

Native Planters in Old Hawaii

Their Life, Lore, and Environment

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With the Collaboration of
MARY KAWENA PUKUI

BERNICE P. BISHOP MUSEUM BULLETIN 233



Bishop Museum Press, Honolulu, Hawaii

1972

Native Planters In Old Hawaii

**Dady Rachmananta, Leonard Ke'ala
Kwan**

Native Planters In Old Hawaii:

Native Planters in Old Hawaii Edward Smith Craighill Handy, Elizabeth Green Handy, Mary Kawena Pukui, 1972 Book on old native horticulture of the Hawaiian Islands with a focus on the cultivation of the soil Descriptions of areas of habitation is covered in detail for each island Kauai Niihau Oahu Maui Molokai Lanai Hawaii Various plants and animals used in a Hawaiian economy are covered in detail taro sweet potato uala breadfruit banana coconut yam arrowroot sugar cane pineapple awa pandanus bamboo wauke paper mulberry gourds ti olona ilima olena turmeric kukui kou wild plants dogs hogs wild goats chickens birds grasshoppers and fish Includes information on demography social and family structures and cultural practices such as makahiki around planting homesteading and cultivating land

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Edward Smith Craighill Handy, Elizabeth Green Handy, Mary Kawena Pukui, 1972 Native Planters in Old Hawaii E. S. Craighill Handy, Elizabeth Green Handy, 1972 *Index to Subjects and Chants in Native Planters in Old Hawaii* by E.S. Craighill Handy and Elizabeth Green Handy with the Collaboration of Mary Kawena Pukui Dady Rachmananta, Leonard Ke'ala Kwan, 1988

Nā Kua'āina Davianna Pōmaika'i McGregor, 2007-04-30 The word kua ina translates literally as back land or back country Davianna Pōmaika'i McGregor grew up hearing it as a reference to an awkward or unsophisticated person from the country However in the context of the Native Hawaiian cultural renaissance of the late twentieth century kua ina came to refer to those who actively lived Hawaiian culture and kept the spirit of the land alive The mo'olelo oral traditions recounted in this book reveal how kua ina have enabled Native Hawaiians to endure as a unique and dignified people after more than a century of American subjugation and control The stories are set in rural communities or cultural kōpuka oases from which traditional Native Hawaiian culture can be regenerated and revitalized By focusing in turn on an island Mōloka'i moku the districts of Hana Maui and Puna Hawai'i and an ahupua'a Waipi'o Hawai'i McGregor examines kua ina life ways within distinct traditional land use regimes The lelo no'eau descriptive proverbs and poetical sayings for which each area is famous are interpreted offering valuable insights into the place and its overall role in the cultural practices of Native Hawaiians Discussion of the landscape and its settlement the deities who dwelt there and its rulers is followed by a review of the effects of westernization on kua ina in the nineteenth century McGregor then provides an overview of social and economic changes through the end of the twentieth century and of the elements of continuity still evident in the lives of kua ina The final chapter on Kaho'olawe demonstrates how kua ina from the cultural kōpuka under study have been instrumental in restoring the natural and cultural resources of the island

Plants of Old Hawaii Lois Lucas, 1982 An introduction to 20 plants of the Ancient Hawaiians Includes illustrations uses proverbs and poems

The Hawaiians of Old Betty Dunford, Lilinoe Andrews, Miki'ala Ayau, Liana I. Honda, Julie Stewart Williams, 2002-05 Covers the formation of the Hawaiian islands the arrival of plants animals and the first people and the way of life of the ancient Hawaiians

Na Pua Alii o Kauai Frederick B. Wichman, 2003-02-28 The stories of Kauai's ruling chiefs were passed from generation to generation in songs and narratives

recited by trained storytellers either formally at the high chief's court or informally at family gatherings. Their chronology was ordered by a ruler's genealogy which in the case of the Pua Alii flower of royalty was illustrious and far reaching and could be traced to one of the four great gods of Polynesia: Kū, Kane, Lono, and Kanaloa. In these legends Hawaiians of old sought answers to the questions: Who are we? Who are our ancestors and where do they come from? What lessons can be learned from their conduct? N Pua Alii o Kauai presents the stories of the men and women who ruled the island of Kauai from its first settlement to the final rebellion against Kamehameha I's forces in 1824. Only fragments remain of the nearly two thousand year history of the people who inhabited Kauai before the coming of James Cook in 1778. Now scattered in public and private archives and libraries, these pieces of Hawaii's precontact past were recorded in the nineteenth century by such determined individuals as David Malo, Samuel Kamakau, and Abraham Fornander. All known genealogical references to the Kauai alii nui, paramount chiefs, have been gathered here and placed in chronological order and are interspersed with legends of great voyages, bitter wars, courageous heroes, and passionate romances that together form a rich and invaluable resource. I-H3, Halawa Interchange to Halekou Interchange, Honolulu, 1973

Ignite: A Decolonial Approach to Higher Education Through Space, Place and Culture Laura M. Pipe, Jennifer T. Stephens, 2023-05-09. Social justice frameworks and pedagogical practice have become popular concepts within educational settings. However, these approaches stop short of the direct action required for true social change and often overlook the impacts and importance of space, place, and culture in the learning process. Through an exploration of justice-forward approaches that call for a blend of equity and culturally responsive pedagogies with experiential approaches to learning, this edited book will examine the process of unlinking colonizing structures from teaching and learning through honoring the context of space, place, and culture in the learning process. Framed by the Toward a Liberated Learning Spirit TALLS Model for Developing Critical Consciousness, this book will be of interest to students, scholars, and researchers in higher education as well as critical and cultural studies, program administrators, and educators. *Ignite: A Decolonial Approach to Higher Education Through Space, Place and Culture* will carry the reader through a learning process beginning with academic detachment and moving through a process of unlearning toward embodied liberation.

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