

NOTES

Keawenuia'umi ruled the island of Hawai'i during the 16th century. His father, 'Umi, was famous for uniting all the districts of Hawai'i under one rule when his men killed his brother Hakau, who had a purer chiefly bloodline and a higher right to rule the kingdom. ('Umi's mother, Akahi-a-Kuleana, was of low chiefly birth.)

Keawenuia'umi's mother, Kapukini, was 'Umi's half sister, whom 'Umi married to keep as much chiefly mana (power) in his offspring as possible. After 'Umi died, the island of Hawai'i was divided between two of his sons: Keawenuia'umi was given the lands Hilo, and his older brother, Keli'iokaloa, was given the lands of Kona. Keli'iokaloa's subjects were unhappy with their chief's oppressive, impious rule and some of them went to Hilo to offer Kona to Keawenuia'umi. After Keawenuia'umi's forces defeated Keli'iokaloa's forces in battle and killed Keli'iokaloa, Keawenuia'umi established his rule over the whole island. (See Kamakau's *Ruling Chiefs* for the stories of 'Umi and Keawenuia'umi.)

The Wind Gourd of La'amaomao portrays Keawenuia'umi as a good-hearted, weak and gullible leader. The heroes of the legend are three generations of kahu iwikuamo'o, or "backbone attendants," who served Keawenuia'umi. The kahu iwikuamo'o was a close relative of an ali'i who handled the personal needs, needs, and affairs of the ruling chief. (Only a close relative with chiefly blood could handle such things because everything about the ali'i, including his body, food, and clothing, were taboo.) The story is told from the point of view of the kahu and emphasizes the importance of good servants in running a government efficiently and taking care of a weak ali'i.

Favorite children were often carried so they wouldn't have to walk and were not allowed to do work that soiled their hands or to carry anything heavy in their hands or on their shoulders (Kamakau, *The People* 26-7).

Saying 1677 in Mary Kawena Pukui's *Ōlelo Nō'eau* reads: "Ke ali'i nana ika ika i ke po'o i ka imu a po'alo a'e i na maka. The chief who can roast the head in the imu and scoop out the eyes. Said of a chief who had the power and authority to have the head of one who offended him cut off and roasted in an imu or to order his eyes dug out. The heads were roasted and then discarded as a warning to lesser chiefs and commoners to respect their superiors."

Giving this rather strange name to his offspring is apparently an act of humility and self-abasement on the part of the kahu. The kahu often refers to himself as his ali'i's kauwā, or slave. Pana'ewa is an upland area of the Hilo

district on the Big Island; 'awa is a plant from whose roots a mild narcotic drink was made.

5. It was customary in Hawai'i for the first-born child to be reared by the grandparents or some other relative: "The parents did not rear their own child; its rearing was in the hands of the grandparents or their younger or older brothers and sisters, or other lateral relatives (*hoahanau*), or in the hands of the lateral relatives of the parents." Male children usually went to the father's side of the family; female children to the mother's side (Kamakau, *The People* 26).

6. "It was well known that the chiefs, as a class, were physically larger than the masses, so much so that they claimed ... a descent distinct from that of the common people" (Kalākaua 106).

7. Ka'elo (May-June) was when the first mālolo was eaten and "mālolo was so plentiful that fishermen's containers were full to the brim" (Kamakau, *The Works* 15). Titcomb says March-June is the best season for mālolo fishing.

8. The kai mālolo ("sea where mālolo is caught") is located between the kai lu he'e, ("sea where octopi were caught," "just before the sea becomes very dark") and the ko'a hi kāhala and ko'a hi 'ahi, the deep sea fishing ground for kāhala (amberjack) and 'ahi (yellow-fin tuna) (Kamakau, *The Works* 11).

9. "For mālolo fishing, a double canoe or a large single one carrying the hano [a large bag net of a very fine mesh, with a flaring mouth] and an attending fleet from 20 to 40 canoes make an early morning start. Women very often go in this kind of fishing to help paddle the canoes as no particular skill is called for on the part of the general hands, the success of the fishing depending altogether on the good judgment and sight of the kilo (lookout). This person generally rides on a light canoe manned by only two or three paddlers, and he is always standing up on the cross ties of the canoe looking for the mālolo; whenever he discerns a strong ripple, he points it out to the rest of the canoes, which then surround the spot indicated while the kilo confers with the head fishermen about the best place to drop the hano, depending on the direction of the current; when the net is ready, the canoes paddle very quickly in toward it, splashing the water and driving the fish before them into the open net. It seems these fish will not dive to any depth and are always found swimming very near the surface, so, when completely surrounded by canoes, they can be driven wherever wanted. The fleet very often goes several miles out to sea after mālolo, and this fishing is called one of the lawaia-o-kaiuli, or blue-sea fishing" (Beckley 17-18).

10. 'Uko'a is a fishpond in Waialua, O'ahu. According to the Pukui-Elbert *Hawaiian Dictionary*, "The fish of 'Uko'a have vanished" (Pupuhi ka i'a o

'Uko'a) refers to "one who flees." According to Henry P. Judd's *Hawaiian Proverbs and Riddles* (1930), the fish of 'Uko'a are hard to get and the phrase is said of something difficult to catch. Pāka'a is alluding to both himself and the catch of fish, which are now out of reach of the fishermen.

11. In describing the traditional Hawaiian house, or hale, Malo writes, "Some people...sponged [ka ho'opili wale] on those who had houses [ka po'e mea hale]. Such [sponges] were called o-kea-pili-mai ["drift gravel"] or unu-pehi-'iole ["rat-pelting pebbles"]. These were names of reproach [lapuwale, or "worthless"]. But that was not the way people of respectability [lapuwale 'ole] lived. They put up houses of their own" (118).

12. A similar father-son recognition scene occurs in the story of 'Umi-a-Liloa, Keawenuia'umi's father. Like Pāka'a, 'Umi-a-Liloa seeks out his father at the royal court in Waipi'o Valley. Like Pāka'a, 'Umi enters the royal compound and sits on his father's lap: "The boy had broken another tabu. The chief looked at the boy sitting on his lap and asked, 'Whose child are you?' The boy answered, 'Yours! I am 'Umi-a-Liloa.' Liloa noticed the tokens he had left for his son and kissed and wept over him" (Kamakau, *Ruling Chiefs* 7). The Pāka'a story presents the parallel between Pāka'a and 'Umi in order to help establish Pāka'a's right to the position of kahu iwikuamo'o held by his father Kūanu'uanu: even though Pāka'a, like 'Umi, has been born to a country woman of lower status than his father, he is able to obtain his father's position through his superior ability.

