

HAWAII-LEGENDS  
BALAZS FILE 2 OF 3  
HAWAIIAN HISTORY

4. Beyond this lies a belt called *kua-au* where the shoal water ended; and outside of the *kua-au* was a belt called *kai-au*, *ko-au*, *kai-o-kūlo-hee*, that is, swimming deep or sea for spearing squid, or *kai-hee-nalu*,<sup>5</sup> that is, a surf-swimming region. Another name still for this belt was *kai-kohala*.<sup>6</sup>
5. Outside of this was a belt called *kai-ūi*, blue sea, squid-fishing sea *kai-ū-hee*, or sea-of-the-flying-fish, *kai-malolo*, or sea-of-the-*opehu*, *kai-opehu*.
6. Beyond this lies a belt called *kai-hi-aku*, sea for trolling the *aku*, and outside of this lay a belt called *kai-kohala*, where swim the whales, monsters of the sea; beyond this lay the deep ocean, *moana*, which was variously termed *waho-kūlo* (far out to sea), or *lepo* (underground), or *lewa* (floating), or *lipo* (blue-black), which reach Kahiki-moe, the utmost bounds of the ocean.
7. When the sea is tossed into billows they are termed *ale*. The breakers which roll in are termed *nalu*. The currents that move through the ocean are called *au* or *wāi-au*.
8. Portions of the sea that enter into recesses of the land are *kai-hee-nalu*, that is a surf-swimming region. Another name still *kai-o-kūlo-hee*, that is swimming deep, or sea for spearing squid, or called *kai-kuono*; that belt of shoal where the breakers curl is called *pu-ao*; another name for it is *ko-aka*.
9. A blow-hole where the ocean spouts up through a hole in the rocks is called a *puhi* (to blow). A place where the ocean is sucked with force down through a cavity in the rocks is called a *mimūi*, whirlpool; it is also called a *mimūki* or an *anaka*.
10. The rising of the ocean tide is called by such names as *kai-pi* (rising sea), *kai-nui* (big sea), *kai-piha* (full sea), and *kai-āpo* (surrounding sea).
11. When the tide remains stationary, neither rising nor falling, it is called *kai-ku*, standing sea; when it ebbs it is called *kai-moku* (the parted sea), or *kai-emi* (ebbing sea), or *kai-hoi* (retiring sea), or *kai-make* (defeated sea).
12. A violent, raging surf is called *kai-ko*. When the surf beats violently against a sharp point of land, that is a cape (*lae*), it is termed *kai-ma-ko-ka-lae*.
13. A calm in the ocean is termed a *lai* or a *malino* or a *pa-e-a-e-a* or a *pohe*.

<sup>1</sup> Sect. 1. In New Zealand *abi-tui* means the dash of the waves. A well known tribe, now extinct, was named *Aki-tai*, because their ancestor was dashed to pieces on the rocks of the sea-shore. Mr. S. Percy Smith of New Zealand, remarks that if this word is actually *ae* in the Hawaiian, it forms an exception to the rule of vowel-changes. As stated by Mr. Smith, this rule is as follows, "vowels change in the Polynesian language according to the following law, *a, e, o* form one series which may interchange without altering the meaning of the word. *i* and *u* form another series. Very rarely do the two series change with each other." The phrase *ae-oue* was also used when it concerned a sand-beach.

<sup>2</sup> Sect. 2. *Poana-kai* is the expression in the text. But I am informed from many sources that *poiua-kai* is the correct expression, that *poana-kai* is applied to the place where the breakers scoop out the sand near the shore.

<sup>3</sup> Sect. 2. *Pae-one*, sand-heap, from the heaping up of the sand by the action of the waves.

<sup>4</sup> Sect. 3. Called *kai-ohua* because there was found a small fish called *ohua*. I am informed it was also termed *kai-o-hee*, because the squid is there speared.

<sup>5</sup> Sect. 4. Called *kai-hee-nalu* because there the rollers from the ocean took head and it was there that the surfrider lay in wait for a big wave to carry him in on its back.

<sup>6</sup> Sect. 4. *Kai-kohala* is clearly a mistake. *Kohala* is applied only to the shoal water inside the surf where it reaches out in a long stretch as at Waikiki. (See Sect. 2.)

## CHAPTER 11

## EATING UNDER THE KAPU SYSTEM

1. The task of providing food and eating under the *kapu* system in Hawaii nei was very burdensome, a grievous tax on husband and wife, an iniquitous imposition, at war with domestic peace. The husband was burdened and wearied with the preparation of two ovens of food, one for himself and a separate one for his wife.
2. The man first started an oven of food for his wife, and, when that was done, he went to the house [called] *nuu* and started an oven of food for himself.
3. Then he would return to the house and open his wife's oven, peel the *laro*, pound it into *poi*, knead it and put it into the calabash. This ended the food-cooking for his wife.
4. Then he must return to *nuu*, open his own oven, peel the *laro*, pound and knead it into *poi*, put the mass into a (separate) calabash for himself and remove the lumps. Thus did he prepare his food (*ai*, vegetable food); and thus was he ever compelled to do so long as he and his wife lived.

5. Another burden that fell to the lot of the man was thatching the houses for himself and his wife; because the houses for the man must be other than those for the woman. The man had first to thatch a house for himself to eat in and another house as a sanctuary (*heiau*) in which to worship his idols.

6. And, that accomplished, he had to prepare a third house for himself and his wife to sleep in. After that he must build and thatch an eating house for his wife, and lastly he had to prepare a *hale kua*, a place for his wife to beat *tapā* in (as well as to engage in other domestic occupations—TRANSLATOR). While the husband was busy and exhausted with all these labors, the wife had to cook and serve the food for her husband, and thus it fell that the burdens that lay upon the woman were even heavier than those allotted to the man.

7. During the days of religious tabu, when the gods were specially worshipped, many women were put to death by reason of infraction of some tabu. According to the tabu a woman must live entirely apart from her husband during the period of her infirmity; she always ate in her own house, and the man ate in the house called *nuu*. As a result of this custom, the mutual love of the man and his wife was not kept warm; the man might use the opportunity to associate with another woman, likewise the woman with another man. It has not been stated who was the author of this tabu that prohibited the mingling of the sexes while partaking of food. It was no doubt a very ancient practice; possibly it dates from the time of Wakea; but it may be subsequent to that.

8. There is, however, a tradition accepted by some that Wakea himself was the originator of this tabu that restricts eating; others have it that it was initiated by Lohau-kapawa. It is not certain where the truth lies between these two statements. No information on this point is given by the genealogies of these two characters, and every one seems to be ignorant in the matter. Perhaps, however, there are persons now living who know the truth about this matter; if so they should speak out.

9. It is stated in one of the traditions relating to the gods that the motive of the tabu restricting eating was the desire on the part of Wakea to keep secret his incestuous intercourse with Hoo-hoku-ka-lani. For this reason he devised a plan by which he might escape the observation of Papa; and he accordingly appointed certain nights for prayer and religious observance, and at the same time tabued certain articles of food to women. The reason for this arrangement was not communicated to Papa, and she incautiously consented to it, and thus the tabu was established. The truth of this story I cannot vouch for.

10. If it was indeed Wakea who instituted this tabu then it was a very ancient one. It was abolished by Kamehameha II, known as Liholiho, at Kailua, Hawaii, on the third or fourth day of October, 1819. On that day the tabu putting restrictions on eating in common ceased to be regarded here in Hawaii. The effect of this tabu, which bore equally on men and women, was to separate men and women, husbands and wives from each other when partaking of food.

11. Certain places were set apart for the husband's sole and exclusive use; such were the sanctuary in which he worshipped and the eating-house in which he took his food. The wife might not enter these places while her husband was worshipping or while he was eating; nor might she enter the sanctuary or eating-house of another man; and if she did so she must suffer the penalty of death, if her action was discovered.

12. Certain places also were set apart for the woman alone. These were the *hale pes*, where she stayed during her period of monthly infirmity—at which time it was tabu for a man to associate with his own wife, or with any other woman. The penalty was death if he were discovered in the act of approaching any woman during such a period. A flowing woman was looked upon as both unclean and unlucky (*Agumia, poino*). 13. Among the articles of food that were set apart for the exclusive use of man, of which it was forbidden the woman to eat, were pork, bananas, coconuts, also certain fishes, the *aiua*, *kuuuu* (a red fish used in sacrifice), the *nishi* shark, the sea turtle, the *e-a* (the sea turtle that furnished the tortoise shell), the *pahu*, the *ua-ia* (porpoise), the whale, the *nuu*, *kahakua kihimans* (the ray) and the *kailepo*. If a woman was clearly detected in the act of eating any of these things, as well as a number of other articles that were tabu, which I have not enumerated, she was put to death.

14. The house in which the men ate was called the *nuu*; the sanctuary where they worshipped was called *heiau*, and it was a very tabu place. The house in which the women ate was called the *hale aiua*. These houses were the ones to which the restrictions and tabu applied, but in the common dwelling house, *hale nuu*, the man and his wife met freely together.

15. The house in which the wife and husband slept together was also called *hale-nuu*. It was there they met and lived and worked together and associated with their children. The man, however, was permitted to enter his wife's eating house, but the woman was forbidden to enter her husband's *nuu*.

16. Another house also was put up for the woman called *hale kuku*, the place where she beat out *tapā* cloth into blankets, into *pa-r* for herself,

*malo* for her husband, in fact, the clothing for the whole family as well as for her friends, not forgetting the landlord and chiefs (to whom no doubt these things went in lieu of rent, or as presents.—TRANSLATOR). 17. The out-of-door work fell mostly upon the man, while the in-door work was done by the woman—that is provided she was not a worthless and profligate woman.

18. I must mention that certain men were appointed to an office in the service of the female chiefs and women of high station which was termed *ai-noa*. It was their duty to prepare the food of these chief women and it was permitted them at all times to eat in their presence, for which reason they were termed *ai-noa*—to eat in common—or *ai-puhia*.

## CHAPTER 12

### THE DIVISIONS OF THE YEAR

1. The seasons and months of the year were appropriately divided and designated by the ancients.
2. The year was divided into two seasons Kau and Hoo-ilo. Kau was the season when the sun was directly overhead, when daylight was prolonged, when the tradewind, *makani noae*, prevailed, when days and nights alike were warm and the vegetation put forth fresh leaves.
3. Hoo-ilo was the season when the sun declined towards the south, when the nights lengthened, when days and nights were cool, when herbage (literally, vines) died away.
4. There were six months in Kau and six in Hoo-ilo.
5. The months in Kau were Iki-iki, answering to May, at which time the constellation of the Pleiades, *hukui hoku*, set at sunrise. Kaa-ona, answering to June,—in ancient times this was the month in which fishermen got their *a-ai* nets in readiness for catching the *opehu*, procuring in advance the sticks to use in keeping its mouth open; Hina-ia-elele, answering to July, the month in which the *ohia* fruit began to ripen; Mahoe-mua, answering to August,—this was the season when the *ohia* fruit ripened abundantly; Mahoe-hope, answering to September, the time when the plume of the sugar-cane began to unshathe itself; Ikuwa, corresponding to October, which was the sixth and last month of the season of Kau.
6. The months in Hoo-ilo were Weleehu, answering to November, which was the season when people, for sport, darted arrows made of the

flower stalk of the sugar-cane; Makalii, corresponding to December, at which time trailing plants died down and the south wind, the Kona, prevailed; Kaelo, corresponding to January, the time when appeared the *enuhe*,<sup>1</sup> when also the vines began to put forth fresh leaves; Kaulua, answering to February, the time when the mullet, *mae*, spawned; Nana, corresponding to March, the season when the flying fish, the *maioio*, swarmed in the ocean; Welo, answering to April, which was the last of the six months belonging to Hoo-ilo.

