

NINTH
ANNUAL REPORT
OF THE

Hawaiian Historical Society

WITH A PAPER ON SOME

Hawaiian Beliefs Regarding Spirits

BY J. S. EMERSON

AND A REPORT ON A

Find of Human Bones Exhumed in the Sands of Waikiki

BY N. B. EMERSON

HONOLULU, H. T.

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HONOLULU:
HAWAIIAN GAZETTE COMPANY
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OFFICERS, 1902.

PRESIDENT.....	N. B. EMERSON
VICE-PRESIDENT.....	S. B. DOLE
" "	J. S. EMERSON
" "	W. F. ALLEN
CORRESPONDING SECRETARY.....	W. D. ALEXANDER
RECORDING SECRETARY.....	W. F. FREAR
TREASURER.....	MISS M. A. BURBANK
LIBRARIAN.....	MISS M. A. BURBANK

MINUTES OF THE ANNUAL MEETING
OF THE
HISTORICAL SOCIETY, HELD JANUARY 11, 1902.

The annual meeting of the Hawaiian Historical Society was held at the Y. M. C. A. Hall on the evening of January 11, 1902, the President, Dr. N. B. Emerson, being in the chair.

The minutes of the last annual meeting were read and approved.

The Treasurer, Miss M. A. Burbank, presented her report for the period from Nov. 29, 1900, to Dec. 31, 1901, showing total receipts \$521.93, expenditures \$471.60, and balance on hand of \$50.33.

Miss Burbank also presented her report as Librarian, and Prof. W. D. Alexander presented his report as Corresponding Secretary. These reports were all accepted and ordered printed.

The following officers were re-elected for the coming year:

DR. N. B. EMERSON.....	President
GOV. S. B. DOLE.....	First Vice-President
MR. J. S. EMERSON.....	Second Vice-President
MR. W. F. ALLEN.....	Third Vice-President
PROF. W. D. ALEXANDER.....	Corresponding Secretary
HON. W. F. FREAR.....	Recording Secretary
MISS M. A. BURBANK.....	Treasurer and Librarian

The following persons were elected members of the Society on the recommendation of the Board of Managers:

Joseph P. Cooke, Percy M. Pond, George C. Potter, Albert F. Judd, Charles L. Rhodes, Walter E. Wall, Walter G. Smith, E. B. McClanahan, Philip L. Weaver, Samuel T. Alexander, Charles McGonagle, John Stokes and William A. Bryan.

Mr. F. S. Dodge, formerly captain of the First Company of Sharpshooters, which had been organized in April, 1893, and had continued under the Provisional Government and the Republic,

until it was disbanded by President Dole on the day of the Flag raising, Aug. 12, 1898, after annexation, then spoke of the history of that company, and in pursuance of a vote of the company, presented to the Society for preservation a koa box containing the records of the company. The Society voted to accept these and place them among its records, and to extend its thanks to the Sharpshooters through Mr. Dodge.

The President, Dr. Emerson, then called Vice-President Mr. T. G. Thrum to the chair, while he read a paper describing some bones and ornaments which had been exhumed at Waikiki, in the summer of 1900, by workmen engaged in laying sewer pipe at Mr. J. B. Castle's residence. It was voted to request a copy of this paper for publication.

The principal paper of the evening was then read by Mr. J. S. Emerson on "Some Hawaiian Beliefs regarding Spirits." A copy of this was requested for publication. Miscellaneous remarks were then made, principally by Prof. Alexander, Dr. Emerson, Mr. J. S. Emerson and Dr. Rodgers with reference to the orthodoxy of Hawaiian beliefs in regard to spirits from a theosophical standpoint, and the possible explanation of this by the theory that the Hawaiians are Aryans from India, the home of theosophy; also by Dr. Emerson, Mr. J. S. Emerson, Rev. O. P. Emerson and Mr. Thrum in regard to four cannon lost in Waialua Bay about 1854 from a schooner named the Malolo, which was wrecked there when loaded with lumber for bridges in the Waialua district. The Society voted to authorize the Board of Managers to pay the Librarian \$100 for the year 1902.

The meeting then adjourned.

W. F. FREAR,
Recording Secretary.

ANNUAL REPORT OF THE TREASURER
OF THE
HAWAIIAN HISTORICAL SOCIETY

I herewith submit my report as Treasurer for the period from November 29, 1900, to December 31, 1901, inclusive:

RECEIPTS.

