INTRODUCTION/ARCH STRATEGY

I have always had a fascination with legends, particularly ghostly legends. It is fascinating to think of these tales as being told to many decades ago to not only a different cultural setting and time period, but also in a different language.

Although it is said that this idea of the oral tradition is not just gone in most cultures, it appears to be alive and well in the form of short stories within the Hawaiian Islands. It appears that every group or family has at least one ghost story. I remember hearing a child around a summer campfire, or in the police station in high school, as they related to ghost legends.

While searching through the Library School at the University of Hawaii, I came across a collection of ghost stories in a trance-like state of existence. During my research, I realized that many of these stories were told by a person who claimed to have been visited by a spirit, or a ghost. I decided to write a paper about the legend and to submit it to the professor.

I was disappointed to find no really complete bibliography on this topic. I hope that this paper will be of help in the future. (2)

DUE: August 14, 1986

Honolulu

SUBMITTED TO:
DR. CHIEKO TACHIHATA
INTRODUCTION/SEARCH STRATEGY

I have always had a fascination with legends, particularly ghostly legends. It is intriguing to think of these tales as being told so many decades ago in not only a different cultural setting and time period, but also in a different language.

Although it is said that this idea of the oral tradition is all but gone in most cultures, it appears to be alive and well in the form of ghost stories within the Hawaiian Islands. It appears that everyone has heard the eerie tales of the night marchers, Morgan's Corner, and of course, the Pali. It also seems that every group of people has their own version of each tale.

Although I remember hearing ghost stories as a child around a summer camp fire, or in the noisy cafeteria in high school, my interest in ghost legends was truly peaked during a recent folklore course I took through the Library School at the University of Hawaii. I remember sitting in class, completely in a trance-like state of existence, as Dr. Therese Bard told a phantom hitchhiker tale of which Pele was the central character. I remember running to the card catalog after class, hungry to read more of these ghostly legends.

It was disappointing to me to find no really complete bibliography on this topic. This is where the idea and motivation to complete the following project came from. It was my intent to create the most complete bibliography on ghostly legends of the Hawaiian Islands as I could in the allotted three weeks of the course.
The first thing that I had to establish before this project could begin was to define what I meant by a ghost. A ghost would be any dead person or animal that is trying to communicate in some form with the living. This was an important point to clear up because, as in many cultures, the Hawaiian Gods, which are frequently mentioned in legends, are capable of changing forms. These Gods were not considered ghosts and are therefore not included in this bibliography.

This search for materials on ghostly legends of the Hawaiian Islands began with the browsing of publishing catalogs, the course syllabus, and several "Alu Like" handouts. The second phase was to take advantage of all the sources (including the required textbooks) that Dr. Chieko Tachihata brought in for the class to peruse. This involved checking the table of contents and indexes (when available), in every work possible. This phase continued throughout the course. I also felt it necessary to check the card catalog in the Hawaiian/Pacific collection (on the fifth floor of the Hamilton Library of the University of Hawaii), as well as the Hawaii State Library. I used the following subject headings:

Tales -- Hawaii
Hawaiian Ghost Stories
Ghost Stories
Legends - Hawaii - Indexes
Legends - Hawaii - Bibliography
Ghost - Hawaii - Bibliography
Legends - Hawaii
Legend - Hawaii - Juvenile Literature
Folk-lore -- Hawaii
Folklore
Superstition

In addition to these two libraries, I also browsed through the Honolulu Bookshop, the University of Hawaii Bookstore, Upstart Crow, and the Storyhour: A Child's Bookshop. I also felt it necessary
to check through the *Maui News Index*, and the *Honolulu Star-Bulletin* and *Advertiser Index* for contemporary ghostly accounts, which added a unique flavor to the ancient genre we have come to know so well.

As I was doing my research, I came across an interesting passage which I would like to conclude with:

"Tales of Gods and ghosts were sacred stories and were told only during the day. Listeners could not pass in front of the speaker while the story was being told, because it would have been disrespectful . . ."