7. These two seasons of six months each made up a year of twelve months,<sup>2</sup> equal to nine times forty days and nights—but the ancients reckoned by nights instead of days.

8. There were thirty nights and days in each month; seventeen of these days had compound names (*inoa huhu*) and thirteen had simple names (*inoa pakahi*) given to them.

9. These names were given to the different nights to correspond to the phases of the moon. There were three phases—*mo*—marking the moon's increase and decrease of size, namely, (1) the first appearance of the new moon in the west at evening:

10. (2) the time of full moon when it stood directly overhead (literally, over the island) at midnight.

11. (3) The period when the moon was waning, when it showed itself in the east late at night. It was with reference to these three phases of the moon that names were given to the nights that made up the month.

12. The first appearance of the moon at evening in the west marked the first day of the month. It was called Hilo on account of the moon's slender, twisted form.

13. The second night when the moon had become more distinct in outline was called Hoaka; and the third when its form had grown still thicker, was called Ku-kahi; so also the fourth was called Ku-lua. Then came Ku-kolu, followed by Ku-pau which was the last of the four nights named Ku.

14. The seventh, when the moon had grown still larger, was called Ole-ku-kahi; the eighth, Ole-ku-lua; the ninth, Ole-ku-kolu; the tenth, Olepau,<sup>3</sup> making four in all of these nights, which, added to the previous four, brings the number of nights with compound names up to eight.

15. As soon as the sharp points of the moon's horns were hidden the name Huna (hidden) was given to that night—the eleventh. The twelfth night, by which time the moon had grown still more full, was called Mohalu. The thirteenth night was called Hua, because its form had then become quite egg-shaped (*hua* an egg); and the fourteenth

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*ahole* (same as the *ahole-ahole*), *anae* (fully grown mullet), *areu*, *ava*, *a-to*, *apehu*, *ma-i*, *u-tua*, *uluu-mohai*, *a-ku*, *ahi*, *omaha*, *karava*, *moku-le-in*, *la-i*, and the *hoana*, all of which are good eating.

14. The following are fish with long bodies: the *ku-pou-pou*, *aha*, *anuu*, *a'u-a'u*, *avela*, *swain*, *ona*, *antepc*, *ha-uli-uli*; these fish are used as food.

15. The following fish have bodies of a red color: the *a-ala-iti*, *u-u*, *uonoe*, *wehe* (of a pink, salmon and fawn color, a fine fish), *a-ve-a-ve-o*,<sup>6</sup> *ku-mu*, *pa-ko-le-ko-le*, *uhu-ula*, *pa-ou-ou*, *a-pa-ko-pa-ka*, *ula-ula*, *ko-a-c*, *pilo-vevu-vevu*, *o-ka-le-ka-le*, *muku-muku-vaaha-nui*. These fish are all wholesome food; though probably my list is not complete.

16. The following fish are furnished with rays or arms (*ave-ave*): the octopus (*he-e*), and the *mu-ke-e* (squid?) which are eaten; also the *he-e-ma-ko-ko* which is bitter.

17. The following sea-animals have a great resemblance to each other: the sea-turtle or *houu*, from whose shell is made an instrument useful in scraping oona bark, also in making hair-combs in modern times; the *e-a*, a species of sea-turtle, whose shell was used in making fish-hooks. The *houu* is excellent eating, but the flesh of the *ea* is poisonous.

18. The *wana* or shark has one peculiarity, he is a man-eater. His skin is used in making drums for the worship of idols, also for the hula and the *ka-eka-eka* drum. The *ka-ha-la* and the *mahi-mahi* are quite unlike other fishes. Their flesh is excellent eating.

19. The following are fish that breathe on the surface of the ocean: the porpoise or *ma-ia*, *mao*, *pa-hu*, and the whale (*ko-ho-lo*). The *kohola* or whale was formerly called the *pa-lao-a*.<sup>7</sup> These fish, cast ashore by the sea, were held to be the property of the king. Both the *houu* and the *ea* come to the surface to breathe.

20. The following fish are provided with (long fins like) wings: the *lolo-an ma-lolo* (the flying-fish), the *pahi-kii* (*pahi-ki* is a mistaken orthography), *lyfr*, *hiki-nianu*, *haha-hua*, and the *ha-i-epo*. These fishes are all used as food, but they are not of the finest flavor. No doubt many fish have failed of mention.

NOTES ON CHAPTER XV.

(1) Sect. 1. *To*, from this word the *k*, which still remains in its related form *i-ku* of the Maori language, has been dropped out; its grave

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is still marked, however, in the Hawaiian by a peculiar break, the result of a sudden glottic closure. It means primarily fish; also any kind of meat or animal food, and in the absence of these, any savory vegetable, which as a relish temporarily takes the place of animal food, is for the time spoken of as the *ia* for that meal. Thus it is common to say, *hien* was out *ia* on such an occasion. Even salt, *pas-hai*, is sometimes spoken of as the *ia* for a particular meal or in time of want. In the Malay language the word for fish is *ikan*.

(2) Sect. 5. *Alamahi*. A small crab, also called the *alo-mahi*, spoken of as the corpse-eating *alamahi*, *ka alamahi ai kupa-hau*. In spite of its scavenging propensities this crab is eaten, and it was undoubtedly one of the means of spreading cholera in Honolulu in 1895.

(3) Sect. 6. All of these are *echini*. The spines of the *wana* are very long, fine and sharp as a needle.

(4) Sect. 6. In the *oepu-hue* the poisonous part is the gall. By carefully dissecting out the gall-bladder without allowing the escape of any of its contents, the fish may be eaten with impunity. Its flavor is delicious.

(5) Sect. 11. *Loe-hau*. Its patches of gold and dark brown, resembling the rise leaf of the *honi*, it give this name.

(6) Sect. 15. *Aerowoo*, also called *ala-haa-a*. The appearance of this fish in large numbers about the harbor of Honolulu was formerly regarded as an omen of death to some ali.

(7) Sect. 19. The *pelaua* is the sperm whale.

CHAPTER XVI.

THE TAPAS, MALLOS, PAUS AND MAPS OF THE HAWAIIANS.

1. Tapa was the fabric that formed the clothing of the Hawaiians. It was made from the bark of certain plants, *wehake*, *manake*, *malooa*, and *poulu*, the skin of young bread-fruit shoots.<sup>1</sup> *Wauke* (*Broussonetia papyrifera*) was extensively cultivated and the preparation and manufacture of it was as follows: It was the man's work to cut down the branches, after which the women peeled off (*uhole*) the bark and, having removed the cortex, put the inner bark to soak until it had become soft.

2. After this it was beaten on the log (*kaa*) with a club called *i-e* (or *i-e kuka*). The round club, *hohoa*, was generally used in the early stage of preparation) until it was flattened out. This was continued for four days, or much longer sometimes, and when the sheet (being kept wet all the time) had been worked

CHAPTER 57

SUNDRY MINOR SPORTS

1. In addition to the games mentioned, there were a great many little, informal sports.<sup>1</sup> One of these was *koi* (a child's game, played with a crooked stick, with which one dug into the earth or sand, at the same time repeating some word jingle or other).

*Panapana* (a child's game played with a *niau*, the small midrif of the coconut leaf. This was bent into the form of a bow in the hand, and, being suddenly released, sprang away by its elasticity).

*Honuhonu* (a game in which one boy sat astride the back of another boy who was down on all fours).

*Loulou* (two persons would hook fingers together and then pull to see who would hold out the longest, without letting go or straightening out his finger).

*Pahipahi* (played by slapping hands together, as in the game "bean-porridge hot, bean-porridge cold," etc.).

*Hookakaa* (in which boys turned over and over or turned somersets on the grass or in the sand).

*Lele-koali* (swinging on a swing suspended by a single line, for which purpose the strong convolvulus vine, *koali*, was most often used. When permitted, youths of both sexes delighted to enjoy this sport together, the girl seated on the lap of the boy and facing him).

*Lele-kawa* (jumping off from a height into the deep water).

*Kaupua* (swimming or diving for a small, half-ripe gourd that would barely float in the water).

*Pana-iolo* (shooting mice with bow and arrow. This was a sport much practiced by kings and chiefs. It was the only use which the Hawaiians made of the bow and arrow. A place somewhat like a cock pit was arranged in which to shoot the mice).

*Kuiaua* (This was an exhibition of *lua* for amusement. *Lua* was a murderous system of personal combat which combined tricks of wrestling with bone-breaking, the dislocation of limbs, and other thug-like methods that put it outside the pale of civilized warfare. It was used by robbers).

NOTES ON CHAPTER 57

<sup>1</sup> Sect. 1. It seems remarkable that David Malo should make no mention of a large number of games that were of established vogue and popularity among the ancient Hawaiians. The following are a few such games:

## CHAPTER 41

## SPORTS AND GAMES, UME

1. From the most ancient times down to the reign of Liholiho, Kamehameha II, there was a great variety of games practiced by the people. In the month of Ikuwa<sup>1</sup> (October) the coming of the Makahiki season was indicated by the display of flags,<sup>2</sup> and the people left their ordinary<sup>3</sup> worship of idols, and joined with the chiefs in the practice of games and sports.
2. *Ume*<sup>4</sup> was a pastime that was very popular with all the Hawaiians. It was an adulterous sport and was played in the following manner. A large enclosure, or *pa*, was made in the midst of, or close to, the town.
3. This done, all the people took hold and helped to collect a large quantity of faggots; and when it came night, a bonfire was started which made it as light as day, and all the people gathered together.
4. When all were seated in a circle within the enclosure, a man stood forth as the president<sup>5</sup> of the assembly and called them to order. Another man also came forward and chanted a gay and lascivious song, waving in his hand the white a long wand<sup>6</sup> which was trimmed at intervals with tufts of bird feathers. He waved this to and fro as he moved about, repeating at the same time the words of his song.
5. As he made his circuit, passing in front of the people, he selected<sup>7</sup> the fine-looking women and the handsome men; and the man and woman whom he indicated by touching them with his wand went out and enjoyed themselves together.
6. A husband would not be jealous of or offended at his own wife if she went out with another man, nor would a wife be angry with her own husband because he went out to enjoy another woman, because each of them would have done the same thing if they had been touched with the *ume* stick.
7. During the nights while this game was being played the man consort with the woman that pleased him, and the woman with the man that pleased her; and when daylight<sup>8</sup> came the husband returned to his own wife and the wife to her own husband.
8. Owing to these practices, the affections of the woman were often transferred to the man, her partner,<sup>9</sup> and the affections of the man to the woman who was his partner; so that the man would not return to his former wife, nor the woman to her former husband. This was the way