13. Cf. the advice given to John Papa Ii by his mother: "... you must think of that man and this man, that boy and this boy, that chief and this chief, that you may act rightly. Thus does the uncle for whom you are named. He serves all the chiefs in the court, where you are going to live" (Ii 27). Ii's uncle was a kahu to Kamehameha I, and Ii was trained from youth to serve in the court of the Kamehamehas. Ii's mother is telling her son not to seek revenge against a boy who has injured one of Ii's friends: "To be tolerant is best." However, as the story of Pāka'a makes clear, revenge was considered just in pre-Christian Hawai'i.

14. These two names mean "Navigator-to-Hilo" and "Navigator-to-Puna"; the names suggest the limited ability of these two ho'okele; each knows the route to only one place, so they must share the position of navigator; Pāka'a knows the winds of all the islands and can navigate the ali'i's canoe anywhere among them.

15. The names of these Moloka'i people are place names of south-central Moloka'i. Pāka'a's house site is located west of Kaumanamana in the district of Kaluako'i. See the map of Moloka'i at the end of the text.

16. “E momole aku ana Keka‘a ka ua nahua”—“The pelting rains wears down [“wears smooth”] the rock of Keka‘a.” This saying is not found in Pukui’s *‘Ōlelo No‘eau*. It seems to mean, “Continual efforts result in achieving one’s goal”. According to *Place Names of Hawaii* (Pukui, Elbert, and Mookini), Keka‘a is a rock and an area near Kā‘anapali, Maui, and literally means “the rumble,” as in a thunderstorm. Nahua is a wind associated with Kā‘anapali.

17. Canoe-carvers often watched the behavior of birds around a tree to determine if the tree was solid or rotten inside. According to the Pukui-Elbert *Hawaiian Dictionary*, “an elepaio pecking slowly on a tree trunk for insects signified that the trunk was insect-ridden and not suitable for a canoe.” The elepaio is actually a flycatcher rather than a woodpecker, capable of catching insects in the air beneath the forest canopy, though it also feeds on insects in the foliage and bark of tree. In the story of Pāka‘a, the chirping of the two supernatural birds causes the trees to be rotten.

18. The legend of Pikoiaika‘alalā and his famous feats of archery is told in Fornander’s *Hawaiian Antiquities and Folk-lore*, Vol. 4, and in William D. Westervelt’s *Hawaiian Legends of Old Honolulu*.

19. Ka‘ula is a rocky islet 22 miles southwest of Kaua‘i. It was thought of as the westernmost land of ancient Hawai‘i; uninhabited today except by birds, it is said to have a heiau on its western side and was believed to have been the home of a shark god.

20. Pāka‘a’s sweet potato patches and sugar cane fields were located “in a straight line from the upland of Punahou [*sic*] to the summit on the west side of the disk-(*maika*) playing site of Maunaloa. The sweet-potato and sugar cane patches were about a mile long and about half a mile wide. Pāka‘a did his farming in the winter months when there was an abundance of rain. The plains were made fertile when the rain fell. The soil at the top of Maunaloa was composed of light gravel and ash, and sweet potatoes and sugar cane flourished. His production was great” (Kamakau, *Ruling Chiefs* 42). Handy and Handy note “Southwest of Mauna Loa in Punakou District is the site of Pāka‘a’s house and his potato plantations famous in legend. Phelps, in his field notes, refers to Kaluakoi, ‘just south of Amikopala,’ as the traditional site of Pāka‘a’s sweet-potato patch” (517).

21. The days of Kū were the first three days of the 29.5 lunar month (Hilo, Hoaka, and Kū-kahi), so called because these days were kapu for the god Kū. It was the duty of the priests, the astrologers, the soothsayers, and the navigators to predict the days of good weather for sailing by interpreting natural signs and dreams.

22. To catch uhu, or parrot fish, the fisherman used a live decoy tied to a string to lure other fish into a hand-held net. Kamakau describes this expert method of fishing: “The fisherman was most likely a mature man, with bleached eyebrows, and eyes obscured by deposits of salt. His head was underwater as he watched closely for fish; his ears were ‘racks’ (*haka*) for *kukui* nut meat and his mouth would spew forth chewed *kukui* meat which becalmed the sea so that he could see the bottom. One hand of the fisherman directed the movements of the decoy *uhu*, and his left hand sculled (*koali*) the paddle inside the *ama* to keep the nose of the canoe headed into the wind” (*The Works* 65). According to Kamakau, the uhu fishing ground of Pāka‘a was off Kala‘au Point, at the southwestern tip of Moloka‘i (*Ruling Chiefs* 38).

23. The appearance of royalty was often associated with a blaze of fire; or these fires could be cooking fires on board the canoes.

24. Kaukauali‘i: a class of chiefs of lesser rank than the ruling chief; a chief whose father was a high chief and whose mother was of lower rank but not a commoner. The ali‘i of old Hawai‘i enjoyed belittling the ancestry of rival ali‘i who were competing for power, privileges, or favors at court. The insults might include, as they do here, defaming the land which a rival ali‘i ruled. By calling the district ali‘i “kaukauali‘i,” Pāka‘a seems to be alluding to the fact that after Keawenuia‘umi defeated and killed his brother in battle and established his rule over the whole island, he redistributed the lands to his most loyal relatives, who did not necessarily have the highest chiefly rights to rule (as determined by blood lines); hence, the belittling of the social status of the district ali‘i in these chants. Handy and Handy note, “The custom of redistributing land rights among *ali‘i* upon the accession of the new *mo‘i* [king] dates traditionally from the time of Keawenuia‘umi of Waipi‘o, Hawai‘i, reckoned as eleven generations preceding Kamehameha the Great” (45).

25. Kohala was famous of its sugar cane, and its warriors were compared to the “resistant white sugar cane.” See Pukui’s *‘Ōlelo No‘eau*, Sayings No. 875 and 1171. ‘Uhini, or grasshoppers, were strung on stems and broiled as food (Handy and Handy 259).

26. Eel-catching by hand in shallow water and on reefs was not considered an expert way of fishing; it was “just for the taking of fish to make living more pleasurable—to have something for the family and guests to eat with their poi. Superior to these ways were fishing with long lines and by diving” (Kamakau, *The Works* 59-60). Thus, Kuapāka‘a insults Wanu‘a here by calling him a mere eel-catcher. See Kamakau for a description of eel-catching with the hand (*The Works* 86-7).

