

## INTRODUCTION TO THE NEW EDITION

### Lorrin Andrews's Dictionary: A Bridge to Nineteenth-Century Hawaiian Thought

Reading the literature in Hawaiian that was produced in the hundred years or so between the advent of writing and the tragic loss of Hawaiian as a national and community language yields many treasures. For scholars and lovers of Hawaiian literature, the many newspapers and books are replete with history, literary masterpieces, poetry, and representations of daily life. They offer us views of Hawaiian history and culture rarely, if ever, seen in the English language depictions of Hawai'i and Hawai'i's indigenous people. I have argued elsewhere for the importance of reading Hawaiian language sources for understanding the past, particularly in the fields of history and anthropology. A more complete understanding of traditional Hawaiian cultures and historical events is also needed to understand the politics of the present day. Translations of important Hawaiian works suffer from various problems: Samuel Kamakau's original "Ka Moololo o Kamehameha I," for example, was not translated in its entirety nor in its original order for the English version *Ruling Chiefs of Hawai'i*. Even worse, Hawaiian culture has been viewed as extinct (even though more of us are alive now than in 1900), so most of the attention paid by translators of the twentieth century was to ethnological texts. Texts that speak to the historical agency of our people, or that document our proud history of struggle against colonialism, are largely missing from translated works. Reading the nineteenth and twentieth century archive in the original can do much to restore the gaps and erasures in our histories.

For most of us living today, however, our grandparents or great-grandparents were the last to speak Hawaiian as their first and main language. English was imposed as part of the cultural and later political takeover by the United States, and two, three, or more generations of Kanaka 'Ōiwi were thus deprived of learning the language of their parents and grandparents. Now, through the tremendous efforts of many dedicated people, many of us are able to read what our ancestors of the nineteenth and twentieth century wrote in their own language to their peers, and just as consciously to us, their mo'opuna (descendants). Although we are educated enough to read, we do not share the living culture and language as they were when these documents were written. Kawena Pukui wrote in 1949:

As we move farther off into modern times from ancient times it is increasingly difficult to understand the kaona ["inner meaning"]. We have left the old atmosphere and associations, and it is no longer possible to re-create them (in Schütz 1994, 210).

How then do we begin to understand the language and lives depicted in these writings? Most of us use a collection of reference books while we read. These

include, first and foremost, Mary Kawena Pukui and Samuel Elbert's *Hawaiian Dictionary*, both 1971 and 1986 editions; Pukui's *Ōlelo Noeau: Hawaiian Proverbs and Poetical Sayings*; Pukui, Elbert, and Mookini's *Place Names of Hawai'i*; and Lorrin Andrews's *A Dictionary of the Hawaiian Language*.

Lorrin Andrews's study of the Hawaiian language led him to a deep appreciation of its poetry. Poetry in Hawaiian is difficult to understand, requiring years of study. In Andrews's own words, "It is rather remarkable that many foreign residents commence and prosecute the study of the Hawaiian language with considerable success, so as to speak, write and transact ordinary business in it; who, on attempting to read and translate a Hawaiian *mele*, are brought to a dead stand in the first or second line!" His respect for the skill of the composer of Hawaiian poetry is evident, as well: "... the poet or haku mele is considered as possessing a degree of skill and ingenuity beyond the mass of common minds. Among Hawaiians the *oihana haku mele*, the skill of the poet, has been honored from time immemorial." To understand the poetry, the reader or listener must be versed in a whole system of symbolic language, which is based in common cultural knowledge, including historical events and persons, plant and animal life, place names, wind and rain names, and so forth. Andrews actually did immerse himself in the language and culture necessary to begin an understanding of Hawaiian poetry. As Schütz notes, he produced (partial) translations of the famous epic poems "Hau ka lani" and "Kualii." I myself do not possess sufficient knowledge to evaluate these translations, but do believe that for Andrews even to have attempted a translation is indicative of substantial knowledge. That body of knowledge is partially available to us today in his dictionary.

