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OLD-TIME PARKER RANCH COWBOYS*

by

Larry Kimura

Through the years organized publicity, along with word-of-mouth reports, have painted the familiar picture of Hawaii as a wonderfully friendly paradise in the route of the trade winds. It is here: appealing bronze maidens in gently undulating skirts, lovely coral strands, fields of pineapples, barrier reefs with great tropical waves, wild orchids, haunting, unforgettable music, a beach called Waikiki, fern-bordered cataracts, and mist-filled grottos. But Hawaii is not all surf, palms, and hula.

On the island of Hawaii is a place nestled in the crisp air at the foot of the Kohala Mountains. It is often chilled by rain and wind, and it takes a while for the morning sunbeams to climb the slopes of the 14,000-foot Mauna Kea. Mauna Loa and Hualalai stand to the side, and Mauna Kea presents a grand view of this God's country, called Waimea.

"Pala kukae!" - good for nothing - was the reply of an old timer in Waimea when asked how she felt about the cowboys of today. "Today nothing, waste time the paniolo (cowboy)." Let's see how the first cowboys compare with those of today by going back to trace their evolution in Hawaii.

On the fourteenth of February, 1793, Captain George Vancouver made the second of three visits to the Sandwich Islands. He anchored off Kawaihae Bay, which is twelve miles southwest of Waimea, and landed a seasick bull and a cow. These were the first bovines in the Islands. Vancouver then sailed on to Kealahou Bay, Kona, on February 19, and landed a bull and two cows. These animals were presented as gifts to Kamehameha I, who put a ten-year kapu on them (as advised by Vancouver) to let them increase. Vancouver was not the only person Kamehameha should have thanked. A man named Quandra who lived in California had given these black or red, long-horned cattle to Vancouver to establish on the Sandwich Islands. Both men were unaware of the exciting chapters of history to follow the landing of the animals.¹

By 1815 roaming herds became a nuisance, destroying taro patches, potato fields, and other crops and plants. The cattle scoured the plains between the Kohala Mountains, Mauna Kea, Mauna Loa, and Hualalai.² Those living in the mountain forest areas were especially wild. More cattle lived in the higher areas where there were no men to drive them away, and where food was abundant.

The Hawaiian people built fences of stones, and where koa trees were abundant, their branches were woven and twisted to form enclosures around house sites and gardens. Both types of fences can be seen in the ruins in the Waimea area today.

We might say that John Palmer Parker came to the rescue in 1815 aboard a ship loaded with sandalwood from China. The ship anchored in Kawaihae Bay, and here Parker left it to live in Hawaii with Kamehameha's permission. He married a chief-ess of Waimea called Kipikane, whose father was Kamehameha and mother, Kaneikopolei.³

The Parkers settled at Manaiole, meaning "no poi or food", east of Waimea on the slopes of Mauna Kea. Mana, as it is called today, was the headquarters for old-time cowboys, and it was known for its hospitality to malihini and kamaaina alike. Mana is a bit of New England, isolated and set against the rich foliage of wild

*This paper won first prize in the 1964 Hawaiian Historical Society high school essay contest.

ginger, creeper, and ohia, refreshed by the cold air and light sprays of mist. Today a dirt road leads to the two buildings that remain standing; they serve as a museum of the life of the Parkers.

In 1830, Adams Kuakini established residence in Waimea for the purpose of taking wild cattle. He was appointed by Kamehameha as governor of the island of Hawaii.⁴

A letter of 1833 between two businessmen stated that Spaniards were employed to obtain tallow and hides for the Lima market. It is safe to say that the Spaniards came no later than 1830. They came not only for the purpose of obtaining hides and tallow, but to teach the Hawaiians how to become cowboys. These Spanish cowboys were hired by John Palmer Parker to work on the already-established Parker Ranch.⁵

When Parker came to Hawaii in 1815, he and another man, Jack Purdy, began the first slaughtering of cattle. Purdy came aboard a whaling ship that landed in Kawaihae at about the same time as that of Parker. There Purdy left the ship and took refuge up in the Waimea area; he also changed his name to Jack Purdy so that no one could find out that he had jumped ship. We can say, then, that the Parker Ranch was first started by these two men slaughtering the wild cattle on Hawaii.

And Jack Purdy and John Parker can be considered the first cowboys in Hawaii, though their methods of capturing cattle were not those used today. It is said that because Purdy could get more hides than Parker, he received ten cents for every hide he got, while Parker received only five cents. Purdy trapped the cattle in pits left by lava flows, or in swamps where mud held the animals.

The Parker Ranch could belong to the Purdy family today; Purdy married a half-Hawaiian woman of royal blood who owned much land, and he was an adroit cattle hunter. But he eventually sold the land to Parker because he was too fond of his liquor; on one occasion he traded an acre of land for a gallon of wine. Despite his weakness for strong drink, he was a powerful man. He knew Mauna Kea like the palm of his hand, and he worked hard until his death. He was buried at his home, Po'o Kanaka - man's head. Po'o kanaka is also the name given to the pansy flower, because its blossom reminded Hawaiians of a person's head. Purdy was the first to plant the pansy in Hawaii, and from this his home obtained its name. Even today cowboys of the Parker Ranch wear pansy leis on their hats. This flower is found at few other places on Hawaii.⁶

The hides and tallow obtained were exported to pay a debt of \$3,500 owed by Kamehameha III to the American merchant, Peirce, and to increase the economy of Hawaii. In 1840, some 5,000 hides were taken. Between 1845 and 1884, an average of 2,000 were exported annually. Still the population of cattle kept increasing. There were an estimated 25,000 wild and 10,000 tame cattle on Hawaii in 1846.⁷ With all these cattle, Parker built a business which by this time had become the second largest of its kind in the world. Hawaiian cowboys were now just as good as any others--perhaps better. This can be credited to the Spanish cowboys, vaqueros, who came to Hawaii about 1832. But most of the credit should be given to the Hawaiian cowboy himself.

It is said that the Spanish cowboys first went to Hanaipoe to work--a place twelve miles east of Waimea, isolated on the slopes of Mauna Kea. Here they lived in the wild country. Most of them stayed for a time and then returned to Mexico. Some, however, married Hawaiian women and remained until death.⁸ This Spanish blood still runs in the veins of some Parker Ranch cowboys and their families.

Espanol was the word the Hawaiians heard when people referred to the Spaniards. Hearing this word constantly, they Hawaiianized it to paniolo or paniola. The word generally means cowboy, because the only cowboys which the Hawaiians knew were of Spanish origin.

The Spanish cowboys brought with them their own clothing, which constitutes

the cowboy's outfit today in Hawaii. A vaquero wore a bandana around his head or neck. He wore a wide-brimmed, low-crowned hat, and pants which were baggy to the knee and snug from the knee down to the ankle when buttoned on the side. He wore low-heeled, high leather shoes, carried a knife strapped to his right leg, and tied a shawl on the back of his saddle. Most typical of his outfit was his Spanish-style saddle with a big horn, and his lariat made of rawhide, or sometimes of horsehair.⁹

Today hemp and linen have taken the place of rawhide, but a few old-timers still make and use the rawhide rope, or kaula ili, as the Hawaiians call it. The Hawaiian saddle has the general features of a Spanish saddle, except that the horn or pommel of a Hawaiian saddle isn't as large. No other ranch has saddles like those of Parker Ranch. At the end of this paper are descriptions of the Hawaiian saddle and rawhide rope, and also brief instructions for making them. The Spanish not only influenced the Hawaiians with their customs, but they also taught the Hawaiians how to use the lariat and to train and ride horses.

The first horses, which were given to John Young, an advisor of Kamehameha I, came to Hawaii in 1803 with Richard Cleveland, another sea captain.¹⁰ They were small in build and very powerful. Since most of them lived wild on the slopes of Mauna Kea, they were called Mauna Kea horses by people familiar with them.

