Life on Maui in the Early Days.

Language.

Introduction.

A very unique feature of our life on a sugar plantation on Maui in the time of which I write, (1902 to 1920), was the language pattern then in use. This developed from Hawaii's historical circumstance, the multi-racial makeup of the population and the particular setting in which we lived.

I am writing this paper for several reasons. What I am covering is an integral part of our family history. I'd like to record it to pass on to later branches of the family tree.

The mode of speech of which I write was a direct result of the setting in which it developed. Over the years this setting has changed and the language pattern with it. Much that we used every day has simply disappeared, having outlived its usefulness.

James, (my brother), and I were, and remain, completely fluent in the “old time” language, as are most others of our generation who grew up under the same circumstances. I'm sure that, when these old timers are no longer around, the “old talk” will have largely departed the scene. I feel, therefore, that it may be of some historical value to make some record of it.

A third reason for this project is that it is, for me, both interesting and refreshing to look back, in some depth, on what was so much a part of my early life. It's like taking a trip back in time and place, and sort of shaking hands again with “Olelo kahiko” (speech, old).

Hawaii had in those early times, and still has, two official languages,- English and Hawaiian. By the way, it has also two national anthems,- “The Star Spangled Banner” and “Hawaii Ponoi”; and two flags,- the U.S. flag and a flag of its own from the days of the native monarchy.

English was, in our day, and is, the dominant language. The public school system taught only that language. As a result English was a growing component of the linguistic total. It was, also, the underlying framework of the general speech pattern, however mutilated and distorted as to pronunciation and grammar and how much diluted with words, expressions and organizational forms from other languages.

Although the Hawaiian language had official status the fraction of the population who used it in its pure form was so small that its use, for all practical purposes, was nearly insignificant. However, Hawaiian contributed, in words, pronunciation and structural form, very extensively to the overall communication pattern.

Hawaii had, as has, a multi-racial population,- Japanese, Chinese, Koreans, Portuguese, Hawaiians and part-Hawaiians, Anglo-saxons and small numbers of various others. Later, in the times of which I write, many Filipinos migrated to Hawaii. They came too late to have any noticeable effect on the overall speech pattern of my day.

Orientals made up the bulk of the population and the Japanese were very much in the majority. The “Geography of the Hawaiian Islands”, by Charles W. Baldwin, published in 1908, which I studied in school, and of which I still have a copy, states that, at that time, the population of Hawaii was 58% Oriental. On a sugar plantation the percentage was considerably higher.

The various racial groups knew, initially at least, not a single word of each other's language. Among themselves each nationality continued to speak its own language. However, all these people lived and worked together and were in constant close contact. It was, therefore, imperative that an improvised language system evolve to meet the conversational needs of everyday living. This varied from place to place depending on the racial mix and local usage and custom. It varied with time, too, as
the number of “old country folk” decreased and the public school system increased the knowledge of English.

I am not writing in general about the language pattern in Hawaii. I am describing only how we and the particular segment of society that we represented, the English speaking Anglo-saxons (haoles), conversed among ourselves and with the people of other races about us.

The language that we spoke might be said to fall into the following several categories:

1. Pure English, the dominant language.
2. English diluted with a few much-used Hawaiian words of which the most conspicuous was “pau”, meaning finished, completed, done.
3. English with, in addition to the inevitable “pau” a considerable number of commonly used Hawaiian words such as “kokua” (help), “huhu” (angry), “pilikia” (trouble), “wikiwiki” (hurry, fast), “akamai” (dexterous, clever), “moemoe” (sleep), “makai” (toward the sea), “mauka” (toward the upland), “hanahana” (work), “mahalo” (thanks), “aloha” (greetings, love) and a variety of others.
4. English alone with misused words, mispronounced, and with small regard for grammar. Take “Us go”. What tense would you suppose that to be? Well, it is either present, past or future whichever the speaker intends. It also means “Let's go”. Consider “Me no hungry” which has mis-used words and no verb, a not unusual feature of Hawaiian.
5. A spontaneously developed “people's language”. It was improvised from English, Hawaiian, Japanese and occasional other words, phrases, language structure and grammar, usually distorted, mispronounced and incorrectly applied. It reflected the racial background and the linguistic ability and limitations of speaker and listener, as shall see.

A great deal of what we spoke has been referred to as “pidgin”, and quite correctly, too. There are two elements that characterize pidgin, incorrect words, grammar and speech structure, and almost always, several languages all mixed up together. The essential features of pidgin are unorthodoxy and improvisation. Categories 4 and 5 above eminently qualify as pidgin and there was a lot of both, especially 5, in our lives.

What we spoke ranged from pure English to a far out pidgin absolutely incomprehensible to the uninitiated. We never held long conversations in pure Hawaiian because we didn't know it well enough, nor did the great majority of the people among whom we lived.

There were some among the haole community who used English exclusively, or almost so. They had a tough time making themselves understood or understanding what was said to them. Most of these were newcomers who, of course, knew nothing of pidgin. Some hadn't had time to learning anything of it. Others found pidgin a very hard language to acquire.

Newcomers had a pretty tough time, at first, anyhow. One incident stands out in my memory. My father's sister, Georgina Nicoll, emigrated from Scotland at an advanced age. She was a warm, friendly person and wanted, one day, to strike up an acquaintance with our Japanese “yard man”, Nitahara. Both parties did their best to reach out and be friendly to each other. Aunt Georgina spoke rather broad Scotch and Nitahara had only pidgin. Neither knew a word of what the other was saying. They made a very friendly contact, it is true, but it was interesting to see how a conversation goes when both parties are trying very hard to reach each other but know nothing whatever of what the other is trying to say.

There were a few haoles who tried to cling exclusively to English because they felt that the local language was “low brow” and a bit beneath them. They didn't want to be heard speaking “like
Kanakas and laborers”. Fortunately, the number of such people was very small, indeed. There was little sympathy among us for these folks in their conversational mess.

Even some long-time residents like my parents,- who emigrated from Scotland to Maui in 1889-, never really became fluent in pidgin like we kids did who grew up with it. My father and mother were not prejudiced toward pidgin but found it pretty difficult. They got on reasonable well but were never real sharp in that language.

Pidgin was never taught, it was just soaked up. I never head of a textbook in it. In fact, I never saw it written down except for some phrase in fun or to describe some interesting anecdote. These were very rare, I must say.

I am not trying to compose a treaty on how to speak as we did. That would be impossible. One can, of course, learn many words and useful phrases. However, to learn to converse in the old way like old-timers did, unless one lived under the same circumstances, is not a possibility. I have seen quite a few people attempt it. They didn't have any success.

I am not attempting to describe the speech pattern in general in Hawaii in the days when we lived there. I am dealing only with how we spoke where we lived and under the circumstances then prevailing. I want to present a picture of our language making it as interesting and understandable as I can.

To do this I proposed to give some historical background to describe the several component languages and show how they contributed to the whole. Then I shall discuss pidgin at length, illustrating it with many examples,- words, phrases, sentences and whole conversations with accompanying explanations and, where necessary, translations. This, it seems to me, is the practical way to try to give the feel and some understanding of a very important part of our early life.

It is MOST IMPORTANT that the reader pay strict attention to PRONUNCIATION. If that is not done the whole feel, essence and character of what follows will fall quite flat. Do NOT pronounce them in English. For example, DON'T pronounce “pake” (Hawaiian for Chinese) as if it rhymed with cake. It is “pah-kay”. “Makani” (wind) does not rhyme with cane. It is “mah'kah-nee”. I expect to give ample and understandable instructions on pronunciation as we go along so it shouldn't be hard to do it correctly.

Now it will be useful to take a look at Hawaiian history in as far as it produced the circumstances under which we lived.

History

Before Capt. James Cook, an English explorer, discovered Hawaii in the late 1770's thus opening it to contact with the outside world, all Hawaiians spoke Hawaiian, a Polynesian language. When Cook arrived on the scene the natives were astonished that the newcomers spoke something else, a language which was not Hawaiian, and seemed so strange and incomprehensible that it was at once called “namu”,- gibberish.

As time went on Hawaii was visited by outsiders in ever increasing numbers and languages, other than the original, spread over the scene.

The missionaries, Congregationalists, of whom the first came from New England in 1820, set about as fast as possible, no doubt the better to expose the natives to Christianity, to reduce the Hawaiian language to writing. It had never been written previously. The missionaries did a very good job. They found that to write Hawaiian required only 12 of our 26 letters. The Hawaiians didn't need the other 14 sounds and have never made them. The missionaries quickly learned to be fluent in Hawaiian. They were reluctant, by the way, toward having their children learn the new language well
also since the Hawaiians were very uninhibited in their conversation and discussed freely various aspects of life that the missionaries preferred that their kids didn't hear so much about.

It soon became very popular to learn to read and write. The percentage of literacy in the Hawaiian kingdom grew at a rapid rate until it was very high indeed. By the time of the Civil War (U.S.) it is reported to be higher than in the U.S.A.

The missionaries rapidly translated into Hawaiian the Bible, hymns, various tracts of a religious nature and an assortment of other writings. This brought the Hawaiians into contact with many names, concepts, and things for which their language provided no words. These had to be improvised so as to include only the letters whose sounds the Hawaiians could make (the 12 letters referred to above) and they had to conform to Hawaiian word structure. James became “Kimo”, Moses became “Moke”, sheep became “hipa” and lamb became ‘keiki hipa” (baby sheep) etc. etc.

This necessity for “Hawaiianized” words appeared on every hand. Wheel became “huila”, car was “Ka’a”. Corn and wheat came onto the scene. In fact they were grown and exported to the mainland in large quantities during the gold rush in California. Neither of these cereals had ever been heard of in early Hawaii so there were no words to describe them. So corn became “kulina” and wheat became “huika”. I'll discuss this situation in much greater detail later on.

During the 1840's and 1850's the whaling industry thrived. Hawaii became a very important center of this pursuit. Lahaina, a seaport town on Maui, became known as the “New Bedford of the Pacific”. In 1846 that town was visited by 429 whaling ships, so one can easily guess the impact that industry had on the Hawaiian scene. These ships came to winter, refit, for repairs and supplies as well as for rest and “recreation” of the crews. The recreational antics of these men after many months at sea can well be imagined. Whaling ships of that day carried large crews so that a great many men came ashore and, frequently, for long periods. Those men spoke English almost exclusively so that language was pushed rapidly to the fore on the islands.

Whaling and its attendant enterprises was, for the most part, American, as were other businesses that sprung up during those and succeeding years. The impact on Hawaiian life and affairs was very extensive. The American influence became of greater and greater importance and, with it, the English language.

Cattle ranches were started, some very big ones like the Parker Ranch on Hawaii. This gave employment to many Hawaiians who took to cowboying as ducks do to water. They turned out to be superb cowpunchers. In 1908 a delegation three of these were sent to Chayenne, Wyo., to compete with their American counterparts in an exhibition of cowboying expertise. The previous champion in such matters was an Angus McPhee who had held the title for five years. One of the Hawaiians, Ikuwa Purdy from the Parker ranch, defeated McPhee so resoundingly that he got a standing ovation. Another Hawaiian got third place. The third was sick and couldn't compete. Incidentally, shortly thereafter Angus McPhee moved to Maui.

The first Hawaiian cowboys, many years ago, were trained by cowboys from Mexico. It is not surprising, then, that the Hawaiian word for cowboy is “paniolo” (sometimes pronounced “paniola”) which is the Hawaiianization of the word “Espaniol”. From the Spanish source came also the word “bonita” (pretty) which one hears very occasionally. Another word extensively used in pidgin is “save” (sah-vay) or, more often, “sabe” (sah-bay), meaning to know or understand, is obviously of Spanish origin.

Cowboys in my day were almost exclusively Hawaiian or part-Hawaiian (hapa-haole) with some Portuguese (Poloki). I had much opportunity to observe what went on on ranches as Grandpa Fleming managed the Grove Ranch at Haholei and Uncle David Fleming ran the Honolua Ranch. I cannot remember ever seeing an Oriental cowboy. As a result of this more Hawaiian was spoken on
ranches than elsewhere and that language contributed more to the linguistic total than did other languages.

In very early times all transportation between islands was by canoe. Under the conditions then prevailing that did well enough. As agriculture, ranching and industry, especially the sugar industry, and general commerce, developed the need for transportation increased enormously. Since many villages, towns and even sugar plantations could be reached only by sea maritime traffic became very important and extensive. At first there appeared on the scene a large fleet of rather small schooners that could be accommodated by the many little ports and “dog holes” at which they called. These schooners had names like “Paalua”, “Luka” “Kamaile”, “Kauikeaouli”, “Waiehu”, “Kamoi” and many, many more. Later came small inter-island steamers starting with the 114 ton sidewheel “Akamai” of 1853 and then the “Liklike”, “Kilaua”, “Lehua”, and on and on through many more up through the years.

All of these vessels had large crews who handled freight and passengers to and from shore in hand-rowed open boats which required much manpower and skill. So a lot of people were employed in this business, including a great many Hawaiians for whom work in or on the sea was natural. Hawaiians were employed in large numbers as sailors, fishermen, stevedores and in the lighthouse service. In these areas the Hawaiian language thrived and was much less diluted by “foreign” languages than among the population in general. Hawaiians hung on tenaciously here to their native tongue. It will come as no surprise, then, that fishes and other forms of marine life were known by their Hawaiian names, almost universally.

The developments of history provided another place where the Hawaiian language found itself in green pastures, and does to even to this day. That is in songs.

In ancient times there were poems and songs, some very long and intricate ones. They dealt with gods, goddesses, heroes, great events and mythology. As there was no writing yet there was no way to spread them around or to record them except by memorizing them, a very cumbersome and difficult business, indeed. The reduction of the native language to writing by the missionaries altered this situation completely.

Early Hawaiian music consisted of chants either in monotone or with a very few notes. The missionaries brought music as we know it in the form of hymns. The Hawaiians called it “himeni” music. It really “took” and spread like wild fire,- the form, that is, but the subject matter strayed far from what the missionaries would approve of, often enough.

Hawaiians were, and are, a very poetic people and this new form of music just flowed into their lives. Songwriters arose in every level of society. Before me is a book of Hawaiian songs dating from 1850 to 1968. The title is, “Na Mele o Hawaii Nei,” - The Songs of Hawaii. It makes no pretense of being a complete, or even wide, coverage of the subject. There are 101 songs. Many of the songs are anonymous but 22 composers are listed. Among them are Queen Liliuokalani, her brothers Kalakaua (the last king) and Leleiohoku, and her sister Likelike. Song writing and music composition really captivated the country. And it still goes on.

The old-time songs were written in Hawaiian and a great many are today. That language, with few consonants and many vowels, is soft and flowing, eminently suited for poetry and song. So the native language continued active, and still does, in this field long after its use had greatly diminished in everyday use. By the way, it is interesting to note that songs and poems in Hawaiian never rhyme.

Another unique feature of Hawaiian songs is what is termed “kaona”,- symbolism and hidden meaning. This derives from words having many meanings and, frequently expressing a certain feel instead of a flat definition. Mrs. Pukui, well-versed in such matters, puts it this way: “There are two meanings,- the literal and the kaona. The literal is like the body and the inner meaning is like the spirit of the poem or song.” I remember once being called down for singing the song “Waikapu” which is
about four valleys because it has, rather to my surprise, a meaning quite different from the obvious one, a “hidden meaning” not at all suitable for “polite” society.

I was much interested in Hawaiian music, especially as my “aikana” (friend) Nils Tavares and I played and sang a lot of it during high school days. That led me to get a lot more knowledge of the native tongue than I otherwise might have.

So you see that the workings of history provided three areas,- ranches, sea-going occupations and songs,- that carried on the use of Hawaiian in a general atmosphere of decline.

The number of Hawaiians diminished rapidly as time went on mostly because they lacked immunity to the diseases that came with the newcomers. Also the wide prevalence of intermarriage diluted the race. The non-Hawaiian spouses either knew no Hawaiian at all or never got very fluent in it.

Until 1893 Hawaii remained a monarchy. In that year there was a revolution which deposed Queen Liliuokalani and established a republic. This upheaval was instigated principally by the business community,- for the most part American,- who thought that they were unduly hampered in the conduct of their affairs by certain characteristics and actions of the native government. The revolution pushed English further up the ladder on importance.

Incidentally, during that revolution my mother attended a service at the Kawaiahau Church in Honolulu and lived through it because the bomb that had been planted under the building by some faction didn't go off.

The republic continued until 1898 when Hawaii became a Territory of the U.S. Among other things that this brought about was the present system of public schools with the results that I have already mentioned.

Now let's retrace our steps a little.

The whaling industry fell upon evil days and diminished disastrously. Oil was discovered in Pennsylvania so that kerosene displaced whale oil for lamps.

Confederate commerce raiders sunk a lot of whalers, many of which had been so far and long from home that they were hardly aware that a war was going on. A good many ships were crushed in the Arctic ice in a series of disasters.

To take up the slack, and to get something else going, serious attention was directed toward the sugar industry. This faced a serious disadvantage, though, because the importation of sugar into the U.S., the principle customer, required the payment of duty.

In an attempt to mend this situation, King Kalakaua went to Washington in 1874. The results of this mission were fruitful and in 1876 there was ratified what was called the “Reciprocity Treaty”. As a result the U.S. Got the use of Pearl Harbor and Hawaiian sugar could go to the mainland duty free. This gave the sugar industry a mighty shot in the arm.

Growing sugar required a lot of labor and there weren't nearly enough Hawaiian or other locals to fill the need so there was a succession of immigrations, largely Oriental, which completely altered the composition of the population of the islands.

This massive influx of “outsiders” effected the language pattern as I have already indicated and set the pattern for what we spoke in my early days.

Well, that ought to be enough historical background to give a sort of short sketch of “how things got that way”.

So now let's consider in the necessary detail the various languages that contributed to the total and then go on to examine and illustrate what the resultant mixture turned out to be.
All that is useful to discuss here about the English language is:-
1. Where did it stand in the overall language pattern?
2. What contribution did it make to the general language scene?
3. In what ways did local circumstances affect it when spoken in its “proper” form,- (without foreign words or structure or pidgin “mistakes”?)
4. Language peculiarities in our own family due to our Scottish origin.

So now let's have a look at these matters.

As we have already indicated, English was the dominant language. It was the language of government and major business and industry. It was the only language used in the public school system. The use of English was on the increase while the relative importance of other languages was diminishing.

The people who emigrated from other countries to Hawaii as plantation laborers etc. found themselves at the bottom of the economic scale. They, especially the Japanese and Chinese, concluded that the acquisition of as much English as possible would be useful, essential even, as a means towards an improvement of their economic lot. And, especially, that of their children.

The “old country people” found English very difficult to master and they had very little time or opportunity to gain an extensive knowledge of it. They had, accordingly, to rely extensively on pidgin. They did everything, however, within their means and power to see that their kids got a good education in the language of their adopted land.

English, not only in its “proper” form, but distorted, in many ingenious ways mispronounced, Hawaiianized, Japanized, with improvised structure and grammar, and even, sometimes, meaning, was the major ingredient of the language pattern during the times with which we are concerned here. I shall illustrate this in detail below.

“Proper” English, without foreign words or structure, reflected local circumstances particularly because of the diversity of nationalities speaking it. Without seeing the speaker, one could tell at once if he/she was Hawaiian, Japanese, Chinese, Portuguese, Filipino, or haole, by their characteristic speech mannerisms. This is very difficult to “nail down” or illustrate here but, maybe, we can get into it a little when we discuss the several languages as we go along.

Our own family had its own speech idiosyncrasies because of our Scottish background.

Grandpa and Grandma Fleming with their five children,- Katherine (my mother to be), David, John, Mary, Agnes,- and my father to be, William Nicoll, emigrated from Scotland to Hawaii in 1889. At that time, Grandpa was 51, Grandma was 48 and their kids ranged from Katherine, 15, to Agnes, 5. William Nicoll was 26. My father and mother, by the way, were not married until 1898, nine years later.

