes several varieties of fish which were deified by ancient Hawaiians. Also notes that the first fish caught was offered to Kuula, the fish god.
Report of a visit to the site, remains, and cemetery of Iosepa, a community of Mormons which flourished from 1889 to 1916.

Observations about the small community living on the 10 acre Mokauea island in Honolulu harbor. Includes interviews with Joseph Kuhiki, Muriel Lupenui, and Kaliko Pu'u about life on the island and fishing practices.

History of the relationship between an agricultural people and their land. Analyzes the conflict between the Hawaiian and Western land tenure systems which formed the basis for eventual land alienation.

Suggests that some uneven or erroneous accounts dealing with the old Hawaiian culture may be reflected by the writer's bias, perception, or self-concern. Cites the writings of Captain George Vancouver as an example.

Records the history of this area from 1778 to 1868. Includes genealogical charts, maps and photos.

Argues that when mid-nineteenth century chiefs passed laws transforming land into private property and secured the largest share for themselves, they provided the basis for alienation of all land.

Survey of the Kaloko-Honokohau complex of fishponds and burial and heiau sites is based on archival materials as well as interviews with informants. Includes legends about Kaloko Pond as well as claims of chiefs and commoners to land in this general area. Provides a list of the pond's caretakers.

Historical accounts of the nineteenth and twentieth century ownership, operations, and use of this fishpond on Oahu's Kaneohe Bay. Numerous photos, maps, and drawings enhance this publication.

Kelly, Marion. Loko kuapa o Hawai'i Nei. HHN 5 (April 1979): 1, 6-7.

Discusses the building, operation, use and importance of fishponds, loko kuapa, in ancient Hawaii. Comments on the importance of herbivorous mullet and milkfish to a pond's productivity.


Describes this fishpond on Oahu's windward coast near Ka'a'awa and discusses plans for its repair and restocking.


Overview of the history and legends dealing with this fishpond near Kailua on Oahu's windward coast. Includes photographs and maps.


Provides historical sketches of nine land divisions on the island of Hawaii. Describes the ahupua'a of Honu'apo, Hi'ona'a, Hokukano, Ka'alaike, Hilea Nui, Hilea Ike, Ninole, Wailau, and Punalu'u. Includes lists of Hawaiian landowners, legends, maps, photographs, drawings, and genealogical charts.


The first chapter deals with the ancient Hawaiian use of the land and aquatic resources of Hilo Bay. Includes a chronology of Kamehameha I's activities in and around Hilo. The second chapter offers commentary on the everyday activities of Hawaiians as written by early explorers, missionaries, and visitors.


Excavations reveal 400 years of occupation in this relatively small area. Includes a historical account of the devastating 1868 earthquake here as well as the activities of trader Nicholas George in Waiohinu from 1864 to 1874.
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English translation of a symbolic composition petitioning the god Lono for blessings upon a small boy. Includes numerous notes and footnotes regarding pronunciation and literary background.


Detailed accounts of the ceremonial rites prescribed for this method of healing. Based on an interview with George Kalama, an old Hawaiian kahuna from Molokai.


Suggests that folklorist Nathaniel Emerson's literal translations fail to express the symbolism which is a fundamental principle of Hawaiian poetry.


Argues that literal translations of meles fail to express the beauty of these compositions. Offers examples of literal translations and the author's translations.


Multifaceted discussion of old and new Hawaii including population estimates and early history. Concludes by suggesting that the University of Hawaii offer a program in Hawaiian and Pacific Islands studies to better equip young Hawaiians with a feeling for their Hawaiian heritage.


This series combines descriptions, reminiscences, anecdotes, and analyses of numerous aspects of Hawaiian culture which range from standards of morality and Kamehameha's battle cry to dreams and old age.

Declares that Hawaiians will not become extinct, in spite of intermarriage, if they continue to obtain an education, contribute to the community, and possess an ethnic consciousness.


Describes the symbolism and legends associated with leis, including its importance as an accessory in the dance ritual dedicated to the god of rain, Lono.


Provides early references by Captain Cook and missionary William Ellis to sports, games, and dances. Speculates on the decline of ancient sports.


Observing that several things associated with Hawaiian culture are actually of foreign origin, the author suggests that there is an innate Hawaiian ability to adapt aspects of a new culture to itself.


Elaborates on ancient Hawaiian leisure time activities such as storytelling, riddling, chants, dances, sports, and work.


Commentary by Cook about the sports and dances which he observed.


Interview with George Mossman who in 1932 set up a Hawaiian village, Lalani, in Waikiki, as a means of teaching and preserving the customs and traditions of old Hawaii.


Describes a number of sports and games in which ancient Hawaiians engaged during the festive Makahiki, or harvest, season which lasted from October to February.
Recounts the strengths of the Hawaiian culture. While the author is thankful for some Western introductions, he prefers expressing himself as a Hawaiian.

Discusses the affinities between certain sports of ancient Hawaii and Japan.

Review of Kamehameha I's proficiency in spear throwing, wrestling, and swimming which served him well in Hawaiian warfare. Followed by a discussion of Kamehameha's reorganization of Hawaiians into seven general groups according to occupation, in order to strengthen the Hawaiian nation.

Describes the sacred birth stones near Wahiawa. High chiefesses were alleged to lay against them while giving birth.

Interpretation of punalua, hookama, hanai, ohana, and ohua in light of the cooperative principle of Hawaiian life.

Discussion of the significance of the hoolaulea or religious festival in the old Hawaiian culture with a survey of activities associated with this period.

Cites old Hawaiian language authorities to support claim that the word "hoolaulea" contains no concept of public repentance.

Biography of Malo, the early Hawaiian historian, and a bibliography of his writings.

Defines kahuna from its constructive and destructive points of view and notes continued adherence to this ancient art.

Describes two games of nineteenth century origin, pekukinipopo and kini-holo, which resembled soccer and baseball, respectively. Stresses that the practice of wagering on the outcome of games was not so much mere gambling as an expression of loyalty.


Presents the terminology, preparation, cooking, eating, feasting, and invitations connected with Hawaiian food.


Details of the July 6, 1934 ahaaina (feast) and hookupu (gift giving) in honor of United States President Franklin Roosevelt, who was visiting the islands for the first time.


Attempts to piece together, from authoritative sources, the story of these pygmy people and their early appearance and subsequent sudden disappearance.


Account of the Makahiki or annual harvest festival which lasted from October to February and which was generally devoted to dancing, sports, and merrymaking. These activities were dedicated to the god Lono and therefore were of a religious nature.


Refers to the concept of anoai, the obligation to be generous, as the basic element in the life principle in Hawaiian society.


Portrays anoai, the urge to express kindness, as the soul of ancient Hawaiian culture and aloha; the outward expression of love, as the heart.


Translation of an article by Hawaiiana scholar John Wise in the September 21, 1910 Ke Au Hou newspaper describing activities and sports which were used to strengthen the body. Includes details of a gambling game.

Literal English translation of Ka Moolelo o Heneri Opukahaia, which was published in New York in 1867. Opukahaia was the Hawaiian who sailed to Connecticut and later inspired New England missionaries to come to Hawaii.


Interviews with Hawaiians about their attitude toward World War II reveal that the old were complacent and philosophical while the young were more emotional. Lists some Hawaiians serving as army and navy officers.


Interprets sports in light of the cultural concept of maintaining a balance with nature.


Mentions the several names which Kamehameha assumed and gives meanings, significance, and legends associated with each name.


Notes that the organization, the Daughters and Sons of Hawaiian Warriors, changed its name to the Descendants of Ancient Hawaiian Warriors and mentions its organization, membership, and activities.


Discussion of the differences in meaning, understood by implication, of the word "haole" and how these meanings evolved.


Commentary on the 1826 missionary decision to establish the format of the Hawaiian written language. Argues for pronouncing the "W" as a soft "V."


Concludes that the post-World War II Kona fishing industry, which is primarily in Hawaiian hands, will instill in Hawaiian fishermen a sense of pride and self-confidence.

Summary of pre-contact Hawaiian warfare. Gives Kamehameha's reasons for, and means of, building an army and navy.


Comparison of the meanings and concepts of the words anoai and aloha.


Description of the ceremony, involving the food net of Maoloha, which took place at the end of the Makahiki season. Food was offered to the Hawaiian god Makalii to insure a good harvest for the following year. Includes English translation of the accompanying chant.


Historical account of the Hawaiians who helped Captain John Sutter build his fort in Sacramento, California in 1839. Offers notes on the intermarriage of Hawaiians with California Indians.


Commentary on the Hawaiians who accompanied Captain John Sutter to Sacramento, California in 1839 and who helped construct his fort. Replete with names, places, and dates relative to these Hawaiians and their descendants.


Historical analysis of the circumstances surrounding Cook's death. Interprets the actions of the English and the Hawaiians during the 48 hours preceding the beach melee at Kealakekua Bay on February 14, 1779.


Results of experiment, involving 31 Hawaiian ninth and tenth graders from Nanakuli on Oahu's leeward coast, suggests that a Hawaiian approval-oriented culture may be at a disadvantage in an achievement-oriented classroom.


History of the Oahu Schools' activities and curricular development during the period in which the author was the Schools' President. Includes a list of graduates, from 1947 to 1963, who appear to have achieved a considerable measure of success in their careers.

Original source of Hawaiian traditions emphasizes mythical origins, star and dream lore, and genealogy. The heavy Biblical influence results from Hawaiian historian Zepherin Kepelino's Catholic training. Includes Hawaiian text with English translation and a biography of Kepelino.


Article about Honolulu City Council member Kekoa Kaapu and his political activities during the investigation into possible improprieties regarding governmental approval of the Kukui Plaza building development in Honolulu.


Interview with the singer and entertainer about her career, family, and co-workers.


Story of two Hawaiians who deserted from the Kaimiloa on its voyage to Samoa in 1887. They lived on the island of Aunu'u, raised families, and later fought a battle in defense of that island.


Study of the origins, construction, environmental considerations, ownership, operation, and conservation of selected fishponds and fishtraps on the islands of Oahu, Kauai, and Hawaii. Includes a 32 page listing of existing and destroyed sites.


Examines the role and function of the akualele, flying god or fireball, in pre- and post-European Hawaii.

List identifies 64 coastal fishponds between Milolii and Kawaihae and provides information about size, condition, latitude and longitude, pond type, and owner.


Table of hospital psychiatric admissions from 1946 to 1956 is broken down by ethnic groups including Hawaiians and part-Hawaiians. Followed by a discussion of general personality traits and schizophrenia in Hawaiians.


Accounts of early cowboy life and practices as revealed by several informants. Describes the making of a Parker Ranch saddle and a rawhide rope, ke kaula ili.


Describes the training of an ancient medical practitioner and summarizes the treatment which is based on diagnosis and divination.


History of a homestead area on the North Kona coast of the island of Hawaii. Author talked with informants, who were sporadic residents there from 1896 to 1916, about legends, pastimes, division of labor, trade, shelter, meals, child rearing, religion, and travel.


Argues that Hawaiian love songs are not vulgar, but rather expressions of a wholesome attitude toward life and sex. Includes Hawaiian and English lyrics to, and comments about, the songs "Hu ana ka makani e," "Kolopa," "Loko'ino," and "Wahio ao'ao."


Photo essay about the techniques used by Hawaiian fisherwoman Emily Kihe to catch and prepare 'a'ama, a black shore crab, in South Kohala on the island of Hawaii.


Describes Hawaiian as a language of emotions, poetry, and nature-related sounds and nuances. Traces the language's antecedents, establishment of its alphabet and written format by the missionaries in 1823, and its twentieth century decline in use.

Compares the musical scores of the English song, "The rock beside the sea," and "Aloha oe" and concludes that "Aloha oe" is an original composition.


Composer explains the background and purpose of his composition which was the theme song of the playlet, "In woods of Hawaii."

1422. The King is dead. POP 4 (Feb. 1891): 4-6.

Account of King Kalakaua's death in San Francisco on January 20, 1891, and subsequent funeral, procession and interment in Honolulu.

1423. King Kalakaua ... the Merry Monarch. POP 42 (Dec. 1929): 24, 26-27.

Description, based on several sources, focuses on Kalakaua's social life and attire.


Discusses the practice of subdividing the islands into districts and the changes which have occurred within these boundaries. Provides maps showing modern districts superimposed over ancient districts.


Review of a few of the more popular participant and spectator sports and amusements in early Hawaii. Notes Hawaiian interest and competition in modern sports.


Survey of Hawaiian sailing and navigational methods, sailing routes, and noted voyagers. Describes how the astrologer, Kilo Huku, determined portents for good sailing weather and how the canoe captain, Hookele, utilized his ability to analyze ocean conditions and star positions to reach their destination.


Tabular analysis of 25 racially-mixed families (including part-Hawaiians) on Oahu, with respect to their background characteristics, identities, conflicts, and social attitudes. Most family conflict was evident among Caucasian/part-Hawaiian and part-Hawaiian/Chinese couples, possibly reflecting cultural conflict between Hawaiian and more Protestant-ethic-oriented norms.
1428. Kinloch, Graham, and Jeffrey Borders. Racial stereotypes and social
distance among elementary school children in Hawaii. Sociology and

Examination of 293 fourth, fifth, and sixth graders, 5 percent of
whom were Hawaiians and part-Hawaiians, reveals socio-economic hier-
archy.

1429. Kinzie, J. David, and Wen-shing Tseng. Cultural aspects of psychiatric
clinic utilization: a cross-cultural study in Hawaii. International Journal
of Social Psychiatry 24 (Autumn 1978): 177-188. (HAM)

Study based on the charts of 411 outpatients of the Mental Health
Clinic at Queen's Medical Center in Honolulu reveals ethnicity is highly
related to psychiatric clinic utilization. Most of the 44 Hawaiians and
part-Hawaiians studied were reluctant to use the facility.

1430. Kirch, Patrick. Archaeological excavations at Palaeua, Southeast Maui,
Hawaiian islands. Archaeology and Physical Anthropology in Oceania 6

Compilation of data resulting from field work and laboratory
analysis in this area.

JPS 80 (June 1971): 228-236.

Report on Molokai excavations provides materials for constructing a
local prehistoric sequence from roughly A.D. 600 to A.D. 1200. Includes
first discovery of a round-ended or ovate house form.

New Zealand Archaeological Association Newsletter 14 (June 1971): 47-
61.

Discussion and analysis of findings leads to author's hypotheses about
the valley's ecology, first settlers, agriculture, and economy.

1433. Kirch, Patrick. Archaeological excavations at Kahalu'u, North Kona,
Island of Hawaii. Report 73-1. Honolulu: Bishop Museum, Department of

Results of excavations at three sites accompanied by an analysis of
artifacts. Discusses earlier research performed in area.

1434. Kirch, Patrick. Marine exploitation in prehistoric Hawai'i: archaeological
investigations at Kalahuipua'a, Hawaii island. Pacific Anthropological
Records No. 29. Honolulu: Bishop Museum, Department of Anthropology,

Analysis of the prehistoric settlement of this complex of fishponds
and shelter and burial caves on the western coast of Hawaii. Contains a
detailed inventory of sites and artifacts.

This series of coordinated investigations, involving archaeological surveys and excavations, focuses on human ecology, settlement patterns, and agricultural systems.


A classification of Polynesian myths, tales, and legends. Contains a general synopsis of the index and a 16 page bibliography of the books and articles used in compiling this reference book.


Survey of Polynesian folk tale motifs which are also found throughout the world.


Translation of early Hawaiian historian Zepherin Kepelino's "Hawaiian Collection regarding the people of Hawaii, what they did, what they said, what they thought." Commentary on the kapu system, deities, the devil, and black magic.


Depicts myths as providing the ideological underpinnings of the ancient Hawaiian society. Mentions various types of traditional oral narratives, deities, spirits, and some of the more notable narratives.


Excerpts from a panel discussion involving Honolulu newsmen and Hawaiian leaders at a summer workshop in 1973 about the nature of Hawaiians and their goals.


Discusses the extensive use made of Hawaiians on foreign ships and as workers in the American and English fur trade on the Pacific Northwest coast. Notes the high regard in which these Hawaiian workers were held.

Account of the travels and adventures of Naukane, a chief from the island of Hawaii, in the Pacific Northwest fur trade and as Kamehameha II's bodyguard during Liholiho's ill-fated trip to England in 1824.


List of 660 modern English names with their Hawaiian equivalents. Includes a formula for shifting words from other languages into Hawaiian.


Annotated bibliography features a section dealing with books which discuss Hawaiian prehistory.


History of the nineteenth century Hawaiian common school teachers and the conditions under which they taught. Includes biographical data on the ten Native Tutors who served at Lahainaluna school on Maui from 1840 to 1878. Lists 22 former Hawaiian teachers who served in various Kingdom and Territorial Legislatures.


Investigation of a 27-year-old Hawaii fisherman who, after several deep scuba dives, contracted decompression sickness. The multiple forms of the bends suffered by this man were attributed to capricious diving practices including heavy drinking, smoking, and lack of sleep before the dives.


Study of two groups of predominantly part-Hawaiian girls reveals that the nondelinquent group possessed more favorable self-attitudes.


Review of women's rights and duties in ancient Hawaii, followed by references to women and children in early constitutions and laws. Cites contributions of Chiefesses Kaahumanu, Kapiolani, Kinau, Kekauluohi, and Bernice Bishop, Queens Emma and Kapiolani, and scholar Emma Nukuina.

Investigation based on Student Preference Questionnaire given 445 students, including 31 part-Hawaiians, from the University of Hawaii at Manoa and Farrington, Kalani, and Kamehameha high schools.


Review of ancient medical practices which were used to maintain health during pregnancy and delivery. Gives 20 recipes for various herbal medicines which are to be either taken internally or applied externally.


History of nativistic movement involving 300 people, which was started by Joseph Kaona in 1866 near Kona on the island of Hawaii. Notes the beliefs, activities, and personal relationships of the Kaonaites.


Suggests affinities existing between Indonesian, New Ireland, and Hawaiian art. Focuses on the mahiole, or helmet, and carved aumakua, or family god, figures.


Comprehensive survey of kapa making and uses includes, on pages 458-478, extensive comparative tables, by island groups, on the manufacturing process, dyes, beaters and beating, ornamentation and coloring, uses, and dyes.


Study of the medical records of 112 psychiatric patients of Caucasian, Hawaiian/part-Hawaiian, Japanese, and Filipino ethnic backgrounds at Queen's Medical Center to determine whether ethnic differences occur in patients' admission statements. Examination of data reveals little correlation.

Systematically documents the frequency and conditions under which children are engaged in sibling caretaking, a factor in the Hawaiian socialization process. Study of ten males and ten females between the ages of three and one-half and eight years, however, reveals that this form of child caretaking occurred in less than 15 percent of the observations.


Study of the State of Hawaii's Correction Division records to determine the demographic characteristics of those executed in Hawaii from 1897 to 1944 and of those now held in prison for capital crimes. Reveals that 98 percent of these are of Hawaiian, part-Hawaiian, and Asian ancestry.


Brief descriptions, by kahunas Sam and Robert Lono, of the heiaus in what is now Haiku Valley on windward Oahu.


Article traces the career of Victor Opiopio, popularly known as Krash Kealoha, as station manager and announcer at Honolulu's radio station KCCN which is known for its Hawaiian music programming.


The manager of Honolulu radio station KCCN, who left to produce records and promote concerts, talks about the role of a Hawaiian music station in the Islands.


Reviews the role of surfing in ancient and modern Hawaii as well as the changes which have taken place in the types of surf boards and the styles of riding.


Describes, in outline form with line drawings, 45 plants and their propagation, relevant folklore, world habitat, introduction to the Islands, Hawaiian, English, and scientific names, and food, medicinal, and religious uses.

General discussion of the importance of plants in the lives of prehistoric Hawaiians.


Describes 25 indigenous and exotic plants. Includes its Hawaiian, common, and scientific name as well as a line drawing. The author reveals the various ailments which each plant is capable of treating and offers instruction for preparing each plant as a medication.


List of 55 Hawaiian plants offers information about their habitat, growth pattern, propagation and usage by ancient Hawaiians. Offers suggestions for the planning, installation, and maintenance of these plants.


Survey of the cultivation practices of ancient Hawaiians. Discusses soil preparation, irrigation, planting, and harvesting as well as the prayers which were offered to ensure a good harvest.


Narrative of a 1973 voyage on the island of Hawaii which retraced that of English missionary William Ellis in 1823. Evaluates the ancient Hawaiian culture in terms of the adaptations necessary for living on an island. Feels that the ancient Hawaiian methods of coping with the limitations of island life can be useful in today's world. Suggests that Hawaiians and others adapt a similar life style for the present and the future.


Examines ancient Hawaiian culture for models for future behavior. Suggests that Hawaiians structured their lives to avoid confrontation in their highly interdependent island life.


Commentary on generalizations regarding racial mixes as they apply to Hawaii. Includes photographs of various Hawaiian "crosses."

Biography of the heiress to the Kamehameha lands and founder of the Kamehameha Schools in Honolulu, is based on secondary sources. The author was hampered by not being able to work with the bulk of Mrs. Bishop's correspondence which was lost in the San Francisco earthquake. The original edition was published in 1908.


Study suggests that incentives will increase test scores and that Hawaiians are more influenced by group, rather than individual, incentives. Based on 306 part-Hawaiian students in grade schools and the Youth Correctional Facility.


Provides history, descriptions, customs, and construction details of leis.


Biography of the singer and composer who died in 1966 at the age of 34.


Report on the first year's operation of a State Department of Health facility in an Oahu rural area where 31 of the 36 patients were part-Hawaiians.


Fully annotated edition of the 2,000 line Kalakaua version of the sacred creation chant which established the lineage of the ruling chiefs. Contains commentary about, and analysis of, the chant as well as references to other creation accounts.


Examines six speeches in light of Kalakaua's personal background and the major events and issues of his time.

Description of old and modern salt making techniques by Hawaiiana expert Cissy Kaai of Kauai.


Reminiscences of a Kauai grandmother, Elizabeth Kaneholani, about her early life in Waianae on Oahu.


Account of the travels and adventures of a Hawaiian known as Matutaray. He left Niihau on the Princess Royal in 1788 and sailed to China and the Pacific Northwest Coast before being captured by the Spanish in 1789. He later attended college in Mexico City before returning to Niihau in 1791.


Describes the poor condition of the graves of Keopuolani and Kingdom official William Richards in Lahaina's Wainee Cemetery. Keopuolani was the sacred wife of Kamehameha I and the mother of Kings Kamehameha II and Kamehameha III.


Biography of historian Malo focuses on his activities as the first Superintendent of Schools of the Hawaiian Kingdom.


Chapter one of volume one of this definitive political and economic history of nineteenth century Hawaii provides an integrated introduction to the ancient Hawaiian civilization. Thorough, well-documented and encyclopedic, this classic is the definitive political, economic, and diplomatic history of nineteenth century Hawaii. Pays particular attention to the governmental roles and activities of the Hawaiian monarchs. Offers excellent chronological background and reference sources for further reading in nineteenth century Hawaiian history.


Interview with Albert Pelayo, manager of the famous hotel on the island of Hawaii. He tells of his Kamehameha Schools education and career.

Description of the excavation and restoration of the Keneaki Heiau in Makaha, on Oahu's Waianae Coast, with some interpretation of its role and function in prehistoric times.


General archaeological and historical investigation of this valley on Oahu. Includes a detailed study, with drawings, maps, and photos, of a prehistoric agricultural area in the upper portion of the valley.


Analysis of a random sampling of 89 students reveals that at the elementary and intermediate school levels, Hawaiian children had the highest fat and caloric intake.


Biography of Pukui, Hawaiian folklorist and Hawaiiana scholar, focuses on her work with the Bishop Museum and her writings. Includes commentary on her Hawaiian upbringing.


Investigation of the genealogy of the Beckley family, beginning with the British Captain George Beckley and Ahia, a chiefess. Provides historical accounts of lines resulting from the six children of this marriage: Maria, William, Malulani, Mary K. K., Emeline Guadalupe, Nancy, and George Hoopili.


Analysis of the ethnic backgrounds of 384 descendants of a British officer and a Hawaiian chiefess. Includes a table showing the racial composition of outsiders who married into this family.


Suggests that Chinese-Hawaiians have developed a racial myth based on the superiority of the Chinese line and the contaminated Hawaiian blood. Caucasian-Hawaiians, on the other hand, appear to find self-gratification in reliving a Hawaiian ancestral life of grandeur.

Account of the trial of Pulolo who killed three relatives at Awalua on the island of Lanai, on February 11, 1892. A discussion of the increasing impact of kahunas on Hawaiians is included.


Composer Matilda Ichimura tells of writing this song honoring the trip of the canoe Hokule'a to Tahiti in 1976. Includes music and Hawaiian lyrics.


Lists and describes places in a valley near Hauula on Oahu's windward coast which are mentioned in various accounts of the Hawaiian demigod Kamapua'a's adventures. Includes maps and a glossary of Hawaiian terms used for geographical features.


Analyzes Kamehameha I's ability to organize, prepare, and execute military plans. Specific references are made to his naval victory off Waipio on the island of Hawaii.


Account of a trip to England which was taken by Queen Kapiolani and Princess Liliuokalani in 1887 to celebrate Queen Victoria's Golden Jubilee. Cites the general neglect of Kapiolani by jubilee officials.


Music and lyrics for this children's song written by Margaret Napoleon are provided in both Hawaiian and English.


Captain Cyrille Laplace, Captain of the French frigate L'Artemise, wrote a firsthand account of the political, moral, and economic conditions of the Hawaiian people under oppressive chiefs and American missionaries. He called for the political alignment of France with Kamehameha III for the benefit and preservation of the Hawaiian race. Chapter 4, "Correspondence politique: Iles Sandwich" (pp. 223-254), describes the documentary holdings of the archives of the French Ministry of Foreign Affairs which relate to Hawaii.

Account of a wartime visit to Niihau by a Honolulu businessman who was accompanied by the island's owner, Aylmer Robinson. Describes the ranch lifestyle, dress, physical attributes, eating habits, sociability, and the churchgoing of the nearly 200 Hawaiian inhabitants. Provides details of the "Battle of Niihau" in which Benehakaka Kanahele singlehandedly killed an armed Japanese pilot who had terrorized the isolated island for nearly a week after the Pearl Harbor attack.


Essay deals with the extent of Hawaiian medical practice. Suggests that the body of Hawaiian medical knowledge, which relied on observation, was hampered in its advance by the arrival of Westerners.


Description of this stone is followed by observations on the different ways in which Westerners and Hawaiians viewed aspects of chastity, sex, and morality.


Points out that sound ideas, especially in the use of therapeutic herbs, formed the bases of the highly developed Hawaiian healing arts. Characterizes ancient Hawaiian medicine as different, but not unintelligent.


Concludes that high Hawaiian infant and maternal mortality rates during the first half of the twentieth century will lead to the eventual extinction of the race.


Account of the November 15, 1951 ceremony at an ancient heiau on Oahu's Aiea Heights by kahunas David Bray, Thomas McGuire, and William Taylor. Describes ancient Hawaiian medical practice including the use of herbs and the training of medical kahunas. Followed by a discussion of the strengths and limitations of Hawaiian medicine.


General commentary on ancient Hawaiian medicine, including the use of herbs, and its chief practitioner, the kahuna lapa'au.

Study shows that 95 percent of the teeth of a group of 22 Hawaiian children eating Hawaiian foods were perfect while the teeth of another group of 55 Hawaiian children who were on a rice diet were 98 percent decayed.


Interview with Garner, the noted singer who discusses her career and personal philosophy.


Obituary of Elizabeth Kaaia who, with her husband Samuel, served in the Micronesian mission from 1869 to 1898. She was the daughter of Rev. K. H. Pahio of Puna on the island of Hawaii.

The last of the Kamehamehas. FR 42 (Nov. 1884): 81.

Observations on Bernice Pauahi Bishop's personality and character which were written on the occasion of her death on October 16, 1884.


Short biography of Queen Liliuokalani includes some commentary about her character.

The late Prince Albert. POP 16 (March 1903): 20.

Obituary and account of the funeral of Prince Albert Kailimoku Kumuakea, a legislator, who was reputed to be the son of Kamehameha III.


Presents Hawaiian and English translations of laws regarding murder which appear in the Hawaiian Kingdom's laws of 1841 (Ke Kumu Kanawai, A Me Na Kanawai O Ko Hawaii Pae Aina) and 1842 (The Translation of the Constitution and Laws of the Hawaiian Islands).


A textbook for the history of Hawaiians which was written and used by a teacher at the Kamehameha School for Girls. Covers ancient voyages, notable Hawaiian chiefs and chiefesses, and everyday activities centered about the home.
Review of the basic forms of Hawaiian music and its role in the ancient culture. Discusses the basic format of the music.

Interview with Representative Daniel Akaka about his activities during his first three months in Congress.

History of the noted Maui high school which trained numerous Hawaiian ministers, teachers, and printers.

Examination of recordings made by 1,059 children to determine the use of Hawaiian words by various ethnic groups, including Hawaiians, and the frequency and nature of these words. Lists 149 of the most heavily used words.

Based on a table which indicates ancestry of husbands and wives in cases of desertion known to the Honolulu Social Service Bureau. Suggests that Hawaiian attitudes such as obligation to a larger kinship unit and the caring for children through the hanai system, makes it possible for Hawaiians to separate more freely and without as many drastic consequences.

Attempts to convey some of the feelings the Queen may have had during her imprisonment after being implicated in the abortive counter revolution against the Republic of Hawaii in 1895.

Describes, in detail, the entertainers' family, early home life, musical training, and careers. Includes a genealogical chart of the family.

Interview with Kruse, a part-Hawaiian carpenter from the island of Hawaii who sailed on the double-hulled canoe Hokule'a to Tahiti in 1976.

Emphasizes the necessity for restoring the Hawaiian cultural inheritance before it is completely overwhelmed by modern civilization. Reprint of six articles which appeared in the Honolulu Advertiser newspaper in April 1943.


Reminiscences of the entertainment career of musician, singer, and hula dancer Clara Nelson who was known professionally as Hilo Hattie.


This legend is associated with the heiau of Kupa, formerly a district chief, in the Mapulehu Valley of Molokai. Tells of the revenge which the priest Kamalo wrought on Kupa who had killed the priest's two sons.


Mr. Kin In, a resident of Naalehu on the island of Hawaii, tells the story of Kumauna, the man who was turned into stone after he defied the Goddess Pele.


Brief biography of model Leialoha Maa who won the 1979 Miss Hawaii Universe contest.


Interview with songwriter Huanani Bernardino about her background and training. Includes music and lyrics for her song "Lei pukana."


Commentary on old and modern fishing methods such as spearing above and below the water as well as the use of nets and hooks.