## NOTES ON CHAPTER 41

- ume* was played. Another name for this sport was *pili* (touched by the wand).
- <sup>1</sup> Sect. 1. Ikuwa, the month corresponding to October or November, is said to be so called from the thunder often heard at that time.
  - <sup>2</sup> Sect. 1. This display of flags was a natural expression of joy and enthusiasm.
  - <sup>3</sup> Sect. 1. The statement that the people left their idol worship and indulged in games at the time of Makahiki is misleading in more than one respect. The assumption that the worship of the Hawaiians was mere idol worship is not for a moment to be credited; one has but to consider the prayers they offered to be convinced of the opposite. The same spirit of worship inspired the ceremonies of this Makahiki festival as pervaded the other tabu periods of the year.—N. B. E.
  - The Makahiki festival was sacred to Lono, and the worship of the other gods was suspended for the time.—W. D. A. (See Chapter 38, section 16.)
  - <sup>4</sup> Sect. 2. *Ume* was a plebeian sport. No chief of high rank or who greatly respected himself would think of being present at the performance of this game. Not because of its immorality; not that, but because it was not a place where he would meet his peers. Chiefs of low rank went, because they were of low rank and did not greatly respect themselves. The sport of this nature at which the chief should attend was *kila*, which will soon be described. It is an error to assert that *ume* was generally played in an open court or enclosure. It was in a house that it was chiefly played. In Honolulu—which by the way was in ancient times called Kou—the *hale ume* was situated where Bishop's Bank now stands.
  - The word *ume* means to draw, to attract. "E ume mai iau; e halai maikou mamuli ou" (Draw me; we will run after thee).—Song of Solomon, 4: 1.
  - <sup>5</sup> Sect. 4. The president of the assembly was called the *ono-hale*, the one who kept the house quiet, orderly.
  - <sup>6</sup> Sect. 4. The one who carried the wand was called the *maw*, and the wand itself was called the *moile*.
  - <sup>7</sup> Sect. 5. The selection was not left to the uninfluenced judgment of the *maw*. The man indicated his choice to the wand-bearer, at the same time putting into his hands something of value to be given to the woman as an inducement, perhaps to be passed on to her husband in return for his complaisance. Sometimes, the woman would refuse to have anything to do with the man when the pair got outside, and they returned at once to the *hale ume*.
  - <sup>8</sup> Sect. 7. The word *hono*, which was the ancient word that meant the most legitimate form of marriage, was derived from this staying together until daylight, so. For a man and woman to make a night of it together and to stay with each other until so, morning, was equivalent to a declaration of marriage. This temporary union for a night was termed *oman*.
  - Virgins and unmarried women did not, as a rule, attend at the *hale ume*. *Ume*, as said before, was not a game for the *alii*, but for the common people. The woman could of course do something in the way of management, but she could not actually refuse to go out with the man who had chosen her.
  - <sup>9</sup> Sect. 8. If the man took his new wife to this home, it was for the new favorite to say whether the former woman might stay on the premises. The children belonged to the man.

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## CHAPTER 12

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3. Hoo-ilo was the season when the sun declined towards the south, when the nights lengthened, when days and nights were cool, when herbage (literally, vines) died away.
4. There were six months in Kau and six in Hoo-ilo.
5. The months in Kau were Iki-iki, answering to May, at which time the constellation of the Pleiades, *huhui hoku*, set at sunrise. Kaa-ona, answering to June,—in ancient times this was the month in which fishermen got their *a-ai* nets in readiness for catching the *opeku*, procuring in advance the sticks to use in keeping its mouth open; Hina-ia-eleele, answering to July, the month in which the *ohia* fruit began to ripen; Mahoe-mua, answering to August,—this was the season when the *ohia* fruit ripened abundantly; Mahoe-hope, answering to September, the time when the plume of the sugar-cane began to unsheath itself; Ikuwa, corresponding to October, which was the sixth and last month of the season of Kau.
6. The months in Hoo-ilo were Weloehu, answering to November, which was the season when people, for sport, darted arrows made of the

flower stalk of the sugar-cane; Makalii, corresponding to December, at which time trailing plants died down and the south wind, the Kona, prevailed; Kaele, corresponding to January, the time when appeared the *emake*,<sup>1</sup> when also the vines began to put forth fresh leaves; Kaulua, answering to February, the time when the mullet, *awaē*, spawned; Nana, corresponding to March, the season when the flying fish, the *malo*, swarmed in the ocean; Welo, answering to April, which was the last of the six months belonging to Hoo-ilo.

7. These two seasons of six months each made up a year of twelve months,<sup>2</sup> equal to nine times forty days and nights—but the ancients reckoned by nights instead of days.

8. There were thirty nights and days in each month; seventeen of these days had compound names (*inoa hahani*) and thirteen had simple names (*inoa pakahi*) given to them.

9. These names were given to the different nights to correspond to the phases of the moon. There were three phases—*eno*—marking the moon's increase and decrease of size, namely, (1) the first appearance of the new moon in the west at evening:

10. (2) the time of full moon when it stood directly overhead (literally, over the island) at midnight.

11. (3) The period when the moon was waning, when it showed itself in the east late at night. It was with reference to these three phases of the moon that names were given to the nights that made up the month.

12. The first appearance of the moon at evening in the west marked the first day of the month. It was called Hilo on account of the moon's slender, twisted form.

13. The second night when the moon had become more distinct in outline was called Hoaka; and the third when its form had grown still thicker, was called Ku-kahi; so also the fourth was called Ku-lua. Then came Ku-kolu, followed by Ku-pau which was the last of the four nights named Ku.

14. The seventh, when the moon had grown still larger, was called Ole-ku-kahi; the eighth, Ole-ku-lua; the ninth, Ole-ku-kolu; the tenth, Olepau,<sup>3</sup> making four in all of these nights, which, added to the previous four, brings the number of nights with compound names up to eight.

15. As soon as the sharp points of the moon's horns were hidden the name Huna (hidden) was given to that night—the eleventh. The twelfth night, by which time the moon had grown still more full, was called Mohahu. The thirteenth night was called Hua, because its form had then become quite egg-shaped (*hwa* an egg); and the fourteenth



night, by which time the shape of the moon had become distinctly round, was called *Akua* (God), this being the second night in which the circular form of the moon was evident.

16. The next night, the fifteenth, had two names applied to it. If the moon set before daylight *he ao ana*—it was called *Hoku palento*, sinking star, but if when daylight came it was still above the horizon it was called *Hoku ili*, stranded star.

17. The second of the nights in which the moon did not set until after sunrise—sixteenth—was called *Mahea-lani*. When the moon's rising was delayed until after the darkness of night had set in, it was called *Kulua*, and the second of the nights in which the moon made its appearance after dark was called *Laau-ku-kahi* (eighteenth); this was the night when the moon had so much waned in size as to again show sharp horns.

18. The nineteenth showed still further waning and was called *Laau-ku-lua*; then came *Laau-pau* (twentieth), which ended this group of compound names, three in number. The name given to the next night of the still waning moon was *Ole-ku-kahi*. Then in order came *Ole-ku-lua* and *Ole-pau*, making three of this set of compound names (twenty-first, twenty-second and twenty-third).

19. Still further waning, the moon was called *Kalooa-ku-kahi*; then *Kalooa-ku-lua*; and lastly, completing this set of compound names, three in number, *Kalooa-pau* (twenty-fourth, twenty-fifth and twenty-sixth).

20. The night when the moon rose at dawn of day (twenty-seventh) was called *Kane*, and the following night, in which the moon rose only as the day was breaking (twenty-eighth), was called *Lono*. When the moon delayed its rising until daylight had come it was called *Mauli*—fainting; and when its rising was so late that it could no longer be seen for the light of the sun, it was called *Muku*—cut off. Thus was accomplished the thirty<sup>5</sup> nights and days of the month.<sup>6</sup>

21. Of these thirty days some were set apart as tabu, to be devoted to religious ceremonies and the worship of the gods. There were four tabu periods in each moon.

22. The first of these tabu periods was called that of *Ku*; the second, that of *Hua*; the third, that of *Kalooa* (abbreviated from *Kana-loa*); the fourth, that of *Kane*.

23. The tabu of *Ku* included three nights; it was imposed on the night of *Hilo* and lifted on the morning of *Kulua*. The tabu of *Hua* included two nights; it was imposed on the night of *Mo'alanu* and lifted on the morning of *Akua*. The tabu of *Kalooa* included two nights; it was imposed on the night of *Ole-pau* and raised on the morning of *Kalooa-ku-*

*lua*. The tabu of *Kane* included two nights; being imposed on the night of *Kane* and lifted on the morning of *Maui*.

24. These tabu seasons were observed during eight months of the year, and in each year thirty-two<sup>7</sup> days were devoted to the idolatrous worship of the gods.

25. There were now four months devoted to the observances of the *Makahiki*, during which time the ordinary religious ceremonies were omitted, the only ones that were observed being those connected with the *Makahiki* festival. The prescribed rites and ceremonies of the people at large were concluded in the month of *Mahoe-hope*. The keepers of the idols, however, kept up their prayers and ceremonies throughout the year.

26. In the month of *Ikuwa* the signal was given for the observance of *Makahiki*, at which time the people rested from their prescribed prayers and ceremonies to resume them in the month of *Kau-lua*. Then the chiefs and some of the people took up again their prayers and incantations, and so it was during every period in the year.

## NOTES ON CHAPTER 12

<sup>1</sup> Sect. 6. *Enuhe* is a worm very destructive to vegetation.

<sup>2</sup> Sect. 7. There were considerable differences in the nomenclature of the months and divisions of the year of the Hawaiian people. The differences attached to the different islands, as will be seen by reference to the following table:

## MONTHS AND OTHER DIVISIONS OF THE HAWAIIAN YEAR

HAWAII	MOLOKAI	OAHU
1. Weluhu	Nov. 1. Ikuwa	Jan. 1. Nana
2. Makalii	Dec. 2. Hina-ia-eleele	Feb. 2. Welo
3. Kaelo	Jan. 3. Welo	Mar. 3. Ikiiki
4. Kau-lua	Feb. 4. Makalii	Apr. 4. Kaaona
5. Nana	Mar. 5. Kaelo	May 5. Hina-ia-elele
6. Welo	Apr. 6. Kau-lua	June 6. Mahoe-nuu
7. Ikiiki	May 7. Nana	July 7. Mahoe-hope
8. Kaaona	June 8. Ikiiki	Aug. 8. Ikuwa
9. Hina-ia-eleele	July 9. Kaaona	Sept. 9. Weluhu
10. Mahoe-mua	Aug. 10. Hina-ia-elele	Oct. 10. Makalii
11. Mahoe-hope	Sept. 11. Hina-ia-elele	Nov. 11. Kaelo
12. Ikuwa	Oct. 12. Weluhu	Dec. 12. Kau-lua

KAUAI
1. Ikuwa
2. Weluhu
3. Kaelo
4. Ikiiki
5. Hina-ia-eleele
6. Mahoe-mua
7. Mahoe-hope
8. Hina-ia-elele
9. Hina-ia-elele
10. Hina-ia-elele
11. Hina-ia-elele
12. Hina-ia-elele

The year was divided into two seasons, Mahoe-mua and Mahoe-hope. The former included the six months from the beginning of Ikuwa, corresponding to April, to the end of Mahoe-mua, corresponding to September. Mahoe-hope included the other six months of the year. My informant obtained this statement from an old man of Wai'anae, Kauai, who was a famous *kaka-olelo*.

