

**Lilo i Kapa - Transformation and Continuity in Early-  
Nineteenth Century Hawaiian Kapa, 1810-1850**

**Sarah Kuaiwa**

**Volume II – Appendices**

# Appendix 1

## Glossary of Frequently Used Words and Terms

ABC FM – American Board of Commissioners for Foreign Missions

‘Ahu‘ula – feathered cloak, feathered cape

Ali‘i – chief

Akua – gods

Anahulu – lunar week

Hale hana lole – cloth-making house

Hō‘ike – exhibition

‘Ike – knowledge gained through experience and observation

‘Iliahi – sandalwood

Ka hana kapa – kapa making

Kāhuna – adviser

Kanaka – man

Kānāwai – written law

kapa hainakā – Kapa neckerchief

Kapu – prohibitions

Kapu ‘ili – skin kapu

Kia‘āina – governor

Kīhei – Wide and rectangular pieces of kapa worn by men and women by wrapping under one arm and tied atop the other shoulder

Kilo – observation

Kilohana – decorated kapa outersheet; the decorated outer-most layer of the three-sheet layered kapa moe

Konohiki – headman, land overseer

Kua‘āina – countryside

Kuhina nui – primary adviser

Kupa‘āina – local, country native

Maka‘āinana

Malama – lunar month

Malo – loincloth

Mana – authority, associated with divinity

Mo‘omo‘o – softened bast

Niho palaoa – ivory teeth of a whale

Noa – free from kapu

Nūpepa – newspapers

Olonā – *Touchardia latifolia*; linen

‘Ōlelo no‘eau – proverbial saying

Pā‘ū – skirt

Pae ‘āina – archipelago

Pono – correct, good

‘Ula – red

Wauke – paper mulberry (*Broussonetia papyrifera*)

# Appendix 2

## Images

### Repositories Visited During Field Research

Bishop Museum

1525 Bernice Street  
Honolulu, HI 96817, USA

Hawai'i State Archives

364 S King Street  
Honolulu, HI 96813, USA

Hawaiian Mission Houses Historic Site and Archive

553 S King Street  
Honolulu, HI 96813, USA

Historic New England

151 Essex Street  
Haverhill, MA 01832, USA

Honolulu Museum of Art

900 S Beretania Street  
Honolulu, HI 96814, USA

Peabody Essex Museum

161 Essex Street  
Salem, MA 01970, USA

Smithsonian National Museum of Natural History – Musuem Support Center

4210 Silver Hill Road  
Suitland, MD 20746, USA



## **Images From Repositories Not Visited During Field Research**

Boston Athenaeum

10 ½ Beacon Street

Boston, MA 02108, US

Library of Congress

101 Independence Avenue SE

Washington D.C. 20540, USA

National Museums Scotland

Chambers Street

Edinburgh EH1 1JF, UK

University of Glasgow, Hunterian Museum

University Avenue

Glasgow G12GQQ, UK

## **Introduction**

### **Figure Intro.1 – GLAHM:E.598/4**

Kapa, late eighteenth-century (GLAHM:E.598/4)  
Unknown maker, pre-1779  
Barkcloth, ochre, soot  
University of Glasgow, Hunterian Museum  
Bequeathed by Dr. William Hunter (1783)

Image courtesy of University of Glasgow Collections.



**Figure Intro.2 – GLAHM:E.601e**

Kapa, late eighteenth-century (GLAHM:E.601e)  
Unknown maker, pre-1779  
Barkcloth  
University of Glasgow, Hunterian Museum  
Bequeathed by Dr. William Hunter, 1783

Image courtesy of University of Glasgow Collections.



**Figure Intro.3 – A.1948.274**

‘Ahu‘ula (A.1948.274)

Unknown maker, pre-1824

Feather, olonā (*Touchardia latifolia*)

National Museums Scotland

Bequeathed by Dr. William Hunter, 1783

This ‘ahu‘ula was presented to the Honourable Frederick Byng by King Liholiho during his 1824 visit to England.

Image courtesy of National Museums Scotland



**Figure Intro.4 – 2016 Te Papa**

Kalani‘ōpu‘u’s ‘Ahu‘ula (2016 Te Papa)  
Unknown maker, pre-1779  
Feather, olonā (*Touchardia latifolia*)  
Bishop Museum  
Gift of Te Papa Togarewa, 2016

This ‘ahu‘ula was gifted with a mahiole to Captain James Cook in January 1779.

Image taken on 6 December 2022.





**Figure Intro.5 – 01311**

Lei niho palaoa (01311)

Unknown maker, late eighteenth to early nineteenth-century

Walrus ivory, olonā (*Touchardia latifolia*), human hair, textile

Bishop Museum

This lei niho palaoa was a part of the museum's founding collection and was likely owned by a member of the Kamehameha family. Note the inclusion of the black textile wrapped around the olonā ties.

Image taken on 28 January 2024.



**Figure Intro.6 – C.10271**

Lei niho palaoa (01311)

Unknown maker, late eighteenth to early nineteenth-century

Ivory, beads, fibre

Bishop Museum

Image taken on 28 January 2024.





**Figure Intro.7 – G.4381.E424 1846.B5**

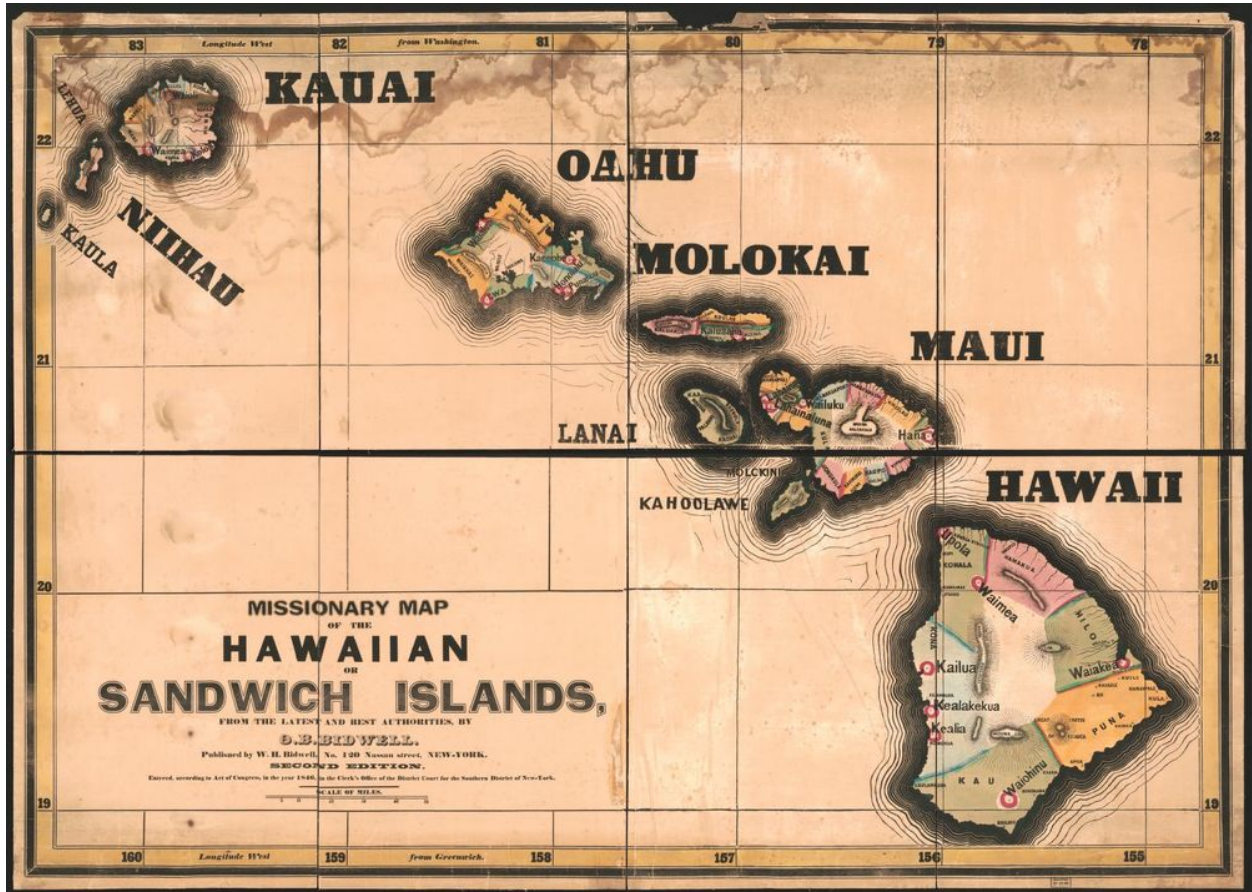
*Missionary map of the Hawaiian or Sandwich Islands, from the latest and best authorities (G.4381.E424 1846.B5)*

O.B. Bidwell and W. H. Bidwell, 1846

Ink on paper

Library of Congress

Image courtesy of Library of Congress.