Over one thousand citations are arranged alphabetically by author and/or title. Preceded by an analysis of the works of translators William Ellis, James Jarvis, Jules Remy, Abraham Fornander, Rollin Daggett, Nathaniel Emerson, Thomas Thrum, William Westervelt, William Rice, Martha Beckwith, Laura Green, Mary Pukui, and Padraic Colum.

Most of the 400 additional works in the supplement cover publications since 1947.

1529. Leis; their variety and change. THA (1922): 88-92.

Survey of the style, usage, and traditions of leis. Provides especially good background on various seed leis.


Comparative study based on interviews with Polynesians (including Hawaiians living on the island of Hawaii) and Japanese. Observes that the ancient Hawaiian culture had a low incidence of stuttering (ʻuʻu) because there was no attempt to correct it and because stutterers were not socially rejected.

1531. A leper kills and is killed. FR 51 (Oct. 1893): 77.

Article about Aikualani, a former schoolteacher who lived near Ewa on Oahu. After murdering his wife in an argument, he was shot by police.

1532. The leper war at Kalalau. FR 51 (July 1893): 56.

Account of the expedition of 50 soldiers and police who were sent to Kauai to capture 28 lepers who had sought refuge at the remote coastal area of Kalaulau.


Review of early cases of leprosy among Hawaiians, which indicated that the disease was contagious and that lepers needed to be isolated.


Text of the March 27, 1865 letter to Abraham Lincoln, responding to the President's gifts to Kekela for saving an American seaman's life at Hiva Oa in the Marquesas Islands.


Reexamination of the overthrow of the kapu system utilizes the theoretical propositions of Max Weber concerning the nature and implications of charismatic authority. Argues that the abolition insured that succession to the Hawaiian throne would be only on the basis of heredity.

Traces the historical displacement of Hawaiians from the land, explores problems of preserving land holdings and the Hawaiian cultural heritage, and suggests a legislative solution similar to those afforded native Americans and Alaskans.


Argues that it was entirely possible for early Polynesians, given their ships and navigational and geographical knowledge, to have made deliberate voyages.


Photo essay about the canoe Hokule'a's trip from Maui to Tahiti in 1976. Includes a map showing the plotted and actual course.


Reviews the navigational training and sailing experiences of Piailug, the navigator from the central Caroline Islands. Following a short description of the canoe Hokule'a, the author offers his detailed observations about Piailug's strategy and sailing methods on the voyage which lasted from May 1 to June 4, 1976.


Describes the significance of the ivory pendant suspended on braided human hair and which was used for adornment by ancient Hawaiian royalty.


Consists of slightly edited transcriptions of interviews with nine individuals of Hawaiian ancestry, ranging in age from 65 to 90, about their lives, careers, and cultural involvement. Features George Ai, Louis Aila, Jr., Julia Bryant, Arthur Cathcart, Elizabeth Ellis, Minerva Kalama, Wally Kuloloia, Tito Marciel, and Katherine Maunakea.


Chant by Kamehameha II to commemorate his father's trip from Koolau to Honolulu, during which he was overtaken by a thunderstorm.

Review of commonly held attitudes of Hawaiians toward working on plantations.


   English translation of the chant "He kumulipo kaiimamao," includes historical background.


   Autobiography of Queen Liliuokalani focuses on the events surrounding her reign (1891-1893), overthrow, and annexation. Stresses the necessity for Hawaiian autonomy. Includes genealogies of herself, Kamehameha I, Kepookalani (her grandfather), Queen Emma, Princess Ruth Keelikolani, and Kekaulike, an early king of Hawaii.

1546. Liliuokalani, translator. An account of the creation of the world according to Hawaiian tradition, translated from original manuscripts preserved exclusively in Her Majesty's family .... Kentfield, California: Pueo Press, 1978. 79 pp.

   Reprint of the rare 1897 publication in which Queen Liliuokalani translated into English an 1889 Hawaiian language text of the Kumulipo or creation chant, which had been written by her brother King Kalakaua. This is essentially the genealogy of the King with which he justified himself as a descendant of the ancient kings of Hawaii.


   Collection of data pertaining to the social, physical, and economic problems of Hawaiians, with recommendations for assistance.


   Mrs. Annie Solomon, a resident of Oahu's Waianae coast, offers receipes for preparing opihi, fish, squid luau, and raw crab.


   Suggests that delineating Hawaiian character solely in terms of immutable traits was, and is, impossible, but that each major disturbance in the ancient cultural equilibrium has been reflected in the diminished vitality of Hawaiian morale.


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Chapter 4, "Folk people in an industrialized world," represents Hawaiians as being caught between two conflicting forces, one to sustain a communally oriented and mutually re-enforcing way of life and the other encouraging a competitive and individualistic approach.


Sociological analysis of the Islands' Hawaiian population is included in chapters entitled "Who are they?", "Where do they live?", "How do they live?", and "What are they becoming?" Especially interesting is the commentary on the transformation of the Hawaiians from that of a dying race during the nineteenth century to the mid-twentieth century's most rapidly expanding ethnic group.


Teachers' guide for use in conjunction with four other intermediate school level books dealing with Polynesian sea voyaging. Focuses on the Hokule'a, the modern replica of the ancient Hawaiian double-hulled canoe.


Classroom resource guide provides introductions to many topics associated with ancient Polynesian canoe voyaging. These include migration, settlement, navigation, routes, sailing techniques, food, and fishing. Provides several chants which commemorate the Hokule'a's voyage to Tahiti and back in 1976.


Interview with Adelaide DeSoto, manager of the Waianae Satellite City Hall, about the problems of Oahu's leeward coast area and the difficulties encountered in being a Hawaiian.


Article about the background and non-instrument training of Nainoa Thompson which enabled him to navigate the canoe Hokulea on its second voyage to and from Tahiti in the spring of 1980.


Describes and illustrates with detailed drawings, petroglyphs at four sites. Discusses the age, subject matter, and significance of the petroglyphs.
1557. Liptak, Anita. The vanishing legends that didn't, thanks to George Tahara, the ancient Hawaiian tales survive. HON 8 (Nov. 1973): 118-120, 122, 124.

Interview with film maker George Tahara about his collecting Hawaiian legends and then dramatizing and preserving them on film.


Account of a surfing meet held at Makaha on Oahu's leeward coast. The competition, which was promoted by Buffalo Keaulana, utilized the larger, heavier surfboards which were popular during the 1950s and 1960s.


History of the Hui Nalu Canoe Club, which was founded in 1908, depicts its role in perpetuating Hawaiian traditions and water sports.


Presents results, in tabular form, of a psychological examination given to 2,139 Island high school seniors. Asiatic-Hawaiian and Caucasian-Hawaiian were two of the seven ethnic categories listed.

1561. Livesay, Thayne. Relations of economic status to "intelligence" and to the racial derivation of high school seniors in Hawaii. American Journal of Psychology 57 (Jan. 1944): 77-82.

Comparative test scores, by income and race (including Asiatic-Hawaiians and Caucasian-Hawaiians), are based on test scores of 2,139 high school seniors.


Study of tests given 286 University of Hawaii students, including part-Hawaiians, to determine differences in reaction time.


Attempts to analyze the psychic powers utilized by the ancient kahunas. Discusses these sorcerers' vital force, or mana, which was based on the psychological concept of the conscious and unconscious natures of the body. Presents numerous cases to illustrate the author's contentions
including, fire-walking, instant healing, controlling winds, raising the dead and visions of the past and future.


Discussion of the secret, or huna, psychological/religious beliefs held by kahunas which enabled them to practice sorcery. Suggests that the kahunas used symbolic words, such as unihipili, ha, la, and huli, to pass on their lore to future priests.


Traces the opposition of forty families, mostly Hawaiian and Filipino, living in Niumalu on the island of Kauai to the attempts of the Kanoa Estate landowners to evict them.


Describes 72 caves, heiaus, water tunnels, shrines, trail markers, canoe platforms, petroglyphs, and fishponds. Categorizes these sites, according to criteria established by the Hawaii State Register of Historic Sites, depending on their importance, integrity, and need for restoration and study.


Narrative of the revolution which overthrew the Hawaiian Monarchy in 1893, the attempt to restore it by a counter-revolution in 1895, and the eventual annexation of the Islands by the United States in 1898. Portrays the Caucasian revolutionaries who seized the Hawaiian government and the Royalist forces who opposed them. Examines the Hawaiian revolutionaries' motivation and reaction to powerful foreigners in the Islands.


Argues that Hawaiians were neither averse to change nor helpless victims of foreign intervention, having a capacity for accepting ambivalent change and for consciously shaping it toward social progress. Suggests that current activism, stressing values and achievements, makes for more benevolent change.


Account of the symbolic act of Kamehameha II in eating with women at Kailua on the island of Hawaii in 1819. This brought an end to the ancient Hawaiian religious, social, and governmental system. Notes some of the immediate response and reaction to this act.

Traces the history of this coral block church in Honolulu from its construction in 1836-1842. Comments on its primarily Hawaiian congregation and its four Hawaiian pastors.


Detailed description of Honolulu's Kuhio Park Terrace low income apartments and their effect on the residents who are primarily part-Hawaiians.


History of the Royal Hawaiian Band emphasizes its development and influence during the years of Bandmaster Henri Berger.


Summarizes the history, forms, and life styles of Chinese-Hawaiian families which began forming after 1852.


Study of the responses of 361 boys and girls in the Kamehameha Schools' seventh through twelfth grades to tests given by the University of Hawaii's Psychological Clinic. These tests were the Binet, Porteus Maze, and Healy Picture Completion No. 2.


Analysis of tests given 12-year-old boys and girls of Caucasian, Chinese, Hawaiian, and Japanese ancestry in seven public schools shows differences between sexes to be greater than those between ethnic groups.


Missionary descendant Albertine Loomis recounts the story of a widow of Kamehameha I, Kalakua, who asked missionary wives to make a dress for her.

Article about the development of Hawaiian laws against murder including earlier kapus. Includes an account of the first public execution in 1835 of two men, Kamanawa and Lonopuakau, who killed their wives.


Background of the celebration's traditions, with details about the people and groups involved in its early organization.


Interview with Mililani Allen, a hula instructor at the Halau Hula O Mililani. Mrs. Allen comments on her training, teaching methods, and differences between ancient and modern hula.


Description and significance of the feather cloak in the National Museum of Washington. The cloak was originally given by Kamehameha III to Commodore J. H. Aulick of the U.S. Navy.


Contains references from Adam's diary about his role in designing the flag.


Summary of the history and purposes of the Hawaiian Homestead Act of 1920, followed by a review of the problems encountered in making these lands available to Hawaiians.


Interview with Edward Keliahonui Kawananakoa who might have been king today if the Hawaiian monarchy had survived. Includes genealogies of the Kawananakoa-Kuhio family and the Kalakaua dynasty.


Account of the travels of a Hawaiian referred to as Jack Attoo focuses on his visit to Boston in August 1790.

Overview of some of the more notable aspects of early Hawaiian life including the kapu system, gods, warfare, artwork, and hula.


Brief introduction to early Polynesian navigational methods, followed by notes on the first immigration to Hawaii between A.D. 500 and 800 from the Marquesas and later, between A.D. 1100 and 1300 from Tahiti.


Provides an introduction to this traditional sport through a review of eighteenth, nineteenth, and early twentieth century literary accounts. Describes modern surf boards, methods of riding, and the popularity of surfing meets.


Description of a large boulder, located near Kolekole Pass in the Waianae mountain range of Oahu, upon which ancient Hawaiians offered human sacrifices.


Suggests that, while some ancient Hawaiian ways may be anachronistic, the purposes of the old culture may not be outdated. Advocates broadening the public school curriculum to allow time-honored Hawaiian cultural values to assume a reinterpreted role in basic education.


Study, based on patients' records at Honolulu's Queen's Mental Health Clinic, offers profiles of depression among three ethnic groups—Caucasians, Japanese, and part-Hawaiians.


Definitive scholarly study of the legends and traditions about Maui, the popular Pacific Island culture hero. Includes discussion of Maui themes throughout the Pacific as well as an analysis of myth variants. Examines the continuing appeal of this demigod's adventures and personality.

Analyzes the character and behavior of the demigod Maui and the stories about his trickery.


Comparison of the Hawaiian menehune tradition with beliefs about similar wonder-working dwarfs elsewhere in the Pacific. Concludes that these mythical people were invented by storytellers.


Collection of popular essays retell the legends of the menehune, Maui, and several other Polynesian folk heroes. Develops the major features and range of these hero cycles common to the Polynesians.


Analysis of stories involving the demigod Maui, and his adventures with a dog, in order to determine the pair's origins, relationships and literary development as a reflection of Polynesian and Hawaiian cultural values.


Commentary on the way in which Hawaiians have added visual illustrations to myths about the legendary Maui by identifying places with either objects he used or characters he associated with.


Guide to authors and publications dealing with Polynesian oral narratives and chants.


Discussion of the Hawaiian predilection for incorporating highly descriptive place names in chants. Suggests that this creative enumeration of names of places they regard as beautiful or significant may result from an animistic attitude toward nature.


Includes Hawaiian variants of tales involving Maui's snaring of the sun.

Discusses the motif of the vanishing hitchhiker and the reasons for the tendency to identify the hitchhiker as the Goddess Pele.


Review of the essential characteristics of the ancient Hawaiian religion includes commentary on its oral art and mythology.


Author finds active interaction between proverbs and chants which accompany the making of string figures.


Discussion on the nature of Hawaiian art and the techniques employed to produce these art objects.


Commentary about the high level of craftsmanship and precision of technique exhibited by Hawaiian copperplate engravers at Lahainaluna School on Maui during the mid-nineteenth century.


Account of nineteenth century artist Louis Choris' painting and sketches of Kamehameha I, followed by an interpretation of the artist's portrayals.


Description of the heiau on the Haleiwa bluff at Oahu's Waimea Canyon.


Brief review of several important laws and reports which affected homesteading concepts. Includes recommendations for the future based on past practices.


Summary of the contemporary life style of Hawaiians living in Windward Oahu's Kahana Valley.
Firsthand description of a week spent in Hanalei with a Hawaiian pastor and his congregation.

Personal reflections on the educational, theological, and social strengths and weaknesses of Hawaiian clergy.

Speculates on the nature of Hawaiian words adapted into the English language, viewing these contributions as primarily of an ephemeral nature. Foresees no Hawaiian word in common English use in a hundred years.

Biography includes a detailed account of the death of Kaumualii in Honolulu on May 26, 1824.

Sympathetic discussion of the problems facing commoners in identifying and obtaining mahele lands available to them.

Focuses on the individuality of Hawaiian personal names, citing accident of birth, historical events, conferral of favors, or deprecatory intent as primary influences on naming.

Commentary about King Kaumualii by Western contemporaries is followed by speculation about his relationship with Kamehameha I. Includes an evaluation of Kaumualii's character and personality.

Analyzes ancient Hawaii's complete and elaborate land system and the roles of the king, chiefs, and commoner tenants. Explains the purpose of the mahele and its eventual results.

Review of the ancient Hawaiian familiarity with, and dependency on, 200 species of woods.

Anecdotes by the author who knew and worked for Lot Kamehameha. Is concerned primarily with the King’s attitudes toward business and the ancient Hawaiian culture.


Sampling of modern Hawaiian oral traditions as presented by a storyteller who lives in Kalapana on the island of Hawaii. Includes the following stories in English: Kaiooni, Hina, Puu Loa, Manini, and Kahapuupuu.


Story of the first dress sewn by missionary wives for Kalakua, a widow of Kamehameha I. Article contains numerous quotations from old missionary journals.


Offers details of the theory and practice involved in the efforts of the Kingdom's Boundary Commission's to establish uniform land boundaries through surveying. Provides introductory background on the ancient Hawaiian system of land division and the general land principles in effect on various islands.


Hawaiian and English texts of early Hawaiian historian Samuel Kamakau's manuscript of a mele composed by Kauahukia and He'eia in honor of King Kualii who was born in the middle of the sixteenth century.


Hawaiian and English texts of David Malo's "He kanikau no Kaahumanu," written on May 22, 1834 in honor of Kamehameha I's wife who had died two years earlier. Includes a brief analysis of this death poem.

Article written in 1856 describes the major features of the early Hawaiian system of land tenure. Portrays the duties and roles of the commoners and chiefs.


Study of 89 Hawaiian and part-Hawaiian students at a Honolulu intermediate school from 1969 to 1973 reveals efforts of the program in reducing academic failure and delinquency.


Concludes, from a week's fieldwork in 1931 and a review of artifacts and literature, that a semi-permanent population supported a highly developed fishing culture on the island of Kahoolawe.


Describes, locates, and maps 384 sites visited in a 1930 survey. Includes legendary references obtained from informants and literary sources. Emphasis is on heiaus, but there are also extensive descriptions of artifacts, fishponds, petroglyphs, dwellings, and burial places.


Attempts to assess the extent to which old Hawaiian customs prevail and influence families in their reaction to childbirth. Describes a number of specific practices relating to pregnancy.


Characterizes kahunas as the educated professionals of their time, arriving at their positions after decades of training in a strict discipline. Describes the various specialists of this class.


Textual and tabular description of the various physical, medical, social, and economic characteristics of 527 Hawaiians and part-Hawaiians aged 35 and over.

Describes 13 foods which were to be taken on the Hokule'a voyage to Tahiti in 1976. Includes description and preparation of breadfruit, octopus, bananas, taro, fish, seaweed, candlenut, sugarcane, and ferns.


Characterizes the Hawaiian diet as having limited meat intake and a variety of cultivated food plants.


Elaborates on the rich nature symbolism abundant in Hawaiian poetry. Cites numerous references to the ocean, reefs, rainstorms, tree snails, sharks, and volcanoes. Calls the mele "Water of kane" the finest embodiment of this nature idea.


Presentation of the bodily characteristics of the typical Hawaiian of old. Comments on the means by which these physical characteristics were maintained.


Summarizes body characteristics of Hawaiians, compares them with other Pacific Islanders, and points out the great differences between the physiques of chiefs and commoners.


Discussion of intermarriage, especially among Hawaiians, Chinese, and Caucasians.


Observation, by the Territory's Superintendent of Public Instruction, that a large percentage of Hawaiian and part-Hawaiian teachers are the best in the profession. Cites Hawaiian psychological traits which make them especially good teachers.

Comprehensive series relating to the cultivation, manufacture, and uses of taro. Gathered from a literature survey, personal observations, and conferences with taro planters. Includes Hawaiian names for 266 varieties of taro.


This list of 300 Hawaiian names for varieties of kalo supercedes the 266 listed in the authors' series, "The Kalo in Hawaii."


Offers literary references which date from 1786 to 1890 and which describe this Hawaiian form of massage.


Contains numerous references to Hawaiians living in the Pacific northwest during the early nineteenth century. Also notes that numerous pine trees on the Pacific northwest coast fell into the ocean and drifted to Hawaii. These were often made into large Hawaiian canoes.


Review of the literature dealing with the pronunciation of the Hawaiian "w", ranging from early missionary reports to modern scholarly analyses.


Numerous paragraphs describe the reigns and genealogies of pre-nineteenth century Oahu rulers, including Haka, Kahuhihewa, Kualii, Kapiiohookalani, Peleioholani, and Kumahana.


Excerpts from the writings of Richard Henry Dana, author of Two Years Before the Mast, about Hawaiians who lived near San Diego in 1835.


Article about students and graduates of the Kamehameha School for Boys who, in 1935 and 1936, lived on Jarvis, Baker, and Howland islands to determine the islands' suitability as airport and supply bases prior to the establishment of Pacific airline routes.

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Summary of the development of popular Hawaiian music through the years.


Historical accounts of feasts attended by early explorers, including Captains James King, Amasa Delano, and Frederick Beechey, as well as Commodore Charles Wilkes. Also records their reactions to being served the Hawaiian specialty, baked dog.


Hawaiian lei maker Sarah Santos of Port Allen, Kauai, describes the gathering and use of Kaheleilani and Momi shells.


Reports on the excavation of the fort site and nearby prehistoric area. Provides historical background on the fort which was built in 1816 by Russians.


Describes 31 workshops, shrines, and rock shelters which contain adz rejects, hammerstones, cores, and large flakes. Radiocarbon dating places adz making at this mountain location on the island of Hawaii as prior to the fifteenth century.


Biography of the noted composer of numerous popular Hawaiian songs. King was also a Hawaiian school official as well as a territorial senator from 1919 to 1920.

McDonald, C. A. The Hawaiian fisherman. MPM 8 (Aug. 1914): 117-123.

Provides detailed fishing techniques and an abundance of Hawaiian names employed in modern Hawaiian fishing.

Describes the practice by which children were freely given by their natural parents to someone else to raise. Notes the bond between families which was engendered by this practice. Mentions ho'okama, a relationship somewhat comparable to the Western concept of godchild.


Comprehensive book about leis and lei making. Describes materials from which leis are made including ivory, seeds, shells, and flowers. Provides text and drawings for making different types of leis. 307 color photos portray each lei, the growing plant from which it was made, and the wearing of the lei. Author reminisces about notable events in her life and how the giving of leis marked these rites of passage.


Lists 43 place names and their meanings in the Kohala area on the island of Hawaii.


Examines the significance of stones in Hawaiian lore and culture.


Study of two groups of Hawaiian high school students having poor school attendance records. Several experiments to encourage attendance by offering rewards did not bring about the desired results.


Case histories of three Hawaiian students who reported seeing visions of deceased relatives while residing in a Job Corps training center. Provides comments on the Hawaiian culture which is rich in spirit lore.


Account of holua sliding: its construction, course, legends, and traditions. The sport consists of sliding down a steep, grass-covered, stone-paved slide on a long, narrow sledge whose two runners, fourteen feet long and four inches apart, have been lubricated with kukui nut oil.

Discussion of the educational problems facing the Hawaii State Department of Education in outlying communities which are heavily populated with Hawaiians and part-Hawaiians who have diametrically opposed lifestyles and values.


Annotated bibliography of Hawaiian dance, music, and collections of songs.


Investigates the abortive insurrection of July 30, 1889 which was intended to relieve King Kalakaua of the governmental restrictions imposed on him by the Constitution of 1887. Identifies the principal Hawaiian leaders of the rebellion, Robert Wilcox and Robert Boyd, describes their backgrounds and goals, analyzes their methods, assesses their influence on other Hawaiians, and evaluates their strengths and shortcomings. An appendix, "Men involved in Wilcox Rebellion," identifies 105 persons, most of whom are of Hawaiian ancestry.

1664. McGregor - Alegado, Davianna. A comparison of the terms Malo used for 'steal', 'theft', 'rob', and 'covet', with the terms used to translate these concepts in Baibala Hemolele and the first penal codes. KUT 1 (May 1980): 23 pp.

Study reveals that while the Hawaiian Bible (Baibala Hemolele) utilized 12 different Hawaiian words to translate forms of "steal," "theft," "rob," and "covet," Hawaiian historian David Malo's Moolelo Hawaii contains 21 terms to identify these concepts. There are only six corresponding terms in the two sources.


Consists of linguistic research into the background of this law of Kamehameha III which prohibits adultery. Includes two differing English translations of the law.


Story of two girls, Kaheeopia and Kimalo, who, after leaving Hawaii on the ship Jenny in 1792, later danced at Monterey for the Spanish Governor of California.

Notes the contradictions, conflicting observations, misinterpretations, and misunderstandings involved in the history of the hula.


Interview with James Perkins, third baseman on the University of Hawaii baseball team, about his athletic career.


Biography of Tandy MacKenzie, world famous Scotch-Hawaiian opera star. He was the first tenor of Hawaiian blood to achieve worldwide fame on the operatic stage. Includes a list of operas in which he sang the leading roles, movies in which he appeared, and recordings.


Hawaiian women lei sellers and makers summarize lei styles, construction, marketing, and demand.


Attempts to determine if the educational and occupational achievements and aspirations of 1,167 part-Hawaiian respondents reflect their adaptation to the American value of upward mobility. Findings indicate increasing adjustment toward upward mobility among the survey participants.


Collection of 179 tattoo motifs taken from prints in European explorers' journals. Author provides brief artistic and historic analysis of these themes.


Study of 137 Caucasian, Hawaiian, and Japanese seventh grade students from Honolulu, Kahuku, and Laie on the island of Oahu reveal that expression of guilt varies with ethnic background and degree of exposure to American culture.

Ten Hawaiian high school seniors from Hilo on the island of Hawaii evaluate themselves in regard to their academic abilities and destinies.


Suggests a reevaluation of nineteenth century Hawaiian history in terms of the actual differentiation of Hawaiian society. Argues for a closer and more careful look at internal politics as practiced by Hawaiian factions.


Study, based on archaeological and linguistic evidence, finds some measure of reliability in Maori traditions concerning prehistoric contact between Hawaii and New Zealand.


Biography of Pukui, the noted Hawaiian author, folklorist, linguist, and composer. Includes Hawaiian and English lyrics for her "Mele hoala."


Account of Wong's career as a chanter and song composer. Includes words and music for his song, "A hui hou."


Overview of the production of a recording of a Christmas album by Oahu's Blanche Pope Elementary School's "Keiki Chorus."


Interview with entertainer Clara Inter Nelson, who is better known as Hilo Hattie, about her 40 year career.


Interview with Fernandez, the part-Hawaiian carnival entrepreneur, about his plans for Caneland, an amusement park at Kahe Point on Oahu.


Concludes that the star Kokoiki, seen rising the night before Kamehameha was born, was Halley's Comet in November/December 1758.


Description and analysis of the Hawaiian concept of a three-zoned hemispherical heaven resting upon the rim of a hemispherical earth.


Explanation of early Polynesian navigation based on their legends and concepts of the universe. Provides a detailed presentation of the practical problems a Polynesian navigator was compelled to solve in developing his method of navigation. Reviews Polynesian concepts about the nature of the universe and offers a collection of myths about the sun, moon, stars, and planets.


Account of the origin of "Mamalahoe Ka Kanawai" or the "Law of the Splintered Paddle" which allowed women, children and elders to traverse peaceably throughout the islands. Includes Kamehameha's statements regarding this concept.


Article, translated by missionary Lorrin Andrews, faults indolence, licentiousness, and lack of regard for Christian law as the main causes for the decrease in Hawaiian population.


Broad outline of the ancient Hawaiian culture by Malo, an authority who grew up in the old culture and was trained in phases of it. Provides an authentic, reliable background for any study of Hawaiian culture. Includes discussion of such subjects as classes of people, religion, food, fishing, sport, medicine, magic, plants, animals, daily life, geographical terms, and land and water divisions.

Reviews the concepts which form the basis for traditional and modern song and dance. Describes hula teaching methods used today as well as during the early part of the twentieth century.


Article about Helm, the Hawaiian musician activist, and the events leading to his death in the sea off Kahoolawe.


Obituary of Rudy Waikuiki of Flint, Michigan who died in September 1969. He had been influential in establishing the role of the steel guitar in traditional Appalachian Mountain-based country music.


Photographic essay describes the means and persons used to keep order and punish offenders ranging from the kapu system and Mu of ancient times to nineteenth and twentieth century police.


Recapitulation of the means by which ancient Hawaiians organized their lands, the level of control and operation of the land, and the changes in land allocation and tenancy which were wrought by the Great Mahele of the mid-nineteenth century. Provides details about modern land divisions and boundaries.


Sketches the career of S. Hawelu who, during the nineteenth century, operated a hotel for volcano travelers near Olaa on the island of Hawaii. He was also internationally known for his skill in collecting specimens of Hawaiian birds for naturalists.


Article written by a member of the Transcultural Psychiatry Committee attempts to alert clinicians to concepts and beliefs of Hawaiians which influence their cultural behavior in the islands' modern multicultural society. Notes that although traditional Hawaiian culture has ceased to exist in everyday life, many practices, values, and beliefs have been retained and are emerging in a general awakening of ethnic cultural consciousness.

Discussion of ancient Hawaiian music, based on references from Captain Cook and other early explorers. Pays particular attention to Hawaiian notes, chords, harmony, and time. Concludes with an examination of the essential characteristics of late nineteenth century Hawaiian music.


Analyzes factors contributing to the decrease of nineteenth century Hawaiians. Forecasts no extinction for Hawaiians but rather a transformation in terms of part-Hawaiians as a viable group.


Discussion of the theoretical aspect of Hawaiian musicology, followed by a comparison with other Polynesian and Eskimo music.

1699. The marriage of His Majesty Kamehameha IV. Sandwich Islands' Monthly Magazine 1: 183-184, June 1856.

Details of the noon wedding ceremony and the evening ball and supper in June 1856. The King married Emma Rooke, part-Hawaiian granddaughter of John Young, friend and advisor of Kamehameha I.


Mentions sea captain Amasa Delano's accidentally taking a son of Kamehameha I away on a ship in 1801 and failing to return him to the islands.

1701. Marumoto, Masaji. Vignette of early Hawaii-Japan relations: Highlights of King Kalakaua's sojourn in Japan on his trip around the world as recorded in his personal diary. HJH 10 (1976): 52-63.

Contains many direct quotes of the king pertaining to his 1881 activities in Japan. The author's commentary is also included.


Suggests a resemblance between the mele, a song or chant, and classical Greek epic poetry. Argues that both forms consist of inflected declamations accompanied by music. Includes a mele, "Lamentation for Kaahumanu," written by David Malo in 1834.


Legal analysis of the personal rights, with respect to fishing, which have been regulated and defined by written laws since 1839. Deals
specifically with definition of the fishing areas and the prohibition against taking certain types of fish at given times of the year.


Observes that 11 percent of the Hawaiians had enough wealth to qualify to vote for members of one of the Kingdom's legislative bodies, the House of Nobles.

1705. Mathison, Gilbert. Narrative of a visit to Brazil, Chile, Peru, and the Sandwich Islands, during the years 1821 and 1822. London: Charles Knight, 1825. 478 pp.

Pages 361 to 478 deal with the islands and offer a general review of the Hawaiian commoners and their culture. Interviews several leaders including Kalanimoku, Kamehameha I's Prime Minister and Treasurer; Boki, Governor of Oahu, and King Kamehameha II and his Queen, Kamamalu. Analyzes the role of the ali'i in the Hawaiian culture. Provides an account of a hula presentation.


Study of 47 males, 15 of whom were part-Hawaiians, from Oahu's Hawaii Youth Correctional Facility indicates that level of education and family situation were the most significant variables.


General review of these stone carvings—sites, methods of making, and symbolism.


Analysis of interviews with 100 homesteaders in both areas reveals that residents feel there is a gap between existing services and needs. Topics discussed were availability of health care, education, employment, and housing.