27. The insult used by Kuapāka'a here is proverbial: "Waiakea pepeiao pulu 'aha," translated "Waiakea of the ears that hold coconut-fiber snares." Pukui explains in *Ōlelo No'ea'u*: "Snares for small fish, shrimp, or crabs were made of a coconut midrib and the fiber from the husk of the nut. When not in use the snare was sometimes placed behind the ear as one does a pencil. This saying is applied to one who will not heed—he uses his ears only to hold his snare" (Saying 2901). Shrimp-snaring, like eel-catching, was not considered an expert way of fishing. (Kamakau, *The Works* 59-60).

28. "The eyes thorny like lau hala" (maka kōkala lau hala): this phrase was used sometimes jestingly to refer to the people of Puna "who concealed the placenta of a new born child in a [hala] tree believing that the child's eyelashes would then grow long as the thorns on the hala leaves, thus giving the child a bright, keen look" (Pukui-Elbert *Hawaiian Dictionary*).

29. Kuapāka'a's insult here is also proverbial: "Kāhilihili lau 'ilima, A brushing off with 'ilima leaves." Pukui explains in *Ōlelo No'ea'u*: "After leaping into dirt at Kaumaea, Ka'ū, the players wiped off the dust that adhered to their skin with 'ilima branches before going to Paiaha'a to surf. Later applied to one who takes a sketchy bath" (Saying 1312). Kuapāka'a uses the word "kāka" "to beat off" rather than "kāhilihili" "to brush off."

30. Kā'ili: short for Kū-kā'ili-moku, a feathered war god passed on from Liloa to his son 'Umi to 'Umi's son Keawenuia'umi; both 'Umi and Keawenuia'umi called on its power in conquering the Big Island; it eventually belonged to Kamehameha, who conquered all the major islands except Kaua'i.

31. Kauwā: a caste, the lowest in the social order. "A people so despised that they were never allowed to mingle even with the commoners nor to marry anyone but a *kauwā*. Should any forbidden union take place and offspring result, the baby was put to death"; A *kauwā* could be used as a sacrificial victim if none other was available. Pukui speculates that the *kauwā* were early settlers in Hawai'i who were conquered by later settlers (Handy and Pukui 204-5). To be called a *kauwā* could be a grave insult in the class- and status-conscious ali'i society of ancient Hawai'i, though the term could be applied metaphorically to a servant, like Pāka'a, who humbly served his master, or to a worshiper of a god.

32. Ha'eha'e is at Kumukahi, the easternmost point of the Big Island, where the sun first appears in Hawai'i; Kumukahi is named for a hero from Kahiki who landed there and is represented by a red stone; two wives in the form of stones, one named Ha'eha'e, manipulated the seasons by pushing the sun back and forth between them (i.e., from its northern position at the summer solstice to its southern position at the winter solstice.) These and many of the other

place names in the chants can be identified with the help of *Place Names of Hawaii* (Pukui, Elbert, and Mookini) and located on the maps at the end of this text.

33. Kū, Lono, Kāne, and Kanaloa were the four major gods of ancient Hawai'i. Kū and Kāne were associated with the forests that provided the trees for building canoes; Lono was associated with rain and agriculture; Kāne and Kanaloa with spring water and fishing. Kū, in his manifestation as Kū'ula ("Red Kū"), was also a fishing god.

34. This chant is Pāka'a's greeting to Keawenuia'umi. Pāka'a was Keawenuia'umi's lawai'a, or fisherman; nehu was netted along shore and either eaten or used as bait for catching larger deep sea fish, such as aku, or bonito. Hilo was Keawenuia'umi's home district.

35. This chant contains a pun on *'ino*, meaning both "storm" and "wickedness." Thus, "the source of storms" also refers to "the source of wickedness," i.e., the two ho'okele who have usurped Pāka'a's positions in the royal court. The danger to Keawenuia'umi's life comes from both the real storm and the wickedness of the ho'okele who have misled him about Pāka'a. The same pun occurs in the following chants. This chant contains several place names of north and east Moloka'i (Kawaikapu, Waiehu, Kahiwa, Kikipua, Oloku'i, Wailau) and suggests a storm is coming from that direction. Malelewa'a could be a canoe landing ("Lele" means "to disembark"; "wa'a" is "canoe.")

36. The exact meaning of this chant and Nakuina's explication of it are unclear to the translator. Mahiki is a land division in Waimea, Hawai'i, where Hi'iaka, the sister of the volcano goddess Pele, destroyed a horde of mo'o (water lizards) called "mahiki." The trail through the region was apparently known for being wet and slippery from frequent rainfall. The demi-god Kamapua'a slipped and fell at Mahiki while chasing some supernatural bananas (Kahiolo 75-6). This chant referring to Mahiki seems to be a warning of the dangers at sea for the women on the canoe. The deck of a canoe gets wet and slippery when waves wash over it.

37. One of the navigator's duties was to read clouds and other sky elements for signs of good or bad weather for sailing. Kamakau says of Pāka'a: "He knew how to tell when the sea would be calm, when there would be a tempest in the ocean, and when there would be great billows. He observed the stars, the rainbow colors at the edges of the stars, the way they twinkled, their red glowing, the dimming of the stars in a storm, the reddish rim on the clouds, the way in which they move, the lowering of the sky, the heavy cloudiness, the gales, the blowing of the *ho'olua* wind, the *a'e* wind from below, the whirlwind, and the towering billows of the ocean" (*Ruling Chiefs* 36). Pāka'a and his son

not only read signs, they actually control the signs with their wind gourd and chants.

38. This chant gives the winds of the Big Island, clockwise, starting from Hilo. See the glossary of winds and rains of Hawai'i for the meanings of some of the wind names in this and other chants.

39. According to Handy and Handy, Ka 'ilio a Lono ("The dog of Lono"), a large rock offshore of Ka Lae on the Big Island, is a dog turned to stone by Pele, the volcano goddess, because the dog joined the mo'o (water lizards) in an invasion of her lands. This rock is used to take bearings to locate offshore fishing grounds (248-9, 592). Kamakau gives a clearer explanation of the significance of this rock. One day, the dog of Lono went to drink at a freshwater spring in the ocean. The dog was turned to stone by Pele. The rock called Ka 'ilio a Lono marks the location of this offshore underwater spring. When a kahuna told the ali'i Kalaniopu'u to go dig for the freshwater from this spring, the ali'i's people couldn't find it and Kalaniopu'u put the kahuna to death (*Ruling Chiefs* 109-110). Beckwith notes that the freshwater spring is actually there in the ocean at Ka Lae and there are other underwater springs at Punalu'u, northeast of Ka Lae.

