

INTRODUCTION TO THE NEW EDITION

The Lorrin Andrews *Dictionary of the Hawaiian Language*, published in Honolulu in 1865, is the first major dictionary of the Hawaiian language. It remains an authoritative reference deserving a place alongside its descendant, the *Hawaiian-English, English-Hawaiian Dictionary* by Mary Kawena Pukui and Samuel H. Elbert (University of Hawaii Press, 1957).

The first attempt to form a Hawaiian vocabulary with English definitions goes back two centuries to the visits of Captain James Cook in 1778 and 1779. Surgeon William Anderson of the *Resolution* then compiled a modest list of 250 words. Shortly after Captain Cook's discovery of the Hawaiian Islands a number of Pacific exploring expeditions from England, Russia, and France made their visits to Hawaii. Further collections of Hawaiian words were added to the original basic vocabulary formed by Surgeon Anderson.

In the early decades of Hawaiian-European contact the stay of ships at uncertain island anchorages was usually brief, and because of wide language differences there was little opportunity for either side to get a scholarly grasp of the other's language. When written in the orthography of the day, Hawaiian words take on appearances strange to the modern eye. The stability of written Hawaiian was far away in the late eighteenth century. National differences were evident in Hawaiian spellings used by the foreigners. For example, the Spanish wrote the word *kahuna*, meaning a priest or expert, as *tajuna*. Early English charts, journals, and engravings rendered the vowels *i* and *a* as *ee* and *oo*. Generally speaking the glottal closures, so important in spoken Hawaiian, were neglected. The consonant sounds, particularly *l* and *r*, *k* and *t*, and *w* and *v*, were very inconsistently recorded. In its modern written form the Hawaiian language has few sounds: the five vowels (a, e, i, o, u), of one sound but varying length, and eight distinctive consonants (p, k, the glottal silent sound indicated as ' , m, n, h, l, and w). The reduction of a flexible ancient language to Western letters has deprived it of much of its earlier richness.

The complex story of written Hawaiian through an evolution from explorers' word lists to sizeable dictionaries is recounted by Samuel H. Elbert in a paper entitled "The Hawaiian Dictionaries, Past and Future," *Annual Report of the Hawaiian Historical Society for 1953*, Honolulu, 1954. A specific account of the development of its orthography may be referred to in an article

entitled "The Evolution of Hawaiian Orthography," by C. M. Wise and W. Hervey, *Quarterly Journal of Speech*, vol. 38, Iowa, 1952.

For better or for worse the most significant contributors to written Hawaiian as we have it today were Hawaii's missionaries, with the help of their indispensable Hawaiian converts as native speakers of the language. Among the most important contributors were a practical Vermonter named Hiram Bingham (1789-1896) and Lorrin Andrews, author of the dictionary here reprinted. The Reverend Bingham was the first to take up the matter of the Hawaiian language seriously, but he had no training as a linguist. However, by force of the personality that had caused him to become a kind of self-appointed leader of the first party of New England missionaries who arrived on the brig *Thaddeus* in 1819, he resolved to lay a solid foundation for written Hawaiian. If the Bible was to be translated, laws promulgated, and tracts written, stability of Hawaiian orthography was essential. Bingham worked on with determination until he achieved a consistent spelling. His fellow missionaries voted on what letters were best for what sounds. It was agreed that there be assigned to every character "one certain sound, and thus represent with ease and exactness the true pronunciation of the Hawaiian language."

Much of the difficulty in arriving at a strict formula for the written Hawaiian language arose from two facts: that English had a form of grammar and syntax quite unlike that of the Polynesian languages (which had no prior script) and that certain consonants shifted in sound and were thus interchangeable in dialectical variations or as a rank indication (in modern Samoa, as possibly in old Hawaii, when a chief is addressed, the commonly used consonant *k* is converted to a *t*). Bingham was so dogmatic in his own notion about what his ears heard that even when King Liholiho pleaded that his name was pronounced Rihoriho he was told quite curtly by Bingham that he was Liholiho, and so Liholiho it has remained to this day in history books, if not in the address of his contemporaries.