Biographies of Bartimea Lalana Puaaiki, the blind preacher of Maui, David Malo, Hawaiian historian, and James Kekela first ordained Hawaiian minister and missionary to the Marquesas Islands.

   Describes methods of catching niuihi, the man-eating shark, as well as the use of the bag net in other fishing.


   Observations concerning the origin of the menehune and descriptions of some heiaus and other works attributed to them.

1712. Mayo, Don. Royal Hawaiian champ of the champs ... the great Duke Kahanamoku. POP 68 (June 1956): 27.

   Biography of Kahanamoku includes his genealogy as well as his swimming awards, Hollywood movie career, and governmental career as sheriff of the City and County of Honolulu.


   Report of an anthropological study, based on interviews, of the Hawaiian psychological practice of ho'oponopono which features the structural and organizational patterns of the Hawaiian family system.


   John Topolinski discusses the history, development, concepts, and problems of modern hula teaching.


   Interview with Trask, the Hawaiian activist and leader of the Protect Kahoolawe Ohana, about the conflict between members of the Pacific anti-nuclear movement, which utilizes an abstract world approach, and Hawaiians, who seek a renewal of ethnic identity by emphasizing land concerns.


   Comparative study of canoes, houses, and tattooing in various Polynesian island groups including Hawaii.


   Firsthand description of a luau (including the offering of live fish) given by king-to-be David Kalakaua in 1868 for American and English naval officers. Describes the setting, decorations, entertainment, and food.
   Describes the training, including herbal and physiotherapeutic methods, of several types of medical kahunas.

   Details of the construction of Honolulu's Kawaiahao Church, from the first subscription of funds, the source of materials, labor, and work shifts, to the laying of the cornerstone and its dedication.

   Annotated bibliography of 22 dictionaries, language texts, and phrase books.

1721. Mellen, George. Stuck to one job for forty-seven years. POP 34 (Sept. 1921): 11-12.
   Interview with John Kikoo, retired Honolulu Boiler Works' boiler helper of Kauai about his life in Honolulu during the periods of the Monarchy, Republic, and Territory.

   Introduces the then-unknown remains of a village between Makapuu Point and Waimanalo on the island of Oahu. Offers descriptions of its caves and burial grounds.

   Description of the state funeral of Prince Jonah Kuhio Kalanianaole, former Hawaiian Delegate to Congress. Includes a brief eulogy relating to the social and athletic aspects of Kuhio.

1724. Mellen, Kathleen. Rascal Eyes and Laka, the hula goddess. POP 56 (July 1944): 5-8, 31.
   Fictionalized account of a Hawaiian woman and her interest in politics in the mid-1930s. Offers an excellent view of Hawaiian politics during that period.

   Discusses the ancient Hawaiian culture and its application to present-day living.

Interview with Kamakakualani Harris, a retired Hawaiian woman, about her Hawaiian traditions, political aspirations, and the name which was given to her by her godmother, Queen Emma. She philosophizes about the ancient and modern Hawaiian ways of life.


Biographies of Honolulu Mayor John Wilson and his wife Jennie, a former Royal hula dancer; folklorist Mary Pukui; Charles Chillingworth, former Territorial senator; landowner Mary Lucas; William Taylor, Custodian of the Royal Mausoleum; and Lot and John Lane, cowboy and former Honolulu mayor, respectively.


Biography of Kamehameha who brought the islands under a united, beneficent rule in the late eighteenth century. Told in a warm, compassionate manner, with attention to his personal affairs as well as to his statesmanship. Based on historical documents, second- and third-hand anecdotes, and legends.


Describes the work of the Mormon Church in Hawaii with some analysis of its appeal to, and success with, Hawaiians.

1730. Mellen, Kathleen. We are the taro of the land. POP 62 (Dec. 1950): 82-84, 120-121.

Obituary of Maka Harris, godchild of Queen Emma, describes her attempts to live in an old Hawaiian fashion in modern days. Cites the differences between Hawaiian and Western ways in many aspects of life, including land, love, religion, and fear.


Recollections of Jennie Wilson, wife of Honolulu Mayor John Wilson, about her training as a court hula dancer for King Kalakaua and of an international trip she made in 1892 as part of a hula troupe.


A sequel to the author's The Lonely Warrior (Entry 1728), this biography depicts the life of Kamehameha's favorite wife from 1819 until 1832, the year of her death. Utilizes documented facts, as well as personal reminiscences, to portray Kaahumanu and the influence others had on her actions as Kuhina Nui or Premier of the Hawaiian Kingdom. This was a period of history in which the Hawaiian people had become disheartened and confused by the introduction of an alien culture. Includes a four page list naming and describing Hawaiians mentioned in the story.

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Biography of actress and politician Flora Hayes.


Presents photos and descriptive account of Kapiolani Kawananakoa and her children, through whom the line of succession to the Hawaiian throne would have passed, if Queen Liliuokalani had not been deposed in 1893.


Biography of Lydia Kawananakoa, grandniece of the late Queen Liliuokalani.


Introduces Bina Mossman, Hawaiian entertainer and politician.


This continuation of the author's The Lonely Warrior (Entry 1728) and Magnificent Matriarch (Entry 1732) focuses on the lives of Kamehameha II, Kamehameha IV, and Kamehameha V. Presents their efforts to stem the tide of Western newcomers and the disintegration of the ancient culture. Analyzes the monarchs' diplomatic intrigue with European nations as well as internal struggles to restore native customs. Based on historical documentation, contemporary newspaper accounts, and personal stories.


Account of Hawaiian landowner Kamokila Campbell's political campaign for the Territorial Senate as a Maui Democrat. She was eventually elected to the seat.


Consists of brief biographies of Kamehameha I and Queen Kaahumanu, Kamehameha II and Queen Kamamalu, Kamehameha III and Queen Kalama, Kamehameha IV and Queen Emma, Kings Kamehameha V and Lunalilo, King Kalakaua and Queen Kapiolani, Queen Liliuokalani, Princesses Likelike and Kaiulani, Prince David and Princess Abigail Kawanakoa, and Parker Ranch owner Richard Smart.

Summary of an attempt to restore Young's home at Kawaihae on the island of Hawaii. Young was an English sailor who, after being kidnapped by Kamehameha I in 1790, married a chiefess, served as an advisor to the royal court, became the grandfather of Queen Emma, and was later buried in the Royal Mausoleum in Honolulu's Nuuanu Valley.


Attempts to reconcile the Hawaiian kumulipo, or creation chants, with the ancient Western tradition of a lost continent of Mu. Offers an introduction to Hawaiian religion, divinities, and creation mythology.


Biographical sketches include numerous Hawaiians and part-Hawaiians. Volume 3 of 1925, entitled The Story of Hawaii and its Builders, has a historical section devoted to nineteenth century notables, including extended biographies of the Hawaiian rulers as well as other high government officials.


Article about Hawaiian missionary James Kekela's saving the life of an American seaman at Hiva Oa in the Marquesas Islands. In 1864 President Abraham Lincoln rewarded Kekela with several gifts, including a gold watch, for his valor.


Deals with the purpose, history, and restoration of the City of Refuge, on the west coast of the island of Hawaii, after its designation as a National Historical Park in 1961.


Record of Menzies' three visits to Hawaii from 1792 to 1794, as the surgeon and naturalist aboard Captain George Vancouver's ship Discovery. Offers interesting and varied accounts of Hawaiians and their culture as well as details of meetings with several chiefs.


Account of the yearly hula contest held at Hilo on the island of Hawaii to celebrate the reign of King Kalakaua and the renaissance of the ancient arts which he evoked. Describes the 1978 competition—its dancers and spectators.

Example of the misinformation promulgated, and the low regard in which Hawaiians were held, by some mid-nineteenth century writers.


Analysis of Kamehameha I's shrewd trading abilities, including his levying of Honolulu harbor charges.


Popularized description of the ancient Hawaiian land system and the land surveying begun by the Kingdom's Land Commission in 1845.


Review of the changes in the philosophy, curriculum, income, and physical plant of the Kamehameha Schools in the Kalihi district of Honolulu.


Offers descriptions, drawings, and uses of 13 medicinal plants.


Provides names and composition of various private and government military units during the nineteenth century.


Focuses on Catholic church music at the Mary, Gate of Heaven (Malia Puka O Kalani) Church, whose parishioners are primarily of Hawaiian and part-Hawaiian ancestry. Contains interviews with 23 church members to determine the importance of Hawaiian songs in their lives. Reveals that Hawaiian music remains in the repertoire of this church, in spite of the dominance of English as an everyday language, since Hawaiians feel their involvement in church music is greater and deeper when sung in Hawaiian.


Notes on the history and use of these foods by Hawaiians as well as an analysis of their nutritive values.

Chemical analysis of these foods which were utilized by ancient and modern Hawaiians.


Observes that Hawaiians maintained excellent physical development despite the lack of grains and milk in their diet. However, they obtained nutrients from taro, limu, breadfruit, shellfish, fish, and taro leaves.


Study of 258 men and women, including part-Hawaiians, offers little evidence that basal metabolism is affected by climate or diet.


Examines the vitamin and mineral content of opii, one of the principal shellfish eaten by the ancient Hawaiians.


Speculation on the nature of the early Hawaiian religion, followed by a brief discussion of gods, man, code of conduct, rituals, and death.


Highly personal interpretation of the history of the Hawaiian people, followed by observations on their current economic and political status in the islands. Analyzes statistical data relative to nineteenth century Hawaiian depopulation and twentieth century intermarriage. Discusses Hawaiian reparations bills being considered by Congress, suggesting that all public and private lands be returned to the Hawaiians. Contains suggestions for a new Hawaiian language alphabet.


Obituary of William Makakoa, a Hawaiian missionary from Maui, who later lived in Quebec, Canada.


List of 54 games which are classified into five types. Includes modern playground adaptions for 15 games. Offers Hawaiian names and brief descriptions for each game as well as directions for playing.

Brief biography and chronology of Kamehameha I with an account of the two statues made of him in the 1880s and the third which was placed in the Hall of Columns in the United States Capitol in 1969.


Comprehensive information presented in outline form as well as supplementary activities, visual aids, vocabulary, and bibliography. Subjects covered include clothing, games, canoes, religion, houses, physical and mental health, poetry, foods, fishing and chants.


Presents 60 ancient Hawaiian games and provides directions for playing 30 of them. They are organized according to games for strength and endurance such as hakoko, Hawaiian wrestling; games of skill as ulu maika, rolling stone disks; water sports, as kaha nalu or body surfing; games for quiet moods, as kilu or quoits; and games for informal fun, as kuwalapoo or somersaults.


Annotated bibliography of books about Hawaiian games, sports, pastimes, surfing, and fishing.


Hawaiians surpassed all other Polynesians in the variety and quality of featherwork. Describes the methods by which these artifacts were made and introduces specific examples of feather cloaks, helmets, kahilis, and gods.


Refers to the variety and number of games which were indulged in by Hawaiians. Reviews the role of these pastimes in the ancient culture.


Summarizes the composition of armies, military training, weapons, fortifications, war gods, declarations of war, battle format, tactics, and naval encounters.

Sketches the background of the three monumental statues of Kamehameha I. The original, commissioned in 1878, stands in Kohala on the island of Hawaii; its duplicate is in Honolulu, and the third is in Statuary Hall in Washington, D.C.


Story of the invention by a late nineteenth century Kamehameha Schools student, Joseph Keku, of the new method of playing a stringed instrument by moving a steel bar across its strings.


Study of 42 Hawaiian and 68 Japanese men, aged 37 to 69, living on Oahu who had suffered heart attacks. Speculates on the relationship of obesity, depot fats, blood lipids, and diminished fibrinolysis.


Proposes that a portion of Honolulu Harbor's Sand Island be set aside as a "living park" in order to preserve Hawaiian cultural values. Also describes five related projects: Honokohau National Park, Polynesian Cultural Center, Waiahole-Waikane valleys, Mokauea Fishing Village, and Kahana Valley State Park.


Interview with Moses Keale, a radio announcer for station KUAI on the island of Kauai, whose casual attitude has made him popular with listeners. Keale was born on Niihau and is a native speaker and teacher of Hawaiian.


Discussion of the personal traits that contribute to the qualities of the other in Hawaiian and Chinese intermarriages.


Statistical record of 101 Hawaiian language newspapers published from 1834 to 1948. Several indexes and a brief history of island newspaper publishing enhance the value of this reference work.

Literal translation of 14 stories dealing with the exploits of the mischievous, destructive, yet appealing, kupua, or demigod, who could assume hog or human form. The stories originally appeared in the newspaper Ka Hae Hawaii from June 26 through September 25, 1861. Provides Hawaiian text and English translation on opposite pages. Preface includes speculation about the origins and character of Kamapuua as a folk figure.


Review of the variety of Hawaiian language newspapers which were published during the late nineteenth and early twentieth centuries. Pays some attention to the political and publishing roles of Robert W. Wilcox, the first Territorial Delegate to Congress.


Biography of Maitey, a Hawaiian who left Honolulu in 1823 for Berlin and served, until his death in 1872, as a craftsman and artisan for King Frederick William III.

1780. More royal songs are found; 3 are Liliuokalani's. HM 6 (Feb. 1980): 10.

Introduces three previously unknown songs by Queen Liliuokalani which have been added to the collection of Hui Hanai, an auxiliary of the Queen Liliuokalani Children's Center. The songs are "Be still, 'Oe," "Ke aloha o na lani," and "He mele no Mauna Kea."


Scholarly economic history describes the ancient Hawaiian production system and the social ramifications of Western commercial development. Other sections cover the fur and sandalwood trades, whaling, and the beginnings of the sugar industry, land reform, and the growth of commercial business.


Compilation of 1,171 height, weight, and tricep measurements reveals that there are more overweight part-Hawaiians and Caucasians than Japanese.

Annotated bibliography of 401 published works, including 29 entries under "Hawaiian/Americans," covering mental health studies, identity, generational differences, personality, family structure and assimilation, stereotypes, and demographic information.


Collection of nine articles about Hawaiian beliefs regarding religion, gods, kahunas, and the supernatural. Includes Shadrach Minor's "A silly native belief—so the Nazi said," Charles Gage's "The Kahuna board of health and the annexation of Hawaii," James de Witt's "Were the Kahunas Semites?"; and Dean Lipton's "Fire walking—a Kahuna mystery."


Part I discusses the background of the newspaper in the context of Hawaiian opposition to annexation which was being expressed at that time. Part II is an annotated English name and subject index to the paper's 1898 issues.


Accounts of mission life in the Marquesas Islands during the last half of the nineteenth century as revealed in the letters of Hawaiian Evangelical Association missionaries Zachariah Hapuku, Samuel Kauwealoha, and James Kekela.


Comprehensive classified listing includes call number, brief annotation, and an author and title index.


Biography of this noted chiefess from her birth in 1781 to her death in 1841. Prefaced by Kapiolani. A silhouette of Kapiolani cut by missionary daughter Persis Thurston in 1839. Offers details of Kapiolani's defiance of the Goddess Pele at Halemaumau crater on the island of Hawaii in 1824.

1789. Morris, Penrose. The mana concept in Polynesian thought, and a modern version of the same idea. THA (1930): 54-60.

Description of mana, derived primarily from Handy's Polynesian Religion, is followed by a philosophical discussion of its modern application.

Suggests that the ancient Hawaiian land system was feudal in nature. Traces the steps taken to create allodial titles which resulted in the Great Mahele. Notes Territorial efforts to create small land holdings for Hawaiians.


Interprets the king's rule in terms of local events and the international political situation.


Hawaiians were the only Polynesians who produced salt from sea water by evaporation. Describes the salt pans which yielded enough salt to supply visiting sailing ships and the Pacific Northwest coast of America.


Secondhand account of Queen Liliuokalani's meeting with some of her Dominis relatives from Nebraska when she was in Washington shortly after the 1893 Revolution and pressing Congress for restoration of her lands.


Focuses on Akana, a teacher who promoted the study of Hawaiiana in her classroom as a means of gaining the attention of her students.


Describes the Iolani Palace restoration program. Includes photographs of palace furnishings, medals, and table settings.


Explains the techniques for making and finishing ipu and umeke bowls. Discusses their use, care given them, and the occasional deification afforded these bowls.


Akaka Akana, an 84-year-old part-Hawaiian woman, reminisces about the hanai system, language, and her family's contacts with Hawaiian royalty. Includes some information about the ALOHA organization.

Review of the status of women in ancient Hawaii, followed by brief accounts of the following ali'i: Queen Kaahumanu, High Chiefess Kapiolani, Queen Liliuokalani, Queen Emma, Princess Kaiulani, Mrs. Bernice Bishop, Queen Kinau, King Lunalilo's mother, Kekauluohi, and Victoria Kamamalu, sister of Kamehameha IV and V.


Recollection of numerous Hawaiian musical groups which performed along the East coast.


Biography of the first Hawaiian Anglican priest (1835-1874) who accompanied Queen Emma to Europe and, upon his return, participated in Hawaiian politics with revolutionary zeal.


Study of 735 people, including Japanese, Filipinos, and part-Hawaiians, in Kurtistown on the island of Hawaii, concludes that different ethnic groups possess different mobility patterns.


Biography of Reverend Alice Kahokuoluna, Protestant minister at Kalaupapa, the leper settlement on the island of Molokai.


Description of the preparation and maintenance of this gourd musical instrument.


Article offers instruction on the making and playing of the bamboo nose flute.


Gives instructions for making the split bamboo rattle which is used to accompany the hula.

Provides directions for constructing the rattle-like instrument consisting of three small gourds, a stick, and a string.


Article about the building of the canoe Hokule'a and the training of its crew to prepare to serve as a tangible reminder of ancestral Hawaiian accomplishment through its voyage to and from Tahiti in 1976.

1808. Murphy, Deborah. The restoration of Kahoolawe. HON 14 (Nov. 1979): 104-109, 139-140, 142.

Traces the efforts of a group of Hawaiians, the Protect Kahoolawe Ohana, to prevent the U.S. Navy from using the island for bombing practice and to preserve the cultural significance of the island.


Examines the relationship between marital satisfaction, depression, self-esteem, and attitudes toward sexual relationships among 381 married people over 40 years of age. Twelve percent of this group consisted of Hawaiians or part-Hawaiians. Findings indicate that older males and non-Caucasian women tended to be more satisfied with their marital relationships.


Interview with a part-Hawaiian cook at Honolulu's Hale Kipa, a shelter for runaway girls, Lapis, who has taken ten runaways into her own home.

1811. Must we countenance the hula. THA (1918): 120-125.

Argues that the ancient religious temple dance has no connection with the present hula, which is being performed with "Indelicate bodily contortions.

1812. Myerson, Jack. Depopulation among the native Hawaiians. Master's thesis (Geography), University of California at Los Angeles, 1953. 170 pp. (HAM)

Applies the concept of medical geography to explain the population decline of the aboriginal Hawaiians. Cites disease, failure to reproduce, and intermarriage as the major factors in the near extinction of the Hawaiians as well as demoralization resulting from an inability to cope with successive crises brought on by new diseases. Sees intermarriage, however, as the means for the survival of Hawaiians, although not in an ethnically pure fashion.
While disease seems to be a major cause of the nineteenth century Hawaiian depopulation, there are a number of other cultural factors which contributed to the decrease.

Attempts to identify those people in the Nanakuli Hawaiian homestead area on Oahu's leeward coast who asked questions about food and cooking and those who provided the information.

Evaluation of 79 first offenders and 45 recidivists reveals no significant differences in social characteristics, but notes a high rate of delinquency among Hawaiians and part-Hawaiians.

Comparison of two related laws, "No ka mare me ka hemom" and "No ka moe kolohe," with line-by-line English translations. Followed by a 125 word Hawaiian/English glossary and a 90 word English/Hawaiian glossary.

List of filmstrips, slides, pictures, motion pictures, duplicate masters, kits, maps, transparencies, and audio-records dealing with ancient and modern Hawaii.

Interview with Oahu's Waianae coast resident Phillip Naone about his repairing, altering, and finishing of Hawaiian canoes.

Elaboration on the rights and responsibilities attending ancient water usage, description of specific water courses and dams, and details of prayers and rites which were observed with water usage.

Promotional pamphlet characterizes Hawaiian people and offers the following legends of Kaululaau, Kaopulupulu, Kaliuwa, Kahalaopuna, and Pele and Lohiau.


Charles Nahau, Mahelona Hospital groundskeeper, of Kauai describes modern imu, or oven making.

1822. The native and his ihe. POP 20 (June 1907): 18-19.

Description of the Hawaiian spear and the various methods of spearfishing.


Comparison of ancient and early twentieth century Hawaiian fishing canoes.


List of 25 Hawaiian names of bananas and a brief description of each type. Although bananas are not indigenous to Hawaii, there are between 25 and 50 native varieties and at least 50 names.


See Entry 1834 for annotation.


See Entry 1834 for annotation.


See Entry 1834 for annotation.


See Entry 1834 for annotation.


See Entry 1834 for annotation.
See Entry 1834 for annotation.

See Entry 1834 for annotation.

See Entry 1834 for annotation.

See Entry 1834 for annotation.


Material in Entries 1825-1833 contain statistical data for native Hawaiians living on the islands of Hawaii, Kauai, Lanai, Maui, Molokai, and Oahu. Tables provide information on population structure, residence, education, income, employment, and housing. Statistics are further subdivided by island districts, sex, and age categories.

The native Hawaiian is no plebian. FR 47 (May 1889): 39.

This discussion of the strengths and weaknesses of Hawaiian ministers also portrays the Hawaiian as having a great sense of dignity as well as an appreciation of social position and the honors of office.


Graphical summary of statistics taken from previous reports on native Hawaiians done for the four counties in Hawaii. Compares socio-economic characteristics with the total state population.

Characterizes Hawaiians as being dissatisfied with the revolution, yet anticipating cooperation with the haoles.

Letter from a schoolteacher stating that 90 percent of the church members in his district believe in the old Hawaiian gods. Also mentions that some Hawaiian Protestant ministers continue to utilize the services of kahunas.


Volume II consists of articles based on field and library research which attempt to reconstruct early Hawaiian life in this area. There are also articles dealing with the history, function, and concept of the City of Refuge, as well as an annotated list of places of refuge in the Islands.


Chronicles the events of the makahiki, the ancient harvest festival which had strong religious and recreational overtones. Offers detailed descriptions, including related legends, of 101 Hawaiian games and sports. Establishes a physical education curriculum for grades 7-12 based on these games.


History of the clock given by Liliuokalani to the Waialua Congregational Church in 1891. Describes repairs made on the clock in 1945 by Ben Mahoe.


Presents the sources, manufacture, method of application, uses, and associated deities of the dyes known to ancient Hawaiians.


History of slack-key guitar music (Ki Ho'alu), followed by lists of the recordings of musicians Fred Punahoa, Alice Namakelua, Leonard Kwan, and Raymond Kane.


Describes the salvage of human burial sites in Kona after being eroded during a 1980 rainstorm. Reviews previous archaeological research in the area. Contains numerous photos and maps.

Presents results of a brief field inspection of a new hotel site where archaeological remains were uncovered in 1980. Bones from three Hawaiian burials are noted as well as some late nineteenth century artifacts. Includes numerous photographs and maps.


Describes the movements and gestures associated with various hulas. Cites Eleanor Hiram's skills in performing both religious and secular dances.


Discusses renewed interest in the old hula, its growth as a culture and art form, and the people and troupes who are keeping classical hula alive.


Contends that the Hawaiian language's partially deficient writing system, which is marked by little or indiscriminate use of symbols, leads to ambiguity as to the form, and consequently the meaning, of individual words.


Details of the Royal Mausoleum's new vault in Oahu's Nuuanu Valley. It was completed in 1910 as the repository for the remains of the Kalakaua dynasty.


Article about Reverend Mrs. Alice Rosehill Kahokuolua, Pastor of Wananalu Church in Hana, described as "the only woman of Hawaiian blood who ever entered the ministry and the first woman pastor to serve under the Hawaiian Board."


Review of the organization, weapons, military insignia, and war priests of ancient Hawaiian armies. Followed by a description of the military forces of the Hawaiian Kingdom.


Reminiscences of Hawaiian singer Anita Pineapple (Mrs. Johnny Pineapple), about Hawaiian musicians who formerly entertained in New York City.

Checklist of Hawaiian linguistic material held by the Newberry Library. Most of the 301 items are translations of Biblical material into Hawaiian, but there are references to a number of grammars and dictionaries, as well as to glossaries of Hawaiian words appearing in late eighteenth and early nineteenth century explorers' journals.


Study of the unique, dialectal manner of speaking of nine native speakers of Hawaiian, aged 17 to 86.


Fictionalized adventures of the young King Kalanikapule of Oahu who offended the Goddess Pele, and later lost control of his island to Kamehameha I at the Battle of Nuuanu Pali in 1795. The youthful king and his queen, Kupule, were killed in the fight.


Study of the trends in Hawaiian archaeology from 1900 to 1968. Includes a list, which is organized by year from 1906, of archaeological research and the researcher.


This multidisciplinary synthesis of Hawaiian fishing and farming practices attempts to reconstruct the interaction of the Hawaiian with his environment prior to European influence.


Revision of author's doctoral dissertation. Also includes Edwin Murabayashi's "An analysis of the soils and their early agricultural implications in the Lapakahi area of Kohala, Hawaii" and Donald Kelso's "Notes on the marine ecology at Koale Hamlet, Kohala, Hawaii.


Description of Oahu's North Shore heiau, which is part of the State Parks system.

Compares missionary William Ellis' 1823 observations with modern environmental data for the same areas and evolves a fourfold classification of old agricultural zones. Argues that non-irrigated farming was more important than irrigation farming.


   Report on the photogrammetric mapping, ground inspection, and archaeological excavations of two areas. One is located between Kailua and Honaunau and the other at Lapakahi on the slopes of the Kohala mountains.


   Discusses activities of the Ad Hoc Committee for a Hawaiian Trustee to insure the appointment of a Hawaiian to the Bishop Estate vacancy which was created by the death of Trustee Atherton Richards.


   Review of the political and labor career of Trask, the head of the Hawaiian Government Employees Association (HGEA).


   Describes the process by which a kahuna anaana could bring about someone's death. Includes a number of specific instances.


   Summarizes the purposes of, and activities connected with, the ancient Makahiki period which lasted from October to February.

1867. Nickerson, Thomas. Boki and the golden fleece; Governor of Oahu and a confidant of Kamehameha the Great. POP 68 (June 1956): 22-23.

   Offers background on the life and character of Boki, an entrepreneur/chief who eventually was lost at sea in the South Pacific in 1830.


   Story of heroism on the island of Niihau during the week following the attack on Pearl Harbor. This involved a downed Japanese fighter pilot and Hawila Kaleohano and Beni Kanahele.

Suggests that ho'oponopono, the Hawaiian method of problem solving, can, with some updating and modification, function effectively in schools to restore and maintain good relationships. Hooponopono, as a non-judging, truth-seeking, and solution-oriented counseling model, seems especially effective as a cross-cultural model.


Focuses on the careers and activities of hula dancer Iolani Luahine and chanter Mary Pukui.


Biography of Noble, the noted musician and band leader. Also provides commentary about other early Hawaiian entertainers.


Account of the Royal Hawaiian Band's mainland trip in 1895. Travel expenses had been taken care of by California sugar magnate Claus Spreckles.


Describes Kamehameha School student Joseph Kekuku's discovery of the principle of the steel guitar. Mentions other developments and players.


Reflects on the changes in the style and tempo of Hawaiian music as exemplified by the hapa haole tunes of composer Sonny Cunha and others.


Noted musician, band leader, and composer briefly discusses six Hawaiian songs, written by Hawaiians, which were nationally acclaimed before World War II.


Features chapters on the arrival of the first Polynesians as well as the nineteenth century depopulation of the Hawaiians. Provides numerous demographic tables relating to Hawaiians and part-Hawaiians.

Commentary on the renaissance and popularity of outrigger canoe racing. Notes that there are 45 active canoe clubs today.


A review of the literature dealing with both Hawaiian and Maori societies leads author to conclude that while an all-pervading authoritarianism is present in each culture, the Maori society was more communal and took on more formalized patterns than did the Hawaiians.


Provides background on Wilcox's revolutionary and counter-revolutionary activities during the late nineteenth century. Offers details about his political campaign and eventual election as delegate in 1900. Notes several bills which he introduced in Congress.


Background on an early hymn, "He akua hemolele," written in 1823 by missionary William Ellis. It may have been sung by Kapiolani in 1824 when she defied the goddess Pele at Kilauea volcano. Includes Hawaiian and English lyrics.


Fictional portrayal of the aftermath of a U.S. Supreme Court ruling that all lands in Hawaii are the property of the original settlers, or Hawaiians. Depicts the initial mass exodus of most non-Hawaiians from the Islands and their eventual return because of operational problems suffered by the new Hawaiian government due to a lack of trained workers.


Consists of a number of historical references by early Western explorers to singing in the Islands. These vocal performances were said to have "formed a pleasing harmony."


Describes the manner of weaving leis and discusses their meanings and different types. Notes when and how to wear them.


Reprint of an 1859 letter to Massachusetts clergyman George Allen from Joshua Coffin who recalled his student days with Henry Obookiah in 1811 at Massachusetts' Bradford Academy. Obookiah had expounded in detail about Cook's death and the events leading to it.

Overview of the formation of armies, training and methods of fighting in ancient Hawaii. Describes the battle of Nuuanu Valley on Oahu in 1795, which was won by Kamehameha I.

Describes Hawaiian missionary couples who were sent to the Marshall, Gilbert and Caroline Islands from 1852 to 1903. Over one-fourth of all native Hawaiian ministers were assigned to overseas congregations.

Description of the Royal Tomb which was built in 1825 and used until 1865 when the royal remains were moved to Oahu's Nuuanu Valley Mausoleum. Includes a newspaper account of the 1865 procession.

Hawaiian activist offers his opinions about the social, economic, and political conditions of Hawaiians in modern Hawaii.

Resource unit for a comparative cultural study of Hawaiian and Samoan geography, social organization, and land tenure.

The deep-sea canoe of Kamehameha V is described in detail. Mentions the bait recipes which were used on fishing sticks by ancient Hawaiians.

1892. Old fisherman tells how steel guitar originated; also how ukulele got name. HM 1 (July 1975): 6.
Reprint of the January 24, 1932 Honolulu Advertiser article in which David Kupihea, a retired fisherman, says that James Hoa, the first Hawaiian bandmaster who served under Kings Kamehameha V, Lunalilo, and Kalakaua, invented the steel guitar in 1876.
   Urges that the disparaging expression, "Just like a Hawaiian," should take on a more realistic and positive connotation.