Both the Fleming and Nicoll families were tenant farmers,- all farmers in Scotland were tenant farmers. They lived in rural Scotland and attended country schools. Their speech reflected this background. Their time of exposure to this environment varied widely as you can see from their ages.

Grandpa Fleming was quite the most “old country” and spoke a broad Scotch. He used many words and expressions from his early days. The rest of the family were less so. At any rate, quite a lot of Scotch words and expressions came to the fore now and then but less and less so as the years passed. Some Scotch was used in fun but some of it stuck pretty tightly as did certain peculiarities of speech and pronunciation. Such things popped up as “wee” for small, “chanty” for chamber pot, “airth” for earth, “yon” for that, “deeth” for death, “lug” for ear, “tak” for take, “thraw” for twist, “siller” for silver or money, “ah” for all, “gully” for knife, “stirk” for bullock, etc. etc. Fish sounded like “fush” and
David like “Dah-vut”. Well, we could go on and on with this but it doesn't seem very useful. Grandpa's expression of astonishment was “By crikie” I remember. As a result of this background I can read Robert Burns' poems well enough without reference to any dictionary.

The Scotch ingredient in the language of my grandparents and parents could be detected as long as they lived.

So much for English.

Hawaiian.

Although, as I have already pointed out, Hawaiian was little used in its “pure” form, it was a major contributor to and influence on the language scene.

Hawaiian words were used in great numbers in their proper form, abbreviated, mispronounced, Japanized and with extended meaning. Hawaiian expressions appeared frequently. A great many of the forms, characteristics, peculiarities and idiosyncrasies of Hawaiian got into pidgin in all sorts of ways, as we shall see later. So, if the pidgin of my day is to be understood at all it is essential to look into the Hawaiian language in considerable detail.

Hawaiian is a very complicated language. It has a difficult grammar. Shades of meaning and expression are found in single words where it would take us several words or a whole sentence to say the same thing.

There are words which express a general, rather than what we would consider an exact, meaning. They have a sort of family of related, rather than one exact meaning. Their essence is applicable to many sorts of situations. This gives rise, for example, to the double meaning songs to which I referred back there on page 5.

Single words are often used to express varieties, degrees, and aspects of the same general meaning. For example, “nalu” means ocean wave. The Pukui-Elbert dictionary shows about a dozen words meaning wave, whether breaking, rolling without breaking, advancing up the beach, receding etc. “Molino” means calm. The dictionary shows 36 words meaning calm, expressing variations in degree and circumstance. We can, of course, express the same concepts in English but we might have to use a lot of words to do so.

Many Hawaiian words have a variety of unrelated meanings. One wouldn't know what meaning was intended except from the context. For example, “lamalama” is usually understood to mean torch fishing. It also means fair-complexioned, bright looking. “Moku” is boat or island but it can also mean to cut, sever, amputate. Since we didn't speak Hawaiian fluently the situation was, for us, very much simplified and, each word was understood to mean one thing or, at most, very few things. In all the lists of Hawaiian words and expression that I set down in this paper the meanings are only those that we commonly used in everyday conversation. This simplifies the situation very much indeed.

Some words have a remarkable variety of similar meanings all basically related to some underlying feel, tone or concept. Consider, for instance, “pa'a” which is usually a separate word but sometimes used as a prefix to other words. “Pa'a”, according to the dictionary means:

<table>
<thead>
<tr>
<th>Firm</th>
<th>Stuck</th>
<th>Steadfast</th>
<th>Learned</th>
<th>Vigorous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solid</td>
<td>Secure</td>
<td>Permanent</td>
<td>Memorized</td>
<td>Detain</td>
</tr>
<tr>
<td>Solidified</td>
<td>Closed</td>
<td>Finished</td>
<td>Retained</td>
<td>Withheld</td>
</tr>
<tr>
<td>Fast</td>
<td>Steady</td>
<td>Whole</td>
<td>Kept</td>
<td></td>
</tr>
</tbody>
</table>

It has more related meanings, too, when used with certain words. You will see that all these meanings have the similar feeling of fixity, solidity, closure, permanence and retention.
If you wanted a door to be shut you might say, “Pa'a ka puka”. “Pa'a” is close or shut, “ka” is the, and “puka” is door or gate. It also means hole. “Maka pa'a” means blind. “Maka” is eye and “pa'a” is stopped, fixed, closed or inoperative. “Kukae pa'a” is constipation,- lit. Excrement stopped, closed or solidified. These examples ought to give the general idea.

From this point on a great many Hawaiian and Hawaiianized words are going to appear. It is ESSENTIAL to be able to say them as they are supposed to be said. So now let us discuss sound limitations, accent and pronunciation. These matters are VERY IMPORTANT.

When the missionaries reduced the Hawaiian language to writing, which it had never been before, in the early 1800's they found that, to do so required only 12 of our 26 letters,- a, e, h, i, k, l, m, n, o, p, u, and w (occasionally pronounced v). The other sounds that we make the Hawaiians found impossible as they have never had occasion to use them. Well, you try, for instance, to make the proper sounds of the German u with an umlaut over it,- ü – and you will see what I mean. So, until a lot of time and public school education had gone by, the only sounds available to the Hawaiian to use in his own language or in borrowed words from other languages were those that I have indicated above. Long after public school education had altered this situation the old forms continued to to be used in pidgin.

Now the pronunciation:-

- **h, k, l, m, n, p** Pronounced as in English. Almost, but close enough for us here.
- **w** Likewise, except in certain cases where it is pronounced v. Just has to be learned which in each case.
- **a** Life in far.
- **e** Like in bet. Maybe a little more like a in bay.
- **i** Like the ee in see.
- **o** Like in sole.
- **u** Like the oo in moon.

Note: There are NO exceptions to the pronunciation of these vowels.

The diphthongs, ei, eu, oi, oe, ou, ai, ae, ao, and au, - very closely match those in English except, perhaps, that they have a little more stress on the first member.

Our letter t does occur, but almost never, to take the place of k. For example, there is “tutu” (grandmother) which is, properly, “kuku”. In pidgin, but never in Hawaiian, “maikai” (good) frequently becomes “maitai”.

The missionaries found that, in writing Hawaiian, something was needed that was unnecessary in English,- the “glottal stop”. Frequently, in Hawaiian, the same vowel appears twice, or even three times in succession in a single word. Sometimes the vowel combinations that I have shown above as diphthongs are not run together but are pronounced separately. So something must show that there is a momentary hesitation, a “glottal stop” between the letters. So “'” is used. For example, “o'o” (a digging stick) is pronounced oh-oh and not as in our word hoot.
All Hawaiian words end in a vowel. There are never two consonants in succession. There is always a vowel in between.

Pay real attention to PRONUNCIATION or you will miss the whole spirit and feel of the language.

This is a good place to say something about accent. Hawaiian words of three or more syllables usually have the accent on the next to last syllable. For example, “haka'ka’a” (to fight), and “ku`le`ana” (property, possession). There are, however, a good many exceptions that one has to learn by usage such as: accent on the last syllable like “pa`akiki” (stubborn), “molo`a” (lazy) and “Haleakala” (a mountain on Maui).

Two syllable word often have no accent like “ku`ku” (grandmother) and “pi`pi” (cow). On the other hand “na`na” (to see). But, oh my, a shift of the accent in such words can change the meaning completely. “Na`na” is a kind of fish, and “na`na” means snarling or strutting in a threatening manner. One just has to learn these things as one goes along.

As you will see, “reduplicated”, that is, doubled words appear in great numbers. For instance, “hanahana” (work), “Wikiwiki” (fast, hurry), “malimali” (flatter) and “onioni” (alternate, fluctuate), increasingly enough, it also means earthquake). Some words appear in their duplicated forms and others appear both doubled and single. This doubling indicates that something is in action, going on and can also add emphasis. “Hana” means work but also “hanahana” indicates activity in connection with it.

“Hana” is much used in its singular form meaning not only work as in “pau ka hana” (the work is done or finished) but it also is frequently prefixed to other words to indicate that something is being caused to happen. “Hanapa'a” means to shut, secure, fasten. “Ha namake” means to kill. And so on.

“Ho-o” is very widely used as a causative or reinforcing prefix. “Ho`omalimali” is an example. “Malimali” means to flatter but “ho`omalimali” is a much stronger term. “Huhu” is angry and “ho`ohuhu” means to make angry or to be angry for sure. “He'e” means to slide and “ho`oe'e" means to cause to slide. “Pili” means close so “ho`opili” means to make close or to relate.

“Ho`o” is very much used in Hawaiian. The Pukui dictionary has several pages of words with that prefix. I can`t think of any exact English equivalent,- perhaps the be in bespatter or the em in embalm or embroil.

Frequently certain words are abbreviated. For instance, “aole” (no, not, none) is shortened to “ole”. “Pau ole” (lit. end, none) means without end, forever. The first letter was frequently omitted from numbers. “Akahi” is one but it frequently appeared as “kahi”. For instance, “moku kia kahi” (lit. boat, mast one) means a boat with one mast.

It is useful now to take a look at grammar. Hawaiian grammar is a very complicated business. We knew it only as we picked up bits of it in using the language to the extent that we did. It did, however, have a significant impact on pidgin so it is worth having a look at to the extent that our limited knowledge permits. There are several things to be noted.

An adjective always follows the noun that it modifies, not the other way round as in English.

“Lepo ulaula” means red dirt. “Lepo” is dirt and “ulaula” is red. “Alanui hao” is railroad. “Alanui” is road and “hao” is iron. “Ua pokó” (lit. rain, small or light) means light rain.


Regarding the order of words that I have described, a student of such matters said that the Hawaiians put first what they considered to be the most important word.

The Hawaiian language has no tense. “Hele kaua” (lit. done the work) is an example. “Nui ka ua” (lit. much the rain) is another. “He Kane au” (lit. A man, it means I am a man). Sentences without verbs are very common in Hawaiian and in pidgin. The meaning gets across well enough anyway.
There is no verb “to be” in Hawaiian.

In English there is singular and plural,- I and we, me and us. Hawaiian has I, “wau”, often abbreviated to “Au”, a dual we, meaning two of us, “kaua” and a we, meaning more than two of us, “kakou”.

Nouns in general have no plural form. One can't add the equivalent of our s and es to show that there is more than one. “Manu” is bird whether there is one or twenty of them. However the Hawaiian equivalent of our “the” often gives a clue. “Ka” is the singular and “na” is “the” plural. So “ka manu” is the bird and “na manu” is the birds.

A noun can be also an adjective. “Awa” is a plant from which there was made a sort of mild semi-narcotic drink. The plant was somewhat bitter so “awa” means bitter. There is a place named “Waiawa”,- bitter water.

A word can be both a noun and a verb. “Makana” is to give and also gift. “Hoe” is paddle and also to paddle. This is a very frequent situation.

We used Hawaiian numbers very infrequently and our knowledge of them was sketchy indeed, whether in connection with money of for any other reason. The numbers are, up to ten:-

<table>
<thead>
<tr>
<th>Hawaiian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akahi</td>
<td>one</td>
</tr>
<tr>
<td>Elua</td>
<td>two</td>
</tr>
<tr>
<td>Ekolu</td>
<td>three</td>
</tr>
<tr>
<td>Eha</td>
<td>four</td>
</tr>
<tr>
<td>Elima</td>
<td>five</td>
</tr>
<tr>
<td>Eono</td>
<td>six</td>
</tr>
<tr>
<td>Ehiku</td>
<td>seven</td>
</tr>
<tr>
<td>Ewalu</td>
<td>eight</td>
</tr>
<tr>
<td>Eiwa</td>
<td>nine</td>
</tr>
<tr>
<td>Umi</td>
<td>ten</td>
</tr>
</tbody>
</table>

We never used Hawaiian to designate the time of day, the day of the week or the month of the year. We did use “keia la” (lit. this sun) for today frequently.

The names of fishes were almost universally in Hawaiian although their English equivalents were, in many cases, also known:- “puhi” (eel), “aku” (a kind of tuna), “nehu” (anchovy) and ever so many more. You will find a lot of them in the attached Appendix I. Hawaiian names were used, too, for many trees, plants and birds.

The manner of designating geographical destination was interesting, and it was in frequent use. Hawaiians had never heard of north – south – east – west. All of the islands consisted of mountains and it was plain enough which direction was uphill and which was down. That established one direction reference. So we have, in Hawaiian, “mauka” (toward the upland) and “makai” (toward the sea). That's quite sensible I would say but what about directions at right angles to this axis? Well, one picks a named place or object beyond the one in question and designates that as the wanted direction. So Mill Valley is six miles San Rafael from Sausalito. I once saw the plans for the new state house in Honolulu. North – south – east – west is usually designated on all plot plans but on this one direction reference was shown as “mauka – makai” for one axis and Ewa – Waikiki for the other. Unusual, isn't it but it works well enough.

Attached you will find Appendix I which lists Hawaiian words that I know and frequently used. These are what I picked off the top of my head. The list is by no means complete as more words pop up as I write this. I haven't added them as I don't want to keep revising the list and I feel that, as it is, there are enough words to show how extensively Hawaiian words got into our speech. Besides the words that we really knew there were a considerable number of additional ones that we really didn't know but whose meaning we at once recognized when we heard them used. This Appendix lists only real Hawaiian words as is noted on the first page.

Now let's get into authentic Hawaiian expressions which we knew and many of which we used frequently.
Let's start with the Motto of Hawaii which reaches back into the times of the kingdom. We all learned it:- “Ua Mau Ke Ea O Ka Aine I Ka Pono”. “Ua” has no equivalent in English. It is a particle denoting completed action. In this case you could almost say it meant “for sure”. “Mau” means always, perpetual. “Ke” is our the. “Ea” is life. “O” is of. “Ka” is the. “Aina” is land, country. “I” means with especial meaning. “Ka” is the. “Pono” is goodness, righteousness. So here we have it,- “The life of the land is for certain based on righteousness.” Note that that statement contains no verb, a very common circumstance.

Then we learned in school the Hawaiian national anthem, “Hawaii Pono’:-

Hawai’i pono’i  Hawaii's own
Nana i kou mo’i  Look to your king
Ka lani ali’i  The royal chief
Ke ali’i.  The chief

Makua lani e  Royal father
Kamehameha e  Kamehameha
Nā kaua e pale  We shall defend
Me ka ine.  With spears.

There are more verses but this is what I remember from school.

“Maui no ka oe” - Maui is, of course, the island of Maui, “nō” = very good, “ka” the, “oe” = you. This was a sort of slogan for the island of Maui. As you will see it means Maui, you are great, maybe very great. Note, again no verb. This state of affairs will be found again and again and it results because in Hawaiian there is no verb “to be”, - no is, are, am or any of their relatives.

“E heleana oe ihea?” - Where are you going? “E” has no English equivalent. It is a particle indicating imperative or something like it. “Heleana” = going. The “ana” attached to a verb indicates that what it says is going on and not completed. “Oe” = you. “Ihea” = where. An abbreviated and less authentic version of this question was “Mahea hele”. “Mahea” is another where and “hele” is go.

“Hauoli la hanau” - Happy birthday. “Hauoli” = happy, “la” is sun and, obviously day “hanau” is birth.


“Wela ka hao”. This is an exclamation of exuberance like “Hurray!”,- (lit. “Hot the iron”). “Wela” = hot, “ka” = the, “hao” = iron.

“Pehea oe?” How are you? “Pehea” = how, “oe” = you.

“Pehea kou piko?” How is your navel? Often considered a more meaningful way to say “How are you?” then “Pehea oe”. “Pehea” = how, “kou” = your, “piko” = navel. Since your navel was, at the beginning, your essential connection with life, to ask about it was looked upon as a very meaningful, sincere, deep manner of asking how one was. Here we can get into trouble with Hawaiian words because of their frequent double meaning since “piko” also means genitals. So “Pehea kou piko” might, upon occasion, be a bit embarrassing even when used with the best intentions.

“Okole maluna”. Bottoms up, usually a drinking expression. “Okole” = bottoms, “maluna” = upward. Hawaiians sometimes disliked this expression, at least for this usage, for some reason.

“A’ole hiki”. Can’t, no can. “A’ole” = no, not, “hiki” = can, to be able.

“Hiki no”. Can do. It is possible. “Hiki” = can, “no” = an intensifying particle.

“Mahalo”. Thanks.
“Mahalo loa”. Thanks very much. “Mahalo” = thanks, “loa” = much, very much.


“Piha loa ka opu”. Stomach is completely full. “Piha” = full; “loa” = very much, completely; “ka” = the; “opu” = stomach.


“Hele mai no kanaka”. The person/people come, came, will come. No tense. “Hele” = go, come, walk; “mai” = this way, hither; “no” = an intensifying particle; “kanaka” = person/people.

“Kanaka akamai”. Clever, dextrous, smart person/people.

“Keiki manauahi”. Illegitimate child. (An interesting way to say it). “Keiki” = child; “manauahi” = gratis, for free.

“Hele ka kakou i ka hula”. We (more than two of us) go to the dance. “Hele” = go, walk; “kakou” = us; “i” = to; “ka” = the; “hula” = dance. If, instead of “kakou” “kaua” had been used it would have meant that “we” was dual, only two of us, that is. Note the absence of tense.

“Hele wawai”. To go on foot, often used to mean just walk. “Hele” = walk, go; “wawai” = foot, feet, leg.

“Hele ana wau i ka hale hana hala kahiki”. I am going to the pineapple cannery. “Hele” = walk, go; “ana” designates an incompleted action, hence going; “wau” = I; “i” = to; “ka” = the; “hale” = house or building; “hana” = work; “hala” = a plant having a fruit resembling (slightly) the pineapple in shape and texture; “kahiki” = foreign. So “hialakahiki” is what the Hawaiians called the pineapple.

“Pau ka hana”. The work/job is finished. Quitting time. “Pau” = done, finished; “ka” = the; “hana” = work.

“Ukupau hana”. Piecework, or a job where you can quit when you have it finished.

“Pehea hanamake wau i ka hana?” Why should I kill myself with work? (not a bad notion, wouldn't you say?) “Pehea” = why; “hanamake” = (lit. make dead) kill; “wau” = I; “i” = with; “ka” = the; “hana” = work.

“Pau ka pua”. No more flowers, the flowers are done. “Pau” = done, finished; “ka” = the; “pua” = flower(s).

“Maika’i keia” or “maika’i kela”. This is good; that is good. “Maika’i = good; “keia” = this thing or person; “kela” = that person or thing. No verb, as usual.

“Hanawai ko”. Irrigate sugar cane. “Hanawai” = irrigate (lit. work water); “ko” = sugar cane.

“Pehea keia/kela?”. What is this/that?” “Pehea” = what; “keia” = this; “kela” = that.

“Nui ka ua”. Heavy rain. This is one of the places where sometimes it is substituted for 1, so “nui ta ua”, “Nui” = much; “ka (ta)” = the; “ua” = rain.

“Ua loa keia la”. Much rain today. “Ua” = rain; “loa” = much; “keia” = this; “la” = sun (day).

“Pilikia loa”. Much (big) trouble. “Pilikia” = trouble; “loa” = much or big.

“Hale hanamake pipi”. Butchershop, slaughter house. (Lit. house make dead cattle) “Hale” = house; “hanamake” = make dead, kill; “pipi” = cow, cattle.

“Lio maluna hanapa’a pipi”. Catch cattle on horseback. “Lio” = horse; “maluna” = above or on top of; “hanapa’a” = catch or capture (“hana” = to make, “pa’a” = fast or secure).

“Aloha”. Wide range of meanings from casual greetings to love. Although I gather from returned tourists and the “tour books” aimed at such people that “aloha” is used in a widespread manner we very seldom heard it, and when we did it was likely to be “aroha”, the Japanized version.

“Aloha nui loa”. An intensified version of “Aloha”.

“Me ke aloha pau ole”. With love without end. “Me” = with; “ke” = the; “aloha” = love; “pau” = end, finish; “ole” = none, not. A delightful and meaningful expression.