Nov. 29, 1900—Balance on hand.....	\$194.98
Interest on Government Bonds.....	129.20
Collection of Members' Dues.....	194.00
Sale of papers	<u>3.75</u>
Total receipts for the year.....	\$521.93

EXPENDITURES.

Deposited in Bishop's Savings Bank.....	\$130.00
Librarian's Salary for the year.....	100.00
Paid for Filing papers.....	49.00
Janitor's Salary for thirteen months.....	19.50
Paid Janitor for poisoning Book-shelves.....	30.00
Commissions on Collection of Members' dues.....	14.60
Accrued interest on McBryde Bonds.....	53.00
Paid Robert Grieve Publishing Co. for printing Eighth Annual Report	48.50
For Thrums Annual 1894-1902.....	8.00
Paid P. Selander for binding four volumes.....	10.00
" Bulletin Co. advertising Annual Meeting.....	3.75
" Kegan Paul, Trench, Trubner & Co. "Featherman's Social History of the Races of Mankind".....	<u>5.25</u>
Total expenditures for the year.....	\$471.60
December 31, 1901,—Balance on hand.....	<u>50.33</u>
	\$521.93

M. A. BURBANK, Treasurer.

ANNUAL REPORT OF THE LIBRARIAN OF THE HAWAIIAN HISTORICAL SOCIETY FOR THE YEAR
ENDING DECEMBER 31, 1901.

To the Officers and Members of the Hawaiian Historical Society:

Gentlemen:—There is little to report during the past year. The principal work done in the library has been in caring for and arranging papers, pamphlets and clippings and cataloguing them.

Featherman's "Social History of the Races of Mankind" and West's "Ten Years in South Central Polynesia" have been purchased of Kegan Paul, Trench, Trubner & Co., London. Some valuable old books have been rebound. A few pamphlets have been sent us as exchanges; also some volumes of United States Government publications have been sent from Washington.

It is to be regretted that so few Hawaiian publications of the day find their way to the library of the Historical Society. Pamphlets and newspapers are often difficult to obtain a few months after publication.

Contributions of anything relating to the Islands of the Pacific, and to the Hawaiian Islands in particular, would be most welcome accessions.

Respectfully submitted,

M. A. BURBANK,

Librarian.

REPORT OF THE CORRESPONDING SECRETARY FOR
THE YEAR ENDING NOVEMBER 28, 1901.

It is with regret that I am again obliged to say that as Secretary I have but little to report this evening. It seems, however, to be expected of the Secretary that he render an annual report on things in general relating to the objects of the Society.

The activity of our friends in New Zealand in the study of Polynesian history and folk-lore is in decided contrast with our own inactivity in such pursuits.

Still we have reason to hope for contributions from both our resident and our corresponding members during the present year.

From Mr. H. Bingham, Jr., who is to read a paper on American influences in Hawaii before the arrival of missionaries, before the American Historical Association, we expect a paper on the early white settlers of Hawaii nei.

We are also promised a paper from our corresponding member, Lieut. W. E. Safford, who collected material from old Spanish archives and elsewhere for an interesting history of the Ladrones, during his residence in Guam. S. Percy Smith, Esq., who is well known here, has been visiting the solitary island of Niue or Savage Island, to the eastward of the Tonga group, under instructions from the New Zealand government, to organize a system of local government among its people.

It is expected that he will secure valuable information in regard to their early history, which may throw light on the migrations of the Polynesian race.

We also hope to receive contributions from our resident members not only on ancient Hawaiian poetry and folk-lore but also on the later history of the islands during the transition period. The local traditions of the islands of Kauai and Niihau, which are of peculiar interest, have hitherto been sadly neglected, and it is greatly to be desired that they should be put on record before it is too late.

Not only formal essays but also any brief statements regarding persons or events, legends or customs of the past will be thankfully received. In view of the interest now awakened in the preservation of our forests, reliable testimony in regard to their condition in early times will be of much value.

I have repeatedly referred to the precious historical material in M. S. form, existing in the Government archives and in private hands, which is liable to be lost if not rescued from oblivion by the "art preservative of all arts." There have been also newspapers published here in former times, of which no complete files exist, which contained articles of great historical value, as for example, S. M. Kamakau's history of Kamehameha I, and his articles on ancient religious rites and beliefs, which are worthy of being translated and edited.