40. Hōkū'ula ("Red star"—the star Aldebaran?) and Hōkūlei ("Star wreath"—the star Capella?) were stars used for navigation.

41. One of the greatest fears of the ali'i was the desecration of their bones by fishermen who used human bones to make fishhooks. The mana (spiritual power) of a person resided in the bones, and this mana could be passed on to descendants only if the bones were taken care of. (Thus, Pāka'a carries the bones of his grandmother La'amaomao with him in his gourd.) Fishermen preferred the thigh bone and upper-arm bone for making hooks. If they were lucky enough to find a corpse at sea or washed ashore, they baked it in an imu and stripped off the flesh. Sometimes the flesh was used as bait to catch niuhi (tiger shark); or it could be left to scavengers, such as crabs and sea birds.

42. Harmful spirits: "pahulu pāo'o." Pahulu is the name of a king of harmful spirits who inhabited Lāna'i; these harmful spirits, called akua, killed and ate humans and had to be destroyed before fishermen could visit or humans could inhabit an area. According to Pukui-Elbert, "[Pahulu's] spirit could enchant fish." The pāo'o are goby fish that "love the rough seas and rocky coasts, and love to leap from pool to pool"; one variety is displayed at the Bishop Museum with a note: "vicious, kill off all trout" (Titcomb 126).

43. According to Beckwith, the blackbird is a metaphor for a dark cloud; see her discussion of figurative language in Hawaiian literature in the introduction

to *The Hawaiian Romance of Laieikawai*. "Ekeu-ekeu," the wind of Ka'ula is a variant of "Ekekeu," or "wings." The Hawaiian islands were believed to be children of the gods ("given birth by Hina").

44. Pāka'a's knowledge of fishing grounds and fishing is revealed in this chant, which also alludes to his plan to catch the two ho'okele (whom he refers to as the uhu) with his carefully laid plot. The places named at the end of the chant are located along Moloka'i's southeast and south-central coast, where Pāka'a lived and fished.

45. Kaulua is a month, approx. February, in the six-month rainy season called Ho'oilo, from November to April on the haole calendar. Kaulua may also be the name of a star (Sirius?) that marked the coming of this month in ancient times. (The Hawaiian months seem to have been marked by the appearances of stars at specific places and times in the sky.) The names of the months varied on each island and from island to island; in this story, the names are the ones commonly used on the Big Island (See Malo, 30-36).

46. The hīnālea (a wrasse) is Keawe, whom Pāka'a is trying to tell to take shelter from the approaching storm. The angry uhu (parrot fish) are the Ho'okeles, whom Pāka'a is trying to lure into his trap. Coconut-fiber cords were used to lash the parts of a canoe together; the canoe creaked at sea, especially during a storm. This riddle-chant is based on a chant for Niu-olahiki, "Life-giving-coconut": "O life-giving coconut / That budded in Kahiki / That rooted in Kahiki / That formed a trunk in Kahiki / That bore leaves in Kahiki / That bore fruit in Kahiki / That ripened in Kahiki" ("The Legend of Nīauepo'o" in Pukui, *Hawaiian Folk Tales* 179-185). The sprouting coconut tree refers to Pāka'a's plot, which will come to fruition in a storm at sea; Rubellite K. Johnson has suggested to Mrs. Mookini that the coconut tree is a metaphor for a waterspout. For a discussion of the important role of riddling in Hawaiian literature, see Martha W. Beckwith's "Hawaiian Riddling" in the *American Anthropologist*, Vol. 24, No. 3, July-September, 1922: "In some Hawaiian stories of the ancient past, the contest of wit is represented as one of the accomplishments of chiefs, taking its place with games of skill like arrow-throwing or checkers, with tests of strength like boxing or wrestling, and with the arts of war such as sling-stone and spear-throwing as a means of rivalry."

47. Welehu is approximately November, the first month in the six-month rainy season called Ho'oilo (see note 45). Makali'i—about December; Ka'elo—about January; Kaulua—about February; Nana—about March; Welo—about April; Ikiiki—about May.

48. Kulanihakoi is a mythical pond or lake in the sky; its overflow comes to earth as rain.

49. Kaluahole: possibly the southern coast of O'ahu between Waikiki and Black Point; lit. "the pit of āhole, or white fish."

50. See note 47 for months of Ho'oilō, the rainy season.

51. According to Moke Manu ("Aiai, Son of Ku-ula," translated by Nakuina in Thrum's *Hawaiian Folk Tales*, 1907), 'Ai'ai, son of the fishing god Kū'ula, began this practice of kicking fish ashore when he saw mullet swarming near the beach at Kaunakakai. Hilia is the coastal area of southern Moloka'i from Pākanaka fishpond to Kalama'ula.

52. Cf. "O ke aho pulu o ka Ho'oilō"—Fishlines are wetted in Ho'oilō. Even if the waves rolled in continuously and there were heavy thunder and lightning and pouring rain, as long as there was no wind the fisherman had nothing to fear; only a storm that brought wind was dreaded" (Kamakau, *The Works* 77).

53. Kīauau: a shout used to encourage workers; translated "Hurry!"

54. "Hiki" means "to arrive"; Makaunulau (lit. "eyes drawing many") is the name of a navigation star, also called Kamakaunulau and Unulau. Unulau is also the name of a wind (Johnson and Mahelona, 9, 16, 21).

55. Kūapāka'a is punning on lā, which means both "sun" and "sail"; Kumukahi is the easternmost point of the Big Island, where the sun first appears in Hawai'i.

56. In the "Legend of Aukelenuiaiku," the hero saves his starving brothers on a long canoe voyage by opening one end of a magical club and providing food and water (Fornander, Vol. 4, 50). This allusion gives the historical character of Kūapāka'a a more heroic stature by associating him with a hero of ancient legend.

57. Saying No. 2706 in Mary Kawena Pukui's *Ōlelo No'eau: "Pū'ali o Ka-hau-nui ia Ka-hau-iki*. Big-hau-tree has a groove worn into it by Little-hau-tree. Said when a child nearly wears out the patience of the adult in charge of him, or of a large company of warriors discomfited by a small one."

GLOSSARY

'ae: yes.

'ai: to eat; food; specifically vegetable food, like taro, sweet potatoes, poi, etc. as opposed to i'a, meat or fish.

'ai ahupua'a: ruler of an ahupua'a.

'āipu'upu'u: steward.

ahupua'a: a land division extending from the uplands to the sea.

aikāne punahele: "favorite friend," sometimes with homosexual connotations.

'ākōlea: fern with large, lacy fronds.

akua: god, gods.