The Andrews dictionary was produced when the language was used by nearly everyone in Hawai'i; thus, its purpose was to assist speakers using a living language. By contrast, the Pukui-Elbert dictionary was created during a time when Hawaiian was assumed to be lost as a living language, and so the dictionary was meant to help translators. This results in different information in the two books. For example, Andrews explains certain cultural concepts in addition to giving the English translation, while Pukui and Elbert tend to just give the translation. Here is Andrews's entry for *ka-pu*:

A general name of the system of religion that existed formerly on the Hawaiian Islands, and which was grounded upon numerous restrictions or prohibitions, keeping the common people in obedience to the chiefs and priests; but many of the *kapus* extended to the chiefs themselves.

This is followed by the regular entries of translations. And here is the Pukui-Elbert entry for *kapu*:

Taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness; prohibited, forbidden ...

Furthermore, while Pukui-Elbert is based on Andrews's dictionary,

it does not include every word and meaning Andrews recorded. At times, when scholars are unable to find words in Pukui-Elbert, they find them in Andrews. One example is the word *ka-ka-o-ko*, which Andrews says is an adjective meaning 'dull; slow; crooked.' Sometimes a word is in Pukui-Elbert, but the meaning implied by the context does not seem to be there. Again, the scholar would go to Andrews and would often find different meanings there. One example is *ho'omakakī*, which Pukui-Elbert defines as 'to look at with hatred; to plan revenge or evil.' Andrews gives this meaning, but also offers an additional meaning, "to beg; to ask." Another is *hohō*, for which Andrews gives the additional meaning of 'snow.'

Some differences in meaning apparently reflect the different value systems of the nineteenth-century Protestant missionaries and the twentieth-century Hawaiian, as in the entries for the term *kahiau*. Pukui and Elbert give a positive value to the word: "to give generously or lavishly with the heart and not with expectation of return." But Andrews gives the word distinctly negative meanings: 'to give away lavishly and inconsiderately; lavish of gifts; wasting of property by indiscriminate giving.' Andrews's entry reflects the culture of the missionaries (and capitalism), which valued accumulation, while Pukui's definition reflects the Hawaiian culture that values generous giving. When readers use both dictionaries together, they are able to make better sense of the variety of nineteenth-century texts: many texts, including newspaper articles concerning nearly every aspect of Hawaiian life, were written by missionaries or other foreigners. Furthermore, not all texts in Hawaiian reflect a singular Hawaiian culture or value system, which, in any case, never did exist. Access to an alternative set of meanings helps us to be more careful and precise in our reading and analysis.

I would not recommend that anyone use Andrews without Pukui-Elbert. Pukui-Elbert provides the modern reader the pronunciation that is entirely missing in Andrews. As Schütz explains, Andrews evidently could not always distinguish or recognize the glottal stop as a productive sound, nor did he pay attention to the long vowels that we now mark with the *kahakō* (macron). He lists *na-o* as one word, for example, where Pukui-Elbert lists *nao* as one entry, and *na'o* as another. Pukui-Elbert also gives us the twentieth-century understanding of words.

One of the most interesting aspects of the Andrews dictionary is that some entries appear entirely in Hawaiian with no English translation. The last meaning Andrews gives for *na-o* is 'he waiulaula, he waiahulu.' Pukui-Elbert tells us that *nao* can mean 'dark red dye; red,' which is most likely the meaning of Andrews's *waiulaula*. The word or phrase *waiahulu* does not appear at all in Pukui-Elbert. We gain extra knowledge here, then, by attending to Andrews's giving *waiahulu* as an additional meaning for *nao*. The Pukui-Elbert entry for *wai* includes the meanings 'color' and 'dye,' but the entry for *ahulu* does not refer to color, except for the meaning 'discolored.' Andrews's entry for *a-hu-lu* says, "... ua *ahulu* ke kai, i. e., dirty or green, not blue or clear." Using the two dictionaries together, we are now able to construct an additional meaning for *nao* not available in Pukui-Elbert: 'dirty or discolored water.'