## Chapter Two

**Figure 2.1 – UR60**

Kamehameha the Great (UR60)

Anonymous Chinese painter, about 1816-1817

Oil on Canvas

Boston Athenaeum

Gift of John Coffin Jones, Jr., 1818

Image courtesy of Boston Athenaeum.



## Chapter Three

**Figure 3.1 – HA 203.1, recto**

Kapa moe kuiki (sleeping kapa quilt) (HA 203.1)  
Unknown maker, early nineteenth-century  
Barkcloth  
Honolulu Museum of Art  
Gift of Ivy Richardson, 1943

Museum provenance: “From the family of Kai Hee Kai, Chief of Maui. (Kai Hee Kai was the son of person who hid the bones of Kamehameha I, who died in 1819. Kai Hee Kai’s great-grandson is William Bishop Kai Hee Kai Taylor, now head of Son’s of Hawaii’s Warriors”, from Honolulu Advertiser, 10/3/43”

Image taken on 25 October 2019.

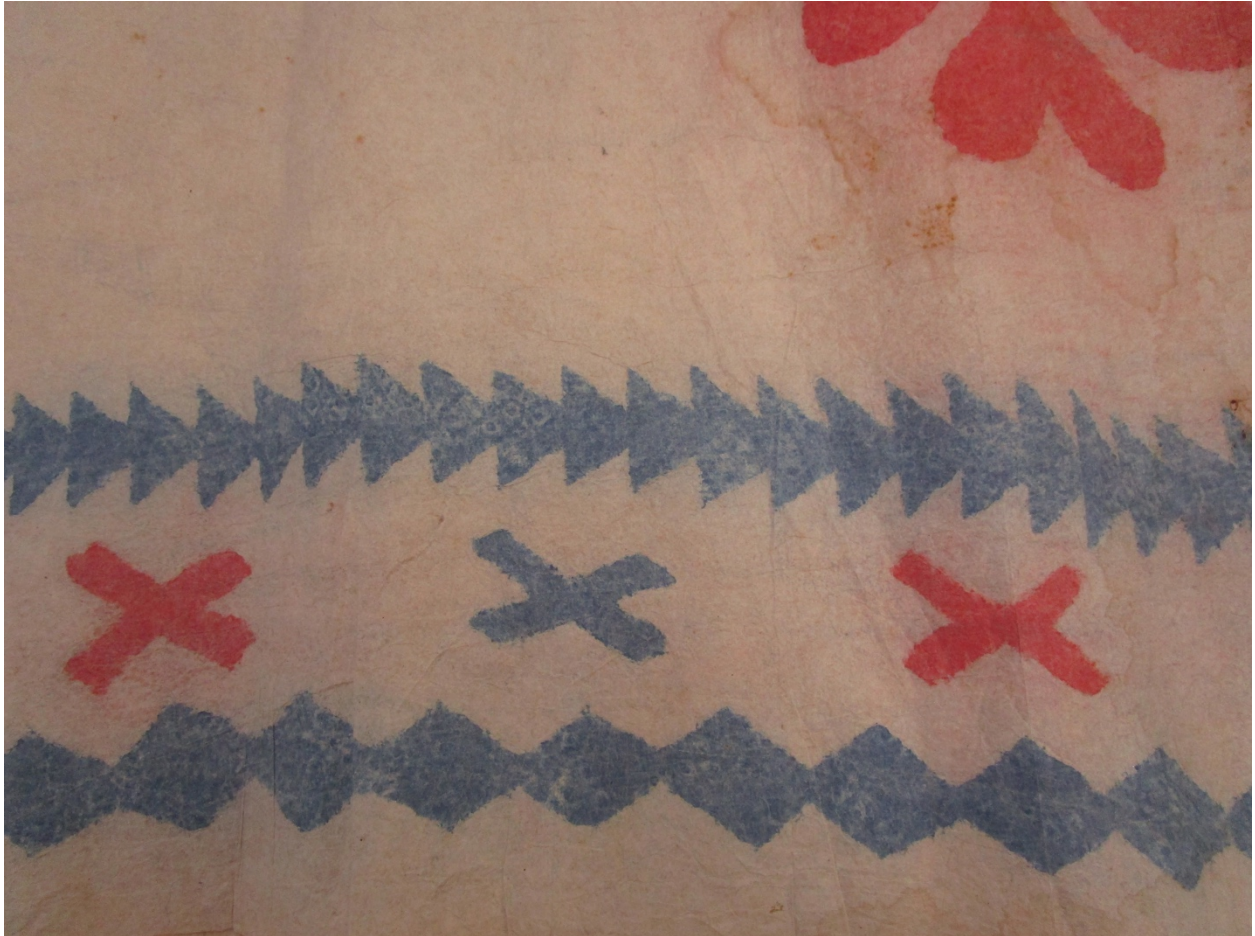




**Figure 3.2 – HA 203.1, recto, border detail**

Kapa moe kuiki (sleeping kapa quilt) (HA 203.1)  
Unknown maker, early nineteenth-century  
Barkcloth  
Honolulu Museum of Art  
Gift of Ivy Richardson, 1943

Image taken on 25 October 2019.



**Figure 3.3 – HA 203.1, recto, four hearts and centre square detail**

Kapa moe kuiki (sleeping kapa quilt) (HA 203.1)  
Unknown maker, early nineteenth-century  
Barkcloth  
Honolulu Museum of Art  
Gift of Ivy Richardson, 1943

Image taken on 25 October 2019.





**Figure 3.4 – HA 203.1, recto, centre detail**

Kapa moe kuiki (sleeping kapa quilt) (HA 203.1)  
Unknown maker, early nineteenth-century  
Barkcloth  
Honolulu Museum of Art  
Gift of Ivy Richardson, 1943

Image taken on 25 October 2019.



**Figure 3.5 – HA 203.1, verso**

Kapa moe kuiki (sleeping kapa quilt) (HA 203.1)  
Unknown maker, early nineteenth-century  
Barkcloth  
Honolulu Museum of Art  
Gift of Ivy Richardson, 1943

Image taken on 25 October 2019.





**Figure 3.6 – E430801, detail**

‘Ie kuku (kapa beater) (E430801)

Unknown maker, late eighteenth to early nineteenth-century

Wood

Smithsonian NMNH

Gift of Elsie Duarnte, 2005

Image taken on 18 June 2019.



**Figure 3.7 – E430801, detail**

‘Ie kuku (kapa beater) (E430801)

Unknown maker, late eighteenth to early nineteenth-century

Wood

Smithsonian NMNH

Gift of Elsie Duarnte, 2005

Image taken on 18 June 2019.





**Figure 3.8 – 00284, detail**

‘Ie kuku (kapa beater) (00284)

Unknown maker, late eighteenth to early nineteenth-century

Wood

Bishop Museum

Image taken on 27 September 2019.



**Figure 3.9 – E34043, detail**

Kapa (barkcloth) (E34043)

Unknown maker, early nineteenth-century

Barkcloth

Peabody Essex Museum

Gift of Stephen Phillips, 1957

Image taken on 12 March 2020.





**Figure 3.10 – E34044, detail**

Kapa (barkcloth) (E34043)

Unknown maker, early nineteenth-century

Barkcloth

Peabody Essex Museum

Gift of Stephen Phillips, 1957

Image taken on 12 March 2020.



