



Chaminade
University
OF HONOLULU

[Chaminade University Honolulu](http://www.chaminade.edu)

3140 Waiālae Avenue - Honolulu, HI 96816

Course Number: GE 204

Course Title: GEOGRAPHY OF HAWAI'I

Department Name: BEHAVIORAL SCIENCES PROGRAM

College/School/Division Name: SCHOOL OF EDUCATION AND BEHAVIORAL SCIENCES

Course Credits: 3

Class Meeting Days: MWF 9:30-10:20, CT 254

Instructor Name: Richard Bordner

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Phone: none

Office Location: Behav. Sciences Rm. 119 (adjunct room)

Office Hours: Monday-Thursday 11:30-1 or by app't., either in-person or via Zoom

Instructor Website: <https://greatsageproject.org/>

University Course Catalog Description

GE 204 Landscapes of Hawaii (3)

This course is designed to provide a basic introduction into the human and physical environments found in Hawaii. We will examine both past, present and future landscapes in Hawaii with a major emphasis on the interaction between the human and physical conditions. Topics will include; the unique nature of the ecosystems in Hawaii, their fragility and the implications for planning and social change here in Hawaii; spatial aspects of development, tourism and urbanization; and the environmental implications of development. *Offered annually.*

Course Overview

Course Description: This course is designed to provide you with a basic introduction into the human and physical environments found in Hawaii. We will examine both past, present and future landscapes in Hawaii with a major emphasis on the interaction between the human and physical conditions. A theme throughout the semester will be the unique nature of the ecosystems in Hawai'i, their fragility and the implications for planning and social change here in Hawai'i.

Marianist Values

This class represents one component of your education at Chaminade University of Honolulu. An education in the Marianist Tradition is marked by five principles and you should take every opportunity possible to reflect upon the role of these characteristics in your education and development:

1. Education for formation in faith
2. Provide an integral, quality education
3. Educate in family spirit

4. Educate for service, justice and peace
5. Educate for adaptation and change

Native Hawaiian Values

Education is an integral value in both Marianist and Native Hawaiian culture. Both recognize the transformative effect of a well-rounded, value-centered education on society, particularly in seeking justice for the marginalized, the forgotten, and the oppressed, always with an eye toward God (Ke Akua). This is reflected in the 'Olelo No'eau (Hawaiian proverbs) and Marianist core beliefs:

1. Educate for Formation in Faith (Mana) E ola au i ke akua ('Olelo No'eau 364) May I live by God
2. Provide an Integral, Quality Education (Na'auao) Lawe i ka ma'alea a kū'ono'ono ('Olelo No'eau 1957) Acquire skill and make it deep
3. Educate in Family Spirit ('Ohana) 'Ike aku, 'ike mai, kōkua aku kōkua mai; pela iho la ka nohana 'ohana ('Olelo No'eau 1200) Recognize others, be recognized, help others, be helped; such is a family relationship
4. Educate for Service, Justice and Peace (Aloha) Ka lama kū o ka no'eau ('Olelo No'eau 1430) Education is the standing torch of wisdom
5. Educate for Adaptation and Change (Aina) 'A'ohe pau ka 'ike i ka hālau ho'okahi ('Olelo No'eau 203) All knowledge is not taught in the same school

Program-Course Learning Outcomes

By the end of our course, students will be able to:

1. The student will apply intellectual frameworks and models to interpret social interaction from the Behavioral Sciences perspective.
2. The student will apply research approaches from anthropology and sociology.
3. The student will apply anthropological and sociological concepts related to social justice to current problems and issues in society.
4. The student will assess contemporary social issues through the lens of cultural diversity.

Alignment of Learning Outcomes

	CLO 1	CLO 2	CLO 3
Marianist Values	2, 4, 5	2, 4, 5	2,4, 5
Program Learning Outcomes	1, 3, 4	1, 3, 4	1, 3, 4

Course Prerequisites

We will be using Canvas for this course. You will also get an invite to share some of my Google Drive folders that have course materials for your use. If you need assistance, contact me or the CUH Help Desk. Please send all Assignments to me as e-mail attachments, either as Word docs/rtf/pdf formal files.

Required Learning Materials

Beamer, Kamanamaikalani 2014. No Makou Ka Mana: Liberating the Nation. Honolulu: Kamehameha Pub.