“Pili kaua”. We are together, we relate. “Pili” = together, close; “kaua” = us (two of us).
“Kai huhu”. The sea is rough. “Kai” = sea; “huhu” = angry, rough.
“Aloha kakahiaka”. Good morning; “aloha” = greetings; “kakahiaka” = morning.
“Maika‘i no wau”. I am well. “Maika‘i” = good or well; “no” = an intensifying particle, maybe indeed; “wau” = I.
“Heaha ka pilikia?” What is the trouble? “Heaha” = what; “ka” = the; “pilikia” = trouble or difficulty.
“Pau ka pilikia”. The trouble is over. “Pau” = finished, over; “ka” = the; “pilikia” = trouble.
“Pololei, e hele kaua”. Good, let's go. “Pololei” = good, straight, proper; “e” = + an exhortative particle; “hele” = go walk; “kaua” = us (dual, that is, two of us).

Well, that's a lot of Hawaiian, pure Hawaiian, that is. There are no words of foreign languages included or Hawaiianized words from other languages. You'll see lots of them later on.

As you see, most of what I have set down above are short phrases. There are a few long sentences and no sample conversations. This is, of course, because we were not fluent in pure Hawaiian.

Of course what I have set down represents a sampling only as the list could go on and on. I see little point in extending it as I think [what we have] is quite sufficient to illustrate in what manner we used straight Hawaiian and some of the peculiarities of that language such as sentence structure and the omission of verb, tense and number.

So, let's leave pure Hawaiian here and get into another very important field,- Hawaiianized words.

With the arrival of “foreigners” in increasing numbers there appeared on the scene great numbers of concepts, articles and names that were totally new to the Hawaiians. They had never heard of a cat, car, wheel, airplane, turkey nor names like James and Moses etc., etc., etc. As these things came up endlessly in everyday conversation words, manageable to Hawaiians, had to be found to identify them.

This situation was resolved in three ways:-

1 – The use of purely Hawaiian. For example, palahú for “turkey”; owau for “cat”, (these two, evidently, from the sound that the critters made); moku lele for “airplane” (lit. boat, jumping or flying); Alanui hao for “railroad”; (lit. road, iron); Opú Makani, (lit. stomach or belly, wind. That's an ingenious one, wouldn't you say); for bellows; and, even more novel, Kukae Pele for matches (lit. excrement of the goddess of the volcano, Pele). Sulphur matches were the first variety that the Hawaiians met up with and they were at once identified with the sulphur deposits that formed around active volcanos.

2 – The use of Hawaiian words in combination with Hawaiianized words of other languages,- almost exclusively English. For example huila wai for “waterwheel”, “(lit. wheel, water). Huila is mod. “wheel” and wai is “water”); ka‘a ahi for “locomotive” (lit. car, fire. Ka‘a is mod. “car” and ahi is Hwn. for “fire”).

3 – The use solely of modified words from other languages. These are, I believe, what are properly called “loan words”,- words of one language modified and naturalized into another. These will appear below in great numbers.

From this point on it will be useful to use some abbreviations to avoid being cumbersome,- especially so when we get to pidgin which will involve all sorts of word mixtures. So, words modified from one language to fit into another I shall indicate the fact by the use of “mod”.
WORDS WILL BE “Hmod” and JAPANIZED WORDS will be “Jmod”. That will do for now but it will get worse when we get to pidjin.

At the moment I am dealing only with Hawaiian and Hmod. words. Japanese will come later. There were a great many Hmod. words in use and when one knew the general pattern of such things such words could be put together at moments notice in the course of a conversation. There were certain requirements for Hmod. words:

1 – All H words must end in a vowel.
2 – The letters (and corresponding sounds) must be only those in Hawaiian language as I have described on page 9.
3 – There may never be two consonants without a vowel between.
4 – As time went on the letters “s” and “t” very occasionally worked themselves in.
5 – Pronunciation MUST be as I have described on page 9.

Certain English words were very difficult to H modify. In such cases the solution was sought in trying to produce something that had, as nearly as possible, the same general sound as the English word. For example consider the words broom and fiddle. The letters b,d,f, and r were not available to Hawaiians. Note, also that there are adjacent consonants in each of these words. Well, “broom” is Hmod. into pulūnū and “fiddle” into pila. Rather approximate, you may say, but that's how it was.

APPENDIX II is a list of Hmod. English words. That list could go on and on but I think there are sufficient words there to show the general pattern. A study of that list will, I think, show the general mechanics of naturalizing English words into Hawaiian form.

Rather to my surprise, Appendix II is based on exclusively English words because, at the moment, I can't think of a single Hmod. word from any other language. Sometimes more than one word was necessary to express the meaning of a single English word. For example, hale leka for postoffice. Hale is Hwn. for “house” and leka is Hmod. for “letter”.

Now let's have an example or two of expressions using Hawaiian words in combination with Hmod. English words.

You would often hear the brakeman on the plantation railway be instructed to “Pa'a ka plaka” or “hemo ka plaka”. Pa'a is “close, secure”; ka is “the”; plaka is Hmod. “brake”. Hemo is “let go, release”. The expression “to play music” is kani ka pila. Kani = “strike or play”; ka = “the”; pila = Hmod. “fiddle”. Why fiddle instead of ukulele one might ask? Because, in the early days, “old time” musical instruments like the banjo, mandolin and fiddle were much in evidence.

Well, let me conclude here what I have to say of the Hawaiian language and its place in the total speech pattern of our day. I hope that what I have written hasn't been too hard to grasp. I have gone into this subject because Hawaiian was a very large component of the language that we spoke and its characteristics and peculiarities got extensively into the action in one way or another. No one can learn to speak Hawaiian from what I have written but it will shed much light on the pidjin that we spoke of which it was such an essential part.

Japanese.

As I have pointed out earlier, Japanese constituted a large majority of the population where we lived. Few of us could speak Japanese but we did know some expressions, quite a lot of Japanese words and a great many English and Hawaiian words, loan words Japanese – modified. We'll indicate those as “Jmod”. These loan words appeared extensively in pidjin.
It is interesting to note that, whereas there were many Jmod. Hawaiian words in use, I can't remember any Hmod. Japanese words.

As I indicated in connection with the Hawaiian language above it will be essential here to go into the sound limitations, accent and pronunciation that characterize Japanese and Jmod. words. This is essential if one is to get the real flavor of pidjin.

First, let's list the sounds available to the Japanese and therefore available in pidjin. The Japanese use all of our 26 letters except [b], l, q, v, and x. The vowels are pronounced as I have described for Hawaiian on page 9, at least close enough for our purpose here. R is substituted for the letter l, and w for v, as we shall see illustrated many times below, in Jmod. words, and occasionally “b” is substituted for “v”. When, under the same circumstances, there is need for the sounds of “q” and “x”, satisfactory equivalents can be put together using combinations of other letters.

All consonants, with the exception of “f”, “n' and “r”, which I shall discuss below, are pronounced as they are in English, at least close enough for our purpose here.

You will see, then, that the Japanese had available the same vowels as did the Hawaiians (and pronounced the same way) but a lot more consonants. Thus there were opener possibilities in Japanizing (Jmod.) words from other languages. Consider, for example, the English word “understanding”. To Hmod. that word comes as near an impossibility as I'd care to come. It would be no problem at all to Japanize (Jmod.) it thus:- “andarustandingu”. Hawaiians, of course, have their own native word,- “maopopo”. We'll go into the Jmod. situation in detail below.

Now let's have a look at those “special” and, for us, unusual consonants, “f”, “n”, and “r”. They are not the same as in English, as we shall see.

“F” is “fh”. The degree of “h-ness” varies widely. In a name like Fukuda or a word like furoshiki the h-component is very little. On the other hand, the name Foster comes out pretty near “Hosta”, and the word furai (=Jmod. “fly”) has mighty little of “f” so that it comes right close to hurai. This degree of “f-ness” and “h-ness” has just to be learned arbitrarily by usage.

“N” presents an interesting situation. There are, in fact, two “n's”. At the beginning or usually within a word “n” is pronounced as in English as, for example, in a name like Nishimura or a word like nani. When “n” appears at the end of a word it is quite different. It becomes practically a separate syllable and is pronounced as a sort of mixture of “n”, “m”, and “ng”, a sound which the uninitiated find almost impossible to make. This situation is complicated by the fact that at times the proportion of the sound of those three letters varies. For example the Jmod. version of the English word “chicken” comes out to be almost chikim, but not quite. For our purposes here it is best to avoid such complication and just make a sort of easy “ng”. I'm not quite right here,- the sound of this final “n” appears sometimes within a word as well as at the end.

The letter “r” has a somewhat harder roll than in English, closer to how it sounds in broad Scotch.

Well, those are the sounds available to a Japanese to be used in words in his own language and to those Japanized (Jmod.) from other languages.

All these words must also end in a vowel. Of course all Japanese and Hawaiian words end in a vowel already so present no problem to a Japanese but Japanized (Jmod.) English words, of which great numbers were in use, are quite another story, a matter which we shall go into in detail further along.

Now let us consider accent. To establish the accent pattern in Japanese and Jmod. words from other languages is even more difficult than capturing a flea with your fingernail. I had a schoolmate by the name of Fukushima. Was is Fukushima or Fukushima or was the name sort of slide over with no perceptible accent? Well, the answer to that question was never established by any authority and all three pronunciations seemed to be used indiscriminately.
Consider the Hawaiian word kanaka (properly meaning “human being, person”, but more recently altered by usage to “Hawaiian man”). I have heard Japanese pronounce it kanaka as well as kanaka which is the proper Hawaiian pronunciation. This sort of things was widespread and I have never heard any questions being raised about it.

A related matter was the suppression of vowels at the end of words. As I have stated above, there must be, to conform to Japanese practise, a vowel at the end of every word except only for words ending in “n”. Sometimes these vowels seemed to sort of drift off into thin air. Consider the word shizarisu (Jmod. scissors). One could hardly hear that final “u” at all. Seemed that it wasn't there at all but if one listened intently its faint sound could always be identified. The same applies to miroku (Jmod. milk). On the other hand saru (J. monkey) and hoteru (Jmod. hotel) have very strong final “u's”. Many Jmod., more especially from English, had suppressed final vowels.

An interesting phenomenon was the occasional omission altogether of a sound that properly belonged in a word. A notable example is sukiyaki (a cooked dish of meat and vegetables). I have seldom heard it pronounced, at least by Japanese, as it was spelled. It usually comes out like skiyaki, the “u” having disappeared altogether and the final “i” becoming a sort of skinny ghost of its normal self.

I have never come upon any rules to determine what's what in these matters. One just finds out by usage.

APPENDIX IV lists Japanese words that we knew and used frequently. They were not used in Japanese sentences because we didn't know Japanese that well but these words, and a lot more that I don't recollect at the moment, were literally sprinkled throughout pidgin. If you compare APPENDIX IV with APPENDIX I you will see the difference in the usage of real Hawaiian and real Japanese word that we used in our everyday speech. The picture was different when it came to loan words as you will see below.

The following is representative of the Japanese phrases that we knew and used:-

Ohio gozaimasu. = Good morning.
Konichiwa. = Good day.
Komban wa. = Good evening.
Kore wa nandes ka. = What is that? (polite form)
Kore wa ikuradeska. = How much is that? (polite form)
Kore nani. = What is that. (colloquial form)
Kore nambo. = How much is that.
Dokoi ikama. = Where are you going.
Arigato gozaimasu. = Thank you.
Do itashimashte. = You're welcome.
Sayonara. = Goodbye.
Jagu ku ika. = Go to Hell.
Yakamashi. = Be quiet, shut up.
Shikata ga nai. = What does it matter, so what.
Bango nani. = What is your number. Plantation laborers has numbers.
CHIKARA ARU. = Courageous. (lit. courage have).
Chikara nai. = [Cowardly]. (lit. courage, none).
Atama nai. = stupid. (lit. head, none).

There were undoubtedly a lot more of these but, at the moment, they don't come to my mind. The Japanese words that we knew, as in APPENDIX III were not used in sentences in that language.
because we didn't know it well enough to do it. The words and phrases that we knew were simply sprinkled throughout pidjin wherever they turned out to be useful.

We knew nothing at all of Japanese grammar and never felt the want of it. We were aware, however, that when there was a “ka” at the end of a sentence that a question was being asked.

We did not know the Japanese words for the days of the week or the months of the year. The time of day we did know, however, as I shall describe below.

It is interesting that, although we knew very little of and made negligible use of Hawaiian numbers, the situation was very different with Japanese. Perhaps it is because the latter were used in connection with prices.

The Japanese numbers were:

1 – Ichi. 11 – Juichi. 21 – Niju ichi. 30 – Senju (Lit. three [xxx])
2 – Ni. 12 – Juni. 22 – Niju ni. 40 – Shiju (Lit. four [xxx])
3 – San. 13 – Jusan. 23 – Niju ni. And so it goes in the same pattern.
5 – Go. 15 – Jugo.
6 – Roko. 16 – Juroko.
7 – Hichi. 17 – Juhichi.
8 – Hachi. 18 – Juhachi.
9 – Ko. 19 – Juko.
10 – Ju. 20 – Niju.

At the plantation store you might be told that what you just bought would cost you niju go san,-[two]-ten-five cents.- a quarter.

We knew how to tell time in Japanese but only to the nearest half hour. The hours were designated by adding “ji” to the numbers given above from one to twelve. For example, two o’clock would be niji. Two-thirty would be niji han. How the AM and PM business was handled I don't recollect.

As you see, the straight Japanese contribution to the language scene was somewhat limited but it was quite another matter with Jmod. words from both Hawaiian and English. There were ever so many of them.

Let us first consider Jmod. words from Hawaiian as this is ever so much simpler than Jmod. from English. In the first place, all Hawaiian words end in a vowel so that Jmod. requirement is automatically taken care of.

The letter “f” never appears in Hawaiian nor is there ever an “n” at the end of a word. Therefore the Japanese characteristics of “f” and their terminal “n”, which I have described above, are no factor in producing Hawaiian words. Hawaiians did use the letter “n” frequently at the beginning and within words and it was pronounced there by Japanese quite the same as in English.

“L”, which is much used in Hawaiian and “v” which was their very occasional pronunciation of “w”, were sounds not available to Japanese so substitutions had to be made. “R” was used in place of “l” and “w”, sometimes “b”, took the place of “v”. For example, pilikia = “trouble” became pirikia, and kiawa = “algaroba tree,” in which the “w” was pronounced “v”, became kiabe.

Japanese generally, but not quite always, ignored the glottal stops in Hawaiian words and simply ran the separated vowels together. Makapa’a = “blind” became makapa and li’ili’i = “small” became riri. However ali’i = king, chief/ ari’i retaining the glottal stop, as you see.

Applying what I have just described to Hawaiian words it was easy enough to produce Jmod. Hawaiian words. It was no problem at all and was done at moment's notice whenever the situation
called for it. Therefore it seems to me quite unnecessary to assemble an Appendix listing the Jmod. Hawaiian words that we used. Here, though, are a few examples:-

- Haleakala - Hareakara (a mountain on Maui.)
- Lepo - Repo (dirt)
- Lolo - Roro (stupid, dumb)
- Pa'aikiki - Pakiki (stubborn)
- Maluna - Maruna (above, on top of)
- Malihini - Marihini (new arrival, stranger)
- Halawa - “w” pronounce “v” - Halawa (a valley on Molokai).
- Kuawa - Kuaba (guava, a yellow fruit)
- Hawai'i - Hawai

That ought to be enough of that for our purposes here. The reader can easily enough go right through the Hawaiian words in APPENDIX I and convert them to Jmod. with no problem at all. So, in the old days, to speak Hawaiian words as a Japanese was a simple and automatic matter.

Jmod. English words were rather more difficult to manage, as we shall now see. Attached is APPENDIX IV giving a list of Jmod. words that I remember were in common use. Like all my other lists this one is far from complete but will serve well enough, I believe, to illustrate the pattern of Jmod. English words. The pronunciation of these words may be a little difficult for the novice to catch on to, especially in view of the nature of the Japanese “f” and “n”, which I have described above, so I have indicated the pronunciation of some words to make things easier and more understandable, - I hope.

Before the reader attempts to pronounce the words in Appendix IV it might be a help if he/she reads over carefully about three times what I have written above regarding Japanese pronunciation.

As I have pointed out earlier every Jmod. word must end in a vowel. This takes a bit of ingenuity as many English words don't. Of course words ending in “n” remain so which conforms to Japanese practise. Typical examples of vowel endings:-

- Endings in “a” - Buruma = Bull Durham tobacco, Dara = dollar, money.
- Endings in “e” - Fuege = fig, Seke = sick.
- Endings in “i” - Burashi = brush, Chochi = church.
- Endings in “o” - Boro = ball, Redo = red.
- Endings in “u” - Bigu = big, Hiru = hill. The terminal “u” is used endlessly.

All Jmod. English words have only one “number”. Almost all of them are singular but there are a few plural and they are always used as is no matter how many of the described objects are concerned. One doesn't add “s” or “es”, as we do in English, or use any other device, to change a singular noun to plural. Practically all the nouns in Appendix IV are singular. There are, however, a very few in the plural form. For example:- Kokonatsu = cocoanuts, Reshisu = dishes. They stay plural whether one or twenty are concerned. Strange to us, maybe, but this is how it was.

There are, occasionally, what appear to be very strange letter substitutions. What about Barana = bananas, Rakada = doctor, or Tabenta = turpentine. Ts now and then takes the place of “s” as in Tsi = tea, or Tsri = tree.

Men is a strange word. It means man or person (now and then regardless of sex). It is always used in the plural form, however many person are involved.

The Japanese terminal “n” sticks pretty much to “ng”, but, once in a while the “n” gets very close to “m.”
“F” (really fh with a highly variable “h-ness”) can get to be practically “h” as in Karafone = California, and Terefon = telephone.

Another highly variable letter is the terminal “u” of which you see so many in the Appendix. The sound doesn't change but the loudness compared to the other letters in the word varies widely. Sometimes it is very distinct. At other times as in Shizarisu = scissors, it almost disappears and seems to be only a sort of gentle surrender to the necessity of a terminal vowel.

I have gone into this matter of pronunciation to, perhaps, a tiresome degree and have done some repetition. There is no way that the novice can conform to this pronunciation pattern which is essential to get the flavor and feel of pidjin. The only way to learn it is to be involved, for a long time, too, with people who speak it. I have put all this stuff down simply for the record and to preserve something which was historically important and is likely to disappear from the scene. Perhaps, also, the novice can have some fun with these words.

The “to” that appears in the Appendix is our “too” and is pronounced as our “toe”. It is not the “to” we use to indicate destination or in connection with a verb since, in pidjin, these uses of “to” seldom, if ever, appear.

You may wonder at such “far out” words as Buruma = Bull Durham tobacco, Tabenta = turpentine and quite a few more like them. These are simply attempts to produce as close an approximation of the sound of the English word as seems feasible with the sounds available. Oddities, too, Kyando = “candy”, kyato = “cat”.

This may seem to have been a lot of space to devote to Japanese but it was a very significant contributor to pidjin as we shall see when we get to dealing with that subject.

**Portuguese**

Although there was a significant number of Portuguese where we lived their language contributed practically nothing to the local speech pattern. I have heard that “Portuguese pidjin” flourished in some localities[.] We didn't encounter it.”

I knew a few Portuguese words like:-

<table>
<thead>
<tr>
<th>Portuguese Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaca</td>
<td>cow.</td>
</tr>
<tr>
<td>Abobra</td>
<td>pumpkin.</td>
</tr>
<tr>
<td>Aureliazh</td>
<td>ears.</td>
</tr>
<tr>
<td>Pela</td>
<td>skin.</td>
</tr>
<tr>
<td>Uvazh</td>
<td>grapes</td>
</tr>
</tbody>
</table>

That's a strange assortment of words and, probably, just accidentally picked up, certainly much too limited to be of conversational use. I don't remember ever using any Portuguese word in pidjin.

I sometimes wonder why the Portuguese language held such an insignificant place. Very likely it was simply overridden and submerged by English, Hawaiian and Japanese, and their variations which, together produced a convenient and highly utilitarian everyday language.