Hawaiian cowboys had to learn a lot from their own experience, because the vaqueros were not accustomed to the wild cattle on Hawaii. The cattle in Mexico were fairly domestic. There is no denying that the vaqueros were expert riders and ropers, for it showed in their Hawaiian students. Parker Ranch cowboys had to be excellent ropers and skilled in riding and handling their horses to catch those wild animals. For once an animal was roped, it charged both horse and rider; thus the handling of the catch was highly important. The old-timers say that this is one thing the vaqueros could not do. Putting it in the words of Kuakini Lindsey, "Aale hiki ke alakai"--"no can lead"--meaning that the vaqueros could not lead the wild cattle.

Here are stories of a cowboy's life in the old days as told to me by Eliza Purdy Lindsey, granddaughter of the first Jack Purdy and widow of the famous foreman of the Parker Ranch cowboy gang awhile back, John "Poko" Kawananaoka Lindsey, or, as some people called him, "Keoni lilii ka luna nui o ka paka ranch". Mrs. Eliza P. Lindsey's father, Jack Purdy, Jr., son of the first Jack Purdy, was also a very good cowboy. He worked on the former Hind's Ranch at Puuwaawaa. "Nobody can beat my papa. My tutu (grandfather), my kané (husband), no can beat my papa," were Mrs. Lindsey's words.

I regret that I cannot write down the accounts and stories as they were told to me. I cannot bring out the life, emphasis, and true meaning as they were revealed by expressions and gestures.

The life of a cowboy was hard; they labored for very little pay. Work started before the sun rose and lasted until sunset or even later. All day the cowboys worked on horseback. Today's cowboys, in contrast, are accustomed to the standard eight-hour day. In order to stand up to their jobs, the old-timers needed stamina and a strong back.

Whatever time a paniola had after work he would spend caring for his saddle, forming a rawhide rope, chopping wood for the stove, gardening, doing yardwork, training a horse, or sometimes catching pigs for meat. Only a good roper can catch a running pig with his rope from a horse. One throw--komo kaula--and a good roper had his pig. Once roped a pig, especially a boar, is dangerous. If a male pig was skinny, it was castrated and its ear marked or its tail cut off. Each cowboy had his way of marking a castrated pig, or laho ole. Roping and castrating pigs are still practiced, but the most popular after-work activity was and probably still is, drinking and reminiscing.

The paniola preferred full-moon nights, for that was when the wild cattle--the pipi--came down in great numbers from the forest or higher grounds to drink at various ponds. In the Waimea area a pond called Makini is especially remembered as the favorite drinking-hole of the pipi and a favorite waiting-place of the paniola. Sometimes the latter had to track down his animal; if he had a good horse, that horse could smell and sense the pipi before his rider did. When this happened, the horse's ears and eyes were alert, pointing out the direction of the pipi.

As soon as the pipi were seen, the paniola jumped off his mount and tightened the saddle girth (kaula opu) as fast as he could. He then remounted and got his kaula (rope) ready. He moved as near as he possibly could until the pipi sensed him and were off. Then came the chase. A paniola usually chose a bull as his prey because a bull's hide was of finer quality and the animal was bigger. Also, it was a way to get rid of the sires of wild herds to make room for new breeds of cattle.

In the old days, there were many ohia, mamane, and koa trees growing in the areas where wild cattle lived, and the terrain was rough. But there were clearings, which the paniola called kipuka or pa hu'a. Every paniola knew the location and name of each kipuka; he chased his animal toward one in order to lasso it without having branches tangle his rope. It might be quite a while before the paniola got a chance to lasso his pipi. His horse had to be sure-footed, fast, and strong. Once the pipi was in a kipuka, the paniola made his throw. He didn't often miss, because if he did, he would be wasting his horse's steam and sweat. It took years of experience and practice before a paniola became a good roper.

As soon as the pipi was roped, the paniola very swiftly took a few turns on the saddle horn with his right hand, and with the remaining coil of rope and the rein, which he held in his left hand, he pulled his horse to a stop. It took a strong horse to stop and hold a 1,050-pound bull, and a tight and strong saddle girth was required; if it were not so, the bull would certainly pull the saddle and rider under the horse's belly. On the other hand, if the saddle girth broke, not only would both the saddle and rider be dragged off the horse, but the rider would be crushed by the mad bull.

Once the bull was roped and stopped, he fought wildly to break free--eli ka lepo, eli ka lepo--mad like hell--and charged both horse and rider. "Only one damn fool no watch the bull when the bull is roped." Many good horses have had their cuts torn out. The paniola was alone, but he and his horse kept calm. During this time the paniola looked for a strong koa, ohia, or mamane tree. He then maneuvered his bull to that tree and pulled the bull tightly against the tree with the help of his horse. He tied his rope to the saddle horn and dismounted, leaving the horse holding and pulling the bull firmly against the tree. He went up to the mad bull with the head rope and tied the bull securely to the tree. He removed his lasso and returned to his horse. The paniola tied his catch to a tree only if it was too wild to be led to a nearby pen or if the pen was far away. The average catch of the paniola was between eight and ten head of wild cattle.

In most cases the paniola tied his catch to a tree and then continued to look for more wild pipi. Each paniola remembered where he had tied his animals. The following day he took a tame animal with him, tying the tame one to the wild one to simplify driving. Usually the tame bullock that was tied to a wild cow or bull was allowed to lead the wild bull or cow to the pen. Such a bullock was called a pinii by the Hawaiians. Sometimes a paniola would discover his catch dead but still tied to the tree; such was the result of a broken neck caused by the constant effort of the wild animal to break free. At times a herd of tame pipi was taken to the up-lands to mingle with a wild herd. Then the paniola would drive both tame and wild

pipi to a pen.

When talking about their hunting experiences, the paniola never forgot to give their horses credit. It is said that a good paniola can make an inexperienced horse work well with cattle. On Puuwaawaa Ranch mules were sometimes used instead of horses to rope wild pipi.

The old paniola were the best ropers, as proven by Ikua Purdy, for in 1908 in Cheyenne, Wyoming, three Hawaiians took top honors at the Frontier Day contest. Among them was Ikua Purdy, who won the world's steer-roping championship. Even today his record time in that contest stands unbeaten. Archie Kanua took third, and Jack Low took sixth. All three cowboys rode unfamiliar horses; their invitations read: "Bring your saddle and lariat; horses will be provided at the Rodeo." Many old Parker Ranch cowboys claim to have beaten Ikua Purdy's time in roping a steer, but this has never been recorded.

Each paniola broke and trained his own horse. This was done the hard way in open country. Just throw the saddle on a kau lio and ride. Cowboys cherished their horses but made them work hard, and the work those horses did was beyond compare. They ran over the a'a (a jagged type of lava), cutting their feet (manene). They swam in the ocean, pulling an unyielding bull or cow. They held a half-ton or even heavier bull. They ran for miles chasing wild cattle or wild horses without rest. They dragged logs like draft horses. They were blinded by the dust while herding cattle. They could do whatever their riders made them do.

At shipping time the cattle had to be roped and dragged by both horse and rider out into the sea in order to reach the steamer anchored offshore. Men in a dingy waited beside the steamer to keep the cow or bull from drowning by tying the animal's head to the side of the dingy. A strap was then slipped over its belly, and the animal was hoisted up to the steamer. This was the only way of shipping cattle because there were no man-made harbors. Often sharks would snap at the legs of swimming cattle and horses. Sometimes the ocean would be very rough; but shipping was not halted. The type of saddle used for shipping was made of very little leather because of the salt water. The water would rot even the strongest leather. Shipping day was whenever the steamer appeared, and it was a holiday for the villagers.

In a little village named Kiholo off the Kona coast of Kawaihae, the people all knew Jack Nae'a Purdy, son of the first Jack Purdy, who hunted cattle with John Palmer Parker. Jack was as tough as his father, and he was also a superior cowboy. The people of Kiholo especially knew him for shipping cattle because he was one of the few who dared to swim out on his horse to the steamer. At Kiholo the water is rough, and the steamer had to anchor far out. Jack Purdy, Jr., had no fear of the water, nor was he afraid to swim out to the steamer. Once at Kawaihae a cow got away from the dingy and swam in panic far out to sea; no one dared try to catch it. Jack Purdy happened to be there; he got a canoe from one of the villagers, paddled out, roped the swimming cow, and brought her back to land.