## HAWAIIAN NAMES OF MONTHS

From W. D. Alexander's History

1. Makalii	Nov.—Dec.	7. Kaona	May—June
2. Kaelo	Dec.—Jan.	8. Hinalelele	June—July
3. Kaulua	Jan.—Feb.	9. Hilinehu	July—Aug.
4. Nana	Feb.—Mar.	10. Hilineama	Aug.—Sept.
5. Welo	Mar.—Apr.	11. Ikuwa	Sept.—Oct.
6. Ikiiki	Apr.—May	12. Welehu	Oct.—Nov.

After considering this radical diversity that obtained among the peoples of the different islands that made up the Hawaiian group as to the nomenclature of the divisions, and the initial point, of the year, it would seem as if the only generalized statement that could be made in regard to it was that it was divided into twelve months.

I am informed (by O. K. Kapule of Kaluaha, Mo'okini) that on the island of Mōloka'i the year was divided into three seasons, Māka-līi, Kau, and Hoo-ilo. Māka-līi was so termed because the sun was then less visible, being obscured by clouds and the days were shortened. Kau was so named because then *tehu* could be spread out to dry with safety, *kau ke kōpa*, and *kau ke hae a ka Iowāia*. Hoo-ilo meant changeable.

The Makalii period included the first month of the year Ikuwa, corresponding to January. It was so named from the frequent occurrence of thunder-storms. (*Wā-ao* to reverberate, to stun the ear.) Hina-ia-elele, the second month of the year, corresponding to our February, so called from the frequent overcasting and darkening—*elele*—of the heavens. Third, Welo (March), so named because the rays of the sun then began to shoot forth—*welo*—more vigorously. Fourth, Māka-līi, April, which ended the season.

Then came the season called Kau, made up of the fifth month Ka-elo, May, so named by the farmers because the potatoes burst out of the hill, or overflowed from the full basket (*wa pūia ka hōkeo a kaelo mōmōke*); Kau-lua, the sixth month, corresponding to June, so called from coupling two canoes together—*kau-lua*. Seventh, Nana, July, so called from the fact that a canoe then floated—*nana*, *lana*—quietly on the calm ocean. Eighth, Iki-iki (August) the hot month (*ikiiki*, or *ikiiki*, hot and stuffy).

Then came Hoo-ilo, the changeable season, made up of Kaa-ona (Sept.) so called because then the sand-banks began to shift in the ocean. *Osa* is said to be another word for *osa*, sand; Hilinehu or Hili-ua-ehu, October, so named from the mists, *ehu*, that floated up from the sea; Hilineama (November) so called because it was necessary to keep the canoes well lashed (*hifi*). Closing with Welehu (December), so named from the abundance of ashes (*lehu*) that were to be found in the fireplaces at this time. Other variations might be mentioned. The names as given by Malo do not represent the usage on all the islands.

\*Sect. 14. *Ole-ku-hua* is the full and correct orthography, the one also given by W. D. Alexander in his History, p. 315.

\*Sect. 20. "To faint in the light of the sun."—Tennyson.

\*Sect. 20. The Hawaiians evidently hit upon the synodic month and made it their standard. Their close approximation to it can not fail to inspire respect for the powers of observation and the scientific faculty of the ancient Hawaiians. It was an easy matter to eke out the reckoning by omitting the last day in every other month, the synodic lunar month being 29½ days.

## NAMES OF THE DAYS IN THE MONTH

The Ku tabu	<ol style="list-style-type: none"> <li>1. Hilo.</li> <li>2. Hoaka.</li> <li>3. Kukahi.</li> <li>4. Ku-lua.</li> <li>5. Ku-kolu.</li> <li>6. Ku-pau.</li> <li>7. Ole-ku-kahi.</li> <li>8. Ole-ku-lua.</li> <li>9. Ole-ku-kolu.</li> <li>10. Ole-pau.</li> <li>11. Huna.</li> <li>12. Mohala.</li> <li>13. Hua.</li> <li>14. Akaa.</li> <li>15. Hoku.</li> </ol>	<ol style="list-style-type: none"> <li>16. Mahea-lani.</li> <li>17. Ku-lua.</li> <li>18. Laau-ku-kahi.</li> <li>19. Laau-ku-lua.</li> <li>20. Laau-pau.</li> <li>21. Ole-ku-kahi.</li> <li>22. Ole-ku-lua.</li> <li>23. Ole-pau.</li> <li>24. Kaloo-ku-kahi.</li> <li>25. Kaloo-ku-lua.</li> <li>26. Kaloo-pau.</li> <li>27. Kane.</li> <li>28. Looa.</li> <li>29. Maudi.</li> <li>30. Maku.</li> </ol>
The Hua tabu	<ol style="list-style-type: none"> <li>1. Hilo.</li> <li>2. Hoaka.</li> <li>3. Kukahi.</li> <li>4. Ku-lua.</li> <li>5. Ku-kolu.</li> <li>6. Ku-pau.</li> <li>7. Ole-ku-kahi.</li> <li>8. Ole-ku-lua.</li> <li>9. Ole-ku-kolu.</li> <li>10. Ole-pau.</li> <li>11. Huna.</li> <li>12. Mohala.</li> <li>13. Hui.</li> <li>14. Akaa.</li> <li>15. Hoku.</li> </ol>	<p>The Kanaloa or Kaloo tabu</p> <ol style="list-style-type: none"> <li>24. Kaloo-ku-kahi.</li> <li>25. Kaloo-ku-lua.</li> <li>26. Kaloo-pau.</li> </ol> <p>The Kane tabu</p> <ol style="list-style-type: none"> <li>27. Kane.</li> <li>28. Looa.</li> <li>29. Maudi.</li> <li>30. Maku.</li> </ol>

As if to prove that even on the same island there might be more than one nomenclature, a Hawaiian well skilled in the ancient lore of his country (Kaunamano) gives me the following list of months in the Hawaiian year:

## HOOLO

1. Ikuwa	Oct.—Nov.
2. Ka-ulua	Nov.—Dec.
3. Nana	Dec.—Jan.
4. Welo	Jan.—Feb.
5. Ikiiki	Feb.—Mar.
6. Kaona	Mar.—Apr.

## MAKALII

7. Mahoe-mua	Apr.—May
8. Mahoe-hope	May—June
9. Hina-ia-elele	June—July
10. Welehu	July—Aug.
11. Makalii	Aug.—Sept.
12. Kaelo	Sept.—Oct.

Ikuwa—The noisy month, clamor of ocean, thunder, storm.

Ka-ulua—The two stars called Ka-ulua then rose in the East.

Nana—The young birds then stir and rustled about (*nana*) in their nests and coverts.

Welo—The leaves are torn to shreds by the *enake*.

Ikiiki—Warm and sticky from being shut up in doors, by weather.

Kaona—(Dry) sugar-cane flower-stalks, etc., put away at the top of the house have now become very dry.

An old woman of Kipahulu, Maui, gives me the following as the names of the months of the Hawaiian year according to Maui nomenclature:

1. Ikuwa	5. Ka-ulua	9. Kaona
2. Welehu	6. Nana	10. Hina-ia-elele
3. Makalii	7. Welo	11. Hili-neh
4. Kaelo	8. Ikiiki	12. Hili-ua-ehu

She volunteered the information that each month had thirty days, are that four months, two in Hooilo and two in Kau, had thirty-one days apiece, thus giving three hundred and sixty-four days in each year. This is the first time I have heard

this important statement made by a Hawaiian. The name of this intelligent old lady, whose neck and head, when I called upon her, were encircled with fillets of ti leaf, deserves to be recorded—Nawahireeua, of Kipahala, Maui, the place where the hero Laka made the canoe in which to sail in search of his father's bones. I omitted to state that the four supplementary days were called Na Mahoe, the twins. Likwa was the same as January. Whether by this she meant merely that it was the first month in the year, or that its place in the seasons was the same as that of January I could not make out.

The above statement cannot be correct, for such months would not be lunar months, and the days would not correspond to the phases of the moon.

<sup>1</sup> Sect. 20. In considering the ancient Hawaiian calendar, it must be remembered that the synodical lunar month equals 29.53 days. Hence it is necessary in any calendar based upon the moon's phases to reckon alternately 29 and 30 days to a month, which was done by the Hawaiians, as is correctly stated in Dibble's history, p. 168. For the night of Hilo always had to coincide with the first appearance of the new moon in the west, and that of Akua or Hoku with the full moon.

Again, as twelve lunar months fall about eleven days (more exactly 10.875 days) short of the solar year, it was necessary to intercalate three lunar months in the course of eight years, in order to combine the two reckonings, as was done by the ancient Greeks.

To intercalate four days in each year, as stated by the old lady of Hana mentioned above, or five days at the Makahiki festival, as suggested by Mr. Fornander, would have wholly disarranged their monthly calendar, so that the names of the several days would no longer have corresponded to the varying phases of the moon. Besides, the shortage of the so-called lunar year, which had to be made up, was not four or five but eleven days, so that neither of the above explanations meets the case.

The Polynesian year, as stated by Ellis, Fornander, Moerenhout and others, was regulated by the rising of the Pleiades, as the month of Makalihi began when that constellation rose at sunset, i.e., about November 20. The approximate length of the solar year was also well known to the ancient Hawaiians.

The fact that they did intercalate a month about every third year is well established, but we are still in the dark as to what rule was followed by their astronomers (*kilo-hoku*) and priests, and what name was given to the intercalary month.

Mr. Dibble's statement is that the "twelve lunations being about eleven days less than the sidereal year, they discovered the discrepancy, and corrected their reckoning by the stars. In practice therefore the year varied, there being sometimes twelve and sometimes thirteen lunar months" (in a year).

The Tahitians had names for thirteen months, but, as Mr. Ellis states, "in order to adapt the moons to the same seasons, the moon generally answering to March or the one occurring about July, is generally omitted."

The method referred to above of intercalating three moons in every eight years would cause an excess of one moon in 145 years.

By the Metonic cycle, however, according to which seven moons are intercalated in every nineteen years, the excess is only 2h. 4m. 33s. in a cycle, which would amount to one day in 220 years.

W. D. ALEXANDER

<sup>1</sup> Sect. 24. The arithmetic of this calculation is all out. By referring to the table showing the days of the month and the tabu periods it will be seen that there were nine tabu days in each month. There must have been therefore seventy-two regular or canonical fast-days in each year, not to mention the days appointed from time to time by the king or priests.