It is much to be regretted that this Society has no fund available for such purposes. It is consoling to learn that Dr. Emerson's work on certain ancient "Unwritten Literature" of Hawaii is in the hands of a New York publishing firm. I understand that we may soon look for another paper by the Director of the Bishop Museum on the subject of Polynesian Tapas. The series of reminiscences of the olden time, which have appeared in the "Friend" during the past year, well deserve to be collected and republished in a more permanent form.

The Historical Missionary Album published last August, embodies the results of great research, and is of permanent value. Other historical works by members of our Society, which await publication, are the History of Tahiti by Miss Teuira Henry, and Dr. H. M. Lyman's vivid recollections of early life in Hawaii half a century ago.

It happens that to-day is the tenth anniversary of the organization of this Society. When we consider the extensive field before us, it may truly be said that our work, so far from being completed, is in fact but just begun.

It is to be hoped that during the next decade this Society may achieve much greater results than it has during the last.

W. D. ALEXANDER,
Corresponding Secretary.

P. S.—Since writing the above I have received a letter from our corresponding member, S. Percy Smith, Esq., written at Uea or Savage Island, Dec. 12, 1901, from which I will make a few extracts.

He says: "I have been here rather over three months, and have now finished the work which I undertook to do, i. e. to establish a form of government in consonance with British ideas, have arranged for the collection of customs duties, established native courts of justice, &c.

* * * "The island is about 40 miles around, and 220 feet is the highest elevation. It is an elevated coral bank, and covered with vegetation, indeed some of the forests are very fine, but have not much of a tropical look except for the cocoanuts and banians. It is terribly rocky—it needs some 10,000 years of disintegration before the soil will be plentiful, and yet, where there is soil amongst the crevasses of the rocks, it is extremely fertile, and grows all the tropical products. * * * The natives are interesting, as being a branch of the Polynesian race, belonging I think to the Tonga-fiti people, to whom I referred in my book, i. e. they are a mixture of Polynesians and Melanesians. Their language presents some peculiarities that are extremely interesting, it is copious and contains some Melanesian elements, as the pronouns show, thus:

	1st Person.	2nd Person.	3d Person.
Singular-----	au	koe	ia
Dual-----	{inclusive, taea exclusive, maua	mua	laua
Plural-----	{inclusive, tautolu exclusive, mautolu	Mutolu	Lautolu

The resident missionary, Tregear, and I propose to publish a dictionary and grammar of the language on my return. I have been much disappointed about their traditions. They have very few, but what there are, are common to Polynesians generally but mixed up. They do not know where they came from, but say from Tonga, which means any foreign place. I find them very kind and courteous and amenable to my governing. They are great travelers, and the majority of them have been to Tonga or Samoa. * * * I have taken to photography, and secured a large number of views of scenery and groups of people."

SOME HAWAIIAN BELIEFS REGARDING SPIRITS.

By J. S. Emerson,

All people are more or less superstitious and all superstitions are interesting. But the superstitions of a primitive people, long isolated from the world at large, are of peculiar interest, because they serve to throw light on the childhood of our race, and help to fill up the gaps in the story of man's evolution.

In common with many other races, the Hawaiian believes that every person has two spirits. While the body sleeps, one of the spirits leaves it in charge of its fellow, and wanders at large, giving rise to dreams, *moeuhane*, the sleep of the spirit. This waywardness of the restless spirit often causes a deal of mischief and gives the *kahuna* employment.

An interesting case of witch-craft lately came under my observation. On Monday night, December 2nd, 1901, my man, Keola, while sleeping in his home, but a few rods from my tent in Wai-alee of this island, felt the grasp of a hand on his throat. After a desperate struggle he succeeded in releasing himself from the grip of the witch, whom he clearly recognized as the wife of Pele who lives with her husband beside the railroad, about a quarter of a mile distant. To be sure her body was asleep in her own house at the time. All are agreed on that point. It was only one of her spirits that was up to these pranks, but the spirit was seen and recognized from its close resemblance to the physical body to which it belongs. In the morning Keola told me of his trouble, and together we went to see the woman who had disturbed his rest during the night. She was an old and ill favored specimen of a hag, squatting on a mat in a miserable frame house, at the entrance to which was nailed a horse shoe. In the presence of her husband Keola boldly charged her with making an attempt on his life, and it was left to the *kahuna* to decide whether she was guilty of the action charged. Now the old man Pele, the husband of the alleged witch, is himself a *kahuna* of considerable local practice, and so it was left to him to try the case. He uses a pack of cards, I am told, in making divination and bringing the secret things of the spirit world to light. On this occasion he was as-

