The Kamehameha Schools are engaged in their most extensive and ambitious program of education in Hawaiian subjects in their 88 years of instructing young people of Hawaiian ancestry. Most of these studies have been introduced within the past ten years to meet the requests and the needs of Kamehameha students and of other young men and women in their home communities. The increasing interest in Hawaiian culture throughout the State has challenged Kamehameha to offer studies and to sponsor projects to help our young citizens in their quest for knowledge and skills in this culture.

A Brief History

The students who attended Kamehameha during the twenty or more years after it was founded in 1887 were, for the most part, fluent in the Hawaiian language and familiar with the customs and traditions of their people. King David Kalākaua spoke in Hawaiian as he addressed those present at the dedication of Kamehameha Schools on November 4, 1887.1

During the early years the course of studies for the boys was planned to train them for positions in local industries where English was the preferred language. “By 1850 English had become the language of business, diplomacy, and, to a considerable extent, of government itself.”2 The class time assigned to language skills was devoted entirely to the improvement of oral and written English.

The Kamehameha students were forbidden to speak Hawaiian in class or on the playfields and were penalized if they did. To encourage English usage the “English holiday” was observed. The school policy read, “. . . whoever was not caught talking ‘native’ for a month should be entitled to a holiday on the day set apart.”3

All classes at the School for Girls, which opened in 1894, were taught in English. The emphasis in the course of study was on homemaking.

The only exception to the “No Hawaiian” rule was in the music departments of the two schools. Although much time was spent studying music by American and European composers, the students sang Hawaiian songs in the music classes, at programs on the campus and at the annual Founder’s Day Ceremony. Charles E. King, a member of Kamehameha’s first graduating class (1891) and a well-known composer, returned to his alma mater to teach music from 1900 through 1902. He placed special emphasis on Hawaiian melodies.

In their free time the boys sang Hawaiian songs to the accompaniment of the ‘ukulele and guitar. It was during these sessions in the early 1890’s that young Joseph Kekuku invented the steel guitar, converting his regular guitar to one played with a steel bar, which he made in the school shop.4 Since the early 1920’s all of the boys and girls learn two or more Hawaiian songs each year for the annual Song Contest.

The boys enjoyed football and baseball but played no Hawaiian games. A swimming tank filled with water from the school’s artesian well was a favorite place for recreation during the boys’ free hours. The beaches were far away so surfing and canoeing were vacation-time activities only.

During the mid-1930’s President Frank E. Midkiff and the principals realized that most of their Hawaiian students had but meager knowledge of their language, history and customs. Since most of the students were boarders the influence of the Hawaiian home was minimal. As a beginning in teaching the young people to appreciate their own culture, a text to be used in studying the language was written by the President and the teacher.5 After the instructor, Mr. Wise, retired the course was not offered again for a number of years, as very few capable Hawaiian language teachers were available at that time.

An evening lecture series was provided for seniors which gave the students valuable insights into their culture and an opportunity to know the speakers who were authorities in special fields of interest. The lectures were published by the Kamehameha Schools in 1933 in a 300-page book entitled Ancient Hawaiian Civilization.
For many years the individual teachers, rather than a planned curriculum, determined the Hawaiian experiences provided for the students. Some instructors placed great emphasis on the Hawaiian aspects of the subject matter in their fields. Others, because they were unfamiliar with Hawaiian culture, offered none at all.

Through the years the Hawaiian culture clubs, with meetings after school and on weekends, presented programs which gave the young people a knowledge of things Hawaiian and a pride in their culture. Hui 'Oiwi (Native Sons), a boys' club founded in 1931, regularly played Hawaiian games for their own enjoyment and in public demonstrations. These activities are described in the book, Hawaiian Games for Today, which the Kamehameha Schools will publish this spring. The girls organized Hui Kumulipo (The Source) in 1935 to study Hawaiian culture and crafts. They met with Hui 'Oiwi for some activities, especially the annual lū'au (feast) with food prepared in the traditional manner by the boys and girls.