## CHAPTER 13

## THE DOMESTIC AND WILD ANIMALS

1. It is not known by what means the animals found here in Hawaii reached these shores, whether the ancients brought them, whether the smaller animals were not indigenous, or where indeed the wild animals came from.
2. If they brought these little animals, the question arises why they did not also bring animals of a larger size.
3. Perhaps it was because of the small size of the canoes in which they made the voyage, or perhaps because they were panic-stricken with war at the time they embarked, or because they were in fear of impending slaughter, and for that reason they took with them only the smaller animals.
4. The hog was the largest animal in Hawaii nei.<sup>1</sup> Next in size was the dog; then came tame fowls, animals of much smaller size. But the wild fowls of the wilderness, how came they here? If this land was of volcanic origin, would they not have been destroyed by fire?
5. The most important animal then was the pig (*puua*), of which there were many varieties. If the hair was entirely black, it was called *hiva puu*; if entirely white, *hoohe*; if it was of a brindled color all over, it was *ehu*; if striped lengthwise, it was *olomea*.
6. If reddish about the hams, the pig was a *haha-ruvi*; if whitish about its middle, it was called a *hohoi*; if the bristles were spotted, the term *kiko-kiko* was applied.
7. A shoat was called *puu* (robbed); if the tusks were long, it was a *pu-kooa*. A boar was termed *keo*,<sup>2</sup> a young pig was termed *ohi*.
8. Likewise in regard to dogs, they were classified according to the color of their hair; and so with fowls, they were classified and named according to the character of their feathers. There were also wild fowl.
9. The names of the wild fowl are as follows, the *newe* (goose, *Bernicla Sandvicensis*). The *newe*, which differs from all other birds, is of the size of the (muscovy) duck, has spotted feathers, long legs and a long neck. In its moulting season, when it comes down from the mountains, is the time when the bird-catchers try to capture it in the uplands, the motive being to obtain the feathers, which are greatly valued for making *kahili*. Its body is excellent eating.

Hawaiian  
OR 365  
R 35  
The Legends and Myths of Hawaii  
by [unclear]

Having thus briefly sketched the outlines of the prominent political events of the islands, the ancient religion of the Hawaiians will next be referred to; and as the *tabu* was no less religious than a secular prerogative, it may properly be considered in connection with the priesthood. A knowledge of its power, scope and sanctity of the *tabu* is essential to a proper understanding of the relations existing in the past between the people and their political and religious rulers, and this great governing force will now claim our attention.

THE *TABU*.

Strictly speaking, the ancient *tabu*, or *kapu*, was a prerogative adhering exclusively to political and ecclesiastical rank. It was a command either to do or not to do, and the meaning of it was "Obey or die." It was common to the Polynesian tribes, and was a protection to the lives, property and dignity of the priests and nobility.

The religious *tabus* were well understood by the people, and were also the personal or perpetual *tabus* of the ruling families; but the incidental *tabus* were oppressive, irksome and dangerous to the masses, as they were liable to be thoughtlessly violated and death was the usual penalty.

Everything pertaining to the priesthood and temples was sacred, or *tabu*, and pigs designed for sacrifice, and running at large with the temple mark upon them, could not be molested. It was a violation of perpetual *tabu* to cross the shadow of the king, to stand in his presence without permission, or to approach him except upon the knees. This did not apply to the higher grades of chiefs, who themselves possessed *tabu* rights.

Favorite paths, springs, streams and bathing-places were at intervals *tabued* to the exclusive use of the kings and temples, and squid, turtle, and two or three species of birds could be eaten only by the priests and *tabu* nobility.

Yellow was the *tabu* color of royalty, and red of the priesthood, and mantles of the *ao* and *mauwa* could be worn only by kings and princes. Feather capes of mingled red and yellow distinguished the lesser nobility.



THE PUSSELOU, OR *TABU* MASS.

Women were *tabued* from eating plantains, bananas, and coconuts; also the flesh of swine and certain fish, among them the *kuwaka*, *uwano*, *aiua*, *konu*, *oa*, *hahabua* and *noia*; and men and women were allowed under no circumstances to partake of food together. Hence, when Liholihoho, in 1819, openly violated this fundamental *tabu* by eating with his queen, he defied the gods of his fathers and struck at the very foundation of the religious faith of his people.

The general *tabus* declared by the supreme chief or king were proclaimed by heralds, while the *puhohoho*—a staff surmounted by a crown of white or black *kapu*—placed at the entrance of temples, royal residences and the mansions of *tabu* chiefs, or beside springs, groves, paths, or bathing-places, was a standing notification against trespass. General *tabus* were declared either to propitiate the gods or in celebration of important events. They were either common or strict, and frequently embraced an entire district and continued from one to ten days.

During the continuance of a common *tabu* the masses were merely required to abstain from their usual occupations and attend the services at the *heiaus*, or temples; but during a strict *tabu* every fire and every light was extinguished, no canoe was shored from the shore, no bathing was permitted, the pigs and fowls were muzzled or placed under calabashes that they might utter no noise, the people conversed in whispers, and the priests and their assistants were alone allowed to be seen without their places of abode. It was a season of deathly silence, and was thought to be especially grateful to the gods.

Some of the royal *tabus*, centuries back in the past, were frivolous and despotic, such as regulating the wearing of beards and compelling all sails to be lowered on passing certain coast points; but, however capricious or oppressive, the *tabu* was seldom violated, and its maintenance was deemed a necessary protection to the governing classes.

ANCIENT HAWAIIAN RELIGION.

The ancient religion of the Hawaiians, of which the *tabu* formed an essential feature, was a theocracy of curious structure. It was a system of idolatrous forms and sacrifices engrafted without consistency upon the Jewish story of the creation, the fall of man, the revolt of Lucifer, the Deluge, and the repopulation of the earth.



## Pahuhu — “The Mother-of-Pearl Fishhook”

by Keli'i Tau'a



■ The ancient Hawaiians had many types of fishhooks. The specific type of hook used to catch the *aku* (bonito tuna) was the *pauhi* — *pa* being the word for pearl shell hooks throughout Polynesia and *uhi* being the word for the mother-of-pearl shell from which the shank of the *pauhi* hook was made. The *pa hi aku* was the *aku* hook used in *hi* (trolling).

The Hawaiian hook consisted of a shank (normally of pearl shell) and a point (normally of bone but rarely of pearl or turtle shell). The completed hook also included the lashings, the hackle and the snood.

Upon preparing the lashings of the hooks, the *fawai'a* (fisherman) would inform the family a day ahead so they could observe the *kapu* (taboo). Everything had to be kept *maile* (calm), and the fisherman was never to be disturbed as he lashed his hooks. He would do the lashings only in the afternoon, hurriedly trying to complete the work before sunset. If not completed, the hooks would be put away until the next noon, when the fisherman would work on them again. Once the lashings were completed, the hooks would be carefully put in an *ipu* (gourd), and the *ipu* would then be placed near the ceiling of the house.

The following story tells of a famous *pa hi aku* fishhook . . . . .

Pahuhu was a *pa hi aku* fishhook that had been made for Niho'oleki of Keauhou in Kona, Hawai'i — a spirit body, who, during his physical life went by the name of Keahaikiaholeha.

As Keahaikiaholeha, Niho'oleki lived at Ku'uku'ua in Pu'uokapolei at Wai'anae, O'ahu. There he was a chief who was known to be the greatest fisherman surrounding the *ahupua'a* (land district) of Wai'anae. He was very knowledgeable of all the different varieties of fish as well as of the fishing

grounds in the ocean around that region.

While at Wai'anae, Keahaikiaholeha married the high chiefess of Waimea, Kaua'i, and eventually he left his parents and young sister in Wai'anae to move to his wife's home on Kaua'i. There, as his wife was the high chiefess, he immediately received rulership over that island.

Keahaikiaholeha loved fishing so much, he made sure he went out daily with his great hook Pahuhu. The hook had so much *mana* (power) that whenever it was placed in the ocean and pulled up, the *aku* would follow it into the canoe until the canoe was filled with fish. His fishing vessel was a *wa'a kau'ua* (double-hulled canoe), 60 feet long and handled by 20 paddlers, who followed the schools of fish and kept the canoe steady while the King fished.

When Keahaikiaholeha died, his body was taken back to Ku'uku'ua, Wai'anae, where it was placed in a *pu'o'a* (tomb). As it was the custom in ancient Hawai'i to worship the dead, the parents of Keahaikiaholeha proceeded to worship his spirit to make it strong so it could return to live in another person or in its old human form. (This is a form of 'aumakua, or ancestor god worship.)

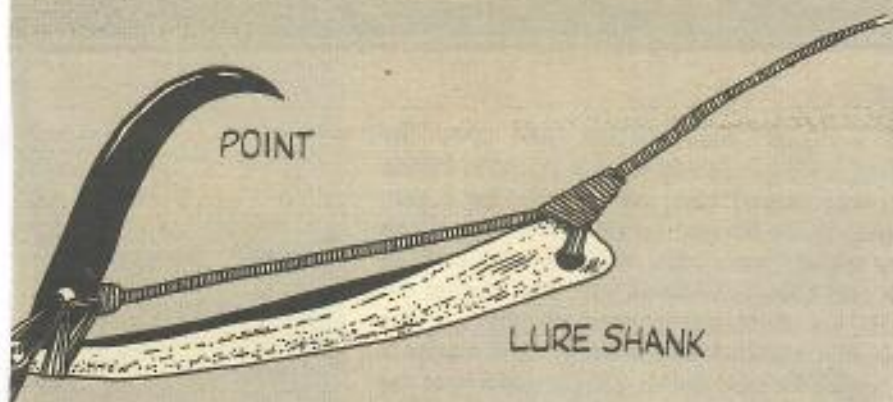
After his spirit had gained back its strength, it again took up the form of Keahaikiaholeha's body, and then it returned to his wife in Waimea, Kaua'i. His wife, who did not know that her husband had died, did not understand that he was returning to her in the form of a spirit, even though her husband now insisted on being called Niho'oleki.

As a spirit, Niho'oleki slept all day long and never looked after his wife. Fortunately, however, she was an *ali'i wahine* (chiefess) wherefore the *maka'ainana* (middle class) and the *kauwa* (servant class) were obliged to prepare for her the food which her brothers provided for her at each meal. Eventually, her brothers began to complain to her about her husband not taking care of her daily needs. Niho'oleki overheard the conversation of the complaining brothers.

One day Niho'oleki decided to put a stop to his brothers-in-law harassments. He asked his wife, "Have your brothers any mother-of-pearl fishhooks?" She went to inquire about the fishhooks. The brothers were very enthusiastic about offering her several, but none of them was Niho'oleki's famous Pahuhu. So Niho'oleki then chanted to his wife directions by which she could find his fishhook. The chant said:

*Auhea la kahi pahuhu iki  
a kane i ai a koe koena  
a kau ana ma ka hakala  
e kiai ana ka Noio  
e lawe ana ke au i Makaena  
kahi i laha mai ai ke aku  
kuhi ka lima lea ka haawi  
ai ka mauwale  
ai ka pehu o uka o Waiahulu e*

Where is the small pahuhu,  
the one partly eaten by Kane?  
hanging there at the gable end  
being watched by a noio  
the current is flowing to Makaena  
where swarm the aku  
where the giving would be pleasure  
when the worthless could have a share  
when the hungry up at Waiahulu  
could also have a share.



