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Nancy Bannick

Beatrice Krauss
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For the benefit for those of you who have not been here before, I think that I shall repeat just a few words on whys and wherefores of this ^{whole} series. We don't know what we ought to about our neighborhoods what they were like once upon a time and how they developed into what they are today. This series, we hope, will not only develop some of the history of a few of our districts, but also show us and tell us about the investigations that are going on to get the history recorded before it is lost forever, and to turn up the ~~ev~~ evidences that of it that are still with us and that should be made an important part of current and future planning for those ^{places} places, these places where we live and work. And we hope that it will stimulate you into joining such an ~~e~~ endeavor. The first week we looked at Waikiki, whose heritage is almost wiped out. Last time we explored Moiliili and Mc Cully and Kapahulu and Kaimuki which are districts that still have ^{evidences} evidences of how they came to be, but are under extreme pressure. Tonight we will spend the whole evening on Manoa, which unlike Waikiki still has a lot of treasure that can be identified and saved. We'll start ^{with a talk} on the early history of the valley and then look at a current survey of its early buildings that are still standing. Next week we will go on to Makiki and Kakaako. And the final week, we will talk about Waimanalo and Waipahu. Before we go back to Manoa, I'd like to return to Waikiki briefly and discuss efforts to save a building there that illustrates so well, the problems of saving a building ^{any} where. One of the very few buildings left of Waikiki's leisurely days, the Waikiki Theater on Kalakaua, which is large and elegant ^{and} full of memories, is to be destroyed. I spotted ^{the} the demolition notice under negative decorations in the Environmental Quality Committee Commission ^{of} of February 8. I've already made a few efforts to save it and I'm going to run ^{it} through you just to show you just how few tools we have here in Hawaii for such a job. Even though a few of us have spent ~~a few~~ years working for more effective tools and to get the ones that we do have fully used. And also to point out that if enough people indicate that they care about something, they just might wind up saving it. This building is

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not of any historic register, because of the many years it's taking us to get out treasures identified and registered. And so its demolition can not even be delayed and questioned under registered procedures. It is in the Waikiki special design district, but that's not a preservation ordinance. The proposed successor, a theater and shop complex, virtually meets design district requirements. ^{it is} As it has been presented in shot of parking, but I'm told that 50% reduction from the normal requirement can be allowed under the Waikiki ordinance. The problem, of course, is economic. The grand theater, that architect C. W. Dickey designed, it has a moving sky, a theater organ, and Margorie Blossingga ^{frescoes} Frescos, and plaques outside with the autographs of Hollywood's stars who sent them or brought them over for the opening in 1936. It's just too big to fill now ² days. So, Consolidated wants to replace it with four theaters, whose total seating capacity would be about the same. The building could be remodeled inside you say. Well, perhaps, but Consolidated wants to put in a basement and a first floor of shops and then the theaters on top. Shops, shops! As if Waikiki needed more shops. It's just possible that replacing ^{only} one more graceful building there, where the greedy development will spell the ultimate downfall of Waikiki as a tourist resort, and a ruin of a major ^{bulwark} bulwark of Hawaii's economy. The theater's appearance was hurt badly by the ^{encroachment} encroachment of shops along Kalakaua several years back, but still, it's there. What to do? Well, I first talked to the Department of Land Utilization to get more facts and learn that there is at least a parking requirement problem. I alerted the historic Hawaii Foundation people who were already discussing the fate of the Kaimuki Theater building with Consolidated, and they said they would try to talk about the Waikiki Theater too. I talked to officials of the Waikiki Neighborhood Board and the Waikiki Residence Association, and tomorrow, I try to persuade the Waikiki Improvement Association to try to help save the theater. It's director,

after all is on the Environmental Quality Commission. And I called one of the dailies, and they hadn't even know anything about it. They did assign a reporter, and Phill ~~May~~^e ~~(?)~~ called me, and perhaps you saw his story in Saturday's Star-Bulletin. There was also a squibb in the Sunday paper and I've heard the news on the radio and I hear its been mentioned on television. Well, this is the kind of effort that any of us can make and we should. We probably will never have all the legal tools desirable, so we'll just going to have to get off our duffs and make our voices loud and clear and in ever-increasing numbers. Well, I've had my say, but I know that recently the same kind of effort worked to save that banyan tree before there was ever an ^{"trees list"} ~~exceptional treeless~~ passed. The one that is up at the Royal Theater and the Food Pantry, so I'm not hope not just to feel entirely hopeless that such an effort couldn't possibly help save this kind of a building and it certainly isn't the best kind of a building we have to save, but it's just another one of them, and one that happens to be threaten^d right now. Well, back to Manoa, and what appears to be a ladies' night tonight, our first speaker is going to be Beatrice Krauss. She is a leader of a History of Manoa Valley Research project that is being conducted under the auspices of the University of Hawaii's Harold L. Lyon Arboretum, where she is a Research Affiliate. Miss Krauss is a botanist whose sub-specialty if you might call it that, is the ethnobotany of the Hawaiians, which she now teaches in Arboretum workshops. And this versatile lady also gives the Arboretum tours of Chinatown and the fish market. Miss Krauss was born in Hawaii. She received both her BS and MS degrees in botany from the University of Hawaii. She also spent a year each stud^ying in the University of Berlin and ^{at} ~~the~~ Cornell University. She was with the Pineapple ^{Research} Institute many years; and for five years after she retired in 1968, taught botany at the University. She got interested in Manoa mainly because she has lived in the Valley all her life except for ten years on Maui. ^{Her} ^{research} The Manoa workshop meets every Friday. It is engaged in obtaining an oral history, and its outcome will be a published history of Manoa that traces the valley's

uses from Hawaiian agriculture to other agriculture to residential districts.
 And we'll have details on people and events and places. [Clapping]

Bea: I'm happy to see so many of you here. I suppose many of you are from Manoa and you may disagree with some of the things that I say. But, I think you all love Manoa as much as I do. And it was because of this that we started this workshop which meets every Friday. It was through an article in the paper that we got our first people to join up and we hope among the audience that there may be others, Manoaits (2) that will join us, because it's a tremendous history to work on. To talk about the early history or the history of Manoa, I want to go back to the earliest heart of Manoa, where the Hawaiians, who would have landed in Waikiki instead of there, and the population, and the little fishing villages, and the taro patches, and the overflow from the Manoa Stream could no longer support that population because of its increasing and migration moved up into the valley, and cleared the land and made their kalo ~~loi~~ which is translated into taro patches. And, it must have been a valley that was very densely populated, because it is a large valley compared to, say, Nuuanu valley which is perhaps longer, but Manoa Valley is a very broad valley so it lent itself to numerous streams because it's more than just the main Manoa Stream. And this was the source of water for the loi. So that Manoa became in the early days a place where there were many Hawaiian taro farmers. Now, I won't go into that about, but I do just want to make the comment that these Hawaiian farmers were really farmers par excellence; actually, you don't have the good farmers in Hawaii today as you used to have. They used the water in such a wonderful way making ~~Ala Wai~~ ^{awai} running into the loi. Now, this valley was especially well adapted for taro culture because it has a wide, long, flat, floor. Besides that, the hills could have been used for growing bananas, sweet potatoes, and other crops that they used. Now, after that early residence consisting of Hawaiian families and their taro farms primarily and under a chief, whom the valley had, of course the land belonged to the king, and he would