## Chapter Four

Figure 4.1 – Series 224-2-1847, recto

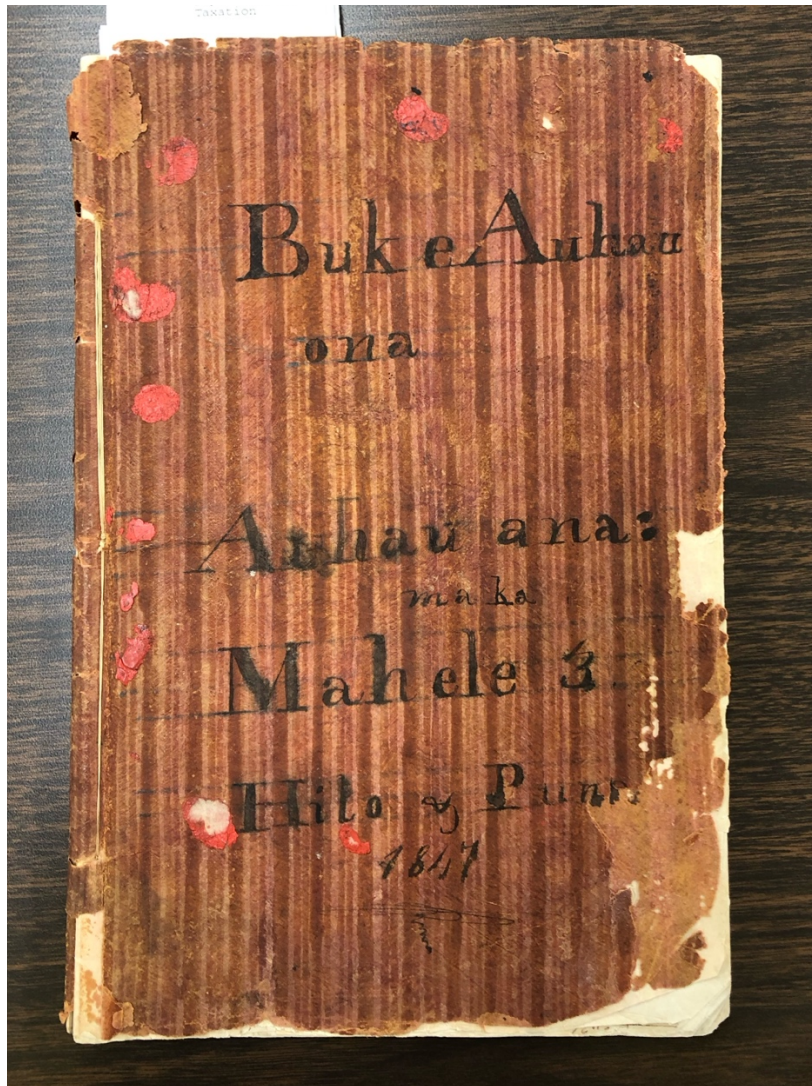
Tax Ledger (Series 224-2-1847)

John B. Kaiana's, 1847

Barkcloth, ink, fibre

Hawai'i State Archives

Image taken on 30 January 2020.





**Figure 4.2 – Series 224-2-1847, verso**

Tax Ledger (Series 224-2-1847)  
John B. Kaiana's, 1847  
Barkcloth, ink, fibre  
Hawai'i State Archives

Note the presence of a “K” on the right-hand side of the book.

Image taken on 30 January 2020.



Figure 4.3 – Series 224-2-1847, inside

Tax Ledger (Series 224-2-1847)

John B. Kaiama's, 1847

Barkcloth, ink, fibre

Hawai'i State Archives

Image taken on 30 January 2020.

Missing marks after T-1 00065  
Missing after T-1 00066

Mokupuni  
o Kaunoi  
Muhelu 5

Luzanykane  
John B. Kaiama  
T. C. C. Puma

Mokahiki  
1147

Aukane Koino

Iroka Kanaka	Uia Kaka		Kaka		Kaka		Kaka		Kaka	
	Uia	Kaka	Uia	Kaka	Uia	Kaka	Uia	Kaka	Uia	Kaka
Palila	1	1								
Nalwai			x							
Kaliblaau				1						
Kaue					1					
Kaukai			1							
Kokoa		1								
Kalauu				1						
Kalohunohu	1	1								
Kamamaitua				1						
Ahala					1					
Kokoa						1				
Koumou		1								
Kawakawakii				1						
Kouu		1								
Kalii				1						
Kamaka					1					
Alaala						1				
Koumou	1	1								
Kouu				1						
Kahonika				1						
Uea						1				
Kahonika	1	1								
Kouu				1						
Kahonika					1					
Uea							1			

## **Chapter Five**

### **Figure 5.1 – N-50081**

Mercy Partridge Whitney (Mrs. Samuel) (N-F0081)  
S. F. B. Morse, early-nineteenth century  
Paper  
Hawaiian Mission Houses Historic Site and Archive

Image courtesy of Hawaiian Mission Houses Historic Site and Archive.





**Figure 5.2 – 74.9.5.NM.W2**

Kapa (barkcloth) (74.9.5.NM.W2)

Unknown maker, late-eighteenth to early-nineteenth century

Barkcloth, ink

Hawaiian Mission Houses Historic Site and Archive

Gift of Mrs. L. C. Kilgore, February 1973

Museum provenance: Hawaiian Mission Houses Historic Site and Archive (Honolulu, Hawaii)

Museum provenance: “Was sent back to Mercy Partridge Whitney’s Partridge relatives in New England.

Came to Society from Carolyn (Partridge) Kilgore (Mrs. L. C.)”

Image taken on 30 January 2020.





**Figure 5.3 – 74.9.8.NM.W2**

Kapa (barkcloth) (74.9.8.NM.W2)

Unknown maker, late-eighteenth to early-nineteenth century

Barkcloth, ink

Hawaiian Mission Houses Historic Site and Archive

Gift of Mrs. L. C. Kilgore, February 1973

Museum provenance: “Was sent back to Mercy Partridge Whitney’s Partridge relatives in. New England. Came to Society from Carolyn (Partridge) Kilgore (Mrs. L. C.)”

Image taken on 30 January 2020.





**Figure 5.4 – 74.10.4.W2**

Kapa (barkcloth) (74.10.4.W2)

Unknown maker, early-nineteenth century

Barkcloth, ink

Hawaiian Mission Houses Historic Site and Archive

Gift of Mrs. L. C. Kilgore, February 1973

Museum provenance: “Was sent back to Mercy Partride Whitney’s Partridge relatives in. New England. Came to Society from Carolyn (Partridge) Kilgore (Mrs. L. C.)”

Image taken on 30 January 2020.



**Figure 5.5 – 74.10.4.W2, detail**

Kapa (barkcloth) (74.10.4.W2)

Unknown maker, early-nineteenth century

Barkcloth, ink

Hawaiian Mission Houses Historic Site and Archive

Gift of Mrs. L. C. Kilgore, February 1973

Image taken on 30 January 2020.





**Figure 5.6 – 74.10.4.W2, detail**

Kapa (barkcloth) (74.10.4.W2)

Unknown maker, early-nineteenth century

Barkcloth, ink

Hawaiian Mission Houses Historic Site and Archive

Gift of Mrs. L. C. Kilgore, February 1973

Image taken on 30 January 2020.



**Figure 5.7 – E3483**

Kapa hainakā (barkcloth neckerchief), E3483

Unknown maker, early-nineteenth century

Barkcloth, ink

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Museum provenance: “Tapa” cloth made of bark; printed and colored in imitation of foreign patterns by natives of Kauai, Hawaiian Islands.”

Image taken on June 2019.





