

A GENUINELY AUTHENTIC HAWAIIAN VILLAGE FOR KAUA'I

Suggestions from Mr. Henry E.P. Kekahuna

Introduction

No such thing as a real, truly authentic Hawaiian village of ancient type exists anywhere in the Hawaiian Islands today. All attempts to produce anything of the kind have been merely superficial. Among our multitude of visitors from afar, upon whose continued coming the economy of our new state will very largely depend, a great many have read and dreamed of the romantic of old days when these Islands, as described by such noted writers as Stevenson and Mark Twain, were really Hawaiian, in actuality the Paradise of the Pacific. These our many culture-minded visitors greatly desire and anticipate enjoying something truly native Hawaiian in Hawaii, yet practically everything that we have provided throughout the years for the information and enjoyment of this large percent of those who come to us from far across the sea, from whom we greatly profit, is nothing of the kind.

A genuinely Authentic Hawaiian Village

The island of Kaua'i should receive the honor of being the very first to produce the only true Hawaiian village of ancient character in the world. Not only should it be a village of real Hawaiian houses and surroundings, but especially of genuinely native life, with genuine native Hawaiians preserving and perpetuating the now largely lost fascinating and valuable arts and crafts of their ancestors. Such a project would keep old Hawaii alive, not only in inanimate form as at present, but as living reality. Thus might be saved much more of Hawaii's ancient language, of her culture of the ages past, and of the fine points of that culture, which have never been recorded in any source material. Today such knowledge is possessed only by a few old Hawaiians, whom we allow to pass little heeded year after year.

This village project, too, would do much to save from extinction the full-blooded Hawaiian, ^{people} without whose presence there is no truly native Hawaiian atmosphere, and whose

preservation as a race should be of a great deal more importance to our Islands than is the splendid work of saving from extinction the nēnē, or Hawaiian goose. That goose is now receiving a truer rehabilitation than are the Hawaiian people themselves, one of whose so-called "rehabilitation" lands has been well termed a "League of Nations."

A Hawaiian Village For Ko-loa

It is planned that some day the sizeable tract in Wai-ohai, Po'i-pu, Ko-loa, Kaua'i that contains the remnants of the heiau, or ancient temple, of Kane-i-olo-uma, especially dedicated to tournaments of sports and combat, and also to the replenishment of vegetable food (hooulu 'ai) and of fish (hooulu i'a), shall be made a state park. This island already possesses, however, the large and beautiful park of Kukui o Lono, beneficent gift of Mr. Walter Mc Bride, and his greatest monument. We can expect no other park on Kaua'i to supercede it, or be other than of lesser degree. Kaua'i greatly needs a novel foremost attraction of a different kind, even greater, more precious, more deeply significant to posterity, and hence even surpassing as a memorial, if such it be, beautiful Kukui o Lono Park. Such an uncomparable attraction, accomplishing a far greater purpose than that of merely a park for recreation and the preservation of an ancient heiau, would be a genuine Hawaiian village of the type of days of old. Thus might be fulfilled a far more vital, far deeper, far more urgent, now almost totally unfulfilled need of our Hawaii Nei, and be for all the world a dream of Hawaiian Paradise come true.

Let this great work begin at Ko-loa. The literal translation of the name Ko-loa is Long (loa) Sugarcane (ko). The name of the Hawaiian duck is koloa pronounced as a single word with lighter o. The full-sounded word ko' means success, or to succeed, as well as sugarcane, which is symbolic of success. With the same full sound the word also means the movement of a wind or current, or the drawing of the tide (ko' ke au). Thus, through the astonishing versatility and flexibility of the Hawaiian language there is for a project in Ko-loa an augury of success (ko') that is long-enduring (loa), like the moving of a current (ko') that flows afar (loa).

if a place anywhere on the island is found for the Hawaiian Village project it should be there //

Indigenous Flora Only

Hawaiian atmosphere in the village would be destroyed by the intrusion of foreign flora! Native atmosphere should be preserved by permitting only Hawaii's very own reprehensibly neglected native flora in the village area. Year in and year out we have left it to perish to great extent, even to extinction, including some species found nowhere else on earth! All possible of the plants, trees, and shrubs native to the soil, and that will grow at the low elevation, should be represented. All obtainable of the numerous vanishing varieties of taro (kalo), sweet-potato ('uala), banana (mai'a), sugarcane (ko'), and 'awa plant, to mention the most prominent, should thus be saved from extinction. In the village should be found the Hawaiian greenish cocoanut (niu hiwa), yellowish cocoanut (niu lelo), and rare very small-shelled cocoanut (niu puniki), with shells only about $1\frac{1}{2}$ inches in diameter, prized by the priesthood for special purposes.