Weather in the Waimea area was and is to an extent damp, cold, and misty in the early morning. The sun may be shining, but the air is cool, and the dew in shaded spots doesn't dry up. When it is windy, the surface of the ground dries fast, and dried horse and cattle droppings are mixed with dust to form matter that stings when it gets into eyes or nostrils. But cowboys can take the dust, and on present-day cattle drives you can hear them yelling to the cattle, "Isaaa! Ai lepo, ai lepo!" They show their disgust toward the cattle for kicking up dust; "ai lepo" means literally, "eat dirt". In the late afternoon fog rolls in from all directions, and everything seems to be still, except for a light breeze that brushes

the face, or perhaps the distant bellowing of a bull. All one has to do in order to see the Waimea weather is to look at a Parker Ranch cowboy's face.

People often say that one can recognize a person directly from Waimea because of his rosy cheeks, a result of the cold climate. But as soon as the sun sets, the Waimea plains turn golden, contrasting with the orange, purple and blue of Mauna Kea. In a home a family gathers around the kitchen table after dinner to talk. Cowboys at the table are chatting over a bottle of whiskey. A paniola tells how hard the work is, but an old-timer says, "Kukae Nui oukou, kukae nui na paniola i keia!" --meaning, cowboys today are good for nothing. The other cowboys object strongly, but the old-timer interrupts loudly: "Nawai i hapai ka Paka Ranch?"-- "Who built the Parker Ranch?"

There is no doubt in my mind, and I am sure that those who know the story of the Parker Ranch will agree with me, that the old-time cowboys of Parker Ranch are the best in the world. Although a cowboy's life was hard and the pay was very small, if you ask any old-timer what the happiest days of his life were, he will tell you that those he spent in the saddle were best.

"Aloha no ia maua," my heart aches whenever I think of those days of the wild cattle.

Aloha no i ka Paniolo!

THE PARKER RANCH SADDLE - KA NOHO LIQ12

Around 822 B.C. people were telling a story about Queen Dido, who outfoxed the North African native chief Sarbos by cutting an ox hide in a thin spiral thong to enclose an entire hill, on which she built a fort. It seems that Sarbos told Queen Dido that she could have as much land as could be contained in the skin of an ox. Dido figured it out, and on her land rose the famed city of Carthage.

This Phoenician fable contains one of the earliest references to the rawhide, a commodity which the Parker Ranch cowboy considered priceless. Phoenicians imparted their knowledge of the spiral cut from a hide to the Arabs. The latter passed it on to the Moors, and the Moors took it with them when they conquered Spain. Eventually it reached the Mexican vaquero, who in turn brought it to Hawaii.

The Parker Ranch saddle horn or pommel is smaller than the horn of a Spanish saddle. The old Parker Ranch saddles have no nails or tacks in them. They were hand pegged, sewed, and the tree hand planed. In the old days all the saddle work was done at home. Each cowboy made his own. But today John Kianiani Kauwe, whose father taught him the art of saddle-making, makes all of the saddles for the Parker Ranch.

In Figure 1 we see the two underboards of neleau wood. The strong neleau wood is hand-planed and serves as the foundation for the saddle tree. These two underboards are covered very tightly with a piece of rawhide and hand sewed with goat hide onto the underboards.

In Figure 2 we see the okuma, or pommel, made of a solid piece of wood. The okuma is also covered tightly with rawhide, and later a tough piece of hide covers the okuma, because it is on this that the paniola wraps his rope to stop his catch. If there is not a strong covering, the rope would eat away at the okuma, burning the wood with its constant friction. The okuma is temporarily tacked to the underboards. Next, holes are drilled through the two jutting ends of the okuma and the two pieces of underboards, and pegged with neleau wood about half an inch thick and four inches long. These pegs are tapped securely into place with a mallet. The tacks can then be removed and the okuma pegged to the underboards, as in Figure 3.