**Figure 5.8 – E34836**

Kapa hainakā (barkcloth neckerchief), E3486

Unknown maker, early-nineteenth century

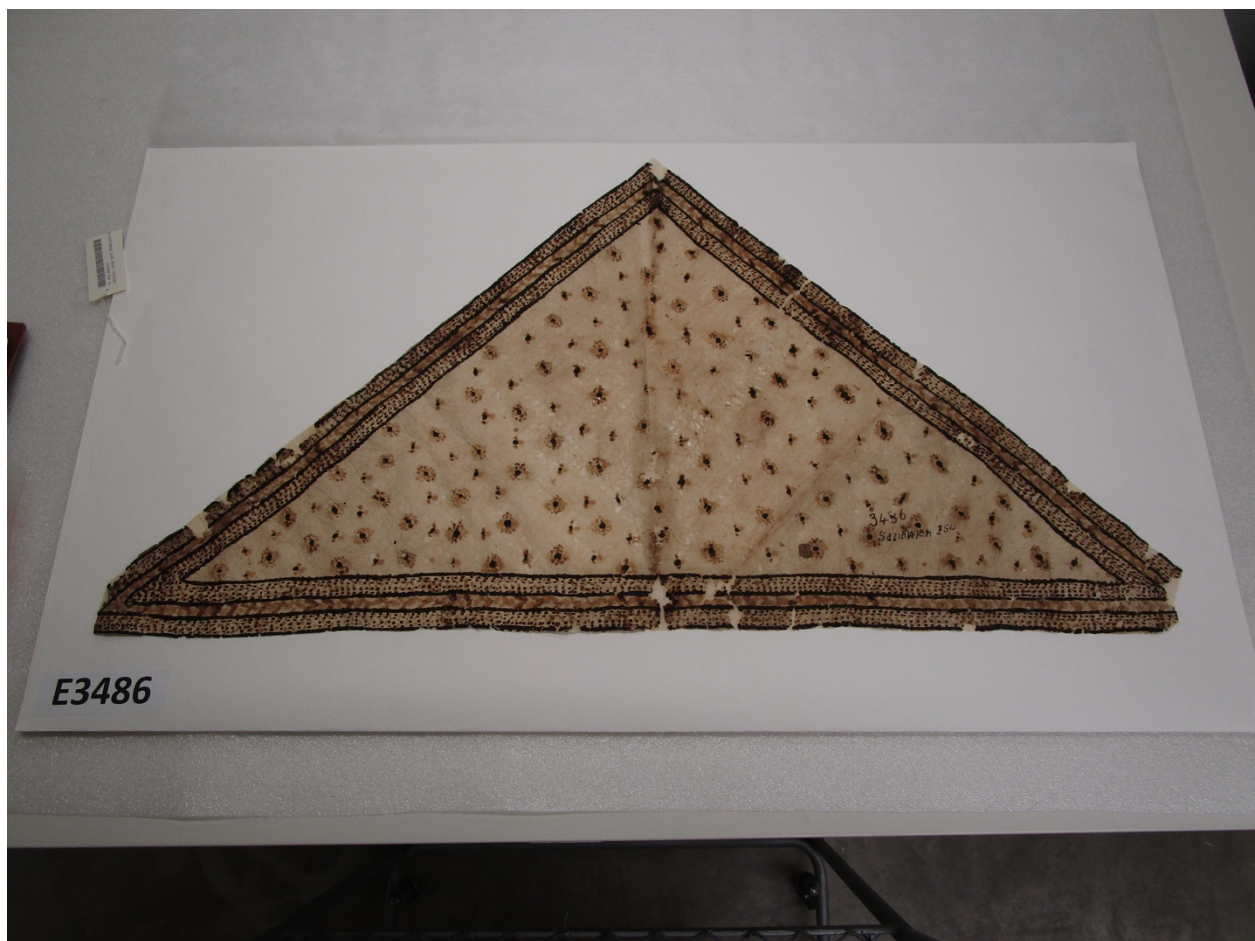
Barkcloth, ink

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Museum provenance: “Tapa” cloth made of bark; printed and colored in imitation of foreign patterns by natives of Kauai, Hawaiian Islands.”

Image taken on June 2019.



**Figure 5.9 – E3483, detail**

Kapa hainakā (barkcloth neckerchief), E3483

Unknown maker, early-nineteenth century

Barkcloth, ink

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Image taken on June 2019.





**Figure 5.10 – E34836, detail**

Kapa hainakā (barkcloth neckerchief), E3486  
Unknown maker, early-nineteenth century  
Barkcloth, ink  
Smithsonian National Museum of Natural History  
Donated by Lt. Charles Wilkes, 1838-1842

Image taken on June 2019.





**Figure 5.11 – HA 2372**

Kapa hainakā (barkcloth neckerchief), HA 2372  
Unknown maker, early-nineteenth century  
Barkcloth, ink  
Honolulu Museum of Art  
Gift of Mrs. C. M. Cooke, Sr., 1927

Image taken on 25 October 2019.



**Figure 5.12 – HA 2372, detail**

Kapa hainakā (barkcloth neckerchief), HA 2372  
Unknown maker, early-nineteenth century  
Barkcloth, ink  
Honolulu Museum of Art  
Gift of Mrs. C. M. Cooke, Sr., 1927

Image taken on 25 October 2019.





**Figure 5.13 – 2006.44.33662**

Kapa hainakā (barkcloth neckerchief), 2006.44.33662

Unknown maker, early-nineteenth century

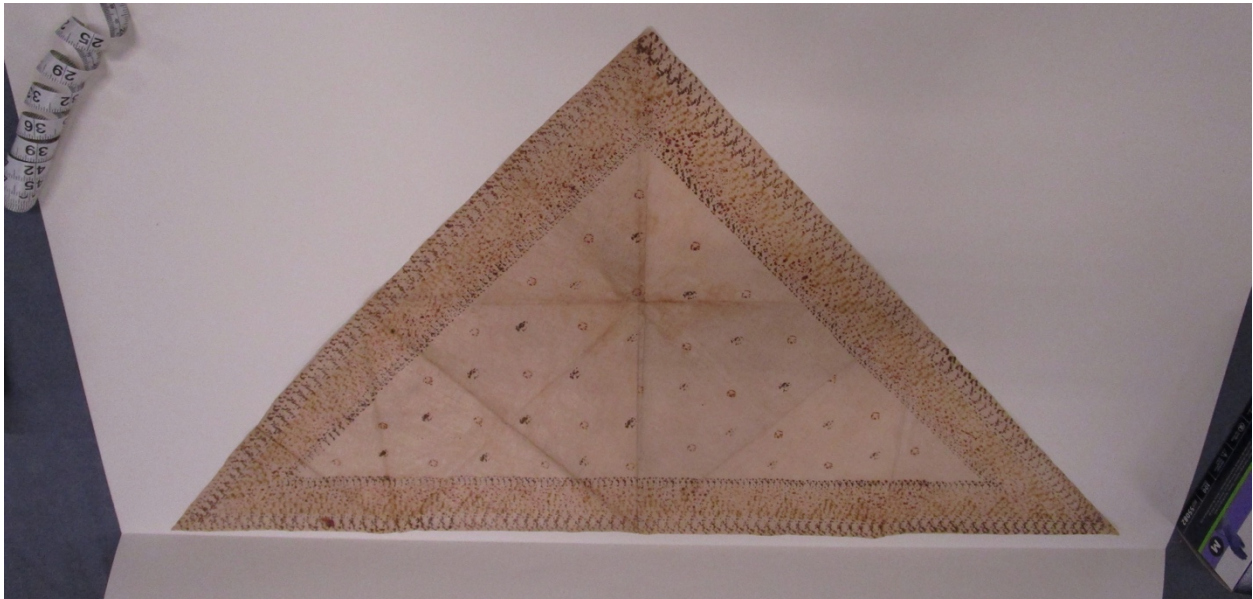
Barkcloth, ink

Historic New England

Gift of the Stephen Phillips Memorial Charitable Trust for Historic Preservation, 2006

Museum provenance: “Original to Stephen Phillips House (Salem, Mass.).”

Image taken on 2 March 2020.





**Figure 5.14 – 02436 [Number 25]**

Kapa kilohana (decorated kapa outersheet), 02436

Unknown maker, prior to 1889

Barkcloth, ink

Bishop Museum

Gift of the Hawaii National Museum, 1891

Image taken on 23 January 2020.



**Figure 5.15 – 02448 [Number 26]**

Kapa kilohana (decorated kapa outersheet), 02448

Unknown maker, prior to 1889

Barkcloth, ink

Bishop Museum

Gift of the Hawaii National Museum, 1891

Image taken on 23 January 2020.





## Chapter Six

### **Figure 6.1 – 07779**

Kapa dress, 07779

Unknown maker, prior to 1848

Barkcloth, ink

Bishop Museum

ABCFM Collection, 1889

Image taken on 21 January 2020.





**Figure 6.2 – 07783**

Kapa dress, 07783

Unknown maker, prior to 1848

Barkcloth, ink

Bishop Museum

ABCFM Collection, 1889

Image taken on 21 January 2020.



**Figure 6.3 – 07788**

Kapa dress, 07788

Unknown maker, prior to 1848

Barkcloth, ink

Bishop Museum

ABCFM Collection, 1889

Image taken on 21 January 2020





**Figure 6.4 – 07791**

Kapa dress, 07771

Unknown maker, prior to 1848

Barkcloth, ink

Bishop Museum

ABCFM Collection, 1889

Image taken on 21 January 2020.



**Figure 6.5 – 03209d**

Kapa ribbons, 03209d

Unknown maker, early-nineteenth century

Barkcloth, ink

Bishop Museum

Gift of Mrs. J. M. Whitney, 1892

Image taken on 21 January 2020.





**Figure 6.6 – E3487**

Kapa ribbons, E3487

Unknown maker, early-nineteenth century

Barkcloth, ink

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Museum provenance: "Tapa," cloth made of bark; printed and colored in imitation of foreign patterns by natives of Kauai, Hawaiian Islands."

Image taken on June 2019.



**Figure 6.7 – Series 402-16-380**

Gilt ribbon, Series 402-16-380

Unknown maker, nineteenth century

Metal thread

Hawai'i State Archives

Archive provenance: Gilt ribbon confiscated by Bennett Nāmākehā on 9 April 1846.

Image taken on 5 February 2020.





## Chapter Seven

**Figure 7.1 – E3498**

Homespun sample, E3498

Unknown maker, prior to 1841

Cotton, dye

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Museum provenance: “Cotton wool, yarn, and cloth; raised, spun and woven by native Hawaiians, under the direction of the American Missions.”

Image taken on June 2019.



**Figure 7.2 – E3497**

Homespun sample, E3497

Unknown maker, prior to 1841

Cotton, dye

Smithsonian National Museum of Natural History

Donated by Lt. Charles Wilkes, 1838-1842

Museum provenance: “Cotton wool, yarn, and cloth; raised, spun and woven by native Hawaiians, under the direction of the American Missions.”