   Obituary of Lono, the "Preacher with the Golden Tongue," who served as a missionary to the Gilbert Islands and later as pastor of Kaumakapili Church in Honolulu. He was born in 1840 at Kona, on the island of Hawaii and died in 1911 after having served at Kaumakapili for ten years.

   Short history, accompanied by pamphlets, clippings, and documents, of the Aloha Association and its efforts in promoting the Federal Hawaiian Native Claims Settlement bill.

   Study based on questionnaires given to 82 part-Hawaiians. Finds little relationship between specified Hawaiian practices and two variables—Hawaiian blood and Hawaiian identification.

   Comprehensive review of the geography, economics, history, ethnology, and politics of the various island groups, including Hawaii. Examines the profound changes wrought on island peoples by waves of outsiders, including explorers, whalers, missionaries, planters, servicemen, and tourists. Cites the transformation of nineteenth century Hawaii by the sugar industry which substituted an economic form of autocracy for a political one.

   Survey conducted in the Los Angeles Unified School District reveals 267 students identified themselves as Hawaiian. Suggests that educators assist Hawaiian students in becoming bicultural.

   Discusses the organization of Hawaiians United Incorporated (H.U.I.), a club which attempts to meet the social, cultural and educational needs of Hawaiians living in California.

Suggests several reasons for the repetition of place names throughout the Islands. Notes, from a list of duplicated names, that Kauai names are scattered throughout the chain.


Commentary on the role of the hula through the years. Includes interview with hula dancer Jennie Wilson about her dancing in King Kalakaua's court during the late nineteenth century.


Article about Kamaka Hawaii Inc., the leading manufacturer of ukuleles, which was founded by Sam Kamaka Sr. in 1916 and is currently operated by Sam Jr. and Fred Kamaka. Offers details about the company's employees, construction methods, and sales policy.


Description of the different baskets Hawaiians used in catching shrimp in mountain streams, and in salt water.


Sermon by Reverend Abraham Akaka in response to a State of Hawaii legislative bill to force Bishop Estate to sell leases which have been held for at least 15 years. He opposes the bill because the continued income from these lands is used to support the Kamehameha Schools established for Hawaiian children.


Interviews with kahunas Emma DeFries, Abram Kawai'i, and Ella Wise Harrison who discuss their own particular psychic skills.


Quotations from several sources describe the types and significance of both old and modern leis.


Lei weaver Roselle Bailey of Kaumakani, Kauai describes making leis from the palapalai fern.

Biography of Kekuanao'a, the Governor of Oahu, Kuhina Nui (Prime Minister), and father of kings Kamehameha IV and V. Emphasizes his considerable skills as a careful, efficient administrator.


Results of psychological and personality tests given 70 members of Honolulu's St. Andrews Cathedral Hawaiian congregation, lead author to suggest that the church's teaching, direction, and care be better geared to the psychological uniqueness of this group. Members were characterized as having an average educational level, general bias towards the church, and a "holier than thou" attitude.


Curriculum guide developed for the State of Hawaii's seventh grade social studies program. Uses the inquiry-conceptual approach and covers concepts such as natural environment, culture, social organization, political system, and social and cultural change. Includes objectives, activities, and readings.


Short biographies of Solomon Oni, Moses Nakuina, and Lydia Aholo, who comprised the secretarial and editorial force of The Friend magazine.


Review of the newspaper, television, and radio coverage of the death of the noted Hawaiian musician as well as a brief description of Pahinui's funeral service at Honolulu City Hall.


Table shows the extent to which Hawaiians invested in island corporations. Although Hawaiians owned but 2 percent of the business property, they held one-fourth of the real and personal property.

1914. Paao, the Samoan. MPM 18 (Nov. 1919): 439-442.

Account of an early priest whose efforts to strengthen the royalty resulted in a more intensely enforced kapu system. He also built the Mookini Heiau at Kohala on the island of Hawaii.


Brief introduction to the hula includes Hawaiian and English lyrics to "E Kamehameha ekahi" and "No Kohala kamakani."
1916. Paglinawan, Lynette. Ho'oponopono project number II; development and implementation of ho'oponopono practice in a social work agency. Honolulu, Hawaiian Culture Committee, Queen Liliuokalani Children's Center, 1972. 118 pp.

Study of the feasibility of using a process of mental cleansing to resolve conflicts within Hawaiian families. Concludes that it is effective in improving intra-psychic and intra-familial functioning in a very short time.


Describes the application and practice of this diagnostic, remedial, and preventative method of conflict resolving techniques. Provides details of 11 specific processes and concepts in ho'oponopono.


Story about the noted musical troupe and its members: Skippy and Israel Kamakawiwo'ole, Melvin Amina, Jerome Koko, Louis Kauakahi, and Sam Gray. All are sons and nephews of Niihau residents, who now reside at Makaha on Oahu's leeward coast.


Collection of legends about Oahu in general and 30 specific locations on the island, including Waipuhia, the upside down falls; Kahili Pass; Paahana, the native girl; Kilo Ke Kai, the Crouching Heart; Haikupuu, the Sacred Heart; and Kaneohe, the Bamboo Man.


Definition of ancient Hawaiian music specifies three distinct types of harmonies and melodies; and stresses the importance of words in chants.


Describes the ritualistic feast given at the birth or first birthday of a chief or favorite child of royalty. Notes the giving of symbolic yellow feathers which would later be made into a lei for the child.


Hawaiian housewife Emily Palama of Kaneohe tells legends of various places and stories about mystical occurrences on Oahu's windward coast.

Interview with Emily Pahinui about her musician husband Gabby's early years and musical career.


Denies the existence of any official record indicating that George Prince Kaumualii, son of the King of Kauai, served on the U.S.S. Enterprise during the War of 1812.


Queen Emma, Queen Liliuokalani and Princess Kaiulani are characterized as capable rulers who were unjustly removed from their governmental positions.


An introduction to ancient Hawaiian clothing is followed by an account of the rapid adaptation of Western clothes by Hawaiians.


List of 263 hulas performed at King Kalakaua's Jubilee Celebration in 1886.


Provides newly calculated life expectancy tables for Caucasian, Chinese, Filipino, Hawaiian (including part-Hawaiian), and Japanese ethnic groups for each census year from 1910 through 1970.

1929. Parker, Elizabeth. The Sandwich Islands as they are, not as they should be. San Francisco: Burgess, Gilbert and Still, 1852.

Firsthand description by frontier journalist in 1851 portrays Hawaiians in a negative fashion. American missionaries are blamed for degradation of Hawaiians while chiefs are depicted as missionary puppets.


Sermon by Parker, the Central Union Church minister, on July 17, 1898 which describes the effect of Christianity on the lives of Hawaiians.


Discusses ancient oral literature as well as the role of Hawaiian printed literature at a time when Hawaiian language usage is decreasing.

Review of Federal legislation which was aimed at providing governmental assistance to Hawaiians, especially in the area of homestead lands.


Analysis of agricultural conditions to determine the advisability of fully utilizing this leeward Oahu land for diversified crops.


Account of Queen Liliuokalani's lying-in-state, funeral service, and procession. Includes a short biography.


Details of the funeral procession of Princess Kaiulani. Includes a short biography of this heir to the Hawaiian throne who died on March 6, 1899.

1936. The passing of Hawaii's aliis; Princess Kaiulani and Queen Dowager Kapiolani. THA (1900): 86-92.

Obituaries and summaries of funeral services of the two members of the Hawaiian royal family who died in 1899.


Eulogy, followed by notes detailing the funeral services at Kawaiahao Church as well as the procession to the Royal Mausoleum in Honolulu's Nuuanu Valley.


Describes an exhibition, "Hawaï'i: The royal isles," of 300 Hawaiian and Polynesian artifacts and graphics which was put together by the Bishop Museum for display in nine American museums from 1980 to 1983.


Firsthand account of a trip made by 11 children of Hawaiian royalty: Bernice Bishop, Jane Loeau, Moses Kekuaiwa, Lot Kamehameha, Alexander Liholiho, Mary Ii, William Lunalilo, James Kaliokalani, Peter
Kaeo, Emma Rooke, and David Kalakaua. The purpose of the trip was to expose the children to the islands and they people they might eventually rule. Four students—Kamehameha, Liholiho, Lunalilo, and Kalakaua—later became rulers of the Hawaiian Kingdom.


Interview with entertainer Donald Tai Loy Ho about his career followed by a review of his show at Waikiki's Cinerama Polynesian Palace.


Interviews with announcers Kimo Kahoano, Victor Opiopio, and Jacque Rossetti of Honolulu radio station KCCN which broadcasts an all-Hawaiian music format.


Bibliographic essay covers books, journals, and other reference materials useful in library research on Hawaiian music. Preceded by a history and background of Hawaiian music.


Discussion of the relative values of historical reconstruction, archaeology, and pollen analysis as means of determining the extent of pre-contact cultivation.


Describes the 1967 excavation of a sand dune pit and house site dating from A.D. 600. Artifacts found were similar to those from South Point on the island of Hawaii and to early types from the Marquesas.


Articles about excavations at Kohala, Puna, Kau, and Kona. Photos, maps, and drawings describe cave sites, ceremonial platforms, burial sites, and trails.


History of the Committee's opposition to appointment of non-Hawaiian Masato Takabuki as Bishop Estate trustee. Discusses
implications of these activities for Hawaiians' reformulation of their role in Island society. Appointment protest led to the founding of the Congress of Hawaiian People organization.


Interview with the Executive Director of the Tax Foundation of Hawaii. His primary job is to collect, analyze, and dispense information on taxation and governmental finances.


Traces the political, cultural, and economic changes which occurred in Hawaii during the nineteenth century.


Mrs. Kalani, a Hawaiian housewife, describes modern methods of making taro and breadfruit poi.


Pages 93 to 220 provide firsthand commentary on the Hawaiian way of life by the author who visited the Islands in 1848 and 1853. He describes the food, dress, houses, work, pastimes, and spirituality of the common people, especially those living in isolated valleys.


Study is concerned with the relationship of certain features of stress patterns in Hawaiian speaking (olelo), poetry (mele), and chanted poetry (oli). Points out that although these three may differ from one another in some ways, they share common bases of rhythm as speech arts. Suggests that the words in mele are essential to the rhythm of oli and consequently the verbal, not the oral, aspect is the primary nature of oli.


This collection of poems is preceded by an introduction, "Toward a modern Pacific aesthetics for poetry," which attempts to introduce a model of writing that identifies, defines, and evaluates the Hawaiian literary tradition. The author also explores the oral Hawaiian concept of poetry, its development of form, and metaphor.
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<th>Author</th>
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<tbody>
<tr>
<td>1953</td>
<td>Perkins, Roland</td>
<td>Greek and Hawaiian terms of authority and emotion in ka baibala hemolele</td>
<td>Honolulu: Kamalu'uluolele</td>
<td>51 pp</td>
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Discussion of the problems inherent in translating a Greco-Roman Bible into Hawaiian when there is no exact equivalence of some Hawaiian words to Christian ideas.

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Oberves that the exchange of wild food in east Molokai is based on an abundance of natural food resources and the frequent interaction of the residents.

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<tr>
<td>1955</td>
<td>Perry, Antonio</td>
<td>Hawaiian water rights.</td>
<td>THA (1913): 90-99.</td>
<td>51 pp</td>
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Description of ancient Hawaiian water usage that formed the basis for present laws dealing with water rights. Notes the work of the Land Commission in settling problems in this area.

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Indicates that old Hawaiian concepts of land, water, and fishing rights provided the reasoning for later Territorial court decisions in these matters.

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<tr>
<td>1957</td>
<td>Peters, Robert</td>
<td>Leo ki'eki'e; the story of falsetto singing in Hawaii.</td>
<td>Lihue, Hawaii: Hawaiian Music Foundation, 1973.</td>
<td>51 pp</td>
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Commentary on the origin, early usage, and modern performances of falsetto singing. Includes the program for a concert held in Lihue, Kauai on July 6, 1973.

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Analysis of a Hawaiian church congregation on Molokai. The Ierusalema Pomaikai church, whose members belong to the Ho'OAkua Ola religion, provides a focal point for the enhancement of the Hawaiian identity of its community. A number of cultural services are offered by the church, including curing rituals. Observes that the Hawaiian behavior taking place in the arena of this church is a dynamic, on-going process.

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<tr>
<td>1959</td>
<td>Peterson, Louise</td>
<td>Values involved in land use conflicts: the case of Waiahole-Waikane.</td>
<td>Master's thesis (Geography), University of Hawaii, 1979</td>
<td>51 pp</td>
</tr>
</tbody>
</table>
Report on the events and rhetoric involved in a late 1970s conflict over land use in the Waiahole and Waikane diversified agricultural valleys on the windward coast of Oahu. Describes the efforts of the valleys' 900 residents, 46 percent of whom are of Hawaiian or part-Hawaiian ancestry, to resist landowner, housing developer, and the State of Hawaii in redistricting the land from agricultural to urban use.


Discussion of the problems faced by homesteaders in Ho'olehua in an environment affected by pineapple plantations and by the Hawaiian Homes Commission's requirement that an heir have at least 50 percent Hawaiian blood in order to qualify for homestead inheritance.


Translation of an article from the Hawaiian language newspaper Elele about a petition from 1,600 Hawaiians asking Kamehameha III to reduce foreign influence in the Kingdom. Followed by reply of the King through his English Counselor John Young, and finally a rebuttal to additional points raised by 18 Hawaiians regarding the question of foreigners taking an oath of allegiance to the King.


Findings of an inventory of the Museum's skeletal collections with commentary on the kinds of studies for which they would be appropriate.


Analysis of the remains of 69 individuals found in three cave sites in South Kohala on the island of Hawaii.


History of the Hawaiian Homes Commission, which was designed to insure rehabilitation of Hawaiians through a land distribution system.


262
Argues that while Captain Cook's crew introduced syphilis at Kauai, it was probably yaws which was so widely observed on Cook's second visit to the Islands.


Popularized account of surfing includes legends about surfing, popular surfing locations, and the extent to which ali`i and commoners participated in this sport.


Discussions with Parker Ranch cowboys, John Purdy, John Lindsey, Godfrey Kainoa, and Charley and Walter Stevens, about old and modern ways of cowboy life in Kamuela on the island of Hawaii.


Article about the life and career of Smart, the owner of the extensive Parker Ranch on the island of Hawaii.


Short accounts of the musical careers of the Beamer family including Francis, Helen, Kapono, Keola, Mahi, Milton, Nona, Peter, Pono, and Sunbeam, as well as cousin, Lei Becker Furtado.


Analysis of Darwin's hypotheses about the causes of the drastic decrease in the Hawaiian population in the century following Captain Cook's arrival.


Explores the hypothesis that Hawaiian children underachieve in school because their educational environment, structured by others, is foreign to Hawaiian cultural values.


Interview with singer Emma Veary about her operatic and Hawaiian music careers.

First complete English translation of Reverend Pogue's history which was based on lore collected by his students at Maui's Lahainaluna Seminary during the early nineteenth century. Chapters cover the creation of the islands, genealogies, ancient Hawaiian life, and the reign of Kamehameha I from 1794 to 1811. Appendix B contains an 86 page reprint of Pogue's 1858 edition of Ka Moolelo Hawaii.

Detailed description of the preparation and manufacture of poi, from building an imu in which to cook the taro to advice on adding water to the poi.

Recollections of the author's mid-nineteenth century childhood school days in Waioli where her father, Kauhoi, was the schoolteacher.

Intermediate school level biography of Kamehameha I emphasizes his contacts with Western seafarers. Much of the story is based on incidents in Kamehameha's life as recounted in the journals of early Western voyagers to the Islands.

Commentary on the interest of Hawaiians in politics and their exceptional speech-making ability.

Attempts to reconcile features of the hula with Hindu, Indonesian, and other Polynesian dances.

Development of the hula, from a religious rite to secular entertainment, along with reasons for its survival. Offers a tabular comparison of ancient and modern hulas.

Study is based on questionnaires given subjects, eight of whom are Hawaiians or part-Hawaiians from the Waianae coast area. Mentions the role of the mahu, or homosexual, in Hawaiian society.

Describes Honolulu's Iolani Palace collection of early Hawaiian maps and prints given by former Delegate to Congress Victor Houston as a memorial to his wife, the former Pinao Brickwood, a Hawaiiana collector. Includes short biographies of both.


Comparative study of various ethnic groups in Hawaii, including Hawaiians, is based on a variety of tests administered by the University of Hawaii's Psychological and Psychopathic Clinic. Attempts to analyze the various races in Hawaii on the basis of their social characteristics, brain development, mentality, physical differences and psychosynergic traits.


Short account of the funeral and ceremonial scattering of the ashes of beach boy William Keawemahi at Waikiki Beach.


Description of the January 1, 1873 election, followed by personal commentary about King Lunalilo and an evaluation of his reign.


Description of the Kamehameha Schools' curriculum and an hour-by-hour review of an average school day.


Portrayal of events in the life of Keoua-nui, progenitor of the Keoua and Kamehameha lines. Includes list of descendants.


Study of scores on the Stanford Achievement Advanced Examination achieved by Japanese, Chinese, Hawaiian and part-Hawaiian intermediate school students. Observes that the pure-blooded Hawaiian fell below the other three groups and suggests that this reflects an unsuitable school environment.

Simply, but informatively, told story of many phases of life in the ancient culture, including the relationship of ali'i and commoners. Emphasizes the manner in which the early Hawaiians lived in their island setting. Appendices include 17 short legends. Illustrated by artist Juliette May Fraser.


Kekaula, a noted Hawaiian singer reminisces about voyage headed by shipbuilder Devere Baker. The trip, from California to Hawaii, was designed to provide evidence that the original Polynesians drifted from the American continent to the Pacific Islands.


Comparative study of Hawaiians, who have high immunity to cavities, and other primitive peoples with less immunity.

1991. Price, Weston. Studies of relationships between nutritional deficiencies and (a) facial and dental arch deformity and (b) loss of immunity to dental caries among South Sea Islanders and Florida Indians. Dental Cosmos (1935): 1033-1045. (HAM)

Observes that Hawaiians subsisting on efficient native foods exhibited no dental arch irregularities while those using modern American foods display gross irregularity. Suggests that nutritional deficiency can change a racial pattern within a single generation.


Examination of primitive groups who display immunity to dental disease when adhering to traditional food habits. For example, early twentieth century Hawaiians who continued to utilize poi in their diet displayed almost no dental decay, while those consuming daily portions of rice experienced a great increase in the number of caries.


Account of Princess Kaiulani's birth, life, and death, including a list of chants, poems, and songs composed in her honor.

Discussion of the nature of land tenure and the titles by which land was held according to ancient Hawaiian usage. Compares it to those regulations in force during the first half of the nineteenth century.


Biography of part-Hawaiian John Adams Cummins, founder of Oahu's Waimanalo sugar plantation, Minister of Foreign Affairs under King Kalakaua, and widely known among Hawaiian royalty as an excellent host.


Commentary on "well-to-do" Hawaiian homes in lower Pauoa Valley in Honolulu, as well as about the occupants' salaries.


Describes Puahi, a 60-year-old "character" living in Honolulu's Kaimuki district who sings, chants, jokes, and rides a horse while accompanied by a dog.


Recollections of the social life at Pualeilani, which was Prince Jonah Kuhio Kalanianaole's Waikiki home. Contains numerous tributes offered to the Prince after his death.


Collection of legends gathered from family informants in the author's home district of Kau on the island of Hawaii. Many of the tales and concomitant local place names belong to the daily common conversation of these residents. This in turn offers insight into the stability of mythological traditions in members of the extended Hawaiian family system.


Hawaiian customs are categorized by prenatal care, names, care of child, children's diseases, childhood, education, and miscarriage. Material is based on personal experience and family knowledge.


A review of old customs, although seemingly primitive, indicates their basis on sound scientific principles.
   Recollection of many aspects of ancient child care, including feeding, massaging, and learning.

   Reminiscences of author's childhood games and accompanying chants. Recalls her instruction in ancient forms of the hula.

   Outline of the basic tenets of Hawaiian religion. Describes the various gods and the forms, including human, which they assumed. Includes sections on aumakua, unihipili, kalaipahoa, heiau, household gods, and life after death.

   Describes characteristics of Hawaiian poetry, including skill in the use of words. Discusses, and provides examples of, the literal and inner meaning (kaona) of meles. Notes that it is difficult today to understand the hidden meanings of old meles.

   Recalls her firsthand experiences with poi as a young girl in the Kau district on the island of Hawaii. Refers to specific utensils, procedures, practices, and beliefs involving the making and eating of poi.

   Presents traditions, old and modern, surrounding the making, giving, and uses of various types of leis. Includes words for two chants—"He lei no Ka'ulani," and "Lei o ke kipi."

   Comprehensive list of over 26,000 Hawaiian-English entries and a 12,500 entry English-Hawaiian vocabulary. Includes a glossary of Hawaiian gods, demigods, family gods, and heroes. Illustrative textual material reflects the culture to a great degree.

List of 4,000 place names, with meanings, is supplemented by thoughtful analysis of the naming process.


Condensed paperback version of the authors' unabridged Hawaiian Dictionary incorporates 6,000 Hawaiian and 4,800 English words as well as 750 Hawaiianized English given names.


Encyclopedic volume explains often forgotten concepts which underlie traditional Hawaiian family psycho-social practices and beliefs, examine the cultural rationale behind these rituals, include parallels in Western psychological thought, and, occasionally, offer case histories. Intended primarily for physicians, psychiatrists, nurses, psychologists, social workers, community leaders, and clergy in therapeutic work with Hawaiian or part Hawaiian clients.


Topics covered in volume II deal with children, men and women, holiness and healing, dreams, aggression, shame and guilt, extrasensory perception, and self-image.


Collection of 29 chants and poems, in Hawaiian and English, from ancient Hawaii to modern times on a wide variety of topics. These include "Birth chant for Kauikeaouli," "The sprinkler," "A surfing song," "The love of God," "Mr. Thurston's water-drinking brigade," "The pearl," and "Bill the ice skater." Offers valuable cultural commentary in the preface, editorial notes, and appendix.


Compares the different versions of the "Song of the Islands" written by composers Charles E. King and Samuel Kapu. Describes in detail the flowers which are symbolic of each island.

Essay, written before 1848, describes the construction of a canoe, including the preparations of the kahuna and the hewing, hauling, building, and finishing of a canoe.


Account of the author's revitalization of interest in Hawaiian and the role of her parents and grandparents.


Collection of 40 articles dating from 1875 to 1972 which retell legends about the demigod Kamapua'a.


Interview with Ahia, Hawaiian jazz guitarist, about his group and the types of music they play.


Describes Queen Emma's meeting with the Bishop of Oxford on the matter of sending more Church of England missionaries to Hawaii and other Pacific islands. London newspapers note the former Queen's ability to speak and write English well.


Obituary emphasizes the Queen's qualities and social commitments in terms of her establishment of the Liliuokalani Trust.


Emerson Smith, the noted Hawaiian music scholar, describes the book of 95 songs written primarily by Liliuokalani between 1870 and 1895. Followed by a discussion of the as yet unbroken code in which the Queen's musical notations were written.

2022. The Queen's speech. POP 13 (June 1900): 2.

Excerpts from, and commentary about, Queen Liliuokalani's speech asking her followers to be good American citizens.


Discussion of the dilatory effect of kahunas on Hawaiian Christian churches. Calls for Hawaiian ministers to speak out against these practices.

Notes the effects of early contacts of Hawaiians, as well as Chinese, Negroes, and Filipinos, on the Pacific Northwest Indians.


Extensive quotes from historical sources about Hawaiians working in the fur trade indicate the importance of islanders to this works. Suggests reasons why the Hawaiians may have left the islands to work in the fur trade.


Statistical consideration of stomach, breast, liver, and lung cancer in six racial groups, including Hawaiians and part-Hawaiians, from 1944 to 1952.


Report, including tables and graphs, is based on hospital records from 1944 to 1954. Includes Hawaiians, part-Hawaiians, Chinese, Caucasians, Japanese, and Filipinos.


Presentation of the author's translation of a fragment of a chant which dates from the 1850s.


Brief introduction to hula training and costume. Describes the following hulas: "Liliu e," "Ula no weo," "Alekoki," "Uliuli noho," and "Hualalai."

2030. Ramler, Piilani. Who invented the doggy bag? Perhaps the early Hawaiians, for their menus often featured canine cuisine. HON 8 (Nov. 73): 86-87.

Article about the characteristics, training, and feeding of the ancient Hawaiian dog as well as historical accounts of its being served at feasts to early Western explorers.

Study, based on questionnaires given 81 Hawaiian freshmen, leads author to conclude that because of the high number of Hawaiian dropouts, the University should establish a special social work clinic to help them with problems that hinder their completion of a four-year degree.


Analysis of questionnaires filled out by 95 part-Hawaiian students at Oahu's Kailua High School indicates they are developing a better self-concept and therefore have higher aspirations.


Obituary of Reverend Moses Nakuina, editor of Hoaloha, a Sunday school monthly.


Recounts hula dancer and teacher Beamer's efforts to educate the mainland American public about the ancient style of hula.


Short biography of heir apparent Princess Kaiulani who lived from 1875 to 1899. Includes English translation of a mele, "A song to Kaiulani."

2036. Raymond, Stanley II. Rough translation of the Kaua'i cycle of he moolelo (kaao) no Kamapuaa in Ka Leo O Ka Lahui, August 26, 1891 to September 28, 1891. Unpublished manuscript, 1980. 60 pp.

English translation of the adventures of the demi god Kamapua'a on the island of Kauai as they appeared in a late nineteenth century Hawaiian language newspaper.


Describes methods of cultivating, gathering, preparing, preserving, and serving limu or seaweed. Lists Hawaiian names for 52 edible seaweed.

Identifies factors which contribute to, and those which limit, race contact and interracial marriage in Hawaii. Emphasizes the marriage of Hawaiians with Chinese and Caucasians. The cultural characteristics of the offspring are also discussed. (Rubano 481)


Interview with Waiau, the Hilo High School teacher, concerning her activities with the island of Hawaii's Haili Church choir and her efforts in fostering the Hawaiian heritage.

2040. Reinecke, John. An analysis of the changes in native Hawaiian culture; a paper presented in race relations 100a: The introduction of Western civilization to non-Western peoples, Yale University. Unpublished manuscript, 1936. 78 pp.

After examining the process by which an isolated and self-integrated culture is torn apart, the author focuses on the persistence of some Hawaiian cultural patterns, such as medicine, for a long period of time.


Overview of a number of aspects of the old Hawaiian culture, presented from theoretical and practical points of view. Discusses their social structure, religion, housing, agriculture, fishing, warfare and athletics.


Obituary of Victoria Kahoa Kaahumanu Tolman, whose mother was the High Chiefess Holau and whose father was John Rives, the French secretary and companion of Kamehameha II. Tolman was the hanai child of Queen Kaahumanu.


Slightly edited transcripts of interviews with residents who reminisce about their lives in this residential/industrial area of Honolulu. Includes interviews with Hawaiians and part-Hawaiians Edward Enos, Eleanor Heavey, David Ho, Kuulei Horne, Sam Kapu, Joseph Kekauoha, Jr., Albert Like, Mary Naito, and Esta Tennis. Notes the career of Kakaako's noted teacher and social worker, Margaret "Mother" Waldron, a part-Hawaiian.


English translation of articles in the 1838 issues of the newspaper Kumu Hawaii which describe Laanui's early life and relationships with Kamehameha. Also contains his observations on Hawaiian life and activities before 1820.

Interview with an aged Hawaiian named Kanuha who lived on the island of Hawaii. He recalled the death of King Alapainui in 1752 and remembered seeing Kamehameha I and Captain Cook. Kanuha also talked at length about the government and society in ancient Hawaii.


Refers to past efforts of reviving Hawaiian studies. Mentions the necessity for preserving old customs and cites the problems involved.


Survey of archaeological features in the ahupua'a of Kaloko, including its large fishpond. Indicates that the area was significant in prehistoric and early historic Hawaii.

2048. Reply of Hon. R. W. Wilcox to statements of Minister Thurston before the Hawaiian Legislative Assembly, June 10th 1890. Honolulu: 1890. 16 pp.

Transcript of Representative Robert Wilcox's defense against Lorrin Thurston's personal attack. Includes Wilcox's autobiography and his interpretation of island polities.


Compilation of estimates of Kamehameha's age and birthdate by contemporaries and later writers.


Presents 35 units which provide detailed instructions and drawings necessary for constructing various Hawaiian craft articles which are made from bamboo, coconuts, hau, pandanus, feathers, and wood.


Describes a minor face-lifting job and its effects on the decor of the Palace's throne room.


Argues that while Hawaiian is helping to philologically shape the developing "pigeon-English" dialect, the purity and integrity of the Hawaiian language is also being adversely affected.

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Photos and text describe, in great detail, the making of six different orchid leis and four orchid corsages.


Obituary of Haina, an early missionary to the Gilbert Islands, his work on the island of Tarawa, and his eventual disappearance at sea.


Recounts the life and work of the pastor of the Kalawao leper settlement on Molokai from 1877 to 1889. Hanaloa had gone there to accompany his leper wife.


Biography of Waiamau, a minister who was born at Kohala on the island of Hawaii in 1837, attended Lahainaluna school in Maui, and served at churches throughout the islands, including Honolulu's Kaumakapili Church from 1884 to 1896.


Reprint of a December 18, 1893 Washington Evening Star article in which Emerson complained about the corrupting influence of King Kalakaua and Queen Liliuokalani on Christian churches in Hawaii.


Account of Kapu, a missionary who left for the Gilbert Islands in 1862, was relieved of his duties in 1885, and became a trader and landowner before being expelled by British authorities.


Article about Robert Hanohano, president of Hanohano Enterprises, who operates an 11 acre prawn farm at Windward Oahu's Punaluu. Describes the fiscal and operational aspects of his aquaculture business.


Notes the differences between the working habits of Hawaiians and the newly imported Chinese on sugar plantations.

Analysis of types of cancer related to various ethnic groups in Hawaii. Reveals high rates of stomach cancer in Japanese and part-Hawaiians as well as highest rates of lung cancer among Hawaiians and part-Hawaiians.


Traces the influence of the China trade, American missionaries, and Honolulu merchants on the Hawaiian chiefs' acquisition of Asian and Anglo-American decorative arts such as furniture, eating utensils, china, and table linen. The acquisition of foreign goods was an indication of wealth and prestige among the ali`i who were eager to establish Western identities.


Collection of 22 legends, primarily from Kauai sources, which the compiler gathered and translated into English. His translations preserve the spirit, rhythm, and phrasing of the original Hawaiian. Some of the legends included are "The stones of Kane," "The menehune," "Kana," "Kawelo of Kauai," and "Kamapuaa."


Contains a description and photograph of an oil portrait of Iolani Luahine as well as a short biography of this noted hula exponent.