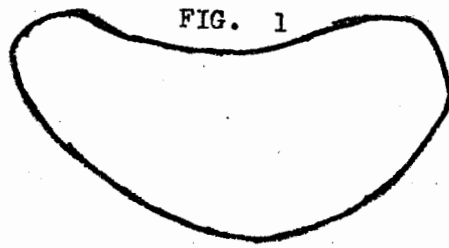


FIG. 1



FIG. 2

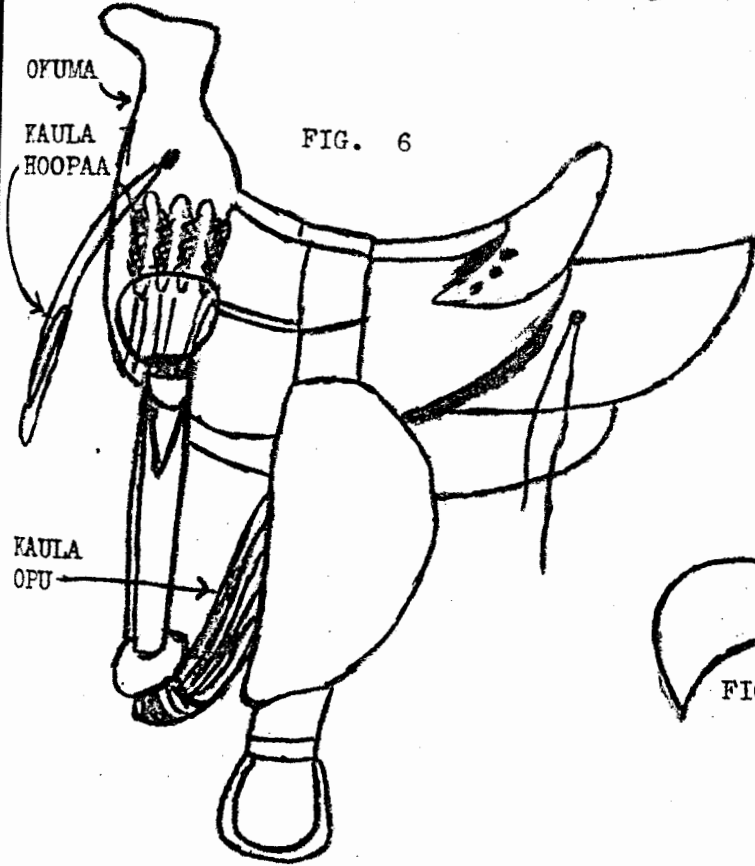


FIG. 6

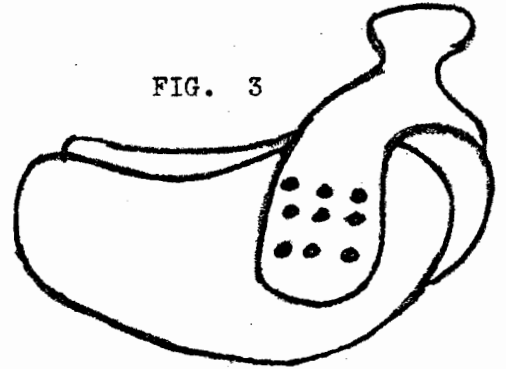


FIG. 3



FIG. 4

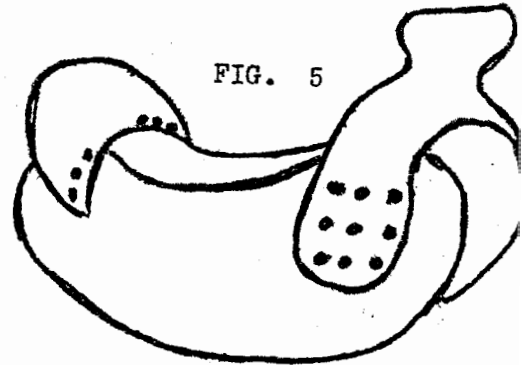


FIG. 5

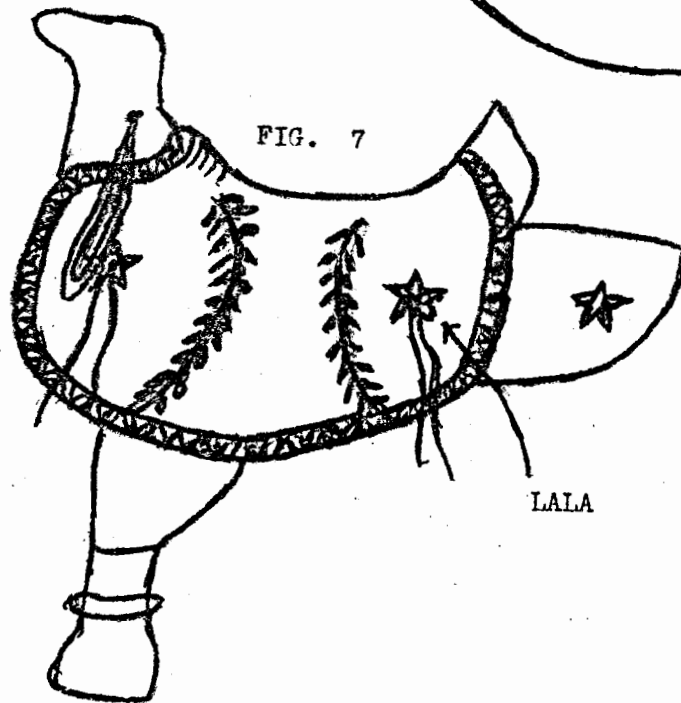


FIG. 7

LALA

In Figure 4 we see the back board, which is also hand-planed and covered tightly with a piece of rawhide hand-sewed with goat hide. The back board is temporarily tacked to the two underboards, and later holes are drilled and the pieces hand-pegged securely into place.

Figure 5 shows the completed Hawaiian tree. Next the leather parts are added--the underpiece of leather, then the back piece and stirrups and other necessary parts. See Figure 6 for the completed saddle.

Sometimes a large piece of leather, called the lala, is put over the saddle as a decorative item or to furnish a seat padding. The lala was brought by the vaquero. Figure 7 pictures a Parker Ranch saddle with a lala.

Each Parker Ranch cowboy puts his own leather markings on his saddle. Patterns are hand-stamped and jealously guarded. Thus cowhands have their own markings, just as Hawaiian families have their own tapa patterns.

THE RAWHIDE ROPE - KE KAULA ILI¹³

The paniola first begins to make his kaula ili by selecting a good, strong hide. He then scrapes off all the hair--koe i ka hulu. The center of the hide he cuts in a spiral manner (from three-quarters of an inch to an inch thick) with a very sharp knife. It takes much skill to cut a strip of hide evenly. When he has finished cutting the hide, the paniola divides the long strip of hide into four even lengths. If he wants a fancy rope, he can braid eight strands. The paniola uses cattle fat to oil and soften his strips of hide by running the strips constantly through the cattle fat held in one hand. When he thinks that the strips are soft enough, he proceeds to braid his rope. Usually a paniola will do this during the evening, when the rawhide seems to be a little softer. During the day he hangs it where the dogs can't reach it, and continues to braid it tightly and with great care.

The loop is fashioned from a metal ring, and the opposite end of the kaula ili is usually made into a fancy knot. The length of the kaula ili depends on the wish of the paniola. Some may want it to be as long as 110 feet.

The kaula ili is strapped to the saddle horn, the okuma, with a piece of leather with a loop in it, and this leather piece is fastened to the saddle tree. The kaula ili is coiled so that it is ready for immediate use, and the piece of leather that holds the rope--the kaula hoopaa--is slipped through the coil a couple of times and the loop placed over the saddle horn. Another way of carrying the kaula ili is by simply placing the coil over the saddle horn. This is usually done when a paniola knows he will need to use the rope at any second. A good kaula ili is like a cowboy's right arm; it is a very cherished possession.

NOTES

1. "Visits of Vancouver," The Hawaiian Book (Chicago: J. G. Ferguson Co., 1952), p. 95.
2. Ibid.
3. Parker Ranch Booklet (Hilo, Hawaii: Hilo Tribune-Herald Press, 1964), pp. 7-16.
4. R. S. Kuykendall, The Hawaiian Kingdom, 1778-1854 (Honolulu: University of Hawaii Press, 1957), pp. 317-318.
5. Ibid.
6. Various persons in Waimea who wish to remain anonymous.
7. R. S. Kuykendall, loc cit.

8. Interview with Kuakini Lindsey.
9. "Vaquero", Cowboys and Cattle Country (New York: American Heritage Co., 1961), p. 10.
10. "South of the Border," Paradise of the Pacific, June, 1962, p. 17.
11. "Cattle Took to Hawaii and Vice Versa," Honolulu Advertiser, June 22, 1959, p. 30.
12. "Make a Saddle Easy, Says John Kauwe," Honolulu Star-Bulletin, August 11, 1963, p. A-12.
13. Various persons in Waimea who wish to remain anonymous.

KA PANIOLO

Holo lana ka paniolo kau lio
 Olinolino i ka ua Kipuupuu
 Hoohae a komo kaula i ka pipi ahiu
 Owili a pili ke kaula ili
 Ua paa no ka pipi ahiu
 Eli ia ka lepo, h'a'a, maka ula, o, o ka hao
 Hele o, hele nei ka lio, alakai ka pipi
 Ua paa ka pipi ma ka Mamane
 Naenae me hou ka lio e hoopaa ka pipi
 Paa no ke poo pipi
 Alu mai ke kaula a ka lio
 Poo makaukau o ka paniolo
 Ua nalo ia i ka Malanai
 Aloha no i ka paniolo

(An original poem written by Larry Kimura to honor old-time Parker Ranch cowboys, both living and dead).

MAUI HISTORICAL SOCIETY, 1951 TO 1964

by

Barbara Lyons

Thirteen years ago, a group of thirteen met to discuss the feasibility of organizing a historical society on Maui. It was one hundred and ten years after the Royal Historical Society, the first association of its kind in Hawaii, had been formed in Lahaina with Kamehameha III as president, William Richards as vice president, Sheldon Dibble as secretary, and Samuel M. Kamakau as treasurer and historian. After three years of existence, the society dissolved upon Mr. Dibble's death and the king's removal to Honolulu.

Maui Historical Society has grown to a total of 312 individual and nineteen business memberships. It holds bi-monthly meetings with speakers from different parts of the state; supports a museum in Wailuku; restores historic sites and has assisted in the placing of many Hawaiian Warrior markers; exhibits in various places; has conducted numerous field trips to points that are of historical interest; and for the seventh time has sponsored an annual Holoku Garden Party this past summer.

That first meeting was held on November 16, 1951, in the Board of Supervisors' Room in the County Building of Wailuku, with Hollis Hardy acting as moderator and A. B. Brown as secretary. Hollis Hardy was elected president.

Beginning in January, 1952, meetings took place in the Bailey House, originally the home of the principal of the Wailuku Female Seminary. On May 24 of that year, Judge W. Frank Crockett and his committee presented by-laws, which were amended and adopted on that date.

During the Society's first year, the Maui Kiwanis Club sponsored a lecture by Dr. Kenneth P. Emory of the archaeological department of the Bernice P. Bishop Museum, on the theme, "Getting to Know Hawaii". Dr. Edward H. Bryan, curator of the Bishop Museum, spoke that year as well.

Members of the Hawaiian Woman's Club, at the instigation of Mrs. Irvine Richards, loaned jewelry and ancient medicines for an exhibit at the Wailuku Library. A display at the Maui County Fair showed artifacts, and demonstrations of lauhala work and hat weaving, tapa beating, poi pounding, 'awa brewing, and quilt making.

After October 6, 1952, the Society did not meet for two years. In October, 1954, under the presidency of Mrs. Roy H. Savage, the historical department of the Maui Woman's Club was re-activated with the purpose of re-establishing the Maui Historical Society. Mrs. Thelma B. Watson was chairman of the department during the first year, with Mrs. Savage being both president and chairman the following year.

During this two-year period, many historical sites were visited, and, in cooperation with the Hawaii Visitors' Bureau, plans were made to erect Hawaiian Warrior markers at eighteen of the most important of these. The possibility of a museum was discussed, and plans were made for clearing and reconstructing the twin heiau of Halekii and Pihana Kalani. Tour drivers were given copies of information about historical sites in Lahaina.