MacDonald, G. & W. Kyselka. 1967. Anatomy of an Island: B.P.B.M. Special Pub. #55. Honolulu: Bishop Museum Press.(pdf) [in Google Group]

Selected Readings from: Thrum, George T. (R. Bordner, comp.). 1878-1934. George T. Thrum's Almanacs and Annuals: Being a Compilation of the Articles from the Hawaiian Annual from 1878 to 1933.

(Available on Amazon.com as a series of e-books). While I have included the specific readings in Canvas, I recommend that you purchase the volumes as basic future reference material.

Recommended but not required:

Mak, 2008. Developing a Dream Destination. Honolulu: UH Press.

Ingersoll, Karin 2016. Waves of Knowing: A Seascape Epistemology. Durham: Duke Univ. Press.

Video links will be posted in Canvas for required viewing and noted for each Module.

Course Website: <https://chaminade.instructure.com/>

Hardware Requirements: Canvas is accessible from both PC and Mac computers with a reliable internet connection. You will also need to be able to access audio and video files. Subsequently, you should have access to speakers or headphones that allow you to hear the audio. DO NOT attempt to complete all the course work on your phone—get a ‘Chromebook’ laptop. I recommend a Chromebook as you end up with a keyboard and 11-14” screen (various brands from \$110-200 on Amazon). If you really can’t afford one, at least get a durable tablet on Amazon [Kindle Fire 8= \$89; Samsung Tab A= \$109] at the price of one textbook but functional for all your courses (and workplace). Your eyes and carpal tunnel will thank you, not to mention you have a larger screen for gaming/Netflix.

Software Requirements: You will need to have some ability to listen to audio in an mp3 format, watch videos in mp4 format, stream online videos, and read .pdf files. There are a number of free software online that can be downloaded for free. If you need assistance with locating software please feel free to contact the Chaminade Help Desk at helpdesk@chaminade.edu or (808) 735-4855.

Technical Assistance for Canvas Users:

- Search for help on specific topics or get tips in [Canvas Students](#)
- [Live chat with Canvas Support for students](#)
- Canvas Support Hotline for students: +1-833-209-6111
- Watch this [video to get you started](#)
- [Online tutorials](#): click on “Students” role to access tutorials
- Contact the Chaminade IT Helpdesk for technical issues: helpdesk@chaminade.edu or call (808) 735-4855

Tutoring and Writing Services

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students. Tutoring and writing help is available on campus at Kōkua ‘Ike: Center for Student Learning in a variety of subjects (including, but are not limited to: biology, chemistry, math, nursing, English, etc.) from trained Peer and Professional Tutors. Please check Kōkua ‘Ike’s website (<https://chaminade.edu/advising/kokua-ike/>) for the latest times, list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via TutorMe. Tutor Me can be accessed 24/7 from your Canvas account. Simply click Account – Notifications – TutorMe. For more information, please contact Kōkua ‘Ike at tutoring@chaminade.edu or 808-739-8305.

Assessment

- **CRITICAL THINKING EXERCISES:** Most modules have a Critical Thinking Exercise as the major assignment [5 total-see the Schedule]. At the start of each module I will post some topics you might want to consider, or you can do one based on your own personal interest from the materials in that module. Please check with me if you want to do your own to make sure it’s appropriate so you get credit for it.
 - All CT have a standardized format and minimum requirements [see below]
 - The CTs count for 70% of your course grade.

- PALOLO-PUKELE PROJECT SERVICE LEARNING ASSIGNMENT:
 - At the end of the Syllabus you will find the proposal sketch for the Palolo-Pukele Project. Everyone will take on one piece of this project in coordination with me. Think about what area looks the most interesting (in the Archival path) and let me know. I will assign you a specific task to complete as your Assignment. You can find the draft proposal at the end of the syllabus.
 - You must register with the Service Learning Office (they coordinate all the service learning on campus) to get credit for this assignment.
 - The Palolo Assignment will be worth 15% of the course grade

- REACTION PAPERS :
 - You will write a number of reaction papers , based on questions posed in video assignments
 - You will not be graded on grammar
 - They will be from 1-2 pages in length
 - Reaction Papers/Learning Assignments count for 5% of the course grade