It is also interesting and pleasurable for the reader fluent in Hawaiian to read the entries written entirely in Hawaiian, with no English explanation at all. Here is an example: *Pu-a, s. A pae pu mai a hiki laua (mau mea heenalu) mauka, e lana ana kekahi mouo, ua kapaia kela mea he pua.* (They floated toward shore together until they (two surfers) reached land, a buoy or fishnet float was floating [there], that thing is called a *pua*.) Here Andrews does not give a regular dictionary entry; rather he provides an example of the use of the word. However, it is beneficial to us today to observe which words were considered synonyms at that time, and how meanings of words were explained without resorting to English. It is hoped that it will not be too long before a dictionary solely in Hawaiian is created. Andrews's entries serve as inspiration for such a project.

I encourage all readers, and particularly scholars, to keep the Andrews dictionary beside their other standard reference works; it will no doubt add to their understanding and appreciation of Hawaiian texts.

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## LORRIN ANDREWS AND HIS DICTIONARY

Of all the members of the Hawaiian mission in the nineteenth century, the Reverend Lorrin Andrews was the one most closely connected with the study of the Hawaiian language. Although he published a grammar in 1854, he is best remembered for his contributions to lexicography. Based on a short "vocabulary" (1836), his *Dictionary of the Hawaiian Language* (1865), was the only full-scale Hawaiian dictionary available for nearly a century. A second edition was published in 1893, and a revised edition in 1922. Although the *Hawaiian-English Dictionary* by Mary Kawena Pukui and Samuel H. Elbert (1986) was so greatly expanded that it could not be called merely a revision, it was based on Andrews's work.

\* \* \* \* \*

Andrews was born on April 29, 1795, in East Windsor, Connecticut. He was educated at Jefferson College, Pennsylvania, and Princeton Theological Seminary in New Jersey. He married Mary Ann Wilson on August 16, 1827, and a little less than a month later was ordained. He and his wife were members of the "Third Company"—sixteen missionaries appointed by the American Board of Commissioners for Foreign Missions, along with three Hawaiians (a teacher, a shoemaker, and an aide to one of the missionaries) and a Tahitian (an aide to another missionary). This group sailed from Boston on the *Parthian* on November 3, 1827, and after having "suffered an unusual share of discomforts, from the discourtesy of the captain, and others,"<sup>1</sup> they arrived at Honolulu nearly five months later. Shortly afterward, Andrews was assigned to the Lahaina station on Maui.

The fact that Andrews arrived in Hawai'i in the ninth year of the mission is significant. By that time, the major obstacle to teaching, translating, and printing had been overcome: after six years of experimentation and controversy, his colleagues had decided on what would serve as the foundation for all further work with the Hawaiian language—an efficient alphabet.

### The Alphabet

Although Hawaiian had been written since the time of Captain Cook's visit, its sounds had never been studied systematically. For this reason, explorers and other visitors varied widely in the way they wrote Hawaiian words, since they usually used the spelling conventions of their native language.

But Hawaiian needed its own alphabet, not one based on that of another language. At first, the main problem seemed to be how to write the vowels. For a short time, the missionaries wrote some of the vowel letters with numbers, but they discarded that system when they saw how confusing it was. In late 1821, influenced by the decisions already made in Tahiti, the missionaries decided to write the vowels

in the so-called foreign or continental (e.g., Italian), not the English, way. The result was a perfect match between the sounds and the letters—at least for the short vowels.

The consonants, however, presented a different problem. As visitors to Hawai'i in the first two decades of the nineteenth century gradually discovered, certain consonants varied, not only from place to place, but even from speaker to speaker in the same area. These were the troublesome groups:

t — k            b — p            l — r — d            v — w

In other words, whether a speaker said, for example, *hale* or *hare*, the word still meant house. Native speakers were consulted again and again, and the results were the same: it simply didn't matter which of the sounds in the group was used.

In the spoken language, this variation presented no difficulties. But for compiling a dictionary, the problem is obvious: how does someone look up a word if there are several ways to spell it?

In 1826, the missionaries put the question to a vote, deciding on *k*, *p*, *l*, and *w* and discarding the other letters, except to write foreign borrowings. With two exceptions—the glottal stop and vowel length (which those who knew the language could usually infer through context)—this efficient alphabet made it very easy for Hawaiians to read and write their own language. Thus, when Andrews arrived two years later, literacy was well underway, and the path was clear for serious study of the language—not only for works in Hawaiian, but also for works about Hawaiian.