Interest in the Hawaiian language increased among high school students when the University of Hawai'i announced that it would accept Hawaiian for credit as a foreign language. In the 1940's conversational Hawaiian was introduced in the elementary and intermediate divisions and as an elective in high school. In the late 1950's linguists at the University of Hawai'i and Bishop Museum began to develop instructional materials which, for the first time, placed the teaching of Hawaiian on a par with other languages. During the early 1960's Mrs. Dorothy M. Kahananui used the new approach to Hawaiian language teaching in her high school classes at Kamehameha. Her lessons were published by Kamehameha in 1965 in a 175-page text entitled E Papaʻōlelo Kākou (Let us Converse). She revised these widely-used lessons for a third printing in 1970.

Special efforts were made to involve the "preparatory" pupils in Hawaiian music, art and folklore when the elementary division opened as a school for boys and girls in 1942. Mrs. Mary Kawena Pukui taught conversational Hawaiian and told Hawaiian legends for several years. These stories, told by Mrs. Pukui and written by Miss Caroline Curtis, have been published in three volumes: Pikoi, 1949 and 1971; The Water of Kane, 1951 and Tales of the Menehune, 1960. Miss Curtis has also published Builders of Hawaii, 1966, and Life in Old Hawaii, 1970.

High school students who wished to be involved in Hawaiian activities during the years 1952 through 1964 enrolled in courses in the Kamehameha Schools-Bishop Museum Workshop. They studied under a Kamehameha instructor who was on full-time assignment to the Museum. During the first two years the shop was one of Kamehameha's "work-experience" activities. The boys helped in the maintenance of the physical plant and in the care of artifacts. The girls worked in the library or with the scientists in their departments.

After the work-experience program was discontinued the Workshop students enrolled in Hawaiian culture and craft classes at the Museum. They were fortunate to have as resource materials the extensive Museum displays and the use of additional artifacts in the storerooms. These experiences trained the students for guide service in the Museum exhibition halls. They shared their knowledge with several thousand public and private school children who visited the Bishop Museum each year.

In the craft shop the students worked with a variety of materials in making musical instruments, game equipment, and replicas of Hawaiian artifacts. The lessons developed for the Workshop students were published by Kamehameha Schools in a 219-page book, Resource Units in Hawaiian Culture, Donald D. Mitchell, 1969 and 1974.

The traditional hula as danced by Mrs. Winona Beamer and her students influenced the administration in 1965 to sanction, for the first time, instruction in the ancient and modern standing hula for boys and girls. With ever-increasing skill, Mrs. Beamer continues to teach the hula, to direct Hawaiian pageantry at the Schools and to share her knowledge with many who seek it.

The Hawaiian Curriculum Today

Instruction in Hawaiian culture is now a part of the prescribed courses of study in all of the divisions of the Kamehameha Schools. President Jack Darvill has initiated and continues to give personal support to numerous Hawaiian endeavors in the Schools and the community.

The Elementary Division. Two instructors, working with the kindergarten through the sixth grade, teach Hawaiian culture full time, largely through music. The pupils spend one 30-minute period a week learning chants, songs and the use of the hula instruments. As the pupils learn the meanings of the Hawaiian words in the songs, they acquire a knowledge of place names, local plants and
animals, and the stories of the gods and legendary heroes.

The fourth grade pupils devote their social studies time to an intensive study of ancient and modern Hawai'i. They learn the songs, dances, games and lore which help tell the story of the ancient festival, the Makahiki. The pupils share this knowledge in a pageant which they present during Aloha Week each October. The members of the O'ahu Aloha Week Royal Court are the guests of honor at this colorful festival. Also invited each year are the fourth grade classes from a half dozen or more public and private schools on O'ahu. Each year different schools are invited; eventually representatives from all of the O'ahu elementary schools and their teachers will have experienced this Makahiki pageant.

Learning aids in Hawaiian studies for the elementary pupils are readily accessible to them in their Learning Center. For reading they choose from an extensive library of books and pamphlets and they listen to Hawaiian legends from tapes. Also available to them are a miniature Hawaiian house in the garden and an ample number of hula instruments and costumes.

The Intermediate Division. Language, history and culture are emphasized in the eighth grade in semester-length classes conducted by a Hawaiian studies specialist. The combined classroom and student resource center has an extensive collection of books, scrapbooks, photographs and culture materials.