sisted by three other persons, one of whom was the plaintiff, while the poor defendant looked on, but was not allowed to take any active part. The *kahuna* shuffled the cards and dealt them out in four piles. Certain cards thus became tokens of innocence and others of the guilt of the accused. Again they were manipulated and divided into two piles, to be reduced in turn to one. At the bottom of this was found the Jack of Diamonds, clear proof of guilt. The old woman saw that she had had a fair trial, acknowledged that the evidence was against her and made no attempt to deny her guilt. Spirits are always getting into mischief. It now remained for the *kahuna* to settle the spirit and thus prevent it from doing further ill. His grandson was sent after the things needed for the ceremony. They consisted of three *pānoo* fish, freshly caught from the sea, five joints of red sugar cane of the variety called *ko uwala*, and of flowers of the hola or auhuuhu shrub, a well known fish poison, five *kauna*, or twenty in number. She was made to eat the sugar cane together with the auhuuhu flowers, after which she took the three raw fish, and approaching the junction of two roads, without looking back, she dropped the fish behind her and passed on, leaving them for the *kahuna* to cover. Peace was thus restored. The relations of the chief actors again became friendly, and Keola, who of late had been greatly pestered by spirits, obtained temporary immunity.

Natives hold that the habit that spirits have of wandering around at night while the body is at rest often leads to their destruction. The *kahuna poi uhane* is a professional spirit catcher. His business is murder in which he is always prepared to engage for a consideration. By means of his black art he summons at will the spiritual messengers who bring him his victims. These messengers are the spirits of men and women who during life excelled in the arts of the *kahuna*. Among those most commonly employed are Kuamu and Kapo, who were women, and Kaonohiokala, Kumukahi and Palamoia who were men.

All *kahunas* of this class may compel the service of the above messengers, but in some cases a *kahuna* may have his own particular servant, a spirit owing him allegiance as sole master. Such a special messenger is called an *unihipili* and is treated of in a

paper written by me on the Lesser Hawaiian Gods and published by this society. The hour selected for commencing operations should be in the early part of the night, when people have gone to sleep and their spirits have not yet had time to wander far from their homes. The *kahuna* is seated in his house alone with his client. Everything is in readiness. Tasting of the awa he pours out a libation to the familiar spirits who are to be his messengers, at the same time uttering a dread prayer which compels their presence. They are sent to gather together and to bring with them to his house a company of spirits among whom is that of his intended victim and some of his friends to disarm suspicion. Three cups, each made by cutting a cocoanut shell longitudinally in the middle, are filled with awa and placed side by side in the open door way of his house. Behind these he seats himself while his client is removed to a corner, hid from view. Meantime his familiar spirits are visiting various houses and inviting their intimates to a social drink. What could be more welcome to a spirit fond of a spree! Each messenger is now returning with a small party of followers. The *kahuna*, seeing one of these approach, describes in turn the individuals comprising the party. Addressing his client he says: "I see Kuamu coming yonder; with her is a company of four. One is an old man wearing a red shirt, with his front teeth knocked out, and—" "No, that is not he," interrupts the client. "The next is a tall young man with a white shirt and denim pants and a maile wreath around his neck." "No, no, that is not he." "Not so loud, not so loud, you will scare all the spirits." At last the client hears from the *kahuna* a description of the very person whose life he is seeking and whispers, "That is he." Perfect stillness is enjoined. Quite a company have now gathered about the *kahuna's* door.

The old awa drinkers boldly incline their heads and drink their favorite beverage. To be sure the corporeal substance of the awa is not diminished. Only its spiritual essence is drunk by the thirsty spirits. At last the victim, for whom all this preparation has been made, following the example of his decoys, bows his head to the cup and drinks. Quick as a cat catching a mouse, the *kahuna* seizes him in his right hand and crushes him with both

hands. A faint squeak and the spirit is dead. He opens his hand and discovers a drop of blood. Mixing this blood with some potato or poi the two conspirators swallow the uncanny concoction. The next day the poor wretch is told how last night his spirit was caught and slain by the famous *kahuna*. It is all up with him. He may linger a day or two only to die miserably.