Commentary on the role of education in contributing to the survival of the Hawaiian race.


Eulogy for William Makakoa, an 1894 Kamehameha School graduate who lived in Quebec, Canada.


Examines the artistic influences on, and training of, this modern artist. Describes some of Kalahele's drawings and sculpture.

Preliminary report on archaeological survey and excavation to determine the articulation of the settlement pattern with the utilization of the environment in subsistence activities.


Analysis of the physical remains of an irrigated agricultural complex in Molokai's Halawa Valley and its relationship to early changes in coastal occupation and inland residence patterns of early Hawaiians.

2070. Rita, Mary, and others. Kaneana Cave, once a place of worship leaves little to be desired. IMUA 1 (1978): 10-11.

Offers a description of, and legends about, a cave, more popularly known as Makua Cave, on the Waianae coast of Oahu.


Description of the large rock near leeward Oahu's Nanakuli where the mythical hero Maui is said to have landed when he first came to the islands.


Reminiscences of two members of the activist Protect Kahoolawe Ohana about their days spent on Kahoolawe as a means of protesting the U.S. Navy's use of the island for bombing practice. They relate their renewed Hawaiian cultural awareness.


Elaborates on several events in the personal life of Prince Jonah Kalanianaoel, before and after his first election in 1902 as Delegate to Congress.


Obituary of the first Territorial Delegate to Congress (1900-1902), about whom it was said that he "had neither rivals nor enemies among Hawaiians."


Comprehensive treatise is based on chants and songs collected and recorded from 1923 to 1924. Organized into sections on instrumental music, poetry, songs, and dance music of ancient Hawaii. Studies the distribution and origins of traditional Hawaiian instruments. The Hawaiian use of the voice is also compared with that of peoples of South Asia, the Americas, and other Pacific islands.

Discussion of the development of Hawaiian music from ancient to modern times and analysis of its role in the life of the Hawaiians.


Firsthand account of King Kalakaua's fiftieth birthday celebration which lasted from November 15-23, 1886. Includes descriptions of Hawaiian clothing, food, and hula.


Collection of articles, from the January 1897 Independent, representing the general Hawaiian point of view of the events surrounding the 1893 revolution.


Describes the selection process, manufacture of cutting tools, and the religious ceremonies which accompanied the felling of a koa tree for its eventual construction as a sailing canoe. Offers details on the curing of the log and its hauling to the seashore for final shaping, polishing, and the addition of deck, masts, and rigging.


Compiled from various sources, including William Hillebrand's 1888 Flora of the Hawaiian Islands, with much assistance from Kauai naturalist Francis Guy. The list is arranged alphabetically by the Hawaiian name, followed by the Latin term. Includes trees, shrubs, fungi, mosses, lichens, and limu.


Personal commentary on social and psychological characteristics of Hawaiians. Suggests, for example, that while Hawaiians are hard workers, they seem to be spasmodic rather than systematic in their approach to projects. Notes that although Hawaiians rely on relatives, they do not generally seek the help of strangers. Notes the Hawaiian's fondness for flowers as a personal decoration.

Describes the rigorous training of kahunas and expounds on numerous examples of the mystical practices of the kahuna ana'ana, or sorcerer. Includes an 89 page glossary of words, with translations in English, used in ancient Hawaiian prayers and temple chants. Concludes with firsthand accounts of the opening of ali'i burial caves as well as a review of later European style funeral practices for Hawaiian royalty.

   Historical background about Hawaiian cowboys with a description of the unique Hawaiian saddle.

   Review of the literature produced by early Hawaiian and Western writers. Chapter headings include: ecological basis, time and life cycle, control of land and water, occupational specialization, and kinship system.

   Commentary on modern-day use and production of poi, with some discussion of its nutritional qualities, especially its non-allergenic properties.

   Accounts of a number of customs, beliefs, rituals which are vestiges of the ancient Hawaiian religion and folklore and which are widely observed in modern-day Hawaii. Includes references to the shark god of Pearl Harbor, night marchers, menehunes, supernaturally endowed rocks, blessing ceremonies, and bananas.

   Hula instructor Bella Richards discusses changes in the role of the hula throughout the years.

   List of 300 Hawaiian words and English translations which was compiled for a university class studying the history of legal terminology in the Hawaiian language.

   Consists of transcripts and English translations of two stories about the adventures of the demi-god Kamapuua on the island of Maui as related by Harry Kunihi Mitchell.

Attempts to establish the ethnographic and historic significance of Hawaiian feather sashes and their concomitant investiture services. Describes three specimens and seeks to determine their provenance.


Study of archaeological investigations in an old, unified dryland agricultural system and accompanying domestic residence patterns on the leeward side of Kohala.


Focuses primarily on defining the nature of the early Hawaiian occupation of this barren, arid, coastal zone. Based on the excavation of 130 archaeological features.


Provides historical background, including legends, and an analysis of the 284 archaeological features found in this North Kona area. Mentions the varied pattern of aboriginal Hawaiian occupation.


Comprehensive account of all archaeological research conducted by the Bishop Museum in upland Kaneohe. Provides historical, legendary, and botanical surveys as well as a list of mid-nineteenth century Hawaiian Kingdom Land Commission awards in the area.


Attempts to explain why so many Hawaiian legends resemble Biblical Old Testament stories. For example, the similarities between Aukele-Nui-Iku and Joseph and his brothers as well as Niu and Noah and the flood.
2096. A royal funeral. FR 43 (July 1883): 60.
Detailed description of the funeral and cortege of Princess Ruth Keelikolani.

Reports of the Society's various standing committees, especially the ones on domestic manufacture, kalo, labor, and olona, often describe the efforts of Hawaiians, individually and collectively, in mid-nineteenth century agricultural production.

Brief history of the band including the instruments used, arrangement of programs and the times and places of concerts.

Chronicles the organization of the band in 1870, lists band leaders, and includes a sample concert program.

Description of the Mausoleum, in Honolulu's Nuuanu Valley, followed by a list of the deceased royalty interred there.

Photographs of the members of the Daughters of Hawaii organization modeling gowns of Queens Kaahumanu, Emma, Kalama, Liliuokalani, and Kapiolani.

Notes that 40 Hawaiians organized the Hawaiian Patriotic League which advocated the restoration of the Monarchy.

Provides short biographies of the members of the Houses of Kamehameha, Kalakaua, and Kawanakoa. Includes a commentary on the Kingdom's orders of chivalry and the marriages of ali'i sisters and brothers.

Interviews focus on replies from Caucasian, Asian/American, and Hawaiian or part-Hawaiian women.


Description, based on an interview with a Hawaiian, of the manufacture of olona—choice of plants, use of implements, and the process by which the fiber was obtained.


Discussion of phases of everyday life and thought which characterize and differentiate Hawaiians, Samoans, Tahitians, Tongans, Maori, and Marquesans. Reviews characteristics common to Polynesians generally.


Provides historical background on the economic and cultural struggles facing most Hawaiians. Sees this dilemma arising from a conflict between Hawaiian values and the dominant Island cultural values. Suggests that individual Hawaiians have three alternatives for resolving this conflict of values—assimilation, resistance, and cultural pluralism.


Review of the many crafts employed by ancient Hawaiians to provide for their needs. Included are brief discussions of the importance of fish net weaving, kapa making, house building, fishhook making, and canoe construction.


Theorizes on the relationship between social stratification and the technical adaptation of culture to the environment in Pacific island cultures. Chapter 2 deals specifically with the Hawaiian situation. An appendix relates, in tabular form, the technological environment, domesticated food resources, and environmental opportunities of the ancient Hawaiian culture.


Examination of the political evolution of Hawaiian chiefs and the necessity for their maintaining relations with commoners in order to remain in power.

Explores the reaction of the indigenous Hawaiian culture, especially in those relationships between chiefs and commoners, to circumstances posed by the appearance of Captain Cook and later European explorers, traders, and missionaries.


Text of an 1841 letter, from missionary Richards to American explorer Charles Wilkes, offers general observations on the Hawaiian culture. Editorial footnotes clarify and expand points made in the letter.


Brief description and historical account of a temple near Kawaihae on the island of Hawaii. Kamehameha I built the heiau in 1790-1791 for his war god Kukailimoku.


Discussion of chant "Halehale ke aloha a i ha'iku e." English translation by folklorist Mary Pukui with interpretation by Hawaiiana teacher Robert Snakenberg.


Clara Inter describes her entertainment career as Hilo Hattie from the 1920s through the 1940s.


Interview with musician Bright who provides background about his noted Hawaiian cowboy song.


A staunch Unitarian expresses her indignation over the suppressive attitudes and actions of Calvinist American missionaries toward Hawaiians and their culture.
2118. Sandwich Islands laws. HS 2 (July 1839): 345-352.

Describes the most liberal of the 13 sections of the June 7, 1839 laws of the Hawaiian Kingdom. These generally remove most of the prohibitions on fisheries, regulate the descent of property, reduce the amount of taxes, forbid Governors to pass laws without consent of the government, and allow some rented lands to be purchased.


Survey of orders and societies in Hawaii including references to Hale Naua, Order of Kamehameha, and Ahahui Kaahumanu.


Brief discussion of some ancient family gods, or aumakua, who were said to live in a place called Po, or eternity.


Brief accounts of Hawaiians in the Pacific Northwest during the early nineteenth century. Many Hawaiians served at the Hudson's Bay Company fur trading posts. In 1844 there were 400 Hawaiians in Oregon.


Reminiscences of Piilani, a Kauai woman about her childhood activities and Hawaiian beliefs.


Historical references to nineteenth century liquor consumption, problems resulting from drinking, and the lessening of restrictions against the sale and drinking of spirits during King Kalakaua's reign.


Discussion of the rapid depopulation of Hawaiians from 1778 to the mid-nineteenth century. Notes the complexity of causes for the high mortality and low birth rates of early nineteenth century Hawaiians.


Chronicles the population estimates and censuses by early Hawaiian King Umi, Captain Cook, missionaries, and Hawaiian Kingdom officials.

Tables and commentary indicate, and account for, sweeping changes in the population of Hawaii during this period.


Report on a little-known census which reported population for 23 land divisions in Hanalei and Kawaiahau. Notes many older Hawaiians aged 40 and above and few under 20, resulting from low fertility and high infant mortality.


Tables showing convictions for Honolulu from 1838 to 1852, with commentary on the nature of crimes.


Study reveals that from 1878 to 1899, while Hawaiians recorded the highest number of deaths of seven nationalities, Japanese immigrants experienced the highest death rates.


Evaluates the accuracy and adequacy of various demographic statistics in tracing the decline of the Hawaiians and the rise of part-Hawaiians. Estimates that there are presently 130,000 part-Hawaiians and not more than a thousand full-blooded Hawaiians.


Source of historical Hawaiian population data, including birth and death rates, nineteenth century Hawaiian depopulation, migration, and interracial marriages. Consists of 84 tables and accompanying explanatory text.


Estimates that this disease, probably cholera, which struck Oahu in 1804, took the lives of some 5,000 people.

Argues that the Hawaiian population at the time of Cook's arrival, previously estimated at from 100,000 to 400,000, was probably closer to 200,000.


Analyzes the missionary censuses from 1831 to 1842. Includes tables detailing ahupuā counts by age group and sex.


Analyzes the composition of the 1894, 1950, 1968, and 1978 Constitutional Conventions relative to the general population of the islands. Data indicate that the Hawaiian and part-Hawaiian membership has always been underrepresented in varying degrees. Provides brief biographical data on Hawaiian and part-Hawaiian 1894 Constitutional Convention members John Ena, Jose Iosepa, David Kahaulelio, John Kalua, John Kauhane, and Albert Kunuiakea.


Brief review of Hawaiian statistical reporting systems, ranging from a description of the ancient Hawaiian system of counting and the early tax collectors' method of keeping accounts to the means by which Western computational techniques supplanted Hawaiian methods in the early nineteenth century.


Views borrowing as illustrative of confrontation and accommodation between two different languages and cultures. Questions why Hawaiian borrowings display different phonological patterns from those in Fijian or Tongan.


Examination of the manner in which the Hawaiians organized their culture and developed techniques in order to secure an adequate supply of their fish staple.

Full-blooded Hawaiian Eugenia Reis tells about the construction, purposes, and legends of kahilis, or royal feathered standards.


Refers to an American law forbidding its consuls to assist disabled foreign seamen on American ships. Argues that Hawaiians serving on these ships should receive support accorded American nationals.


Discussion of the physical, industrial, educational, and religious status of Hawaiians.


Background of Akaiko Akana who won a scholarship to the Hartford Theological Seminary.


Interview with educator and politician Abe Poepoe on the Hawaiian image, especially from a leadership point of view.


Secondhand account by Puua, a kahuna lapaau, in 1874 indicates that Cook's death resulted from a testing of his divinity. A Hawaiian chief threatened Cook with a club and when Cook, considered to be the god Lono, did not respond by striking the chief dead, Cook himself was killed.


Detailed 1877 description of a paniolo, or Hawaiian cowboy, making a leather rope, or kaula-ili, from the hide of a steer.


Argues that the maintenance of Kamehameha I's centralized political system, together with the capriciousness of the ali'i, necessitated the abandonment of the kapu system long before increasing Western contact finally brought it about.

Describes the social organization of pre-contact Hawaii and concludes that its closed cultural system hampered the development of advanced political institutions which would have guaranteed individual or group equality and security.


Collection of newspaper accounts which appeared during the tumultuous nine days beginning with the death of King William Lunalilo on February 3, 1874, and ending with the election of David Kalakaua as King.


Summary of the progress made by the Polynesian Voyaging Society in planning, building, and outfitting its canoe, Hokule'a, which will sail to Tahiti and back in the summer of 1976. Provides details about the construction of the craft and the selection of its crew.


Article about Alu Like, the federally funded corporation, which was established in 1975 and whose objectives are to identify and locate Hawaiians, assess their needs, and plan programs to meet identified needs.


Waianae resident Samuel Naeole recounts a legend about Oahu's Mount Kaala.


Consists of a 34 page booklet about the making and use of kapa and 27 samples of kapa mounted in individual folders which are imprinted with identification and provenance. The author purchased the kapa primarily from Amherst College whose supply had originally been collected by early American missionaries to Hawaii.


Firsthand biographical accounts of Kamehameha I and Kauai's King Kaumualii, as well as a description of the religion, system of government, and relationship between ali'i and commoners.


Suggests ways in which Hawaiian homestead lands could be better utilized by part-Hawaiians.

Assessment of underlying social issues relating to ethnic groups, including Hawaiians, in crime and delinquency, education, health, housing, and welfare.


Discussion about, and samples of, various types of proverbs, especially those alluding to places, mountains, and aerial phenomena.


Cites 17 books and newspaper articles containing stories about the spirits of the dead communicating with the living.


Examines the Kahoolawe issue from a Hawaiian activist point of view. Based on radio announcer Ron Jacobs 1977 radio interview on KKUA of George Helm and Francis Kauhane.


Commentary on the design of places of worship followed by a discussion of their relationship to the ancient Hawaiian society. Features tables giving the name, location, type of structure, and functions of various heiaus.


Review of the problems facing the State Department of Hawaiian Home Lands and its director, Billie Beamer.


Review of the career of this Republican representative Kamalii and her legislative activities.


Describes the background and legislative activities of Poepeoe, the Republican House Minority Leader.

Offers an introduction to modern Hawaiian orthographic symbols and proper pronunciation, including the use of the glottal stop.


Fictional account of the early years of Kamehameha I.


Analysis of blood type frequencies to determine a genetic pattern for Polynesians. Indicates that while blood groupings of unmixed Polynesians are similar, they do not reveal the racial components.


Describes the commercial, cooperative, wedding, baby, calabash, and family types of luaus.


Depicts the life of Princess Nahilena'ena who lived from 1815-1836. She was the daughter of Kamehameha I and was admitted to the Protestant church in 1827. During much of her later life she was torn between old Hawaiian ways and Christianity.


Study of Keopuolani, the highest ranking wife of Kamehameha, who was the mother of Kamehameha II and III and Princess Nahienaena. Examines her acceptance of Christianity and her role in the destruction of the kapu system. She was born in 1778 on the island of Maui, married Kamehameha in 1795, and died in 1823.


Biography of the only daughter of Kamehameha I and Keopuolani as well as sister and wife of Kamehameha III. Stresses the conflict in her life between Western and Hawaiian ways. Nahilene'ena's biography is symbolic of the replacement of ancient Hawaiian traditions by Western culture.

Offers details on the preparation, sewing, design, cleaning, and storing of feather leis. Includes numerous photographs and drawings.


A nostalgic, photograph-laden biography of noted comic hula dancer Clara Nelson captures the warmth and vibrancy of this noted Hawaiian entertainer whose career spanned 40 years.


Utilizes fishhooks from three sites on the island of Hawaii to help establish early East Polynesian migration patterns.


Evaluation of this area which was occupied as early as A.D. 750. Includes an interview with elderly Hawaiian Kekai Maunalei about life there in the early twentieth century.


Description of a Hawaiian drum, which is decorated at the base with a ring of human figures.


Background of this song includes a biography of Queen Liliuokalani and a photo of Colonel James H. Boyd, aide-de-camp to the Queen, whose lingering, romantic farewell to a Hawaiian woman provided the motive for Queen Liliuokalani to write the song "Aloha Oe."


Commentary on Kuhio's bloodlines, career, interests, mannerisms, and political activities.


Describes an experiment which involved 24 Hawaiian boys from the eighth and ninth grades of Nanaikapono School in Nanakuli on the island of Oahu. These students, who were characterized by poor academic
achievement and unacceptable classroom behavior, were put in a self-contained class for 12 weeks. By employing varied types of reinforcement techniques, relative to standards for the Hawaiian culture, academic performance improved markedly.


Procedures employed in an experimental classroom were designed to raise the academic achievement level of 24 low-achieving Hawaiian adolescent boys. Classroom environment was made compatible with the peer-approval system of the Hawaiian culture and meaningful reinforcers were provided. Class attendance and academic achievement improved significantly. (Rubano #527)


Interpretation of fantasy need achievement scores from groups of Hawaiian, Filipino, and Japanese challenges the notion that performance in schools by Hawaiian children is based on their level of need achievement.


Study consists of eight anthropometric measurements of 281 two-and three-year-olds, including 118 part-Hawaiians.


Background of the song written by Queen Liliuokalani. Includes Hawaiian and English versions.


History of island of Hawaii missionary Lorenzo Lyons' popular composition. Provides English translation.


Commentary on, and translation of, this 1895 song composed by Queen Liliuokalani. Includes another of the Queen's songs, "E hu'u hoola."

Offers Hawaiian translations of English Christmas carols "Hark the herald angels sing," "Joy to the world," and "O little town of Bethlehem."


Survey of the musical abilities of King Kalakaua, Queen Liliuokalani, Princess Likelike, and Prince Leleiohoku. Includes words and music to their compositions, "Puna paia a'ala," "Moani ke a'ala," "Akahi ho'i," and Makai Waipio."


Review of numerous aspects of the development of Hawaiian music, with samples of relevant songs in Hawaiian and English.


Investigates the origin and many versions of this song, including those by composers Samuel Kapu, Peleuli Amalu, and Charles E. King.


Focuses on part singing in harmony in Hawaiian music and presents music and lyrics to "Pupu o ewa" as an example.


Introduces, with Hawaiian and English lyrics, King Lunalilo's "E ola ke mo'i ke akua," Queen Liliuokalani's "He mele lahui Hawaii," and King Kalakaua's "Anthem" and "Hawaii ponoi." Includes a comparison of the melodies of "Hawaii ponoi" and "God save the king."


History of the song originally called "Ke ala tubarose" which was written by Joseph Ae'a of the Royal Hawaiian Band in honor of Queen Liliuokalani's 1881 trip to the island of Hawaii. Includes Hawaiian and English lyrics.


Presents background of this duet written by Charles E. King in 1922. Includes Hawaiian and English lyrics, music, as well as a brief biography of King as a composer, educator and legislator.


Discussion of the types and purposes of ancient Hawaiian meles. Provides Hawaiian and English versions of eight chants.

Refers to the changes wrought on Hawaiian music during the nineteenth century due to the influence of missionaries and Mexican cowboys. Offers Hawaiian and English lyrics to "Alika," "Keiki hipa a ke akua," and "Adios ke aloha."


Account of a convocation held at the Brigham Young University—Hawaii campus' auditorium. John Almeida, Alvin Isaacs, Edith Kanakaole, Bill Lincoln, Iolani Luahine, Alice Namakelua, and Mary Pukui were recognized and honored for their contributions in creating, performing, and perpetuating Hawaiian music and dance.


Reminiscences of an 80-year-old blind man, Kaana, about old Hawaiian ways of life. He recounted details of his grandfather seeing Captain Cook. Kaana told of seeing the goddess Pele three times and talking with her before he was struck blind.


Observes that details of the old Hawaiian system of commerce—by which fishermen and upland farmers exchanged goods and by which both received stone adzes from Mauna Kea—are lacking because early explorers failed to understand and record this economic development.


Analysis of scores obtained on a neurotic inventory test administered to University of Hawaii students of various ethnic backgrounds, including Hawaiian.

Contrasts the attitudes of the organization, Protect Kahoolawe Ohana, with those of the U.S. Navy towards Kahoolawe. Includes interviews with ohana activists Walter Ritte, George Helm, and Emmett Aluli.

Analysis of the programs and personalities of the comedy trio of Rap Reiplinger, James Benton, and Ed Kaahea.

Review of the Protect Kahoolawe Ohana focuses on the divisiveness as well as the cohesiveness of this Hawaiian organization.

Account of Hawaiian activist Sam Kealoha who was arrested on the island of Hawaii at Honaunau's City of Refuge for his trespassing on Kahoolawe in defiance of federal restrictions.

Commentary on plans for an experimental Hawaiian community in this Waianae coast valley which is currently being utilized by the U.S. Army for target practice.

Description of a school in Honaunau on the Kona coast of the island of Hawaii for alienated Hawaiians. The school is funded jointly by the Kamehameha Schools and the Hawaii State Department of Education.

Report on the trial of five Protect Kahoolawe Ohana members who visited the island of Kahoolawe in spite of U.S. Navy restrictions against such trespass.

Survey of Hawaiian artifacts with background and commentary on the raw materials, construction tools, and uses.

Suggests that there was a migration from New Zealand to Hawaii in A.D. 500. Based on legendary Maori accounts involving a fleet of seven canoes which left New Zealand and sailed to other Pacific islands.


Study of Polynesian chants and genealogies leads author to theorize that Polynesians originated in India and then branched into the Pacific in three distinct migrations. Suggests that migratory voyages to Hawaii first took place between A.D. 1150 and A.D. 1325 and that a number of these trips originated in Rarotonga.


Offers an insight to the lives and living conditions of Hawaiians living during the 1850s.

2211. Smythe, Jane. Queen Emma, the person. POP 44 (1931): 5-6.

Reminiscences of one of the Queen's ladies-in-waiting with regard to Emma's personality and habits.


Expresses the philosophy, goals, and objectives of Hawaiian language instruction at various levels in the public school system. Outlines the scope and sequence of this program. Appendix F, "Recommendations of the 'Ahahui 'Olelo Hawaii 1978 Hawaiian Spelling Project," contains proposals for a uniform system of Hawaiian spelling.


Attempts to reconstruct aspects of the ancient Hawaiian culture through careful examination of skeletal remains held by Honolulu's Bishop Museum.


Discussion of the legal provisions of the Hawaiian Home Lands as well as the effects of statehood on this legislation.

Examines the significance of ethnicity in relation to folk healing within the context of a multiethnic urban setting. Six of the 35 healers interviewed were of part-Hawaiian ancestry. Study found that the healers who had the greatest number of clients outside their own group were the part-Hawaiians who have traditionally been open to interactions with others.


   See Entry 2215.


   Background of the statue which is located in Kapaau, Kohala, on the island of Hawaii.


   Survey of the three main groups of people in old Hawaiialii; makaainana; and kauwaas well as a list of 11 types of chiefs within the ali'i group.


   Interview with part-Hawaiian Honolulu Police Sergeant James Cullen who was born in Waiahole on Oahu's windward coast.


   Results of the Edwards Personal Preference schedule given 138 males and 138 females from Honolulu's Kamehameha Schools. Subjects did not view themselves, individually or as a group, substantially different in their "Hawaiian-ness" from other high school seniors.


   Describes the large, 3,000 foot holua slide which became a registered historical landmark in 1964.


   Biography of Hoopii, the musician, actor, and evangelist who spent most of his career on the mainland. He was born in 1902 and died in 1953.


   Focuses on the changes English words undergo in their adaptation into the Hawaiian language.

Study to determine if children at Honolulu's Richards Street YWCA, who have been exposed to a culturally and ethnically diverse social environment, demonstrate a variety of skills in resolving conflicts. Results showed no significant differences between the six Hawaiian subjects and the rest of the 35 member group.


Interview with Dr. George Kanahele, a Honolulu businessman and a founder of the Hawaiian Music Foundation, about the characteristics and development of Hawaiian music as well as its being a force for social change.


Traces the evolution of the rights of individual Hawaiian royalty to their own private lands. Cites nineteenth century legal efforts to prevent these royal, or crown, lands from being treated as public domain. Discusses the claim of former Queen Liliuokalani to her lands which were confiscated after the 1893 revolution. It was eventually decided that since her lands belonged to the office, not to the individual, she never really owned the lands and consequently lost nothing through the provisions of the Republic of Hawaii's 1894 Constitution. Also see Entry 8.


Provides historical details about the development and expansion of Mana, the elaborate ranch established by Samuel Parker during the mid-nineteenth century at Waimea on the island of Hawaii.


Observes that Hawaiian Christian life was suffering from the political animosity engendered by the 1893 Revolution which turned Hawaiians against Hawaiians and Hawaiians against missionaries.


Presents the organization and operation of the Department of Hawaiian Home Lands, the physical and financial resources of the department, and the administration of homestead programs.
Examines processes followed in selecting and administering Hawaiian Home Lands. Analyzes the uses to which these lands have been put to achieve the ends of the program.

Description of the social conditions, including background and aspirations, of homesteaders living on Hawaiian Home lands. Summarizes their attitudes towards the program.

Tamoree, also known as George Prince Kaumualii, was the son of King Kaumualii. In 1804 at the age of six, he was sent to New England for an education. He later returned to the Islands in 1820 accompanying the first group of American missionaries. Focuses on Tamoree's relationships with those individuals who founded the Foreign Mission School in Connecticut.

Study of 287 preschool children of various ethnic backgrounds who were asked to indicate preferences for Chinese, Japanese, Caucasians, Filipinos, and part-Hawaiians. Results indicate they are aware of differences in physical characteristics which distinguish racial groups.

Interviews with, and commentary about, the daily life and activities of Queen Liliuokalani, Princess Kawaihaukamaka, and Princess Kalanianaole in 1914.

Biography focuses on the Queen's religious, medical, and educational efforts for the Hawaiian people during the 1860s.

Describes the numerous types of lauhala mats which were used in many ways by ancient Hawaiians.

Provides details about the preparation of hala leaves: stripping, tools, and weaving procedures.


Review of the old Hawaiian customs for the use, cleaning, and storage of lauhala.


Biographical portrait of Kamehameha I is based on a study of an assemblage of legends about him. Organized according to three overlapping structural patterns: life of a folk hero, conquest of the islands, and personal legends.


Brief review of a number of aspects of the ancient Hawaiian society. Accompanied by photos of artifacts held by the British Museum.


Discussion of the four most important cultures encountered by Captain Cook on his voyages: the Society Islanders, the Maori, the Nootka Indians, and the Hawaiians. The chapter on the Hawaiian culture is described in light of modern ethnology and is related to the events of Cook's visits. Includes numerous photographs of Hawaiian artifacts.


Biography of the son of the King of Kauai is based on contemporary letters and newspaper articles. The Prince died in Honolulu in 1826.


Detailed account of a gigantic fishing operation utilizing a large net and many people to pull it in. Two thousand fish were caught on this occasion.


Consists of four tests and an English translation of an ancient chant which foretold drastic changes in the Hawaiian culture. It was composed by Keaulumoku, a historian and prophet of ancient Hawaii, in honor of a chief named Aikanaka.

Results of a survey reveal that Hawaiians in Puna on the island of Hawaii regard certain land features as sacred. They also retain a traditional Hawaiian view which emphasizes a balance between man and nature.


Provides details about hukilau fishing—type and size of net, procedures, location, time, and tide.


Index to Entry 1267. Also provides chronology of events described in the book, names and location of heiaus cited, first line of chants and meles referred to, and the newspaper articles from which the book was compiled.


Comprehensive listing of history, traditions, legends, archaeological data, and land descriptions relevant to various places on Oahu. Categorized by ancient district names which are also listed on detailed maps.


New edition is in a two-column format and photographically reduced to facilitate publication in one volume. Includes information on archaeological sites newly located between 1959 and 1975.

Stevens, Georgette. Ruins of the past being saved for the future. IMUA 1 (June 1979): 27-29.

Description of the Kuilioloa Heiau which is located at Pokai Bay on the leeward Oahu coast. Traces the efforts of the Waianae Hawaiian Civic Club to restore the heiau.


General review of the hula—its history and attitudes toward it.

An American missionary's extensive and detailed observations on many facets of Hawaiian life, including skills, crafts, customs, method of government, moral attitudes, and lifestyle.


Review of early literature about Hawaiian clothing and accessories, as well as the later incorporation of European elements into Hawaiian dress.


Comparative study of many technical aspects of Hawaiian poetry with that of other Polynesians. Includes numerous samples of meles to illustrate points discussed.


Comparative study of 815 high school students on the measure of verbal and numerical ability exhibited in the tenth grade and later in the twelfth grade. Notes the generally low rank of Hawaiians and their failure to improve in ability and achievement scores.


Assessment of the state of contemporary Hawaiian music based on the author's analysis of 100 songs written since 1970. Notes that traditional Hawaiian music has been expanded to include other melodic, harmonic, and rhythmic elements.


Examines current trends in the use of the Hawaiian language in Hawaiian music and concludes that songwriters and performers have difficulties in writing and pronouncing lyrics.


Features an exhaustive and objective listing of 315 books, pamphlets, periodical articles, and photographs pertaining to the hula.


Discussion of seven Hawaiian terms for slander in an effort to trace their legal implications and usage to those words with which missionary


Examines the cultural implications of the impromptu and spontaneous dance performed at family gatherings and feasts. Suggests that the message communicated by the lu'au hula is not that which is depicted visually and aurally, but rather the dancer's sexual and ethnic identity, membership in the family, and ability to demonstrate Hawaiian cultural knowledge through graceful movement.


Detailed description of net making. Based on observation of 36 nets in the Bishop Museum.