The eighth grade music students learn a large number of Hawaiian songs and may elect to join classes in playing the guitar and the 'ukulele.

The learning center, with a Hawaiian culture enthusiast as its director, provides the students with a large selection of books and tapes on Hawaiian subjects.

The High School Division. Hawaiian experiences are provided in a number of areas in high school. A semester each of Hawaiian culture and Hawaiian history is now required for graduation from Kamehameha. The culture classes concentrate on life in old Hawai'i with its colorful social and political organization. In these courses many of the students of Hawaiian ancestry gain for the first time a deep respect for their heritage and an intelligent appreciation of it. They develop a positive ethnic identity which helps them to see themselves and the Hawaiian people in proper perspective. The history classes study the political, social and economic life of Hawai'i from the coming of the Europeans to the present time.

Students who elect to study the Hawaiian language for four years learn to speak, read and write with some facility. They translate stories, songs and articles from old newspapers.

Literature of the Pacific is a popular elective for juniors and seniors. Following a survey of creation stories from many lands the students read the myths and legends of the other islands of Polynesia and compare them to the Hawaiian versions. They also read the journals of important explorers and adventurers in the Pacific with the object of learning why each traveler came to the Pacific, what his attitudes were toward the island people, and what their reactions were toward him. The students consider whether or not the explorer accomplished his purpose in coming and what effects, of long or short duration, his visit had upon the people contacted.

Semester courses are offered in Religions of Hawai'i and Historic Sites. Enrollment in Hawaiian crafts may be for a quarter or a semester. From local craft materials such as lau hala, marine shells, bamboo, lava stone, hard wood and coconut shells, the students fashion items similar to the useful ornamental articles which were used in the old culture. The science department course, Natural History of Hawai'i, acquaints the students with the geology and the plants and animals of the Islands. The physical education department teaches Hawaiian games in the category of "individual sports" since few of the old games were played by teams.

Hawaiian Music

The study of Hawaiian music has led many students to a deeper love of their ancestral culture. They learn the meanings of the Hawaiian lyrics, the mo'olelo or story which inspired the song, and background information on the composer's life. If the song is a hula boys and girls may learn to sing and dance it for their own enjoyment and for public presentation.

In addition to the Hawaiian songs which all students learn for the annual Founder's Day Ceremony and the Song Contest, the seniors sing in Hawaiian at the Baccalaureate Service and at Commencement. The congregation and the 35-voice choir of Kamehameha's Bishop Memorial Church sing Hawaiian hymns at their Sunday services.

The highest proficiency in Hawaiian singing is attained by the members of the Boys and Girls
Concert Glee Clubs, of approximately 40 voices each. The selected singers come to the Kamehameha campus in late August for five full days of intensive training in music, Hawaiian language, chanting, and ancient and contemporary hula. By the time school opens in September and throughout the year the Concert Glee Clubs present excellent performances of songs and dances.

Hawaiian songs are also an important part of the repertoire of the two regular boys and girls glee clubs, of about 35 voices each, which are organized each semester in the choral music classes.

The Kamehameha Music Department, with seven full-time instructors of choral music, instrumental music and dance, has assembled the largest existing library of Hawaiian octavo arrangements and the most extensive collection of Hawaiian chants with notations and background information. Some 25 chants have been edited for publication and more are being prepared for printing.

He Ho’olaule’a

Each October at the time of the island-wide Aloha Week Festival, interested students and instructors sponsor a five-day celebration of Hawaiian culture and the arts known as He Ho’olaule’a No Nā Mea Hawai‘i. At least two dozen persons from the community who are authorities on some phase of Hawaiian life speak to groups of students on their specialities. Students go on excursions to places of interest in Honolulu and on Windward O‘ahu or see movies on Hawaiian subjects. Noon-hour presentations by the students include choral music, hula, and Hawaiian games on the playfield.

The royal court, made up of young people selected for their chiefly bearing, wear replicas of the early Hawaiian garments for royalty and preside at a program given in their honor. In 1974 the Kamehameha court, acting as hosts, received the visiting O‘ahu Aloha Week Festival royalty in a carefully planned pageant which demonstrated to approximately 2,000 spectators the manner in which a resident chief and chiefess greeted their royal visitors in earlier times.