assign the land to different valleys or ridges to different chiefs. Then we began to have, and this was what it was like in the old days, until we began to have immigrants, and then the taro culture was gradually taken over by Chinese. But, I want to insert before that a time when before, well, the Hawaiians were still here, Boki was a chief that ruled over Manoa Valley. And it was interesting how Boki gave his land away ^{for some} against the wishes of his wife. For instance, large grants were given to Punahou and, of course, you know the history of Punahou so I won't go into that. Besides the land occupied by Punahou today, there were vast other tracts up above Woodlawn, what is now Woodlawn, were also given to Punahou. Boki gave some of his land to two English men that came here and ~~to~~ one was Wilkenson, who planted sugar cane. So actually, our main agricultural industry actually started up at the head of Manoa Valley. He grew this and he also taught them how to make rum, ~~of~~ which didn't go over very well. However, that's when he was actually thrown out of the Valley. He also gave land to Kidwell, who was another Englishman who was an horticulturalist and felt that there was great future ^{for} for horticultural crops. He gave a ^{piece} ~~poice~~ of land to Kidwell about where the University is now. And the first pineapples were grown here. A second agricultural industry also started in Manoa Valley. You're beginning to see how historical Manoa Valley really is. And he tried many different crops and he tried forty different ^{varieties} ~~types~~ of pineapples. Among these, he found that the smooth kind was best. Well, he was growing so many pineapples that he couldn't get rid of them all on the fresh fruit market here, so he decided to can some. Well, there were no canneries here so he turned to a plumber Emilu. And I'm sure a lot of you old timers here know the plumbing firm of Emilu (?). So Emilu fashioned some cans, and they canned some pineapple. From then on, pineapples moved out of Manoa Valley into the Iwalei area. So, the beginning of our two main crops started out in Manoa Valley. Then comes the period when the Chinese came in to grow some taro. Now, this is a history all through Hawaii, of course. And, there were families of Hawaiians that continued to live

in there. And, we have several families that are still living in Manoa whose ancestors own some of the original land, the royal grant land. And, this is very interesting and those people are being very generous to share their knowledge with us. Let's come into the time when residences began to be built in the Valley. Now, we came, our family came into Manoa Valley for the first time in 1906. We stayed there a short time. My father was a teacher at Kamehameha Schools and that's where I was born, so I wasn't born in Manoa Valley, I was born in Kalihi. Then, he worked for, we had a short time here and then we went to Papakoleia because he worked for the Hawaii Agricultural Experimental Station. The experimental station at that time ^{was} where the Lincoln School is and near Roosevelt there. Then we finally came to live in the Valley in 1909. At that time there were streets coming into the valley, not all the streets you see today. In fact, our group in the history of Manoa have, went down to the Bureau of Conveyances and found a wonderful map of Manoa Valley. This map is 1874 and it's the only map that was drawn exclusively of Manoa Valley. And it shows the old Punahou, shows the present Punahou Street with what was then called Upper Manoa Valley, Upper Manoa Road, and Lower Manoa Road. When I child, what ^{was} ~~was then~~ ^{now} called Manoa Road, was called Upper Manoa Road, and what is called East Manoa Road was called Lower Manoa Road. Those are shown that are still marked Punahou and they just end up the Valley. And across, even Wilder Avenue was not on map there. That came later. And just as an inject ~~is~~ talking about Wilder Avenue, at one time there was a stone wall that stretch^{ed} all the way from Punchbowl to Moiliili. And part of the Punahou ^{lower} makai wall is still part of that wall. And these things and other names are shown on this map, including all the land grants numbers, and names. This has been a great source of interest to us and this is where it shows the large tracts of Punahou land that are no longer in their hands. Now I would say at that time up to 23, 1923, that it would interest you that as late, to me this is late, of course to young people it seems the ~~mid~~ ^{medieval} ~~evil~~ ages. As late as 23 years, 1923, there ^{were} ~~was~~ still taro patches down to about ✓

~~where~~ about several blocks below Lower. And, actually the last taro patch further down the valley well, about that area, was the Woolsey taro patch and taro factory, because we had a poi factory right there. The Woolsey's grew their ^{own} taro and also grew, bought taro from other farmers up the valley and made poi. This was delivered as far as Waikiki and Kaimuki with a horse and wagon. Now, Mrs. Woolsey had ^{us} helpers helping us with some of this old history, and she has told us quite a bit of it. So, you had all taro patches because I can remember as a child, after we had done our Saturday morning duties, the thing to do was to ~~walk~~ ^{go} up the valley and ^{walk} go up to the Manoa Falls. We used to go through, walk along the dikes. If we weren't following the streams, we walked along the dikes of the taro patches. I remember one time our ~~walk~~ ^{walk} chase the goat into a taro patch and boy did we get it. So we were very careful not to go past that farm any more. ^{So}, to me as a child except for the lower half of the valley, the upper half was in farms mostly still taro patches and bananas and things like that. It was very rural. Even on a street ~~we~~ ^{we} bought a palce, and I tell you that in that area there were rather large places. We lived on a corner of the street near to ours is Alaulu which was then Jones Street. This is one thing that we are finding that street names have changed a great deal over the years. You might be glad to know that Eddie Bryan is writing a book which will trace the names of streets from their beginning to ~~the time they~~ ^{today}. Because if you look in the old phone directory, you will find that people are living on different streets ^{than thought} and you they were. For instance, in the 1923 directory it says that my father lived on Bishop Street. Well, Bishop Street became ~~Jones~~ ^{Alaulu} Jones Street, and Jones Street became ~~Aula~~ ^{Alaulu} Way. And he didn't live on it, he lived on a side street away from it but it had no numbers or anything so you just gave the nearest street too. In those days, the streets weren't paved. I remember when it rains as hard as its been raining here, we used to put planks along the streets so we wouldn't sink down into the mud. ^{So}, we grew up ^{when} in a community ^{where} with only the lower half of the valley was populated. And the houses were very sparse, ^{For}