So with this in mind, please select a story from the bibliography -- AND PASS IT ON!!!
SUBJECT HEADINGS:

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Folklore
Superstition
REFERENCE SOURCES:


Beckwith calls this "an attempt by a Hawaiian of exceptional inheritance and training to explain the beliefs and traditions of the past as they have been handed down to those Hawaiians of his own time who interested themselves in these matters." Kepelino, who died in 1878, describes the historic traditions and beginnings of Hawaii, the gods, star lore, the calendar, dream lore, tasks of the chief's retainers, kapus involved, and agricultural customs. A convert to Catholicism, his views of the origins and traditions is very possibly influenced. (TB)


The list includes book titles pertaining to Hawai'i. For each entry the following information is provided: author, editor, or compiler; title; publisher; date of publication, identifying the latest known edition in cases where there have been several editions of a title. Entries also include the intended audience, whether the title is basic, out-of-print, valuable, or should be considered with reservation. Brief annotations are generally included for basic titles.


This is an index to the collection of books housed in the Hawaii and Pacific section of the Hawaii State Library. Each entry contains the call number and are arranged under author, title, and subject. All subject entries give the author, title, and pagination of the section or sections in which the subject is treated. The poor quality of the print is a definite disadvantage.

Following a study on the uses of supernatural practices in cases of illness, is a discussion of the ineffective techniques of the western practices. This is an excellent introduction to the ancient role of supernatural practices among Hawaiians in Nanakuli on Oahu's leeward coast.


This valuable index is patterned after Stith Thompson's index. It includes single, simple story elements in narratives from all Polynesia, including Hawaii.


This source attempts to annotate an extensively rich amount of materials related to Hawaiian studies. It uncovers a multitude of little-known publications about ancient and modern Hawaiians and their culture. Although much of the citations were obtained through the University of Hawaii, other sources include, *Current Hawaiiana*, *A Pacific Bibliography*, *Books About Hawaii*, the backfiles of forty Hawaiian periodicals and John Tice Phillips' catalog of 19th century Hawaiian government documents.


This collection is a reprint of Leib's original 1949 bibliography, containing about a thousand annotated entries. Day has updated this collection by including and annotating materials which have appeared since 1949. The supplementary entries amount to some four hundred citations. This is an excellent research tool especially when studying folklore. Unfortunately, there is no index.

Luomala discusses how Pele, the volcano goddess fits into the legends of Hawaii. The introduction does an excellent job of discussing the motif of the phantom hitchhiker, as it is known throughout the world. Luomala then introduces the reader to a variety of beliefs and narratives about the phantom hitchhiker in Hawaii as told by some of the local residents. She also includes some accounts as told by eyewitnesses.


Originally written in Hawaiian, this book gives detailed background information on many myths and traditions. Because the author was in close contact with chiefs, priests, and others of the pre-Christian era, it is regarded as very authentic. Emerson provides voluminous notes as well as a precise index. Excellent information on the major gods. The translation is sometimes not literal and may be colored by Emerson's viewpoint.


This small book gives in concise form good background information on the kahuna, their training and abilities. Though usually maligned as sorcerers and mystics with frightening malevolent powers, the kahuna were also trained as astronomers, navigators, meteorologists, geologists, botanists, healers, artists, and poets. The material is based on factual sources (listed in the bibliography) and is highlighted with stories about several well-known kahuna.


Intended as a guide for librarians and collectors, it represents the core of printed materials on Hawaii. The list contains out of print titles, and was selected from the holdings of the Hawaii State Library. The arrangement is by broad subject classification adhering more or less to the Dewey decimal system used by the Hawaii State Library.

Presents seventeen books and newspaper articles composed of stories about the spirits of the dead communicating with the living.

**COLLECTIONS:**


This collection contains sixty-one short legends. The writing is simple and straightforward. The collection contains tales from all of the Hawaiian islands. Interwoven in the tales are descriptions of various Hawaiian customs and practices. Ideal for storytellers.


Thirty-four writers narrated "true" episodes of sorcery and the supernatural, as well as gory and ghostly events on sea and land.


This anthology includes a Pukui's translation of "The Marchers of the Night," which appears in Beckwith's *Kepelino's Traditions of Hawaii*.


This anthology includes two selections which deal with legends: "Two Ghost Stories of Old Hawaii" (pp. 21-28), and "The Floating Islands and the Return of Lono" (pp. 43-55).

Included in this collection are short modern discourses and readings by such notables in the field such as: Martha Beckwith, Mary Pukui, Emma de Fries, Nāpua Stevens, and many others. Although the main story was based on the retelling of an old Waianae man, many other topics are covered. Hoyt includes such things as a visit to the spirit land, treatment of the dead, ghost-testing, the soul after death, and the legendary night marchers are also examined.