'ākulikuli: a coastal herb.

ali'i: chief/chieftess; ali'i 'aimoku: ruler of or district or island [moku]; ali'i loa or ali'i nui: very high chief.

aloali'i: in the presence of chiefs, royal court.

aloha 'ino: What a pity!

'anae: mullet.

anana: distance between the tips of the longest fingers of a man with his arms extended on each side.

'ao: dried baked sweet potato; used as rations on voyages.

'a'ole: no.

'aumakua: family or personal god; pl.: 'aumākua.

auwē: alas.

'awa: a shrub; the root was used to make a narcotic drink.

ē: say there! hey!; ē ke keiki: say there, child; ē kēnā keiki: hey, you child [kēnā is used disparagingly for "you"]; ē nā keiki: hey, you child [said disrespectfully sometimes].

'elele: messenger, envoy

haku: master, lord.

hala: pandanus tree; its leaves, with thorny edges stripped off, were woven into mats, baskets, and hats.

hale: a traditional house made from poles lashed together and thatched with pili grass; hale 'āipu'upu'u: house for provisions; hale ho'opili wale: to live

as a dependent in someone else's house; to sponge off someone else.

hānai: provider.

hāpu'u: grouper (fish).

hau: a lowland tree; its soft, light wood was used for net floats and canoe outriggers; the sap and flowers were used medicinally; **hau iki**: a small hau tree; **hau nui**: a big hau tree.

he'e: squid.

heiau: place of worship.

hoewa'a: paddlers.

hinālea: a brightly colored reef fish.

honu: turtle.

ho'okele or **ho'okele-wa'a**: canoe steersman-navigator.

ho'opili wale: to live as a dependent on others; to sponge; a person who lives in this way

hulu manu: bird feathers.

i'a: meat, fish; **Ka I'a**: "The Fish"; the Hawaiian name for the Milky Way. **Ka I'a-lele-i-aka**, "The fish jumping in shadows" is the full phrase. **Ua huli Ka I'a** ("Ka I'a has turned") is glossed as "It's past midnight"; around April (Nana) the Milky Way is tilted up in the west and down in the east in the evening in the southern sky; moves parallel to the horizon at midnight; and tilts down in the west and up in the east after midnight.

ilāmuku: executive officer, marshall.

'ie: aerial roots of the 'ie'ie vine.

'ilima: native shrubs bearing yellow, orange, green, or dull red flowers; used for leis or to make a mild laxative.

'ilio: dog.

imu: cooking pit; an underground oven.

'ina: young sea urchin.

'iwa: frigate bird.

kā: exclamation of mild surprise, disapproval, or annoyance.

ka'au: forty.

kā-hā-hā: exclamation of surprise, wonder, or displeasure.

kāhala: amberjack.

kāhili: a feather standard symbolic of royalty.

kahu: honored attendant, guardian; **kahu iwikuamo'o**: "backbone" attendant, the main personal attendant of an ali'i.

kahuna: priest or expert; plural: **kāhuna**.

kākā'ōlelo: orator, adviser.

kālai-wa'a: canoe carver.

kalana: a division of land smaller than a **moku**.

kalo: taro.

kama'āina: "child of the land"; native born.

kanaka: human being; man; laborer, servant, attendant, retainer; this term designates common humanity, subjects of the ali'i class, which claimed divine origin. pl: **kānaka**; **kanaka alualu ali'i wale**: a person who runs after the ali'i; **kanaka ho'opili wale**: a person who lives off of another, wealthier person; **kanaka iki** / **kanaka nui** : unimportant person / important person; **kanaka ki'eki'e** / **kanaka ha'aha'a**: elevated person / degraded person.

kapa: tapa made from tree bark; a tapa wrap or covering; **kapa kihei**: tapa cape; **kapa māmaki**: tapa made from māmaki bark; **kapa pa'ūpa'ū**: "moist tapa," layered tapa moistened during its making.

kapu: taboo; sacred.

Kau: the hot, dry season, beginning in Ikiiki, or about May and ending in Ikuwa, or about October. See notes 42 and 45.

kauhale: a group of houses, including men's and women's eating houses, sleeping house, cooking house, canoe house, etc.; cf. **hale**.

kāuna: four.

kauwā: a servant; an outcast.

keiki: child, offspring, boy, son; **keiki kauwā**: servant's child; **keiki makua**: full-grown offspring.

kilo: astronomer-astrologer.

kō: sugar cane.

koa: warrior.

kuhikuhipu'uone: soothsayer, seer, lit. "point-out the sand dunes," so called because he often advised in placing and building houses, temples, and fishponds.

Kuhina Nui: highest officer next to the king.

kukui: candlenut tree; its oily nut was burned in torches or chewed and spit on the ocean water to smooth the surface and increase the visibility into the depths.

Kū kū- 'ai-moku! Lā-hai-na! 'O-i-a!: Ready! Set! Go!

kupuna: grandparent, ancestor; **kupunawahine:** grandmother; female ancestor.

lau hala: pandanus leaf; cf. **hala.**

lawai'a: fisherman; fishermen.

lehua: the flower of the 'ōhi'a tree.

lei palaoa: whale-tooth pendant; a symbol of royalty; the ali'i made kapu whales washed ashore, so they could use the bones to make these highly prized ornaments.

lōpā: a peasant; shiftless, vagrant.

loulu: native palms; leaves used as umbrellas for protection from rain or sun.

luna kāhea official crier.

luna nui: head overseer.

mā: and company; and others; and associates.

mai'a: bananas

maka'āinana: commoners.

malihini: stranger, newcomer, guest, visitor; cf. **kama'āina.**

malo: loincloth.

mālolo: flying fish.

māmaki: small native tree; its bark was used to make tapa.

manini: surgeonfish.

manō: shark.

manu ka'upu: albatross

mauka: on land, this word means "toward the mountains"; at sea, it means "toward shore."

milo: a tree resembling the hau tree.

moa: chicken.

moi: threadfish.

moku: district.

muku: the length from fingertips of one hand to the elbow of the other arm when both arms are extended to the side.

na'ena'e: native daisy.

nehu: anchovy, eaten raw or dried, or used as bait to catch larger fish.

noio: noddy tern.

'ohana: family, kin group.

'ōhi'a: a native hard-wood tree with red flowers.

'ōhua: retainers, dependents, servants, members of a family, sojourners in a household.

olonā: a native shrub; the bark was twisted into a strong, durable cord.

'ōpae: shrimp.

'ōpakapaka: blue or grey snapper.

'ōpelu: mackerel scad.