Portuguese did show some national characteristics in their manner of pronouncing English words. For example:-

<table>
<thead>
<tr>
<th>English Word</th>
<th>Portuguese Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason</td>
<td>rizzon.</td>
</tr>
<tr>
<td>People</td>
<td>pipple.</td>
</tr>
<tr>
<td>Teacher</td>
<td>titcher.</td>
</tr>
<tr>
<td>Sister</td>
<td>seester.</td>
</tr>
<tr>
<td>Him</td>
<td>heem.</td>
</tr>
<tr>
<td>Reason</td>
<td>luke.</td>
</tr>
<tr>
<td>People</td>
<td>beeg.</td>
</tr>
<tr>
<td>Teacher</td>
<td>gat.</td>
</tr>
<tr>
<td>Sister</td>
<td>seester.</td>
</tr>
<tr>
<td>Him</td>
<td>heem.</td>
</tr>
</tbody>
</table>

Then there was the extensive use of “bin”. I bin go. I bin luke heem. etc.
These idiosyncrasies arose only when Portuguese spoke English words and didn't, otherwise, appear in pidgin, nor did any Portuguese words that I remember.

Chinese.

There were some Chinese on the plantation and others lived [by] operating independent enterprises of various sorts,- butchers, blacksmiths, grocery and general stores etc. By the way I had never heard of a Chinese laundry until I came to the mainland. There were some Chinese restaurants, of course.

I know a few Chinese words, by accident I guess, like:-

- Sui = water.
- Luksui = rain.
- Fan = rice. As well as the names of some Chinese food products.

I never used or heard any Chinese words in pidjin. I have been puzzled why this was so in view of the large Chinese population in earlier times. I suppose that, like Portuguese, Chinese was simply pushed into the background since language isn't static but changes with the ethnic composition of the populace. So the Chinese contribution to the language that we spoke was, for all practical purposes, nil.

Other languages.

There were in my earlier days other nationalities beyond these with which I have dealt like Koreans and a variety of others all in very small numbers. The language of none of these got into or influenced our pidjin.

A bit later a large number of Filipinos appeared on the scene. The only thing that I remember of their language is that they couldn't pronounce “f” and substituted “p” for it. We knew no Filipino words nor did their language get into or influence pidjin in any way as long as I was on the scene, that is, -1920.

Notes:

Well, this brings to a conclusion what comes to my mind regarding the historical background of the language that we spoke in those days and the various elements of which it was composed and the influences from which it sprung. So, the docks are now cleared for us to go on and treat with that unique and fascinating language,- pidjin.

A good slogan to begin with here is:

“Wela Ka Hao, Let*a Go Your Blouse!” which, translated, is:
“Hurray, Let's have a real fling!”

What is the definition of pidjin that we have decided to use here? You will find some discussion of this question back there on page 2. It will be useful, though, to refresh our minds a bit here. Pidjin, the way we view it, is a sort of people's language built up of words, expressions, phrases, sentence structure and grammar from one or more languages (usually more than one modified as needed and in varying degrees in form, pronunciation, and sound content to suit the linguistic needs of a particular group of people living in a particular set of circumstances. It does not conform to the “rules” of any of the component languages. The essential features of pidjin, one might say, are utility, improvisation and unorthodoxy.
You will find attached Appendix V in which are to be found 107 examples of pidjin phrases, sentences and conversations varying all the way from slightly modified English to very “far out” pidjin. People fluent in our pidjin would at once understand everything in Appendix V without any translation or explanation. However, the readers of the report will not be familiar with pidjin. For them it should be both essential and interesting to give translations, descriptions of word forms and origins and such supplementary explanations as seem appropriate. This, you will see, has been done in every case where it seemed useful. Each of these explanations is self-contained and, I hope, complete for the particular item of pidjin under consideration. This makes for a lot of duplication but eliminates the necessity of searching back through other items to find the explanation of a particular word.

It will be quickly seen that, unless some form of abbreviation is used, that explanations, to which I have referred, in Appendix V will be very voluminous and cumbersome. I have, accordingly used a system of abbreviations which seems to work well enough. It is as follows:-

1- All English words and those at once and those recognizable as being of English derivation and differing only slightly from “proper” English are written in capitals.
2- Hawaiian words are identified with an “H”.
3- Japanese words are identified with a “J”.
4- Japanese modified English words are identified as “Jmod”.
5- Japanese modified Hawaiian words are identified as “JmodH”.
6- Hawaiian modified English words are identified as “Hmod”.

As I can't recollect any Hawaiian modified Japanese words at the moment, strange as that may seem, no symbol is needed for that category.

Pidjin was limited to the conversational needs of everyday practical living. There weren't words available for use outside of this field. Now and then, though, there were things to be said outside of the usual boundaries. This situation might be handled, at least reasonably satisfactorily, by improvisation that was as commendable as it was ingenious. Here's an example:-

Masunaga was a skilled Japanese boatbuilder. He had built Uncle David Fleming's sampan “Uahi” to which I have already referred. I wanted to collect information on the design and construction of sampans so I sat on the matting covered floor of his house with Masunaga and we tried to have a talk about how sampans were designed and built. I know only a few Japanese words and Masunaga's knowledge of English was minimal. Besides, pidjin wasn't at all comfortable with the terminology of naval architecture. Well, we managed quite well enough by using a lot of linguistic trial and error and improvisation. Let me give you an example:-

How was I to ask Masunaga where, in the length of a sampan, was the greatest cross-sectional area? I put it thus:- Mahea nambwang momona? = where number one fat? That did it well enough. Mahea = H where; nambwang = Jmod number one meaning most. Ingrid [xxx] told me that there were rules for most everything in his business but every now and then there was some room for “sinkso” = think so meaning judgement, estimation.

Another example of improvisation, a bit bizarre maybe, is to be found in example 96 where circumcision is described as “papare hemo” meaning to take off hat. Papare = JmodH papale = hat; hemo = H remove, take off.

So you can see that speaking pidjin had a lot of moments that were anything but dull and, occasionally, it verged upon being almost a game.

As you read through Appendix V you will very quickly become aware of the great economy in the use of words in pidjin. It is a “bare bones” language using only the essential words to convey a
meaning, and the very minimum of them. A good example of this is our Japanese friend's description of Kauhane's adventure in example #141, but there are every so many more.

There is a basic reason for the economy in words:- pidjin was an intensely practical, everyday language in which any embellishments or niceties were considered to simply be in the way. These were considered unnecessary, too hard to learn and waste of time anyway. The usage of pidjin proved this view to be correct. Beyond this general view there are some specifics that diminished the number of words in use. For example:-

1- Nowhere in the examples in Appendix V will you find the word “end”. Look at the grocery list in #130. I don't recollect the word “and” being used unless the pidjin at that point was almost all English.

2- Many sentences have no verb prompted by the absence, in the Hawaiian language, of the verb “to be”.

3- The word “to” isn't used either to designate a destination or in connection with a verb. Me Paia go hanahana = I go to Paia to work. Such “to's” are simply never used. You will find a word “to” in the examples. This is not the “to” I have described but is Jmod too, and pronounced like our “toe”.

4- Our words “will” and “shall” don't appear, nor does “but”.

5- Statements usually, as in Hawaiian, have no tenses or words such as have, had, will, am, etc. designating present, past and future are not used.

6- There is an absence of words like a, an, the, them, and all their relatives except that “ka, ke, na” - the Hawaiian equivalents are often used with Hawaiian words.

7- Word like “at” or “in” indicating position or location are frequently omitted.

8- The word “if” seldom, if ever, appeared on the scene but, sometimes, 'spose, or its Jmod equivalent suposhi, was used.

You might think that, with all these omissions, our language might be a little cramped or “short changed”. Not so at all. It handled the conversational requirements admirably. The pidjin story about Kauhane in example #141 is an example of word economy. In fact, though, if one were not very well versed in pidjin he/she would have a rough time getting that story properly together at all but when you know [2] “the feel of the thing” there isn't any trouble at all with pidjin.

Certain words in common use deserve special mention:-

Kaukau Means eat, chew, swallow, corroding away like rust and even, sometimes, to drink. As a noun it means food. I have never found the origin of this word. There is a Hawaiian word, kaukau but it means a chant of lamentation.

Stop In pidjin this word does not mean to cease or to come to a state of rest, as in English, but rather means to be located at, to reside at etc. See example #41.

Sabe A word of Spanish origin, much used, meaning to know or understand. It is pronounce sah-bay.

Speak Means speak, say, ask, talk to. See example #15, 54.

Inside Means what it says as well as in and into. See #25.

Make Frequently used for the word “do”.

Loo-see Commonly used for the word “see”.

What for and its Jmod equivalent whafo commonly used for “why”.

For Frequently used in place of “to”; for instance “I go for eat.”
One        Often used in place of “a”.
No         Besides its usual meaning often means not and don't.
No got     means what it says and also “there isn't any”.
No can     Can't, impossible.
What kind  Used in place of “what”.
Enny kind  Used as is but also to mean anything and, sometimes also, everything.
Catch      Means what it says and also to obtain, possess. See #60.
Hapai      A Hawaiian word meaning lift, carry, pregnant but is “stretched” to mean have, to obtain, to catch, to take (a photograph) to hold.
Pilau      Hawaiian word for smell, stink, but used also to mean bad, no good. See #112.
Too much   more often its Jmod equivalent tomachi, can mean just what it says but usually it means [xxx] great deal”.
No more    more often its Jmod equivalent “nomo” means simply “none”, “there isn't any”.
Number one and its Jmod = namba wan, sometimes almost nambwang, can mean number one but usually is used to mean the best, exceedingly, more especially, etc. The expression is said to have come from making serveral grades of raw sugar in the old days. Number one was the best.
Allsame    Like similar to. Most used as the Jmod orosen.
This time  means “now”. Usually the Jmod jisutaimu.
Nogot      Also means “there isn't any, in Jmod “no gatsu”.
Number one too much = a very great deal, exceedingly.

Certain expressions have what one might call “reinforced” meanings:- Examples- “no more nothing”, more better, more cheaper, too much plenty etc.

Glottal stops are in most cases omitted and the adjacent vowels just run together. Hawai'i becomes Hawai.

Me is used for I and us for we.
Me and us are also used to indicate possession instead of mine and ours.

There is no possessive form such as our “s”. For instance “Misesu Hea hau hausu” in #137.

This means Mrs. Hair's house.

As I have touched upon a couple times before usually no tense is indicated. You will see this again and again in the examples. This is a Hawaiian contribution to pidjin. See #42.

The matter of singular and plural is interesting. Mostly nouns are used in the singular form and there isn't anything like the English addition of “s” or “es” to produce a plural form. Something else in the conversation has to indicate the number. In a few cases like “Kokonatsu” = Jmod coconuts used only in the plural, even if there is only one.

The word “men[2]” will illustrate further what this is about. Men, by the way describe not only men but also persons and it is used without respect to gender. Men was always used in its plural form regardless of whether there was one or more.d

Often a cause-effect relationship was not specifically indicated by word or structure but one familiar with pidjin immediately recognized it or, maybe, just “picked it out of the air” by long practice. See #60 and 111.

Sometimes a sentence would have no definite subject. See #60 and 77. The circumstances of the discussion would answer the question.

Many of the “strange forms and word usages” that appeared in pidjin were frequently used in their English form, also. For example:- ririmo = little more; mobeta = more better, nomo = no more, meaning none, and a number of others.
If you examine the sentence structure in the various examples you will see that the relative position of subject, verbs, etc. is often very much different from [what] English speaking people are accustomed to. That's how it was, for sure. I do not know just what, if any, was the system upon which these patterns were based. Perhaps Hawaiian sentence structure had something to do with it. At any rate I have never had any trouble speaking pidjin and all sentence arrangements just seemed to come automatically in a perfectly acceptable and understandable pattern. This matter was never even thought about in speaking.

It might appear to the reader that, in view of the large number of Hawaiian words in Appendix I, relatively few, in proportion, of them appear in the examples of pidjin that I have given. There might be some basis for this conclusion. If one were speaking to a Hawaiian there would be, of course, more words used from that language. My interest in Hawaiian songs caused me to be more familiar with that language than was usual. You might be surprised to know, however, that there are more than 70 Hawaiian, and JmodH., words in the examples I have given in Appendix V.

I have emphasized several times that, if the flavor and “feel” of our speech is to be grasped, the sound and pronunciation must be authentic. I suppose that every language has its own sort of “intonal character”. I’m sure that this applies to our pidjin. A girl who was fluent in Japanese once heard me speaking pidjin but was too far away to distinguish any word. She was sure that I was speaking Japanese because my pidjin had such a strong flavor of Japanese in its general tone.

Considering the whole picture I must conclude that it is quite too much for the uninitiated to get the whole “picture” of pidjin from what I have written without some vocal supplement. It is my hope that I can, therefore, record on tape the examples of pidjin in Appendix V.

What I have written is simply an attempt to get down on paper what comes to my mind regarding our language. It is a first draft and suffers from all of the corresponding faults and inadequacies. In organization it leaves much to be desired and editing is much called for. There are, of course, real mistakes but there are, also apparent mistakes which are, in fact, just the usages of the times.

I hope that this “paper” is a reasonably complete record of an important feature of our early life on Maui and that it will be of some interest and, perhaps even value.

Scott Nicoll
Sept. 8 1983.
Life on Maui in the Early Days.

Language.

Appendix I: Authentic Hawaiian Words.

Note: These are real Hawaiian words, not “Hawaiianized” words of other languages.

A'A A very rough type of lava. So sharp and abrasive that it wore down the hooves of horses and the shoes when walking over it.

AE Yes, consent.

AKUA A spirit, ghost, god, devil.

ALI'I Chief, king, royalty.

ANA'ANA Sorcery, particularly a much feared type in which people were caused to die. They really were.

ALOHA Greetings. love. regards, pity.

AIOLE No, negative, not. Usually abbreviated to “Ole” when used as a modifying adjective as, for instance, “pau ole”. Pau is end or finish and “ole” means not, so pau ole means endless.

APE Indigenous plant, related to taro, with enormous heart-shaped leaves;

AWA A slightly narcotic plant from which a drink was made. Because the taste is bitter “awa” also means bitter. The “w” is pronounced “v”.

AINA Land, earth.

ANA Cave. Following a verb it indicates unfinished action like “ing”.

A'I To eat, edible, food (vegetable).

AWE Alas, too bad.

ALAMIHI Crab.

ALANUI Road, street.

ALANUI HAO Railroad, literally “road, iron”.

AKU A fish,- bonito, skipjack.
AHI
A fish,- yellow fin tuna. Also means fire, to burn.

AKAMAI
Smart, clever, expert, skillful.

Anuanu
Cold, sometimes abbreviated to anu.

AKALA
Native raspberry.

A'I KANAKA
Cannibal, literally “eat man”.

APAPANE
A bird with bright red head and black wings.

AKULE
A fish,- big-eyed scad.

ALAE
Mud hen, a black wading bird bright red on the top of its head. The demi-god Maui got the secret of fire, it is said, from the alae.

A
Of.

ALAWAI
Waterway, canal.

ALA
Path, trail.

EHA
Hurt, pain, soreness.

ELE'ELE
Black, dark.

EKAKE
Donkey.

ELEPAIO
A tiny, long-tailed bird.

HOLO PUPULE
To run or ride madly or recklessly (literally, “run, crazy”).

HALA
Screwpine, pandanus, a tree with long narrow leaves used in making mats etc.

HALA KAHIKI
Pineapple,- literally “hala, foreign”.

HALE
Native grass hut, house, building.

HAOLE
Foreigner, stranger, more lately applied to white persons, particularly Anglo-
saxon.

HAPU'U
A species of tree fern.
HAU  An indigenous tree with long, intertwining branches, related to hibiscus. Often provided nice shady places.

HE'AHA  What?.

HE'I'AU  Large, pre-Christian place of worship, temple.

HOLOKU  A gown, “Mother Hubbard”, loose dress with train.

HAPAAHOLE  A person of mixed blood, “half-haole”.

Holua  An early Hawaiian sled for tobogganing down hillsides.

HULA  A dance, dancer. There are many kinds of Hula.

HOKU  Star.

HUKI  To pull, a pulley.

HUHU  Angry, offended.

HINALEA  A small brilliantly colored fish.

HUNUHUNUNUKUNUKUAPUA'A  A small fish.

HE'E  Squid, octopus, also to slide, skip, surf.

HULI  To turn, to curl over as a breaker.

HULI MAI  To turn over or roll this way.

HUKILAU  A seine, to fish with a seine.

HELE  Go, come, walk.

HOLOHOLO  Run, ride, sail, go, generally for pleasure.

HIKIE'E  Large Hawaiian couch.

HAPAI  Lift, carry, raise, pregnant.

HAPA  Portion, fragment, part.

HAPA'UMI  5-cents.

Hui  A club or association, to join, unite.
<table>
<thead>
<tr>
<th>Hawaiian</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>HANA</td>
<td>Work, labor, activity, duty, job, also to cause to happen, do.</td>
</tr>
<tr>
<td>HANAMAKE</td>
<td>To kill, literally “to cause dead”.</td>
</tr>
<tr>
<td>HANAPA'A</td>
<td>Close, shut, fasten, literally “to make fast”.</td>
</tr>
<tr>
<td>HANAPIHA</td>
<td>To fill, literally “to made full”.</td>
</tr>
<tr>
<td>HANAHANA</td>
<td>A “reduplication” of HANA indicating activity in work.</td>
</tr>
<tr>
<td>HIKI</td>
<td>To be able, can.</td>
</tr>
<tr>
<td>HIKI NO</td>
<td>Can, for sure.</td>
</tr>
<tr>
<td>HAKAKA'A</td>
<td>To fight, quarrel, sometimes shortened to KA'A.</td>
</tr>
<tr>
<td>HALE PULE</td>
<td>Church, place of worship.</td>
</tr>
<tr>
<td>HAO</td>
<td>Iron.</td>
</tr>
<tr>
<td>Hemo</td>
<td>To open, unfasten. separate, remove, let loose.</td>
</tr>
<tr>
<td>HOLO</td>
<td>To run, sail, walk.</td>
</tr>
<tr>
<td>HILAHILA</td>
<td>Ashamed, bashful, shy.</td>
</tr>
<tr>
<td>HOE</td>
<td>Paddle, oar, to row or to paddle.</td>
</tr>
<tr>
<td>HAPU'U</td>
<td>Largest Hawaiian tree fern.</td>
</tr>
<tr>
<td>HANAWAI</td>
<td>To water, irrigate, literally “work water”.</td>
</tr>
<tr>
<td>HOLO KA'A</td>
<td>To go for an automobile ride. “ka'a” = car, so “ride car”.</td>
</tr>
<tr>
<td>HO'O'OMALIMALI</td>
<td>Flatter, flattery.</td>
</tr>
<tr>
<td>HONAHONA</td>
<td>Wandering Jew plant, a pest in irrigation ditches.</td>
</tr>
<tr>
<td>HE'E NALU</td>
<td>To surf, a surfer.</td>
</tr>
<tr>
<td>HO'O</td>
<td>A causative prefix,- to bring about etc. No english equivalent. See text for discussion. <strong>Much used.</strong></td>
</tr>
<tr>
<td>HELE MAI</td>
<td>Come.</td>
</tr>
<tr>
<td>HI</td>
<td>Diarrhea.</td>
</tr>
</tbody>
</table>
HANAU To give birth.

'IWI A native bird, scarlet honeycreeper.

ILIMA A small shrub with yellow flowers.

IPU General name for container, vessel, pot.

IPU KI Teapot.

IPU HAO Iron pot, kettle, saucepan.

IPU KUKAE Chamber pot.

'I'A Fish generally, almost any marine animal.

IOLE Rat, rodent.

ILIO Dog.

INU To drink.

IMU Underground oven,- heated with hot stones.

IHEA Where.

IKI Small, for example, there is a small volcanic crater near Kilauea called Kilauea Iki,- “little Kilauea”.