The Andrews dictionary is the descendant of a smaller dictionary by Andrews printed in 1838. The 1865 revision was expanded to about 15,000 Hawaiian-English entries and 4,000 English-Hawaiian entries. Of all Hawaiian dictionaries *A Dictionary of the Hawaiian Language* is most basic, and it must stand as a primary source work. A major revision of it, published in 1922 and known as the *Andrews-Parker Dictionary*, is less authoritative, for it discards many words and has many revised definitions. The Reverend Mr. Lyons, who added many new words to the 1922 revision, complained of the "bad words that ought not to appear in a dictionary" (referring to the original). But Lorrin Andrews was less prudish than his contemporaries and saved for pos-

terity some good old earthy words that are indeed very expressive. On the negative side it must be noted that the 1865 dictionary is not in line with present-day orthography or lexicography and that it lacks aids to pronunciation. It nevertheless remains indispensable to a serious study of the Hawaiian language, and it is a useful dictionary for general reference.

Lorrin Andrews was among the most humanitarian of New England missionaries ever to come to Hawaii. Born in Connecticut in 1795, in his mature manhood he volunteered to join the Third Company of Protestant missionaries about to be sent out by the American Board for Foreign Missions to a land all good New Englanders believed was populated by benighted and dangerous savages. As a prerequisite to mission services, the board required each missionary to take a wife to help resist the temptations of "native" women. Andrews quickly found a wife. He arrived in Hawaii in 1828 and thereafter labored in the cause of Hawaiian welfare as teacher, scholar, printer, lexicographer, court judge, and counselor to royalty. Until the day of his death in Honolulu in 1868 he labored on, much loved by all who knew him.

His first assignment in 1828 was on Maui, where he established in due time the famous Lahainaluna School. There he taught Hawaiians, many of whom were to become leaders in later years, one being the now famous David Malo. With Hawaiian help he established a printing press that produced millions of pages of printed Hawaiian. Andrews's deep sincerity and sense of justice caused him to resign from employment by the Mission Board when he discovered that it took supportive contributions from American slave owners. (Details of the courageous story of Lorrin Andrews are well told in a pamphlet entitled "Lorrin Andrews: Pioneer of Many Talents," by Peter Morse of Honolulu.)

It is appropriate to note in this brief introduction that the Hawaiian language is a member of the great Malayo-Polynesian family of languages, which is, geographically speaking, the most widespread traditional language family in the world. It is now rivaled by English, which spread in the eighteenth and nineteenth centuries to every corner of the globe. As a traditional language, however, Malayo-Polynesian is more than half a world wide, stretching from Madagascar through Indonesia and the Philippines to Easter Island. Within Polynesia, Hawaiian belongs to the East Polynesian group of languages and is closely related to Maori, Marquesan, Tahitian, Cook Island, and other East Polynesian languages. It differs from West Polynesian in certain radical aspects, such as vocabulary range and consonants, to the extent that West Polynesian and East Polynesian are not readily mutually understood.

Archaeology, ethnology, and the linguistic evidence of glottochronology

indicate that the ancestors of the Hawaiians left West Polynesia well over a thousand years ago, reaching Hawaii after subsequent centuries of residence in tropical East Polynesia. The earliest Hawaiian settlers are believed to have come from the Marquesas Group about the eighth century, followed by expeditions originating in the Society Islands around the thirteenth century. The Society Island immigrants are believed to have been few in number yet of such warlike disposition as to have subjugated physically and dominated culturally the earlier and original Hawaiians. Religion, ruling chiefs, dominant power structures, and most features of classic Hawaiian culture were molded by this second wave of migrants.

The Tahitian latecomers of the thirteenth century no doubt imposed their own Polynesian language on their unwilling hosts, borrowing from them when it was convenient—when they had no words for things in the environment that were new to them. By the late eighteenth century a distinctive language had formed—a language, however, still quite intelligible to visitors from the tropical Polynesian islands to the south. Captain Cook's men readily communicated with the Hawaiians in a rough seaman's way, using the Maori and Tahitian words they could remember. It remained for Lorrin Andrews and his nineteenth-century friends, including the notable Hiram Bingham, to give the beautiful Hawaiian language embodiment in a dictionary.

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