On February 23, 1956, the Maui Historical Society was re-activated at a well-attended meeting in the Hawaiian Room of the Maui County Library in Wailuku. By-laws drawn up under the chairmanship of George R. Carter were presented and adopted, and a nominating committee was appointed which in turn was to nominate trustees. On March 22, the trustees were elected and they made their appointment of Mrs. Savage as president. Mrs. Savage held this office with distinction during all club years but one until 1962. In 1960-1961, Mrs. Sevath E. Boyum ably took over this responsibility. Mrs. Frank Alameda led the Society from 1963 until March of this year, when Colin Lennox was appointed.

The purpose of the Maui Historical Society is to collect, study and preserve material pertaining to Hawaiian history, in particular that of the three islands that form Maui County: Maui, Molokai and Lanai. This includes the listing of historic sites and the restoration of some of them.

The first important goal, and essential to the Society's aims, was a museum. This was achieved in 1957 with the opening of Hale Hoiikeike, or House of Display. It is located on the site of the Wailuku Mission in the Bailey House and in what was the Female Seminary's dining room. The main building was so named for the missionary, Edward Bailey. It was built for him in 1841, when he succeeded Jonathan S. Green as principal.

The coral-stone and plaster walls are twenty inches thick and are reinforced by the long hair contributed by many Hawaiian women. Beams throughout the building are of hand-hewn sandalwood. The kitchen, with its earthen floor and crude fire-place, was originally separated from the rest of the house because it was considered a fire hazard.

Use of the buildings as a museum was made possible by the generosity of Mr.

and Mrs. John Cushnie and the Wailuku Sugar Company. Hale Hoikeike stands on the grounds of the manager's home, and is leased to Maui Historical Society at a dollar a year.

The formal opening of the museum was on July 6, 1957, which was the one hundred and twentieth anniversary of the founding of Wailuku Female Seminary. It was celebrated with a luau, Hawaiian prayers, and a fashion show of the oldest and most beautiful holoku to be found on Maui.

In its first year, Hale Hoikeike had four thousand visitors, and attendance grew to a peak of seven thousand in 1962. The museum is maintained by a part of the Maui Historical Society dues, by donations, and by proceeds of the shop, the Ku'ai.

For the first three years, Hale Hoikeike was staffed entirely by volunteer service, with an average of a hundred and fifteen hostesses each month. Girl Scouts were of great help also. In May, 1960, Mrs. Hannah Lai became head hostess on a full-time basis, and she is assisted by volunteers.

Mrs. Richard Thomas was chairman of the Ku'ai for the first year, and since March 1, 1958, Mrs. Cable Wirtz has held this position and has been the competent business manager of the museum. The shop averages a profit of from six to seven hundred dollars a year. In it are to be found a selection of the best books on Hawaii; jewelry of native seeds, shells, kukui nuts, black coral and olivines; stationery of Hawaiian motif; figurines that depict Victorian Hawaii; cribbage boards with ivory pegs in designs of tiki, kahili and petroglyphs; and other items of interest as Hawaiiana.

Mrs. Sevath Boyum was accessions chairman from the time of the museum's opening until June of this year. She and her family have now moved to Oahu. She has weighed, measured, examined and marked thousands of valuable artifacts as they were received by Hale Hoikeike. Relieving her are co-chairmen Mrs. Robert H. Hughes, Jr. and Mrs. Philip Conrad.

The museum's exhibits are intended to depict the life of Maui from earliest days through the nineteenth century of the Hawaiian monarchy, the missionary era and pioneer industries, to our present mid-twentieth century--to show the way in which our life of today has developed.

Many ancient artifacts have been acquired as loans or gifts, and furnishings of the monarchy and missionary periods, both Hawaiian adaptations and belongings brought around Cape Horn by missionaries from New England and nearby states.

Several oil paintings by Edward Bailey hang on the walls, including one of the two buildings that house the museum and an adjoining school building of the girls' seminary, which is no longer standing. Other paintings have been loaned by descendants of the missionary for special exhibits, and it is hoped that eventually all that exist will find their way back to Bailey House as a permanent collection.

A file of newspaper clippings and periodicals is being added to constantly, with the intent that in time this will represent an authentic record on subjects of Hawaiian interest and will be useful in reference.

The old Seminary dining room, now called the Tapa Room, is given over largely to a display of tapa and the materials used in its making. In the main building, rooms are named for the Kawanakoa and the Keipoikai families; for Kahekili, last great king of Maui, who came close to uniting all of the islands under one rule before Kamehameha succeeded in doing this; for Kamehameha's most high-born wife, Keopuolani, the first Christian convert; for his favorite wife, Kaahumanu, who was influential in bringing Christianity to her people. The name "David" has been significant in Island history because of two great men who bore it: Kalakaua and David Malo, the historian. Present-day Maui has its share of Davids, and the Kawika Room is named for our three David K's: Kailiponi, Kahookele and Kahanamoku. The Keoni Room is in memory of John Valentine Marciel; and the basement workshop is

the Keoki Room in honor of the late George Weight.

Special exhibits at the museum have included pictures of ancient Hawaiian artifacts owned by the British Museum; photographs of old Hawaii, mostly Honolulu, loaned by Ray Jerome Baker; rare books; old newspapers; stamps; Bailey paintings from the Lyman Museum in Hilo, Hawaii; and a replica of an image found on Maui, which is now at the New York World's Fair.

An Open House is held annually at the museum, usually on the Sunday nearest the opening date of July sixth. For one of these events, a display was the gift of Beatrice Jackson Kettlewell of Piedmont, California, which included tapa beaters, a lei niho palaoa, koa seed ornaments of elaborate design, and a unique spear of polished hardwood. For another, John Dominis Holt, a great-grandson of Edward Bailey, related the history of Bailey House. Thirty-five of the missionary's descendants were honored guests on this occasion. During the Open House of 1963, Mrs. George E. Goss of Honolulu presented a charming Children's Story Hour; and this year, Mrs. Walter Soule gave a program of delightful children's stories and music.

There have been three major restorations to date, the first of which was the renovation of Bailey House itself. Two that were performed in conjunction with the territorial Commission for Historical Sites were of the heiau of Halekii and Pihana Kalani, and of Hale Paahao, the old prison. Dedication ceremonies were held for both of these sites on November 19, 1959. An appropriation of \$18,000 by the 1957 legislature made possible these restorations.

Preliminary work on the reconstruction of the heiau was done by Dr. Emory, and this was continued by Dr. Chandler W. Rowe, anthropologist of Appleton, Wisconsin, with the assistance of ten men from the Olinda project.

Pihana Kalani is said to have been erected for Kahekili, who borrowed the high priest Kaleopuupuu from Oahu for the purpose of choosing the location, directing the building, and conducting ceremonies to dedicate it as a heiau. This was a luakini, or sacrificial temple, and thus very important because human sacrifice was offered only at temples of the highest class. Shortly after its completion, Kalaniopuu of Hawaii attacked Maui with his famed Alapa regiment, which was vanquished in the Sand Hills of Wailuku. Later, it is believed that Kamehameha I made sacrifices at this temple before defeating Maui in 1795.

Pihana Heiau is approximately three hundred by a hundred and twenty feet in size. Halekii is of equal length and two hundred feet wide, and had when it was in use four terraces at heights of from twelve to thirty feet. Large, water-worn boulders, topped by beach pebbles, were used in its construction. Halekii was adorned by rows of images. Its platforms and walls have been partially restored, and when the work is completed there will be replicas of images, an oracle tower, and houses for kahuna and mo'i.

Hale Paahao was built in 1852 by the Lahaina Mission to fulfill a need caused by the presence of whaling ships in large numbers offshore. Hawaii was the principal base in the Pacific for the whaling industry, as the harbors of Honolulu and Lahaina were the best within a radius of two thousand miles. Twice a year ships, as many as two or three hundred, converged here to refuel and to take on supplies, and thousands of seamen were in port. The prison was built to house disorderly men who did not return to their ships at sundown.

The restoring of the prison cells and the guardhouse was done in accurate detail, with care given to every phase of the original condition. The old prison is now a part of the Lahaina Restoration.

In 1960, Maui Historical Society received an award from the American Association for State and Local History, for outstanding contributions. The citation lauded the "active and effective campaign of restoring and marking historical sites,

relying solely on the help of volunteer workers and members."