Image taken on June 2019.





## Conclusion

### **Figure Con.1 – E10761**

Kapa dress, E10761

Malika, prior to 1886

Barkcloth, cloth, thread

Peabody Essex Museum

Donated by Dr. Charles G. Weld

Museum provenance: “The kapa for this dress was made by Malika at Pelekunu, Molokai. The dress was made by Kahohawaha, daughter of Malika, and worn by Pailolo at a Sabbath School exhibition held at Kaluaaha, Molokai, in 1886”

Image taken on 8 March 2020.



**Figure Con.2 – E10761, bow detail**

Kapa dress, E10761

Malika, prior to 1886

Barkcloth, cloth, thread

Peabody Essex Museum

Donated by Dr. Charles G. Weld

Image taken on 8 March 2020.





# Appendix 3

## Hawaiian-Language Text and Translation

### Introduction

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
Intro.I	Introduction	<i>Ka Hoku o ka Pakipika</i> , pg. 3	Pau ole ka naaupo	28 Nov 1861	E-o oukou o aahu i ke kuina kapa iloko o ka makahiki 1861.	Call out, all of you who wear kapa sheets in the year 1861.
Intro.II	Introduction	<i>Ka Hoku o ka Pakipika</i> , pg. 3	Pau ole ka naaupo	28 Nov 1861	Akahi no kou hilahila ole i ka aahu mai i na kapa imua o ka aha kanaka, no ka mea, ua hala ka wa kahiko, a he wa hou keia.	You are just shameless wearing kapa in front of a group of people because the old time is gone and this is a new time.
Intro.III	Introduction	<i>Ka Hoku o ka Pakipika</i> , pg. 3	Pau ole ka naaupo	28 Nov 1861	I aku la wau, no ke aha hoi kou mea i hele mai nei i keia aha kanaka me ka papale piwa, puapuainoa paina, puliki keokeo, wawae paina, aohe nae he kamaa ma kou wawae, no ka mea, he wa hookano keia. O ka pau no ia o kona ekemu ana mai ia'u, nolaila, i iho la au iloko o ko'u naau, he huhu ka paha ke akua i ka aahu ia o ke kuina kapa iloko o ka hale pule, a o ke kanaka paa lole me ke kamaa ole ka paha kana olioli, e komo i ka luakini.	I said, "Why did you come to this assembly with a beaver hat, long-tailed dinner coat, a white vest, broadcloth pants, but no shoes on your feet? Because this is a conceited time". Then he immediately stopped speaking to me, and so I said in my mind, "Perhaps God is angered by wearing a sheet of kapa inside the church and the person wearing clothes without shoes might bring Him joy when he enters the church".

## Chapter One

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
1.I	Chapter 1	<i>Ka Na 'i Aupuni</i> , pg. 1	Ka Moolelo Walohia Hainakolo, Mokuna 5	2 January 1908	Ke kapa a ka wahine oopu holo lao, I kuku a oki, kulai I lalo o ka honua, kaa ka honua I ke kapa a ka wahine	The kapa of the woman; gobies moving down below Pound until finished, dried below on the earth, The world is moved by the kapa created by the woman
1.II	Chapter 1	<i>Ke Alakai o Hawaii</i> , pg. 2	No Ke Kapa O Hawaii Nei I Ka Wa Kahiko	28 August 1930	...e oki ia lalo, o kahi kokoke i ke kumu a puni me ka moku a pili me ka laau oloko, alaila, hohole mai a pela e hana ai a nui, i kupono i ka makemake, alaila, pau ke oki ana kolikoli aku ka ili, a pau loa ka wauke i ke kolikoliia, hoomoe aku, oia hoi ka hoonohonoho maikai ana ae a kiekie a kupono paha ka nui no ka haawe hookahi, aliala, nakinaki a paa a hoi i kauhale, a hiki i ka hale wiaho a pulu iloko o ka wai, a hala eono la, a i ole, ewalu la (hookahi anahulu) a i ole elua anahulu, alaila, kii aku a lawe mai.	...cut at the bottom, the place close to the trunk all around while separating the connection to the wood inside, then you can peel. Keep doing that for all of it to meet the desire, then when finished cutting, trim the bark and when all of the wauke has been trimmed, lay them down, organize them well into a height and size suitable for one bundle. Then bind until secure and return to the village. When you get home, soak them in water for six days or eight days (one anahulu [lunar week]) or two anahulu. Then go and get them.
1.III	Chapter 1	<i>Ke Kumu Hawaii</i> , pg. 48	No Ka Noho Ana o Na Kanaka Ma Honuaula Ma Maui	8 Jun 1836	Aia no i kahakai ka wai e kii ai. Ina e kii iuka i ka wai, he loihi ke pii aku iluna, he naenae ka piiana, - aia no i ka lae laau ka wai, i hoi mai he lolo ke kuli i ka leihi o ka hoi ana mai, i ke kii ana o ka wai elua ipu nui e ukuhi ai i ka wai, a piha, hoi mai. Hooheehee i na huewai,	Here at the beach [they] fetch water. If [they fetch the water in the uplands, it is a long hike upward, short of breath climbing. - Located in forest is the water, in returning the knees are weary, in fetching the water for two large gourds, dip [them] in the water until full and



					liilii a piha, a koe koena he wai auau, he wai hoopulu hanawauke, i mea kapa.	then returning. The water containers hang low, little until full, and the remaining is used for bathing water, [for] water to wet the bast while beating to make kapa.
1.IV	Chapter 1	<i>Ke Kumu Hawaii</i> , pg. 48	No Ko Molokai	8 Jun 1836	He maikai i ka pali, he kiekielo, a kokoe pololei iluna.	The cliffs are magnificent, very tall and near upright to the sky.
1.V	Chapter 1	<i>Ke Kumu Hawaii</i> , pg. 45	No Ko Molokai	8 Jun 1836	Ua kahikoia nae i na mea uliuli e ulu ana; ua onionio kekau wahi i na waiwale keokeo.	Adorned by the dark green plants growing, and spotted by the presence of white waterfalls.
1.VI	Chapter 1	<i>Ke Kumu Hawaii</i> , pg. 45	No Ko Molokai	8 Jun 1836	Aole i ikeia ka la e na makaainana i lalo o ka pali no ke kiekie loa. Aole hoi i maloo o ke kapa.	The people at the bottom of the cliffs are not seen by the sun because of the great height [of the cliffs]. The kapa cannot dry
1.VII	Chapter 1	<i>Ka Lama Hawaii</i> , pg. 3	No Na Mea Kahiko	1 Aug 1834	O ka olelo a ko'u makuakane ia'u, o ke kapa, o ka hale, oia na mea malumalu o ke ao nei i lohe oe e ke keiki.	My father said to me, "Clothes [kapa] and a house are the things that provide protection on this earth, understand this my child".
1.VIII	Chapter 1	<i>Ka Lama Hawaii</i> , pg. 3	No Na Mea Kahiko	1 Aug 1834	Oia ka'u i ike ai, o ka palala, i ka wa i palalai, loa mai kekahi mau waiwai, o ka pupupu, o ka hamoula, o ka waililii, o ke kuula, i hookapekeia me ka holei, o ka puakai i kapalaia i ke kukui a hooluua i ka noni, o ka punana i kukuia i ka ie a me ke kua, o ke paiula i hohoa ia i ka pohaku a me ka hohoa a palupalu a hinuhinu a aea maikai, o ka puuakukui i	That's what I saw, gifts presented at the birth of a child, during the housewarming feast some valuable items are received, a white kapa, red-ribbed kapa, a decorated kapa with thick yellow stripes, a ribbed, grooved kapa, a malo dyed on one side with yellow dye from hōlei, a red kapa striped with kukui and dyed with noni, a white cloth beaten with a kapa beater and anvil, a kapa made using beaten red cloth beaten with a

					kukuia me ka hili kukui a hooluu ia i ka hili ohiaha a hooluu aku i ka lepo i eleele, o ke kuinaeokahaloa, o ka aahu olena, o ke paupau a koa i ke paupau kuouelena.	rock and pounded onto kapa using a round beater until it is adequately soft, shiny, and fine, a kapa made from wauke and breadfruit flower beaten with kukui bark and dyed in ‘ōhi‘a hā bark and dyed again in dirt so it is black, layers of kapa made with charcoal beaten used for pā‘ū hula skirts, a coarse yellow kapa
1.IX	Chapter 1	<i>Ka Nupepa Kuokoa</i> , pg. 1	He Kaa no Pikoiaakaalala: ke Keiki Akamai i ka Pana - Helu 11	24 Feb 1866	O ke Paiula ko Waipio kapa, O ka Aeokanaloa ko Waimanu kapa, O ka Ihuanu ko Kohala kapa, O ka Puaniu ko Kona kapa, O ke Kapeke ka Malo, O ke Keokeo ko Kau Kapa, O ka Uaua ka Malo, O ka Eleuli ko Puna kapa, O ka Puakai me ke Kuaula ka Malo, O ka Ouholowai ko Olua kapa, O ka Eleele ko Hilo kapa, O ka Ahu-moena makali‘i o Puna, O ka Ahuula hulumanu, O na Lei-mamo me na Lei-hulu Oo	White and red is Waipi‘o’s kapa, Aeokanaloa is Waimanu’s kapa, Ihuanu is Kohala’s kapa, Kapa coloured with coconut is Kohala’s kapa, The malo dyed one colour on one side, and another colour on the other, White is Ka‘ū’s kapa, Turmeric-dyed malo, Greyish black is Puna’s kapa, The malo dyed with red noni-juiced and ribbed, Two-toned mamaki kapa is Olua’s kapa, Black-dyed kapa is Hilo’s, The finely woven figured mat of Puna, The feathered cloak, Feathered mamo lei and feathered ‘ō‘ō lei.