instance, on what is now ^{James} Aula and Parker where I live now there were two large places on the corner; the Alexander -----and the Charles Hemmingway. Each of those lots, and this is what ^{all} happened through Manoa. There ~~were~~ five lots on each of those where there was a single home and a large garden. This makes us old timers very sad, but I guess it was inevitable. However, it isn't as bad as it is in other areas. And it has been a constant fight for all of us in Manoa to keep it a residential area. We are very sorry that we had the little villages we used to call it everybody in the valley talked about the village. This was a few stores; a service station, at one time a taxi, ^{and} has unfortunately ^{now} become the Manoa Market. I think this almost marks ^{the} the end of the real residential area. However, people who come from other areas, are really struck that we have kept it as residential as we had. Now, when I was a child growing up there was great rivalry between people in Nuuanu Valley and ~~people~~ in Manoa Valley. We in Manoa Valley thought that people in Nuuanu Valley were stuck up. There were a lot of wealthy people and we were just middle class. I think that rivalry has gone because we have a great pride that we had ^{we} kept residential and Nuuanu has not. And maybe in the end, we won't after all. (You know how children pick up anything they can to fight about.) Well, to go back and gradually, I'll tell you about how the area where we are in which is ~~Waikiki~~ of Oahu Avenue. That was called the College Hill tract. You might be interested a little bit because this is how Manoa was developed ⁱⁿ tracts. Not the type of tracts we have today where a developer goes in and puts a hundred houses in that look pretty much alike with very small yards. This was the college that was called College Hills tract because it was owned by Oahu College which was, of course, ^PPunahou. It was called Oahu College as I was growing up. This was a large part of the land that had been given to Punahou by Boki. In 1901 because we saw the correspondence, in 1901 one of the trustees wrote to the rest of the trustees and said Punahou is very poor we must raise some money. We have this let's open it up for lots. So, they opened up about I think it was something almost a hundred lots and these were put

up for sale. Now, what they did was to send letters to various residences ^{of} other areas of Honolulu asking them if they would like a lot up in Manoa when ~~the~~ ^{the} tract ~~when they were~~ opening. And, they were selling for a \$1,000 per lot and these were pretty large lots. I think they were from 10 to 15 thousand square feet. So, at that time, it was opened up and they went rather slowly at first and sometimes they changed hands. Now, there were several stipulations. First of all, you had to have a 20 foot sidewalk ^{area}. Secondly, you could not manufacture or drink any alcoholic ^{drinks} if you bought the lot. I'm afraid the people who bought the lot are not keeping to that stipulation. So, someone by the name of Case, who happened to be an Englishman who happened to be dealing in ivory from ^{Ceylon} ~~Seylan~~ decided to buy four of these lots. All this land was covered with guava and other shrub type of plants. He bought these four lots, he had an area of 2½ acres. And he cleared the back of the land and put, this is just an example of what happened to those lots. The Alexander's and the ^{Hemmenway} Hamilton's of course, bought some of these lots. Charles ^{Hemmenway} Hemmingway was, of course, teaching at Punahou and, of course, later became an attorney general and a trustee at the University, ~~outlet~~. Alexander was a surveyor who worked for the territorial surveyor office. I didn't mention ^{when I was} ~~what I give was~~ giving the older part of the history, that the climate in Manoa was considered very fine. In fact, royalty who lived where the palace is now in another palace, of course, in the summer when the heat extensive on the plains, as it was said, all royalty moved up into houses they had in Manoa Valley because it was so much cooler. And, when Kaahumanu was dying, they brought her up to her house at the head of Manoa Valley hoping that she would recover, but that was where she died. So, Manoa Valley was especially a desirable place although it wasn't as well settled as Nuuanu, ~~so~~. The lots, some of the lots were sold very rapidly and others were not. Well, Mr. Case was going to build a very elegant house and bring his wife up there and then make this part of a midway point. He died before he could he could build a big house ^{and} the wife didn't want to come here, so she put it up for sale. When my father was

to come to the University in 1909 to teach from the experimental station, he looked around for a house near the University. Steer, Mr. Steer, was the only real estate agent at that time, and he took my father all over Manoa Valley and at the end of the week, Steer said to Krauss, Krauss, I don't think you know what you want. And my father said, I certainly do, but you haven't shown it to me. Then he took him to the Case place and this is exactly what my father wanted. On the place was just built a stable and a horse carriage, a carriage house and so forth ^{that} but my father had never been occupied, ^{so my father} ~~so he~~ converted that into a residence and eventually we built ^{our residences.} the ~~residences~~. Now, at that time he paid ~~46~~ 6 cents a square foot. The price had gone up from the original when the Oahu College, College Hills opened. The most recent sale in the neighborhood has been \$8 a square foot. This shows you one trend in Hawaii from the early, in Manoa Valley. ^{all right} Alright just so much for such trash. There were over the years, several schools besides the public schools that are there now. In time, Mid Pacific actually as you know ^{was} ~~were~~ started by David Richards and family as an international boarding school that was actually in existence even before 1900. Of course, then came the University moving up from Beretania with the first building built on the ^{premises} ~~premise~~ of the agricultural, the cow barn, and since my father was to teach agriculture, he was the first one to occupy the first office on the University campus. The first building, Hawaii Hall, was built in 1911. Then besides that they had a Catholic school and several other schools, ^{Schools} then the upper part, when the taro patches disappeared entirely, then you began to have vegetable farms, flower farms, and in the early days you could see trucks going down with full of bananas and ti leaves. And this was in the upper ^{reaches} ~~part~~ of the Valley. Now, also in the upper part of the valley there were still old residences such as the ^{shingles} ~~shingles~~. Built a country home up there. Miss Ena, after whom Ena Road is named, had a big estate up there. When she died, she died in the Catholic church, ~~the~~ so the Catholic church today owns a large part of that valley. Now, as the these old homes, as the land finally became scarcer, then the larger homes were divided.

I mean the home sites were divided. So, you don't see the large places that you do today. In other words, they were divided ~~up~~. One thing that was very characteristic about those early homes was the servants' quarters. In the back of each house, was built a little cottage for the servants to live. Now, you built a servants' quarter even if you didn't have a servant. I know in the back of our house, I mean it just looks dumb. You build a servants' quarter. Well, it's interesting what happened to those servants' quarters. There were four of us in our family so, we didn't have any servants. The boys worked outside and the girls worked inside. But, we had the servants' quarter so what that was was a play house for us. Now, what happened to all these servants' houses over the years was that ~~it~~ ^{they} became one of the rental units. So, a lot of tiny little places that students and couples live in are old servants' quarters. Another characteristic when I was growing up was the number of vegetables and fruit trees and things like that that each family had. For instance, we had a cow of course, and had all the milk, we grew our own vegetables, fruits, everybody had their own fruit trees. Then as I say, later, where the taro patches had been the flower gardens and the vegetable gardens moved further up until finally, there were only bananas being grown and brought out. Because with time that area, and this was at least in my way of thinking fairly ^{recent} ~~reason~~, they were open, then we began to have the real tracts where the first people that came in to do any of these type of large development was Island Homes. It disturbed us because it had been just wild fields, and it was our playground. For instance, some of the things that we did was, of course, to walk along the streams and I might say some of the changes for the worse and a lot of the-----of the worst if you're a real old timer, are the facts that the stream that we used to go swimming in our streams, because it's completely polluted. Now, unfortunately, Manoa Stream is off limits because it is so polluted. I mean it was so unpolluted that we could swim and drink, drinking water. The other thing is that, of course, with the coming of higher population, the thing that has saved that, is that large park that