ILI Skin, hide, bark, rind.

IPU KUKUI Lamp, candlestick.

KUKU Grandmother. Usually pronounced Tutu, for some strange reason.

KALO Taro.

Kahakiaha Morning.

KAPULU Careless, slovenly.

KAPU A prohibition, keep out.

KAIKAMAHINE Girl, daughter.
KEKANIA A low plant with burs with sharp spines, bad for bare feet.

KIA Mast,- kialoa “tall mast”; kiakahi “single masted,” etc.

KAHUNA Priest, sorcerer, wise man, expert in any profession.

KUKUI Candlenut, candlenut tree. Because the nuts, especially when overripe burned so well they were strung in a sliver of wood and the top nut lighted whereupon they burned like a candle so the word for light is kukui.

KAHILI A feather standard, symbol of royalty.

KULEANA Property, possession, right.

KOKUA Help, assist.

KOA The largest native tree having beautifully grained reddish wood much used for cabinet work. The table in our front room is koa.

KONA South, leeward side of island, storms coming from that direction.

KUKAE Excrement. Chickens furnished kukae moa for the garden.

KUKAE LIO Horse manure.

Kukae PIPI Cow manure.

KUKAE PELE Excrement of the goddess of volcanoes, Pele. Since sulphur was found in large quantities around volcanoes it was known as kukae Pele. Because the earliest matches were sulphur matches the word for match is kukae Pele.

KUMU A bright red fish.

KIAWE Algaroba tree. The wood makes excellent charcoal and the long yellow beans were used in cattle feed. A very thorny tree,- bad, indeed for bare feet. The “W” is pronounced “v”.

KA The one in question, “the” in English.

KE Same as KA.

KI The Ti plant, tea.

KO Sugar cane.

KU To stand, stop.
<p>| <strong>KALUA</strong> | To bake in an IMU, an underground oven. Also means “baked” as, Pipi kalua-baked beef, pua'a kalua, baked pork. |
| <strong>KO'U</strong> | My. |
| <strong>KOU</strong> | A tree with large leaves and fine grained wood much used for making bowls. |
| <strong>KANAKA</strong> | Person, human being. Later incorrectly used to designate Hawaiian man only. |
| <strong>KOLEA</strong> | Pacific golden plover. Migrated each year from the Arctic to Hawaii. |
| <strong>KAKOU</strong> | We (more than two people). |
| <strong>KAUA</strong> | We (dual, only two people). |
| <strong>KAI</strong> | Sea, seawater. |
| <strong>KEIA</strong> | This, this thing, this person. |
| <strong>KEIA LA</strong> | Today, literally this sun. |
| <strong>KANE</strong> | Male, man, husband. |
| <strong>KIA</strong> | Mast. |
| <strong>KOA HAOLE</strong> | Roadside shrub or small tree. The leaves were eaten by cattle and horses. The small, shiny, hard, brown seeds were strung into hat bands, bracelets, necklesses, etc. |
| <strong>KEA</strong> | White, an abbreviation for keokea. |
| <strong>KEOKEA</strong> | White, clear. |
| <strong>KAMA'AINA</strong> | A native born person. |
| <strong>KANI</strong> | To cause to pound or strike together, to play an instrument. |
| <strong>KAUILA</strong> | A tree with hard wood used, in early time, to make spears. |
| <strong>KEIKI</strong> | Child, offspring. |
| <strong>KEIKI KANE</strong> | Male child, boy. |
| <strong>KOI</strong> | Stone adz, axe. |
| <strong>KAULA</strong> | Rope, cord, string. |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaula Ili</td>
<td>Skin rope, refers mostly to a cowboy's “rope” which was almost invariably braided of rawhide.</td>
</tr>
<tr>
<td>Kanikani</td>
<td>To strike together, jingle as cowboy's spurs.</td>
</tr>
<tr>
<td>Kapakahih</td>
<td>Crooked, one-sided.</td>
</tr>
<tr>
<td>Kihikih</td>
<td>A small brilliantly colored fish.</td>
</tr>
<tr>
<td>Kela</td>
<td>That, that one.</td>
</tr>
<tr>
<td>Kolohe</td>
<td>Mischievous, a rascal.</td>
</tr>
<tr>
<td>Kawakawa</td>
<td>A small tuna.</td>
</tr>
<tr>
<td>Kapa</td>
<td>Tapa cloth, actually a tough paper made from the bark of the mulberry and other trees.</td>
</tr>
<tr>
<td>Kau</td>
<td>To ride, as a horse.</td>
</tr>
<tr>
<td>Kamani</td>
<td>An indigenous tree with large smooth leaves.</td>
</tr>
<tr>
<td>Ku'u</td>
<td>My, mine, also a net used in fishing from canoes, release, let go.</td>
</tr>
<tr>
<td>Ko Paa'a</td>
<td>Sugar. Literally, solidified sugar cane.</td>
</tr>
<tr>
<td>Kukae Paa'a</td>
<td>Constipated.</td>
</tr>
<tr>
<td>Kulikuli</td>
<td>Stop talking, shut up.</td>
</tr>
<tr>
<td>Kukae Hao</td>
<td>Rust. Literally, iron excrement.</td>
</tr>
<tr>
<td>Lua Wai</td>
<td>Water hole.</td>
</tr>
<tr>
<td>Lua</td>
<td>A hole with a bottomas (bottomless?) pit, grave, crater.</td>
</tr>
<tr>
<td>Lawe Mai</td>
<td>To bring (carry, this direction).</td>
</tr>
<tr>
<td>Lawe</td>
<td>To carry.</td>
</tr>
<tr>
<td>Loa</td>
<td>Long, far, distant, much. It is often a sort of intensifier of the word it modifies. For example, “Make” means dead but “make loa” means really dead, for sure. “Pau” means finished, ended but “pau loa” means really come to an end.</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>LOLO</td>
<td>Paralyzed, numb, feeble-minded, dumb, sluggish, stupid. There really isn't a real translation of this word in English but basically it means that not only is one stupid, dumb, etc., but it is also that person's fault for being so. Lolo is a right frequently used word.</td>
</tr>
<tr>
<td>LI'ILI'I</td>
<td>Small.</td>
</tr>
<tr>
<td>LI'I</td>
<td>A small thing.</td>
</tr>
<tr>
<td>LELIONA</td>
<td>The milky way. (Pretty word, isn't it.)</td>
</tr>
<tr>
<td>LIMA</td>
<td>Arm, hand, finger.</td>
</tr>
<tr>
<td>LEI</td>
<td>Garland, wreath of flowers, shells, seeds, etc.</td>
</tr>
<tr>
<td>LANAI</td>
<td>Porch, veranda.</td>
</tr>
<tr>
<td>LAU</td>
<td>Leaf, frond.</td>
</tr>
<tr>
<td>LAUHALA</td>
<td>Leaf of the hala plant, used for making mats, etc.</td>
</tr>
<tr>
<td>LAULAU</td>
<td>Meat cooked wrapped in ti leaves.</td>
</tr>
<tr>
<td>LOMILOMI</td>
<td>Massage, knead, rub down. Massage was much used by Hawaiians.</td>
</tr>
<tr>
<td>LALOA</td>
<td>Branch, limb. Often incorrectly used to mean horn. Sugar cane had “lalas”,- suckers, when ripe.</td>
</tr>
<tr>
<td>LA</td>
<td>Sun, day.</td>
</tr>
<tr>
<td>LANI</td>
<td>Sky, heaven.</td>
</tr>
<tr>
<td>LEPO</td>
<td>Soil, dirt, ground, filth.</td>
</tr>
<tr>
<td>LOLI</td>
<td>Sea slug.</td>
</tr>
<tr>
<td>LUNA</td>
<td>Supervisor, strawboss. My father's first job upon arriving on Maui from Scotland was as a “luna” over a gang of Chinese working in the cane fields.</td>
</tr>
<tr>
<td>LILIKOI</td>
<td>Passion fruit, watermelon. About the size of a hen's egg, yellow or purple, no meat but a membrane inside full of seeds and very good tasting juice. Often used for flavoring.</td>
</tr>
<tr>
<td>LIMU</td>
<td>Plants living underwater, seaweed.</td>
</tr>
<tr>
<td>LIO</td>
<td>Horse.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>LIO KANE</td>
<td>Stallion.</td>
</tr>
<tr>
<td>LAPUWALE</td>
<td>Vain, foolish, worthless.</td>
</tr>
<tr>
<td>LELE</td>
<td>To fly, jump, sail through the air.</td>
</tr>
<tr>
<td>LAMALAMA</td>
<td>Torchlight fishing.</td>
</tr>
<tr>
<td>LUAU</td>
<td>A feast. Also the young edible tops of the taro plant.</td>
</tr>
<tr>
<td>LA'AU MAKE</td>
<td>Poison.</td>
</tr>
<tr>
<td>LILIU</td>
<td>Smarting, burning like sore eyes.</td>
</tr>
<tr>
<td>LA LILIU</td>
<td>Sunburn.</td>
</tr>
<tr>
<td>MALI</td>
<td>To flatter, often reduplicated into “malimali”, more often as “ho'omalimali” meaning really laying the flattery on.</td>
</tr>
<tr>
<td>MAMO</td>
<td>A bird, black honeycreeper.</td>
</tr>
<tr>
<td>MA'ANEI</td>
<td>Here, often, incorrectly shortened to MANEI.</td>
</tr>
<tr>
<td>MAIKAI</td>
<td>Good, excellent. Sometimes, especially in pidgin English, pronounced MAITAI, for some reason.</td>
</tr>
<tr>
<td>MAHEA</td>
<td>Where.</td>
</tr>
<tr>
<td>MOE</td>
<td>Sleep, often MOEMOE.</td>
</tr>
<tr>
<td>MAHINA</td>
<td>The moon, month, moonlight.</td>
</tr>
<tr>
<td>MALO</td>
<td>Loincloth.</td>
</tr>
<tr>
<td>MOLOA</td>
<td>Lazy.</td>
</tr>
<tr>
<td>MANO</td>
<td>Shark.</td>
</tr>
<tr>
<td>MOA</td>
<td>Chicken.</td>
</tr>
<tr>
<td>MAHU</td>
<td>Homosexual, either sex.</td>
</tr>
<tr>
<td>MIMI</td>
<td>Urine, urinate.</td>
</tr>
<tr>
<td>MAKAPA'A</td>
<td>Blind.</td>
</tr>
</tbody>
</table>
MOKULELE  Airplane, literally “jumping or flying boat”.
MOKU  Ship, island.
MU'UMU'U  A loose gown.
MANAWAHI  A free gift, something extra, for good measure. After purchases were made at the Tam Yow (Chinese) store in Makawao where our grandparents frequently shopped, James and I would be given a couple pieces of candy by the shopkeeper, “mamawahi”.
MAHOPE  By and by, in the future.
MAHALO  Thanks.
MAHALO NUI  Thanks a lot.
MAHALO NUI LOA  Thanks ever so much.
MAILE  A twining shrub with shiny, very fragrant leaves often used in decorative wreaths. Grandma Fleming used it a lot.
MAKE  Kill, die, death.
MAI  Direction, toward the speaker. Also means sickness, disease.
MAI PAKE  Leprosy, literally “Chinese disease” although there is no scientific basic reason for blaming it on the Chinese.
MALUNA  Upper, above, up.
MANU  Bird.
MAKA  Eye, face, presence.
MAKA'ANIANI  Eyeglasses.
MALOLO  Flying fish (Note the accent on the first syllable).
MALOLO  Rest, peace.
MAHIMAHI  A fish, dorado, dolphin.
MEMEHUNE  Legendary race of small people who were said to be active mostly at night mostly and performed rather superhuman tasks.
MAKULE  Old, aged.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAKANI</td>
<td>Wind.</td>
</tr>
<tr>
<td>MAKA‘U</td>
<td>Fear, afraid.</td>
</tr>
<tr>
<td>MA</td>
<td>At, in, on, toward. For example, “makai” means toward the ocean, “maluna” means above, etc. Ma is used as a first syllable indicating direction.</td>
</tr>
<tr>
<td>ME</td>
<td>With.</td>
</tr>
<tr>
<td>MOI</td>
<td>Threadfish.</td>
</tr>
<tr>
<td>MALIHINI</td>
<td>Stranger, newcomer.</td>
</tr>
<tr>
<td>MAMANE</td>
<td>A Native tree. Grows at high altitudes.</td>
</tr>
<tr>
<td>MANINI</td>
<td>A small striped fish, reef dwelling.</td>
</tr>
<tr>
<td>MANIANIA</td>
<td>A Bermuda grass much used for lawns.</td>
</tr>
<tr>
<td>MOKIHANA</td>
<td>A native tree with scented flowers.</td>
</tr>
<tr>
<td>MALU</td>
<td>Shade, shelter, protection.</td>
</tr>
<tr>
<td>MELE</td>
<td>Song, chant, poem.</td>
</tr>
<tr>
<td>MOMONA</td>
<td>Fat.</td>
</tr>
<tr>
<td>MAKANA</td>
<td>Gift, present, to give.</td>
</tr>
<tr>
<td>MAMUA</td>
<td>Before, front, ahead.</td>
</tr>
<tr>
<td>MO'O</td>
<td>Lizard, reptile.</td>
</tr>
<tr>
<td>MAKOU</td>
<td>We,- more than two.</td>
</tr>
<tr>
<td>MILO</td>
<td>A tree. Grows 40 feet high. Wood used to make calabashes.</td>
</tr>
<tr>
<td>MALINO</td>
<td>Calm, quiet,- as “kai malino”, calm sea.</td>
</tr>
<tr>
<td>MAUNA</td>
<td>Mountain, mountainous region.</td>
</tr>
<tr>
<td>MALALO</td>
<td>Down, below, under.</td>
</tr>
</tbody>
</table>
MANA  Spirit essence. Each person or thing was considered to have its mana.

NUI  Big, large, important.

NUI LOA  Very big, very important, enormous.

NALU  Wave (of the sea) in general. Hawaiian has many words for wave breaking, rising and falling, long receding, etc., etc., but in the language we spoke “nalu” was used exclusively.

NEHU  Anchovy.

NIHO  Tooth, claw, any kind of biter.

NENE  A native goose.

NAHELE  Forest, grove.

NA  By, for, belonging to, also “the” plural as “ka” is singular.

NANI  Pretty, attractive.

NANA  Look, see, observe. (Note: both syllables equally accented*)

NAMU  Unintelligible muttering, gibberish.

NEI  Here, this place, for example Hawaiians call their islands “Hawaii nei”.- Hawaii here, this Hawaii.

NAULU  A sudden rainstorm. At Grandpa’s farm in Makawao, naulus usually came right down the mountain side, for some reason.

NO  A sort of intensifying expression much like our “indeed” but more so. For example, “hiki” means it is possible whereas “hiki no” means sure can.

NIHO PALAOA  Whale tooth, an ornamental pendant worn by royalty carved from a whale tooth and suspended around the neck with human hair.

OPAKAPAKA  A deepsea fish, blue snapper.

OHELO  A small shrub-like plant, like blueberry, but with pink berries. These, in ancient times, were dedicated to the goddess Pele.

OWAU  Cat,- no doubt based on the sound made by a cat. See also popoki.

OLELO  Language, speech.
OIO  Bonefish.
OHIA  A tree having magenta colored fruit with white flesh.
OHIA LEHUA  A tree having brilliant red flowers. Picking them was said to cause rain. Naturally, as that tree lived in very rainy locations.
O'I  A low shrub with very small blue flowers, considered a weed pest.
ONO  Delicious, tasty, also a variety of fish.
OPELU  A mackerel-like fish.
OPAE  Shrimp.
OPIHI  A shellfish with conical shell that clings to wave-washed rocks, limpet. They are considered a delicacy.
OPU  Stomach, belly, abdomen.
OPU NUI  Corpulent, obese, “big belly”.
OPU MIMI  Bladder. “Mimi” is urine, so “urine stomach”.
OKOLE  Bottom, buttocks, anus.
OKOLEHAO  A distilled liquor, moonshine,- literally, “iron bottom” probably from kettles used to make it.
OLU  Pleasant, refreshing. Grandpa Fleming’s farm was named “Wahiolu”,- wahi (place), olu (pleasant).
OE  You (singular).
ONIONI  Fluctuate, swing up and down.
ONI  Move, stir, fidget.
OHIA A'I  Fruit of the ohia tree, usually just called ohia.
O'OPU  Gobyfish, a sort of catfish with a sucker underneath with which to cling to rocks. A mudfish said to bury down into the mud in dry times.
OPU EHA  Stomachache. Opu (stomach), eha (pain).
OPALA  Trash, a bundle of leaves. Steamplow engineers always kept a dry opala to start the fire next morning.
O'O  A digging stick, to pierce, poke, insert, also a narrow iron spade-like implement for digging post holes.

ONA  Drunk, dizzy.

PUA  Flower.

PUA KEA  White flower.

PUKA  A hole, opening, door, a hole that goes through.

PUKA ANANI  Glass door, window.

PA'A  A very broad word meaning shut, closed, solid, firm, fixed, secured,- as “pa'a ka plaka”,- put on the break.

PA'A POHAKU  Stonewall,- “pohaku” is stone.

PAPIO  A fish, a young Ulua.

PAKALOLO  Marijuana.

PALI  Cliff, precipice.

PUHI  Eel.

PUALELE  Sow thistle, a milkweed-related plant gathered to feed horses and pigs.

PUKAPUKA  Perforated like a screen, full of holes.

POLOLEI  Right, straight, correct, truthful, righteous.

POHO  Loss, danger, out of luck, rather more so than these English equivalents,- for instance, “kala poho”, flat broke, “kala” is dollar, money.

PIPI  Cow, cattle.

PIPI KANE  Bull,- “kane” is male.

PIPI WAIU  Milk cow. “waiu” is milk.

POHAKU  Rock, stone.

PUPULE  Crazy, insane.

PAPALE  Hat, cover.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>PINAO</td>
<td>Dragonfly.</td>
</tr>
<tr>
<td>PUEO</td>
<td>Owl.</td>
</tr>
<tr>
<td>PAKE</td>
<td>Chinese, a Chinese person.</td>
</tr>
<tr>
<td>PE'ELUA</td>
<td>Caterpillar, worm.</td>
</tr>
<tr>
<td>PALA</td>
<td>Ripe.</td>
</tr>
<tr>
<td>PALAKUA</td>
<td>Ripe, for example the place Ulupalakua, a cattle ranch means ripe breadfruit, “ulu” is breadfruit.</td>
</tr>
<tr>
<td>PILI</td>
<td>Cling, stick to, close relationship.</td>
</tr>
<tr>
<td>PELE</td>
<td>Volcano, lava flow, the goddess of the volcano.</td>
</tr>
<tr>
<td>PA'AKIKI</td>
<td>Tough, hard, stubborn, when applied to people means stupidly and unreasonably stubborn.</td>
</tr>
<tr>
<td>PATAI</td>
<td>A stiff food made from mashing the taro root. It is later thinned to make poi.</td>
</tr>
<tr>
<td>PANIOLA</td>
<td>Hawaiian cowboy, also spelled paniolo. No doubt comes from Espaniol since the first Hawaiian cowboys were trained by Mexican cowboys.</td>
</tr>
<tr>
<td>PILI</td>
<td>A coarse grass used to thatch huts.</td>
</tr>
<tr>
<td>POI</td>
<td>Taro paste, a native staple food.</td>
</tr>
<tr>
<td>PUPU</td>
<td>Shells, generally, whether land or sea shells.</td>
</tr>
<tr>
<td>PAU</td>
<td>Finished, completed, ended.</td>
</tr>
<tr>
<td>PA'U</td>
<td>Woman's skirt, long trailing skirt used when horseback riding.</td>
</tr>
<tr>
<td>PUNA</td>
<td>A spring of water.</td>
</tr>
<tr>
<td>PUNAWAI</td>
<td>A lake or pond, irrigation water reservoir on the plantation.</td>
</tr>
<tr>
<td>PIPIPI</td>
<td>Small sea mollusk, with round black shell. Clings to wave-washed rocks. Edible.</td>
</tr>
<tr>
<td>PAPA</td>
<td>Lumber. Literally means “flat”.</td>
</tr>
<tr>
<td>PALAKA</td>
<td>Short cotton shirt, usually blue and white checkered, worn outside the trousers.</td>
</tr>
<tr>
<td>PA'AKAI</td>
<td>Salt, also the nitrate of soda used to fertilize sugar cane.</td>
</tr>
</tbody>
</table>
PIHA  Full, complete.
PIHA PONO  Completely filled.
PUA'A  Pig.
PANINI  Broad-leafed cactus plant with edible fruit.
PULU  Fuzz from tree ferns, used to stuff pillows.
PALAHU  Turkey. Possibly derived from the sound turkeys make.
PIULA  Tired, exhausted, worn.
PEHEA  How, what, how about it?
POHA  Ground cherry.
PONO  Correct, straight, proper, righteousness.
PIKO  Navel, umbilical cord.
PANI  To close, a lid, stopper, gate.
PIA  Arrowroot. A tuber cultivated for its starch content.
PIPI KEIKI  Calf.
PIPI KALUA  Salted or dried beef.
PILA  Any musical instrument. Originally it meant fiddle.
PILA  Stench, rot, putrid, spoiled, stink.
PAHOEHOE  A type of lava that solidifies with a smooth ropy surface.
PONUKU  To muzzle, a muzzle, a halter. We often rode horseback with nothing but a “ponuku”, a half-hitch of the horses rope around its nose.
PILIKIA  Trouble of any sort.
PILIKIA LOA  Real trouble, big trouble.
PALAPALA  Writing of any kind, letter, document.
PILA  Musical instrument of any sort, originally fiddle.
PI'I  To ascend, to go up,- usually incorrectly shortened to “pi”.