The student participants in the court learn about the regalia and symbols which they wear and about the protocol and customs of their ancestral rulers. Members of the student body cheerfully assume the role of their subjects, showing the respect and admiration for their rulers that would have been shown in days past.

The spirit of the program for He Ho’olaule’a is expressed in the 1974 slogan, E Māhele I Ka Na‘auao O Ko Kākou Ho‘oilina E Ola Mau (Share the Knowledge of our Heritage that it may Continue).

The Extension Education Division

For many years the net income from the Bernice P. Bishop Estate has been needed to maintain the Kamehameha Schools on their Kalahi and Kapalama campuses. With increased revenues during the past decade it has been possible to extend Kamehameha’s influence far beyond its schools for regularly enrolled students.

The Extension Education Division was created to help with the education and training of young people of Hawaiian ancestry across the entire State. Its director, Mr. Fred Cachola, a 1953 graduate of the Schools, supports a far-reaching program of Hawaiian education which extends the benefits of Mrs. Bishop’s bequest to thousands of young people not enrolled at Kamehameha. In addition to the Extension programs now fully functioning many more challenging proposals are being considered.

Since 1968 over 10,000 boys and girls have participated in the Extension Education Division’s summer program called Explorations. Each week as many as 280 pupils of Hawaiian ancestry, who have just completed the fifth grade, may enroll in this program of Hawaiian activities which is conducted on the Kamehameha Schools campus. In 1974 approximately 1660 boys and girls (none of whom were Kamehameha students) came from wala‘au kākou!
their homes on all of the Islands to participate in one of the six one-week sessions. For many it was their first experience of being away from home and relatives.

One of the purposes of the Explorations program is to help the pupils learn to love and respect Hawaiian life and customs through experiencing some phase of their ancestral heritage. The young people participate in a number of areas of learning under specialists in each field. The experiences are selected to capture the interest of ten- and eleven-year olds.

Tuition for each Exploration pupil is ten dollars for the week. Grants are available to cover this fee when necessary. Tuition covers air transportation to and from the pupil's island airport, all transportation on O'ahu and all costs at Kamehameha. Each student is given a 150-page workbook which provides detailed information about the daily lessons and activities.

The organized activities for the Explorers are as follows:

*Nā Mele a me nā Oli* (The Songs and Chants). In this daily music session the pupils learn the State song, a special song for each Island and chants which teach them proverbial sayings. Some of these songs are part of the program which the pupils give for their parents and friends on the last night of the session, *Ho'olaule'a*, (a gathering for fun).

*Ka 'Olelo Hawai'i* (The Hawaiian Language). Language instruction is introduced through conversation, songs and word games.

*Hula* (The Hawaiian Dance). After relating the history of the ancient hula and its significance in Hawaiian culture, the instructors teach five different dances, each using one of the following implements: the *ipu* or gourd, pebbles or 'ili'ili, feather gourd or 'uilu'uilu, rhythm sticks or kā lā'a'u and the split bamboo or pu'ili. The pupils demonstrate their proficiency in these dances at *Ho'olaule'a*.

*Nā Pa'ani Hawai'i* (The Hawaiian Games). Of the dozen games described in the workbook the most popular are played on the field or in the swimming pool. Also the pupils are taken once or twice to a beach for outrigger canoe rides.

*Nā Hana No'eau* (The Skillful Work). The Explorers work in a well-equipped craft shop with instructors who help them make decorative and useful articles from local materials. The young craftsmen take home examples of their handiwork such as a dance gourd, a polished *kukui* nut pendant, a coconut shell bowl, a *palai* implement for playing the loop-and-ball game or a *kōnane* game board. Directions for making all of these are in the workbook which the pupils take home.

*Nā Huaka'i Ma-ka'ika'i* (Field Trips). Excursions to places of scenic and historic interest on O'ahu are high points in the week for Explorers from the neighbor Islands. The selection of places to visit varies from year to year but the favorite ones are the Bishop Museum, The Royal Mausoleum, 'Iolani Palace, the Capitol, Ulu Mau Village, Lunalilo Home, Kualoa Regional Park, Sea Life Park and the Polynesian Cultural Center.