### AKU FISHHOOK

When Niho'oleki's wife heard the entire chant, she returned to the brothers' home and followed the chant's instructions, which led her straight to the hook hanging at the gable end of the house carefully guarded by the noio bird (Hawaiian tern). The noio was the supernatural bird sister of Niho'oleki.

Niho'oleki's wife returned with Pahuhu, and, when Niho'oleki took possession of it, he kissed and wept over it. He cried because his favorite fishhook brought back emotional memories of the days he had with it on the high seas.

Now that Niho'oleki had secured his mother-of-pearl fishhook, he asked his wife for another favor — to get his 60-foot, double-hulled canoe from her brothers. The brothers were only using the 30-foot canoe and the single-hulled canoe after he died. He instructed her to go to the shed to fetch the canoe. Twenty strong paddlers were supplied by her brothers to maneuver the double-hulled canoe.

The custom of those days was to set out to sea after the fourth crow of the cock. Niho'oleki followed his own inspirations. He waited until the light of sunrise before he rose, fetched his bailing cup, reached for the calabash in which all his fishing gear was kept, straightened his malo (loincloth), and headed towards the double-hulled canoe. With his spiritual powers he was able to push this large canoe with one hand into the ocean. The 20 paddlers then came down and boarded the canoe.

Immediately after they left the shoreline, Niho'oleki placed Pahuhu into the ocean, and in no time the canoe was loaded with aku. Niho'oleki went inshore to unload that catch and then proceeded in filling and unloading the canoe several more times.

A large mound of aku began building on shore so the Chiefess started to give some of the fish to the villagers, feed others to the pigs, salt as many as she could and sell the rest. The upland people heard of the large catch so they came down with food, sugar cane, taro and fruits to exchange for the aku.

After he had caught so much aku, Niho'oleki paddled by the area where his brothers-in-law were struggling to catch a single aku. When his brothers-in-law saw that Niho'oleki had caught so much fish that the paddlers had to stand on them, they yelled out to him, "Puipuiakalawai'a" (the well-formed fisherman). This name he took back with him to the tomb, disappearing forever.

... Keli'i



# Papa'i

by Keli'i Tau'a

■ There are about 150 species of crabs listed as residents of Hawai'i, but only 28 of them have Hawaiian names. Some are edible, others are poisonous, and the rest are common crabs which play a role in the balance of nature.

### Edible Crabs

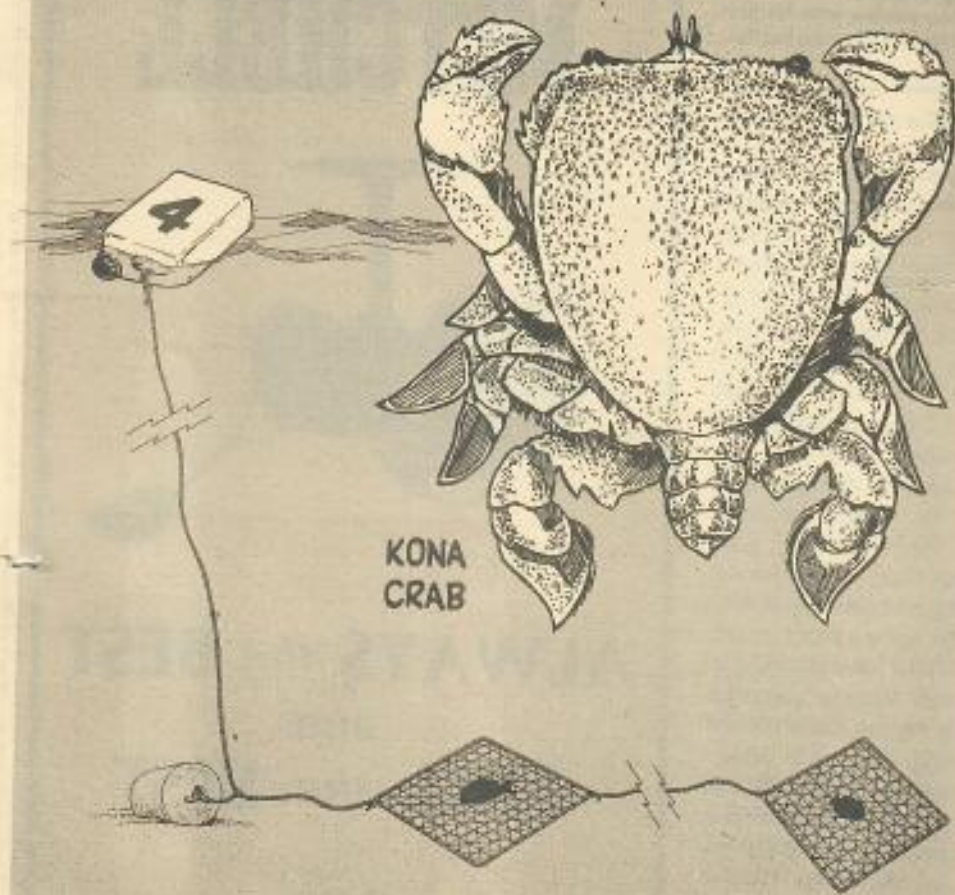
The *papa'i-kua-loa* (long-backed crab) is commonly called the "Kona crab." Other names for this crab are frog crab, red frog crab and spanner crab. This crab is *momona* (fat or full) with white meat and considered very delicious. The *papa'i-kua-loa* can be found in sandy holes of the ocean ranging from 30 to 150 feet deep. At those depths, Kona crabs tend to dig their way into the sand backwards rather than sideways as most crabs do. Kona crabs are found in many areas including Hawai'i, the tropical Pacific and South Africa.

The Kona crab (*Ranina serrata*) is one-of-a-kind, being the only known species in its genus. The color of its dorsal surface is orange or bluish, while its ventral surface is patched with white. Its long back is broad in the front, narrow toward the rear, convex in contour, and armed with spines along the front margin. The back looks bumpy with small, low, rounded spines almost completely covering it. The crab's pinchers are rather large and bear seven to eight teeth while its other legs are flattened and pointed for easy movement through sand.

Kona crabs are apparently of economic importance only in Hawai'i where the fishermen market them alive. Although they are caught throughout the islands, the most abundant catches have been made at Penquin Bank off Moloka'i. This area is relatively shallow, but over 80 percent of the recorded catches come from there.

The most effective method of catching these crabs is by using specially designed crab nets which entangle the legs of the crab. Tuna scraps of heads, bones and other pieces are placed in the nets to lure the crabs into them. The nets are then set on the bottom by lines that are tied to lead weights. Floaters on the water's surface make for easy retrieving of the nets.

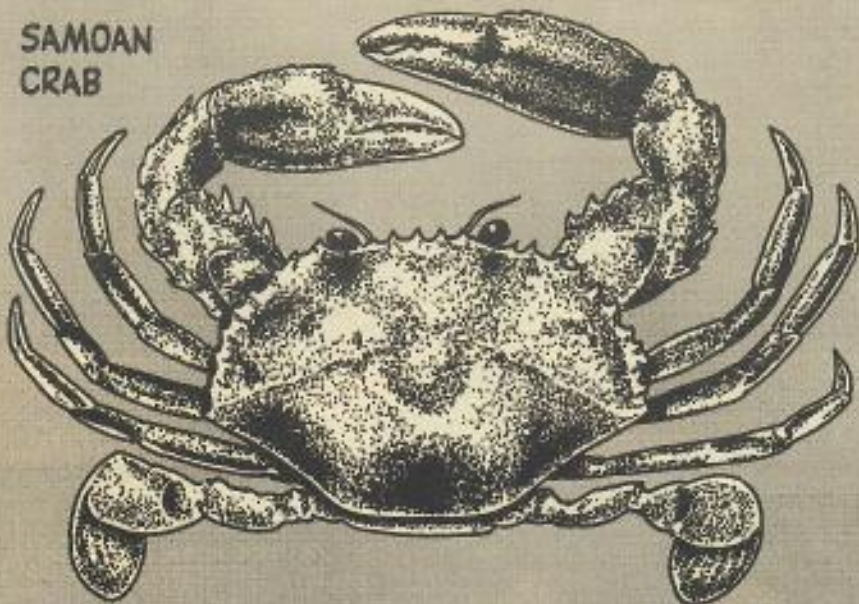




Open season for Kona crab is from September thru May. Statistics show the greater catches are made in the months of March thru May. The assumption is that the milder weather of those months contributes to the high yields. Regulations on the Kona crab prohibit the taking of crabs less than four inches in length or width measured across the back and also prohibit the taking of berried females of any size. It is suggested that fishermen minimize leg damages to crabs being caught in order to maximize the chances for survival of those crabs to be thrown back.

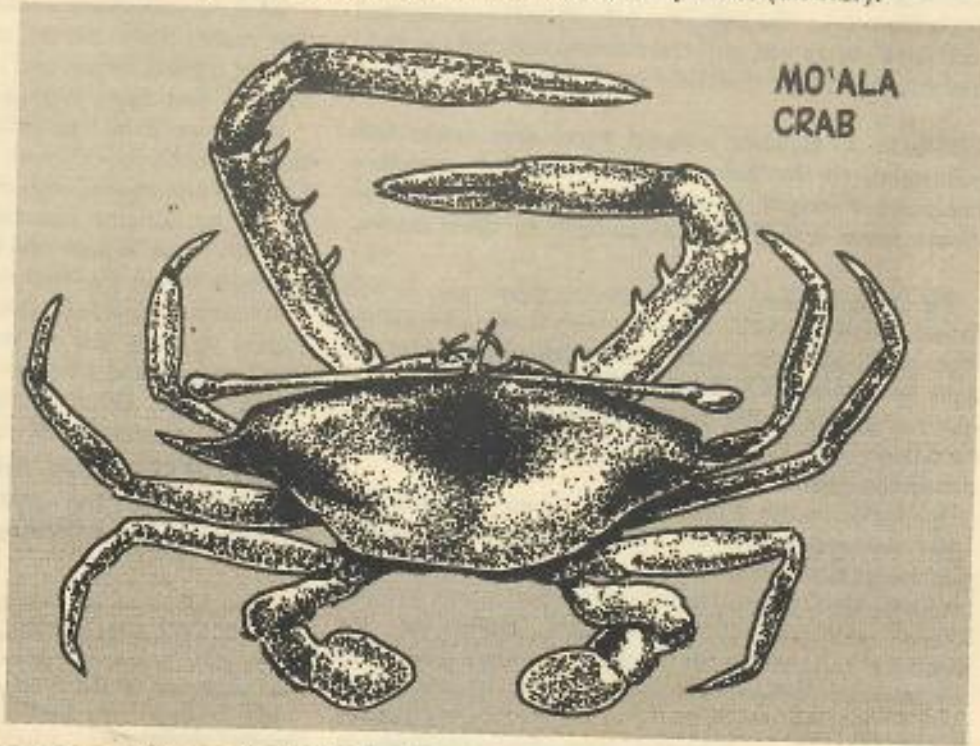
# — Crabs

SAMOAN  
CRAB



The "Samoan crab," otherwise known as the "serrate swimming crab," was brought to Hawai'i in the 1920s from Samoa and has multiplied rapidly here. This crab can be found throughout the tropical Pacific including Hawai'i, Samoa, Tahiti and New Zealand as well as in the waters of China, Africa and the Red Sea. This large crab lives in the mouth of rivers, in canals, along the shoreline and in estuaries. The Samoan crab enjoys muddy bottoms and brackish waters. It can swim quickly even though it has large-sized claws and legs as its last pair of legs are flattened. The carapace of this crab is smooth above, but the borders are filled with spines. The use of circular crab nets baited with fish heads and bones is the conventional way of catching these crabs. You all probably have seen fishermen catching Samoan crabs by using these nets in shallow water or from bridges. Many local markets sell this edible crab.