PI'IMAI  To ascend in this direction, usually incorrectly shortened to “pimai” with the incorrect meaning of come or go in this direction.

PA  Fence, corral, enclosure.

U'I  Beautiful, for instance the song “Wahine u'i”, beautiful lady.

UA  Rain. Also a particle preceding a verb to denote completed action. For example, one of the Hawaiian kings was reported to have said, “Ua pau” just as he died. That means “totally finished”.

UPENA  A fishnet, net, web, snare.

UAHI  Smoke.

UKA  Upland, inland.

UKU  Louse, flea.

UKUPAU  Pay by the job, piecework.

UKULELE  Four-stringed musical instrument first made by Portuguese instrument makers under the name of “braginha” and soon identified as the instrument of Hawaii. Means “jumping flea”.

ULU  Breadfruit.

ULUA  A species of jack, an important game fish.

ULAULA  Red, often abbreviated to “ula”.

ULE  Penis.

WANA  Sea urchin.

WIWI  Thin. The “w” is pronounced “v”.

WAI UA  Rain water (water, rain).

WAI MAKA  Tear (literally, “water, eye”).

WAWAE  Leg, foot.
WAWAE'IOLE A club moss (literally, “rat's foot”).
WELA Hot.
WELA LOA Very hot.
WAU I.
WAI Water, liquid, to flow like water.
WA'A Canoe, also a trench or furrow.
WAHINE Woman, female.
WAI'U Milk, breast. For example, “pipi wai'u”- cow's milk.
WAHI Place.
WIKIWIKI Quick, hurry.
WALE Many meanings such as cause, reason for, only, very.
Life on Maui in the Early Days.

Language.

Appendix II: Hawaiianized Words. (English Loanwords)

Aikalimo  
Ice cream.

Apala  
Apple.

AILA  
Oil.

EA  
Air.

Himeni  
Hymn.

Huila  
Wheel.

Huila Wai  
Water wheel.

Huiaka  
Wheat.

Hale Makini  
Machine shop.

Hamale  
Hammer.

Haukapila  
Hospital.

Hohele  
Hotel.

Inika  
Ink.

Kuawa  
Guava.

Kila  
Steel.

Ka'a  
Car.

Ka'a Ahi  
Locomotive.

Kulina  
Corn.

Kula  
School.
KALIMA  Cream.
KELE    Jelly.
KAKALINA Gasoline.
KOPE    Coffee.
KELIKIMAKA Christmas.
KALA    Dollar, money.
Ki      Tea.
KELEPONA Telephone.
KINI    Tin.
KAUKA   Dictor.
KAPIKI  Cabbage.
KAUKA NIHO Dentist.
KOKALEKA Chocolate.
LUNA Leka Postmaster.
LEKA    Letter.
LOKE    Rose.
LAIKI   Rice.
LUMI    Room.
LA KELIKAMAKA Christmas day.
LOIO    Lawyer.
MANAKO  Mango.
MAKINI  Machine.
MIULA  Mule.
MELE Merry.
MELE KELIKAMAKA Merry Christmas.
MAKELE Market.
MIKANELE Missionary.
NU News.
NU PEPA News paper.
OLANI Orange.
OKANA ORGAN.
PINEKI Peanut.
PAIPALA Bible.
PLAKA Brake.
PAUKA Powder.
PALAKI Brush.
PALAOA Flour.
PAIKIKALA Bicycle.
PUKE Book.
PEPA Paper.
PALOKA Frog.
PULUMI Brush.
PILA Fiddle.
UWAKI Watch.
UWEA Wire.
Uku Leka Postage.

Proper Names
AMELIKA America.
APELIKA Africa.
ALENA Allen.
ELENOLA Eleanor.
HALE Harry.
IOKEPA Joseph.
KALE Charles.
KAUIKA David.
KIMO James, Jim.
KINI Jean.
KELEMANIA Germany.
KALIPONI California.
KEPANI Japanese.
LOKE Rose.
MALIA Mary.
MALIANA Marian.
MOKE Moses.
NELE Nellie.
PILA Bill.
POLOKI  Portuguese.
PILIPINO  Filipino.
POKOLIKO  Puerto Rican.
WAIOLEKA  Violet.
Life on Maui in the Early Days.

Language.

Appendix III: Authentic Japanese Words.

Note: These are real Japanese words, not Japanized words from other languages.

AME  Rain.
ABUNAI  Watch out, be careful. This is much more emphatic when Abunai do. The DO is an intensifier like “indeed” or “for sure”.
ABURAMUSHI  Cockroach.
ATSUI  Hot.
ATAMA  Head.
ARIGATO  Thanks.
Arigato GOZAIMASU  A politer form of thanks.
AIYA  An exclamation of surprise. See also HAIYAH below.
ARU  Have got, available.
ARIMASEN  Don't have, not available.
AZUKI  Red beans.
BUTA  Pig, pork.
BAKA  Fool.
BENJO  Toilet.
BUKURI  A form of footwear.
BUICHI  A switch, - for punishment.
BAKATARI  A derogatory term involving being a fool.
BANGO  A number. In early times plantation laborers had a number, a BANGO for identification.
<table>
<thead>
<tr>
<th><strong>CHIKARA</strong></th>
<th>Bravery, courage.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CHIMPU</strong></td>
<td>Penis.</td>
</tr>
<tr>
<td><strong>CHIRIN</strong></td>
<td>Charcoal heater or stove similar to bibachi.</td>
</tr>
<tr>
<td><strong>DOMBURI</strong></td>
<td>Serving dish.</td>
</tr>
<tr>
<td><strong>DOMBIKI</strong></td>
<td>Frog.</td>
</tr>
<tr>
<td>Daikon</td>
<td>A long white radish.</td>
</tr>
<tr>
<td><strong>DENKE</strong></td>
<td>A lamp or light.</td>
</tr>
<tr>
<td><strong>DORO</strong></td>
<td>Mud.</td>
</tr>
<tr>
<td><strong>DOKOI</strong></td>
<td>[Where].</td>
</tr>
<tr>
<td><strong>DO</strong></td>
<td>An intensifying expression like “indeed” or for sure.</td>
</tr>
<tr>
<td><strong>DASHI</strong></td>
<td>Soup stock.</td>
</tr>
<tr>
<td><strong>DAI</strong></td>
<td>Money.</td>
</tr>
<tr>
<td><strong>DOKOISHO</strong></td>
<td>An exclamation calling for concerted action such as pulling on a rope together at the same time.</td>
</tr>
<tr>
<td><strong>EBE</strong></td>
<td>Shrimp.</td>
</tr>
<tr>
<td><strong>FUROSHIKI</strong></td>
<td>A large square of cloth used for carrying things.</td>
</tr>
<tr>
<td><strong>GETA</strong></td>
<td>A high sort of wooden shoe.</td>
</tr>
<tr>
<td><strong>GOBO</strong></td>
<td>Burdock.</td>
</tr>
<tr>
<td><strong>GOHAN</strong></td>
<td>Rice.</td>
</tr>
<tr>
<td><strong>HOKANA</strong></td>
<td>Pretty, beautiful.</td>
</tr>
<tr>
<td><strong>HAI</strong></td>
<td>Yes (informal form).</td>
</tr>
<tr>
<td><strong>HAIYA</strong></td>
<td>An exclamation like AIYA above.</td>
</tr>
</tbody>
</table>
[HOKA] A cooked food similar to Sukiyaki.

HIBACHI A small charcoal stove, usually cast iron, burning charcoal.

[HAIO, HAIO] Hurry, hurry.

IKE Go.

ITAI Pain, hurt.

IMA At once, without delay.

INURU To go home.

IRIKU Small dried fish eaten whole.

I SEI First generation.

ICHIBAN Number one, the best.

INASHISHI SENKO A variety of incense-like powder whose smoke, when burned, was considered effective in repelling mosquitos.

KA Ka at the end of a sentence indicates a question, maybe like “isn't it so” in English.

KUDASAI Please,- used at the end of a request, not at the beginning as in English.

KARAKASA Umbrella.

KOMBAN WA Good evening.

KUSAI Bad smell, stink.

KOMAI Smell.

KOI Come.

KOTO A stringed musical instrument, supported horizontally on short supports to be playable by a person seated on the floor.

KONICHI WA Good day.

KIMONO A long loose-fitting garment.
KANTEN  Gelatin made from seaweed.
KOMBU  Seaweed.

MARU  The names of all boats or ships, except naval vessels, are followed by “Maru”,-
      maybe a sort of honorific. I remember very well the sampan, “Fukutuku Maru”.

MISO  Soybean paste.
MOCHI  Rice cake.
MIZU  Water.
MIRIN  Rice wine.
MOTO  Strength, power, force.
MATE MATE  Slow up, take it easy.
MUKADE  Centipede.

NAGAI  Long, tall.
NEKO  Cat.
NANJI  What time.
NANI  What, as in what is it.
NANDESKA  A politer form of nani.
NAMARI  Lead,- the metal.
NAMBO  How much.
NISEI  Second generation.
NO  Of.
NAI  Nono, no got,- as Mizu nai, there isn't any water.
OCHA  Tea.
OI  An exclamation of surprise.
ONAKA  Stomach.

OBAKE  Spirit, ghost.

OHIO  Good morning.

OHIO GOZIAMASU A politer way of saying good morning.

SUMI  Charcoal, also India black ink.

SANSEI  Third generation.

SHOTEN  A store, merchandising establishment.

SHOYU  Soy sauce.

SAKE  Rice wine.

SAKURA  Cherry blossom.

SUKIYAKI  A fried dish of meat and vegetables.

SABUI  Cold.

SHIRO (A)  White.

SHACUSHI  A serving spoon.

SHIBU  A brown die used on fish nets.

SHOMBEN  Urine.

SAMISEN  A stringed musical instrument.

SUSHI  Rice sweetened with vinegar sauce.

SUKOSHI  Some, a little.

SHIITAKI  Dried mushrooms.

Shirataki  A type of noodle.

SAKANA  Fish.

SENKO  A scented powder burned to drive away mosquitoes by its smoke.
<table>
<thead>
<tr>
<th><strong>SARU</strong></th>
<th>Monkey.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sudari</strong></td>
<td>A small bamboo mat used to roll sushi.</td>
</tr>
<tr>
<td><strong>SHIBAYA</strong></td>
<td>A show or play, celebration.</td>
</tr>
<tr>
<td><strong>SATO</strong></td>
<td>Sugar.</td>
</tr>
<tr>
<td><strong>SUMO</strong></td>
<td>A form of wrestling.</td>
</tr>
<tr>
<td><strong>SODESKA</strong></td>
<td>A polite way of saying yes.</td>
</tr>
<tr>
<td><strong>SAN</strong></td>
<td>An honorific used after all names or titles.</td>
</tr>
<tr>
<td><strong>TABERU</strong></td>
<td>Eat.</td>
</tr>
<tr>
<td><strong>Tofu</strong></td>
<td>Soy bean curd.</td>
</tr>
<tr>
<td><strong>TATAKU</strong></td>
<td>To strike or hit.</td>
</tr>
<tr>
<td><strong>TATAMI</strong></td>
<td>Straw matting.</td>
</tr>
<tr>
<td><strong>TO</strong></td>
<td>And.</td>
</tr>
<tr>
<td><strong>TAMAGO</strong></td>
<td>Egg.</td>
</tr>
<tr>
<td><strong>TORI</strong></td>
<td>Bird.</td>
</tr>
<tr>
<td><strong>TAKENOKO</strong></td>
<td>Bamboo shoots.</td>
</tr>
<tr>
<td><strong>TEMURA</strong></td>
<td>Fritter.</td>
</tr>
<tr>
<td><strong>TABI</strong></td>
<td>A cloth foot covering used with sandals.</td>
</tr>
<tr>
<td><strong>URATOKI</strong></td>
<td>Clock or watch.</td>
</tr>
<tr>
<td><strong>UDOM</strong></td>
<td>A form of noodle.</td>
</tr>
<tr>
<td><strong>YORASHI</strong></td>
<td>Good.</td>
</tr>
<tr>
<td><strong>YUKI</strong></td>
<td>Snow.</td>
</tr>
<tr>
<td><strong>YAKAMASHI</strong></td>
<td>Be quiet, shut up.</td>
</tr>
</tbody>
</table>
YOHOI  An expression like Bokoisho calling for joint action as men all pulling on a rope at the same moment.

WARUI  Bad.

WAKARU  Understand.

WAKUSHI WA  I, me.

WAKARIMASEN  Don't understand.

WAKARIMASEN KA  Don't you understand.
Life on Maui in the Early Days.

Language cont'd.

Appendix IV: Japanized (Jmod) English Words.