Explorations added a new feature in 1974 with a one-week study tour of the Big Island. Forty boys and girls from O'ahu and their teachers flew to Hawai'i to learn something of its historic and scenic sites. The visit also gave the urban young people an exposure to rural lifestyle.
Interested teachers from the State Department of Education and from private schools come to Kamehameha each summer to observe and to participate in the various Explorations programs. The workshop was organized after requests for this experience had come from teachers who believed that it would help them improve the Hawaiian programs in their schools.

The ten thousand boys and girls who have been a part of the Explorations program in the past seven years have carried their experiences back to their homes which represent nearly every community in the State. Their booklet helps them refresh their memories of the songs, dances and games. A number of parents report that they join their children in practicing these enjoyable phases of Hawaiian life.

It is interesting to speculate about the impact that this program is having on perpetuating things Hawaiian. Ten thousand young people have learned to sing the same songs, to play the same games and to share other skills and interests. The schools, culture clubs and Hawaiian homes in every community should accept the challenge of helping these young people continue to grow in the knowledge of their heritage.

The Extension Education Division, in keeping with its goal of helping all young people learn more about Hawaiian culture, appropriated funds in the summer of 1969 for a full-time resource team. These instructors stocked a motor van with educational materials and were given a budget to cover expenses for trips to schools on all of the major Islands.

Formerly called the “Hawaiiana-Mobile,” this school-on-wheels is now known as Nā Pono Hawai‘i Hawaiian Excellence. Some of the culture materials for demonstration are from the Bishop Museum, others are replicas carefully made by Kamehameha Schools craftsmen. The classes most frequently visited are the fourth grades, whose special theme for the year is Hawaiian life.

In an attempt to transport their young participants to the days of old Hawai‘i the team displays a colorful painting, four by six feet, of a typical Hawaiian valley or ahupua‘a. This painting shows dozens of people at work and play among their houses, gardens, plants and animals, all so realistically portrayed that they can easily be identified.

With the aid of the ahupua‘a painting and scores of artifacts displayed on tables the team is able to present an exciting picture of early Hawaiian life. Food plants are shown growing in appropriate zones in the valley. Pupils learn that the ‘ō‘ō, was the planting and harvesting tool and that food was cooked in the imu and served in wooden bowls similar to the ones on display.

The music specialist demonstrates the use of more than a dozen authentic instruments and sound makers from the exhibit. She also chants and dances to the accompaniment of some of the hula instruments.

Making clothing from bark fibers is better understood when the pupils see the raw materials and the tools used in processing and dyeing the garments. On display is a genuine kapa of rare workmanship.

The most colorful unit introduces the symbols of royalty from early Hawai‘i. The head wreaths of feathers (lei hulu manu) and the neck ornament of human hair with a whale-tooth pendant (lei niho palaoa) are real artifacts. The feather cloaks (ahu‘ula), capes (kipuka) and helmets (mahiole) are replicas which closely resemble the originals. Five or more pupils are called to the front of the room and dressed in the royal garments much to the delight of the “royal personages” themselves and their classmates.

When time, weather and playground space permit, the resource team demonstrates Hawaiian sports. They set up equipment on the field so that fifty or more pupils may play some of the popular games.

On each school visit two Kamehameha high school students may accompany the team to learn more about Hawaiian culture as they help with the display and the demonstrations.

Each year the resource team visits about 200 schools on the six larger Islands and also a number of clubs and community organizations. Since 1967 they have reached some 100,000 students and 6,200 adults. The demonstrations are given without charge, a courtesy of the Extension Education Division. Pupils of all ethnic groups participate in this program. Those of Hawaiian ancestry often react with special pride as they learn of the accomplishments of their forebears. Others may see their Hawaiian friends in a new light.