September, 1961 saw the publication of the Lahaina Historical Guide, after three years of research by a committee of six whose chairman was Harold Hall. Three thousand copies were printed by the Honolulu Star-Bulletin Press at a cost of \$1,950, and a second printing will be issued soon. This booklet is a most useful guide to the Lahaina area for both malihini and kamaaina. In the future, a similar publication is planned for East Maui.

Tape recordings have been sponsored on such subjects as the making of canoes, medicinal herbs, kahuna, and legends of Lahaina and of Kahului. Participating in these recordings have been Mrs. Irvine Richards, Mrs. Frank Alameda, David Kahookele, J. Pia Cockett, and Matthew Hano.

Field trips have been made to such areas as a three-mile stretch of the King's Highway, which crosses an ancient lava flow, from La Perouse Bay in the direction of Nuu. This road is said to have been begun by Pi'ilani in the early sixteenth century, "that his name might not roll out," and finished by his son, Kiha-Pi'ilani. Other trips have been made from Ulupalakua to Kaupo and Hana, to see a village site where three hundred once lived, the remains of shelters where armies camped, petroglyphs and petrographs, heiau, burial sites and canoe shelters; to Lahaina, first capital of Hawaii and site of the first mission on Maui; to Kaiwaloa Heiau; petroglyphs at Olowalu, Kohoma, Pukalani, Waiakoa and Maalaea; to the Arboretum at Ulupalakua, where David Fleming planted many now-rare indigenous trees; to see the private collections of Miss Iza Lindsay, Mrs. Norman Ignacio and Mrs. Charles B. Cooper; to the Haiku Sugar Mill and the home of Mr. and Mrs. Dwight H. Baldwin, where Mr. Baldwin has added to the interesting assortment of trees planted by his father, Dr. William D. Baldwin.

Groups of Cub Scouts, Boy Scouts, and school and summer camp groups have been escorted by members of the Historical Society to Halekii Heiau, Hale Hoikeike, the petroglyphs at Olowalu, and to some of the many historic points of Lahaina.

Explorer Scouts under the leadership of the late Stephen Okada made a start on finding the old pass between Iao Valley and Olowalu, used frequently by ancient Hawaiians and occasionally by missionaries. It is hoped that this project will be continued in the future. The Explorer Scouts have been very helpful also in the work done on Hale Hoikeike, in clearing the grounds of Hale Paahao and Halekii Heiau, and in parking cars at the annual Holoku Garden Party.

Exhibitions are held each year in the Hawaiian Building at the Maui County Fair, in conjunction with the fine display put on by Alfred Souza and the Olinda Project. The late Harry and Kapiolani Field were very generous in loaning heirlooms of the Kawanakoa family for these exhibits, as well as to the museum. Other displays have featured Queen Liliuokalani's carriage, on loan from Bishop Museum; machinery used in the early days of the sugar industry; Hawaiian gems; and demonstrations of Hawaiian crafts.

Mrs. Charles Dubois is now exhibits chairman for Hale Hoikeike, and she has also been arranging interesting displays at the First National Bank in Kahului and at the Maui County Library in Wailuku. Among her exhibits have been: relics of the whaling era; personal belongings of Kalakaua; a display that featured Kamehameha I; hats of many materials and weaves; and Bailey paintings and family pictures.

Many sites have been recommended for preservation. Two of these that are now safeguarded are Wainapanapa and Loaloa Heiau. An inner cave of Wainapanapa, or Sparkling Waters, was the scene of a legendary royal tragedy, and this area has now become a State Park. Loaloa was a large and important heiau; it has recently been named a National Historic Site. It is situated on the Kaupo Ranch, and will be maintained by Dwight H. Baldwin and his heirs.

Talks on a wide range of subjects and by distinguished speakers have been presented on the programs of Maui Historical Society meetings. These have included Dr. Alexander Spoehr on "Recapturing Hawaiian History"; Dr. Kenneth Emory on Bishop Museum excavations at South Point, Hawaii, and on Tahiti; Katharine Luomala, professor of anthropology at the University of Hawaii, on myths of the demigod Maui; Margaret Titcomb, librarian of the Bishop Museum, on "The Uses of 'Awa in Early Hawaii"; Mrs. Flora Hayes on "Hawaiian Language, Culture and Art"; Dr. Bryan on Hawaiian birds; Dr. Earle G. Linsley, astronomer of the Bishop Museum, on "Stars of Hawaii, Past and Present"; Dr. Agatin Abbott of the geology department of the University of Hawaii on Hawaiian gems; Mrs. Johanna Drew Cluney on Hawaiian featherwork; Ka'upena Wong on "A Historical Tour of Oahu"; Albertine Loomis on the longest legislature, that of 1892; Mr. Emerson C. Smith on the evolution of Hawaiian music; and Russell A. Apple of the National Park Service on the restoration of the City of Refuge and a mile of the Kona coastline. In May of this year, Dr. Emory presented recent findings in the fascinating study of man's first arrival and movement in Polynesia.

The Holoku Garden Party is held each year in the garden of one of the members, when possible in a place of historical interest. The proceeds from these events are marked for specific -purposes, such as the printing of the Lahaina Historical Guide, and improvements at Hale Hoiikeike.

Hawaiian programs are presented, usually in the form of ancient mele, chants and dances. Among principal performers have been Winona Love, Iolani Luahine, Nona Beamer, Ka'upena Wong, Maiki Aiu, Pele Pukui, and members of the Sally Wood studio.

The first garden party was held in the grounds of Mr. and Mrs. John Cushnie, adjacent to the museum. This was in 1958, and it featured a parade of old and modern holoku, worn by local Hawaiian models. Other gardens in which the event has taken place are at Keanuenu, home of Mr. and Mrs. J. Walter Cameron, in a sunken garden which was formerly a reservoir; at Mr. and Mrs. Keith B. Tester's at Lahaina; at Paholei, then the home of Mr. and Mrs. Frank C. Churchill, with the ruins of an old sugar mill in the background; at Ainamakua, home of Mr. and Mrs. Dwight Baldwin at Haiku, where a luau was given for Queen Liliuokalani; and again in the picturesque gardens of the John Cushnies. In August of this year the garden party was held at Kapalaea, home of Mr. and Mrs. Raymond R. Lyons.

Maui Historical Society, in its ninth year since re-activation, is a firmly-established organization which looks ahead confidently to its continuing place in Maui's cultural life, as guardian of the island's historic past.

HAWAII AND THE PANAMA CANAL*

by

Gary S. Victor

William Russ in The Hawaiian Revolution remarked of the parallel between the revolution of 1893 in Hawaii and the Panamanian revolt of 1903. Russ commented on John Latane's writings about the Panamanian revolution in America as a World Power. An order issued by an American naval officer stated that he did not want any fighting between Colombian troops and Panamanian rebels. Latane said, "It can

*This paper was prepared for Dr. C. H. Hunter's course, History 577, at the University of Hawaii in the spring of 1964.

hardly be denied that this was creating a situation favorable to a revolution."1 Russ remarked that Latane, forgetting the Hawaiian Revolution, averred that the "...hasty recognition of a new government [Panama] was...without precedent in the annals of American diplomacy."2

Russ seemed to be chastising Latane for not drawing parallels between the Hawaiian and the Panamanian revolutions. The device of using American troops to keep order during an insurrection was effectively demonstrated in Hawaii before its Panamanian copy. American naval officers were used in Hawaii and Panama to prevent "public disorders".3 The American minister to Hawaii's immediate recognition of the new Hawaiian government was another parallel to the later Panamanian revolt.