they put in and that's fairly ^{reasonable} reasonable. Another thing that has come with time is there was a time when there was a large population of young people young children and so like they had to build a second school, Noelani other than Manoa. Manoa used to be right in where the what we called the village was that is now the market. It is where the Japanese language school was and is and where they teach ~~it~~ ^{it}. It was moved further up into the valley and approximately at the same zone in the same zone, they built a second school, Noelani. Now, there is a change again. It is completely a flux from one to another. Now, the population of children that Manoa ^{had} has become a population of older people. Adolescence ^{school} where they have to go to another school any way. And so they are talking about closing up Noelani. There might be a big influx of children again and then they would have to change. But, this is how the population has changed. Now, the people who came into Manoa Valley, of course, ~~the~~ some that were here and have come let's say when the biggest population was coming in, was of course associated with the University. A lot of ^{fact} factory, ^{UL} But, with time Manoa became a place where ^{so} people especially wanted to settle in. It's always been a place where people wanted to be. It is a little bit crowded now so perhaps there isn't such a demand for Manoa as a residential area. We think it's very healthy. I think it's the most beautiful valley on Oahu. Now, to go back to some specifics, as I said we have these several large schools that are identified. First, ^{because of its age} because of its age, and second Mid Pacific because of its age, and University because of its importance. The University at one time had a very small campus with just a single building Hawaii Hall, and that has increased and they had large farm lands because teaching of agriculture was rather an important part. Now, in fact, there is no farm left because all of the land is covered with buildings. ⁵⁵ Around the University that ~~had~~ ^s changed quite a bit. It's interesting that there were many stone walls in Manoa built, of course, by the old Hawaiians as terraces for growing their taro, also for enclosures for animals because they would raise their pigs in enclosed walls, within walls. There was also a lot of ^{opened} ~~opened~~ ^{drains} drains across the valley walls. So you

see many of the old residences ~~have~~ are enclosed with stone walls. This was quite characteristic of Manoa in the say, 20's and 30's. Gradually, some of those have disappeared. But, as you may not know, ~~that~~ geologically, that the Manoa Stream once flowed along the ewa ridge. In other words the Tantalus ridge right at the base of there and it had a late eruption from Round Top which sent a lot of lava down into the valley ~~which~~ ^{and} changed the course of the stream. Now, I think when we think ~~of~~ ^{about} the streams in Manoa, we think only of Manoa Stream, the main stream. But, there are actually many tributaries. If you look up into the valley especially in weather like this, you can actually see 11 ~~more~~ ^{water} falls. And each one of those of course some of these are two ~~teared~~ ^{tiered} water falls. But, there are actually five streams that start out at the head of the valley and converge into the Manoa Stream. Now, this Manoa stream was very important in the early agriculture of the Hawaiians. In time of course, it became a great asset for people who had no funds to draw ~~off~~ water(?). It was also a great place for childred to play in, which they unfortunately can't do any more. It has added quite a bit of character to the island, to the valley too. Now, going back to the early history, it is interesting to know if some of the early writings that the alii, ~~is~~ the nobility lived on the ewa side of the valley and they ~~Call~~ ^{commoners} ~~leaders~~ on the right hand side. When we were children, we used to roam the hills that makes the ridge that goes over ~~Safety that~~ goes over towards Saint Louis. We would find ~~a caves~~ burial caves of commoners. Now, fortunately, we were taught never to touch anything like that that we saw. Rather instead, someone would yell in there "Hey, there's a skeleton in there!" and make ~~everybody~~ ^{all the others} run. If it's more of a scary thing than anything. So, of course we never had any artifacts and we weren't allowed to touch artifacts. I'm sure those have been vandalised since, I haven't been up in many years. If you're looking up ^{the} head of the valley, we would see the burial caves of the commoners, ~~on~~ the other opposite wall, there are caves which nobody who knows about them will tell about because you know what will happen. There are some very fine burial caves which are very evidently those

of alii. Now, to come, I seem to be weaving back and forth, but I'll try to keep to a little more sequence now, as a valley of course which was finally built up to the edge of the water reserve. Of course, we on at the Lyon Arboretum which at the head of the valley beyond Paradise Park, if you know where that is, I hope none of you have ^{money} any interest in Paradise Park. Because I'll just say, I'll boycott it. Because I know all of you probably go up there in the rain and enjoy it. But, the reason that I boycott it is because by passing a few little green backs over the palm they were able to get into the Forest Reserve. I think that's ~~a~~shame. Because ~~the~~ forest reserve up at the head of the valley, it's one of our large assets. We have had and I'd say that Manoa people have strong neighborhoods and two associations that have had to fight a year in and year out fight to preserve Manoa Valley as it is. We are one of the few valleys that have kept for the most part a residential atmosphere with a few exceptions. As I say it's a fight all along the way.

The Lyon Arboretum is part of the University of Hawaii and was once the experimental grounds of the sugar experiment station. We're the last ^{piece} piece of property or establishment before you get into forest reserve. Now, across the valley are still some banana farms and also some Filipino cock fighters and some old families that have been there for many many years. It's sort of off limits to people because the road that goes along there is really quite precarious, but if it is an interesting part of----It gives you a little more thought of old Hawaii that there were. What has happened tried to come into Manoa is highrises, business establishments, associations, there are a few churches, the old church that was part of so much a part of our lives because ~~they~~ ^{it} had a lovely bell that rang every Sunday morning. It is now a theater as you know and other churches have been ~~built~~ ^{built} ~~-----~~ The Chinese funeral because very early they had selected a spot in upper Manoa Valley that as you probably already know, the Chinese always select a sight of a ridge between two mountain ~~ranges~~ ^{ranges}. And where the Manoa Chinese cemetery is was selected for

that reason. When the funeral procession would come, we could always hear it from where we are because they went down from East Manoa Valley. You'd hear the band in the brass band and of course they'd scatter the little sheets of paper with the holes in them which the devil had to jump through and ~~if~~ the more you ~~through~~ ^{down} out, the longer it would take him to catch up with the corpse. So, as soon as we heard the band coming down, we'd all rush ~~down~~ ^{over} to the corner of East Manoa and Oahu to watch ~~it~~ ^{them} go by. Another thing I remember, and I'm surprised that a lot of old time Manoaits don't remember is when the movie came. The first movie that I ever saw was a Japanese movie; the traveling Japanese movie that always came up the valley on Saturday nights. This was a big truck with banners and posters on the side which would go up and down Manoa Valley the night before or the day before and announced in Japanese, characters which of course we couldn't read, that there would be a movie and which movie it would be the next night. In the area where Noelani School is and in that area around there, it was just absolutely pasture land. So, on Saturday afternoon they would take a peice of cloth that was yards and yards and yards long and make an enclosure. Of course it was this far off the ground, which you can be sure that we utilize. This was the enclosed space ~~and the~~ ^{where the} audience would sit on the ground, of course each woman or man or child would bring a mat. Inside would be this truck with the projector. Then, of course, they would have a person talking. I mean a real person talking. And of course, we'd rush down and crawl under this fence so that we wouldn't have to pay money. I don't know why we wanted to go so much except that it was a curiosity, because we couldn't understand a word. But, we went and this would start as soon as it was dusk so that you could actually see them with the portable screen. That was quite a bit of life. I had talked to other people about this, but they don't seem to remember this. Maybe they lived further down the valley and they had other means, but that was the first movie I had ever saw in my live as a small child. Other things, of course, were the flowermen who came around, I