Discusses fishponds and their construction and purposes. Includes legends regarding fishponds.


Brief descriptive notes on heiaus which the author visited in 1916.


Details about the plants used for hola fishing: their preparation and fishing procedures.


Presents an argument, based on linguistic evidence, that high priest Paao came from the Society Islands, not Samoa. Paao brought a new cultural element to Hawaii, the kapu system, which greatly affected the royal and priestly lines.


History of the predecessors to the Royal Mausoleum in Oahu's Nuuanu Valley, specifically Hale o liloa and Hale o keawe, on the island of Hawaii, and the one on the palace grounds in Honolulu. Includes an 1830 listing of the remains of 23 chiefs in Hale O Keawe. Author suggests that the remains of Keawe and Kalaniipuu may still be in the palace tomb.

Suggests that Fornander's use of Hawaiian genealogies and legends to calculate historical dates is inaccurate. Cites linguistic examination of genealogical chants such as the Kumulipo and the Kumu Hona as evidence.


Historical and linguistic study of various terms used to identify Hawaiian royalty. Followed by a discussion of the concepts associated with royalty, such as power, rights, and identification.


Evaluates the accuracy of dates of traditional Hawaiian history as propounded by historians Samuel Kamakau, Abraham Fornander, and others. Provides a more useful guide to the reliability of dates and offers a basis for estimating dates of earlier rulers.


Explores the question of whether Kamehameha I or Kalaniopuu, King of the island of Hawaii, was the father of Kaoleioku, a chief who died in 1818 and who was the maternal grandfather of Princess Ruth and Bernice Bishop. After sifting evidence, the author concludes that the father was Kalaniopuu.


Background for this holiday focuses on the 1872 proclamation of Kamehameha V setting aside June 11th as a public holiday. Describes activities of late nineteenth century celebrations.


Refutes, by means of historical evidence and reasoning, Augustus Knudsen's article about the defeat of Kamehameha's army on Kauai in 1796. Argues that the improbability and impossibility of Knudsen's account are borne out by written accounts contemporary with the alleged battle.


Proposes that there is no evidence for a 1736 birthdate for Kamehameha I and that historical references to him make a 1758 date more likely.

Study of 1,167 men working for the City and County of Honolulu and the Hawaiian Telephone Company showed that Hawaiians and part-Hawaiians had nearly twice the incidence of hypertension as found in Japanese and Caucasians.


Description and photo of five stone figures which were taken in 1894 from Necker Island in the Northwestern Hawaiian chain. These bear little resemblance to other Hawaiian stone carvings.


Reminiscences about the first years of the Palace. Followed by details of the former uses made of each of the rooms.


Overview of the intrinsic role of the mele in the everyday life of ancient Hawaii.


Article about Albert, the son of Kamehameha IV, and his abiding interest in fire engines until his death at the age of four.


Biography and genealogy of Prince Jonah Kuhio Kalanianaole. Deals with his activities as Hawaii's Delegate to Congress during the early part of the twentieth century.


Account of the birth and kidnapping of Kamehameha I. The kidnapping scheme was utilized in an effort to prevent his assassination by Alapai, King of the island of Hawaii.


Story of George Kaumualii's activities in the American Navy at the time of the War of 1812. Includes a letter he wrote to his father, the King of Kauai, and missionary accounts of the prince's later return to the Islands.
Brief review of aspects of a renewal of interest in Hawaiian language, hula, music, and crafts. Comments on the resurgence of Hawaiian political activities.

Interview with Akina, a Honolulu artist and clothing designer.

Assesses the status of part-Hawaiians and their attitudes toward their ancestral groups. Includes a brief discussion of the adjustment of immigrant groups. (Rubano #549)

Traditional account of the activities of Kawelo, the King of Kauai. Translated from the French of Jules Remy.

Review of legends about the priest who sailed to Hawaii from Samoa to establish a formalized religion based on the kapu system and a ruling line of chiefs.

2287. Streltzer, Jon, and others. Heroin addiction and its treatment in Hawaii: A cross-cultural perspective.
Study, based on a review of 255 Oahu addicts at a drug treatment facility, reveals a high percentage of Caucasians, with relatively few Japanese and Filipinos. Hawaiian and part-Hawaiian addicts were underrepresented in comparison with their population in general.

Account of a celebration at the Hilton Hawaiian Village Hotel in Waikiki to honor this well-known hula teacher. Entertainment was provided by a number of her students.

Abridged form of a document signed by Queen Liliuokalani on January 24, 1893 and addressed to Republic of Hawaii President Sanford Dole. It signified her tendering of allegiance to the Republic.

Report of an interview with Amalu, the Honolulu Advertiser columnist who presents his views on the ali'i and the first peopling of Hawaii.

Examines the efforts of book publisher John Dominis Holt and his wife Francis Damon Holt, through the Moanalua Gardens Foundation, to have this land designated as a National Historic Landmark in order to forestall the construction of the H-3 highway in this Oahu valley. Notes the State of Hawaii's rebuttal to these claims by Dr. T. Stell Newman, State Director of the Hawaii Register of Historic Places.


Traces the political career of this Republican legislator Hapai who represents from the island of Hawaii's Kona district.


Observations about the legislative career of this Democrat politician and businessman Brown.


Commentary about Democrat legislator Wedemeyer.


Political portrait of Democrat Senator Altiery.


Review of the legislative activities of Republican Poepoe.


Describes Republican senator Mills' political and personal affairs.


Describes the manner in which title of lands passed to Princess Ruth Keelikolani, then to Bernice Bishop, and eventually to the Bishop Estate. Reviews the extent of its holdings today.


Describes the organization of the Estate's trustee system and the 25 people who have served since 1884.

Investigation of the manner in which land developer Pao speculated on the development rights of the Bishop Estate's Pearl City lands.


Summary of the Bishop Estate's futile attempt to develop the Keauhou area on the island of Hawaii.


Points out the problems faced by the Bishop Estate in using its vast resources most effectively to educate Hawaiians.


Series of related in-depth articles dealing with the Bishop Estate's origins, trustees, developments, and future.


Observes that although the number of full-blooded Hawaiians is diminishing, the part-Hawaiian element will remain important for at least three or four centuries.


Tabular compilation of data which is based on measurements of skeletal remains held by the Bishop Museum.


Archaeological account of the types, locations, and records of fishponds, primarily those on Oahu and Molokai.


List of 304 archaeological sites giving description, location, and general land features. Based on the work of M. Monsarrat, John Cobb, George Cooke, John Stokes, Kenneth Emory, Bruce Cartwright, and James Dunn.

See Entry 2310 for annotation.


See Entry 2310 for annotation.


This special tabulation offers a breakdown, by census tract areas, of Hawaiians living in these metropolitan areas in 1970. Also includes census tract maps of these respective vicinities. Other ethnic groups included are Whites, Blacks, American Indians, Japanese, Chinese, Filipinos, and Koreans.


Provides numerous historical accounts of surfing. Examines the early Hawaiian's predilection for betting on the outcome of surfing competition.


Portrays the flowers which are representative of the various islands and explains the symbolism of both flowers and leis.


Interview with Leon Siu and his wife Malia concerning their careers as singers.


Brief review, with photographs, of the nature, age, location, origins, and subject matter of the Hawaiian prehistoric carvings, or petroglyphs. Includes a section, "Making Petroglyph Replicas."

History of Kokoiki on the island of Hawaii. It is the probable birthplace of Kamehameha I and site of the Mookini heiau. Provides a list of later Hawaiian residents.


Commentary on the pharmacological skill of the kahuna lapaau, or herb doctor. A list of 160 plants about which modern scientific studies have been conducted is also included.


Account of David Kaapu who died at Hana, Maui, at the age of 74. Focuses on the old Hawaiian manner in which he lived.


Interviews with several young Hawaiians about Hawaiian militancy, lifestyle, identity, ideals, and the esteem with which the ancient culture is looked upon by modern Hawaiians and part-Hawaiians.


Statistics, tables, analysis, and commentary on the historical decline of the Hawaiian population. Examines the transformation of Hawaiians through intermarriage.


A line graph is employed to chart the decrease in Hawaiian population. Historical events are also noted on the graph.


Examines issues raised by Congress’ H.R. 1944, the Hawaiian Native Claims Settlement bill, which seeks to stimulate cultural revitalization among Hawaiians.


Analyzes the influence of formal Western education as an institution of change in Hawaiian cultural behavior and in the elimination of the Hawaiian language.

Account of 26 families, mostly Hawaiian, who live in this forest reserve near the Makiki district in Honolulu. Refers to aspects of Hawaiian culture being maintained by this group.


Analysis of the quality of burial sites in an ancient cemetery. Author concludes that 55 percent of that society were makaainana, or commoners, and 45 percent were ali`i and konohiki.


Study of the archaeology, history, cultural resources, land ownership, and place names of this area in Maunalua on the island of Oahu prior to statehood.


Depicts the musical career of David Kaonohi, who was better known as Johnny Pineapple. He entertained throughout the mainland for nearly 50 years.


Review of the Kamehameha Early Education Program (KEEP) a research and development program that seeks to develop, demonstrate, and disseminate methods for improving the education of Hawaiian and part-Hawaiian children.


Overview of the lifestyle in Kuhio Park Terrace, a housing highrise in Honolulu's Kalihi Valley. The majority of the tenants are part-Hawaiians.

2329. Tanji, Betty. A study of the cultural problems presented by the applicants at the intake interviews at the Bureau of Mental Hygiene, Honolulu, Oahu, from January through December 1953. Master's thesis (Social Work), University of Hawaii, 1953. 81 pp.

Analysis of problems mentioned by 251 applicants to determine if these difficulties were related to cultural conflicts. Part-Hawaiians most frequently expressed problems related to socially unacceptable behavior.
2330. Taro or kalo. POP 6 (April 1893): 55-56.

Review of the various types of kalo, and the location, tools, soil preparation, water supply, prayers, and weeding accompanying its cultivation.


In seeking to establish the identity of Hawaiian music, the author hypothesizes that the oli and hula are the roots of contemporary Hawaiian music. She abstracts melodies from several songs to present a typical Hawaiian melody contour.


This bibliography is divided into three parts: general survey of ancient and modern music; references detailing specific aspects of the music and instruments; and sources concerned with cultural studies relative to Hawaiian music.


Charles E. King, noted Hawaiian music composer, recalls having seen musician Gabriel Davion play the guitar with a knife in 1884 at Waihee, Maui. Kamehameha School student Joseph Kekuku, who is generally credited with the invention of the steel guitar, popularized this instrument later.


Compares the development and essential features of the pahu and hollowed-out gourds with corresponding characteristics of slack key turnings.


Study of the Hawaiian chants’ sociocultural background and an analysis of chant samples suggest that musical modes determine the tonal, rhythmic, and melodic organization of the chant.


Traces the popularity of Hawaiian music programming from 50 percent of air time in 1940, to 5 percent in 1960. Notes the revival of this format in 1966 by Honolulu radio station KCCN. Lists notable Hawaiian music programs from the 1920s through the 1950s.

Offers suggestions for writing Hawaiian songs including lyrics, melody, subject matter, inspiration, and conclusion.


Description of the Hawaiian kingdom's coat of arms includes commentary about the people and items that were represented.


Evaluates the life and political activities of Kamehameha II, in terms of his upbringing, surroundings, and period of change in which he ruled. In spite of Liholiho's generally bad press, the author finds elements of greatness in him.


Following his attempt to plunder two fishermen on the island of Hawaii, Kamehameha I was struck on the head by one of the fishermen with his paddle. The fierce blow splintered the paddle. Years after this incident in the early 1780s, Kamehameha commemorated it by a law, Mamalahoa Kanawai (The Law of the Splintered Paddle), which was designed to protect the innocent and helpless from wanton attacks such as the above cited case.


Stresses that the original hula was a religious service in which poetry, music, pantomime, and dance were combined. It served to interpret the Hawaiians' natural, social, and spiritual surroundings.


Provides details of Honolulu's Nuuanu valley Royal Mausoleum. Lists those ali'i who are entombed there.


Biography of Captain Robert Waipa of the King's Household Guards who resisted Hawaiian revolutionary Robert Wilcox's attack in 1889. Waipa later became Senior Captain of the police after the 1893 revolution.

Introduction to the problems of determining where the Hawaiians come from. Followed by a review of the arguments for various origins.


Discussions of the role of chiefs, commoners, taxes, kapu, weapons, and marriage in old Hawaii. Includes a quotation from James Jarves, a Honolulu newspaper editor in the 1840s, on the character of ancient Hawaiians.


Taken from the November 5, 1853 Polynesian's obituary of Malo. Also cites historian William D. Alexander's evaluation of Malo's life and works.


Describes this sacred symbol of royal descent and its religious significance. Notes that the Kamehameha statue does not display the malo properly.


List of approximately 600 Hawaiian names with meanings. Includes Hawaiian equivalents of English given names, modern shortened forms of older Hawaiian names, classical names carried by alii, and famous historical names.


Elaborates on the restoration in 1947 of the Kauakaiakaola heiau near Kailua on the island of Hawaii. This religious temple has been consecrated to the god Kane.


Account of Queen Liliuokalani's eight month imprisonment in Iolani Palace in 1895, after the trial which implicated her in the 1895 insurrection.


Biographical accounts of most of the 21 wives of Kamehameha I. Includes their political and genealogical relationships as well as some personal entanglements.
   Artist Juliette May Frazer comments on the material and skill exhibited in Hawaiian carvings held by the Bishop Museum in Honolulu.

   Compilation of old Hawaiian astronomical and astrological data, including calendars for fishing and planting and information about dreams, proverbs, cooking and birth omens.

   This translation, from Queen Liliuokalani's genealogical papers, refers to Pahukaina, a chief on the island of Hawaii, who visited Oahu to select a mountain cave for his tomb. He chose Kanehoalani at Kualoa in the Koolau Mountain range.

   Speculates on the lack of information about the sacred religious cult of Io, the hawk god. Presents notes from nineteenth century Hawaiian writer Mary Jane Montano who described the priests of Io.

   Commentary on the strong, assertive nature and character of Kamehameha I. Offers anecdotes from his life which illustrate these personal characteristics.

   Comparison of three Hawaiian historians—David Malo, Samuel Kamakau, and Zepherin Kepelino—with some reflections on the nature of their writings.

   Recounts several customs and beliefs about the poisonous God trees. Cites the role of chanting in ancient Hawaiian activities.

   Description of, and legends about, two fishponds at Waialae and Kahuku on the island of Oahu.

   Biography of Reverend Abraham Akaka, pastor of Honolulu's Kawaiahao Church.

Descriptions of Hawaiians, primarily women, from the writings of Captain Cook, artist Jacques Arago, and author George Bates.


Obituary of William Kanui who had studied with early Christian convert Henry Obookiah in New England and later accompanied the first missionaries to Hawaii. Kanui was later censured by the church and moved to San Francisco.


Offers a historical background of Hawaiian quilts as well as instructions for making them.


Fictionalized account of the Hawaiian outdoorsman who lived on Kauai and fought to keep from being taken to Molokai's leper colony.


Study, based on questionnaires given 74 Hawaiian respondents, indicates that families with little or no ohana contact are more likely to abuse their children than those who adopted practices of the ohana or extended family system.


Description of the behavior of Hawaiians who had developed a culture system based on the limited natural and human resources available on an island. Followed by an examination of the persistence and change in aspects of Hawaiian group behavior in geographical, ecological, and historical perspectives.


Article about this labor leader's struggle for leadership of the Hawaiian Carpenters' Union Local 745.

Biography of Augustine Van Horn Diamond, Executive Secretary-Treasurer of the AFL-CIO State Federation of Labor in Hawaii.

    Noted slack key guitarist Pahinui reminiscences about his early years and musical training.

    Interview with Kamae about his ukulele playing, organization of the "Sons of Hawaii" group, and his role in the revival of Hawaiian music.

    Interview with Earl Galdeira who is considered to be the best football referee in Hawaii.

    The most popular Hawaiian song is "Ke kali nei au" with 41 different versions on record, followed by "Aloha oe" with 95 and "Blue Hawaii" having 71 versions.

2373. Three noble missionary volunteers. FR 50 (July 1892): 53.
    Details of the June 13, 1842 ordination in Honolulu of D. Kaai, J. Nua, and D. Punua as missionaries to the Gilbert Islands.

    Firsthand account by a Kona man, translated by Moses Nakuina, a Hawaiian historian, deals with the construction and riding of surfboards. Mentions numerous prayers and religious rites associated with surfing.

    Observations on the popularity of the word "aloha" as a greeting in contrast to its earlier meaning. Notes that anoai was the ancient term for a warm greeting.

    Discusses the construction of calabashes, their value, and the esteem in which they were held. Describes King Kalakaua's collection of gourds and wooden bowls.
2377. Thrum, Thomas. Heiaus and heiau sites throughout the Hawaiian Islands; omitting koas, or places of offering to Kuula, the deity of fisher folk. THA (1907): 36-48; (1908): 38-47; (1909): 38-43.
List of 421 heiaus on the islands of Oahu, Kauai, and Hawaii. Includes location and remarks about each site.

Observations on some specific heiaus on Oahu, Kauai, Maui, and Molokai. Offers general description of the types into which heiaus are categorized.

Details of heiau types, construction, and religious ceremonies, including the Hono service and the Kapu loulu ceremonies. Translated from the writings of Hawaiian historians Samuel Kamakau, Zepherin Kepelino, and David Malo.

Describes two places, one near Wahiawa on Oahu and the other at Waialua, Kauai, where there were sacred stones on which children of kapu chiefs were born.

Article based on an incident in sea captain Amasa Delano's A Narrative of Voyages and Travels ..., wherein a Hawaiian reputed to be a son of Kamehameha I sailed with Delano to China and then failed to return. Thrum concludes that it was a case of mistaken identity on Delano's part.

Describes some of Oahu heiaus observed by the author. Includes information about size, shape, and purpose.

Discusses Kamakau's later life, character, writings, and method of historical investigation. Includes a legislative resolution issued on his death in 1876 and a nine page list of his publications.

Provides details of the size, shape, condition, and location of heiaus in east Maui. Based on personal inspection.


Brief biography of the Queen followed by details of her death, lying-in-state, funeral, and interment in the crypt.


Provides a brief description of several noteworthy heiaus, including the Mookini heiau built by high priest Paao in Kohala on the island of Hawaii.

Thrum, Thomas. The Hinas of Hawaiian folk-lore, a brief outline of the various celebrities. THA (1921): 102-114.

Summary of the popularity of Hina, or wife/mother literary figures as the heroine in many legends. Indicates the esteem in which the Goddess Hina was held.

Thrum, Thomas. The native leaders of Hawaii, their contribution to the cause of civilization—the kuhina-nui and privy council. THA (1922): 103-114.

Cites legal references to the qualifications and duties of the Kuhina Nui or prime minister, and Privy Council. Discusses the roles of Chiefesses Kaahumanu, Kinau, and Kapiolani and Chiefs Hoapili and Naihe.


Survey of some notable heiaus throughout the islands. Classifies them and offers detailed descriptions.


Narrative about the purpose, physical description, and history of a number of heiaus on Hawaii, Maui, Oahu, and Kauai which had been visited by the author.


List of the uses made of various leaves available to the early Hawaiians such as ti, kukui, papaia, lauhala, coconut, taro, breadfruit, banana, maile, and sweet potato.

Maintains that the belief in the divinity of the shark continues to be widespread. Includes list of specific shark deities and the story "Ka ehu iki mano o Puuloa."


Reviews the organization of land in the ancient culture. Followed by a three-page alphabetical listing of land terms and their meanings.


Compilation of early nineteenth century descriptions of this heiau at the western base of Diamond Head on Oahu. Industrialist Walter Dillingham's home, La Pietra, now occupies this site.


Contends that the paehumu, or wooden heiau images, were not worshipped and were often used as firewood. Based on historian Samuel Kamakau's writings.


Translation of the answers given by a Hawaiian in 1862 in response to questions about the Hawaiian religion.

2397. Thrum, Thomas. Who or what were the menehunes. THA (1929): 83-88.

Suggests that the heiaus, walls, and roads built by the menehunes were done so long ago by now-forgotten Hawaiians that these works are now merely attributed to a race with supernatural powers.

2398. Thrum, Thomas. Complete list of heiaus (temples) and sites. THA (1938): 121-142.

Compilation of earlier listing giving the location, size, type, and present condition of heiaus. Arranged by island and then alphabetically by name.


Compilation of laws, constitutions and other documents promulgated during the nineteenth century. Includes the Hawaiian Constitutions of 1840, 1852, 1864, 1887, and 1894, as well as the treaties and resolutions annexing Hawaii to the United States. The Organic Act of 1900 organizing Hawaii into a Territory, the 1842 first compiled laws of Hawaii, and the 1845 law creating the Land Commission also appear. There is an extensive index to each of these documents.
List of terms used for measuring units of time. Includes the names of months and days.

2401. Titcomb, Margaret. Kava in Hawaii. JPS 57 (June 1948): 105-171.
Detailed study, incorporating historical references and interviews, on the wide-ranging use of kava, a narcotic beverage. Notes the lessening of its religious importance as well as decline in its consumption.

Overview of food consumption, ranging from its cultivation and procurement, to exchange and apportioning. Mentions staple foods and religious ceremonies connected with food.

Discussion of the role of the dog in ancient Hawaiian culture. Cites its origins, as well as its use as food, ornamentation, offerings, and as a pet.

Fictionalized account, based on historical facts and scientific theories, of an ancient voyage in a double canoe from Tahiti to Hawaii. Describes the reasons for leaving Tahiti, the construction of the canoe, the storms and privations encountered on board while following the yearly bird flight, the difficult years soon after landing in Hawaii and the eventual establishment of a colony in the Islands.

Describes Hawaiian fish and their uses as well as legends associated with fishing. Includes conservation practices, religious customs, preparation, and preservation. Based on bibliographical research as well as information from reliable sources.

Describes, with text, photos, and drawings, the beating, dyeing, and wearing of kapa. Provides details of wrapping, or tying on, a malo, or loin cloth.

Reviews ancient Hawaiian use of marine invertebrates as food, tools, and ornaments. A listing of 467 of these animals includes its Hawaiian name and meaning, scientific name, and general description.


Biography of Apaka, the noted baritone singer, focuses on his personality and musical ability. Describes his appearances with comedian Bob Hope on national radio and television shows.


Article about William Akamuhou Dias who organized the "Nautical Hawaiians," a U.S. Navy band during World War II. He later became leader of the Royal Hawaiian Hotel orchestra. He is popularly known as the "Hawaiian Scotsman" because of his comic hula which utilizes elements of Scottish dances.


Account of the large Honolulu family of talented singers, dancers, and instrumentalists: Sol, Sampson, Kalani, John, Simeon, Andy, Lei, Sybil, Weedon, Alice, and Hannah Bright. Sol originated the famous "Hawaiian Cowboy" hula and Andy popularized it, performing the dance over 2,000 times.


Portrays some of the more notable Waikiki beach boys in the 1930's, 1940's, and early 1950's, including Chick (William Daniels), Panama (Charles Baptiste, Jr.), Splash (Auwae Lyons), Curly (Harry Cornwall), and Steamboat (Samuel Mokuahi).


Reminiscences of Hew Len, a part-Hawaiian musician who overcame the amputation of his left hand to become a renowned steel guitarist and musical director of the Niumalu Hotel in Waikiki.


Interview with Peterson, the part-Hawaiian singer and composer of 70 songs. A former Punahou School and University of Hawaii athlete, he entertained from 1938 to 1952 in Los Angeles.


Describes the part-time entertainment career of Mossman, a comedian, singer, and master of ceremonies who has been a Honolulu
police officer since 1941. Notes some of his volunteer work in community services.

   Short biography of Lincoln's career as a falsetto singer, composer, and orchestra leader. He also operates a hula studio.

   Portrays the after-hours musical career of Durauchelle who is a printing salesman for the Paradise of the Pacific, Ltd. in Honolulu.

   Article about Stephenson, a teacher at Honolulu's Maemae School who doubles as a professional hula dancer and singer. She was acclaimed for her hula performance at the 1948 Republican National Convention in Philadelphia.

   Interview with the part-Hawaiian composer and singer who is better known as the "Wandering Troubadour." Cummings is also a sales promoter for Hawaiian Airlines.

   Discusses the career and potential of the baritone singer and comedian Leslie. He is also the master of ceremonies for the floor shows at Waikiki's Niumalu Hotel.

   Describes the entertainment careers of David and Lydia Bray and their efforts to teach and reestablish the ancient hula.

   Interview with the guitar player and song composer Leal who played Hawaiian music throughout the mainland during the 1930s and 1940s.

   Brief biography of comic dancer and singer Joseph Kekauoha, Jr. Standing only 4' 10" and weighing 165 pounds, he achieved success with novelty tunes such as "Princess pupule," "Cockeyed mayor of Kaunakakai," and "No huhu."

Describes the career of the group of singers and instrumentalists popularly known as "A Thousands Pounds of Melody." Features brothers Jesse, Albert, Junior, and Willard Kalima.

   Article about Haleloke Kahauolopua, a singer on the Hawaii Calls radio show who later regularly sang and danced on Arthur Godfrey's nationally broadcast radio and television programs.

   Portrays the entertainment career of Alvin Kaleolani Isaacs who achieved fame as a composer, arranger, band leader, comic dancer, chanter, master of ceremonies, and tenor singer.

   Discusses the musical abilities and entertainment potential of this talented singer, actor, and recording artist.

   Interview with dancer, singer, model, and early Hawaiian television actress Leilehua Becker.

   History of the organization founded in 1918 by Delegate to Congress Jonah Kuhio Kalanianaole to promote the welfare of Hawaiians. Includes lists of past presidents and club campaigns.

   Biography of Almeida, the noted blind musician and composer of 200 songs. Focuses on his entertainment career from 1920s to the 1950s. Cites his efforts in encouraging and developing the talents of numerous Hawaiian musicians. He is also the father of steel guitarist Pua Almeida.

   Article about Winona Beamer, the scholarly hula dancer and teacher who has worked to revive and present the ancient Hawaiian hula. She is also a singer, composer, and theatrical producer.

   Reference work provides biographical sketches and photos of 300 singers, composers, musicians, dancers, and band leaders. Lists over 1,600
Hawaiian song titles along with composer and publisher. Presents, in alphabetical order, titles of over 400 Hawaiian music record albums. Includes a collection of photos of old and modern Hawaiian musical groups.


Summarizes the organization of the annual awards presented to notable artists in Hawaiian recorded music in several categories. Lists the various winners of the first Nani Awards.


Provides directions for making the double gourd drum, a primary instrument in hula performances.


Offers instructions for making the bamboo stamping tubes which accompany the hula.


Interview with 72-year-old Gregory Nili'i'elua of Oahu's Waianae who is knowledgeable about Hawaiian customs and language.


Analysis of the role of chants interpolated into the otherwise prose narrative of "Kawelo." This legend contains 54 chants, which are classified into eight types according to function.


Study incorporates Western historical documentation, Hawaiian informants, and oral history in order to portray the complexities in the life of an ali`i trying to live in both Hawaiian and Western cultures.


Hula teacher tells of his background, work, and aspirations. Notes problems in composing innovative modern hulas which still are consistent with Hawaiian traditions.


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Discusses chants or meles unique to a particular family which have been preserved for its descendants. Cites the Sumner family as an example. Includes listings and translations of meles as well as names of family composers and musicians.


Biography of Cummins, a descendant of Kamehameha I, deals with his lineage, business enterprises, political life, and relationships with Hawaiian royalty. Includes the author's chant "Mauna loke" (Rose mount), in honor of Cummins' home in Waimanalo on Oahu's windward coast.


Account of the founding, musical styling, performances, and demise of this singing club of the 1920s. Includes a photograph of its six members.


Focuses on High Chiefess Nancy Wahinekapu Sumner's activities in the aristocratic, mid-nineteenth century court society of the Hawaiian Kingdom. Includes details of Englishman Lord Charles Beresford's marriage proposal to her as well as her eventual marriage to Charles Kuniao Ellis.


Pages 189-215 and 264-284 record the author's account of visits to Hawaii in 1835 and 1837. He offers detailed descriptions of the lives of commoners and ali`i, especially in the areas of food, dance, and dress. Includes anecdotes about Kamehameha III and observations of the mourning for, and funeral of, Princess Nahienaena, sister of the king.


Brief survey of the state of knowledge in old Hawaii. Comments on the extensive lore pertaining to their environment, especially that relating to astronomy.


Commentary about Hawaiians who traveled and lived abroad during the late eighteenth and nineteenth centuries. Account of Frank Grouard,
a part-Hawaiian who lived with the Sioux Indians and was later a cavalry scout with the U.S. Army.


Describes the legendary killings of two chiefs, Kohokalani and Kohala, by the inhabitants of the Kau district on the island of Hawaii.

2447. Treadway, John. A narrative of five youths from the Sandwich Islands now receiving an education in this country. New York: J. Seymour, 1816. 44 pp. HHS

Brief biographies of the following Hawaiians who were studying for the ministry in New England: Henry Obookiah, Thomas Hopoo, William Tennooe, John Honooree, George Prince Tamoree, and Benjamin Carhooa.


Fictionalized biography deals with Kamehameha's youth and upbringing, successes in interisland politics and wars, ability to utilize European technology to unite the Island chain, and his administrative skill in bringing about political, cultural, and economic reforms in Hawaii in face of Western incursions.


Notes similarities of Hawaiian genealogies "Ka wa Umi kumalima" and "Ka wa Umi kumamaono" with related Maori accounts.


Notes and commentary on Queen Liliuokalani's trial to determine her role in the 1895 insurrection.


Analysis of the musical characteristics of the unchanging features recognizable in Hawaiian music irrespective of vintage of style. Focuses on a technical examination of three versions of "Kawika."


Report on the November 5, 1977 Hawaiian Music Workshop which discussed characteristics, styles, group singing, instruments, and musical continuities.

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Chapter Six, "The Hawaiians of Hawaii," attempts to provide background for understanding modern Hawaiians, however diverse their backgrounds may be. Discusses their core values and cultural absorption into today's larger society.


Lists 57 most commonly used Hawaiian words and phrases in everyday English language.


List of 205 commonly used Hawaiian words and gives their meanings. Based on written sources.


George Kaeo of Anini, Kauai, reminisces about his life as a rodeo competitor and horseman.


Describes the political intrigues within island labor circles of Kupau, the Administrative Assistant to the Financial Secretary of the Hawaii Carpenters Union. He is also the AFL-CIO leader of the State Federation of Labor.


Historical account of Rev. James Kekela's rescue of an American sailor in the Marquesas Islands and President Abraham Lincoln's subsequent gifts of appreciation to this Hawaiian missionary.