Another method of dealing with spirits practiced by *kahunas* is to imprison them when caught in a drinking gourd to await a ransom from the owner when informed of his loss. For strangely enough in all these cases the wandering spirit gets into mischief or trouble, and its failure to return is not noticed by the owner until the *kahuna* or his accomplice informs him of the fact.

Sometimes, as in a fainting fit, the spirit suddenly leaves the body which is said to be *make, aole nae make loa*, that is dead yet not altogether dead. If, as in the case of a trance, the body becomes cold by its continued absence it often becomes difficult to force the reluctant spirit to reenter the body. In such cases the approved method of treatment is for the *kahuna* to catch the spirit and, raising the nail of the large toe of the deceased, to force the spirit in. This done the nail must be firmly held down while a vigorous *lomilomi*, or rubbing of the toe and foot, forces the spirit back to the ankle joint. As when a man walking in a cave comes to a narrow passage and with difficulty squeezes his body through, so the spirit requires much urging to get through this narrow passage. The joints of the knee and thigh also offer peculiar difficulty to the passage of the incoming spirit. When it arrives at the chest, respiration is renewed and the life of the body is restored. "But why not force the spirit down the mouth or nostrils and save labor?" I asked of my instructor in *kahuna* lore. "Because it would jump out and escape," was his prompt reply.

Various accounts have appeared in print, in Thrums Annual and elsewhere, of the adventures of spirits, who after a protracted stay among the spirits of the dead, have been forced back into their bodies to resume active life among the living. The following fragmentary tale is given to illustrate the case of a spirit whose stay without the body was less protracted and the return more simple. Paele, a young man living in Honolulu a few years since,

retired early to bed one evening, apparently in his usual good health. He was to have risen the next morning to attend to his regular work, instead of which he continued in sound sleep. Every effort of his friends to arouse him failed, and he remained sleeping until after mid day. Then, on regaining consciousness, he gave an account of his experiences somewhat as follows: With his sweetheart he started on a trip walking around the island of Oahu. They passed through populous villages of the olden time, welcomed by their friends and countrymen. On the Mokuleia plains their journey was cheered and enlivened by the music of the *hula* drums for which the place was famous. But they could not tarry to enjoy it. A power was ever impelling them on. When they reached the jumping off place of spirits, Lei'nakauhane, they ascended the famous rock, situated by the sea on the north side of the present railroad and some little distance easterly from Kaena point. But there was no railroad there then. As they stood on the rock they were surrounded by spirits who used every effort to make Paele face the sea. Had he once turned in that direction the spirits behind him would have pushed and forced him to jump into the vast deep of the spirit world. Then his fair companion held him, and together they struggled against the wiles and force of the spirits. He kept his face toward the mountain and thus got away from the perilous spot. We will not delay over his remaining adventures. Arriving at home he parted from his kind friend to awake under the circumstances already stated.

At death the spirits pass out of the body through the nostrils or the open mouth. They usually make the burial place of the body their headquarters, but are continually wandering around frightening and pestering people, particularly their relatives. To prevent this annoyance it is thought desirable to shut the spirit up with the body. This is done by placing large stones over the grave and filling the spaces with plaster. Covering the coffin with thorns or refuse animal matter has also been resorted to. In spite of these and other precautions the ghosts get out and become a source of continued annoyance and often of danger. They trip up people in the dark, pinch and pull their limbs in bed, throw stones, scare

horses, knock on houses, emit uncanny odors, mutter and chirp, *muki* is the Hawaiian expression; and call out warnings of approaching death. Whatever happens without a visible cause may be attributed to ghosts. At times they are seen and recognized, looking very much as they did in life. In the dark they sometimes manifest their presence by the peculiar aroma of some scented kapa, like *ouholowai*, that may have been placed over the body after death.

As an illustration of the way that ghosts disturb and annoy people at the present time I will relate the experience of my man Keola at Waiale, during the night of Nov. 29th, 1901, as told to me at the time. The two Chinamen who were temporarily employed by his father had on several occasions declared that they had no fear of *akuas*. Keola was greatly shocked by such an avowal of unbelief in the supernatural, and warned them of the danger of such bold and rash utterances, assuring them that the *akuas* would punish them if they continued to indulge in such infidel talk. Sure enough his fears were soon realized, for about two o'clock on the night in question the two Chinamen cried out in terror. Three loud knocks were heard on the sides of the house. Something seized the two men by their legs and pulled them. Keola rushed out in the bright moonlight and looked all around the house. There was no visible cause for these knocks, therefore he was sure it was a ghost. About one or two hours after I looked in upon them as they sat about a lighted lamp in a state of excitement. Keola's wife declared that she would sleep no more that night. A young lad who chanced to be there assured me that it was the Devil.