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remember the flowerwoman who came around on our street had an old wicker baby carriage which was filled with flowers and she would sell them. There were the peddlers of all kinds, the Chinese peddler, or the Japanese peddler with tofu. Two carrosine cans one on each end of the rod which he carried over his shoulder. Each one had his own call. I mean, why don't we record these things — their gone now forever. This is why they are called history it's late, it's too late in some cases, but it's there. Those were all part of our lives, but ~~now that~~ the ice wagon. The ice wagon came around everybody has an ice box. There was no such thing. We had ~~carrosene~~ ^{kerosene} stove. And then ~~carrosene~~ ^{kerosene} lamps, and then finally electricity was brought in. The ice wagon was, of course, drawn by horses. He would come along the street, and you'd run out, your mother would run and ~~say~~ tell him you want a 100 pounds of 50 pounds or something like that for the icebox. So, of course all the kids would run out, because what did we get? We got shaved ice. Because he'd saw it to order, and of course we got all the saw-dust you got on, ~~for flavor (?)~~. That was really something. We don't know about shaved ice with juice on it, with fruit juice on it. This was just plain, but it was just delicious. I remember some of our tasks that we had to do with a carrot. I happen to have the most slender hands so unfortunately, I got the job of cleaning chimmneys. How I hated that on Saturday mornings to clean the soot out of kerosene lamps and to fill it with kerosene and pin the wick. The other thing was that, I don't know why I got all the mean tasks. It seems as if I did but I guess some of it, the others had some too. Was to be sure that the pan under the refrigerator, ice box didn't fall over. Of course, I forgotten, you could never miss it. because pretty soon there would be a little trickle coming across the kitchen floor and your mother knew that you hadn't ~~done~~ ^{emptied it} the drain. Well, these are some of the reminiscences I find that are part of the old history of Manoa. I sometimes feel sorry for the people that are younger than I. Of course, their grand children will feel, they will feel sorry that some of their grandchildren haven't had some of the experiences. I want to tell

too, about the type of graciousness that was part of our lives, but has sort
 of passed out. Manoa was, had all these niceties that we ^{like} forgotten. I think
 the cut off time was ^{the} World War II. Everybody visited each other. I mean, who
 today will say, "let's go over and meet, visit the Kellers or let's go over and
 visit the ^{Hemingway's} Hemmingway's tonight and walk over and just have a little time to
 spend with them". Or ^{who} let's go for an evening walk and on the way decides to
 stop. See, old Brown's lights are still on. Let's just call him for a little
while (?). We had calling ^{days} ~~dates~~. Can you imagine in this day and age that there
 were calling ^{days?} ~~dates~~? Manoa was ^{days} ~~tuesdays~~, Nuuanu was Wednesdays, Makiki was
 Thursdays, and you call. And all the old houses had little entrance halls
 and if you weren't there and you had a servant, the servant would come to the
 door. There was always a little silver platter in the front. There was always
 a little table. That's all that there was in this front place. Up front. A
 table with a silver platter on it. Men had narrow calling cards, all in gray —
 and the women had the white ^{on them} ~~over it~~. This is one time when the women had more
 importance than the men. I don't know why back in those days. The man would
 leave two for the man of the household, and the women would leave one for the
 male of the house. Don't ask me why this was. I can still see the platter
 of these calling cards. And you didn't just put them in, you always folded the
 corner. Now, don't ask me why that was done. I remember these things, but I
 wasn't taught all these ^{etiquettes} ~~etiquettes~~ why you did it. But, it was sort of a kind of
 graciousness that has passed in our rush, and everybody working and everything.
 And I mean these things seem almost antique to some of the younger people. The
 middle ages. But, they do represent a type of grac^{if}iousness that has passed.

I mean it was a, course remember I grew up in the horse and buggy age and I
 remember very well my first automobile, I was scared out of my wits. My neighbour
 got an electric one, of all things. They thought there was a lot of hope for electric
 cars in Manoa Valley or in Honolulu. But, they couldn't make the Punahou hills,
 so they gave them up. So this was Alexander, Miss Mary Alexander that got it, and

she said to all of us kids, "Don't you want a ride?" And oh, it was great excitement and all the others hopped in but, boy I wouldn't. I was scared it would explode the minute I got into this awful contraption. The horse and buggy was, of course, we all had our horse and buggy. A barn for the horse, I mean a stable for the horse, we had our own cow, our own milk. Then in time, the University had its dairy and they delivered milk, until there was a protest by the regular dairies because the University wasn't taxed and they sold it, under sold it and so forth. It was awfully good milk. They also delivered eggs. You could get chicken and other things from them that were left over from the experiments. Now, I feel I've reached the end of my time. So this has been a very rambling talk, but I hope you've gotten a little bit of ^{the atmosphere} ~~that~~ ~~mister~~ of old Manoa. All the charm is not lost. I think all of us who lived there or anywhere else. But, I do want you to know a little bit about that history.

END OF BEA'S TALK _____

There will be two speakers for the next session. Jean Kellerman, who was the chairman of the Historic Hawaii Foundation's block by block inventory of Manoa buildings forty years or older that is being paid for out of the Junior League of Honolulu's Community Trust Fund. Ten league volunteers are working on this and others who is project assistant Carol Wilber (?). They've all been trained by the Historic Hawaii Preservation Committee Chairman, Spencer Lineweber. Spencer would you stand up here. Yeah. An architect who specializes in restoration work and who is here tonight and who has been attending the whole series usually along with her architect husband, Michael Lineweber and their two blonde daughters. But, ^{you} ~~the~~ ^{are} ~~they~~ all sick today, so they ^{are} ~~are~~ not here. But, Spencer has agreed to answer questions on architecture that may come up. Jean, who is also Mrs. George R. Kellerman, had lived in Hawaii since 1960. She grew up in a beautiful historic home in Colonial Williamsburgh. She majored in American History in school and that was in the University of North Carolina in Chapel Hill, where interestingly enough, she met her husband to be, even though they both had traveled there from here. Carol who

is also Mrs. John Weber, has lived in Hawaii for four years. And in case you haven't already figured out what brought her here, I'll tell you. John was a member of the Washington Redskins who joined the illfated Hawaiians of the World Football League. But, the Wilbers liked Hawaii so well, that they stayed on. Carol has a masters degree in English and history from UCLA. She did antique shows on the Eastern shore, and renovated some old houses while she and John were ~~still~~ ^{devised} in Washington D.C. What we need around here are more housewives like Jean and Carol ^{out} walking the streets.