APURU Apple. (The final u is pretty strong).
AKUSU Axe.
Ambiru Anvil.
ANTAPU Above, on top.
APU Up, upward.
AIIN Iron. (The n is almost ng.)
AISU Ice. (The final u is a bit weak.)
AISU KURIMO Ice cream.
ARUF ARUFA Alfalfa. (The f here is quite like ours.)
AMONIA Ammonia. (The accent is strong on ni, not on the mo.)
BATA Butter.
BAMBAI By and by, in the future. Also indicates effect or result.
BOTO Boat.
BURASHI Brush.
BARANA Banana.
BORO Ball.
BIN Bean. (Remember, this is “bean” almost beeng, easy on the g.)
BAKETSU Bucket. (The u almost fades out.)
BURUMU Broom.
BIGU Big. (Beegu, damnit.)
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>BAIKE</td>
<td>Bag.</td>
</tr>
<tr>
<td>BURUMA</td>
<td>“Bull Durham” tobacco. Cigarettes were almost universally “roll your own” and this brand was by far mostly used.</td>
</tr>
<tr>
<td>BRADA</td>
<td>Brother.</td>
</tr>
<tr>
<td>BUKO</td>
<td>Book.</td>
</tr>
<tr>
<td>BREDO</td>
<td>Bread.</td>
</tr>
<tr>
<td>BIFO</td>
<td>Before. (That Japanese fh gets to be close to h here.)</td>
</tr>
<tr>
<td>BEHAINA</td>
<td>Behind, on the other side of.</td>
</tr>
<tr>
<td>BOKUSU</td>
<td>Box. (Another almost silent ending u.)</td>
</tr>
<tr>
<td>BEDO</td>
<td>Bed.</td>
</tr>
<tr>
<td>BURIGI</td>
<td>Bridge.</td>
</tr>
<tr>
<td>BOIRA</td>
<td>Boiler.</td>
</tr>
<tr>
<td>BETA</td>
<td>Better.</td>
</tr>
<tr>
<td>BIFU</td>
<td>Beef. (That fh is just about h here.)</td>
</tr>
<tr>
<td>BOTORO</td>
<td>Bottle.</td>
</tr>
<tr>
<td>CHOCHI</td>
<td>Church.</td>
</tr>
<tr>
<td>CHIKIN</td>
<td>Chicken. (You'd swear that the n was an m.)</td>
</tr>
<tr>
<td>CHIA</td>
<td>Chair.</td>
</tr>
<tr>
<td>CHISURU</td>
<td>Chistle. [Chisel?]</td>
</tr>
<tr>
<td>DOGO</td>
<td>Dog.</td>
</tr>
<tr>
<td>DARA</td>
<td>Dollar, money.</td>
</tr>
<tr>
<td>DAN</td>
<td>Down, under. (That Japanese terminal n, again, not quite ng.)</td>
</tr>
<tr>
<td>DOA</td>
<td>Door.</td>
</tr>
</tbody>
</table>
DAMBORO Down below, meaning, under, down the hill from, etc.
DEBURO Devil. (Note the substitution of b for v.)
DREDO Drill.
ESTODE Yesterday.
EPARANA Apron.
FRAUA Flower, flour. (Lots of h in that fh.)
FORO Fall.
FORO DAN Fall down, collapse.
FUISHI Fish. (The f is almost totally h.)
FUEGE Fig. (ditto)
FUAIA Fire. (ditto)
FURU Full.
FURAI Fly. (A bit of a h in that f.)
FUENGA Finger. (ditto)
GATSU Got, have. (The ending u is faint.)
GASORIN Gasoline.
GRASU Grass.
GORO Gold.
GOTO Goat.
GURU Good.
GIORO Girl.
GASHI Gulch.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>GURAPU</td>
<td>Grape.</td>
</tr>
<tr>
<td>GUABA</td>
<td>Guava. (That b for v again.)</td>
</tr>
<tr>
<td>HANOD</td>
<td>Hand.</td>
</tr>
<tr>
<td>HEA</td>
<td>Hair.</td>
</tr>
<tr>
<td>HAMA</td>
<td>Hammer.</td>
</tr>
<tr>
<td>HOTERU</td>
<td>Hotel.</td>
</tr>
<tr>
<td>HIRU</td>
<td>Hill.</td>
</tr>
<tr>
<td>HATO</td>
<td>Hat.</td>
</tr>
<tr>
<td>HOSO</td>
<td>Horse.</td>
</tr>
<tr>
<td>HOKU</td>
<td>Hack. (?)</td>
</tr>
<tr>
<td>HAUSO</td>
<td>House.</td>
</tr>
<tr>
<td>HEDO</td>
<td>Head.</td>
</tr>
<tr>
<td>HUITO</td>
<td>Wheat.</td>
</tr>
<tr>
<td>HARIAPU</td>
<td>Hurry up, get going.</td>
</tr>
<tr>
<td>IA</td>
<td>Ear.</td>
</tr>
<tr>
<td>INNJIN</td>
<td>Engine. (Strong ng to that terminal n.)</td>
</tr>
<tr>
<td>INSAI</td>
<td>Inside. Often means into or in.</td>
</tr>
<tr>
<td>JISU</td>
<td>This.</td>
</tr>
<tr>
<td>JISU WAN</td>
<td>This one. Used to designate a particular thing or person.</td>
</tr>
<tr>
<td>JARI</td>
<td>Jelly.</td>
</tr>
<tr>
<td>JAGU</td>
<td>Jug.</td>
</tr>
<tr>
<td>JAMPU</td>
<td>Jump.</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>KROSO</td>
<td>Clothes, cloth.</td>
</tr>
<tr>
<td>KYATO</td>
<td>Cat.</td>
</tr>
<tr>
<td>KUABA</td>
<td>Guava,- another way of saying it instead of Guaba.</td>
</tr>
<tr>
<td>KASTAROIRU</td>
<td>Castor oil, a well-known sort of cure-all in those days.</td>
</tr>
<tr>
<td>KYANDE</td>
<td>Candy.</td>
</tr>
<tr>
<td>Ken</td>
<td>Can, possible. (That Japanese terminal n again.)</td>
</tr>
<tr>
<td>KABECI</td>
<td>Cabbage. Sometimes used for vegetables generally.</td>
</tr>
<tr>
<td>KABECI MEN</td>
<td>Cabbage man,- a vendor of vegetables of any sort.</td>
</tr>
<tr>
<td>KABENTA</td>
<td>Carpenter.</td>
</tr>
<tr>
<td>KATCHI</td>
<td>Catch, have, obtain, possess.</td>
</tr>
<tr>
<td>KAPU</td>
<td>Cup.</td>
</tr>
<tr>
<td>KON</td>
<td>Corn.</td>
</tr>
<tr>
<td>KROKO</td>
<td>Clock.</td>
</tr>
<tr>
<td>KEKE</td>
<td>Cake.</td>
</tr>
<tr>
<td>KORO</td>
<td>Cold, either temperature or in the head.</td>
</tr>
<tr>
<td>KOTO</td>
<td>Coat.</td>
</tr>
<tr>
<td>KEN</td>
<td>Cain, cane.</td>
</tr>
<tr>
<td>KURIMO</td>
<td>Cream.</td>
</tr>
<tr>
<td>KARIKOIA</td>
<td>Calico.</td>
</tr>
<tr>
<td>KA</td>
<td>Car.</td>
</tr>
<tr>
<td>KINGU</td>
<td>King.</td>
</tr>
<tr>
<td>KOKONATSU</td>
<td>Cocoanuts, or cocoanut.</td>
</tr>
<tr>
<td>KAMU</td>
<td>Come.</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>MO</td>
<td>More</td>
</tr>
<tr>
<td>MIRU</td>
<td>Mill</td>
</tr>
<tr>
<td>MIROKU</td>
<td>Milk. (Another case where the terminal u is feeble.)</td>
</tr>
<tr>
<td>MANKO</td>
<td>Mango.</td>
</tr>
<tr>
<td>MISESU</td>
<td>Misses.</td>
</tr>
<tr>
<td>MISTA</td>
<td>Mister.</td>
</tr>
<tr>
<td>MONI</td>
<td>Money.</td>
</tr>
<tr>
<td>MERA</td>
<td>Mail.</td>
</tr>
<tr>
<td>MONKI</td>
<td>Monkey.</td>
</tr>
<tr>
<td>MANTEN</td>
<td>Mountain.</td>
</tr>
<tr>
<td>MACHI</td>
<td>Much, match.</td>
</tr>
<tr>
<td>MEBE</td>
<td>Maybe, perhaps.</td>
</tr>
<tr>
<td>MO APU</td>
<td>More up, above, steeper.</td>
</tr>
<tr>
<td>MO DAN</td>
<td>More down, sloping more downward, below.</td>
</tr>
<tr>
<td>MO BETA</td>
<td>More better, advisable, advantageous. Sometimes it almost means please. A much used phrase.</td>
</tr>
<tr>
<td>MEN</td>
<td>Man, person, used always in the plural form, whether there are one or more. Frequently applies to either men or women.</td>
</tr>
<tr>
<td>NAIFU</td>
<td>Knife.</td>
</tr>
<tr>
<td>NATSU</td>
<td>Nuts, nut, always used in the plural form, whatever the number.</td>
</tr>
<tr>
<td>NAFU</td>
<td>Enough.</td>
</tr>
<tr>
<td>NIDURU</td>
<td>Needle.</td>
</tr>
<tr>
<td>NERU</td>
<td>Nail.</td>
</tr>
<tr>
<td>NATEN</td>
<td>Nothing, zero.</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>NOSO</td>
<td>Nose.</td>
</tr>
<tr>
<td>NEKESTO</td>
<td>Next.</td>
</tr>
<tr>
<td>NAMBA</td>
<td>Number, lumber.</td>
</tr>
<tr>
<td>NAMBA WAN</td>
<td>Number one. <em>Frequently</em> means the best, of highest quality.</td>
</tr>
<tr>
<td>NO GATSU</td>
<td>No got, there isn't any.</td>
</tr>
<tr>
<td>NO GURU</td>
<td>No good, bad, worthless.</td>
</tr>
<tr>
<td>NO KEN</td>
<td>No can, impossible, can't.</td>
</tr>
<tr>
<td>NO NAFU</td>
<td>Not enough, insufficient, lacking.</td>
</tr>
<tr>
<td>NERO</td>
<td>Nail.</td>
</tr>
<tr>
<td>NO MO</td>
<td>No more, none.</td>
</tr>
<tr>
<td>NADA</td>
<td>Another.</td>
</tr>
<tr>
<td>NADA WAN</td>
<td>Another one, more, in addition.</td>
</tr>
<tr>
<td>ORO</td>
<td>All, old.</td>
</tr>
<tr>
<td>ORO SEN</td>
<td>Like, similar to. (Lit. all same.)</td>
</tr>
<tr>
<td>OIRU</td>
<td>Oil.</td>
</tr>
<tr>
<td>ORO TAIMU</td>
<td>Continuous, always. (Lit. all time.)</td>
</tr>
<tr>
<td>OTOMOBIRU</td>
<td>Automobile.</td>
</tr>
<tr>
<td>ORANI</td>
<td>Orange.</td>
</tr>
<tr>
<td>POTE</td>
<td>Putty.</td>
</tr>
<tr>
<td>PUSHI KYATO</td>
<td>Pussy cat.</td>
</tr>
<tr>
<td>PEPA</td>
<td>Paper.</td>
</tr>
<tr>
<td>PENTA</td>
<td>Paint.</td>
</tr>
<tr>
<td>PRETO</td>
<td>Plate.</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>PRANTE</td>
<td>Plenty, much, a great deal.</td>
</tr>
<tr>
<td>PEA</td>
<td>Pear.</td>
</tr>
<tr>
<td>PANSU</td>
<td>Pants.</td>
</tr>
<tr>
<td>PRANTO</td>
<td>Plant.</td>
</tr>
<tr>
<td>POSTO</td>
<td>Post.</td>
</tr>
<tr>
<td>PAINAPURU</td>
<td>Pineapple.</td>
</tr>
<tr>
<td>PICA</td>
<td>Picture.</td>
</tr>
<tr>
<td>PRAU</td>
<td>Plow.</td>
</tr>
<tr>
<td>PAIPU</td>
<td>Pipe.</td>
</tr>
<tr>
<td>PIGU</td>
<td>Pig.</td>
</tr>
<tr>
<td>PURU</td>
<td>Pull.</td>
</tr>
<tr>
<td>PONKIN</td>
<td>Pumpkin. (Almost pongkeeng.)</td>
</tr>
<tr>
<td>PIKU</td>
<td>Pick.</td>
</tr>
<tr>
<td>PAUDA</td>
<td>Powder.</td>
</tr>
<tr>
<td>RAIKE</td>
<td>Like, alike.</td>
</tr>
<tr>
<td>RETA</td>
<td>Letter.</td>
</tr>
<tr>
<td>ROKU</td>
<td>Look.</td>
</tr>
<tr>
<td>ROKU SHI</td>
<td>Look see, much more used than look.</td>
</tr>
<tr>
<td>RAKADA</td>
<td>Doctor.</td>
</tr>
<tr>
<td>RON</td>
<td>Long. (Strong ng in that n.)</td>
</tr>
<tr>
<td>RAMPU</td>
<td>Lamp.</td>
</tr>
<tr>
<td>REGE</td>
<td>Leg.</td>
</tr>
<tr>
<td>ROPU</td>
<td>Rope.</td>
</tr>
</tbody>
</table>
REDO Red, lead (the metal).
RAI Lie, untruth.
RESHISU Dishes. This is another that is always plural.
RAGU Rug.
RUFO Roof.
RAIMU Lime.
RAISU Rice.
RODO Road.
SMORO Small.
SHINGU Sing.
SO Sow.
SHI See.
SEKE Sick.
STAIRU Style.
STAPU Stop.
SEN Cent.
SKIN Skin. (Practically skeeng).
SKURU School.
SOPU Soap.
Shaburu Shovel.
SHSHTIMA Steamer, steamship.
SHIRUBA Silver. (Another case of substituting b for v.)
SHIZARISU Scissors. (The u is just about silent.)
SHINGURU  Shingle.
SHUGA  Sugar.
SHUGA KEN  Sugar cane.
SHUGA MIRU  Sugar mill.
SUPOSHI  Suppose, perhaps, if, in case of.
SENAPI  Centipede.
STA  Star.
SAN  Sun.
SHUSO  Shoes. (Plural, note. Never used singular.)
SMOKU  Smoke.
SANDO  Sand.
STON  Stone.
SOROTO  Salt.
SHSHTIRU  Steel.
SINKU  Think.
SHISUTA  Sister.
SUPOIRU  Spoil.
SINKU  Think.
STEPUSU  Stops.
SHUTO  Shoot.
SHIDO  Seed.
SHINGU  Sing.
SUPUNI  Spoon.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>TSI</td>
<td>Tea.</td>
</tr>
<tr>
<td>TO</td>
<td>Too. Not “to”, which does not appear in pidjin either as a destination or in connection with a verb.</td>
</tr>
<tr>
<td>TO MACHI</td>
<td>Too much, a great deal, many.</td>
</tr>
<tr>
<td>TSRAI</td>
<td>Try.</td>
</tr>
<tr>
<td>TERU</td>
<td>Tell.</td>
</tr>
<tr>
<td>TSURI</td>
<td>Tree.</td>
</tr>
<tr>
<td>TSUDE</td>
<td>Today.</td>
</tr>
<tr>
<td>TAGENTA</td>
<td>Turpentine.</td>
</tr>
<tr>
<td>TAUURO</td>
<td>Towel.</td>
</tr>
<tr>
<td>TEBURO</td>
<td>Table.</td>
</tr>
<tr>
<td>TAKUSU</td>
<td>Tacks. (Another perpetual plural.)</td>
</tr>
<tr>
<td>TOREDO</td>
<td>Thread.</td>
</tr>
<tr>
<td>TAIMU</td>
<td>Time.</td>
</tr>
<tr>
<td>TONERU</td>
<td>Tunnel.</td>
</tr>
<tr>
<td>TEREFON</td>
<td>Telephone. (Believe me, that f is as near to h as one can get.)</td>
</tr>
<tr>
<td>TIN</td>
<td>Tin. (Teen it is, but very near to teeng.)</td>
</tr>
<tr>
<td>UDO</td>
<td>Wood.</td>
</tr>
<tr>
<td>WATA</td>
<td>Water.</td>
</tr>
<tr>
<td>WAN</td>
<td>One. (Darn near wang.)</td>
</tr>
<tr>
<td>WINDO</td>
<td>Window.</td>
</tr>
<tr>
<td>WIDO</td>
<td>Wood.</td>
</tr>
<tr>
<td>WACHI</td>
<td>Watch.</td>
</tr>
</tbody>
</table>
WHISURU Whistle.
Waia Wire.
WHIRO Wheel.
WATAMERAN Watermelon. (That n is ng for sure.)
WASAMATA What's the matter, why, how come, for what reason, to question.

Now let's see how it works with proper names.

JIMU Jim, James.
WIRIAMA William. Sometimes Biliama.
MAGURE Margaret.
DARASE Dorothy.
POROKI Portuguese.
POTORIKO Puerta Rican.
KARAFONI California. (That f is as close to h as one can get.)
PORO Paul.
SAMU Sam.
AGINESU Agnes.

Well, enough of that, you get the idea. It follows the same principles as the long list on the proceeding pages.

Now let's apply the Jmod. process to numbers. Here goes:-

Wen, tsu, tsree, fo, fai, seku, seben, eighto, nain, ten, irebun, tsuaru, taten, foten, fefoten, sexten, sebunten, eightoten, ninten, tsuanti, tsuanti wan, tsuanti tsu, etc. etc.

Twenty is tsuante. Thirty is tate, etc. etc. A hundred is wan handara.

In connection with these numbers, too, don't overlook the Japanese “f” and “n”.

12
Life on Maui in the Early Days.

Language Cont'd.

Appendix V Examples of Pidgin.

1 – I SPEAK YOU COME.

2 – MORE BETTER YOU MAKE LIKE WE DO.

3 – HE SMART LIKE HELL ANYKIND DO.

4 – BETTER US GO EAT.

5 – STEAMER HONOLULU GO FRIDAY.

6 – SAM, FOR WHY YOU NO EAT?

7 – WHAT FOR LAUGH?

8 – LOOK HARD NO MISS ANYKIND.

9 – ME, I TOO MUCH SCARE.

10 – I GOT BIG TIRED.

11 – GO LIKE ANYKIND.

12 – I SCARE FOR GO.

13 – GO BEACH, WATER INSIDE SWIM.

14 – 'SPOSE YOU NO LIKE MORE BETTER YOU SPEAK.

15 – WHERE SAM, I LIKE SPEAK, MORE BETTER US GO LOOK.

16 – NAMBA ONE I NO LIKE. NAMBA ONE = the most, very much, so this means, “I strongly object”, or “I don't like it at all.”

17 – I GO LOOK-SEE, NO MORE SHIP. The prospective inter-island passengers were impatiently waiting for the “Kinai”, “Likeli”, “Mikahala”, or some such to appear. Someone had gone up on a neighboring hill to see better and, returning, made the above report. “Look-see” was often used for look. “No more” is no or none. This is a common expression.

18 – ALL TIME TALK TOO MUCH, NO CAN CATCH GOAT. The goat hunter was evidently fed up with his noisy companions and told them so.
19 – YOU SMART LIKE HELL.

20 – I HERE.

21 – YOU NO SMART FOR MAKE THIS KIND.

22 – HOW MANY YEAR YOU GOT? How old are you?

23 – I SEND YOU BOY TODAY FOR GET COCOANUT.

24 – DOCTORS SMART BUT NO VERY GOOD SENSE.

25 – MORE BETTER US GO HOUSE INSIDE. “More better” = advisable, a good thing to do. This is a widely used expression.

26 – NOSCARE? Aren't you afraid?

27 – I NO CARE IF YOU NO COME.

28 – WHAT FOR YOU LIE? WHY ARE YOU TELLING AN UNTRUTH?

29 – TOMORROW I COME FOR HORSE.

30 – GO LIKE ANYKIND. That's pretty fast, wouldn't you say?

31 – MY HAPPY TOO BIG.

32 – WHAT FOR YOU GET UP SO EARLY? What for is much used for why.

33 – WHAT FOR GO? Why should I/we go? What for often used for “why”.

34 – HE NO UNDERSTAND HAWAII STYLE TALK.

35 – JAPAN PEOPLE MAKE THIS STYLE. Japanese people do it this way.

36 – WHAT KIND YOU MAKE? What are you doing?

37 – SMART LIKE ANYKIND. Smart as anything.

38 – SHE PRETTY LIKE HIBISCUS FLOWER.

39 – I BIG SCARE FOR YOU. I am very apprehensive about you.

40 – US HAVE SWELL FUN TODAY.

41 – YOU STOP PAIA LONG TIME? Have you lived in Paia (a plantation town on Maui). Stop doesn’t mean to come to a halt or to cease and desist; it means to be located at, to reside at etc.
42 – ME HERE. No tense, note. This can be present, past or future as the speaker desires. Note no verb.


44 – TOO SORRY NO CAN STOP HERE. I'm sorry but you can't stay here.

45 – The Japanese boat builder was asked why all sampans were painted blue (which they were). The reply, - “BLUE PAINT MORE CHEAPER”.

46 – The merchant noticing in a bunch of bananas a couple that had been chewed into by some beast cut them out saying, “Haole EAT NO CAN, FILIPNO EAT ALL RIGHT”. Haole = H for white Anglo-saxon i.e. upper class.

47 – I BIN GO. I went or I had gone. The “bin” nails the speaker down as Portuguese.

48 – HE BIN ONE BEEG SON OFF A BITCH That bin, again and the manner of pronouncing English words makes the man Portuguese.

49 – A slum clearance was proposed and there were objections by the inhabitants like: 'SPOSE MORE BETTER HOUSE, MORE MONEY. HOW CAN PAY?

50 – US GO. As I have pointed out earlier, this is a classic case of no indicated tense. Actually it fits any tense that the speaker wishes. Also, “Let's go.”

51 – A caterpillar tractor was being unloaded from a railroad car. No such tractor had ever been seen before and it was a matter of great interest. A small Portuguese boy came running calling back to another of similar age, “HEY MANALLY, COME SEE DA BEEG KAKAPI LA”.

52 – COFFEE GOT? Do you have coffee.

53 – ME NO SABE. I don't know, a much used expression. Sabe is evidently a carry-over from early times when Mexican cowboys were introduced to teach Hawaiians in cowboying.

54 – 'SPOSE YOU SPEAK ME KOKUA. If you ask me I shall help you. Kokua (H) = help

55 – LONG TIME NO SEE. A very common salutation. Going on: -

56 – Ron Taimu No shi. That's how a Japanese said it, Further: -. Ron = Jmod long, taimu = Jmod time, shi = Jmod see. Let's go on:-

57 – POR LONG TIME I HOB NOT LUKE YOU. That's the Filipino version. They can't pronounce “f” so substitute “p”.

58 – HE NO LIKE pau. He doesn't want to stop, quit. Pau H = stop. end.
59 – HE BIN GAT Papule. He is crazy (Lit. He bin get crazy). Papule is H crazy. The “a's” in gat and papule is as in our word hat. Woops, the Hawaiian word for crazy is pupule but Portuguese pronounce it with the a instead of u. Obviously the speaker here is Portuguese.

60 – NO CATCH JOB NO dara. Don't have job so have no money. Dare is Jmod dollar.

61 – US TOO MUCH makule FOR GO. We are too old to go. Makule = H for old.

62 – HE TOO MUCH huhu. He is very angry. Huhu is H for angry.

63 – TODAY DA MAN HE NO BIN GOT BANANA. The bin shows that this is Portuguese.

64 – Mobeta NO MAKE THIS KIND. Better not do this. Mobeta = Jmod “more better”, a very much used phrase meaning it is advisable, should be done.

65 – Mobeta GO nana. Better go look. Mobeta as in #64, nana H = look or see.

66 – HE PAIA STOP. He lives in Paia.


68 – Guru do? Good, isn't it? Guru = Jmod good. Do is an intensifier, Japanese, probably near our indeed.

69 – 'SPOSE YOU huhu I NO CARE. I don't care if you are angry. Huhu H = angry.

70 – WHAT KIND YOU THINK? What is your opinion?

71 – THAT'S MORE GOOD. That's better.

72 - Mobeta eat somekind. Better eat something. See #64 for mobeta.

73 – I TINK BECAUSE HE MALIHINI HE NO RIDE HORSE GOOD. Melihini H = newcomer.

74 – WHAT KIND YOU GOT? What is it that you have?

75 – EVERY KIND READY. Everything has been prepared.

76 – MAKE LIKE ME. Do as I am doing.

77 – TO MACHI HEBE, NO KEN hapai. (lit. too much heavy no can lift) Is the person(s) involved I or he or we or they or what? To = Jmod too, machi = Jmod much, hebe = Jmod heavy, ken = Jmod can, hapei = H lift or carry.

78 – Mobeta nada wan hapai. Better bring another one. Mobeta, see #64 above. Nada = Jmod another, wan = Jmod one, hapai = H Bring.
79 – A tourist stopped his car and got out to take a picture of a group of Japanese women in their rather unique costume chopping weeds in a sugar cane field. A spokeswoman for the weeder came out and said, “Mobeta no picha hapai, kroso oro lepo to machi hirahira”. Please don't take our picture, clothes all dirty too much ashamed. Mobeta = Jmod more better in this case meaning very close to please, no = Jmod don't, picha = Jmod picture, hapai = Jmod H take, kroso = Jmod clothes, oro = Jmod all, repo = JmodH lepo dirty, to = Jmod too, machi = Jmod much, hirahira = JmodH hilahila meaning ashamed.