Andrews's first years in Hawai'i were a time of triumph for the missionary teachers. In 1829, there were more than 46,000 students in the schools,<sup>2</sup> and more than 100,000 copies of various books and pamphlets, mostly in Hawaiian, were printed at the Mission press.<sup>3</sup>

But the large number of students also meant that the American missionaries and teachers could not handle all the work alone. Early on, it was necessary to use local teachers in the flourishing schools, but sometimes the teachers themselves could not read and write beyond the level of the first primers. To raise the quality of the teachers, and to begin training them for the ministry as well, a missionary seminary was established in 1831 at Lahainaluna, with Andrews as its head. It opened with twenty-five pupils; enrollment was increased to sixty-seven by the end of the year. Its program was ambitious, beginning with courses in arithmetic, geometry, trigonometry, sacred geography, Hawaiian grammar, and languages in the first year, and adding courses in algebra, navigation, surveying, history, natural philosophy, church history, astronomy, and chemistry in the next three years.<sup>4</sup> Andrews served as principal and teacher in this environment for over ten years, and his work in higher education could not help but fuel his interest in the Hawaiian language. His translated works include not only the book of Proverbs, but a number of textbooks on subjects as diverse as geography, animals, geometry, surveying, and navigation. In the middle of his stay at Lahainaluna, he published his first collection of Hawaiian words.

### A Vocabulary of Words in the Hawaiian Language (1836)

Even before the missionaries arrived in Hawaii, word collecting was a serious endeavor—they believed some kind of formalization, or “fixing,” of the vocabulary was a prerequisite for language learning and translation. The first vocabulary referred to in the mission records is that of 'Ōpūkaha'ia, prepared at Cornwall, Connecticut, but it has disappeared. As far as we know, none of the First Company of missionaries even referred to the manuscript in their journals. But 'Ōpūkaha'ia was certainly the inspiration for those who followed him, particularly Elisha Loomis, the first printer.

In the preface to his *Vocabulary*, Andrews explained that in 1834 the Mission had selected him to prepare this work. He did not have to start with a completely clean slate, because several of his colleagues, including Loomis, had been compiling vocabulary lists from the very beginning.

The *Vocabulary* contains about 5,700 entries. Headwords are divided into syllables, which might be an aid to pronunciation had Andrews's concept of a syllable been more accurate. The source of most of the errors is his omission of the glottal stop, which none of the missionary-linguists recognized as a consonant. Instead, they seemed to interpret it as a way to separate two identical vowels, or to keep two different vowels from forming a diphthong. For example, a hyphen between identical vowels is a fairly reliable sign that there is a glottal stop in that position, as in *a-a-hu* ('*a'ahu*), 'clothing.' However, hyphens between unlike vowels could mean one of two things: either that a glottal stop separated them, or that Andrews did not consider that this particular vowel sequence was a diphthong. Thus, judging from his use of hyphens, it appears that for Andrews, *ai* and *au* were diphthongs, but *ae* and *ao* were not. Moreover, in practice he was not entirely consistent, as he missed the separation (that is, the glottal stop) in some very common words, such as '*a'ole* (negative), which he spelled *ao-le*.

Andrews's only recognition of the glottal stop in writing followed a convention begun as early as 1823. Since words such as *kou* 'your' and *ko'u* 'my' could not be distinguished through context, it was necessary to separate them by writing an apostrophe in the second. He did not call the sound a consonant, but instead “a slight break in the pronunciation.”

Even though the label “vocabulary” suggests a word list, certain features of this work approach those of a full-scale dictionary or grammar. Note the following comment on the pronunciation of /a / :

A, the first letter of the Hawaiian alphabet. Its sound is generally that of the English *a* in *father*, *ask*, &c. but it has sometimes, when standing before the consonants *k*, *l*, *m*, *n*, and *p*, a short sound somewhat resembling the short *u* in *mutter*; as in *paka*, *malimali*, *lama*, *mana*, *napenape*,<sup>5</sup> &c. pronounced nearly as we should pronounce *pukka*, *mullymully*, *lumma*, *munna*, *nuppy-nuppy*.