A number of upper class students, trained in several phases of Hawaiian culture, have organized themselves into teams of four members each for the purpose of going to elementary schools and helping instruct the fourth-grade classes. Their name, Ka lawelawe ‘ana o na haumāna i ke kaiāulu, tells us
that they “serve the students in the community.” Each group is prepared to instruct the students of one school in the language, music, hula and games for half a day each week over a period of nine to ten weeks.

During the 1973-74 school year these teams taught approximately 425 fourth graders who were enrolled in four elementary schools. They accepted the responsibility of arranging for their own transportation and providing the hula instruments, game implements and language lesson aids. The elementary school teachers have been generous in their praise of the help received from the team members.

‘Ahahui ‘Olelo Hawai‘i, an island-wide association of Hawaiian language teachers, was formed in 1972 when the need for such an organization became evident at a conference sponsored by the Extension Education Department at the Kamehameha Schools. Committees are at work developing instructional materials, sponsoring conferences and generally promoting the study of the language. Expenses for these endeavors are borne by the Extension Education Department.

One of the many activities planned to revive and perpetuate Hawaiian skills is the Extension Education Department’s project of constructing canoes from koa logs. The instructor, Mr. Wright Bowman, is teaching a number of young men to build and repair canoes. School athletic directors are becoming interested in adopting koa canoe racing as one of their interscholastic sports.

Foxfire, a nation-wide program, originated in Georgia where the foxfire plant glows in the dark. The name symbolizes bringing to light the ways of an almost forgotten past. Foxfire-Hawai‘i, sponsored by Kamehameha, now involves students in Kailua and Oloman on O‘ahu, and in Ka‘u, Hawai‘i. The young people talk with their elders about Hawaiian lore, arts and crafts and record the information for their own enjoyment and for distribution. In December, 1974 the Kailua High School students published their first issue of Ko Kākou (Belonging to Us), a 48-page magazine of interviews, photographs and original sketches. The Ka‘u students are preparing the first issue of their magazine entitled Lau‘ima (Working Together).

The Extension Education Division has begun several projects with the purpose of gathering materials needed in Hawaiian studies programs. Among these are the following:

Perpetuation of Chants and Music. Staff members and students are working with a professional photographer to produce a twenty-minute color film featuring six “place name” chants which are closely associated with Kamehameha I. Each copy of the completed film will be accompanied by a package of supplementary instructional materials including audio tapes of the chants, information on the background of each chant and the story of Kamehameha’s relationship to these places.

Recording Disappearing Culture Activities. Documentary films and tapes are being planned which will record activities that were once common in Hawaiian life but now becoming rare. These will include fishing techniques, food preparation and other arts and crafts not as yet recorded.

Hawaiian Flora. The Hawaiian people depended upon plants for a great many of their material needs. The young people of today, many of them reared in urban areas, know little about the interesting native flora. Kamehameha Schools is restoring its garden of useful native plants and is planning to grow seedlings and cuttings in its nursery for planting, when they are requested, on other school campuses. Groups of people who express an interest in these plants will be invited on a guided tour through Kamehameha’s garden.

The administrators, teachers and students who are involved in Kamehameha’s Hawaiian studies program are inspired by the proverbial saying, E mālama ‘ia nā pono o ka ‘āina e na ‘ōpio, (The traditions of the land are perpetuated by its youth). Kamehameha stands for the very best in Hawaiian studies. Its purpose is to teach, share and perpetuate these priceless traditions.

Footnotes
1The Pacific Commercial Advertiser, Honolulu, 5 Nov., 1887.
5Midkiff, Frank E. and John H. Wise, A First Course in the Hawaiian Language, 126 pages, mimeographed at the Kamehameha Schools, 1927.
7Donald D. Mitchell joined the Kamehameha Schools in 1930 after teaching for two years at Kalākaua Intermediate School in Honolulu. He received an M.A. from the University of Hawaii and Ed.D. from the University of California at Berkeley. From 1962-64 he conducted the Kamehameha-Bishop Museum Workshop and he traveled with the Kamehameha Mobile Unit from 1967-72. Now engaged in research and writing for the Kamehameha Schools, he is the author of Resource Units in Hawaiian Culture and Hawaiian Games for Today, and a member of the University of Hawaii Committee for the Study and Preservation of Hawaiian Language, Art and Culture.