80 – Tsude prante hatsu mobeta riri SODA mizu kaukau. Today plantu (very) hot more better little sodawater drink. Tsude = Jmod today, prante = Jmod plenty or very, hatsu = Jmod hot, mobeta = Jmod more better, riri = JmodH li'ili'i = little, mizu = Jmod water, kaukau = drink.

81 – Mo'o maitai MOSQUITO kaukau. Lizards are good, they eat mosquitos. Mo'o = H lizard, maitai is the colloquial form of maika'i = H good. T has been substituted for k and the glottal stop has been omitted, not unusual in pidjin. Kaukau = eat, swallow, chew, etc. etc.

82 – UG GO TO DA mele kalikimaka luau HAVE MUCH FUN. We go to the Merry Christmas feast, have much fun. Mele = Hmod. merry, Kalilimaka = Hmod. Christmas, luau = H feast. Many people seem to think that Mele Kalikimaka is a Hawaiian expression. It isn't, it is Hmod. English.

83 – ME NO sabe WHAT YOU TALK. I don't know what you're saying. Sabe = know and is of Spanish origin. It is a word in much use.

84 – Wan kapu shuga NO nafu, mobeta ririmo makana. One cup of sugar isn't enough, better add a little more. Wan = Jmod one, kapu = Jmod cup, shuga = Jmod sugar, nafu = Jmod enough, mobeta = Jmod more better (an expression used endlessly), ririmo = JmodH li'ili'i meaning little, mo = Jmod more. Ririmo is usually run together as one word and is a much used expression. Makana = H give.


86 – Mobeta riri shidan chia moemoe. It would be good to sit down in a chair for a while and sleep. Mobeta = Jmod more better, riri = JmodH li'ili'i = H little, shidan = Jmod sit down, chia = Jmod chair, moemoe = H sleep.

87 – Haure toku ME NO to machi sabe. Haole talk me no too much know, which means I don't know much English Haure = JmodH foreigner, Anglosaxon, toku = Jmod talk, to = Jmod too, machi = Jmod much, sabe = know (Spanish origin).

88 – Pupure do aré. He (or that person) is crazy. Pupure = JmodH pupule = crazy, do is J, a sort of indeed, aré (aray) = J that person, he.
89 – Hoso maruna me manten horohoro GO to machi prante kuaba kaukau, opu sake, rakada castaru oiru makena to machi pirikia. Horse on top I mountain ride went too much, plenty guavas ate stomach sick, doctor castor oil gave too much trouble, misery. I took a horseback ride up the mountain and ate a great many guavas. Got a stomach ache for which the doctor gave me castor oil. It was a miserable time. Hoso = Jmod horse, maruna = JmodH maluna = on top, manten = Jmod mountain, horohoro = JmodH holoholo = go for a ride or jaunt, to = Jmod too, machi = Jmod much, pranta = Jmod plenty, kuaba = Jmod guava, kaukau (of no known origin) = eat, opu = H stomach, sake = Jmod sick, rakada = Jmod doctor, castaru = Jmod castor, oiru = Jmod oil, makana = H give, to machi = Jmod too much, very much, pirikia = JmodH pilikia = trouble, misery.

90 – I SINK SO tsude ren. I think so today rain. I think it will rain today. Tsude = Jmod today, ren = Jmod rain.

91 – Boy-san oro taimu pré monki orosen. Boy all time play like monkey. San = an honorific used after a person's name or title, a Japanese custom, oro = Jmod all, taimu = Jmod time, pre = Jmod play, monki = Jmod monkey, oro sen = Jmod all same meaning like or similar to, a much used expression.

92 – Namawan hariapu wate makana chikin hauau fuaia kaukau. Number one hurry up apply water chicken house fire eat. Get with it and apply water or the chicken house will burn down. Namabawan = Jmod number one, imperative, wata = Jmod water, makana = H give, chikin = Jmod chicken, hausu = Jmod house, fuia = Jmod fire, kaukau = eat.

93 – Opu seke hanahana GO NO ken, ME rakada GO. Stomach sick work go no can, me doctor go. I am sick so I can't go to work. I am going to the doctor. Opu = H stomach, seke = Jmod sick, hanahana = H work, ken = Jmod can, rakada = Jmod doctor.

94 – ME nambawan piura do, 'SPOSE I SPEAK MAYBE YOU COME KOKUA. Me number one tired indeed if I ask perhaps you will come and help. Nambawan = Jmod number one (most, very much), do = an intensifier like indeed, Japanese piura = JmodH = piuia tired, kokua = H help.

95 – DIS MAN HE TOO MUCH akami wa'a hoe. This man is an expert canoe paddler. Akamai = H skillful, expert, wa'a = H canoe, hoe = H paddle.

96 – Jisu moningu Paie hospitoro GO ME smoro BOY rakada chimpu papare hemo. This morning I am going to the Paia hospital where the doctor will circumcise my small boy. Jisu = Jmod this, moningu = Jmod morning, hospitoro = Jmod hospital, smoro = Jmod small, rakada = Jmod doctor, chimpu = J penis, papare = JmodH papale: hat, hemo = H take off, remove.
97 – MISSSU RAIKE TSUNAITO (sometimes “tsunai”) dena rosto bifu, POTATO, bin, bredO, bata, jari, keke, also kurimo, tsi, cope, mobeta jisu taimu hanahana. The Mrs. wants tonight dinner roast beef, potato, beans, bread and jelly, cake, ice cream, tea, coffee; more better this time work (prepare). Misssu = Jmod missus, raike = Jmod like, tsunaito = Jmod tonight, dena = Jmod dinner, rosto = Jmod roast, bifu = Jmod beef, bin = Jmod bean, bredO = Jmod bread, bata = Jmod butter, jari = Jmod jelly, keke = Jmod cake, also kurimo = Jmod ice cream, tsi = Jmod tea, cope = Jmod coffee, mobeta = Jmod more better = it is important to, jisu taimu = Jmod this time = now, hanahana = H make, do, produce.

98 – Makule ohia NO GOOD a'i. Makule = H old, ohia = H mountain apple, a'i = H eat.

99 – Wasamata you wasamata ME, YOU wasamata? Why do you ask me what is the matter with me, what's the matter with you? Wasamata = Jmod what's the matter which means in addition to why, how come, what's wrong, etc.

100 – Pipi waiu NO GOT mobeta pipi kane hapai. The cow has no milk better get the bull. Pipi = H cow, waiu = H milk, mobeta = Jmod it is advisable to, pipi kane = H cow, male or bull, hapai = H get, bring.

101 – Kai huhu NO CAN GET opihi, opai. The sea is rough, it's impossible to get opihi or opai. Kai = H sea, huhu = H angry, rough, opihi = H limpet, opai = H shrimp.

102 – TOO MUCH MAKANE NO MORE ua MY pua make. Too much wind and no rain have killed my flowers. Makani = H wind, ua = H rain, pua = H flowers, make = H dead.


104 – HORSE ON TOP SCHOOL GO.

105 – Mamua, mamua, riri mo mamua. Forward, forward forward a little. You can see a bridge building foreman calling for the placement of a big timber. Mamua = H ahead, ririmo = Jmod li'ili'i, little, & Jmod more.

106 – TOO MUCH RAIN nana NO CAN. Too much rain, can't see. Nana = H see.

107 – Hokanawahine TOO MUCH poi kaukau THIS TIME TOO momona. Hokane = J pretty, wahine = H woman, poi = H a starch food made from the taro root, kaukau = eat, momona = H fat. The pretty woman eats too much poi and is now getting fat.

108 – Chicha to machi buko rido, ME atama NO ken oro hapai. The teacher reads too much books my head can't hold it all. Chicha = Jmod teacher, to machi = Jmod too much, buko = Jmod books, rido = Jmod read, atama = J head, ken = Jmod can, oro = Jmod all, hapai = Jmod hold.
109 – Now a song:-

ME hanahana BIG luau, TOO MUCH kalua ta iole,
ME SPEAK YOU COME MY HOUSE kaukau. YOU TOO MUCH kaukau poi.

Hanahana = H make, produce, luau = H feast, kalua = H to bake in a ground oven, ta is the occasional pronunciation of H ka = the, iole = H rat, kaukau = eat, poi = H a food made from the taro root.

110 – Pau hana THAT FINISH. The work is finished, the project is finished. Pau = H finished, hana = H work.

111 – Fraua kukae moa makana guru GROW. Giving chicken manure to flowers makes them grow well. Fraua = J mod flower, kukae = H manure, excrement, moa = H chicken, makana = H give, guru = J mod grow.

112 – Godema maina pirau me gaden oro TOMATO aihue. The g.d. worthless mynah birds stole all the tomatoes in my garden. Maina = J mod mynah, pilau = H stink or smell but is in pidjin often used to mean bad, no good etc., gaden = J mod garden, oro = J mod all, aihue = H steal.

113 – SPOSHI jisu taimu NO CAN nada taimu tsurai. If it can't be done this time try another time. Sposhi = J mod suppose, jisu = J mod this, taimu = J mod time, nada = J mod another, tsurai = J mod try.

114 – We were entering a small harbor, Keoneoio, on Maui in Uncle David's sampan “Uahi” (H Smoke), and wanted to know if fresh water was available there. A single Japanese fisherman was cooking fish on his hibachi, so we asked him. Here is the conversation:-

Us: OH aikani-san, mane mizu aru? Honorable friend, here water got? Aikane = H friend, san = Japanese honorific used with all names and titles, mane = H ma'anei meaning hare but with the glottal stop omitted as was frequently done, in pidjin.


115 – ME GO hanahana Paia. I'm going to Paia to work. Hanahana = H work, Paia is a town on Maui.

116 – Nishikawa nagai MEN do. Nishikawa is indeed a tall man. Nagai = J tall, men is plural but is used as singular, do is J, our near equivalent is indeed.

117 – Mobeta riri mo GO. Better move a little. Move it ahead a little. Mobeta = J mod more better = it is advisable, it would be good to, riri = J mod H li'ili'i = little omitting the glottal stops, mo = J mod more. Ririmo is usually run together into a single word.

119 – HE oro taimu teru rai. He is always telling lies. Oro = Jmod all, taimu = Jmod time (oro taimu is usually used as a single word meaning constantly). Teru = Jmod tell, rai = Jmod lie (singular or plural).

120 – The taxi driver at the airport said that he was, “Smart for catch haoles”, meaning that he was very good in getting tourist business. Haole is H white person, foreigner, here used as tourist.

121 – Ron taimo befo ME HAWAII pimai schshtima maruna shuga miro hanahana, TOO MUCH hanahana, dara NO mo naten oro sen. A long time ago I came to Hawaii on a steamer, and worked in a sugar mill. There was lots of work but the pay was practically nothing. Ron = Jmod long, taimu = Jmod time, bifo = Jmod before (this word the f is practically h), pimai = H come, schshtima = steamer (odd word, isn't it), maruna = JmodH on, on top of, Shuga = Jmod sugar, miru = Jmod mill, hanahana = H work, dara = dollar, money, mo = Jmod more , naten = Jmod nothing, orosen is really two words but it is usually considered and used as one = Jmod all same, like similar to. Nomo naten orosen surely means as near zero as one can get.

122 – Suppose I meet on the streets of San Francisco an elderly Japanese from Hawaii who has become a gardener. The conversation might go like this:-

Me: OH aikane san, YOU pehea? Oh, honored friend how are you. Aikane = H friend, san = J honorific, pehea = H how.

He: Karafone ron taimu STOP. Jisu yia to machi pirikia, ame NO mo, wata poho fraua oro make. I have lived a long time in California. This year is very bad, there has been no rain, water is scarce, my flowers have all died. Karafone = Jmod California (the f is h, if there ever was one), ron = Jmod long, taimu = Jmod time, stop does not at all mean [inc] cease or desist but rather to be or to live there, Jisu = Jmod this, yia = Jmod year, to = Jmod too, (remember it is pronounced “toe”), machi = Jmod much, pirikia = JmodH pilikia = trouble, ame = J rain, mo = Jmod more, wata = Jmod water, poho = H loss, fraua = Jmod flowers, oro = Jmod all, make = H dead.

123 – LET-AGO YOUR BLOUSE. Have a great fling, wow-ee let's celebrate, hurray, make much fun.

124 – TODAY I NO BIN GO SCHOOL, NO LIKE TITCHER. The bin nails it down as Portuguese.

125 – Jisu wan manko tsu oro, oro spoisu NO guru kaukau, mobeta chiroi. Mebe pigu kaukau. This one mango is too old, all spoiled, better throw it away. Maybe the pig will eat it.

126 – Tsunaito mobeta otomobiru horohoro GO mumpicha nana. It would be good to take an automobile ride tonight and see a movie (moving picture). Tsunaito = Jmod tonight, mobeta = Jmod more better (it would be good to), otomobiru – Jmod automobile, horohoro = JmodH holoholo = pleasure ride, mumpicha = slang for moving picture, nana = H see. Mumpicha = moompicha.
127 – A new item was on exhibition on the counter of the plantation store and various people were asking what it was, like this: What is this (that):

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kore nani?</td>
<td>Jisu wan nani?</td>
</tr>
<tr>
<td>Jisu = Jmod this, wan = Jmod one, nani = J what.</td>
<td></td>
</tr>
<tr>
<td>Jisu wan pehea?</td>
<td>Pehea = H what</td>
</tr>
</tbody>
</table>

128 – A boy was sent to see if Mrs. Jones was at home. He came back with this reply:- “NOBODY STOP.” = There is nobody there. That's how “stop” is used in Pidjin. Meaning to be at or to reside at and not to cease action.

129 – I GO hale hanamake pipi BEER GET, MAKE PLENTY pipi kalua. US MAKE NUMBER ONE BIG luau. SWELL FUN. Hale = H house or building, hanamake = H make dead, kill, pipi = H cattle (so hale hanamake pipi = butcher shop) pipi kalua = H beef cooked in an underground oven, luau = H feast.

130 – YOU posto ofishu (or opusu) GO, reta hapai; stoa GO hapai fraua, raisu, bata, soroto. Go to the postoffice and get the letters; go to the store and get flour, rice, butter and salt. Posto = Jmod post, ofishu (opusu) = Jmod office, reta = letters, hapai = H get, stoa = Jmod store, raisu = Jmod rice, bata = Jmod butter, fraua = Jmod flour, soroto = Jmod salt.

131 – Now here is a bit of play on words:-

Hoso No kaukau COW kaukau, COW kaukau COW kaukau. Say it quickly.
Hoso = Jmod horse, kaukau (unknown origin) = to eat, also = food (it is both noun and verb).
So – horses don't eat cow's food, cows eat cow's food.

132 – Orotaimu to machi tokutoku, No kan hanahana. Too much talking all the time can't work. Oro = Jmod all, taimu = Jmod time, to = Jmod too, machi = Jmod much, tokutoku = Jmod talk-talk, kan = Jmod can, hanahana = H work.

133 – To machi hanahana bambai piura. If you work too much you will get tired. To = Jmod too, machi = Jmod much, hanahana = H work, bambai = Jmod by and by (here however, bambai does not mean in the future, but rather predicts a result, a meaning often used in Pidjin), piura = H piula = tired.

134 – Tsude kabechi men barana NO aru. Today the vegetable man doesn't have any bananas. Tsude = Jmod today, kabechi men = Jmod cabbage man which is used to mean a seller of vegetables, barana = Jmod banana, aru = J to have.
135 – Otomobiru taia pirikia, kiabe tsri puka hana. The automobile has tire trouble, the kiabe tree has caused punctures. Note: the kiawa (algaroba) tree dropped thorns on the ground which were very bad on the early tires. Otomobiru = Jmod automobile, taia = Jmod tire, pirikia = Jmod pilikia = trouble, kiabe = Jmod kiawe (w=v), tsri = Jmod tree, puka = H hole, hana = H make.

136 – NO guru Potoriko BOY naitu taimu puka fenesu damboro GO ME watameran aihue. No good Puerto Rican boy (boys) went through a hole under the fence and stole my watermelons. Guru = Jmod good, Potoriko = Jmod Puerto Rican, naitu = Jmod night, taimu = Jmod time, puka = H hole, fenesu = Jmod fence, damboro = Jmod down below, which is often used in Pidjin to mean under, me = my, watameran = Jmod watermelon, aihue = H steal.

137 – Misesu Hea hausu bihaina namba wan bigu manko tsri jisu taimu to machi guru wan manko. Mobeta go hapai. There are many good mangoes on the biggest mango tree behind Mrs. Hair's house. Better go get. Misesu = Jmod Mrs., Hea = Hair. (Mrs. Hair was our next-door neighbor), hausu = Jmod house, bihaina = Jmod behind, namba wan = Jmod number one = biggest, tsruri = Jmod tree, jisu = Jmod this, taimu = Jmod time, (jisu taimu is used to mean now), to = Jmod too, machi = Jmod much, (to machi is used to mean a great deal or a big quantity), guru = Jmod good, wan = Jmod one, (guru wan is frequently to mean just good), mobeta = Jmod more better = it would be a good thing to, hapai = H get.

138 – I BIN GO MY HORSE HALEAKALA RANCH ROUNDUP FOR CATCH MANY COWS WID MY kaula ili. Kaula = H rope, ili = H skin. A lariat was called a kaula ili because it was braided from strips of raw hide. Bin for been shows the speaker to be Portuguese.

139 – Another song:- (in fun)

HERE COMES WILLIE ai-lau FROM THE poi-DOG luau,
AH-WEE A wela ka hau,
TOO MUCH kaukau nui nui pilau
A-WEE A welakahau.

Ai = H eat, lau = H leaves (so ai lau means vegetarian, poi is the Hawaiian staple starch food made from the taro root. Dogs were eaten in the early days and were said to be fattened on poi, hence poi-dog. Wela ka hau is a H expression (literally “hot the iron”). Like “hurray”, let's go, or the like denoting jubilation. Kaukau = eat, nui = H much, pilau = H smell, but hear means bad.

140 – Gaden hanahana GO shaburu HOC hapai. We are going to work in the garden, bring shovel and hoe. Gaden = Jmod garden, hanahana = H work, shaburu = Jmod shovel, hapai = H bring or take. So, garden work go, shovel, hoe bring.
Kauhane, a Hawaiian, had charge of Uncle David's sampan “Uahi” (Smoke). While anchored and fishing near the shore of Molokai he was hit by a sudden and vicious windstorm which resulted in a very nasty sea. The anchor rope parted. The boat couldn't cope with those seas so Kauhane decided to run before Lanai (the three closest islands). That was a serious situation to be in as small boat navigation was by sight. By very skillful navigation and skilled seamanship he managed to get into a relatively safe place on Molokai and anchor there. Well, let a Japanese friend relate the same story:-


Literal translation: Kauhane “Uahi” boat Molokai stop, fish catch, Quick come number one big wind. Sea too much angry (rough). Anchor line broke boat went. No can wind, waves fight. Kauhane think so more better no fight (the sea), wind blow go. Too (very) far go, little moreno can Maui, Molokai, Lanai see. Trouble, big. After a while Kauhane number one skillful boat work good place Molokai go boat rope secured. Trouble no more.

Now let's translate it:- Kauhane with the boat “Uahi” was at Molokai catching fish. Suddenly came a very high wind, and the sea got exceedingly rough. The anchor rope parted and the boat went. It was impossible to combat the wind and sea so Kauhane thought best to run before it. Went too far, almost out of sight of Maui, Molokai, and Lanai (islands). A critical situation. Shortly Kauhane, by skillful seamanship, went to a safe place on Molokai and secured the boat with a rope, and the crisis was over.

Now identify the words:- Boto = Jmod boat, Morokai = JmodH Molokai, stop = was located there, sakana = J fish, hapai = H catch, secure, wikiwiki = H quickly, kamu = Jmod come, namba = Jmod number, wan = Jmod one, bigu = Jmod big, makani = H wind.