- VIRTUAL FIELD TRIP:
 - You must complete the Waikiki Virtual field trip described later in the syllabus in Street View on Google Earth (free download)
 - This will count for 5% of the course grade

CRITICAL THINKING EXERCISE RUBRIC:

4 Parts [THESE ARE THE MINIMUMS]:

- 1) Concept or topic covered—specify and define [2 PARAGRAPH]
- 2) Put into a context—what is it's importance w/in course material [2-3 PARAGRAPH]
- 3) Go into detail on 1-2 specific aspects of the concept/topic NOT covered in the class materials—you can use your course readings but you must also have at least 1 source outside of the course materials [6-8 PARAGRAPHS]
- 4) Discuss the context/relevance of this concept to you (personal), to us (Hawai'i), and to us (global) [2-3 PARAGRAPHS]
- 5) Citations with bibliography [APA format preferred]

CT RULES:

PARAGRAPH= defined as having 2 or more sentences.

CITATIONS= You must show where you got your material from. You MUST support your material with citations.

CT-WAYS TO LOSE POINTS:

1 Use internet/generic definition rather than discipline [course] specific definition= 1 grade down

Logic= If you can't remember that the course is within a discipline, which has specific definitions attached to terms, then you're not engaging in the class. Also if you forget this rule, you need to be reminded to focus on task.

2 Merely repeating class [PowerPoint/talks] materials= 1 grade down minimum

Logic= If you can't be organized time-wise to look for outside sources, then you're not completing the assignment—you're merely repeating my materials back to me.

3 Opinion-Only Writing= If your writing only shows your opinion on the concept/topic; no citations= 1 grade down minimum

Logic= No one really cares about opinions—they want proof to back up your assertions/analyses so that you are more convincing. If you really need to vent, that's what social media is for.

4 Working on exercises with others= minimum 1 grade down

Logic= Sharing material means either you're putting in ½ the effort, or, more likely, one member is doing all the work and the other are entertaining (hopefully) parasites.

5 Bogus citations/sources= 1 grade down minimum

Logic= If you only pull your sources from the immediate [Wikipedia-only for example] then just as with the generic definition, you're not engaging with the material and showing any effort to process the class materials.

GE 204: WAIKIKI VIRTUAL FIELD WALK

You **must complete the** Waikiki Virtual Field Walk. FOLLOW THE DIRECTIONS (there is a reason I want you to walk in that pattern), wander around, pause frequently and look around you. Write a short (no less than 2, no more than 5 page) reaction paper responding to the questions I've posed below. The goal of the assignment is to get you to look around carefully with a critical eye, looking for clues of spatial patterns and social images.

Directions: **START** at **McCully St and Kapiolani St.** intersection, at the McCully Shopping Center (*mauka* side of Kapiolani). Look around there, especially the residential area around the shopping center. Then walk down **McCully** across the bridge into Waikiki then turn left and continue down **Kalakaua Ave.** into Waikiki. Pay special attention to the Beachwalk redevelopment / Trump Tower area. Be sure and look into the lobbies of the hotels/apartment complexes as you go through this area. Go on down to **Kanekapolei St.**, then go *mauka* up to **Ala Wai Blvd.** Continue back down **Ala Wai Blvd.** paying attention to the buildings on your left and return back to **McCully St.**

Field Walk Questions: What to look for: A classic conflict in Hawaii is residence vs. tourism, and the ultimate place is Waikiki. You are intentionally being started in an older (1920+) residential area OUTSIDE of Waikiki and across the Ala Wai canal from tourist heaven. Look carefully around and down the side streets, notice the typical (for Oahu) small house/residence and low-rise apartment mix. Then cross the canal. What are the most visible differences? How do residence patterns differ INSIDE Waikiki compared to McCully? Is all of Waikiki for tourists? How does Waikiki differ from the areas outside? Why is Waikiki so satisfying to tourists? What symbols of "Hawaiian" do you see manifested in Waikiki? Detail—what icons/symbols? What do they mean to tourists?

Grading Weights:

CT exercises (5)..... 70%
Palolo Project..... 15%
Reaction Papers.....10%
Waikiki Walk..... 5%

Grading Scale

Letter grades are given in all courses except those conducted on a credit/no credit basis. Grades are calculated from the student's daily work, class participation, quizzes, tests, term papers, reports and the final examination. They are interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Course Policies

Grades of "Incomplete"

Due to the nature and freedom of Flex scheduling, incompletes are not allowed. Failure to complete the course materials within the 6 month time frame requires you retake the course to get a final grade.