The *papa'i-kua-honu* (turtle back crab) is another large edible shoreline crab that has its last pair of legs flattened for swimming. The back of this crab is marked by three large red spots, and the border of its carapace is lined with spines. The habitat of the *papa'i-kua-honu* extends from Hawai'i through the South Pacific into Japan, China, the Philippine Islands, the East Indies, the Indian Ocean, the Red Sea, and the coast of Africa. Although these crabs can be found in depths beyond 100 feet, most of the crabs that are caught come from shallow waters along the shoreline. In areas of sandy and muddy bottoms where there are a lot of these crabs, many fishermen catch the crabs by stringing long lines with floating markers above circular crab nets. Look for the *papa'i-kua-honu* at your local market or at a Hawaiian *pa'ina* (dinner).

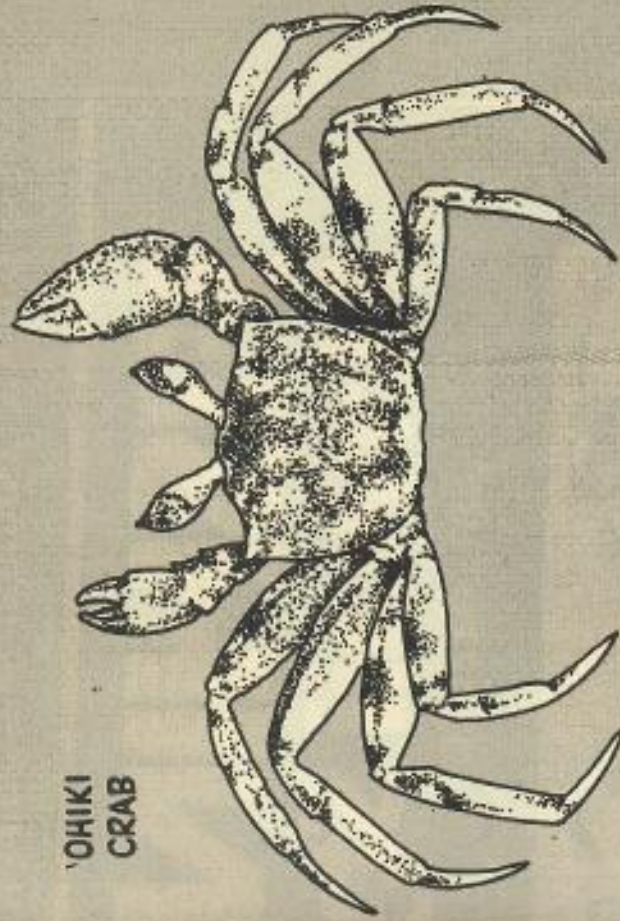


### Papa'i — Crabs continued . . .

The mo'ala (red crab) is actually brown in color and is easily identified by an astonishing pair of eyes found on long eye stalks. The eyes can be held erect above the body or horizontally in a groove along the front of the carapace. The back of this crab is smooth, wider in front than behind and bears a strong spine at each side. The slender pinchers are also armed with spines. The posterior pair of legs are adapted for swimming. The crab is found in Hawai'i and throughout the Pacific, as well as in Japan, Formosa, the Philippines, the East Indies, the Indian Ocean, the coast of Africa, and the Red Sea. The mo'ala enjoy the soft muddy bottoms of estuaries, bays and river mouths. They congregate along the shoreline areas of brackish waters so many of the akamai (smart) fishermen who enjoy the mo'ala lay their crab nets in considerable numbers along the above mentioned areas.

The 'ohiki (sand crab) has a back that is rectangular and has a beady surface. These edible crabs are sometimes known as horn-eyed ghost crabs. Two varieties are mentioned: the 'ohiki-maka-loa (long-eyed sand crab) and the 'ohiki-'au-moana (ocean swimming sand crab). The 'ohiki-'au-moana is found in the open ocean. The pinchers of the sand crab are quite short, unequal in size and flattened to aid in carrying sand out of the holes it digs. The crab is found in Hawai'i and throughout the Pacific, the Indian Ocean, Japan, the East Indies, Africa and the Red Sea. The 'ohiki is active at night running up and down the beaches searching for food. To catch these crabs, the Hawaiians used a method called paeaea-'ohiki. A five-petaled flower called the nohu was tied to the end of a line as bait. When the crab held on to the nohu, the fisherman would approach the crab and grab it. Another method of catching 'ohiki involved digging a large hole in the sand into which a deep empty

'OHIKI  
CRAB



bucket could be placed. At night, the bucket would be left empty for unwary crabs to fall into, or it would be filled with fish smelling bait (preferably the heads and bones of fish) to attract the crabs. On a dark night, an easier way to catch these crabs is to blind them with a strong light. This will temporarily stop them in their tracks, and then you can grab them.

More crab stories will be discussed in the next issue. Aloha a hui hou  
aku. . . . Keli'i



## Pua'a — on the Land and in the Sea

by Keli'i Tau'a

■ The Hawaiians developed a unique system of classifying plants and animals. The system provided animals with plant relatives, and vice versa. Furthermore, it provided plants and animals in the sea with plant and animal relatives on the land. So, if a Hawaiian *kahuna* (priest) was asked to perform an oceanside ritual that required a *pua'a* (pig) as part of the sacrifice, he would know what to use as a substitute if there weren't any *pua'a* available. The Hawaiian word for this system of plant/animal classification is *kinolau*, meaning many forms.

Below is a chart of the *pua'a* (pig) family. The chart shows how the *kinolau* system works.

'Aina (land)		Kai (sea)	
<i>Holoholona</i> (animal)	<i>Mea Kanu</i> (plant)	<i>Holoholona</i> (animal)	<i>Mea Kanu</i> (plant)
<i>pua'a he'a</i> (sacrificed pig)	<i>kukae-pua'a</i> (creeping grass)	<i>humuhumunukunukuapua'a</i> (triggerfish)	<i>kukae-o-kamapua'a</i> (seaweed)
<i>pua'a hinu</i> (greasy pig)	<i>'ama'u</i> (fern)	<i>ahole</i> (sea pig)	<i>lipu'upu'u</i> (alternate name for <i>kukae-o-kamapua'a</i> )
<i>pua'a hiwa</i> (solid black pig)	<i>hapu'u</i> (tree fern)	<i>'ama'ama</i> (mullet)	
<i>pua'a kau</i> (sacrificed pig)	<i>kukui</i> (candlenut tree)	<i>kamu</i> (goatfish)	
<i>pua'a uko</i> (fulfillment pig)	<i>olomea</i> (native shrub)	<i>pualu</i> (surgeonfish)	

One of the famous stories in Hawaiian mythology about the exciting *kupua* (demigod) named Kamapua'a provides many illustrations of the relationship of these plants and animals.

According to legend, Kamapua'a was a half-man and half-pig. Although many stories of Kamapua'a take place on Maui, Kaua'i and Hawai'i, his childhood was spent in the *ko'olau* (windward) area on the island of O'ahu.

Kamapua'a's parents disowned him because he was a demigod. He was released over to Ka-maunu-a-niho, his grandmother, to be raised by her. She helped him lift his self-esteem by reminding him that he was a young, strong, handsome man who was very skillful in hunting, fishing and hiking.

Since Kamapua'a had all those qualities, he was always tempted to play tricks on other people. He became confident in his deceptions because his grandmother showed him how to escape. She taught him all these things in Kaliuwa'a valley and left him with the assuring words that if he was caught in a bind, all he needed to do was to call out her name and she would send her powers to assist him.

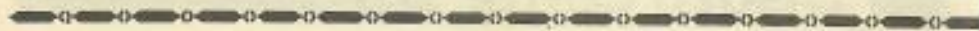
Kamapua'a's early mischievous deeds included stealing the prized rooster of chief Olopana. When the chief's men chased after him in the forest and were about to leap on him as he hid in back of a bush, they were dumbfounded when they found a big black pig (*pua'a hiwa*) instead of Kamapua'a.

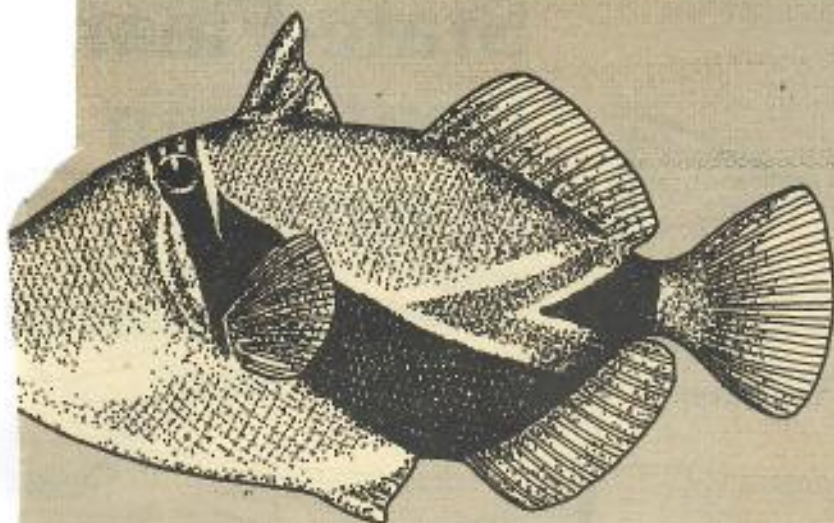
When chief Olopana received the report from his men about the mysterious event, he called upon Lono-a-ohi, a *kahuna*, to interpret the story of the warriors. After listening to the story, Lono-a-ohi replied, "That must be Kamapua'a, the clever *kupua*. He can change from a pig to a man to many things!"

Since Kamapua'a continued raiding Olopana's kingdom and influenced some of the chief's rough and lawless men to follow him, the chief was determined to destroy him. But, upon chasing Kamapua'a in the forest, Olopana's warriors were left with the *kinolau* forms of the demigod. The *kukae-pua'a* (creeping grass), the *hapu'u* (tree fern) and the *kukui* (candlenut tree) all easily adapted to the harmonious camouflage of the lush green forest of the *ko'olau*s. Kamapua'a's ability to change to many plant forms connected him to the major god Lono, who watched over Hawai'i's agriculture.

Kamapua'a and his band eventually fled the *ko'olau* mountains and went to the *kona* side of O'ahu, occupying Wahiawa where some of Kamapua'a's family lived. There, he and his group plundered the area and literally raised hell all the way through the Wai'anae mountains, levying on the farmers for taro, sweet potatoes, bananas and other foods. The fishermen were likewise forced to deliver their catch to the doorsteps of Kamapua'a and his men. In short, they had forced their rule upon a peaceful group of people in their area and lived like kings with all the food they could eat.