Trees such as kou, Hawaiian kamani and Hawaiian 'ohai, breadfruit ('ulu), milo, kukui, 'ohe (not bamboo), Hawaiian bamboo ('ohe), and pandanus (hala), especially of the variety with leaves reddish when dry (lauhala 'ula), should be a few of the principal larger representatives.

Trees and plants should be identified by inconspicuous plaques or labels, bearing both Hawaiian and scientific names, and giving dates of planting and names of donors.

Of shrubs a chief representative is the noni apple. Of plants we may mention the wauke, or paper-mulberry, and the very similar po'aha'aha, from which tapa-cloth (kapa) was made; ^{plants} then those used for spinach, especially, of course, the taro (kalo), the young leaves of which are called pe'u when growing, and lu'au when prepared for eating, and next in order the sweet-potato ('uala), from the leaves of which is made the popular spinach called pālula; then there are the milkweed (pualele or laulele), and the smooth-stemmed Hawaiian pakai (the Filipino kind is thorny). The pia, or arrow-root, and the yam, or uhi, are valued food plants. A few plants of the shore are the air-plant nau paka, the manewanewa (on Hawaii and Maui; kolokolo on Kaua'i), with its pretty blue flowerets, and the pink morning-glory-flowered beach-convolvulus (potuehue).

the cool wet upland forests, to mention some of the most prominent in this category.

In a Hawaiian village should be such native trees as kou, Hawaiian kamani and Hawaiian 'ohai, breadfruit ('ulu), milo, kukui, 'ohe (not bamboo), Hawaiian bamboo ('one), and pandanus (hala) or a variety with large leaves (lauhala) for weaving, and especially of the variety with leaves reddish when dry (lauhala 'ula).

Represented, too, should be the Hawaiian greenish cocoanut (niu hiwa) and yellowish cocoanut (niu lelo), also the rare very small-shelled cocoanut (niu puaniki), with shells only about $1\frac{1}{2}$ inches in diameter, used by practitioners of spirit-catching (po'i 'uhane) to confine captured spirits of victims till profitable bargains were made for their release. Or again, one might climb down on a kowali vine (of the morning-glory family) to the nether realm of King Milu to rescue the spirit of a loved one, then convey it back to the upper world in one of the tiny shells to dwell awhile longer in a resuscitated body. The little shells of larger size were used in old days of modern times as containers (hano paka) for the strong pure tobacco (paka) then used. A sponge (hu'akai) with a string through it would serve as a stopper. Best cocoanuts should be grown by a Hawaiian village for commercial purposes contributing to its support.

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Among the valued food-plants are the yam (uhi) and arrow-root (pia).

The Real Hawaiian Village

The big heiau area mentioned extends well inland, possesses a fishpond site that might again serve its ancient purpose, and contains interesting remnants of a large and prominent heiau that centuries ago was endowed with great spiritual power (mana). There is ample room for a Hawaiian village, of which the old heiau would be a valuable adjunct. The main portion of the village, including the residence of a custodian, might be just northward from the former fishpond, not far from the sea. Sufficient food for such a village could be raised with a profitable surplus.

The Custodian

The custodian of such a Hawaiian village, who would also act as guide, should be a Hawaiian man or woman, preferably a strong man of authority, able to maintain order, and having a Hawaiian wife and perhaps children. The custodian should be courteous, well-versed in both Hawaiian and English, and be well informed, particularly with regard to all the flora, and all objects and places of notable interest in the village and the heiau.

Indigenous Flora Only

Hawaiian atmosphere in the suggested village would be destroyed by the intrusion of foreign flora! It should be preserved by permitting only Hawaii's very own most reprehensibly neglected native flora in such a village area. Year in, year out, we have to a great extent permitted Hawaii's precious indigenous flora to perish, even to extinction, including some species found nowhere else on earth. All possible of the plants, trees, and shrubs, native to the soil, that will grow at the low elevation, should be represented. All our indigenous flora, in both highland and upland, should be grown in large botanical areas exclusively for this purpose.