Writing Policy

Preferably APA format (since that is the industry standard).

PARAGRAPH= defined as having 2 or more sentences (not including quotes).

CITATIONS= You must show where you got your material from. You MUST support your material with citations. For websites capture the web address and paste into your bibliography

Instructor and Student Communication

Questions for this course can be emailed to the instructor at rbordner@chaminade.edu. Online, in-person and phone conferences can be arranged. Response time will take place up to 3 working days if possible.

Disability Access

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from Kōkua 'Ike: Center for Student Learning by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kōkua 'Ike Coordinator at (808) 739-8305 for further information (ada@chaminade.edu).

Title IX Compliance

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

Attendance Policy

The following attendance policy is from the [2020-2021 Academic Catalog](#).

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor

to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

Academic Conduct Policy

From the 2019-2020 Undergraduate Academic Catalog (p. 39):

Any community must have a set of rules and standards of conduct by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website.

For further information, please refer to the Student Handbook which is linked annually on the following webpage: <https://chaminade.edu/current-students/>

Credit Hour Policy

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10 week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

COURSE SCHEDULE GE 204 Fall 2022

8/22 - 9/2: MODULE 1 [MOD 1 GEOLOGY-GEOGRAPHY]: Introduction; Old Hawai'i / Palolo-Pukele Projects; plate tectonics

Ass: MacDonald all [pdf][36 pg]; Thrum Vol. 1 [42 PG]; Vol. 2 [42 pg]; Vol. 3 [13 pg]; Vol. 4[48 pg];; CRITICAL THINKING EXERCISE #1 [10 hrs reading; 6 hrs assignment]

Concepts: Google Earth-GIS; intro geology; plate tectonics-hot spot; Volcanology HI style; Volcanoes, rifts; secondary eruptions-Kaau Crater-Lae'ahi; isolation factors; age of islands; Darwinian survivor impacts; Island microenvironments; biotic regimes

9/5 - 9/16: MODULE 2 [MOD 2 HAWAIIAN LANDSCAPES]:

Ass: Read Thrum Vol. 5 [97 pg]; Beamer Intro-Ch. 2[66 pg]; Select Palolo-Pukele Project Task;

[7 hrs reading]

Concepts: Hawaiian geographical-social concepts; human impacts; Early Polynesian system-land use; Post-Pa'ao system-land use; pressures-conflicts; ritualized land changes; Hawaiian landscape 1700; agricultural systems-corvee

9/19 - 9/23: MODULE 3 [MOD 3 MONARCHY LANDSCAPES]:

Ass: Read Thrum Vol. 6 [37 pg]; Beamer Ch. 3-4[90 pg]; CRITICAL THINKING EXERCISE

#2;

[4 hrs reading; 6 hrs assignment]

Concepts: Consumerism-Commodification; Ari'i-Europeans-Missionaries; Mahele-usufruct-land as commodity; post-Mahele loss-consolidation of land

9/26 -9/30: MODULE 4 [TERRITORIAL-MILITARY LAND]:

Ass: Beamer Ch. 5-6 [80 pg]; Thrum Vol. 7 [15 pg]

[3.5 hrs reading]

Concepts: 'Plantation Boys' period-Plantations; WMB mindset changes; replacement toponymy; Hawaiian out-migration; homesteading-DHHL, 'endangered Hawaiians'; mainland US-San Francisco impacts; Military dominance 1910-2020; WWII impacts

10/3 - 10/7: MODULE 5 [HAWAII TOURISM]:

Ass: CRITICAL THINKING EXERCISE #3

[6 hrs assignment]

Concepts: 20th- century cultural landscapes; plantations-tourism; 21st century cultural landscapes; Commodifying ethnicity in contemporary Hawaii Tourism changes-commodifying ethnicity in contemporary Hawaii; OHA-Federal-State; mainland financial dominance 1950+; Tourism phases HI; persistent tourism stereotypes; imaginary landscapes, imaginary people; bulk tourism 1966+; tourism enclaves 1975+; changing tourist perceptions; dominance of part-time resident model 1990+; Hawaiians and tourism