## Chapter Two

Symbol	Chapter	Newspaper	Article Title	Date	Hawaiian	English
2.I	Chapter Two	<i>Ka Lama Hawaii</i> , pg. 4	No Na Mea Hana E Pono Ai o Hawaii Nei	4 Apr 1834	Eia kekahi mea kupanaha a lakou i hana‘i. O ka pae ana mai o kekahi laau nui, mai ka moana mai. A lohe ae la ke Ali‘i, he laau ua pae mai i ka aina, hele aku la ke Ali‘i, a me na kahuna, hai iho la, a kaumaha aku la i ke Akua, a noa ae la, alaila, imi iho la lakou i ka hao maloko o ua laau la; a loa ae la ke kui, a me ka papahao; a laila, malamaia iho la ua hao la i mea koi. Ina i lohe ke‘lii, ua loa i kekahi i kekahi kanake ke koi hao, a lohe ke Ali‘i, alaila kauloloaia aku la, a lilo mai la. Oia namea hana a keia mau aina i kela wa; a me na mea e pono ai poe kahiko.	When a big log used to come ashore from the ocean, and the ali‘i would hear, “A log has come to the land”, the ali‘i and the priests would go, and a sacrifice would be made to the god, and [log would be] made noa, and then, they would search for nails in the log, and they would get hammers, and flat piece of iron, then they would prepare that iron to make an adze. If they obeyed the chief, some people would get the iron to make into adzes. When the chief heard that someone had an iron adze, then that person would be badgered until it was obtained. Those were the tools of these lands in that time and the things that were necessary for the people of the past.
2.II	Chapter Two	<i>Ka Lama Hawaii</i> , pg. 4	No Na Mea Hana E Pono Ai o Hawaii Nei	4 Apr 1834	Eia na mea i loa‘i mamua i Hawaii nei, i ka wa i hiki mai ai o Kapena Kuke i Hawaii nei. O ke koi maoli ka mea makemakea nui ia e ka naka ia manawa. Nolaila, i kuai ai na kanaka, elima puaa, hookahi kui hao. No ko lakou makemake i kekoi ia manawa. A mahope mai o ka hoi ana o Lono; ku hou mai la na moku ia manawa. Eia ka	Here are the things that were obtained earlier in Hawai‘i at the time that Captain Cook arrived in Hawai‘i. A genuine adze was the thing greatly desired by the people of that time. Therefore, the people traded one adze for five pigs



					<p>inoa o na moku i hiki mai ai ma ia hope, a kapaia aku ka inoa o lakou he moku. Kapilikalo akahi, Makalawena, elua, Kapilikanalike ekolu Oali'ipoeaha, Peleuma alima Wahinekopa aono, Mokuolohe ahiku, lana awalu, oia kamoku a Olohana i holo mai ai i Hawai'i nei. Aikake aiwa, oia ka moku i olelo aku ia Kamehameha.</p>	<p>because of their desire for the adze at that time.</p>
2.III	Chapter Two	<i>Ka Lama Hawaii</i> , pg. 4	No Na Mea Hana E Pono Ai o Hawaii Nei	4 Apr 1834	<p>Eia ka inoa o na moku i hiki mai ai ma ia hope, a kapaia aku ka inoa o lakou he moku. Kapilikalo akahi, Makalawena elua, Kapilikanalike ekolu, Oali'ipoeaha, Peleuma alima, Wahinekopa aono, Mokuolohe ahiku, Iana awalu, oia ka moku a Olohana i holo mai ai i Hawaii nei. Aikake aiwa, oia ka moku i pepi ia e kekahi Ali'i, e Kameeiamoku. A pau na haole i ka make, a make pu ma ka moku. Kaiana umi. Oia ke alii moku i olelo aku ia Kamehameha.</p>	<p>Here is the order of the boats that arrived afterwards, and the names the boats were called in that time: Kapilikalo the first, Makalawena, the second, Kapilikanalike the third, Oali'ipoeaha, Peleuma the fifth, Wahinekopa the sixth, Mokuolohe the seventh, Lana the eighth, the boat that Olohana (John Young) belonged to that had a mutiny while coming to Hawai'i. Aikake the ninth, the boat that was struck down the chief Kameeiamoku and all the foreigners on the boat were killed. Kaiana the tenth, the chief's boat that talked to Kamehameha.</p>

## Chapter Three

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
3.I	Chapter Three	<i>Ka Lama Hawaii</i> , pg. 3	No Na Mea Kahiko	1 Aug 1834	O ke pa‘i‘ula i hohoa ia i ka pohaku a me ka hohoa a palupalu a hinuhinu a aea maikai.	A cloth made using beaten red cloth beaten with a rock and pounded onto kapa using a round beater until it is adequately soft, shiny and fine.
3.II	Chapter Three	<i>Ke Kumu Hawaii</i> , pg. 51	Wenede, Novemaba 21, 1938	21 Nov 1838	Ninau mai la ua Kauka la i ka hana o ka Inigo, no ka mea, he ikaika o Kuakini i ka hana ia mea, aole nae i loa pono ia ia. Ua hana kekahi haole e noho ana me ia, aole i pono ka hana, aole i loa mai ua mea hooluu la. Ke nonoi aku nei ke K. II. i ka mea ike i ka hana Inigo e palapala mai i akaka ai.	The doctor asked about the preparation of indigo because Kuakini has a strong interest in it being made and has not properly got it. A foreigner who lives with him made some, but didn't do it properly and so he didn't get that dye. The K. H. [ <i>Kumu Hawaii</i> ] is requesting one who knows about making indigo to write in and explain
3.III	Chapter Three	Ka Leo Hawai‘i (radio show)			‘O ia puka maika‘i o ka hana ‘ana a ka po‘e Hawai‘i.	Emerging well from the work of the Hawaiians
3.IV	Chapter Three	Ka Leo Hawai‘i (radio show)			‘Ae‘ae. Hunehune. Pili pono. Maiau.	Soft, very delicate, close-fitting, skillful.

## Chapter Four

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
4.I	Chapter Four	<i>Ka Eleele Hawaii</i> , pg. 88	Waiwai Kuai	14 July 1849	Eia na waiwai malaila, halua wahine, keni lole wawae, laholile wahine, kaleko, palule keokeo, lole keokeo, ainakini eleele, a ahinahina, pili lakeke eleele huluhulu, kuka huluhulu, wawae eleele puliki kane, peahi, pa, pahi, o, a me kekahi mau mea e ae no.	Here are the valuables there: women's stripes, white cloth plants, women's dark navy-blue and white calico cloth, calico, white blouse, white cloth, navy blue cotton cloth, grey, fitted black fleece, fleece coat, black pants, men's vests, fans, plates, knives, spoons and many other good things
4.II	Chapter Four	<i>Ke Kumu Hawaii</i> , pgs. 26-27	Kaluaaha, Maraki 5, 1836	30 Mar 1836	Aole nae i loa ia 'u na mea hou ke hai aku. He poe kuaaina no makou ma Molokai nei. Aole i ea pinepine mai na mea hou, a me na mea kaulana ia nei. Aole he ulumoku. Aole i ku mai na moku manawa; aole hoi na kohola, aole hoi na moku kalepa. Aole he awa maanei e pono ai o ia mau moku. Nolaila aole i pae pinepine ai na haole mai Kahiki mai e hai ia makou i na mea hou.	However, I don't have any news to share. We are just a country people on Molokai. New and famous things don't often show up here. No sudden illness. No docking of man-of-wars, definitely no whaling ships, definitely no trade ships. There are no harbors here that are necessary for those ships. Therefore, foreigners from foreign lands do not disembark here frequently and to tell us the news... We believe that we are blessed to not have a harbor. Because evil things are deflected by the poor quality of the harbor. Ships selling liquors don't dock here, nor do the ship mates and wicked sailors who