We should save for posterity all available of our numerous vanishing varieties of taro (kalo), sweet-potato ('uala), banana (mai'a), sugarcane (ko), and 'awa plant of

A few of the available medicinal herbs highly valued by the Hawaiians of old were the moon-flower or white-flowered kowali (kowali pehu), and the true kowali (kowali maoli) with flowers much like the morning-glory; the famed popolo with its little shiny black berries; the 'ihi, or clover, of several species; the 'ala'ala wai-nui; the uhaloa for sore throat, coughs, and colds, and all the others, important but too numerous to mention.

A Few Valuable Suggestions for Grass-House Building

The thatch of grass-houses requires frequent renewal. Today this is both inconvenient and expensive. The pili-grass, especially used for thatching, ^{once most common} as was also the very similar scarce kala-mālo-grass, was once most common but has now surprisingly become rare. Both should be represented in the village.

Unless the grass-houses of the village were properly thatched to shed rain, such valuable furnishings and precious objects of old Hawaii as would be placed therein would be damaged by heavy rains. To overcome this great disadvantage it becomes necessary to make use of a modern facility that can easily be concealed from view. This is galvanized corrugated-iron roofing, to which aluminum has now been added. It should be placed ^{doubled thatches} between the inner and outer thatches of the roof, and on the sides, hidden by thatching. On top of the iron should be laid from $\frac{1}{2}$ to 1 inch mesh wire to prevent thatch from sagging into the corrugations, or clogging them with bits of grass. If such iron is used the outer thatch need not be renewed for perhaps from 15 to 20 years, and the iron itself might last a century. The inner thatch needs no renewal, though it is well to spray it with white lacquer to retain the color. Termites attack hau wood, but not 'ohi'a posts (pou) and battens ('a'aho) of 'ohi'a wood saplings. Tar-paper should not be used as it deteriorates from wetness.

The foundations of stones should be at least 2 feet high at their lowest points, and separate for each house, to provide passage for flood water. The tops of the foundations should be surfaced with strewn pebbles ('ili'ili).

Financially Profitable

The Hawaiian village should be conducted as a very profitable business.

The owners could either retain title to their property for the sake of a family nest-egg, and run the project in connection with the Hawaiian villagers, or they could contribute the land and village to the Hawaiian people and to Kaua'i as a family memorial.

A precedent for family memorials has been set not only by Mr. Mc Bride's splendid gift of Kukui o Lono Park, but also by the Wilcox family through their munificent gift to Kaua'i of our fine Li-hu'e Library. Indirectly the Knudsen family is now memorialized through the great work of Mrs. Ruth Hanner, nee Knudsen, who here established the Hui o Laka Society in the interest of preserving Hawaiiana, and the valuable museum at Koke'e containing many splendid Hawaiian relics, especially of the island of Kaua'i.

In any event the Hawaiian village should not only be self-supporting, but ^{also} a source of financial profit, ~~as well~~.

Hawaiian feasts, anciently called 'aha'aina', or eating assemblies, and not lu'au, or taro-top spinach, should be held in a big halau, or open-sided grass-house, as one of the village sources of income. Another large halau, should be especially for exhibitions of ancient hula dances, and be built in an area for dancing known as the kāhua o Māli'o, in commemoration of Māli'o, a goddess of lovers. This, too, should be a profitable source of village income.

A greatest source of income would be exhibitions of revived Hawaiian arts and crafts, and sale of the products thereof.

Surplus vegetable produce and fish from the pond could contribute to the financial welfare of the village.

Reconstruction of foundations and walls of stones should be done with concealed mortar of the same color as the stones, to match.

The Custodian

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My Special Purpose

It is not my intention to dictate what should be done by the people of Kaua'i. I merely wish to submit what I believe to be a best possible plan of action for the benefit of the family concerned, the Hawaiian people, and the people of Kaua'i. If my proposal of a Hawaiian village meets with approval, I urge that it be promptly and properly carried out.

at present taken over

Every historical & leg. site should be - *Don't build*
 Pandanus, best species, large leaf - sequoia
 Handcraft, coconut produce lot of big sized fruit
 Taro, every species, Potatoes - save and revive
 should any area taken over by state govt - all that govt
 follows suggestions of society and doesn't plant palm trees
 Every H. site should be planted with shrubs. The atmosphere
 Hula for school - hula music, language, hula, etc.
 go together. Will entice people to come and take
 Trees not allowed to stand close to site of significance
 cut - put person so don't interrupt site. Put far from site