It is related of a man who was occupying a lonely spot in the woods that the ghosts surrounded him calling out most ominously "*Oia hoi! oia hoi!*" that one also, that one also, meaning that he was appointed to death and would soon join their ranks. He seized some fire brands and scattered live coals about him. This so alarmed the ghosts that they fled, thus saving his life.

At times fishermen have felt a bite and drawn up a struggling fish. Just as the hook reached the surface a bubble of air came up with it. It was not a fish but only a ghost. The Hawaiian word

corresponding to ghost is *lapu*. From it comes the word *lapuwale*, vanity, only a *lapu*. Like so many other Hawaiian words *lapu* does duty as a substantive, adjective and verb. The expression *ua lapu ia* is equivalent to saying that one has been visited or frightened by a ghost.

Hawaiian dwelling houses are often surrounded by a hedge of the well known ti plant. It serves to keep ghosts away and is the proper thing for a well regulated home. Before cattle and horses began to multiply to the great injury of such hedges, on which they are fond of browsing, they were much more common than at present. A well to do Hawaiian of my acquaintance, after building an expensive frame house, was warned by the *kahuna* not to live in it on pain of death until the flowers should appear on a hedge of ti plants with which he was directed to surround the house. For a whole year or more he was obliged to live in his old grass house while the new one stood empty, waiting for the hedge to grow and the flowers to bloom, making it habitable.

Ghosts are supposed to frequent those places with which they were familiar while living in the body. If during life people have been used to travelling certain roads their spirits will continue to travel the same route after death, even though the travel of the living may have been diverted to newer and better roads.

Certain roads are peculiarly infested with spirits. The Mahikiwaina road, from Waimea to Kukuihaele on Hawaii, is famous as the chosen path of the ghosts in their stately march to the *Lua o Milu*, or subterranean abode of the dead, in Waipio valley. Some years ago the Rev. L. Lyons, of Waimea, related to me the experiences of one of his friends who claimed to have seen this *oio*, or procession of ghosts. The man in question was an intelligent, trustworthy Hawaiian, of good reputation for veracity. As he was walking alone on the Mahikiwaina road, the solemn procession was seen to approach. Kamehameha the Great attended by his officers and warriors in imposing array marched along this ancient highway. Near to the King marched his *ila-muku*, or master of ceremonies, club in hand. Our traveller, knowing that it was death to be discovered by this officer, dropped to the ground and crawled to a place of concealment in the woods

which lined the road. From this point he saw the procession pass by. Overcome by terror, he was glad to escape unhurt, a living witness to this exhibition of the super-natural.

Some of the Hawaiian beliefs of to-day are not unlike those of our Anglo-Saxon ancestors of a few generations ago. Their mental attitude has much in common with that which characterized the times of Cotton Mather and the Salem witch-craft, a condition of thraldom from which the growing light of modern science has set at liberty the more advanced of our race. **By J. S. Emerson,**

NOTE.—In New Zealand, the term "*Reinga*," (which is said to mean the leaping place), identical with the Hawaiian "*Leina*," is applied to the North Cape.

"The spirits were supposed to travel to the North Cape, or land's end, and there passing along a long narrow ledge of rock, they leaped down upon a flat stone, and thence slinging themselves into the water by some long sea-weed, they entered *Po*, (or Hades), the *Reinga* being the passage to it."—Taylor's New Zealand, p. 103.

The Marquesans have a similar belief in regard to the north point of the island of Hiau, the northernmost island of their group, and I am told that they apply the same term "*Reinga*" to their Avernus.

See also Dibble's History, p. 99.

W. D. ALEXANDER.

A PRELIMINARY REPORT ON A FIND OF HUMAN BONES EXHUMED IN THE SANDS OF WAIKIKI.

It was my good fortune sometime early in the summer of 1901 to have the opportunity, through the courtesy of Mr. James B. Castle to inspect a find of human bones that were uncovered by workmen employed by him in excavating a number of trenches on his premises in Waikiki for the purpose of laying sewer-pipes.