						search for our women to commit adultery with them come here. There are many evils and difficulties that we do not have as became of the poor harbor that would shelter the big ships
4.III	Chapter Four	<i>Ke Kumu Hawaii</i> , pg. 81	Ka Molowa a me ka Ilihune	13 Mar 1839	Lohe au i kekahi hana ma Hawaii. Mai kekahi konohiki wahine, a kaohi oia i kekahi kanaka ona e noho a hana i kekahi laaau, a lawelawe nana i ka la koele. Lohe ka luna; o kona lele aku la no ia, me ka huhu, i ka hele o ka mai, a i aku la, e “hao i ka waa”. Honolulu ka mai i kona manaο, a haawi aku i ke kapa, a pela i pau ole ai kona waa i ka hao...I kekahi manawa mamua aku nei, holo ae la kekahi wahine no Hilo, e ike i kona hoahanau ma Lahaina, ua lohe oia ua mai loa. Paa iho la kela i na luna, (na kanaka o Komoa). a uku aku la ia i na kala no ka holo ana i Lahaina e ike i kona makamaka mai!! Pela no hoi o Keaweaeulu no Kealake aku; kauoha aku la kona alii, o Keohokalole, ia ia e holo i Oahu. Hoomakaukau ia, a holo aku la no a hoi ae. Kii koke o Kaanehi, he kanaka o Komoa. I aku ia, “E elua au kala no ka holo aku ana i Oahu, a elua no ka hoi ana mai, oia kau uku”.	I heard of an occurrence on Hawai‘i. A female konihiki was ill and she held back one of her people to stay and make a medicine and serve her for the lā kō‘ele. The luna heard and immediately rushed over angrily to the house of the sick person and said, “Seize the canoe”. The sick person eased his mind and gave cloth and in that way her canoe was not seized... One time recently, a lady from Hilo went to see her brethren in Lahaina, who she had heard was quite ill. She was arrested by the luna (the servants of Komoa) and paid money for going to Lahaina to see her ill friend!! Such was the case for Keaweaeulu from Kealakekua. Her chief, Keohokalole, commanded her to go to O‘ahu. She prepared and went immediately. Kaanehi, a servant of Komoa, soon fetched her. He said, “Hey, two dollars for

						traveling to O‘ahu and two for the return, that is your payment.
4.IV	Chapter Four	<i>Ka Lama Hawaii</i> , pgs. 2-3	No ke ku ana o na kanaka o Lahaina i ka pono	26 Dec 1834	...ina i hoolimalima oe i kou apa lole, a loa mai, manao oe e humu i wawae, i palule paha, i puliki i lakeke i kaukini i kamaa i papale i hainaka kilika, kaei ae la oe i ko ai, huki ae la oe i ko ai, huki ae la oe i na pihapiha o ko palule, lawe ae la oe ia oe a ai-ku, manao iho la oe ia oe a aiku, manao iho la oe ua maikai ko kino, kilohi iho la oe ma ko aoao, a ma ko alo paha, aole e pono ia oe ke hele malie e awihi aku auanei oe i kekahi wahine, no kou manao ana ua maikai ko kino.	If you bargain for your bolt of fabric and get it, then you can intend to sew pants, or shirts perhaps, vests, jackets, stockings, shoes, hats, silk handkerchiefs, wear a tie around your neck, pull out the ruffles of your shirt and give yourself a high collar. You will think that your body is fine, you will gaze at your sides, or your face. You will not need to amble along and ogle women because you will think that your body is fine.
4.V	Chapter Four	<i>Ke Kumu Hawaii</i> , pg. 48	No Kekahi Mau Mea Make	8 Jun 1836	Eia kana mau waiwai i haiia mai ai, elua mau kala, a me na lole elua, he mumuku no kona aikane, a he mau niu kekahi.	...two dollars and two pieces of cloth, a mumuku for his partner and some coconut”, valuable materials that were likely passed to his next of kin
4.VI	Chapter Four	<i>Ka Nupepa Kuokoa</i> , pgs. 93-94	Lele Pali ma Molokai	29 Mar 1842	O kona ku ae la no ia i luna, nana iluna, a wehe ae la i ka hainaka a me ka palule, waiho ae la, a lele aku la i ka pali.	...immediately stood up, looked above and took off his handkerchief and shirt, left them and jumped over the cliff
4.VII	Chapter Four	<i>Ka Nonanona</i> , pgs. 78-80	Ka Hana i Haohao ia ma Ka Hookupu Kino o Hilo Nei a me Puna	26 Nov 1844	Eia ka makou hoike wale a haohao no hoi ka naaa. I keia malama hookupu i ka la 11 – Monede. Ua hele aku makou i ka hookupu e like me ke ke kanawai, he dala maoli ka kekahi poe o makou a he mau kapa mamaki	In this taxation month on the 11 <sup>th</sup> Monday, we went to the taxation in accordance with what the law says, some of us had actual money and some of us brought pieces of mamaki kapa before the tax

				<p>ka makou i lawe aku i mua o ka lunaauhau, aole lole hoi ka kekahi poe o makou...aohe lohe, he ike maka no, penei ka olelo mai ia makou, “aole au e lawe i ka lole, a me ke kapa i ka malama mua o ka hookupu, aia a ka malama hope ilaila paha au e lawe ai i ka lole, a me ke kapa? Okoa ka keia lunaauhau a okoa hoi ka ke kanawai ua kuhi hewa me paha makou, nau e hoike mai i ko makou kuhihewa ma kela ka okoa o ke kanawai me koa na lunaauhau manao...Ke noi aku noi makou ia oe e hai maopopo mai oe i ka hailoaa o keia mau hoike ana ‘ku la maluna, pela no hoi kela mea keia mea, e hoike mai ai i ka hailoaa o kela mau hoike ana ‘ku la, me ke kuhikuhi maopopo mai i ke kanawai. Hoike mai lakou hookahi malamahookupu dala aolea a i hookahi hoi malama hookupu ma ka lole, a me ke kapa. Kuhi no makou iloko no o na malama 2 e haawi aku ai ke dala oolea, a me ka lole a me ke kapa a me na waiwai i kauoha ia mai ma ke Kanawai a pau.</p>	<p>collectors and some of us had cloth...I did not just hear it, I saw it for myself and here were the words said to us, “I will not take cloth and kapa in the first month of the tax. Next month, I might take cloth and kapa.” What this tax collector said was different from what the law says. But maybe we were wrong... We request that you clearly state the solution to the things reported above, each and every one, to show the answer for those reported things, with clear reference to the law. They say there is one month for tax payment with hard currency and one month of tax payment in cloth and kapa. We think that during the two months we can give hard currency and cloth and kapa and the goods ordered in all the Laws.</p>
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## Chapter Six

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
6.I	Chapter Six	<i>Ke Kumu Hawaii</i> , pg. 1	He Mau Pono no ke Kino	4 Feb 1835	O ka wai a me ka ai, e ikaikai ai ke kino. O ka hale maikai, i puaa, i akea, i pela-pela ole, a i hoolako pono ia. O ke kapa lepo ole e uhi i ka ili. O ka papale i wela ole ai ke poo i ka la. O ke kahi i koe ole ai ka mea ino o ka lauoho. O ka hooulu nui i na mea kanu maikai, ma ka mahinaai, a me ka pahale malu	Water and food, to strengthen the body. Good shelter; secure, spacious, clean, and well-supplied. Clean clothes to cover the skin. A hat to keep the head cool in the sun. A comb to keep bad things out of the hair. Growing a lot of good crops in the field and in the protected yard

## Chapter Seven

Symbol	Chapter	Source	Article Title	Date	Hawaiian	English
7.I	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 40	Kahi Mele Ka Wahine Noho Pono	11 Oct 1837	Owai ka mea i loaia ia ka wahine noho pono?	Who can find a virtuous woman?
7.II	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 13	Kamakamailio 2	26 Nov 1834	Eia ko‘u manao. He nui ka ai a kakou, a me ka ia. A ina e hookupu mai ka mea nona ka aina, aole e nele ka aina. Aka, o kou kino he hele wale ia: aole kapa e uhi ai. He hemahema hoi ka hale, aole he wahi mea oloko, o na pa ipu wale no, a me na wahi moena. Ke manao nei au e kanu i ka mea e kuai aku ai, a loaia mai i na mea e lako ai kua.	Here’s my thought. We have a lot of crops and fish. And if the owner of the land grows things, then the land will not be lacking. But, your body will be naked with no clothes covering it. Your house will be deficient; there will be nothing inside, only bowls and sleeping mats. I think we should grow things that can be sold to obtain things that will supply us
7.III	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 13	Kamakamailio 2	26 Nov 1834	He mea kaa ka ka haole	A foreign rolling thing
7.IV	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 13	Kamakamailio 2	26 Nov 1834	O ko‘u manao, aole luhi loa ka pulupulu e like me ka iliahi; ua like me ka pa lepo a kua i hana iho nei, he kokoke, aole make hele ma kuahiwi loa e imi aku ai.	I think that cotton is not as laborious as sandalwood. It is like the patch of dirt that we made close by; you do not die from going way up in the mountains to search