10/10 - 10/14: MODULE 6 [BIG ISLAND]:

Concepts: Volcanism-tourism; cultural landscapes 1400-2020; dryland field systems; climatic change-grazing mammals; ranching impacts; THE VOLCANO as icon; Hilo paradox; 'empty land' social impacts

10/17 - 10/21: MODULE 7 [MAUI-KAHO'OLAWÉ]:

Concepts: Haleakala-rifts; dry forest-cloud mist; Lahaina Roads; Maui 1400-2020 cultural landscapes; ari'i politics 1600-1800; ranching impacts; plantation irrigation systems-water control; commodification of water; New Age Maui Tourism; Kaho'olawe as symbol(s);

10/24 - 10/28: MODULE 8 [MOLOKA'I-LANA'I]:

Ass: WAIKIKI FIELD WALK DUE 11.1

[3 hrs assignment]

Concepts: Landslips-Moloka'i sea cliffs; positioning vs dominant islands (Maui, O'ahu); dominant single owners; self-sufficiency in Hawai'i

10/31 - 11/11: MODULE 9 [O'AHU]:

Ass: CRITICAL THINKING EXERCISE #4

[6 hrs assignment]

Concepts: secondary eruptive sequences-landslips; Pearl Lochs; Honolulu Port Town 1800+; Primate City status 1850+; Military dominance 1900+; ethnic enclaves; Waikiki as cultural landscapes; American values vs Islands; resource depletion

11/14 - 11/18: MODULE 10 [KAUA'I-NI'HAU]:

Ass: PALOLO PROJECT ASSIGNMENT DUE

[10 hrs assignment]

Concepts: Erosion-secondary eruptive sequences; microenvironment extremes; pre-1820 relationship with eastern islands; Ni'ihau as private estate 1864+; tourism impacts-enclaves Poipu-Princeville-Kukui'ula; post-Robinson Ni'ihau?

11/21 - 12/2: MODULE 11 [DEVELOPMENT-CHANGE]:

Ass: CRITICAL THINKING EXERCISE #5

[6 hrs assignment]

Concepts: Single source economies; Growth Model commitment; 12 million visitor goal 2020; investors vs local owners; affordable housing-homeless; car dependency

**Thrum's ANNUALS Required/Recommended Reading for GE 204
[*= must read]**

Thrum's Readings Module 1 in Vol. 2: I HALA AND ARCHAEOLOGY

Traditional Hawaiian society as viewed in the late 19th century:

- ***1894:** Ancient Hawaiian Water Rights and Some of the Customs Pertaining to Them, by E.M. Nakuina 58
- ***1913:** Hawaiian Water Rights, by A. Perry 62
- ***1895:** The Bird Hunters of Ancient Hawaii, by N.B. Emerson 88—*Note environmental impacts*
- ***1887:** Hawaiian Poetical Names for Places, by C.M. Hyde 111
- ***1905:** On Hawaiian Duplicated Place Names, by T.G. Thrum(?) 120
- ***1922:** Wrestling with Place Names, by T.G. Thrum 124
- ***1925:** A Sea Island Land System, by J.M. Lydgate 126
- ***1925:** Hawaiian Land Terms, by T.G. Thrum(?) 130—*note complexity of terminology, compare to modern terms and usage—what do they tell you about the traditional Hawaiian view of the land?*
- ***1907:** Tales From the Temples; Heiaus of Oahu; Heiaus of Kauai; by T.G. Thrum(?) 155
- ***1926:** Leahi Heiau (Temple): Papa-ena-ena, by T.G. Thrum 173—*note the ritual complexity*
- Recommended, But Not Required ---**
- 1896:** Hawaiian Surf Riding, by T.G. Thrum(?) 92—*Compare to modern ESPN/big business surfing*
- 1928:** The Paehumus of Heiaus Non-Sacred, by T.G. Thrum 134

Thrum's Readings in Vol. 3: FOLKLORE

A selection of Hawaiian folklore, representative of the ethics and morality embedded of the pre-European contact period. Note how many of these are integrated into locations, places and place names:

- ***1892:** Battle of the Owls, a Hawaiian Legend, by Jos. M. Poepoe 37—*note how myth gives place identity on Oahu*
- ***1896:** Shark Stories, from Sheldon's Reminiscences 42—*why is there such a difference*

from the modern view of sharks when traditional Hawaiians lived and worked with sharks constantly?