Oddly, this prominent phonetic feature was ignored in the sections on pronuncia-

tion in the most recent Hawaiian grammar and dictionary.

Andrews himself had no illusions about the scope or accuracy of the *Vocabulary*. In the introduction, he listed a number of its faults, treating it, we assume, as a work in progress. But the fuller dictionary did not appear until nearly thirty years later.

#### *Dictionary of the Hawaiian Language* (1865)

According to Andrews, this dictionary grew out of his interest in Hawaiian poetry. As preparation for its study, "he was induced to collect specimens of the language of common life." But this collection was for his own use. In 1860, when he had completed about four-fifths of the work with no plans for publication, he discovered that, without his knowledge, the Legislature had appropriated funds for printing his work.

Does Andrews's dictionary indeed reflect "the language of common life"? Perhaps a partial answer to this question lies in its preface (reprinted in this work), with its detailed list of sources. From a lexicographic point of view, it reveals several aspects of Andrews's linguistic philosophy. First (and most important), he insisted that native speakers should be the authorities for defining words. Next, his comments show two important attitudes about usage. He had his own ideas about a "standard" Hawaiian, preferring material "written by Chiefs to other Chiefs, and such as were written by one intelligent Hawaiian to another." He added that he "sought after the best and purest Hawaiian he could obtain." Finally (and consistent with a common nineteenth-century missionary stance), his policy of selection was more prescriptive than descriptive, for he excluded "low, filthy, vulgar language of ignorant and sensual depravity." (Even so, the Reverend Lorenzo Lyons wrote in 1878 that this work still contained "some bad words that ought not to appear in a dictionary.")

A contemporary mission publication, *The Friend*, kept its readers apprised of the birth of the dictionary as a printed book. In March 1864, it announced that the printing had begun, and several months later it whetted the reading public's appetite by printing a sample page. When the dictionary was finally ready for sale (June 1865), it turned out to be the most expensive work printed in Hawai'i, other than the Bible. (The book sold for \$5.00, and Andrews received \$1.00 per copy.) The editor suggested that the government give Andrews a grant for further work, but he was not optimistic that his advice would be taken.

The period between the *Vocabulary* and the *Dictionary* was one of rapid growth in the educated public's knowledge of Polynesian and other Austronesian languages. However, Andrews lagged behind even some of his colleagues in his refusal to recognize the glottal stop as a full-fledged consonant. Thus, in this area, the faults of the *Vocabulary* were not corrected.

This seemingly simple omission, along with the unfortunate failure to mark long vowels, had a far-reaching effect on the form of the entry words. As it is, users

must sort through, for example, fifteen entries spelled simply *a*, and twenty-four spelled *a-a*. Moreover, because Andrews treated such pairs as *oli* 'chant' and '*oli* 'joy' as the same word, his confusion is reflected in his definition: 'to sing with a joyful heart'.

According to Andrews's own estimate, this work contains about 15,500 entries. However, although this count may be technically accurate, it is somewhat inflated because many words were entered twice: once as a noun, and once as a verb. For example, *nui* 'size', and *nui* 'to be great'. Some words are entered three times: *mai-kai* [*maika'i*] 'good' appears as an adjective, a noun, and a verb.

The order of the entries is the same as that in the *Vocabulary*—that is, according to the Hawaiian alphabet. The vowels are first, followed by the consonants, and finally by foreign consonants. The words in this last section are, of course, borrowings—mostly from English, but also Hebrew, Chaldean, Syrian, Latin, and Greek. The number was increased from the forty-one in his *Vocabulary* to one hundred seventy-five. However, the latter figure does not accurately reflect the number of loan-words adapted into the language, since it includes only those words beginning with the extraneous consonants. Other borrowings are scattered throughout the dictionary—for example, *laiki* 'rice', *pena* 'paint', *ki* [*kī*] 'key', and *waina* 'wine'.