Knudsen shares twelve stories with his readers. The entire collection is from the island of Kauai. Most are ghost stories of akua monsters or giants, but all are well suited for children and storytellers. The full-page illustrations are effective and appropriate to the text.


A historic account of the history of the Waianae Coast on the west coast of Oahu. Included are references to the mysticism of Kahunaism and the paths of night marchers as they relate to sites in the area. The book is at least half pictures—both old photographs as well as drawings. A delightful look at old Oahu.


A brief look at the mysteries, blessings, curses, rituals, and legends that are so much a part of Hawaii's cultural heritage.


Three legends are retold which includes: the mystery dog and magic conch shell Pupualenalena; the lovers who were turned into a waterfall and rock at Hiilawe; and Kaluapahi, the hole of the giant eel.

This pamphlet attempts to retell the legend of Hina, the mother of Maui. Hina also had two daughters, Hina-ke-ahi, who had control over fire, and Hina-Kula-ua, the mistress of rain. In an effort to end a famine, Hina-ke-ahi sacrifices herself by offering to be cooked in an imu. After her death, she returns to life. Hina-Kula-ua, becomes jealous of her sister’s deed, she attempts a similar sacrifice when another famine returns to her people. Hina-Kula-ua is burned to ashes.


This work was first published in 1915. It contains twenty-eight stories, including "The Ghost of Wahaula," "The Giants Rock-Throwing," and "The Strange Banana Skin." The collection is divided into two separate sections: "Legends" and "Description." This arrangement makes accession easier. Although a glossary is provided, much of the material is quite scholarly. Drawings and photographs are well done and effective. This work is more suitable for older students.


Short stories depicting Island life during the late 1930's makes it evident that the influence of the old ways are still apparent among Hawaiians today, particularly in the area of the supernatural such as faith in sorcery as accomplished by some kahunas, the volcano goddess Pele, and ghostly processions accompanied by the beating of drums.

**INDIVIDUAL TALES:**


This article retells two tales of supernatural circumstances as witnessed by several individuals from Waianae on leeward Oahu.


One ghostly night, young "Boy" McFarlane accidently sees the night marchers. He soon stumbles upon the secret cave where Chief Kamanawa has long been buried.


The legend of the ghost dance of prisoners of war who had been sacrificed at Punchbowl.


A shorter version of Westervelt's "The Ghost Dance on Punchbowl." in Legends of Old Honolulu.


Several short legends of some modern appearances of ghosts, menenhune, and Pele.


Speaks of several sites associated with legends.


This article tells of several sightings of a mysterious dog. Is this an April Fool's joke? Or is it fact?

The story of 'The Ghost of Puukapele' as told by Eric Knudsen. Many hundreds of years ago an old Hawaiian man named Papu went from Pokii to Kalaiau to visit friends. After a long stay he made a large pack of dried fish, and climbing the cliffs, he started home to Pokii. He was killed and his pack of dried fish was taken at Kapuwahiaole. Now every year the spirit of the old man comes back to the spirit of the old man comes back to the spot where he was murdered, and sits by the side of the road, with a pack of dried fish on his back, and in revenge kills the first man who passes that night. (JS)


This is a brief tale of a mysterious dog who seems to come and go. Is it authentic?


A legend of a Waikiki coconut grove where the Royal Hawaiian Hotel now stands, was planted where a phantom rooster once scratched.


This article looks at the akualele, flying god or fireball, in an attempt to examine its function and role during pre- and post-European Hawaii.


"Legends Are As Much a Part of Hawaii as the Sun, Sea, and Surf." Paradise of the Pacific 70 (July 1958), 4-5.

Brief items on Kauai menehune, ghost-drum, nymph Kamalio; includes the idea that menehunes still live in Haena caves.


Discusses how characteristics of Pele found in traditional legends have been incorporated into a widespread twentieth-century legend. Presents forty-eight variants of the new legend collected by her students: a majority are set in Hawaii and deal with Pele, through some are set in other parts of the world and deal with ghosts or spirits. Also has three modern accounts of Pele as a vanishing hotel guest.


A collection of stories of spirit marchers and menehune on the island of Molokai, as recalled by a member of a kamaaina family.