What I'd like to say, I'm Jean by the way and this is Carol, with ~~laryngitis~~ ^{laryngitis,} ~~by the way,~~ so forgive me. I must say that Miss Krauss is a very hard act to follow. But, we sat there and we did not really get together and listen to her talk, we couldn't believe it. Adn we sat and we said, now you tell us----pictures of-----.

First we thought you might be interested in how the Junior League became involved in all the homes in Manoa. Last year, the Junior League was ^a ~~approched~~ [^] by the Historic Hawaii Foundation. The Foundation is working with the State Historic Preservation office on ^a ~~inventory~~ ^{of} buildings, forty years or older throughout the state. Remember the League's involvement in the restoration of Iolani Palace. We ^{will} ~~considered~~ [^] a good source of volunteer man power. We agreed to set up the project in which our volunteers would do an inventory ~~survey~~ [^] of Manoa. The objective of the ~~survey~~ [^] is to inventory the entire district and register the area as a historic district or individual homes. If all of Manoa, or even a small ~~protion~~ [^] of Manoa is registered as a district, a building cannot be torn down using federal funds, ^{say} ~~so that~~ ^{careful} a freeway cannot go through there cause they could not use the federal funds to build it. The inventory began with the territory session with a slide presentation given by Spencer. ~~It is two doors to the left (?)~~

~~Is that two doors,~~ [^] voices. The inventory began with the preparatory session with slides given by Spencer, who is a restoration architect. The inventory forms were explained, you see there is a portion of one of the instruction sheets that we used to work on the ~~survey~~ [^]. The league members were then asked to go out in the

field and begin the survey. The neighborhood was divided up into workful sub areas using tax key maps. I should see this right here. Right to our left. These served as official reference for geographical boundaries in each packet ~~of~~ area.

A packet given to each volunteer was ----at----which you see there of the designated survey area, instruction sheets, and state historic preservation forms. After going to the tax office to check on dates of construction of each home, they walked the streets ⁺ doing official surveys of the homes. On the map, they color all plots that are homes built after 1939 in yellow. You see, this does not have very many old homes. All the older homes in orange to give us a quick glance of the concentration of older homes. I want you to realize that most of the dates that we have been working with come from the tax records, the tax office. And we have found lately as we have been talking with the people ^{that} our dates are off a bit, but not so it will upset the actual survey, but it's just that these all dates that we mention tonight are actually estimated dates. And these are the dates from the tax office by the way. You must realize that most of the homes you see tonight are not ~~all~~ ^{real} by Mainland standards. We are talking about forty years of older.

~~Most people~~ ----- The first western home was built in 1821, to the delight of the missionaries and the islands with the Hawaiian concepts, especially Manoa. This was Hawaii's first prefabricated house pre-cut in Boston. The architecture that the missionaries introduced was the colonial architectural ^{Palladian} ~~of a woman~~. Most of the homes you'll see tonight reflect this carry over from New England. Although modified over the years, adapting to the Hawaiian environment. We ^{decided} ~~site~~ to start our inventory of Manoa Valley ^{in the College Hills} ~~most of the Pacific College~~ and tract ~~(?)~~ as Miss Krauss talked about tonight. Since this area has such a concentration of older homes, for the---remember, and the Historic Hawaii Foundation had already started doing some work in that area. Ok? Here we go. This is the Frank C. Atherton home on Kamehameha Avenue built in 1902. This home is a box ~~land~~ Victorian with Georgian detail including a large ^{Palladian} ~~bay~~ window on the front steps.----- First floor bay windows and wrap around porch. The eaves are broad with intricate

cut brackets and decorated ^{upper} palques applied to the ~~inter~~ portion. Do you see that. In 1964, the Athertons ~~gather the family and~~ donated this to the University of Hawaii. -----beautiful. The detail for example. You might also notice the louvered windows that has been added by the University. This was the Waldron Home on Vancouver Drive. You might know it now as the Baptist Student Center. It was built in 1905--large Edwardian home, built at the end of Oahu Avenue. It originally had a sweeping view across ^{undeveloped} ~~undervalley~~ Moiliili, as we heard about last week, to the city. The house has a wealth of Georgian detail including elaborate slopes. As you probably recognize, this is the president, Punahou president's home built, I was talking to Mrs. Mc ^{Phel} ~~Vay~~ and she said 1907 or 1911. I'm sorry I can't be more 1907---. It was built specifically for the President of Punahou. Interesting story she told me was that burned to the ground before you would ever look down there you would have to reconstruct the whole palace right in the same spot. ?

That's another view of the same home. This is the Frank ^{MIDLIFE} ~~----~~ home. It is now a church on Oahu Avenue. Built in 1917, it's a basic New England Colonial style it was modified for a local client by the addition of large french doors opening onto a large front porch. You might not have realized what it's really ---of a historic home. When you see all the cars parked out front and you see the church signs. Now, Beatrice Krauss mentioned this -----even though it really is not a house but, it was built in 1908 by the well-known architect H. L. Perr. And this is part of Mid Pac Institute. Located adjacent to the University. It's ^{stone} ~~-----~~work and its well protected openings remind you more of a resort up in the mountains. Which that was originally. ^{Manoa} ~~No~~. Now, we thought we'd show you just a pulferee of the Manoa style covering the time frame of our inventory which you remember are houses only, forty years or older. House styles in Hawaii are generally 10 years ^{mit} ~~beyond~~ the mainland and are usually ~~in~~ative and not regional. Now this house, I call it a fort, it was built by a Russian architect interestingly enough, it's very old. This home is on Vancouver Drive and I have ^{not} ~~yet~~ been able to find an history. If any of you know any of these homes that we are showing

tonight, we would love for you to come up and tell us, or call us. Call us at our main office. Some days we really all we can find out is when it's built and that's about it, and it's----to have some fascinating history. We thought we'd just show them to you and maybe get you really excited about this sort of thing and what beautiful homes are in Manoa, and how many are in need of repair and we've helped----grant that we've saved. Now this is a shingled~~ed~~-style home on Vancouver. It was built in 1920. The next two slides, we will show you what can happen when restoration guidelines are ignored and you try to ~~maximize~~ your lot use. Also what happens when you don't push to -----the whole way through. These are two good examples . This one is on Vancouver. You see, there is a sign on the door saying tenants parking free, others parking \$15. So ~~they~~^{we} getting really everything out of that lot. Ok, this is also on Vancouver and it was constructed in 1924. And it's a textory plackboard illustrating the gan--- roof which you will see pictured on the instruction sheet and the shed door arena on the second floor. This is also on Vancouver and we like Vancouver. Built in 1935, very steep hip roof with metal ~~piece~~^{is}. This other view shows the gable roof with board back on the entry to the right. Mostly casement windows on this home which is unusual. And so many times when people if a window breaks ~~open~~^{rather than}, put in another casement ~~which is such a shame~~^{they do}. This is just another Vancouver home. Vancouver is just a row of old beautiful homes. This was built in 1927, also a shingle style. Now, this house was built in 1931 although it doesn't look it and it shows the Italian ade ~~is~~ influence with the hornish roof racket. Very interesting house. On Vancouver. I also had , it's used as a rental house by the university ----. This one I found right off the street. As I was walking up and down the street and behind an ironwood-----tree you can't see these trees, really, but I was fascinated so I was ~~looking~~^{working} in this survey area and checked in and it was built in 1921-----roof. According to tax records it was repaired in 1943, 66, 69. I think they should have continued to repair it. Again, this home^{is} on Vancouver, most homes here were built in the '20's and there's an example in the far right