Hon. Village DissardsA Genuinely Authentic Hawaiian Village for
Kauai

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Introduction

No such thing as a real, truly authentic Hawaiian village of ancient style exists in the Hawaiian Islands today. A great many of our multitudes of visitors from afar, upon whose coming the economy of our new state will very largely depend, have read and dreamed of Hawaii of old. They greatly desire to see something of the life of ancient days, yet we provide for them practically nothing of the kind. a genuine Hawaiian village

Here on Kauai we should possess the unique attraction of the only existing Hawaiian village of ancient habit in which real Hawaiians live, and perpetuate the fascinating arts and crafts of their ancestors. Not only would this project be self-supporting, but could do much to supply dire needs of the Hawaiian people.

It is planned that someday the extensive tract in Poi-pu, Ko-loa, Kaula, that contains the remnants of the foundation of the heiau of Kane-ole-ima, shall be made a park. This area ^{beautiful site for a Hawaiian village} would make a ^{main} portion of the Hawaiian village, including the home of its custodian, a little northward from its pond near the sea, formerly a fish pond.

Native Hawaiian Flora

To create Hawaiian atmosphere in the area of each a village, ^{as well as} ^{our little people} and to preserve ^{our little people} vanishing native flora from extinction, all vegetation should be strictly indigenous. All ^{that will grow} possible of the numerous species of taro (kalo), sweet potato (uala), banana (musa), and sugarcane (ko) should be gathered for this purpose.

Suggestions

Hawaiian Village. — Authentic — built about north of the fishpond, constructed on roofs and sides of houses by inserting galvanized sheet iron between two thatches, inner and outer thatch, iron hidden between, in order to protect interior from rain and wet weather, so that all artifacts placed within are protected. Such as kibble, and pinnaces, and other furnishings of old Hawaii. Each ground floor should be with stones at least 2 ft. high, paved, then ilili thrown on the surface. In order to keep the Ha atmosphere in the areas the land nothing but indig. plants shrubs and trees. Avoid planting any foreign shrubs. If you do this by allowing foreign shrubs you ruin the Ha atmosphere. Plants like molo, Ha kamani, kani, coconuts of the best species, Laukaha oha (red pines) and other kind of best quality. Plant wauke, yea (cassia root), Ha oha, Ha ti leaves, yea (Ha), and so forth.

Where the custodians house, in that surrounding viala (Ha) and ko, and banana, taro, perhaps some Ha herbs in lower elevation such as Kanei obuma, and have a record kept, who planted it, and date of planting.

monument to donors — like Ma B. B.

Waimanalo, Kana'i,
October 16, 1959.

The Garden Island,
Lihue, Kana'i.

Gentlemen:

Your good paper is about to publish my views with regard to the preservation of historical Hawaiian sites on Kana'i, such as the heiau of Kame-i-olo-uma, at Poho-pu, Ko-loa, of which I have recently completed an archeological sketch for the Kana'i Historical Society, and the anciently famed heiau of Ka-ulu-a-Paoa, with its foremost seminary of the sacred hula, at Ha-'ena, which I am soon to complete for the Historical Society.

In publishing accounts of this important work now being undertaken the Garden Island will be rendering a valuable service to the people of Kana'i and our new state. I earnestly request your further kind cooperation in behalf of the people by sending your coming issue, with its article and photographs, to the Honolulu Star-Bulletin for republication, so that two great mediums of information may inform the people from Kaula to Hawaii of the progress of the Hawaiian preservation work on Kana'i, and our Legislature and civic minded people will awake to the great need and great value of preserving our historical and legendary sites throughout all our Islands for posterity - for our own people, and for our visitors from far across the sea, particularly our tourists, upon whose continued coming our new state must more and more depend.

Sooner or later the people of our new state will take action to preserve for posterity a precious Hawaiian heritage that we now largely cast to the winds.

Kindly send six copies of your next issue, with bill, to Mr. Henry E.P. Kekahuna, 1768-B Palolo Ave., Honolulu, Hawaii.

Thanking you for your present and future kind cooperation, I am

Yours sincerely,

Henry E.P. Kekahuna.

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Trees such as kou, Hawaiian kamani and Hawaiian 'ohai, breadfruit ('ulu), milo, kukui, 'ohe (not bamboo), Hawaiian bamboo ('ohe), and pandanus (hala), especially of the variety with leaves reddish when dry (lauhala 'ula), should be a few of the principal larger representatives.