Contains short accounts of Hamakua legends; Umi, Liloa, Milu, Hiku and Kawelu, Nanaue the shark-man, and Hillawe. Many of the names are misspelled.


The dogs of the fisherman were buried in the sand during a storm, and so it is believed that when you walk on this sand, it makes a loud sound.


This tale is an adaptation of Westervelt's "A Visit to the King of Ghosts," which appears in his collection entitled Legends of Gods and Ghosts.

This is an account of numerous customs, beliefs, and rituals which are traces of the ancient Hawaiian religion and folklore and which are extensively noticed in contemporary Hawaii. Contains references to the shark god of Pearl Harbor, night marchers, menehunes, supernaturally endowed rocks, blessing ceremonies, and bananas.


A collection of five short stories, containing some familiar legendary materials. Most of the action within the tale takes place after the arrival of the white man, with the exception of "Where His Crime Knew Him," a ghost story.


This is a short version of the legend of Kamapuaa on Kauai. It also mentions contemporary appearances.

Sheridan, Sol L. "Down in Puna." *Mid-Pacific Magazine* (June 1912), 517-525.

Includes a legend of the ghostly appearance of a King's army, as well as one of the shark-woman of the pool at Punalu'u. The legends were given by a guide who is also a Hawaiian schoolmaster.

Stone, John R. "Helumoa, the Phantom Rooster of Waikiki." *Paradise of the Pacific* 39 (Feb. 1926), 5.

This story was told by Mrs. Ninia Kanae, of Waikiki. The legend speaks of Kakuhihewa's planting of a coconut grove in Waikiki, following the appearance of a phantom rooster.


Relays the accounts of Pele sightings at Halemaumau by an elderly Hawaiian.


This is part of the series "Tales of Old Hawaii". This tale tells of the different types of Marchers. The gods, if the trail is wide enough, march five abreast, with five torches between the ranks with only one chanter. A procession of spirit chiefs includes at least one family god. It may move in silence, or be accompanied by chanting, drum beats, and/or noseflute music. The story also tells what one must do if caught in the path of a procession. (JS)


Kahilona, a priest helps a father and son outwit Kaupe, a dog kupua. This seems to be the source for the title legend in Armitage and Judd, *Ghost Dog*.


The legend of Kahele’s ghost, which would not rest until his bones were properly buried.


Tells of legends connected with several burial caves: Kaala of Lanai, Pele and Lohiau, Umi and many others.

The legend of Kahalapuna.


This comes from the Pele-Hiiaka legend. Hiiaka resurrects Manamanaiaka-a-luhea.


Hiiaka resurrects a drowned fisherman.


Westervelt, William Drake. "Kaloekeeke, the Timid Taro." *Paradise of the Pacific* 18 (Feb. 1905), 12.


Ka-ilio-hae visits among the spirits after his death. He eventually escapes and is restored to life with the help of his aumakua sister.


This is a one paragraph excerpt from Westervelt.
AUDIO-VISUAL MATERIALS:


In this live action Hawaiian legend, Paki travels to an island where he captures two ghost-boys in mortal form. Regarding them as rascals, Paki ties the ghosts and demands that they show him where they obtained the plumeria around their heads. Receiving the gift of a branch from the plumeria tree, Paki befriends the ghosts and returns to his island.

CONTEMPORARY ACCOUNTS:


An elderly man got aboard the mini bus run between Lualualei-Nanakuli. The driver, Helen Corbett, talked with him all the way to Nanakuli High School where she let four teenagers off. When she turned to talk to him, he had vanished. She jumped off the bus and called the four boys who had just left the mini bus. They confirmed that the old man had remained on the bus. When Mrs. Corbett, the bus driver, told them what had happened, they ran away. She never got their names. She searched the bus but the old man was nowhere to be found. (JS)


"Fright Story About Old Lady with Hatchet Circling Isles."  

"Ghost in Form of Ball of Light Believed Haunting Kahului Beach Road."  

"Ghostly Occurrences At Barking Sands, Kauai Seen in Ancient Hawaiian Lore as Gateway to Afterlife."  
Honolulu Advertiser. 11 Nov. 1985: A3.

"Ghost Story At the Wako Restaurant."  

