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Introduction

The first botanist to publish a list of plants Hawaiians were using in making lei was Charles Gaudichaud-Beaupre in 1819. His listing did not go beyond the superficial and decorative beauty of the lei. The deeper cultural significance of lei in making and wearing, in ritual and in hula, and in myth and legend were not appreciated by Westerners until many years later. The lei is a classical art form associated with all aspects of traditional Hawaiian life (MacDonald and Weissich, 2003).

One of the symbols of Hawaii that comes to mind is the Lei, a necklace of flowers (usually) given to arriving and departing tourists. Lei, however, can be worn for many different reasons: celebrations, recognition, anniversaries, weddings and as personal adornment. The image of a hula dancer almost always includes a lei.

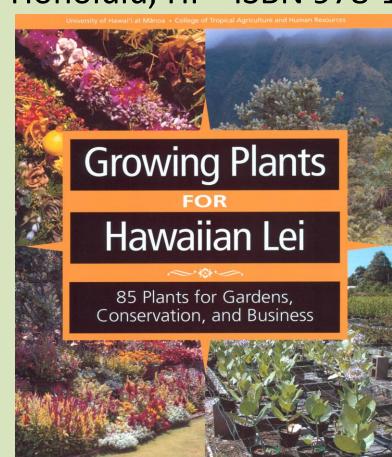


Across the U.S. Mainland, lei worn by students from Hawaii at their graduations have sparked interest from their friends and others who would like to wear one. too

Flower sources do not have to be based on the traditional tropical flowers as many garden annuals are adaptable for the purpose. For the traditional May Day lei competition in Honolulu, some lei makers seek out appropriate flowers and foliages at the local wholesale flower outlet. While the traditional lei are composed of flowers and foliage, small fruits and seeds can also be used, and many lei use only parts of a flower.

References:

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Hawaiian Lei – a Floriculture Design Lab

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Classes in lei-making are held in Hawaii by long-term practitioners of the art under sponsorship of botanical gardens, parks & recreation departments, and some hotels. At the University of Hawaii, our introductory ornamentals class includes a lab on lei construction.

Bill Char, Master Lei craftsman and Guest instructor

This poster grew out of the recognition that floriculture labs in mainland universities could develop similar classes both for student enjoyment and as possible fund-raising opportunities. Construction techniques are rather similar to the old-fashioned wrist corsages.

QR Code link to video



1 Hr 15 min video: https://youtu.be/dv7exBW1jxw)



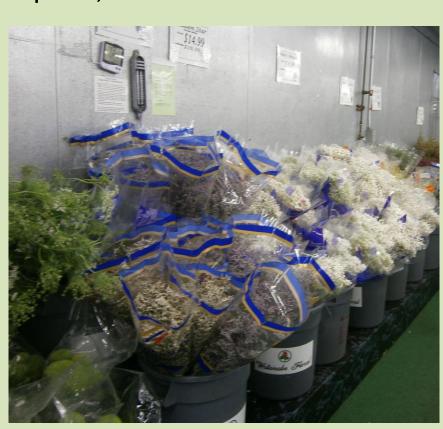








Gathered from the landscape Bougainvillea, Nehe, Galphimia, Marigolds, buds & flowers of Caesalpinia, Saraca



Sourced from Wholesale Florist: Gypsophila, Statice, Trachelium, and others shown in lei segments on right side of this poster.





Haku style wristlet



Wili – finished with fern backing



Wili – tied with raffia

Examples of Lei



Kui poepoe Huapala, dracaena

Kui pololei Blue jade & Carnation

Kui pololei Plumeria

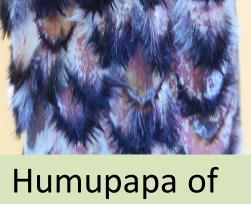


Wili and Haku styles in various color themes.



All-foliage Haku Wili – Yellow Hili of ti leaves Multiple lei strands





Plumeria kui pololei Haku – multi-colored Humupapa of on Haku back lei Protea bracts



Haku: Braiding flowers, leaves, and/or fruit in a three-strand plait of fern, ti leaf, hau fiber or other natural fiber such as raffia.

Trays of flowers and foliage are prepared in advance. In this lab 3 strands of raffia were used in a haku-style lei. Students show off their creations.

Hili: Braiding or weaving of a single plant material

Humupapa: Plant materials are sewn to a foundation of dried banana fiber, lauhala (Pandanus), ti leaf or other suitable natural materials.

Kui: Plant materials are strung together through the center (Kui pololei) or side (Kui poepoe). Kui lau is a flat lei. For some flowers, multiple strands are worn. Kīpu'u: The stems or leaves are knotted together to make a chain. No cordage or needle is used.

Wili: Plant materials are placed on a backing of ti leaf, lauhala, dried banana fiber or other suitable natural material and wound with fiber or thread (also yarn, dental floss, string or ribbon) around the plant material and backing. Lei po'o is a head lei.

Lei Pāpale is a hat lei — a headband for a hat — 22-24 inches in length. Lei Pāpahi is a lei pattern of alternating groups of flowers and foliage in a repetitive design. It can be applied to any of the different lei styles.