The soil was white coral sand mixed with coarse coral debris and sea-shells together with a slight admixture of red earth and perhaps an occasional trace of charcoal. The ground had been trenched to a depth of five or six feet, at about which level a large number of human bones were met with, mostly placed in separate groups apart from each other, as if each group formed the bones of a single skeleton. Many of the skulls and larger bones had been removed by the workmen before my arrival, especially the more perfect ones. I succeeded, however, in securing four fair specimens of skulls and a considerable number of the long bones. My collection included 4 skulls, 8 femurs and a miscellaneous assortment of other bones, most of which apparently seemed to belong to the same skeletal groups.

The femurs were such as evidently belonged for the most part to adult skeletons, their measurements, as roughly made, being as follows: one femur 16 inches long, two $16\frac{1}{2}$ inches, two 16 6-8 inches, one 17 inches, and two $17\frac{1}{8}$ inches.

The skulls, four in number, were in general similar to the type attributed to the Hawaiian race, brachy-cephalic, though but one of them, and that one very much decayed, was markedly of this type. Rude measurement gave its antero-posterior axis as about 7 inches, its bilateral axis approximately $5\frac{3}{8}$ inches. Careful measurement would be necessary in order to enable a craniologist to classify it properly.

The typical Hawaiian skull, it need not be remarked, is supposed to be of the brachy-cephalic type, flattened, sometimes as if from pressure, in a direction from forehead to back-head. But

my observation would lead me to believe that it is not at all uncommon to find Hawaiian heads with such ample length from forehead to occiput as to entitle them to be classed as dolicocephalic.

With these bones was found a number of such articles as the Hawaiians were wont to deposit with the bodies of their interred friends. This included a number of conical beads of whale-teeth such as the Hawaiians formerly made, a number of round glass beads of large size, the lustre of which was much dimmed by long contact with the corrosive salts of the sea-sand.

Some of the bone beads were in a fair state of preservation, while others were beginning to crumble from decay. The beads of bone may be assigned to any period of Hawaiian history, even the most remote, but those of glass can be assigned with certainty to some date subsequent to the arrival of the white man. In the same group with the beads was also found a small sized niho-palaoa, such as was generally appropriated to the use of the chiefs. This article of ornament carved from a tooth of the sperm-whale into a shape which always suggests to my mind the protruded tongue—though others prefer to see in its figure a resemblance to the crest of the *mahiole*—the Hawaiian helmet—even with a suggestion of the vertebra prominent at the back of the neck—was in an advanced state of decay, already crumbling. It was evidently of great age.

From the disorder in the arrangement and grouping of the bones, caused by the operations of the workmen, I was unable to form any opinion as to what was the position in which the bodies had been placed at the time of sepulture; whether any of them had occupied the usual crouching, chin-to-knee, position in which the Hawaiians were often wont to place their dead at burial.

One of the skulls, the oldest and the one mentioned as the most decidedly brachy-cephalic, was partly covered by what seemed to have been a wooden mask of some sort. The wood was much rotted, and it together with the skull was more or less penetrated by grass-roots.

The two middle incisors of each of the adult lower jaw-bones were gone, having evidently been removed before death, as must

be judged from the fact that the cavities occupied by them had been filled up with a growth of new bone. The suggestion naturally arises that this may have been caused by the practice of *ku-ma-kena*, which was of general observance among the Hawaiians at the time of the death of the king or of a beloved high chief.

Among the bones obtained was the lower jaw of a child below the age of puberty, which was in a good state of preservation.

It should be remembered that the Hawaiians, when they did not resort to secret burial in the *ana-huna*, as in the case of a beloved alii, for the purpose of concealing the bones and saving them from desecration, gladly availed themselves of the sandy wastes bordering the sea as places of sepulture. Erosion by the elements, denudation of the protecting covering of grass and herbage from cattle and the constant blowing of the wind have in many places laid bare these ancient burial grounds of the Hawaiians.

From the absence of fractures and marks of violence in the bones I have examined, such as might have been caused in battle, I am inclined to think that the site where they were found was at one time a Hawaiian cemetery.

The whole subject of Hawaiian sepulture and the manner of disposing of the dead, together with the burial rites of the ancient Hawaiians is a matter well worthy of special study.

N. B. EMERSON.

Honolulu, H. I., January 11, 1902.

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