In this story a waitress left the Wako for another job, she died shortly after of a brain hemorrhage. The next month stories about the ghost waitress at the Wako started. One story has it that a waitress in a white kimono takes a customers order and leaves. Then a second waitress comes, the customers explain that they have already placed their orders. The second waitress objects, saying that this is her area and no one else is supposed to serve it. When the customer describes the first waitress, the description fits that of the dead girl. Sometimes, the story goes, the ghost is capricious, dumping miso soup on unsuspecting customers. (JS)

"Ghost Story Walking Tours with Glen Grant Being Organized by Kapiolani Community College."  

"Kauai Ghost Still on Prowl at Haleko Street."  

The haunted house on Haleko Street still has strange happenings. Mrs. Shirley A. Bailey had the house as a book store, she swore by the existence of the specter. Mayor Antone Vidinha used it as a campaign HQ until he heard the stories about the ghost. He then moved his headquarters. Now it is an Italian restaurant called "Casa Di Grillo". The owner Tony Grillo said he has heard something like footsteps late at night, after the restaurant has closed and when he has been there alone. One night though when he was cooking a pot of spaghetti sauce, someone or something turned his gas stove off. (JS)

"Malo--Clad Warriors Scare Off Workers."  
Miss Emma de Fries tells the stories told to her by her grandfather. Once, when the Chinese laborers on her great grandfather's rice plantation at Hanalei, Kauai, were preparing the paddies they were frightened off by a group of people. The workers said they saw hundreds of men walking down from the mountains on a trail near the Hanalei river. The marchers were dressed in malos and short feathered capes and all of them carried spears. The workers fearing they might be harmed ran away. From a distant spot they turned to look again at the men who carried the spears. They were amazed to see the warriors walk through a stone wall and then disappear in the Hanalei river. She also tells of how a beautiful lady dressed in white saved her grandfather and his yard boys life and then disappeared. (JS)


The story is from her childhood. She was vacationing with her great-great grand aunt in Kohala on the Big Island. She and her cousins were told not to go out in the meadow below her aunts house at night. Being young and daring they sneaked out and went to the meadow. Suddenly, she was aware of the wind howling through the trees but there were not trees. She then heard heavy footsteps, the beating of drums, the murmur of voices. To her horror, she found she was alone because her cousins had ran back to the house. Suddenly without warning, she was shoved off the path into high grass. As she was shoved, a name was whispered in her ear. Later she told her aunt about what had happened and the name that was whispered to her. She had been saved by a relative who was among the "Night Marchers". (JS)


At the Mauna Loa observatory, a small white dog appeared again. No one is able to get near it, for it runs away across the lava fields when anyone approaches it. It does accept food the observatory scientists leave out for it. It had not been seen since it first appeared in 1959 and 1961 shortly before the Kilauea eruptions. (JS)
This is an anthology of short stories which vibrates with the lifestyles of teenagers in Hawai‘i today. Many of the tales are based on legends told and retold over the generations, with modern and ancient Hawaiian beliefs intermingling. Often mysterious, the stories are full of adventure and touched with island humor.


A collection of ghost stories, from Charles Kenn, Ruby Johnson, and the Honolulu Police Department files. One of the stories is about the night that Rudolph Tai, a patriarch of the Mormon Church, heard the sound of the Night Marchers coming down Moanalua Valley. At the same time, the mid-watch on a small ship in Pearl Harbor recorded in its log a curious sight. For two hours, from midnight until 2 am, they saw a string of torches moving slowly from the top of Moanalua Valley, winding toward the sea, where they disappeared. (JS)


Most of the tenants in buildings near the haunted house say they have not heard or seen anything out of the ordinary. One of the occupants of a shop next door, the operator of Nina's, a furniture knick-knack store, said however she has heard that what sounded like someone walking upstairs in Mrs. Bailey's old shop. She thought it was Mrs. Bailey's husband, but there wasn't anyone there. The Mayor is still going to move. (JS)


Kauai Mayor Antone K. Vidinha decided to move his campaign headquarters after he learned the building was haunted. Mrs. Shirley A. Bailey, who ran a book shop there before, said she is convinced there is a ghost in the former plantation house. About a dozen times a month, just about sundown, she said she could hear heavy footfalls walking from the back to the front of the upstairs of the house. A long-time Island resident thinks the ghost is Paul Isenberg, once head of Lihue Plantation. The house was built while he was in charge of the plantation. (JS)