'ope'ope: baggage, bundles.

pāhoe: to drive fish into a net by beating paddles rhythmically against the canoe; a person who performs this action.

pāki'i: flatfish.

pāo'o: a fish said to leap from pool to pool along the coast.

pelehū: a type of fish.

pili: a grass used for thatching.

po'e: people; **po'e ho'opili wale** or **po'e pipili wale:** people living off others; sponges; lit. "clinging people."

pōhuehue: beach morning glory.

pū kaua: generals, champions, war leaders.

pua'a: pig.

puhi: eel.

pū-loa: a species of octopus that comes out at night.

puna: a type of coral which washed ashore during storms.

pūpū: fish, chicken, or banana served with 'awa.

pu'ukū: treasurer, steward.

kī: a woody plant, leaves used for capes and skirts or for wrapping food to be cooked in an imu.

'uala: sweet potato.

uhu: parrot fish.

ukana: baggage, cargo, supplies.

uku: deep-sea snapper.

'uku: louse, flea.

'ulae: lizard fish.

ulua: crevalle or jack (fish).

uoa: the false mullet.

wahahe'e: literally, "squid mouth" or "slippery mouth"; i.e. to lie, a lie, or a liar.

wahine: women; **wāhine:** women.

wai: fresh water.

wana: sea urchin.

WINDS AND RAINS OF HAWAI'I

(Compiled from the Pukui-Elbert *Hawaiian Dictionary*)

A'e / A'e-loa: the trade wind (Hāmākua, Hawai'i; Kala'au, Hawai'i; Lāwa'i, Kaua'i), cf. Kāpae, Kaomi, Moa'e.

'Āhiu: "wild, untamed"; a mountain wind (Kahana, O'ahu).

'Aiko'o: "canoe-eating" (Nu'alolo, Kaua'i).

'Ailoli: "sea-cucumber-eating" (Kaupō, Maui)

'Aimaunu: "bait-eating" (Hāna, Maui)

Ala'oli: a wind said to bring good weather (Hulē'ia, Kaua'i).

'Ao'aoa: a sea breeze at Honolulu.

'Āpa'apa'a: a strong wind (Kohala, Hawai'i).

'Awa: a cold mountain rain (Leleiwi, Hawai'i).

'Eka: a breeze that calls forth the canoes of Kona because it is good for fishing.

'E'elekoa: "stormy"; a storm wind (Uli, Hawai'i).

Hau: a cold, frosty breeze (Kapalilua, Hawai'i; Kula, Maui).

Haupē'epe'e: "to play hide and seek" (Kalihi, O'ahu).

Holokaomi: a wind at Paoma'i, Lāna'i.

Holopali: "running along the cliff" (Ka'a'awa and Kualoa, O'ahu).

Holopo'opo'o: "running in the hollow" (Waipi'o, Hawai'i).

Ho'olapa: "energetic, cavorting" (Ka'ū).

Ho'olua: a strong north wind (Hāna, Maui; Hālawa, Hala-nui, and Kaahakualua, Moloka'i; Makaīwa, Kaua'i).

Hulilua: "turning in two directions" (Hōmaikawa'a, Kaua'i).

Ihuanu: "cold nose"; a wind blowing from the uplands (Kawela, Moloka'i).

'Imihau: "dew-seeker"; a stormy wind of west Maui (Keka'a, Maui).

Inuwai: "water-drinking"; a sea breeze (Waipouli, Kaua'i).

Kā'ao: "to blow in gusts, with frequent lulls" (Hanamā'ulu, Kaua'i).

Ka'ele: a wind of Moloka'i (Pālā'au).

Kaiāulu: a pleasant, gentle trade wind of Maui (Pulupulu) and O'ahu (Wai'anae).

Kanilehua: "[rain that] lehua flowers drink" or "rain that makes lehua flowers

rustle"; a misty rain of Hilo.

Kaomi: the northeast trade wind (Hāna, Maui); cf. Holokaomi

Kāpae: a trade wind (Hāna, Maui).

Kaua'ula: a strong, furious mountain wind associated with west Maui.

Ka'ula: a wind of Pōhakuloa, Maui.

Kaumuku: a rain squall (Papawai, Maui).

Kēhau: a gentle land breeze (Kona and Kapalilua, Hawai'i; Hālawa and Waialua, Moloka'i; Waiopua and Kapo, O'ahu; Ka-pa'a, Kaua'i).

Kilihau: "cold shower" (Olowalu, Maui); cf. Hau.

Kiliua: a gentle, misty rain (Waikāne, O'ahu).

Kiola-kapa: "kapa-tossing" (Kaelewaa, Moloka'i).

Kipu'upu'u: a chilly wind and rain at Waimea Hawai'i.

Kiu: a strong, moderately cold wind from the northwest (cf. Kiuanu of Kalāheo, Kaua'i, and Kiukainui of Ko'olau, Kaua'i).

Koholā-lele ("leaping whale") / **Koholā-pehu** ("swollen whale"): a wind blowing from east to west (Hāmākua, Hawai'i; Kīpahulu, Maui).

Kololio: gust (Waikapū, Maui; Keōpuka, Moloka'i; Moloa'a, Kaua'i).

Ko'omakani: a strong wind (Māhā'ulepū, Kaua'i).

Kuehukai: "stirring up the sea" (Miloli'i, Kaua'i).

Kuehulepo: "stirring up dust" (Nā'ālehu, Hawai'i).

Kumuma'oma'o: an easterly wind (Kaluako'i, Moloka'i; Kamaile, O'ahu).

Laniku'uwa'a: "heaven-releasing canoe" (Kalalau, Kaua'i).

Lawakua: a mountain wind of Kaua'i (Nāpali).

Lele-uli: "flying darkness," a gusty, gloomy wind; Ua lele-uli: a heavy wind-blown rain.

Lianu: "cool chill" (Hālawa, Moloka'i).

Lūhau: "shaking down of dew or raindrops by a breeze" (Hanalei, Kaua'i).

Lūpua: "to scatter flowers" (Wainiha, Kaua'i).

Maheu: "to rake the earth" (Kalihi-wai, Kaua'i).

Malanai: a gentle breeze, the trade wind (Kailua, O'ahu; Kōloa, Kaua'i).

Mālua: a sea breeze, famous in song.

Mālualua: a north wind of O'ahu and Molokai.

Mānuunu: a strong, blustery wind (Wai'alae and Pu'uloa, O'ahu).

Mikioi: a gusty wind (Kawaihoa, Ni'ihau).