Trees and plants should be identified by inconspicuous plaques or labels, bearing both Hawaiian and scientific names, and giving dates of planting and names of donors.

Of shrubs a chief representative is the noni apple. Of plants we may mention the wauke, or paper-mulberry, and the very similar po'aha'aha, from which tapa-cloth (kapa) was made; then those used for spinach, especially, of course, the taro (kalo), the young leaves of which are called pe'u when growing, and lu'au when prepared for eating, and next in order the sweet-potato ('uala), from the leaves of which is made the popular spinach called palula; then there are the milkweed (pualole or laulele), and the smooth-stemmed Hawaiian pakai (the Filipino kind is thorny). The pia, or arrow-root, and the yam, or uhi, are valued food plants. A few plants of the shore are the air-plant neu paka, the manowanewa (on Hawaii and Maui; holokolo on Kaua'i), with its pretty blue flowers, and the pink morning-glory-flowered manowanewa (polanewa).

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Financially Profitable

The Hawaiian village should be conducted as a very profitable business.

The owners could either retain title to their property for the sake of a family nest-egg, and run the project in connection with the Hawaiian villagers, or they could contribute the land and village to the Hawaiian people and to Kaua'i as a family memorial.

A precedent for family memorials has been set not only by Mr. Mc Bride's splendid gift of Kukui o Lono Park, but also by the Wilcox family through their munificent gift to Kaua'i of our fine Li-hu'e Library. Indirectly the Knudsen family is now memorialized through the great work of Mrs. Ruth Hanner, nee Knudsen, who here established the Hui o Laka Society in the interest of preserving Hawaiiana, and the valuable museum at Koke'e containing many splendid Hawaiian relics, especially of the island of Kaua'i.

In any event the Hawaiian village should not only be self-supporting, but ^{also} a source of financial profit, as well.

Hawaiian feasts, anciently called 'aha'aina, or eating assemblies, and not lu'au, or taro-top spinach, should be held in a big halau, or open-sided grass-house, as one of the village sources of income. Another large halau, should be especially for exhibitions of ancient hula dances, and be built in an area for dancing known as the kāhua o Mali'o, in commemoration of Mali'o, a goddess of lovers. This, too, should be a profitable source of village income.

A greatest source of income would be exhibitions of revived Hawaiian arts and crafts, and sale of the products thereof.

Surplus vegetable produce and fish from the pond could contribute to the financial welfare of the village.

The Custodian

The custodian of the Hawaiian village, who would also act as guide, should be a Hawaiian man or woman, preferably a strong man of authority, able to maintain order, and with a Hawaiian wife and perhaps children. This custodian and guide should be courteous, well-versed in both Hawaiian and English, well informed, and possess especially profound knowledge of all the flora, and all places and objects of notable interest in the village and the heiau.

My Special Purpose

It is not my intention to dictate what should be done by the people of Kaua'i. I merely wish to submit what I believe to be a best possible plan of action for the benefit of the family concerned, the Hawaiian people, and the people of Kaua'i. If my proposal of a Hawaiian village meets with approval, I urge that it be promptly and properly carried out.

at first take up.

Every historical & local site should be preserved. Handcraft, local produce, large leaf, sugar cane, taro, every variety. Potatoes, saw and rice. Should any more taken up by style govt. as they govt. follow suggestion of society and elegant plant. Every thing should be planned and govt. should go together with native people to save and take. Does not allowed to stand that people of agriculture cut - put person so don't interpret site. Put for people site.

Hon. Village DisboardsA Genuinely Authentic Hawaiian Village for
Kauai

Suggestions from Mr. Henry C. P. Kihahuna

Introduction

No such thing as a real, truly authentic Hawaiian village of ancient style exists in the Hawaiian Islands today. A great many of our multitude of visitors from afar, upon whose coming the economy of our new state will very largely depend, have read and dreamed of Hawaii of old. They greatly desire to see something of the life of ancient days, yet we provide for them practically nothing of the kind. } a genuine Hawaiian Village

Here on Kauai we should possess the unique attraction of the only existing Hawaiian village of ancient ~~kind~~ in which real Hawaiians live, and perpetuate the fascinating arts and crafts of their ancestors. Not only would this project be self-supporting, but could do much to supply dire needs of the Hawaiian people.