Andrews added an English-Hawaiian glossary of about 4,225 words, with entries based on those in George Pratt's Samoan dictionary (1862).

Since Andrews had already published his grammar, he could refer to this work in his dictionary. Examples of this cross-referencing can be found by looking up almost any grammatical marker, or words that behave in a special way, such as *hiki* 'be able to':

*Hiki* is often used with other verbs as a kind of helping verb. *Gram.* § 171.

or *loa'a* 'gotten:'

*Loa'a* is mostly confined in its meaning to a passive or neuter sense ... *Gram.* § 232.

As Andrews did with his *Vocabulary*, he "pre-reviewed" his *Dictionary* by listing what he saw as its faults. Nor were his colleagues entirely uncritical. In 1878, the Reverend Lorenzo Lyons, "acknowledged the best Hawaiian scholar living," discussed some of these faults.<sup>6</sup> From the time of publication, he had added new entries and corrected old ones. After noting that much of the dictionary was "good, and correct, and helpful and enlightening," he raised some important issues: incorrect definitions, the problems caused by not writing the glottal stop, a need to specify whether a word should be preceded by *ka* or *ke*, and no indication of pronunciation. As mentioned above, even prudery entered the argument: Lyons objected to some of the words included.

Lyons planned to revise the work, but the large number of copies still in stock made a revision financially impractical. He added that the supply of dictionaries might outlast the Hawaiian race, a statement that gives us a revealing look at one

of the concerns of the Mission at that time.

But the supply of dictionaries outlasted Lyons himself, who died in 1886. Ironically, only a few years later (1893), the earlier prediction was proven wrong, and it became necessary to print another edition—without the revisions Lyons had felt so strongly about and had worked so long for.

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Strictly speaking, the *Dictionary* was not a Mission production, since Andrews had distanced himself from the organization on a matter of principle:<sup>7</sup>

About 1840 [1842], his mind was so strongly impressed with the iniquity of the system of American slavery that he resigned his position as a missionary of the American Board, because funds for its support were received from the slave States.

After leaving the Mission, he headed a printing office and bindery at Lahainaluna, and taught music and penmanship. He opened a school for his own and other children; he also served as Seamen's Chaplain in Lahaina from 1844–45. He was appointed judge of the Court of O'ahu in Honolulu in 1845. He served in other posts as well: he was a member of the Superior Court of Law, secretary of the Privy Council, first associate justice of the Supreme Court, and judge of probate and divorce cases. He resigned as judge in 1855, but the Hawaiian government helped support him with an annuity.<sup>8</sup>

Late in life, Andrews continued his work on translation, but this time from Hawaiian to English:

In his later years, Judge Andrews translated the ancient *mele*, *Hauī ka lani* and *Kualii* [Kūali'i]. Their sonorous rhythms, faithfully rendered in English, recall earlier poetical work on the Hawaiian Bible[,] which is one of the greatest monuments left by missionaries to Hawaii.<sup>9</sup>

About a year before his death, Andrews became nearly blind, but still continued his literary work with the help of a secretary.<sup>10</sup> He died on September 29, 1868, leaving a widow, five children, and several grandchildren. The funeral was held in his home in Nu'uuanu Valley, and he was buried in O'ahu Cemetery.

#### Lorrin Andrews's Published Works on Language<sup>11</sup>

n.d. Vocabulary ["of words in the Hawaiian language, not dated, but, judging from the penmanship, written a few years after the lexicon." From Gay Slavsky's (expert on Hawaiian books) annotation.] The lexicon referred to is the first part of the bound ms.: *A Pocket Hebrew Lexicon, Translated and Enlarged from the Manual Lexicon of J. Simonis*. Punahou: Cooke Library.

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1836b. *Remarks on the Hawaiian Dialect of the Polynesian Language*. *Chinese Repository* 5 (May 1836 to April 1837), Article II: 12–21.

[1837a]. *He Piliolo no ka Olelo Beritania* [A grammar of the English language]. Lahainaluna: Press of the High School. 40 pp. Judd, Bell, and Murdoch #161. [Andrews was the translator.]