Moa'e: the trade wind (Kohala-iki, Hawai'i; Kahikinui, Maui; Pālā'au, Molokai; Punalu'u, O'ahu; Lehua island, west of Ni'ihau); cf. A'e.

Moani'ala: a wind, fragrant with the scent of hala, that wafts out to sea at Puna, Hawai'i.

Nāulu: a sudden shower; a showery wind (Kawaihae, Hawai'i; Kanaloa, Maui; Hālawa, Moloka'i; Ni'ihau).

'Ōlau-niu: "coconut-leaf-piercing" (Kekaha, Hawai'i; Kāhala and Kapālana, O'ahu).

Puahiohio: "whirlwind" (Nu'uanu, O'ahu).

Pu'ulena: a cold wind of Waiākea and Puna, Hawai'i.

Ua kea: "white rain" (Hilo, Hawai'i; also of Hāna, Maui).

'Ūkiu: a chilly north wind (Makawao, Maui)

'Ūkiukiu: diminutive of 'Ūkiu; a gentle breeze (Kalama'ula, Moloka'i).

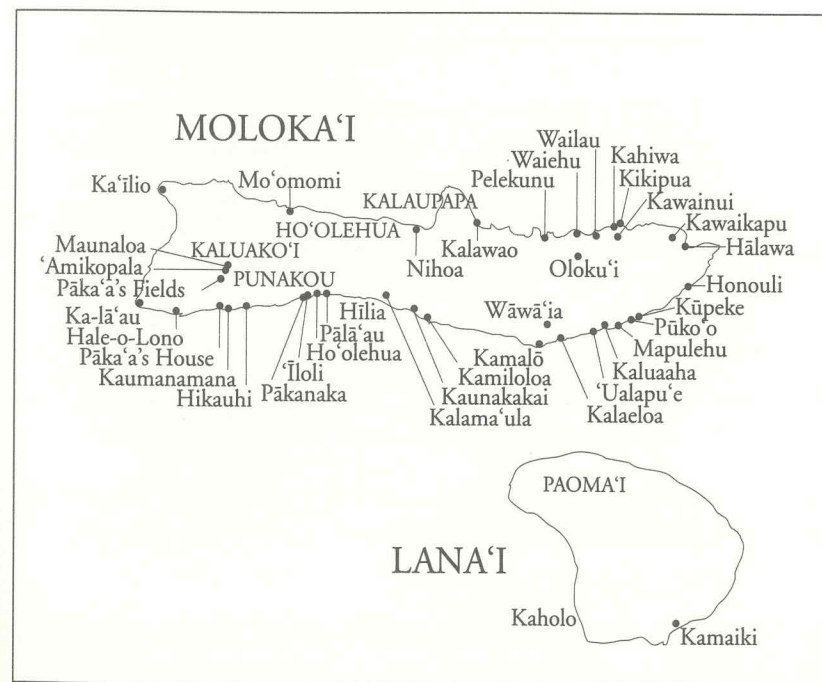
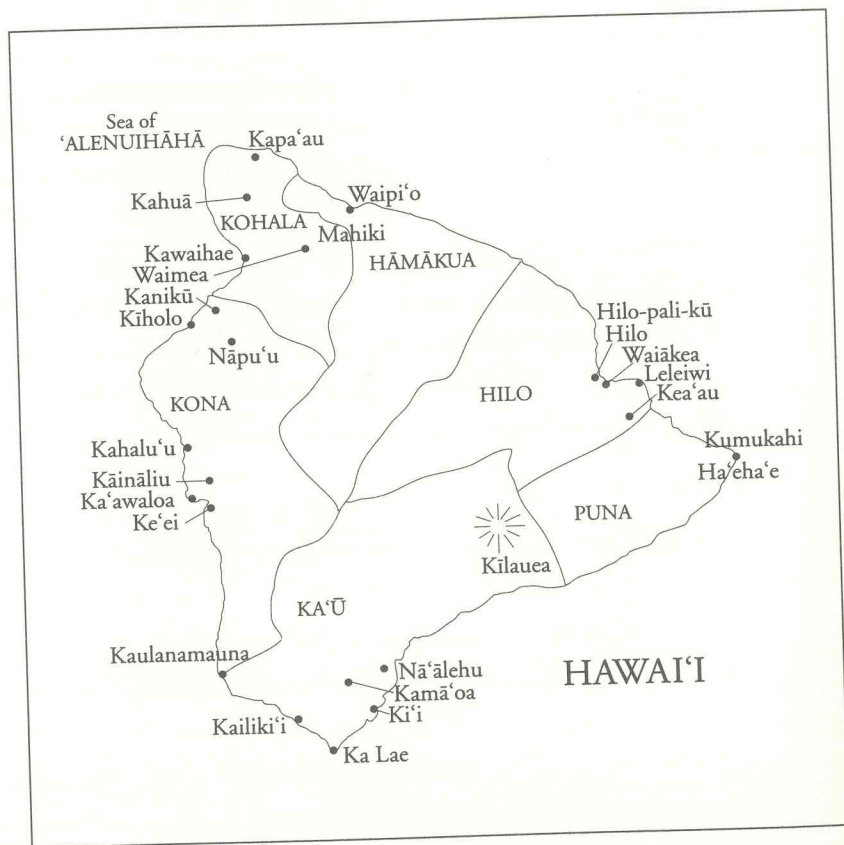
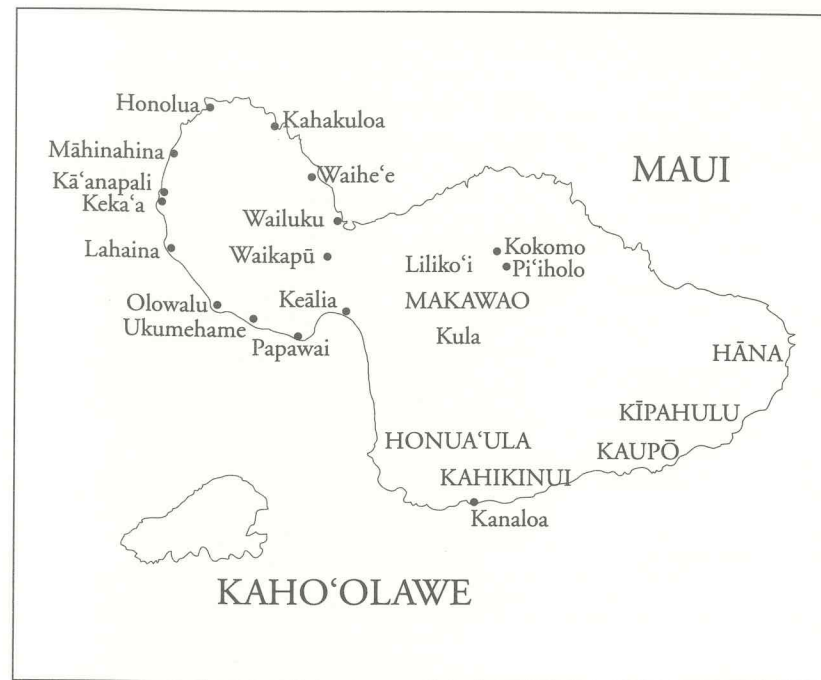
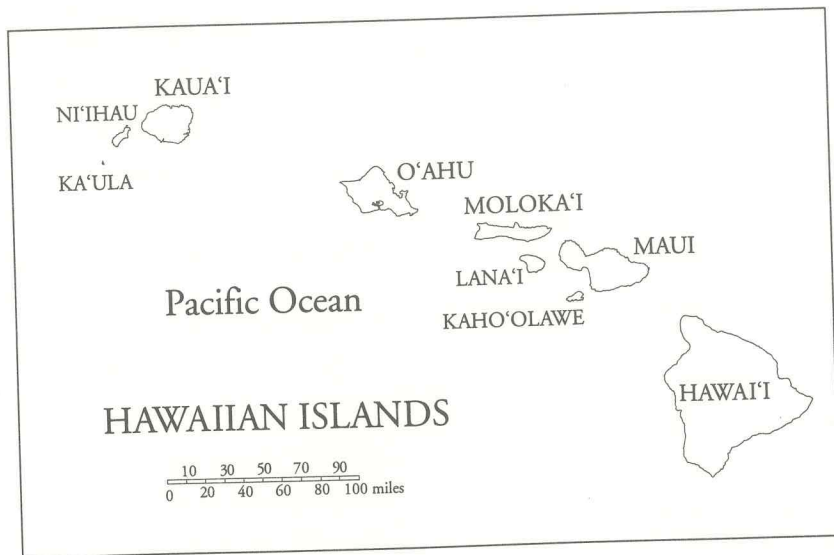
'Ulalena: a reddish rain at Pi'iholo, Maui.