In 1893, an editorial in the periodical, Review of Reviews, saw a relationship between the Hawaiian Islands (after annexation) and a future canal:

The mere fact of our firm possession of the Hawaiian group as an integral and inalienable part of our national territory, instead of making future international complications probable, is precisely what will tend to keep such complications at a minimum. We can protect our Pacific Ocean commerce, guard our western coast line, and maintain our control of the prospective canal....4

In 1893, also, the Rev. Sereno Bishop of Hawaii spoke of the commercial relationship between Hawaii and the future isthmian canal: Honolulu is directly in the route of a future part of heavy traffic from the Atlantic to the Pacific which is waiting for the creation of a Nicaraguan canal. Trade to and from China and Japan will use the canal route. Impending commerce using the future canal will have serious importance to the political relations of the Hawaiian Kingdom. Honolulu will be a convenient port of call for China-bound California steamers. The opening of the canal will increase Hawaii's importance as a coaling and general calling station. Tremendous new cargoes of supplies that will cross the Pacific, because of the canal, will need shelter and protection at a common port of supply-- Honolulu. "A government must exist there so strong as to ensure complete security from disturbers within or aggressors without."5

On October 27, 1894, Theodore Roosevelt remarked in a letter to Henry Cabot Lodge how everyone, even Southerners who lived outside the United States, hated and were contemptuous of Cleveland's administration because it was betraying U. S. interests in foreign countries. Roosevelt wrote, "I do wish our Republicans would go in avowedly to annex Hawaii and build an oceanic canal with the money of Uncle Sam."6

Alfred Thayer Mahan saw the proposed isthmian canal and the annexation of Hawaii as parts of the same problem: If the Hawaiian Islands were fortified, the most important outpost in the Pacific would be secure. A fortified Hawaii and canal zone would form protection for the Pacific Coast.7

The recent Hawaiian Revolution had captured the interest of the United States. Mahan reasoned thus:

Whether the canal of the Central American isthmus be eventually at Panama or Nicaragua matters little to the question at hand....Whichever it be, the convergence there of so many ships from the Atlantic and Pacific will constitute a centre of commerce,...one whose approaches will be watched jealously, and whose relations to the other centres of the Pacific by the lines joining it to them must be examined carefully. Such study of the commercial routes and of their relations to the Hawaiian islands, taken together with the other strategic considerations...determine the value of the group for conferring either commercial or naval control.8

Mahan had initiated a correspondence with Theodore Roosevelt and had urged the annexation of Hawaii. Roosevelt replied in a "confidential" letter that, "I suppose I need not tell you that as regards Hawaii, I take your views absolutely....If I had my way, we would annex those islands tomorrow....I believe we should build the Nicaraguan Canal at once...."⁹

In 1900, Mahan believed that the American line of communications to the Orient was by way of Nicaragua and Panama, as that of Europe was by the Suez. The Mediterranean, Egypt, Asia Minor, Aden and the Red Sea designate the strategic points of the Suez route. The Caribbean, areas surrounding the future canal, Hawaii and the Philippines composed the strategic outposts for the future isthmian canal.¹⁰

On June 12, 1911, ex-president Theodore Roosevelt wrote to Senator Henry Cabot Lodge asking him not to sanction the arbitration treaty:

I am a perfectly practical man, and if there was a greater good to be obtained by keeping silent or even acquiescing in the matter, I should be willing to do it. For instance, if we could only secure the fortifications of Hawaii and Panama, and the upbuilding of the Navy, by agreeing to such an arbitration treaty, I should say that the good far outweighed the evil.¹¹

Mahan remarked in the same year that if the local needs of the Hawaiian Islands, causing the great influx of Japanese immigration, had happened after the opening of the canal, the necessary labor could have been introduced from Southern Europe. "In such a case Hawaii as a naval base would have received a reinforcement of military strength, in a surrounding of European derivation and traditions."¹² Hawaii was a very important outpost for the United States, especially maintaining the security of the Pacific Coast--but it was exposed. If Pearl Harbor, where Hawaii's defenses were located, fell to a temporarily superior enemy, that enemy would have possession of a base of operations very close to the Pacific coast of the U. S. If Pearl Harbor were able to withstand such an attack, a U. S. fleet arriving from the Atlantic would find a secure base of operations to overthrow such an attack. At the time of Mahan's writing it would have taken four months for a fleet to reach Pearl Harbor. After the completion of a canal, an allowance of four weeks would be ample.¹³

In 1912, it was averred in an article in Paradise of the Pacific that Hawaii was truly deserving of the name, "crossroads of the Pacific". Even though the route to the Orient was shorter via Panama than by way of Hawaii, the central location of the islands would increase their value as a coaling and replenishment station. These figures demonstrate the slight differences saved by using the Great Circle Route:

| | |
|---|-------|
| Panama to Yokohama via the Great Circle Route (miles): | 7,645 |
| Panama to Honolulu--4,685; Honolulu to Yokohama--3,394. Total: | 8,079 |
| Panama to San Francisco--3,246; San Francisco to Yokohama via Great Circle Route--4,536. Total: | 7,782 |
| Panama to San Francisco--3,246; San Francisco to Honolulu--2,070; Honolulu to Yokohama--3,394. Total: | 8,710 |

The northern route is one of cold and stormy seas, and in many cases the shorter voyage might take longer and cost more than the southern route. It was believed that if Honolulu could handle the business, it would be a natural stopping point. And Hawaii would benefit in another way: In 1912 the Islands exported \$46,000,000 worth of products to the U. S., three-quarters of it going to the Eastern Seaboard. Most of the cargo was transshipped by rail across the isthmus where the canal was being dug. After the canal's completion, there would be considerable freight savings and benefit to the Islands' commerce. The Islands' value as a naval base would also be increased. Admiral Cowles, the commandant of the

naval station at Honolulu, said:

Its situation will then be not far from the line of communication between the canal and China and Japan. One of our fleets coming out from the Atlantic through the canal for operations in the Pacific would probably make its first stop for final preparations. It also offers great opportunities as a rendezvous for reinforcement to the personnel of a fleet engaged in Chinese waters....In fact almost in proportion as the opening of the canal would increase the efficiency of the fleet it would increase the importance of Honolulu as a naval base.¹⁴

As the proportion of trans-Pacific business increased, the amount Hawaii would receive depended a great deal upon the harbor facilities and rates for passenger steamers. In 1913, Hawaii was one of the most expensive ports for calling steamers. The Panama Canal would benefit Hawaii only as it increased the amount of trans-Pacific trade that would use Honolulu as a calling-place.¹⁵

The annexation of the Republic of Hawaii eliminated the advantage of its geographical position. Hawaii's next step would be to make itself a treaty port in the Pacific. Fortified harbors should be opened on equal terms to ships and commerce of all nations that agreed, by treaty, to respect the neutralization of commerce and internationalization of the Islands as a safe distributing center for the Pacific. Following the above course after the opening of the canal would make Hawaii, in the words of William A. Bryan, "...a commercial, sociological, religious, and industrial clearing house as well as an international warehouse and distributing center."¹⁶

There had been optimistic and pessimistic opinions concerning the effects of the opening of the canal on Hawaii. A wise national policy would make Honolulu a free port for the transshipment of goods; otherwise, only transient ships would call for provisions. What inducements did Honolulu offer?

In 1915, it had the reputation of being the most expensive port in the world. This had to be counteracted in order to attract foreign vessels. Some of the charges could be modified: customs entries, fees, and duties called for the greatest reduction. Ships stopping merely for supplies or in distress had to enter at the custom house and go through costly procedures. Before modifying such charges and requirements, it was necessary to ask Congress to pass measures allowing foreign ships stopping for supplies to enter with greater ease.¹⁷

Newspaper owner Lorrin A. Thurston believed that the opening of the canal would affect Hawaii in two ways. Traffic to and from the Orient would use Hawaii as a way-station for supplies and instructions; Hawaii would also be a destination for freight, passengers, and tourists.¹⁸

Unfortunately, the point with which this paper began--the relationship, if any, between the Hawaiian and the Panamanian revolutions--has apparently received little study. Nerly all writings have been either commercially or strategically oriented.

NOTES

1. William A. Russ, Jr., The Hawaiian Revolution (Sellingsgrove: Susquehanna University Press, 1959), pp. 103-104.
2. Ibid.
3. Ibid.
4. Editorial, "The Progress of the World," Review of Reviews, VII (March, 1893), p. 133.
5. Sereno Bishop, "American in Hawaii," Review of Reviews, VII (March, 1893), pp. 180-185.