7.V	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 13	Kamakamailio 2	26 Nov 1834	Pono loa ka hoi ka pulupulu ke kanu	Cotton is the right thing to plant
7.VI	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 84-85	No Ka Mahiai	23 Jan 1844	No ka mahiai wale no na mea loli, ka palule, ke kilika, ka lole paina, ka ie a ia lole aku ia lole aku. Nolaila mai koonei mea kuai aku, a loa mai ka waiwai o na aina e. Oia hoi ke ko, ke kofe, ka uala, ka papapa, ka palule, kai laiki, ke kilika, ke koli, ka olona, a me na mea e ae hui nui wale.	Only from farming comes cloth. Blouses, silk, serge cloth, canvas, and this cloth, and that cloth. From there come the things people here trade, and receive goods from foreign lands. Which are sugar cane, coffee, sweet potatoes, beans, blouses, rice, silk, castor bean, olonā and many other things
7.VII	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 84-85	No Ka Mahiai	23 Jan 1844	Aole waiwai nui na kanaka oonei i na lawehana, e like me ke kamana, a me ke kui hao, a me ke kela, a me ke kuene. E aho ko nai aina e malaila, kahi i lawe ole ka aina no na kanaka. Ua pono no nae ia mau hana i mea kokua mahope o ka mahiai. Nolaila, ua maopopo lea, noloko mai o ka lepo ka waiwai o keia pae aina. Na ke akamai a me ke ahonui o ke kanaka e unuhi aku	There is no great wealth for the people here in being labourers, such as carpenters, blacksmiths, tailors and servants. It is better to have people from foreign lands do that, the places without enough land for the people. However, these labours are necessary to assist farming. Thus, it is clear, the wealth of these islands comes from the soil. The skill and patience of man will extract it
7.VIII	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 178	No Na Kii a Me Na Kanawai A me Ka Hana Lole	11 Nov 1835	Ua maikai loa no na palule, a me na wawae	Very good for shirts and pants.
7.IX	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 178	No Na Kii a Me Na	11 Nov 1835	Ka waiwai o keia aina, a me ke akamai o ka poe wahine	The wealth of this land and the skill of the women



			Kanawai A me Ka Hana Lole			
7.X	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 194-195	Kamakailio - Helu 5	19 Dec 1835	Ua maopopo i ko‘u manao, he mea hiki no e ao makou i ka hana lole. Olelo mai ia‘u ke kumu o kela kula, o Mika Berona he oluolu kona manao i ke ao koke ana o kana mau haumana. Ua like pu lakou me na wahine ma Amerika – a i kona manao e lilo auanei kekahi poe i ka poe kumu ma keia hana. E akaaka hewa paha ua poe la. Ina manao lokahi ke Aliinui, a me na lii a pau loa, a me kanaka, e ao i ka hana lole, a me ka hana kapana, a me ka hana amara, a me ia hana aku ia hana aku, e akaaka hewa no lakou. Ina e hana pela na ‘lii a me kanaka apau loa, me ka manao i ke Akua, e koku amai o Iehova mamuli o ka lakou hana ana, e hoola mai no oia ia kakou. Maila ko‘u makemake nui.	I understood that we can indeed learn cloth-making. The teacher of that school, Ms. Brown, told me that she is pleased by how quickly her students learned. They were similar to the women in America, and her belief is that some people will become teachers in this labour. Perhaps those folks were wrong to laugh. If the King and all the chiefs and the people are united in their desire to learn clothing-making, as well as carpentry, blacksmithing, and other labours, then they were certainly wrong to laugh. If all the chiefs and people work like that with the desire for God, Iehova will support their effort and he will give salvation to us all. There is my greatest desire
7.XI	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 33	Lahainaluna, Aug. 16	26 Sept 1838	hoopau i na mea kahiko a oukou i malama ai	end all the old things that you maintain
7.XII	Chapter Seven	<i>Ke Kumu Hawaii</i> , pg. 90-91	No Na Mea E Pono Ai Ko Hawaii Nei	11 Apr 1838	A o na kaikamahine hoi, o lakou ke komo iloko o ke kula hana lole, malaila lakou e ao ai a akamai i ka hana lole, a me kela mea keia mea e pono ai ko Hawaii nei. I ko‘u lohe ana i kela kula ma Wailuku, na ao	And the girls would enter the school for spinning clothes. Then they would learn and become skilled in that spinning, and that and this thing that will supply Hawai‘i. I heard at Wailuku that the teacher

					<p>aku kekahi kumu malaila i kana mau haumana i ka hana lole, a ua ike no kekahi mau haumana i ka hana lole. Aka, aole nae i hiki ia lakou ke hoolaha koke aku i na kanaka i na mea a lakou i ao ai malaila, no ka mea, ua hemahema lakou i na mea hana ole e pono ai ka hana ana. No ke aha la ko lakou mea i hemahema ai? Eia paha ka mea i ole ai e hiki ia lakou, no ka mahuahua ole o na mea hana na lakou e pono ai. Nolaila, ina i aoia kekahi poe i ke kapena, a hiki ia lakou ke hana ia mau mea, alaila o na wahine i ao i ka hana lole, e mare lakou me ka poe i aoia i kapena. No ka mea, ua makaukau laua a elua, no ka laua mau hana, e hiki hoi i ke kane ke hana i ko ka wahine hemahema</p>	<p>there taught her students how to spin, and the students learned how to spin cloth. But this was not published broadly to the people about their learning. Because they were unskilled in making clothes that were sufficient. Why were they incompetent? Here is a possible reason they are not able: in not being productive in the tasks they need to be sufficient. Therefore, if some people want to be learned in carpentry it is possible their work in things. Then the women who are learned in spinning will marry with the people who learned carpentry. Because, they become a pair, their work is the men's work and the women's work that is necessary</p>
7.XIII	Chapter Seven	<i>Ka Nonanona,</i> pg. 72	Kula Kaikamahine ma Wailuku	1 Oct 1844	<p>Ua akaka loa keia. No ka mea, ua puka iwaho kekahi poe Kaikamahine o ia kula, a o ka poe makau i ke akua, ua maikai ka lakou hana ana: he mau kumu hoonaaauo lakou no ka poe naaupo. A o ka poe mihi ole, makau ole, na piha loa i ka lealea a me ka lapuwale, a e alakai ana i na kanaka i ka pouli...Aka, o ka poe i puka mai ke Kulanui mai me ka naau kahiko, me ka naau lealea, haaheo, puni dala, puni hanohano, ua like lakou me ka mai lele iwaena o na</p>	<p>This is very clear. Because some girls from that school have graduated and those who are God fearing, their actions are good and they are educators for the ignorant. As for the unrepentant, the unfearing, they are completely filled with pleasure, foolishness and are leading the people to the moral darkness...But the people who graduated from the seminary with hearts filled with the old ways with pleasure, haughtiness, desire for</p>

					<p>kanaka. Hoolaha lakou i ka pouli a me ka ino ma o ma nei, a ua poho loa ka waiwai i lilo ia lakou a me ka luhi o na kumu nana i ao. Pehea la e pono ai? Nohea mai ka naau hou, a me ka pono io? No ke Akua mai no. Nolaila, e pule ikaika a e pule pinepine kakou ia ia no na kula ma Lahainaluna a me Wailuku, a me ke kula ma Hilo kekahi. E pule hoi no na kula kamalii a pau.</p>	<p>money, desire for fame, they are a contagious disease that spreads amongst the people. They spread darkness everywhere and wealth that was spent on them and the effort of teachers who taught them is completely wasted. How will this be corrected? Where do the hearts of the new ways and true virtue come from? Indeed from God. So let us pray strongly and frequently to Him for the schools at Lahainaluna and at Wailuku and the school at Hilo as well. Pray for all the children's schools</p>
7.XIV	Chapter Seven	Historic New England, 1978.594	n/a	n/a	<p>Aole au e noho, E hele ana au, Ke ake au e imi, Na mea naauao</p>	<p>I am not complacent, I am moving, I yearn to seek, the things of civility</p>