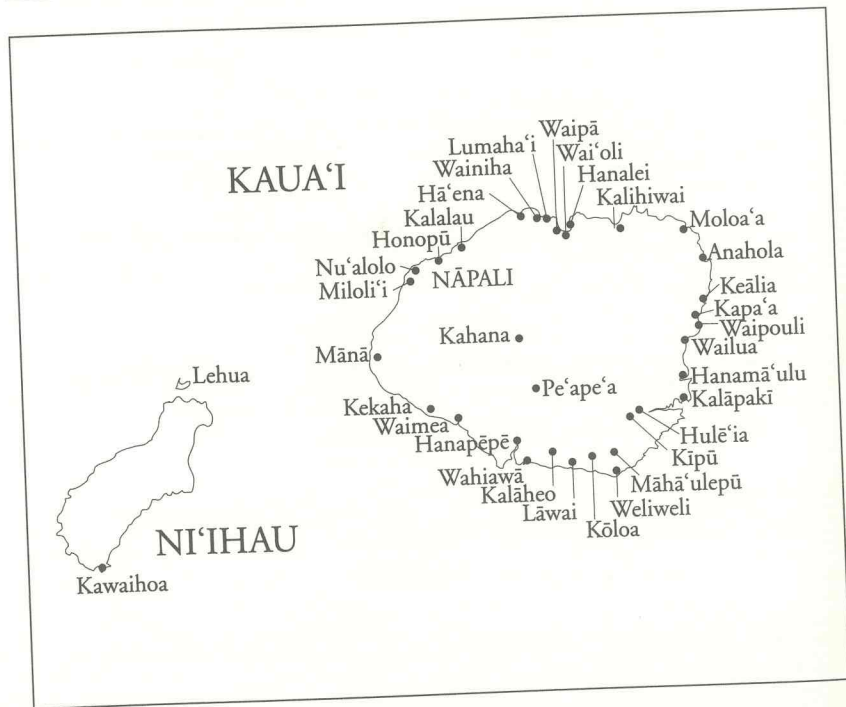
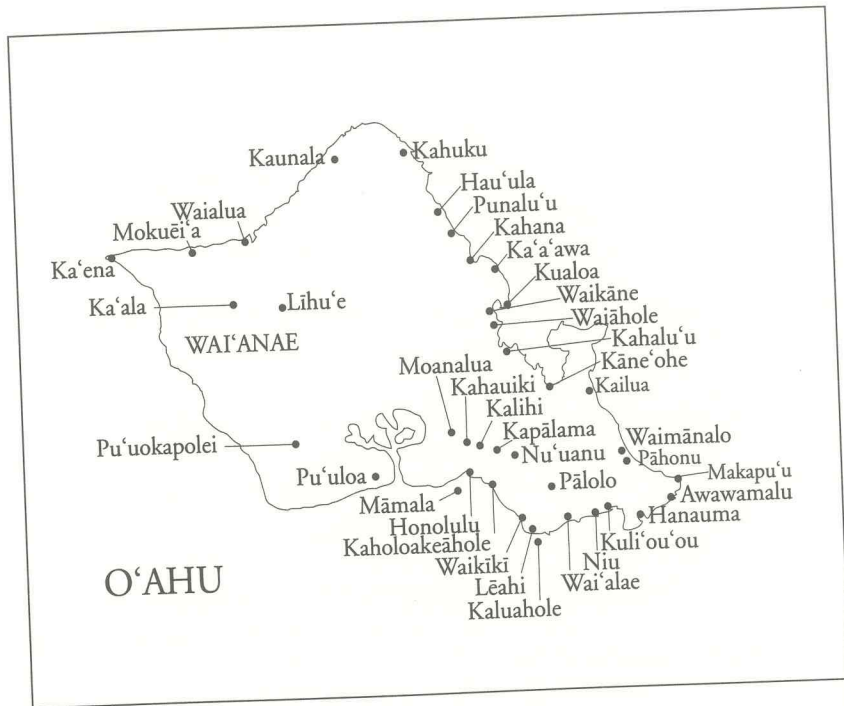
Ulumano: a strong, local wind blowing from a given direction (Puna, Hawai'i; Kāne'ohe, O'ahu)

Unulau: a wind famous in song; the trade wind; lit. "Pull-off-leaves."

Waiōpua: "water of cloud banks"; a gentle breeze (Wailua, Kaua'i).

Waipao: the cool breeze at Waimea, Kaua'i.





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