on the upstairs there is an awning window which is unusual. And also through the side there might have been an extension on the porch that has been since closed (X). which happens to a lot of Manoa porches; they stay open for a while and ultimately, they are closed up. Also the brackets (?) under the eaves are interesting details. Now, the influences on this other west traditional home are the ^Grecian pillars, and the Georgian door. And there might, up on the top on the second floor as you notice there's a little place to walk out, might have been a widow's walk, which is adapted from New England where the women goes out and looks out to see if her husband is coming back. Now, this one, I think is a perfect ^{example} of the Charleston. It's a one story southern Colonial. I have several styles for you. Here's another which is a Dutch Colonial and the shutters interestingly enough, if you look closely, each shutter has a different cut out of an animal, so each animal changes. It goes all the way around the house. It's in beautiful shape.

Now, ~~the stiller towards the door.~~

Lady: This home is just in beautiful condition. It's on Vancouver too.

Jean: We thought we might tell you some of the things that we have brought in to while we have been doing the survey, and this map, in the center, illustrates a problem we ran into when tax records are not thoroughly exam^{IN}ed. A volunteer working on this packet thought there were only eight homes forty years or older. You can see the eight orange circles, but the photographer went out in the field and talked to the home owners, she found the whole neighborhood ^{qualified} ~~followed by (?)~~ for inclusion ⁱⁿ of the survey. And since we again like this ^{street} neighborhood so much

we just thought we'd show you some of the homes on this street. This is

^{Palama} Moanu Way, right around the corner from Miss Krauss' home. ^{Palama} ~~Moanu~~ Way, Parker

Place, she was talking about in the top of the map, she was mentioning that

~~Hemingway~~ ^{Hemmerwa} and Alexanders had bought large lots of land and them sub-divided

into five smaller lots. I don't know, I can't see from this angle, but I know

when you look at the close up of this map you can see all but two corners how

one large lot has been broken up into five small lots. We had no idea that she

going to be discussing this and here we have this map, I think it's great. All these homes were, according to some of the home owners on ¹²Moana Way were built in the 1920's. And there just, I think, very well kept up. It's just a period ¹²peice. The whole illustration is just a period ¹²peice. I have a close-up detail of the door of the house you just saw. It happens to belong to one of my relatives. I kinda like that door. This house next door was, well, two houses were built by the same family.

Lady: There are different ~~highways~~ on the same street and it's sure to show the Mediterranean influence and Moroccan accents. Actually, Jean had to climb around a big hedge to get it, you can't see from the street.

Jean: It shows you how nosey we can be.

Carol: In fact, ^{you}their probably reporting my car to the policeman and being tailed for taking these pictures, but.

Jean: This is off the Gilbert home on ^{Molokai}Moana Way.

Carol: It's a typical bungalow but it has Roman--- arches and ----- and it has an interesting French door that curves at the top.

~~Man: Asking question. Can't hear.~~

Carol: Some are but to the actual extent, we don't know.

Jean: A complete mixture of buildings.

Carol: I want to show somebody actually keeping their house up and I didn't want the evening to go by without pointing out the problems of parking. A lot of the houses are a problem just to take a picture of the house and not having the ~~a million~~ cars in the way.

Jean: And to find a parking ^{place} for us so that we can do our survey. We have to park, where we can't possible go out on our own. Some ^{one}are drives, some ^{one}are jumps down, and walks around.

Carol: Here is an interesting cemetrical house on Parker Place and it was built in 1914. The second floor was not added until 1941. Unlike many of the older

homes in Manoa, this is one of the few that still maintains the oldest kind of porch.

Jean: I think Miss Krauss will recognize that house. This is her sister's home on Parker Place. She was telling us about the story about how her father bought 2½ acres for 6¢ per square foot. It's just mind boggling. ^{he built} You ~~know~~ this home first in 1912 and then he built a second home, the same home that Miss Krauss lives in today, ^{he built} this home is 1914. And it's all the same ~~carpeting~~. ?

Carol: Really tricky.

Jean: This home right now is in the center of the two Krauss homes. It's owned by another family now and this is the home that Miss Krauss grew up in, the home that she had to clean the chimneys. ----- . I'm delighted that she told the story because we didn't, as I said we love the fairy of Malama Way and Parker Place. This home in Manoa has an interesting story. First of all, it's a beautiful home. Would you believe that it was built for under \$10,000 that was back in the 1920's. In the 40's it was owned by the ^{president of} -----Matsons who would stand up on his porch with a spy glass and look out and watch the ships, the Matson ships come in and out. I want to show you the view. It's still a beautiful view, but you will never be able to see it again. We just saw this house behind the hedge and thought it was a good example of small [?]-----cottage style — shingle style too. Shingle style homes were usually left in their natural color whether they were dark brown, light brown, or gray. This is just another example of a shingle house. A lot of the shingles are ^{shunt} ~~shunt~~. Now, ^{free} a great revival style might ^{have} influenced this house which is also a fine example of the large front porch again. Also it left different ^{French doors}-----on the second floor which is interesting. It opens out with no railings at all.

Jean: It probably just fell down. To show you how recent ^{Manoa} Manoa construction is, this was the first building on ~~Sonoma~~. It was originally the tea house to the larger house where they had all the parties they had out there in the tea house. Its since been enlarged and become a very nice house. But, this was not built

until 1927. So actually, as you move further back into the valley or as you move up the side of the hills, the houses usually become younger. This happens to be one of my favorite houses and it shows a variation on the front porch with the oval porch on the corner. It was built in 1906. It was one of our older houses on our inventory and it was remodeled in 1947. Notice they have decorative brackets too, and has ^{design} ~~bind~~ shingles on the second floor which I don't think you can see. But, the bottom floor is clap board. This is sort of a Swiss chalet style with a Hawaiian influence and you can see that the lots sizes are still decreasing because this is a newer house built in the same property as the preceding house. Now, a typical Hawaiian style home usually had a lava rock entry, it had a large high pitched hip roof, with low ^a eaves, and generous overhang. This shingle Hawaiian is on Puahili Drive. Let me know if I'm going to fast for you. This is a late ^Victorian, one of the older houses. Originally, there was a lot of land around it. It was built around the turn of the century. Now, if this house were registered, federal ----and --^{gods}----would facilitate restoration.