Describes the background, early training, and career of Pa, a noted exponent of male hula.


Interview with entertainer Helm reveals his views on the role of traditional Hawaiian music for today's Hawaiians.

After discussing ancient Hawaiians and their nineteenth century transformation, the author questions the ability of the Hawaiians, who comprised the majority of island voters at the time, to govern themselves. Suggests that the United States government should formally aid the Hawaiians in solving their acculturation difficulties.

2462. Tyerman, Daniel, and George Bennet. Journal of voyages and travels ... deputed from the London Missionary Society to their various stations in the South Sea islands, China, India, etc., between the years 1821 and 1829. London: Westly and Davis, 1831. 2 v.

Chapters 16 to 22 provide firsthand observations on ali'ii and commoners during authors' visit which lasted from April to August of 1822. Provides details of Kamehameha II's court life, including adaptations of Western costume. Describes the general condition of the common people, with specific references to their eating habits and amusements.


Interview with fisherman Richard Kinney about the Hawaii's fishing industry.


Describes the religious images extant before the abolition of the kapu system in 1819. Notes their decoration and placement.


Analysis of the measurements of the skeletal material of 97 individuals buried at this site.


Speaks out against kahunas and their methods. Cites specific practices of the "Hoomana naauao," a Hawaiian cultural society founded by King Kalakaua.


Provides statistics relative to Hawaiian-owned commercial firms in Alaska, California, Hawaii, Oregon, and Washington.

Presents statistical details relating to commercial and industrial labor conditions in the Territory of Hawaii. Provides tables, by race—including Hawaiian and part-Hawaiian, on occupations, wages, and working hours in each industry; cost of living expenses, including annual expenditures for food, housing conditions, and assessed valuation of real and personal property. Offers some analysis of the above data.


Compilation of governmental correspondence, letters, statistics, hearings, reports, interviews, and statements dealing with American diplomatic relations with Hawaii. Begins with an 1826 "Treaty of friendship, commerce, and navigations between the United States and the Sandwich Islands," but the bulk of the material is concerned with activities surrounding the 1893 Revolution. Includes interviews with numerous Hawaiians and part-Hawaiians including businessman Samuel Parker and legislator/activist Robert Wilcox. Provides statements of the Hawaiian Patriotic League, protesting against the Provisional government as well as Hawaiian members of the Annexation Club speaking for annexation. Presents a list of Hawaiian corporations, other than sugar plantations, and indicates the nationality (Hawaiian and part-Hawaiian) of its stockholders.


Statements from 123 people supporting the Hawaiian Native Claims Settlement bill at Congressional hearings held at six places throughout the Islands from February 11th to 14th, 1975. Includes numerous resolutions, letters, and documents, as well as the text of House Bill 1944.


Congressional hearings which elicited testimony from 67 people. Includes legal expert Thomas Spaulding's "Crown lands of Hawaii" and historian William Tagupa's "Legal and legislative considerations in native Hawaiian reparations."

Testimony from over 100 people at hearings in Honolulu, Lihue, and Hilo regarding the establishment of the Claims Settlement Study Commission. Appendices include various documents and written testimony relating to the topic.


Transcripts of interviews with part-Hawaiians Lorna Burger and David Mahoe. The retired teacher and retired crane operator, respectively, reminisce about plantation life in Waialua and Haleiwa sugar plantations on the island of Oahu.


Descriptive and statistical study identifies common denominators found in patients, nearly half of whom are Hawaiian.


Account of cowboys and ranch life at Waimea on the island of Hawaii. Interview with John Purdy about his grandfather, W. W. Purdy who founded the noted ranching clan in the early nineteenth century.


Theorizes on the relationship of commoner and ali'i, generally, and with specific regard to land tenure before the nineteenth century.


British naval Captain George Vancouver visited Hawaii in 1792, 1793, and 1794. His accounts not only describe Hawaiians in general, and Kamehameha I and his court in particular, but his commentary serves to trace Western-induced changes in the Hawaiian lifestyle since Captain Cook's arrival 12 years earlier.

Concludes that, because of the importance of agriculture in the ancient Hawaiian culture, Hawaiians were willing to contribute heavily toward maintaining an effective water irrigation system. Water was available to those who needed it, provided that they had contributed to the construction and maintenance of the system. The land tenants and konohiki, or managers, generally exhibited a spirit of mutual dependence and helpfulness regarding the use of water.


Examination of 12 prints from copper plate engravings made at Lahainaluna Seminary on Maui during the mid-nineteenth century. The draftsmanship of Hawaiian engravers Kalama, Kaimua, Kapahoni, Kapeau, Momona, Nuuanu, and Nuyana exhibits excellence comparable to contemporary work in England and the United States.


Tabular data, from the Hawaii Health Survey for 1974-1976, indicate prevalence of these ailments by sex, age, and ethnicity. Hawaiians appear to be more susceptible to arthritis and diabetes and have a high frequency of gout.


Interview with Hawaiian painter, Doctor Nui Loa Price, about his training and work.


Summary of Captain Cook's accounts of kapa making, coloring, and use.


Chronicles the political and legislative events which led to the passage of this bill. Examines the related idea of rehabilitation of Hawaiians as conceived by its Hawaiian proponents.


Discussion of the problems involved in determining the birthdate of Kamehameha III. Gives references to four variant dates and offers the rationale for choosing March 17, 1813.

Describes the efforts of the Daughters of Hawaii organization in maintaining Queen Emma's home in Oahu's Nuuanu Valley, Hanaiakamalama, as a museum.


Transcription and translation, by Oahu rancher James Dowsett, Jr., Jr., of King Kalakaua's recorded greeting made during his last mainland visit.


Suggests that Hawaiian medical treatment was based on concepts of poor health resulting from evil curses and illness resulting from kapu violations.


Reports the nature and extent of alcoholism in Hawaii. Includes rates of alcoholism by sex and ethnic group and suggestions for a program of prevention and rehabilitation. (Rubano #582)


Study seeks to explain the differences in rates of delinquency between two ethnic groups having different subcultural norms and values. Based on questionnaires given 620 seventh graders in Honolulu schools and 183 residents of the Hawaii Training Schools.


Data regarding sex-role expectations were obtained from 109 rural Hawaiians representing three age groups. Men and women were found to be in agreement on the nature of masculinity and femininity. Sex-role expectations appear to stabilize after maturity. A comparison with similar data on Midwesterners emphasizes influence of culture on perceptions of the nature of sex-role identity. (Rubano #584)


Mentions that the popular lava headstone near Oahu's Wahiawa cemetery is not the ancient stone of Kukaniloko upon which Hawaiian chiefesses were said to give birth to their children.


Notes that 50 years of weekly musical performances by Marion K. Diamond and her Serenaders at Waikiki's Halekulani Hotel ended in April 1980.

Biography of Malo, historian and the first school superintendent of schools for the Hawaiian kingdom delves into his abilities and character.


Transcripts of interviews with residents of Waipio Valley, on the east coast of the island of Hawaii, about the socio-economic problems of taro growing. Includes interviews with part-Hawaiians Gloria Ainsworth, Don Anderson, Joseph and Ka'ai Batalong, Samuel Chew, Fannie Duldulao, Rachel Hall, Robert Kahele, Joe Kala, Albert Kalani, Ronald and William Kaneokoa, John Loo, Rachel Thomas, and Ella, Roy, and Shirley Toko.


Songwriter Keli'i Tau'a discusses the kaona, or hidden meaning, in his song about the upside down falls in Oahu's Nuuanu valley. Includes lyrics and music for "Waipuhia."


Interview with Hawaiiana expert Hattie Ah Cook about her early life and use of herbs as preventative medicine.


Describes several Hawaiian musical instruments which are housed in several Oahu collections.


Traces the evolution of the written alphabet by discussing petroglyphs, Captain Cook's spelling of Hawaiian words, and missionary attempts to establish a Hawaiian alphabet.


Survey of the type of activities in which Hawaiians engaged while employed in the Pacific Northwest fur trade during the early nineteenth century.


Hawaiians and part-Hawaiians comprised 12½ percent of this group of 40 who were discharged from the Hawaii State Hospital between 1967 and 1969 and who were later studied in 1977.

Refers to the susceptibility of nineteenth century Hawaiians to tuberculosis. Notes that in the twentieth century more Hawaiians than part-Hawaiians died from tuberculosis.


Hula instructor Moana Allen of leeward Oahu's Waianae reminisces about the high level of discipline involved in her early hula training.


The noted authority in Hawaiian studies reminisces about her early life on the island of Hawaii, as well as her schooling and teaching experiences.


Interview with John Puha, retired musician who plays daily at Honolulu's Fort Street Mall and at the Outrigger Hotel in Waikiki. Includes Hawaiian and English lyrics for "Henehene kou'aka."


Study of the attitudes of delinquent girls, primarily Hawaiian and part-Hawaiian, reveals conflict of cultural tradition and confusion about individual status.


Case histories of 117 girls at Oahu's Kawailoa Girls' Training School were compared with a control group of similar age and racial ancestry. The influence of the cultural group is cited as important in the girls' attitudes toward sex mores, particularly among Hawaiians who comprised 58 percent of both groups. (Rubano #587)


Report on the minimal number of artifacts at this site. Leads to the conclusion that it had been abandoned before intensive European contact.

Study of prisoners admitted between January 1, 1935 and September 1, 1936. Statistical summary focuses on the social, economic, and criminal backgrounds of Hawaiians and Filipinos.


Study is based on Hawaiian, Mangarevan, Marquesan, Rarotongan, Samoan, Tahitian, Tongan, and Tuamotuan informants. Leads to the supposition that geographical isolation over a long period of time is leading Hawaiian speech into a separate language.


Describes the development of academic interests and programs at the University of Hawaii which emerged in 1970 as a formal undergraduate curriculum with a strong emphasis on Hawaiian culture.


The first two chapters summarize the organization of ancient Hawaiian armies and their style of battle. Notes the changes in organization, weapons, and uniforms after 1778. A review of the decline of Hawaiian armed forces during the nineteenth century follows.


Account of Queen Kapiolani and Princess Liliuokalani's trip to England to attend Queen Victoria's Golden Jubilee in 1887. Contains numerous photographs.


Report on the means by which Eddie Kekaula, a Waikiki sidewalk singer, gained sufficient votes to win the Second Annual Nani award as the best singer in his category.


Poses questions about the future existence of Hawaiians, based on their past reaction to westernization.


Author recalls events surrounding the deaths and burials of Queen Liliuokalani, Prince Jonah Kuhio Kalanianaole, and Princess Abigail Kawananakoa.

Biography of the singer who was also the wife of the director of the Hawaiian Statehood Commission.


King, the wife of Territorial Governor Samuel Wilder King reminisces about Queen Liliuokalani.


Musician Kenneth Kikihiiekala recalls his experiences in playing ki ho'alu guitar stylings.


Compares an Egyptian adze dating from 2500 B.D. and a similar Hawaiian one from the nineteenth century.


Narrative of deep sea fishing trip with a group of Hawaiians. Describes the canoe, lines, sinkers, bait, and methods.


Study confirms that the narrative structure is a function of the immediate social context. Based on tapes obtained from 55 part-Hawaiian children ranging in age from five to seven years.


History of several post-Great Mahele Hawaiian organizations which felt that the ownership of an undivided interest in a large tract of land was more adaptable to Hawaiians' needs and background than the ownership in entirety of small parcels.


General account, based on research and firsthand experiences, of the nature of some burial caves.

Reveals that during the period 1890 through 1930, the number of Hawaiians and part-Hawaiians who contracted leprosy declined.


Summary of King William Lunalilo's establishment of a place for aged, infirm, and needy Hawaiians. Describes the buildings, inhabitants, and rules and regulations.

2526. Weaver, Ellen. Memories of the old palace. FR 89 (May 1920): 105-106.

Reminiscences of daughter of Reverend Richard Armstrong, former Kingdom Minister of Public Instruction. As a child she accompanied her father in attendance at evening prayers with Kamehameha II. Provides details of palace furnishings; royal dress and activities.


Describes the ancient Hawaiian land system as highly intricate and where title to all lands rested with the King. Reprint of an article in the June 1898 Yale Law Journal.


Reminiscences of the activities engaged in by King Kalakaua and others on the Kings's November 15, 1890 birthday celebration.


Personal accounts of the events which took place on January 31 in 1873 and 1874. The first birthday of Lunalilo's reign was joyful; the second, sorrowful due to his illness. He died four days later.


Eyewitness account of the occasion on November 23, 1875 when King Lunalilo's remains were being carried from Honolulu's Royal Mausoleum to Kawaiahao Cemetery. After King Kalakaua refused to allow cannon to fire salutes, thunderclaps, 21 by some accounts, instead accompanied the transfer.


Firsthand account of King Lunalilo's funeral and later transfer of his coffin from the Royal Mausoleum in Nuuanu Valley to the Kawaiahao Church cemetery.

History of the "Song of the islands," published in 1901, with music by Mrs. Samuel Amalu, wife of the lighthouse keeper at Barber's Point on Oahu, and words by the Reverend Samuel Ka-pu of Maui.


Description of, and historical references to feather leis, especially as symbols of royalty. Notes that other feather articles such as cloaks were kapu, or forbidden, to women who were permitted to wear only feather leis.


Historical accounts of the hookupus, or gift-givings, for Captain Cook, the visiting Duke of Edinburgh in 1869, King Lunalilo on January 31, 1873, King Kalakaua in 1886, and President Franklin D. Roosevelt in 1934.


Analysis of the numerous theories for the abolition of the kapu system in 1819. Author notes European influence on King Kamehameha I to effect a stronger political consolidation of the Kingdom.


Fictionalized biography presents numerous anecdotes of the life of Victoria Kawekiu Lunalilo Kalaninuiahilapalapa Kaiulani Cleghorn who was born in 1875 and died in 1899. Based on private diaries, personal reminiscences, newspapers, archival materials, and unpublished manuscripts.

2537. Webster, Anitra. A study of movement and placement of hands in ancient Hawaiian dance as described in literature and as demonstrated by present-day kumu hula to determine whether any aspects of ancient hand gestures survive today. Master's thesis (Interdisciplinary Studies), University of Oregon, 1977. 72 pp.

Concludes that the old style of hula exists today and that there is considerable agreement among hula teachers about the style, execution, and meaning of hula gestures.


A comparison of the rates of mental illness among the various ethnic groups in Hawaii reveals major differences in the rates of alcoholism and major functional mental diseases. (Rubano #590)

Tests of 692 Kauai children, including those of Hawaiian and part-Hawaiian ancestry, reveal ethnic differences in social maturity. Includes commentary for various ethnic groups.


Results of tests of 750 children born on Kauai in 1955 to determine various problems in reading and achievement. Ethnic breakdown includes Hawaiian and part-Hawaiian categories.


Study of the effects of ethnicity (including Hawaiians and part-Hawaiians) and socioeconomic status on measures of ability and achievement at ages two and ten of a time-sample of 635 children born on Kauai in 1955.


Study of the results of 485 questionnaires and personal interviews to determine perceptions and attitudes of Hawaiian students toward their educational and Hawaiian experiences. Followed by recommendations for the application of Hawaiian culture concepts to various University programs.


Interview with retired Hawaiian Electric Company employee Joseph Keahiolalo of Oahu's Salt Lake about Hawaiian folklore and music.


History of the organization and record of the members of the first congregation of Honolulu's Kawaiahao Church. Describes the building of the present church from 1836 to 1842. Offers details about the activities of early congregations and their ministers.

Suggests that the term "menehune" refers to the people living in Hawaii before the second visitation by the chiefly class. Once chiefs became a part of Hawaiian society, "menehune" dropped out of use and later applied only to laborers of a very ancient time.


Account of the composition and training of two elite regiments, Alapa and Piipii, of the army of Hawaii island king Kalaniopuu. During his 1776 invasion of Maui, most of the 800 Alapa warriors were slaughtered near Wailuku.


Description of the reign of Kualii King of Oahu, as well as an analysis of the chant named in his honor.


Presents religious and folklore practices dealing with fishing as well as location of fishing grounds and the cooking and eating of fish.


Describes the cultivation of taro and sweet potatoes. Notes specific prayers offered at every stage of cultivation, including the making of tools and land preparation. Includes a translation of a relevant chapter in John Pogue's Ka Moolelo Hawaii.


Presents several versions of Kamehameha I's promulgation of a law guaranteeing the safety of women, children, and old men. The law was based on Kamehameha's own unwarranted attack in the 1780s on two fishermen near Puna on the island of Hawaii. During the ensuing fight a fisherman hit Kamehameha over the head with a canoe paddle, splintering it. Kamehameha later forgave the fisherman for his assault.


Details of the 1791 canoe battle off Waipio, Hawaii, where the Maui and Kauai fleets were defeated by Kamehameha I. This was the first Hawaiian naval battle in which cannons were prominently used.


List and descriptions of well-known burial caves on each island. Includes historian David Malo's account of old methods of burial.
Firsthand description of carvings in a ravine near Naalehu on the island of Hawaii.

Portrays eight warrior chiefs from Oahu who engaged several hundred Maui soldiers in a battle near Waikiki during Maui King Kahekili's invasion. Eventually all but one of the eight was killed in the retreat to the mountains.

Story of the triumph of Kahekili, King of Maui, over Kahahana, the last King of Oahu.

Comparative accounts of Maui's legendary discovery of fire from Hawaii, New Zealand, Samoa, and the Society Islands.

Discussion of the traditions of the original home of the Hawaiian voyagers.

Translation of an article which appeared in Ka Hae Hawaii in 1858. Relates Hawaiian impressions of the ships, men, clothes, and firearms, and their interpretation of Cook's actions. Includes a list of Hawaiian names for early European ships which visited Kealakekua Bay on the island of Hawaii.

Hawaiian version of Cook's arrival and his activities. Preceded by accounts of the arrival of other foreigners prior to Cook.

Detailed and extensive account of events in the life of Kamehameha I is based on the writings of historian Samuel Kamakau.
   Collection of tales based on author's access to early sources. Contains the story of Kalaipahoa, the shark god, and Laka and the menehune.

   Compilation of 25 stories and legends relating to Honolulu or elsewhere on Oahu as told by old Hawaiians. Includes "Mamala the surf-rider," "Bird-man of Nuuanu Valley," "Iwa, the notable thief of Oahu," "Ghost dance on Punchbowl," and "A shark punished at Waikiki."

   Retelling of old tales, highly embroidered by the author. Includes legends dealing with gods Pele and Hiiaka as well as a discussion of Hawaiian geology.

   Briefly describes 20 games and sports engaged in by ancient Hawaiians. Includes konane, Hawaiian checkers; panaiole, hunting rats with bow and arrow; and hukihuki, or tug-of-war.

   Legendary account, adapted from Abraham Fornander and Samuel Kamakau, about a chief who lived on the island of Hawaii during the late thirteenth century. He was nearly successful in conquering all the Islands by following instructions given him by the prophetess Waahia.

   Details of events surrounding Kamehameha's death on May 8, 1819.

   Describes and differentiates between the three classes of high chiefs. Covers aspects of kapu moe which required commoners to prostrate themselves before chiefs.

   Summary of the relationship between Kamehameha I and his closest council of chiefs. Based primarily on historian Samuel Kamakau's newspaper accounts.
Commentary on the finely defined caste lines which were well understood and scrupulously observed in the ancient Hawaiian culture. Notes that rank was received from the mother and that genealogies were important in justifying the bloodlines of chiefs from one generation to the next.

Review of the old Hawaiian concept of property which was "everything of use in any way." Property was subject to confiscation by a chief, trade by individuals, taxation, gambling, or friendship (being given away). Explains the differences between the property rights of chiefs and those of commoners.

Summary of Kamehameha's aging, illness, last hours, final words, death, and burial. Based primarily on Samuel Kamakau's writings.

Article recounts the circumstances surrounding, and the rationale for, the first Hawaiian flag. Describes the minor design changes in the flag prior to 1898.

Offers legends of the god Maui, Aukele, and the early Hawaiian voyagers, as well as a considerable amount of history from Captain Cook's arrival in 1778 to the annexation of Hawaii in 1898.

Article about two Hawaiian political activists who are serving six month sentences at Oahu's Halawa Correctional Facility after being convicted of illegally trespassing on the island of Kahoolawe in defiance of orders by the U.S. Navy.

Interview with modern-day healing priest David Bray about the role of the kahuna in seeking harmony between people, environment, and gods.


Popularized account of island fire departments with an observation on the appeal of the fireman's job for Hawaiians.


Points out that gourds, such as the big, thick-walled ipu nui, are native to Asia. They were carried by migrating peoples from Asia across the Pacific.


Listing, from the 1963 "Ports O Call Beacon" in San Pedro, California, of 96 Hawaiian entertainers playing on the Mainland.


Argues that land alienation resulted from neither dishonest land acquisition by foreigners nor from supposedly intrinsic faults in the Hawaiian character and culture. It resulted rather from a combination of other factors, such as non-alienation clauses in land reforms and the Hawaiians' unfamiliarity with Western concepts of private land ownership.


A visitor's firsthand account of Hawaiian life under the kapu system, with some discussion of the role of women in this society. Reports on the power held by various Hawaiian kahunas or sorcerers. Also provides personal observations on Kamehameha I. Mentions the growing of the narcotic kawa and its medicinal uses.


Popularized thirdhand account of an 1884 confrontation, involving tricks, magic and superstition, between a Christian named Andrews and a kahuna, Manoanoa, at Kaupo, Maui.


Compares dental conditions of late nineteenth century Hawaiians with those observed in excavated, pre-contact skulls.


Provides a taxonomic key for grouping and describing taro in terms of distinguishing characteristics of various localities. Reviews origin, distribution, and use of taro.
2585. Wichman, Frederick. Ka ili lau o ke koa; first Queen of united Kauai. POP 69 (June 1957): 18-19.

Legendary account of the chiefess who ruled Kauai during the twelfth century.


Commentary on the history and restoration of the Kaneaki Heiau in leeward Oahu's Makaha Valley.


Background and texts of "Kaleleonalani alekoki," "Liliuokalani's prayer," and "Kauka."


Description of the nature and various activities of different types of kahuna.


Hawaiian and English text of a name song dedicated to University of Hawaii Professor Samuel Elbert.

2590. Wilcox, Steve. Kamokila: "I am Hawaii!" The incomparable Mrs. Campbell was one of the state's great individualists. HON 7 (Nov. 1972): 94-95, 157-158, 160, 162.

Biography of Alice Kamokila Campbell who was born in 1884 and died in 1971. Her mother was a descendant of high chiefs and her father was industrialist James Campbell.


Abraham Akaka, Minister of Honolulu's Kawaiahao Church, comments on the Hawaiian people on the occasion of his being invited to preach at the White House.


Notes that prior to Captain Cook's arrival, Hawaii had 200 varieties of dry and wetland taro. However, as a result of the past century's emphasis on large-scale cultivation, the number of rarer types have decreased.


Account of three Hawaiians, William Kanoa, Henry Alapai, and Ben Api, who became sailors on a trading schooner in 1899. They left the ship at Rarotonga and lived there for nearly 30 years.

Account of one of the Hawaiians who studied in New England and returned to Hawaii in 1820 with the first missionaries. He later moved to California in 1849.


Description of the entertainment career of Gilbert Kauhi, singer, comedian, and disc jockey at Honolulu radio station KHVH.


Categorizes Kauai heiaus in general and provides details of several specific ones.


Biography of the noted blind musician and composer. Includes a holograph of his song, "A oia!"


Compilation of chants, from Bishop Museum recordings, used by politicians to solicit votes. Includes those of Samuel Kalama, William Heen, Curtis Iaukea, Robert Wilcox, Prince Jonah Kuhio Kalanianaole, Samuel King, and William Kamau.


Mrs. Bella Johnson describes the lives of her parents, John and Luukiaananu Kaniaupio, who lived in Maunawili, on Oahu's windward coast, at the turn of the century.


Article about the origin of the holoku, or loose, seamed dress with a train and usually a yoke, which was patterned after the Mother Hubbard style of missionary dress. Prior to the holoku, Hawaiian women had worn kapa or Western materials only in a wrap around style.

2601. Wilson, Henry. Tapa, the cloth of the South Seas. MPM 2 (Nov. 1911): 451-455.

Describes the making, coloring, and uses of tapa. Presents, in some detail, the different types of tapa along with their Hawaiian names.

Firsthand account of the Royal Hawaiian Band's first tour of the mainland in 1895, written by the man who later served as Honolulu's mayor for many years.


Theoretical linguistic treatise explores the two types of grammatical possession which are inherent in the Hawaiian language. One type is active and is marked by the morpheme "A" and the other is passive and marked by an "O". Suggests a minor change in this area of Hawaiian grammar to lessen the discrepancies that occur.


Describes aspects of the problem in predicting the correct choice of "O" or "A" in the possessive markers of the Hawaiian language.


Linguistic description and analysis of the meaning and distribution of possessive indicators in Hawaiian.


Addresses the problems in Hawaiian spelling which result from the lack of symbols to distinguish sound differences, word division, capitalization, and punctuation. Discusses five major approaches in developing a Hawaiian spelling system—phonetic, phonological, historical, Anglophone, and nativistic. Notes the efforts by the 'Ahahui 'olelo Hawai'i to monitor the language and to establish a uniform spelling system.


Examines the heavy use by missionaries of the word "chiefess" to convey the female gender of "alii" which means both chief and chiefess as well as king and queen. It also found use as a term for women who were not ranked as high as queens.


Describes the fashioning of the Hawaiian alphabet by American missionaries in 1829.

Comments about the demeaning effects of modern kahunas by legislator Kauhane of the island of Hawaii's Kau district in the Hawaiian Kingdom's House of Nobles.


Anthropometric and somatic survey of Hawaiians and racial inter-marriage. Includes tabular data.


Provides firsthand accounts of pre-missionary Hawaiians. Appendix No. 8 tells of a Hawaiian known as Lauri who accompanied Captain Vassili Golovnin back to Russia and lived there for several years before returning to Hawaii.


Describes the political and cultural situation in the Islands shortly after the death of Kamehameha I. Includes helpful commentary on textual references to people, places, and objects. Contains a glossary of Hawaiian words as spelled by Freycinet and genealogies of several Hawaiian families.


Offers a review of the history of Honolulu's Iolani Palace, a description of its restoration activities, and commentary on its furnishings.


Interview with the former international concert tenor who entertains at Kemoo Farms restaurant at Wahiawa on the island of Oahu.


Vignettes of Island life during the late 1930s reveal that the influence of old ways is still evident among Hawaiians, especially in the
area of the supernatural such as belief in sorcery as practiced by some kahunas, the volcano goddess Pele, and ghostly processions accompanied by the beating of drums.


Portrays notable nineteenth century Hawaiians and their reactions to the wave of Western civilization engulfing the Islands. Reviews the lives of Kings Kamehameha I, Kamehameha II, Kamehameha III, Kamehameha IV, Kamehameha V, Lunalilo, and Kalakaua; Queens Kaahumanu, and Liliuokalani, High Chiefess Kapiolani, and mission student Henry Obookiah.


Reviews her 1964 findings about Hawaii's social structure in light of changes which have occurred during the past two decades. Notes the growth of the Hawaiian/part-Hawaiian community and the success of the Hawaiian movement in re-ordering social relations and re-interpreting social values in many areas.


Notes efforts by Meheula Flowers Ltd. to provide authentic Hawaiian flower arrangements and leis. Discusses her feelings about leis and the problems she has in obtaining supplies.


Focuses on Krash Kealoha, program director for Honolulu radio station KCCN, and the station's efforts in promoting Hawaiian music.


Interview with Gaison, former defensive back on the University of Hawaii football team, about his efforts to win a position with the Atlanta Falcons professional football team.


Transcripts of interviews with 16 women focuses on their work in pineapple canneries and plantations on Oahu. Generally the interviewees discuss their work from 1920 to 1960 and the changes in working conditions they experienced during that time. Sixteen women were interviewed and six of them were of Hawaiian ancestry: Helen Barnes, Elizabeth Matthews, Ida Milles, Adeline Naniole, and Julia Souza. Includes background illustrations and text on the pineapple plant, its cultivation, and the canning process.
2622. Wong, Kathryn, and Lorna Luczon. There was a time when I knew everybody on this Island. MO 2 (Aug. 1977): 10-15.

Reminiscences of retired sugar company executive Arthur Kinney of Wailua, Kauai, about earlier days and his present work with various Hawaiian organizations, including the Kauai Hawaiian Civic Club and the A.L.O.H.A. Association.


Hula chant, in Hawaiian and English, honoring Samuel Elbert, a University of Hawaii professor.


Interview with the noted entertainer, composer, and teacher. Includes music for her "Nawai e o le." 


Interpretation, by a U.S. Navy doctor, of the reasons for the Hawaiian susceptibility to Western diseases. Reports on the first evidence of leprosy and actions taken to control and treat it.

2626. The world will have to come to Hawaii for a Kamaka. HM 3 (March 1977): 8.

Businessman Fred Kamaka describes the history and organization of his ukulele manufacturing company.


History of a small agricultural town, Iosepa, located 15 miles southwest of Salt Lake City. Over 100 Hawaiian Mormons lived there from the late nineteenth century to 1917.


Study of 642 children born at the Kalaupapa leper settlement on Molokai between 1880 and 1949 reveals that exposure to leprosy patients during infancy led to subsequent disease in 40 percent of the children.


Analysis of Hawaii Department of Health records from 1850 to 1961 reveals 34 cases of leprosy on Niihau, the last occurring in 1939.
2630. Wrestling with place names. THA (1922): 82-87.
   Discusses the difficulty in translating Hawaiian place names. Suggests that the symbolic meaning is not always brought out in a literal translation.

   Details of the annual celebration held in honor of Lono. Describes when and what took place for both the chiefly class and commoners.


   Reports on the esteem in which Hawaiian seamen are held on foreign ships. Contains a table of Hawaiians who left on foreign ships from January 1843 to June 1844.

   Argues that conflicting values of Western and Hawaiian cultures will adversely influence the education of Hawaiian children in the modern education system unless the public school program also accepts responsibilities for the family, church, and culture during this adjustment.

   Analysis of an isolated, rural group of indigenous Hawaiians living in Hana, Maui to determine the state of their adjustment to European/American culture. Reveals that the assimilation of these Hawaiians is being retarded by the survival of traditional Hawaiian culture patterns and values, the generally negative reaction of Hawaiians towards the ideals and values of the dominant Western culture, and their geographic environment.

   Hat weaver Mrs. Kalani of Ka'u, on the island of Hawaii, demonstrates the art as handed down from her grandparents.

Study is based on Hawaii Youth Data obtained in 1964-1965 from 580 public high school seniors, 23.1 percent of whom were Hawaiians. Suggests that low educational attainments for Hawaiians were associated with low pressures for achievements.