1837b. *Ke Kumu Kahiki: Oia ka Mea e Ao ai i na Hua a me ka Hookui, a me ka Heluhelu ana i ka Olelo Beretania* [The foreign teacher: A way to teach the letters and spelling, and reading in the English language]. 1837. Lahainaluna: Press of the High School. Judd, Bell, and Murdoch #147.

1838. *Peculiarities of the Hawaiian Language*. *The Hawaiian Spectator* 1(4):392–420.

1841. *He mau Haawina no ka Olelo Beretania* [A few lessons in English]. Lahainaluna: Press of the High School. Judd, Bell, and Murdoch #222. 2d ed. 1844. *He mau Haawina no ka Olelo Beritania. Ka Lua o ka Pai ana*. Honolulu: Mea Pai Palapala a na Misionari. Judd, Bell, and Murdoch #273.

1843. *O ke Kokua no ko Hawaii Poe Kamalii e Ao ana i ka Olelo Beritania* [The assistant for Hawaiian youths in learning the English language]. Lahainaluna: Press of the High School. Judd, Bell, and Murdoch #263.

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1860. *Degrees of Relationship in the Language of the Hawaiian Nation*. Typescript copy of ms. Dated Honolulu, August 1860. Bernice Pauahi Bishop Museum Library.

1864. *Value of the Hawaiian and English Languages in the Instruction of Hawaiians*. In *Hawaiian Evangelical Association's Proceedings ... 3 June to 1 July 1863*, pp. 94–107. Boston: Marvin.

1865. *A Dictionary of the Hawaiian Language, to which is Appended an English-Hawaiian Vocabulary and a Chronological Table of Remarkable Events*. Honolulu: Whitney. Judd, Bell, and Murdoch #213. Reprinted 1893. Revised by Henry H. Parker, 1922 (Honolulu: Board of Commissioners of Public Archives of the Territory of Hawaii). Facsimile ed., with introduction by Terence Barrow, 1974 (Rutland, VT: Tuttle).

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**Lorrin Andrews's Translations<sup>9</sup>**

### English to Hawaiian

- Catechism on Genesis*  
*Lama Hawaii (Newspaper)*  
*Maps of Universal Geography*  
*Linear Drawing*  
*Maps of Sacred Geography*  
*Atlas of Colored Maps*  
*English and Hawaiian Lessons*  
*Reading Books for Schools*  
*Skeleton Maps*  
*Animals of the Earth with Chart*  
*Geographical Questions*  
*Bible Class Book (Abbot and Fisk)*  
*First Book for Teaching English*  
*First Lessons in Geography*  
*Geometry, Surveying and Navigation*  
*Sabbath Whaling, a tract*

### Hawaiian to English

- The *mele* "Hau ka Lani" (*The Islander* 1:31, 36, 42, 47, 55, 64, 72, 79, 80, 89, 97, 104) and "Kualii"

### More on Hawaiian Dictionaries

For discussions of Hawaiian dictionaries in greater detail, see Schütz 1994 and Ashford 1987.

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### NOTES

Except for corrections to obvious English misspellings, the content of the original dictionary has not been changed.

- <sup>1</sup> Bingham 1847:326.
- <sup>2</sup> Bingham 1847:335, 370.
- <sup>3</sup> Judd, Bell, and Murdoch 1978:17-19.
- <sup>4</sup> Bingham 1847:423-24.
- <sup>5</sup> All these words except the last show a noticeable raising of the /a/. Those followed by /i/ in the next syllable are examples of assimilation (to the high vowel); the raising of sequences of /as/ is not so easily explained on phonetic grounds, but also occurs in modern Hawaiian, as well as in Micronesian languages and languages of Vanuatu.
- <sup>6</sup> *The Friend*, 2 September 1878, p. 73.
- <sup>7</sup> *The Missionary Herald* 65:42.
- <sup>8</sup> *The Missionary Herald* 65:42.
- <sup>9</sup> *Missionary Album*, p. 27.
- <sup>10</sup> *The Missionary Herald* 65:43.
- <sup>11</sup> Schütz 1994:389-92.
- <sup>12</sup> *Missionary Album*, p. 25.