Jean: This is sort of a hint of late Victorian Gothic with a pointed roof. It was built in 1929. I'll show you how ^{eclectic} ~~eclectic~~ our Hawaiian houses are. It even has a Grecian urn at the bottom of the pit. Now, this is a great example of Swiss chalet style. Notice the use of the lava rocks which Miss Krauss mentioned and was so ^{prevalent} ~~prevalent~~ here in the valley. ^{while we were} ~~Welcome~~ in the field, ^{were} a gentlemen who has lived in Manoa all his life came up to me and asked me what I was doing and etc, and he told me an interesting story, he had lived there so long and had told me about the Japanese workmen who were so used to curving the roofs that even ^{though} architects did not call for it in the plans they curved the roofs here and there. Even though they were difficult. Now, we loved these windows and this is just a around the corner from the Atherton house and interestingly enough, it has the same type of windows in a smaller scale. It looks like they replaced some of the

windows and they haven't put in some of the decorative aspects again, too difficult. ~~Jepal~~, I tried to get Jean to take the -----down but she would'nt do it. The picture. We went back though several times and it was always out there. Now, the biggest fixture I had to climb on was a chain link fence and I had three dogs nipping at my toes, but I thought the door was worth it and I think it's a beautiful house. The Georgian door.

Jean: Now, this is a typical bungalow. The perfect condition. It has interesting color beads. The -----of the peaks of the Gabal roofs. Now, this house on ~~Hyde~~ Street was built in 1927. Its highlighted by the beautiful Roman ^{some windows.} ~~escutato.~~

Jean: It's interesting. Carol and I were taking slides at different times and she took the same house and I took this house. We have never discussed where we are going. We both shoot film of that house. I thought this next door and I took a picture that she didn't even bother. This one was built in 1927. It's a good example of the door in back and we don't see the much of that because-----also the ^{gothic} door and the high-pitched ^{gabal} ~~gabale~~ ^{room} and the parking. The big over hang too. This was right by the University.

Carol: This one was. I think this was the oldest house we found in our survey and it was built in 1898. If you notice the rambling and irregular Victorian roof line with corner taller, and according to the tax records which I'll add again are not over-factual, the metal carport was repaired in 1963. Now, it's too bad that the ^{deteriorating} ~~deterating~~ material was not replaced with new material ^{where} in keeping the style of the house. And another close ^{showing} of the beautiful ^{louver} windows which I enlarged, and the standard ^{windows} which were highlighting.

Lady: Where is that?

Carol: This is ~~Hama~~leia. ~~Hana~~leia Street. Above Ferdinand. Perpendicular to it. This is also, this is one year older than the house that you just saw. It was built in 1899 and it's a beautiful example of the Victorian sun porch. The family of the German architect and builder, Mr. Furier, still live here today. And these

----houses are across the street from each other and ^{they're} ~~their~~ all part of the Schlot and Dorch tract. ?

Jean: I think something very interesting here we said, this home has been in the same family since it was built in 1898. You can see what beautiful shape it's in. The home across the street, well, it's had many owners and I think you can see when you do have one family how they do take such good care of their house. Well, this one, I was completely shocked to find out that it was built in 1898. I think you all probably recognize this. This is the Cooke home built in 1914 by Charles Cooke. It's a classic three story English tutor. Here is another view. . .so large we couldn't get it into one. One slide. Originally, the property the whole triangular land area between Cooper Road ^{on} and one base and Manoa Road ^{at the other} and one ----- That was a large hunk of land.

Carol: Miss Krauss was telling us about the stone walls. This is the wall that goes all along through Cooper Road pretty much to the end of the point of Oahu Avenue and Manoa. It's was the original wall that was the base for the Cooke property. Miss Krauss was telling me that ~~sharing (?)~~ was when Mr. Cooke was running cattle in this area. ?

Jean: Now, for the next set of slides we would like to thank Mrs. Andre Kodedoyak who is sitting right in the front row here. She went around with me and ----- me in telling me the history on some of the houses. Her father, ^{HEINRIK} Hyndrick Kanack, designed and built many homes here in the first two decades of the twentieth century and unfortunately, he died in 1923. But, he built this Oahu cabinet house in 1916 for the Bailey family. She showed my a picture and she has two beautiful scrap books, and showed me a picture of this house after it was first built, and there was absolutely nothing there as far as foilage. There ^{was} ~~was~~ no trees, no bushes, so I would have ^{in reach (?)} ~~in reach (?)~~ of these trees ^{as they} were hundreds of years old but ^{there} ~~their~~ not. In fact, when I was doing the survey I was working on this street about a month ago and I said to the person I was working with, "Look at those trees. We're supposed to be

doing a survey of every old wall structure, let's take a picture of just those trees. They've got to be ancient." In 1916, the newspaper headlines were, I'm talking about Manoa Valley as being a defiable residential area. Most of these homes sold for \$2,000 - \$3,000. Also the land at that time varied in a projective development a little further down from 20-26 cents per square foot. So, moving on to the next house, right next door, this is another ~~Genockt~~ (?) home. It was built for the Savage family but maybe I got this twisted up but we'll get it altered. It looks basically the same. Original. Now, this was buile in 1917 for Mr. Cryer on Halelena tract. It originally had an upstairs sun deck with a railing and there used to be a door coming out in the center, but it's been taken down. Also the front porch has been enclosed and they enclosed that ^{putting in a} yellow front door and they have also added sort of a sun room on top. So most of these houses we find have been altered significantly. Mr. Ganacks favorite style is French colonial. This Ganack house was built in 1918. It's mostly origianl except you notice on the top the second floor, the two small windows have been added, and also originally the roof material came down and was used as siding. Now they ^{we} covered that up with clap board to match the bottom floor. There is Mrs. Connie Dowett standing on the porch. This is not the side view. There are showing Dutch Colonial shutters. This is interesting, going along with the different styles in Manoa, I thought this was a late 30's, a Monterey California style, and I thought it was interesting — it's mostly if you notice on the top it has real bronze and there's real bronze on the railings, and up on the ~~door of her~~ ^{door} windows. Now, this diamond-shaped window that you see ^{on} is the side of the house, ~~these~~ ^{these} are in a lot of Manoa homes. This is the Gnack trade mark. But, a lot of people used these and these were ----- In case you wondered what they were. Now, this house was built in 1937 by Mrs. George Huddy. Mrs. Huddy Gulet's (?) mother and was recently pictured in the newspaper as having the most unusual entry. This is Louise Roger's house or was her house on East Manoa Road. And exemplifies the 1920's California style.

Interestingly enough, the colors never change. Okay, this is the end of our slide presentation. We thought if you had any questions to ask us, please feel free to come up after the announcements were handed out we'll be right down here. And the slides are in here so we can always go back to see something if you want to see something. Thank you very much.