Article consists of drawings of several artifacts which are accompanied by a brief description of each item.

2639. Yoakley, Jay. Iolani the first time around. HON 10 (Dec. 1975): 60-61, 70, 73-76.

Historical accounts of court life, entertainment, luaus, hulas, menus, and parties held at Iolani Palace during the reign of King Kalakaua.


Examines the cultural identity and group characteristics of modern Hawaiians in light of circumstances and events occurring since 1778. Relates these cultural and psychological dimensions to mental health and problems of living in today's society.


Interview with 83-year-old John Almeida about his 70 year musical career during which he produced over 200 compositions, hundreds of recordings, and several major radio programs. Analyzes Almeida's efforts to perpetuate the poetic structure of the Hawaiian language in his twentieth century compositions.


Analysis of the song "Alekoki" and its five different musical settings as an example of Hawaiian multi-melodic musical creativity. Following by a comparison of these separate melodies using musical notations.


Presents Hawaiian historian Zepherin Kepelino's version of the creation chant in Hawaiian and English.

Life story of Victoria Kaiulani Cleghorn (1875-1899), who was heiress to the Hawaiian throne. Embellished by numerous letters, photos, and paintings.


   Pictorial biography of Princess Ruth (1826-1883), potential heiress to the Hawaiian throne, who clung to old Hawaiian ways throughout her life.
ADDENDUM


Review of the artistic concepts and quilting techniques employed in what has become accepted as a traditional Hawaiian craft. Includes photos of 48 notable quilts along with information about name, date of construction, fabric used, quilting style, and present owner.


Designed to help the interested public understand the complexities of the Hawaiian native claims issue. Includes essays on the historical, legal, and ethical aspects of the issues as well as a bibliography of related publications.


Deals with many aspects of outrigger canoe racing: organization, coaching, physical conditioning, hull design, and paddling techniques.


Investigates one aspect of the consequences of the nineteenth century westernization of Hawaii. Focuses on the Hawaiian Kingdom’s adoption of the common law concept of coverture as law in 1846, and its subsequent effect on the ability of island married women to make contracts.


Brief description of the 1941 lifestyle of the 182 Niihau residents, nearly all of whom were native Hawaiians. Followed by an account of the incident which ended with the killing of the Japanese pilot by Benehakaka Kanahele.


Guide to the art of weaving lauhala (the leaves of the hala tree). Step-by-step written instructions and photographs explain how to select and prepare the lauhala and how to weave headbands, bracelets, place mats, fans, and baskets.

Outline of the concept and practice of traditional native Hawaiian medicine. Includes list of notable historical events and a 39-item listing of commonly used medicinal plants in Hawaii.


Hawaii's Chief Justice, a part-Hawaiian, discusses his education and political career, Hawaiian activists, and Hawaii Supreme Court decisions.


Evaluates the efforts of the state of Hawaii in protecting the traditional cultural rights of native Hawaiians through legal means in the form of the establishment of the Office of Hawaiian Affairs by the 1978 Hawaii Constitutional Convention.


Describes the organization and purpose of Hawaii's newly-created Office of Hawaiian Affairs. Notes official discussions which have taken place between OHA's 9 trustees and Kare Puketapu, Secretary of New Zealand's Department of Maori Affairs.


List of 2,453 taped interviews with individuals, approximately 500 of whom are Hawaiian or part-Hawaiian, held in 102 collections. Each entry includes the interviewee's name, birthdate, ethnicity, and occupation, as well as the subjects covered and the name of the interviewer.


A sampling of 35,769 student throat cultures reveals that part-Hawaiian children have a greater risk of strep infections than children of other ethnic groups.


English translation of a portion of the Kamapua'a epic which appeared serially in the Hawaiian language newspaper Ka Leo Ka Lahui from June 22, 1891 to July 22, 1891. Includes extensive annotation of the various cultural and figurative devices which were employed throughout the legend.

Describes the preparations of Vicki Holt Takamine's hula troupe, Pua Alii Ilima, for competition at the 1981 Merrie Monarch hula festival in Hilo.


Results of a questionnaire, given to 162 subjects, regarding family values unique to Hawaiians reveal significant differences between Hawaiians and Caucasians on overall scores as well as on a number of specific items.


In 1979 the Office of Hawaiian Affairs became a state agency and was charged with coordinating various programs which aid in the restoration, preservation, and perpetuation of Hawaiian culture.


List, arranged by type of commercial activity, of 320 Hawaiian-owned businesses in the state of Hawaii. Entries contain name of business, owner, address, and telephone number.


Organizational plan for the rediscovery and revival of Hawaiian culture. Establishes objectives, policies, and cultural concepts to enhance the practice and presentation of living Hawaiian culture.


Focuses on the proposed settlement of the Hawaiian Native Claims and sets forth principles which OHA believes will lead to a fair and just resolution. Included in the appendices is the "Native Hawaiian Study Commission survey report."


OHA's first Board of Trustees was elected in 1980. These minutes delineate the reports, discussions, hearings, and decisions by which the Trustees seek to provide for the betterment of the conditions of native Hawaiians.

Systematically describes the sentence structure of the Hawaiian language in terms of the means by which verbless sentences express case relationships.


Grammar workbook for advanced students and teachers of the Hawaiian language. Attempts to analyze the grammatical points raised when today's classroom speakers of standardized Hawaiian confront the differing Hawaiian as spoken by native speakers.


Account of the traditions related to the popular maile lei which is made from a vine-like shrub.


Consists of 8 articles dealing with the description, cultivation, preparation, consumption, ethnobotanical usage, and mythology of taro, or kalo.


Biography of Jennie Wilson (1872-1962), a hula dancer in King Kalakaua's royal court, a pioneer women's suffragist, and wife of former Honolulu mayor John Wilson.


Brief review of early Hawaiian society. Concludes with an assessment of the roles, needs, and problems of modern Hawaiians.


Major reinterpretation of an eighteenth century creation and genealogical chant which was composed for chief Ka'limamauo. Provides a definitive ancient Hawaiian viewpoint of time, space, and natural origins.

Story of Koolau, a leperous cowboy on Kauai who defied government efforts in the 1890s to resettle him at Kalaupapa on Molokai.


Study includes 192 Hawaiian students at Farrington, Kahuku, Radford, and Waianae High Schools. Findings indicate that self-concept variables correlated significantly with academic achievement. Twelfth graders had higher positive responses than tenth graders and females ranked higher than males.


Compilation of statistics which are based on data gathered by federal, state, and county agencies. Includes sections on the following topics: population, land, health, education, crime, business and employment, income, welfare, voter registration, and Hawaiian agencies.


Consists of three lectures by the author and an article by Pierre Bowman, "Once flickering Hawaiian renaissance now ignited," which offer a perspective of the ideas and events which have shaped this movement. The Hawaiian renaissance, a rebirth of artistic and intellectual achievement accompanied by a renewal of interest in the past, is also a psychological renewal—a purging of feelings of alienation and inferiority accompanied by a reassertion of self-dignity. It also entails stronger political and economic consciousness.


Discussion of the heightened interest in traditional and post-traditional Hawaiian culture during the past five years.


This series of essays dealing with traditional and modern Hawaiian values includes: "How some young Hawaiians feel about being Hawaiian" by George Kanahele; "Koa: the Hawaiian value of courage" by R. Kawika Makannani; "Ho'okipa: the Hawaiian value of hospitality" by George Kanahele; and excerpts from "The sinews for racial development" by Akaiko Akana.

Comparative study of Hawaiian and Balinese dance relative to their social organizations. Examines the revitalization and reinterpretation of the dance which resulted from radical changes in the old Hawaiian society.


Contends that the Great Mahele of 1848 alienated Hawaiians from their land by replacing the tradition of communal use with the Western concept of private property.


Suggests that most of a Hawaiian child's education, which took place within the extended family's daily life and which was practical and skill-oriented, served to prepare him for cooperative social labor.


Synopsis of archaeological evidence that prehistoric Hawaiians wrought degradation on the archipelago through the introduction of exotic plants and animals, population growth, and concomitant agricultural expansion. Suggests that while early Hawaiians were aware of, and engaged in, conservation practices, demographic pressures and technological limits often forced them to do otherwise.


Brief biography of William Kaulehelehe, the Hawaiian chaplain at Fort Vancouver, who ministered to hundreds of Hawaiians laboring in the Pacific Northwest fur trade during the mid-nineteenth century.


Suggests that there are cultural precedents for the varied aspects of personal and extended family relationships inherent in the modern Hawaiian social organization in Keanae on the island of Maui.


Kanahele, a management consultant and specialist in Hawaiian studies, describes his efforts to provide entrepreneurial training for Hawaiians and reminisces about his own Hawaiian heritage.
Ritte, former leader of the Protect Kahoolawe Ohana, Trustee of the State's Office of Hawaiian Affairs, and organizer of a back-to-the-land commune on Molokai, talks about his way of life and recounts the time he spent trespassing on Kahoolawe.

Utilizes death certificates from 1908 to 1982 to compare rates of various causes of death of Hawaiians, part-Hawaiians, and the island population in general. Notes that mortality rates of part-Hawaiians were different from, but not substantially greater than, the all-races group. However, the mortality rates of full-blooded Hawaiians are twice as high as those for the total population. Heart disease has been the leading cause of death for Hawaiians and part-Hawaiians since 1940.

Review of arguments which form the basis for Hawaiian claims to restitution and reparations: loss of sovereignty, loss of land, title claims, and trust relationship.

Examines 168 adults of Japanese, Caucasian, Filipino, and Hawaiian/part-Hawaiian ethnic backgrounds in Honolulu to determine the relationship between occurrence of life events and neurotic impairment and the patient's ethnicity. The Hawaiian/part-Hawaiian group exhibited more symptoms of withdrawal in all categories of life events than did the other groups.

Insightful overview of twentieth century political development of Hawaiians. Describes the formation and achievements of ten major political organizations of the 1970s. Appendix chronicles eight community confrontations from 1970 to 1979.

Founded originally as the Chiefs' children's school, this institution provided a Western education for those Hawaiian children of the highest rank. The last five rulers of the Hawaiian Kingdom, as well as others of chiefly rank who played a prominent role in the Kingdom, were educated here. Contains accounts of the young ali'i's studies, extracurricular activities, and travels.

This school was established exclusively for the education of the children of Hawaii's high chiefs under the direction of missionaries Amos Starr and Juliette Montague Cooke. It produced literate and genteel men and women but failed to prepare rulers for dealing with the exigencies of a kingdom which was rapidly being westernized and modernized. The School's legacy was the philanthropic endeavors which its alumni initiated for native Hawaiians.


Study of a small, remote, predominantly part-Hawaiian fishing village on the Kona coast of the island of Hawaii. Examination of the nature of hostility in this Hawaiian community is based on an analysis of 285 hostile incidents. Explains how an individual's hostile feelings are influenced by his sociocultural system and also how individual responses influence village life.


Summarizes, in tabular form, the Mental Health Division's services to various ethno-cultural groups. Arranged by type of disorder and nine areas throughout the state. Hawaiian/part-Hawaiian data appear on pp. 40-46.


A 1979 survey of 4,456 persons regarding their dental problems and dental care reveals that there are no generally significant differences between Hawaiians/part-Hawaiians and other island ethnic groups.


Interview with noted part-Hawaiian singer and entertainer about her career and marriage to Dr. Sol Naluai.


Theorizes that ancient Hawaiian warfare was conducted primarily for immediate and long-term control of resources, not for the sake of mere killing or political dominance.

Brief introduction to the traditional, pre-contact styles of Hawaiian music. Includes sections on vocal music, instruments, and modern Hawaiian music.


Describes some of the many Hawaiians who live in the San Francisco Bay area and their efforts to perpetuate the Hawaiian culture through participation in music, hula, and outrigger canoe racing programs.


Account of a 1980 expedition to Nihoa in the leeward Hawaiian chain. Well-preserved remains indicate that its early settlement was only seasonal.


Speculates that Hawaiian political evolution resulted from an external variable—foreigners. The chiefs, after gaining foreign military assistance, responded more to Western economic demands than to traditional Hawaiian needs. Kamehameha I took advantage of these chiefs' depleted powers to establish and strengthen his rule.


Comparative report on the attitudes toward the use of alcohol is based on replies from over 3,700 respondents in six island ethnic groups. Findings indicate that Caucasians and Hawaiians have a relatively high proportion of drinking problems.


Discussion of the problems involved in the State of Hawaii's attempts to resolve the economic and cultural demands of the descendants of its aboriginal inhabitants. Includes interviews with a number of part-Hawaiians about the Hawaiian activist movement.

Wong discusses his knowledge and experiences regarding chant training, creativity, categories, texts, and instruments. Sixteen mele hulas (chants associated with the dance) are also transcribed and analyzed.


A literary, rather than ethnological or historical, anthology of English translations of representative Polynesian poetry. The Hawaiian portion is on pages 1-36.


Analysis and historical development of an adaptive hula which combines ancient and modern poetry, music, and body movements. Laden with charts of musical and movement notations. Appendix contains titles and sources of over 300 of these hulas.


Provides an analytical synthesis of the chants held by the Bishop Museum's Audio-Recording Collections. By comparing the general and specific aspects of Hawaiian music to other eastern Polynesian music, the author is able to identify precontact musical traits in today's acculturated music of Hawaii.


General description of Hawaiian culture at the time of Western contact is based upon combined archaeological and ethnohistorical information. Also notes the origins of Hawaiian culture and the changes in it that took place before 1778.


The commission was created by Congress on December 22, 1980 to "conduct a study of the culture, needs and concerns of the Native Hawaiians." The first part of the report contains an extensive, up-to-date compilation of data on Native Hawaiians. It is followed by sections dealing with federal, state, local, and private relationships.

Reviews the life and times on Waikiki Beach during the 1930s and 1950s through short biographies of beachboys Joe Akana, Charles Baptiste, William Daniels, William Keaulani, and George McPherson.

2712. Williams, Norma. 'Farewell to a queen.' Aloha 5 (May/June, 1982): 54-57.

Offers details about Queen Liliuokalani's November 1917 lying-in-state, funeral, funeral procession, and interment in the Royal Mausoleum in Honolulu's Nuuanu Valley.
<table>
<thead>
<tr>
<th>Hawaiian Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'A'a</td>
<td>rough lava</td>
</tr>
<tr>
<td>'Aha'a'aina</td>
<td>feast</td>
</tr>
<tr>
<td>'Ahahui Ka'ahumanu</td>
<td>The Kaahumanu Society, a women's organization founded in 1905</td>
</tr>
<tr>
<td>Ahu</td>
<td>pile, shrine</td>
</tr>
<tr>
<td>Ahupua'a</td>
<td>land division, varying in size and shape, but typically a well-marked strip running from the mountains to the sea</td>
</tr>
<tr>
<td>'Ahu'ula</td>
<td>feather cloak or cape</td>
</tr>
<tr>
<td>Akua</td>
<td>god</td>
</tr>
<tr>
<td>Akualele</td>
<td>meteor, flying god</td>
</tr>
<tr>
<td>Akua Kā'ai</td>
<td>staff with a carved figure</td>
</tr>
<tr>
<td>Ali'i</td>
<td>chief, chiefess, royal</td>
</tr>
<tr>
<td>Ali'i 'Ai Moku</td>
<td>ruler of a district</td>
</tr>
<tr>
<td>Aloha</td>
<td>love; greeting</td>
</tr>
<tr>
<td>'Anā'anā</td>
<td>sorcery</td>
</tr>
<tr>
<td>Anei</td>
<td>particle indicating a question which may be answered by yes or no</td>
</tr>
<tr>
<td>'Ano'ai</td>
<td>greeting</td>
</tr>
<tr>
<td>'Aīnūmakua</td>
<td>family or personal god</td>
</tr>
<tr>
<td>'Awa</td>
<td>a narcotic drink</td>
</tr>
<tr>
<td>'Ewa</td>
<td>southwestern district of O'ahu; direction term</td>
</tr>
<tr>
<td>Hā</td>
<td>four, breathe</td>
</tr>
<tr>
<td>Hākōkō</td>
<td>wrestling</td>
</tr>
<tr>
<td>Hala</td>
<td>pandanus tree</td>
</tr>
<tr>
<td>Hālau</td>
<td>house for hula instruction</td>
</tr>
<tr>
<td>Hale</td>
<td>house</td>
</tr>
<tr>
<td>Hale Mohalu</td>
<td>house of relaxation</td>
</tr>
<tr>
<td>Hale Naua</td>
<td>society founded by King Kalakaua to study ancient Hawaiian culture</td>
</tr>
<tr>
<td>Hale'iwa</td>
<td>town on the northern coast of O'ahu</td>
</tr>
<tr>
<td>Halema'uma'u</td>
<td>volcanic crater on Hawai'i</td>
</tr>
<tr>
<td>Hāmākua</td>
<td>northeastern district of Hawai'i</td>
</tr>
<tr>
<td>Hāna</td>
<td>eastern district and village of Maui</td>
</tr>
<tr>
<td>Hānai</td>
<td>foster child</td>
</tr>
<tr>
<td>Hanalei</td>
<td>northern district and village of Kaua'i</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Haole</td>
<td>Caucasian</td>
</tr>
<tr>
<td>Hapa Haole</td>
<td>part white and part Hawaiian, as an individual or phenomenon</td>
</tr>
<tr>
<td>Haupia</td>
<td>coconut pudding</td>
</tr>
<tr>
<td>Hawai'i</td>
<td>island on the southeastern end of the archipelago; collective name for the entire island group</td>
</tr>
<tr>
<td>He'e</td>
<td>squid</td>
</tr>
<tr>
<td>He'e Nalu</td>
<td>surfing</td>
</tr>
<tr>
<td>Heiau</td>
<td>place of worship</td>
</tr>
<tr>
<td>Helu</td>
<td>to count</td>
</tr>
<tr>
<td>Hi'iaka</td>
<td>name of the twelve younger sisters of the goddess Pele</td>
</tr>
<tr>
<td>Hilo</td>
<td>eastern district and city on Hawai'i</td>
</tr>
<tr>
<td>Hina</td>
<td>goddess</td>
</tr>
<tr>
<td>Ho'äo</td>
<td>marriage</td>
</tr>
<tr>
<td>Hōkūle'a</td>
<td>canoe which was sailed from Hawai'i to Tahiti and back in 1976</td>
</tr>
<tr>
<td>Hola</td>
<td>to drug fish with poison</td>
</tr>
<tr>
<td>Holokū</td>
<td>loose dress with a train and a yoke</td>
</tr>
<tr>
<td>Hōlua</td>
<td>sled used on grassy slopes</td>
</tr>
<tr>
<td>Hono</td>
<td>gathering for a religious ceremony</td>
</tr>
<tr>
<td>Honolulu</td>
<td>capital city and southern district of O'ahu</td>
</tr>
<tr>
<td>Ho'okama</td>
<td>to adopt a child or adult, but not necessarily having the exclusive care of; a godchild</td>
</tr>
<tr>
<td>Ho'okupu</td>
<td>ceremonial gift-giving</td>
</tr>
<tr>
<td>Ho'olaule'a</td>
<td>celebration</td>
</tr>
<tr>
<td>Ho'omalu</td>
<td>quiet</td>
</tr>
<tr>
<td>Ho'opāpā</td>
<td>style of guitar playing</td>
</tr>
<tr>
<td>Ho'opi'opi'o</td>
<td>A form of sorcery in which the practitioner touched a part of his own body thereby causing injury to his victim's body</td>
</tr>
<tr>
<td>Ho'oponopono</td>
<td>righteous, to behave correctly, to correct</td>
</tr>
<tr>
<td>Ho'opuni</td>
<td>to drive fish into nets</td>
</tr>
<tr>
<td>Hui</td>
<td>club, association</td>
</tr>
<tr>
<td>Hukilau</td>
<td>fishing with a seine net</td>
</tr>
<tr>
<td>Hula</td>
<td>dance</td>
</tr>
<tr>
<td>Huli</td>
<td>turn, change</td>
</tr>
<tr>
<td>Huna</td>
<td>hidden, secret</td>
</tr>
<tr>
<td>I'a Maka</td>
<td>raw fish</td>
</tr>
</tbody>
</table>
Ihe  spear
'Ili  land subdivision of an ahupua'a
Imu  underground oven
Inoa  personal name
'Io  Hawaiian hawk, Hawaiian god
'Iolani  palace and Episcopal school in Honolulu
Ipu  bottle gourd
Ka'a'ala  highest mountain on O'ahu
Kaha Nalu  body surfing
Kahili  feathered standard; symbol of royalty
Kaho'olawe  uninhabited island near Maui; used as a bombing target by the U.S. Navy
Kahuna  specialist; priest, sorcerer
Kahuna'ana'ana  sorcerer who practices black magic
Kahuna Lapa'a'u  physician
Kahuna Po'i 'Uhane  professional spirit catcher
Kai  sea
Kaka'ako  commercial district in Honolulu
Kālaipāhoa  tree forms of gods; pieces were used in sorcery
Kalaupapa  leper settlement on northern Moloka'i
Kalawao  northern district on Molokai'i; original site of the leper settlement
Kaliihi  valley in Honolulu
Kalo  the taro plant; its starchy root is eaten as poi and its leaves as lu'au
Kālua  to bake in a ground oven
Kanaka  person
Kāne  god of living creatures; male
Kāne'ohe  village and bay on windward O'ahu
Kani Ka Pila  strike up the band
Kaona  hidden meaning
Kapa  tapa; bark cloth
Kapu  sacred; forbidden, taboo
Kapa Loulu  religious services
Kapu Moe  taboo requiring everyone to prostrate themselves in the presence of a chief
Ka'ū  southern district and desert on Hawai'i
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition/Comment</th>
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</thead>
<tbody>
<tr>
<td>Kaua'i</td>
<td>island northwest of O'ahu</td>
</tr>
<tr>
<td>Ka'ula</td>
<td>rocky islet near Ni'ihau</td>
</tr>
<tr>
<td>Kauwā</td>
<td>outcast; slave</td>
</tr>
<tr>
<td>Kawaiha'a'o</td>
<td>Congregational church in Honolulu; dedicated in 1842</td>
</tr>
<tr>
<td>Kawahau</td>
<td>northeastern district of Kaua'i</td>
</tr>
<tr>
<td>Keiki</td>
<td>child</td>
</tr>
<tr>
<td>Kī</td>
<td>the Ti plant; whose leaves are put to many uses</td>
</tr>
<tr>
<td>Kia Manu</td>
<td>bird catcher</td>
</tr>
<tr>
<td>Kīlauea</td>
<td>volcano on Hawai'i</td>
</tr>
<tr>
<td>Koa</td>
<td>brave; soldier</td>
</tr>
<tr>
<td>Koali</td>
<td>morning-glory plant</td>
</tr>
<tr>
<td>Kohala</td>
<td>northern district of Hawai'i</td>
</tr>
<tr>
<td>Kōloa</td>
<td>southern district on Kaua'i</td>
</tr>
<tr>
<td>Kona</td>
<td>western district on Hawai'i; leeward</td>
</tr>
<tr>
<td>Konohiki</td>
<td>an agent who managed a chief's lands</td>
</tr>
<tr>
<td>Ko'olau</td>
<td>windward mountain range on O'ahu</td>
</tr>
<tr>
<td>Ko'olau Loa</td>
<td>northeastern district on O'ahu</td>
</tr>
<tr>
<td>Ko'olau Poko</td>
<td>southeastern district on O'ahu</td>
</tr>
<tr>
<td>Ku</td>
<td>god of war</td>
</tr>
<tr>
<td>Kuamo'o</td>
<td>site, in West Hawai'i, of an 1819 battle testing Kamehameha II's abolition of the kapu system</td>
</tr>
<tr>
<td>Kuawa</td>
<td>guava</td>
</tr>
<tr>
<td>Kuhina Nui</td>
<td>prime minister of the Kingdom</td>
</tr>
<tr>
<td>Kūkū</td>
<td>grandparents</td>
</tr>
<tr>
<td>Kūkulu Kumuhana</td>
<td>pooling of strengths</td>
</tr>
<tr>
<td>Kukui</td>
<td>candlenut tree</td>
</tr>
<tr>
<td>Kuleana</td>
<td>small area of an ahupua'a; responsibility</td>
</tr>
<tr>
<td>Kūlolo</td>
<td>pudding made of grated taro and coconut cream</td>
</tr>
<tr>
<td>Kumu</td>
<td>foundation; teacher</td>
</tr>
<tr>
<td>Kumulipo</td>
<td>creation chant; origin</td>
</tr>
<tr>
<td>Kupua</td>
<td>demigod</td>
</tr>
<tr>
<td>Kupuna</td>
<td>grandparent; ancestor</td>
</tr>
<tr>
<td>Lā</td>
<td>sun; day</td>
</tr>
<tr>
<td>Lahaina</td>
<td>western district and town on Maui</td>
</tr>
<tr>
<td>Lahainaluna</td>
<td>school established in 1831 in Lahaina on Maui</td>
</tr>
<tr>
<td>Laka</td>
<td>goddess of the hula</td>
</tr>
<tr>
<td>Lāna'i</td>
<td>island near Maui</td>
</tr>
</tbody>
</table>
Lani  | sky; heavenly; royal
Lāpine | lemon grass
Lau Hala | pandanus leaf
Laulau | baked package of ti leaves containing meat, fish, and taro tops
Lei | garland; wreath
Lei Palaoa | whale tooth pendant
Līhu'e | southeastern district and city on Kaua'i
Like | similar
Limu | seaweed
Lomilomi | massage
Lono | god of the harvest
Lū'au | baked taro tops, coconut cream, and chicken or octopus
Māhele | land division of 1848
Mahiole | feather helmet
Māhū | homosexual
Maile | shrub with shiny fragrant leaves used for leis
Maka'ainana | commoner; citizen
Makahiki | ancient festival lasting from mid-October to mid-February
Makai | seaward direction
Makawao | east central district on Maui
Make | death
Malo | loincloth
Māmaki | small tree whose bark yielded tapa
Mana | supernatural or divine power
Mana'o | thought; mind
Maui | second largest island in the archipelago
Māui | demigod and trickster
Mauka | inland direction; towards the mountains
Mauna | mountain
Mauna Kea | highest mountain on Hawai'i
Mauna Loa | second highest mountain on Hawaii and active volcano
Mele | chant; song, poem
Menehune | legendary race of small people
Moanalua | valley located west of Honolulu
Moke | slang for a low class of person
Moku | district; island; ship
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moloka'i</td>
<td>island near Maui</td>
</tr>
<tr>
<td>Mū</td>
<td>public executioner</td>
</tr>
<tr>
<td>Nalowale</td>
<td>lost; forgotten</td>
</tr>
<tr>
<td>Nānakuli</td>
<td>village on the leeward side of O'ahu</td>
</tr>
<tr>
<td>Nane</td>
<td>riddle; parable</td>
</tr>
<tr>
<td>Nani</td>
<td>beautiful</td>
</tr>
<tr>
<td>Nīele</td>
<td>inquisitive</td>
</tr>
<tr>
<td>Nihoa</td>
<td>small island northwest of Kaua'i</td>
</tr>
<tr>
<td>Ni'i'hau</td>
<td>island west of Kaua'ī; inhabited solely by Hawaiians</td>
</tr>
<tr>
<td>Niu</td>
<td>coconut</td>
</tr>
<tr>
<td>Nu'uanu</td>
<td>valley in Honolulu</td>
</tr>
<tr>
<td>O'ahu</td>
<td>most populous island; Honolulu is its major city and</td>
</tr>
<tr>
<td></td>
<td>State capital</td>
</tr>
<tr>
<td>'Ohana</td>
<td>family; kin group</td>
</tr>
<tr>
<td>'Ohehanoihu</td>
<td>bamboo nose flute</td>
</tr>
<tr>
<td>'Ōhua</td>
<td>dependents; retainers</td>
</tr>
<tr>
<td>'Ōku'u</td>
<td>dysenteric epidemic which struck O'ahu around 1804</td>
</tr>
<tr>
<td>'Ōlelo</td>
<td>language; speech</td>
</tr>
<tr>
<td>Oli</td>
<td>chant which was not danced to</td>
</tr>
<tr>
<td>Olonā</td>
<td>shrub whose bark was made into a fiber</td>
</tr>
<tr>
<td>'O'o</td>
<td>black and yellow bird</td>
</tr>
<tr>
<td>'Ōpa'e</td>
<td>shrimp</td>
</tr>
<tr>
<td>'Opīhi</td>
<td>limpet</td>
</tr>
<tr>
<td>Pā'ani Kahiko</td>
<td>ancient Hawaiian sports</td>
</tr>
<tr>
<td>Paehumu</td>
<td>wooden heiau image</td>
</tr>
<tr>
<td>Pāhohoe</td>
<td>smooth lava</td>
</tr>
<tr>
<td>Pahu</td>
<td>drum</td>
</tr>
<tr>
<td>Pālala</td>
<td>gift given at the birth of a child</td>
</tr>
<tr>
<td>Palapala</td>
<td>writing; document</td>
</tr>
<tr>
<td>Pali</td>
<td>cliff</td>
</tr>
<tr>
<td>Paniolo</td>
<td>cowboy</td>
</tr>
<tr>
<td>Pau</td>
<td>finished; completed</td>
</tr>
<tr>
<td>Pa'u</td>
<td>soot; drudgery</td>
</tr>
<tr>
<td>Pele</td>
<td>volcano goddess</td>
</tr>
<tr>
<td>Pō</td>
<td>night; darkness</td>
</tr>
<tr>
<td>Po'e Kahiko</td>
<td>people of ancient times</td>
</tr>
</tbody>
</table>

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Po'e Kilo astrologers
Poi food made from cooked, pounded taro
Pueo owl
Pu'ilii split bamboo rattle used for dancing
Puka hole
Puke book
Pule prayer; church
Puna southeast district on Hawai'i
Punalua spouses sharing a spouse
Pu'u protuberance; hill
Tapa see Kapa
Taro see Kalo
Ti see Ki
Tutu see Kuku
'Uhaloa a plant whose leaves are used for tea
'Ukulele small stringed musical instrument
'Ulili a rattle-like musical instrument
'Ulu Maika stone disk used in a bowling game
'Umeke bowl; calabash
'Unihipili spirits of the dead
'Ū'ū stuttering
Wā period of time; era
Wa'a canoe
Wahine female
Wai water
Waialua village and northwest district on O'ahu
Wai'anae village and western district on O'ahu
Wailuku city, stream, and west central district on Maui
Waimea town and western district on Kaua'i; mountain village on Hawai'i; area on O'ahu's northern shore
Waipi'o valley on Hawai'i's north coast
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