It is planned that someday the extensive tract in Poi-ju, Ko-ka, Kauai, that contains the remnants of the foundation of the heiau of Kane-i-olo-uma, shall be made a park. This area ^{best of site for a Hawaiian village} would make up the main portion of the Hawaiian village, including the home of its custodian, a little northward from its pond, near the sea, formerly a fish pond.

Native Hawaiian Flora

To create Hawaiian atmosphere in the area

Suggestion

Hawaiian Village. — Authentic, built about north of the fishpond, constructed on roofs and sides of houses by inserting galvanized sheet iron between two thatches, inner and outer thatch, iron hidden between, in order to protect interior from rain and wet weather, so that all artifacts placed within are protected. Such as tikis, and pounces, and other furnishings of old Hawaii. Each ground floor should be with stones at least 2 ft. high, paved, then iluli thrown on the surface. In order to keep the Ha atmosphere in the areas the land nothing but indig. plants shrubs and trees. Avoid planting any foreign shrubs. If you do this by allowing foreign shrubs you ruin the Ha atmosphere. Plants like mulo, Ha kamani, kani, coconuts of the best species, Laukaka aka (red pears) and other fruit of best quality. Plant wauke, yea (cassia root), Ha ohai, Ha ti lewa, ipe (Ha), and so forth.

Where the custodians house, in that surrounding area (Ha) and ko, and banana, taro, perhaps some Ha roots in lower elevation such as Kane's obuma, and have a record kept, who planted it, and date of planting.

monument to donors like Ma B. B.

Suggestion

Hawaiian Village — Authentic built about north of the pierhead, constructed on roofs and sides of houses by inserting galvanized sheet iron between two thatches, inner and outer thatch, iron hidden between, in order to protect interiors from rain and wet weather, so that all articles placed within are protected. Such as kuke, and pua, and other furnishings of old Hawaii. Each ground floor should be with stone at least 2 ft. high, paved, then ilili stream on the surface. In order to keep the Hawaiian atmosphere in the area the land nothing but indigenous plants shrubs and trees. Avoid planting any foreign shrubs. If you do this by allowing foreign shrubs you ruin the Hawaiian atmosphere. Plants like molo, Ma kamani, Kon, coconuts of the best species, Lauhala ala (red pandanus) and other pandanus of best quality. Plant wauke, pia (arrowroot), Ma ohai, Ma ti kama, aye Ma; and so forth.

Where the custodian's house, in that surrounding area (Ma) and Ma, and banana, taro, perhaps some Ma herbs in lava elevation such as Kani o launa, and have as record kept, who planted it and date of planting.

monument to donors — like Ma B. H.

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Native Hawaiian Flora

To create Hawaiian atmosphere in the area of such a village, ^{as well as} ^{our little people} to preserve ^{our little people} vanishing native flora from extinction, all vegetation should be strictly indigenous. All ^{that will grow} possible of the numerous species of taro (kalo), sweet potato (uala), banana (musa), and sugarcane (ko) should be gathered for this purpose.

Waiman, Kaua'i,
October 16, 1959.

The Garden Island,
Lihue, Kaua'i.

Gentlemen:

Your good paper is about to publish my views with regard to the preservation of historical Hawaiian sites on Kaua'i, such as the heiau of Kene-i-olo-uma, at Pōh-pu, Ko-loa, of which I have recently completed an archeological sketch for the Kaua'i Historical Society, and the anciently famed heiau of Ka-ulu-a-Paoa, with its foremost seminary of the sacred hula, at Ha-'ena, which I am soon to complete for the Historical Society.

In publishing accounts of this important work now being undertaken the Garden Island will be rendering a valuable service to the people of Kaua'i and our new state. I earnestly request your further kind cooperation in behalf of the people by sending your coming issue, with its article and photographs, to the Honolulu Star-Bulletin for republication, so that two great mediums of information may inform the people from Kaula to Hawaii of the progress of the Hawaiian preservation work on Kaua'i, and our Legislature and civic minded people will awake to the great need and great value of preserving our historical and legendary sites throughout all our Islands for posterity - for our own people, and for our visitors from far across the sea, particularly our tourists, upon whose continued coming our new state must more and more depend.

Sooner or later the people of our new state will take action to preserve for posterity a precious Hawaiian heritage that we now largely cast to the winds.

Kindly send six copies of your next issue, with bill, to Mr. Henry E.P. Kekahuna, 1763-B Palolo Ave., Honolulu, Hawaii.

Thanking you for your present and future kind cooperation, I am

Yours sincerely,

Henry E.P. Kekahuna.