6. Selections from the Correspondence of Theodore Roosevelt and Henry Cabot Lodge, 1884-1918, Vol. I (New York: Charles Scribner's Sons, 1925), p. 139.
7. William D. Puleston, The Life and Work of Captain Alfred Thayer Mahan (New Haven: Yale University Press, 1939), p. 131.
8. Alfred T. Mahan, The Interest of America in Sea Power, Present and Future (Boston: Little, Brown and Company, 1898), pp. 44-45.
9. W. D. Puleston, op. cit., p. 182.
10. Alfred T. Mahan, The Problem of Asia (Boston: Little, Brown and Company, 1900), pp. 179-180.
11. Selections from the Correspondence of Theodore Roosevelt and Henry Cabot Lodge... p. 404.
12. Alfred T. Mahan, "The Panama Canal and Sea Power in the Pacific," The Century Illustrated Monthly Magazine, LXXXII (June, 1911), pp. 243-244.
13. Ibid.
14. Elmer E. Paxton, "Hawaii and the Panama Canal," Paradise of the Pacific, XXV (December, 1912), pp. 74-76.
15. Editorial, "Why Don't They Call Here?" Paradise of the Pacific, XXVI (January, 1913), pp. 7-8.
16. William A. Bryan, "The Panama Canal and Hawaii's Opportunity as a Treaty Port," The Hawaiian Annual, 1913, pp. 138-147.
17. A. Marques, "Hawaii and the Panama Canal," The Hawaiian Annual, 1915, pp. 120-123.
18. Lorrin A. Thurston, The Effect of the Panama Canal on Hawaii (Washington, D.C.: 1915), p. 3.

A NOTE ON TWO LOGBOOKS OF THE KAIMILOA

by

Jacob Adler

'Many Hawaiian historical documents, to the extent they have not crumbled to dust or fallen to termites, probably lie hidden or forgotten in attics and closets. One such item could be a log of the Kaimiloa (Explorer), King Kalakaua's one-ship navy.

References to the Kaimiloa log are generally to the one in the Archives of Hawaii. This was kept by Lt. Samuel I. Maikai. It covers the voyage to Samoa and return (May 18 to September 23, 1887) in connection with the disastrous Kalakaua-Gibson policy of "Primacy of the Pacific". The log was presented to the Archives in June, 1925, by Prince Kuhio's widow, Elizabeth Kalaniana'ole Woods.

A more interesting and complete log is reproduced in full in the Pacific Commercial Advertiser of November 2, 1913. This was kept by Lt. Frank J. Wai'au in a book presented to him by King Kalakaua on April 14, 1887 (It is likely that the Maikai log in the Archives was also presented by King Kalakaua; the inside front cover shows the date, April 13, 1887). The Wai'au log came into the possession of C. H. Brown of the Honolulu Scrap Iron Company when he bought the Kaimiloa in June, 1910. According to the Advertiser story, he still had the log in November, 1913.

For June 15, 1887, at Apia, Samoa, the Wai'au log mentions the thwarted attempt of Gunner William J. Cox to capture the powder magazine and blow up the ship. The Maikai log does not mention this. For August 19, 1887, at Pago Pago, the Wai'au log mentions the loss of 36 rifles and ammunition, a flag, etc.--probably traded to

Governor Mauga for food or liquor. The Maikai log does not mention this, either. Apart from these examples, it is quite clear otherwise that the Waiiau log reproduced in the Advertiser is more complete than the Maikai log in the Archives.

Now, where is the original of the Waiiau log? In the history of the Kaimiloa, that is surely one of the most important documents. Perhaps some descendant of C.H. Brown, or some other reader, can bring it to light.

RESEARCH ROUNDUP

In June, the editor asked selected researchers and writers to let him know what they are working on, what sorts of information they can share with others, and the sources with which they have enough familiarity to save others time and effort. Here are the replies, arranged alphabetically:

Jacob Adler, Professor of Accounting and Finance, University of Hawaii:

Book in press: Claus Spreckels, Sugar King of Hawaii.

Working on a biography of Walter Murray Gibson; hopes to publish bits and pieces of this from time to time.

Has some familiarity with the history of the sugar industry in Hawaii.

Generally interested in the period, 1874-1898.

Has a great deal of unpublished material on the Kalakaua coinage.

Gavan Daws, History Department, University of Hawaii:

Current research: for PhD dissertation: "Nineteenth Century Honolulu".

Biographical work on nineteenth-century Hawaiians such as Ii, Malo, etc.

General social history of the nineteenth century.

Has reasonable familiarity with the MS collections at the Hawaiian Mission Children's Society and Hawaiian Historical Society libraries, and with English-language periodicals and newspapers up to about 1876.

Has a fairly extensive collection of notes based on these sources, and would be more than happy to pool information with other interested people.

Would like to hear from others about:

Nineteenth-century maps of Honolulu

Nineteenth-century pictures and photos of Honolulu

Histories, published or unpublished, of groups and institutions--clubs, lodges, musical or theatrical societies, etc.

Can be reached by mail or phone c/o History Department, U. of H.

Albertine Loomis, 1090 Spencer Street, Honolulu:

Current research: A history of the Hawaiian Evangelical Association (the Hawaii Conference of the United Church of Christ) from about 1860 to the present. The voluminous papers of the HEA and the Hawaiian Board, on file at the Mission Historical library, and such publications as HEA annual reports and The Friend are chief sources. Much of the HEA correspondence before 1900 is in Hawaiian, and only a part of it has been translated into English. Some of the documents are only now being filed so that they are accessible for research. Facets of the history are the Hawaii-based missionary work in Micronesia (beginning in 1852) and the Marquesas (beginning in 1853), the story of Christian work among the Chinese, Portuguese, Japanese, and Filipino immigrants as they came to Hawaii, and the struggle of the small, outlying Hawaiian churches to remain alive in changing times.

Mrs. Raymond R. Lyons, Makawao, Maui:

Nature of research: Mostly in legends of early voyages and of Maui, Molokai,

and Lanai. Have also done some work in traditions and customs, such as the different types of kahuna; canoe-making; fishing rites; home building; luakini temples, gods and worship of idols. Also, a certain amount on history of Maui, mostly in connection with legends or legendary history. Some on early sugar mills on Maui. Much early research is not documented, except for quotations in newspaper articles Mrs. Lyons has written.

Miriam Rogers, c/o Bishop Museum, Honolulu:

Current research: Battles, leaders, sites of battles; am trying to compile every known battle for each island, whether large or small. More information concerning sources will be sent to the Review later.

Robert C. Schmitt, statistician, Department of Planning and Economic Development, Hawaii State Government:

Area of interest and research; familiar with sources for: All phases of the demography of Hawaii--geographic distribution, composition, trends, components of change, etc., as based on censuses, estimates, official registration of vital events, and other sources.

Larry Windley, P. O. Box 255, Lahaina, Maui, Hawaii:

Projects: History of Lahaina for purpose of writing book on same.

Can share information on:

Location of historic sites and Hawaiian place names

People of Lahaina

Legends of Lahaina

Concentrated amount of information concerning the life of David Malo

Familiarity with sources:

Kahului and Lahaina libraries

Archives of Hawaii: (up to 1856) Department of Interior letters, Department of Interior files, Sheriff of Maui files, Department of Interior miscellaneous files, Department of Public Works, Maui Governor's letters, Privy Council Records

State Survey Office: Maps and surveys pertaining to Lahaina

All other readers are cordially invited to submit similar information, or to direct questions to the Review--which will try, but can't guarantee satisfaction.

CONTRIBUTORS AND ANNOUNCEMENTS: Larry Kimura, Class of 1964 of the Kamehameha School for Boys, lives among the Hawaiian cowboys of whom he writes.

Barbara (Mrs. Raymond R.) Lyons, renders invaluable service to the Maui Historical Society, and is the Maui associate editor for this periodical.

Gary S. Victor generated his paper as a student in Dr. Hunter's Hawaiian history class at the University of Hawaii.

Jacob Adler, an avid historian, is professor of accounting and finance at the University of Hawaii, and a productive scholar.

Wayne Gau, a high school student living at 1666 St. Louis Drive, Honolulu, asked the Review to note his new mimeographed publication, The Royalist, the initial number of which appeared in July. \$1.50 per year.

HAWAII HISTORICAL REVIEW

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