

HAWAIIAN
Almanac and Annual

FOR

1907



THE REFERENCE BOOK OF INFORMATION AND STATISTICS

RELATING TO THE TERRITORY OF HAWAII, OF VALUE TO
MERCHANTS, TOURISTS AND OTHERS



THOS. G. THRUM,
Compiler and Publisher.



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HONOLULU:
1906

Sixth.—That saloons be not allowed within 400 feet of a church or school.

Seventh.—Licenses to be issued to citizens only.

This circular sought to influence voters to demand of candidates for election a pledge toward this needed reform, and its features of high license and restriction to citizens only are planks of the Retail Liquor Men's Association—provided they go together. A prominent member of that body and a Senator-elect for Honolulu, is on record as "utterly opposed to the Sunday selling and saloon-cafe business," the former being the natural outcome of which the cafe feature is but the excuse.

The present law will have had two years of its degrading work before amendments by the coming legislature can have effect. And surely the evils apparent throughout the Territory are sufficiently pronounced to demand at their hands unanimous action to undo the error of last session, and cast around the waning Hawaiian race all the safeguards possible, rather than multiply the opportunities for their temptation and ruin. And what will benefit them in this respect will benefit also a large army of unfortunates of our own race.

TRADITION OF THE WIZARD STONES KA-PAE-MAHU,

On the Waikiki Sea-Beach Premises of Hon. A. S. Cleghorn.

COURTESY OF JAS. H. BOYD.

THESE mid-Pacific isles have many legends attached to various localities, and mountains, rivers, lakes and places have their goblin and other stories of by-gone ages.

In Hawaii are many places which give ocular proof of the supernatural tales of the mythical beings who are credited with a personality equal in local lore to the celebrities of ancient Greek mythology, and the doings of the dreaded gods of Hawaii have been recounted amongst the Hawaiian people for successive generations. Of late the doings of a quartette of sorceres who have prestige amongst the mele singers and recounters of ancient

Hawaiian tales have been revived by the unearthing of long concealed monuments on the Waikiki beach premises of the late Princess Victoria Kaiulani, daughter of Princess Miriam Like-like and Governor Achibald Scott Cleghorn. These discovered relics of ancient days have brought out the tradition of their existence and to the following effect:

From the land of Moaulanuiakea (Tahiti) there came to Hawaii long before the reign of King Kakuihewa, four soothsayers from the Court of the Tahitian King. Their names were: Kapaemahu, Kahaloa, Kapuni and Kinohi. They were received as became their station, and their tall stature, courteous ways and kindly manners, made them soon loved by the Hawaiian people. The attractiveness of their fine physique and kindly demeanor was overshadowed by their low, soft speech which endeared them to all with whom they came in contact. They were unsexed by nature, and their habits coincided with their feminine appearance, although manly in stature and general bearing. After a long tour of the islands this quartette of favorites of the gods settled at Ulukou, or Kou, Waikiki, near where the old time Maikai house stood, which location is within a few lots of the Moana Hotel.

The wizards or soothsayers proved to be adepts in the science of healing and many wonderful cures by the laying on of hands are reported to have been effected by them so that their fame spread all over this island (Oahu), as the ancients say, "from headland to headland." Their wisdom was shown by many acts which gave them fame among the people.

In course of time, knowing that their days amongst their Hawaiian friends were drawing to a close, they caused their desire for recognition for past services to be remembered in some tangible form, or manner, so that those who might come after could see the appreciation of those who had been succored and relieved of pain and suffering by their ministrations during their sojourn among them. As a most permanent reminder the wizards agreed amongst themselves that the people should be asked to erect four monumental tablets, two to be placed on the ground of their habitation and two at their usual bathing place in the

sea. They gave their decision to the people as a voice from the gods, and instructed that the stones be gathered from the vicinity of the historic "bell rock," at Kaimuki, on the Waialae road. The night of "Kane" was the time indicated for the commencement of the work of transportation and thousands responded to aid in the labor. Four large selected rocks, weighing several tons each, were taken to the beach lot at Ulukou, Waikiki, two of which were placed in the position occupied by their hut and the other two were placed in their bathing place in the sea. The Chief of the wizards, Kapaemahu, had his stone so named, and with incantations and ceremonies transferred his withcraft powers thereto, and sacrifice was offered of a lovely, virtuous young chiefess, and her body placed beneath the stone. Idols indicating the hermaphrodite sex of the wizards were also placed under each stone and tradition tells that the incantations, prayers and fastings lasted one full moon. Tradition further states—as is related in the old-time mele of that period—that, after the ceremonies which included the transfer of all their powers, by each of the wizards to the stones thus placed, that they vanished, and were seen no more, but the rocks having lately been discovered they have been exhumed from their bed of sand by direction of Governor Cleghorn and have been placed in position in the locality found, as tangible evidence of a Hawaiian tale.

DEVELOPMENT OF WAHIAWA.

BY W. B. THOMAS.

REFERENCE is so frequently made in the local papers to the success of Wahiawa in a general way that a few facts as to what has been done there in the past year may be of interest

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 In March the great Wahiawa dam and storage reservoir was completed and water turned into the ditch to supply the upland cane fields of the Waialua Agricultural Co. It is built at the junction of the two branches of the Kaukonahua stream, about one and a half miles west of the railroad station at Wahiawa. These streams have their source in the Koolau moun-