- *1907: Tradition of the Wizard Stones Ka-Pae-Mahu; On the Waikiki Sea-Beach Premises of Hon. A.S. Cleghorn, by Jas. H. Boyd 72—*these are the stones next to Duke Kahanamoku statue—what is their ritual value/importance today and why?*
- *1916: The Legend of Kanehunamoku: The Phantom Isle: Home of the Menehunes and Mu’s, by T.G. Thrum(?) 99
- *1923: Shark Beliefs, by T.G. Thrum(?) 120—*again why the attitudes about sharks compared to today?*
- *1923: Legend of the Floating Island: A Kauai Version Narrated by Mrs. S. Polani, of Kapaa, by J.M. Lydgate 128—*how does this operate as a vision/dream?*

--- Recommended, But Not Required ---

- 1901: Ku-ula, the Fish God of Hawaii, by Moke Manu, translated and condensed by M.K. Nakuina 46
- 1902: Aiai, Son of Ku-ula; Being Part II of Ku-ula, the Fish God of Hawaii, translation completed by S.N. Emerson 50—*how do these operate as morality tales—what do they say about traditional Hawaiian society and its values?*
- 1913: Punaakoae; An Ancient Tradition of Oahu, by T.G. Thrum(?) 91—*what moralities/values are taught in this story?*
- 1928: Wahiawa’s Healing Stone, by T.G. Thrum(?) 138—*what social factors may have triggered this popularity?*

Thrum’s Readings in Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME

- *1932: History in Honolulu Streets, by C.J. Lyons 124
- *1882: Bits of Unwritten History, by H.L. Sheldon 128
- *1889: Brief History of the Steam Coasting Service of the Hawaiian Islands, by T.G. Thrum(?) 187
- *1894: Old Time Hawaiian Coasting Service, by G.D. Gilman 209
- *1932: Early Coasting Reminiscences, by T.G. Thrum 234

Thrum’s Readings in Vol. 4: HAWAII-NEI 1875-1897

Keep in mind that these articles were written during the events in discussion or by individuals who had been a part of them, so they reflect then-contemporary attitudes and biases. But they also are a ‘view from the past’ as seen by the participants, rather than a modern (or post-modern) view of the past.

- *1890: Early Visitors to the Hawaiian Islands, by W.D. Alexander 79—*look at this from a Hawaiian point of view*
- *1891: A Brief History of Land Titles in the Hawaiian Kingdom, by W.D. Alexander 100
- *1893: History of the Provisional Cession of the Hawaiian Islands and Their Restoration, by T.G. Thrum(?) 123—*note how this event set the tone of the Monarchy and trust of Americans*
- *1893: Restoration Day: A Recollection, by G.D. Gilman 136
- *1897: Obsolete Street Names, by T.G. Thrum(?) 202

--- Recommended, But Not Required ---

- 1889: Early Constitution of the Judiciary of the Hawaiian Islands, by A.F. Judd 77
- 1890: The Chinese Question in Hawaii, by T.G. Thrum(?) 88
- 1891: A List of All the Cabinet Ministers Who Have Held Office in the Hawaiian Kingdom, by W.D. Alexander 93
- 1891: Supreme Bench of the Hawaiian Islands, by T.G. Thrum(?) 97

- 1892:** The Educational Work of the American Mission for the Hawaiian People, by C.M. Hyde 119—*look at this in terms of acculturation and support from ari'i*
- 1894:** A Sketch of the Constitutional History of Hawaiian Kingdom, by W.D. Alexander 148
- 1894:** Chinese Immigration to the Hawaiian Islands, by W.H. Wright 156—*compare to 1890 article on Chinese*
- 1894:** Addenda: The Present Hawaiian Situation, by T.G. Thrum(?) 159—*compare to 1893 articles on British takeover*
- 1896:** Brief Record of Rebellion, by T.G. Thrum(?) 176—*given how violent this was, why has it disappeared from modern discussion of Hawaii in your opinion?*
- 1896:** Early History of the Present House of C. Brewer & Co., Limited, by J.F. Hunnewell ... 182 —*a good example of the development of the kama`aina power elite*
- 1896:** History of Immigration to Hawaii, by W.D. Alexander 193—*note the views of different groups*
- 1897:** Hawaiian Epidemics: An Historic Account of the Principal Epidemic Periods Known to Have Occurred in These Islands, by T.G. Thrum(?) 203

Thrum's Readings in Vol. 5: HAWAII-NEI: 1898-1910

- *1899:** Honolulu in 1853, by W. Goodale and T.G. Thrum 42—*try to compare to the Honolulu you know*
- *1903:** Kahoolave An Early Place of Banishment, by T.G. Thrum(?) 93—*compare this to contemporary views/attitudes of Kahoolawe—are they the same or have they changed?*
- *1904:** Streets of Honolulu in the Early Forties, by G.D. Gilman 106—*as with the earlier article, compare to modern Honolulu*
- *1905:** The Sandalwood Trade of Early Hawaii, by T.G. Thrum 118—*who were the guilty parties in this episode, why?*
- *1906:** Extracts from an Ancient Log, by T.G. Thrum 144—*note the interesting social and geographical relationships and how Honolulu becomes dominant*
Early Sandalwood Trade: Hawaiian Version, by T.G. Thrum(?) 155—*compare to the 1905 article again for guilty parties*
- *1907:** Land Customs of Early Settlers in Hawaii; As Shown in the Foreign Testimony Records of the Commissioner to Quiet Land Titles, 1846, by T.G. Thrum(?) 166—*can you see any of the tensions that led to the Mahele here?*
- *1908:** An Early Ascent of Maunaloa, A. Menzies and British Museum 170—*one of the best early accounts of Hawaii at the initial stage of contact, 2nd part below*
- *1910:** Ascent of Mount Hualalai, by A. Menzies and British Museum 199
Plantation Labor Trouble of 1909, by T.G. Thrum(?) 206—*the plantation labor issues from the viewpoint of the kama`aina elites*

--- Recommended, Not Required ---

- 1898:** Japan's "Peaceful Invasion", by T.C. Hobson 28—*compare to earlier 'Chinese' articles and attitudes*
- 1901:** Honolulu's Battle with Bubonic Plague, by T.G. Thrum(?) 77—*this was the infamous Chinatown Fire and justification at the time*
- 1907:** Lahaina in Early Days, by G.D. Gilman 162—*compare this to the modern image of Lahaina/Maui*

Thrum's Readings in Vol. 6: HAWAII-NEI: 1911-1920

- *1913: The Affairs of the Wainiha Hui, by J.M. Lydgate 76—*how does this fit or contradict stereotypes of Hawaiian social interaction/decisions?*
- *1913: The King's Daughter's Home, by T.G. Thrum(?) 82—*where was this, what's there now?*
- *1914: In and Around Honolulu, by T.G. Thrum(?) 88—*note changes from earlier articles*
- *1915: The Vanishing Kuleana, by J.M. Lydgate 137—*Hawaiian land right issues*
- Recommended, Not Required ---**
- 1913: Hilo's Development and Outlook, by J.T. Stucker 67—*compare to contemporary views of Hilo*
- 1919: Hana of Historical Tradition and Romance, by T.G. Thrum(?) 192—*compare to modern views of Hana*

Thrum's Readings in Vol. 7: HAWAII-NEI: 1921-1935: Read the following:

- *1921: When Sailors Ruled the Town, by T.G. Thrum *A very interesting article on the sailor's riot of 1852 and the impact on the government.*
- *1924: Visit of HMS Blonde to Hawaii in 1825, by R. Bloxam *A letter by Rev. Bloxam in 1825, edited for the Annual. A very detailed account of Hawaii as seen in 1825.*
- *1926: Kauai Childhood Days, by T.G. Thrum *An account of life on Kauai in the mid-19th century as narrated in 1915 by Mrs. S. Polani to J.M. Lydgate and edited for the Annual.*
- *1930: Reminiscences of Gideon Laanui, by T.G. Thrum *Originally written in 1838 for Kumu Hawaii and edited for the Annual with translation by Mr. Thrum. A very important article in that Mr. Laanui was one of the courtiers for Kamehameha I, so this autobiographical account is a very rare reflection of the time by a participant to key affairs. Of great interest is the discussion about social interaction and etiquette in this period.*