It has been said that Kamapua'a had the power to change into any kind of fish. Since he changed to fish and pig forms, he was very careful not to injure or steal pigs and fishes. When he changed to a shark or hog on the battlefield, he ended up eating those whom he conquered.





When Kamapua'a was about to be captured on O'ahu, he leaped into the sea and changed to his fish form and swam the Ka'ie'ie channel to Kaua'i. The adventures of Kamapua'a on the Garden Island were repeat performances of his works on O'ahu. Not until he decided to swim to Hawai'i did he come into a new experience.

The island of Hawai'i met Kamapua'a with its own powerful *kupua*. The *kupua*'s name was Madame Pele. Some legends say that Kamapua'a drove Pele the Fire Goddess from place to place by pouring water on her. In many of the conflicts Kamapua'a had in the past, he had to run from the people and escape into the sea. In this story with Pele, Kamapua'a had to run from a fellow demigod whose powers finally overcame him. In his attempt to escape, he tried to change and hide as the 'ama'u (fern) and the *olomea* (native shrub) but discovered that Pele's fire could consume those plants.

Pele threw great chunks of molten lava at Kamapua'a. He changed himself into a tough pig-skinned fish to help him withstand the boiling waves through which he swam out into the deep sea. This fish is called the *humuhumunukunuuapua'a* (patch-worked body with a snout like a pig), otherwise known as the triggerfish.

There are about eight varieties of triggerfish in Hawaiian waters. They can be recognized by their flat, deep bodies, their small eyes placed high upon the head, and their tough skin sometimes found with small spines. All of the triggerfish have two dorsal fins. They have soft dorsal and anal fins which are equal and opposite. The head is angular and has a long snout which ends in a small mouth with sharp teeth and strong jaws.

These fish are bottom dwellers so they are normally found in the coral reefs. They are slow swimmers spending their days eating bottom animals including corals, worms, crabs, echinoderms and other fish. In the evening, they hide in crevices and, during the day, several of the varieties run in schools.

Sometimes people say that this type of fish grunts like the pig, comparing the sound to that of Kamapua'a's. Actually, the grunts are produced by vibrations of the swim bladder.

No one knows if the connection of this fish to Kamapua'a made this variety unpopular with the Hawaiians, who carried on Pele's tradition of burning this fish — they used it for "firewood" to cook other more savory fish. The only worldwide popularity this fish will probably ever receive is the mention of it in the song *Little Grass Shack*. It says, "Where the *humuhumunukunukuapua'a* goes swimming by."


*Aloha, a hui hou aku.*

... Keli'i

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# Geography of the Pacific

OTIS W. FREEMAN, Editor

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## Hawaii and American Island Outposts

OTIS W. FREEMAN

THE HAWAIIAN ISLANDS ARE ECONOMICALLY WELL DEVELOPED AND HAVE strategic importance because of their location at the crossroads of steamer and airplane routes in the north Pacific. The Territory of Hawaii includes all the Hawaiian chain except Midway, which is a separate possession of the United States. For administrative purposes Palmyra Island is included in the Territory, but it is not a part of the Hawaiian chain. Hawaii has about 500,000 people living on the 6,435 square miles of the main islands, seven of which are inhabited. Although only one-sixth of the Territory is called tillable and less than 8 per cent is cropped, yet the land under cultivation is so productive that nearly \$150,000,000 worth of sugar and pineapples are produced annually.

### LOCATION AND CHARACTERISTICS

The Hawaiian Islands rise above an elongated submarine platform or ridge that stretches for almost 2000 statute miles in a southeast to northwest direction, between the parallels of 18° 40' to 28° 40' north, and the meridians of 154° 30' to 178° 40' west. The platform is supposedly constructed of volcanic materials that were erupted from a zone of fissures on the ocean floor; besides the visible islands there are several submarine peaks and numerous banks.

The Hawaiian chain (Fig. 95) can be divided into three sections based on the nature of the islands and the stage of erosion. The southeastern portion is about 400 miles long, and embraces eight high volcanic islands that are only moderately reduced by erosion. These islands are Hawaii (4030 square miles), Maui (728), Lanai (141), Kahoolawe (45), Molokai (260), Oahu (604), Kauai (555), and

328

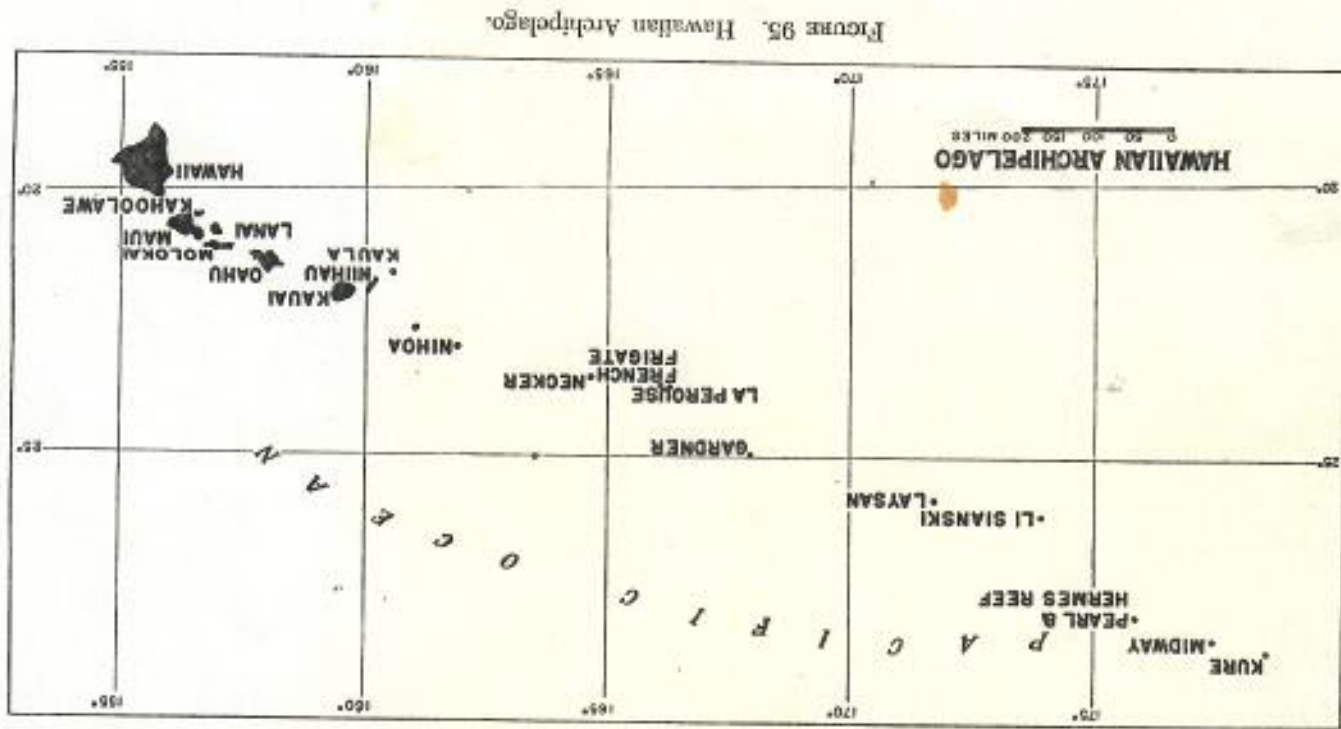


FIGURE 95. Hawaiian Archipelago.

Niihau (72). The seven largest islands contain all the population of the Territory, Kahoolawe now being uninhabited (Table 1).

The middle segment is nearly 800 miles long, from little Kaula near Niihau to beyond Gardner, and includes five islets or stacks of volcanic

TABLE 1

Islands	HAWAIIAN ISLANDS		
	Area Squares Miles	Altitude, Feet	Estimated Population, Exclusive of Military
Hawaii	4080	13,784 (Mauna Kea) 13,680 (Mauna Loa)	74,000
Maui	728	10,025 (Haleakala)	47,000
Molokai	260	4,970	5,000
Kahoolawe	45	1,491	0
Lanai	141	3,970	3,800
Oahu	604	4,025	370,000
Kauai	555	5,170	35,000
Niihau	72	1,281	200
	<i>Acres</i>		
Kaula	120	550	0
Niihoa	155	895	0
Necker	40	378	0
French Frigate Shoal (La Perouse Pinnacle)	60	122	0
Gardner Pinnacles	3	170	0
Laysan	1000	40	0
Lisianski	450	40	0
Pearl and Hermes Reef	900	10	0
Midway (atoll)	2000	43	30
Kure (atoll)	300	20	0
	<i>Square Miles</i>		
Area eight main islands	6435		535,000 (est.)
Outlying islands	7.5		
Entire chain	6442.5		

rock, Kaula, Niihoa, Necker, La Perouse Pinnacle, and Gardner Pinnacles, besides French Frigate Shoals and several banks that have resulted from the erosion of volcanic islands. Both Necker Island (41 acres) and Niihoa Island (155 acres) show evidence of a former occu-

pation by man but were abandoned before the arrival of Europeans. La Perouse Pinnacle rises from the bank of French Frigate Shoals. During the Second World War an airfield was developed on the low land within the reef of the shoals, but it was deactivated after the close of the conflict.

The northwestern section, which is about 700 miles long, consists of low atolls, sandy islets, reefs, and shoals with no visible volcanic rock because the upper portion of the volcanoes that once existed have been eroded below sea level, and their truncated cones form the platform on which coral grew to form reefs and islands. From east to west the islands are Laysan, Pearl and Hermes Reef (an atoll), Midway, and Kure or Ocean Island. Laysan and Kure are included in the Hawaiian Islands Bird Reservation, which comprises all the islands as far east as Nihoa. None of these islands contains permanent human inhabitants except Midway. Guano has been mined on Laysan, which once supported millions of sea birds, now much reduced in numbers.

## VOLCANIC ACTIVITY

All the high islands in the Hawaiian chain are of volcanic origin, but the only active craters are on Hawaii, the last island toward the south-east. With some exceptions, volcanic activity seems to have begun on the ocean floor at the northwest end of a series of roughly parallel fissures and to have moved progressively toward the southeast. Usually the completeness of erosion and its stage have proceeded in the same direction, because the volcanoes in the northwest section have been eroded below sea level, those in the middle section largely eroded with only a few surviving stacks, and in the southeast the volcanic domes have been only partially eroded with the last island, Hawaii, affected least of all.

The main islands were constructed of flow after flow of basaltic lava one above the other, with the flows first erupting from fissures and vents on the ocean floor, and later continuing from major craters above sea level until lava domes or shields rather than cones were built high above the ocean. For example, Mauna Kea on Hawaii is 13,784 feet and Haleakala on Maui is 10,025 feet above sea level. Beds of volcanic ash, pumice, and tuff, all products of explosive eruptions, may lie between some lava flows, but these have small volume compared to the masses of lava. The larger lava domes may be 10 to 60 miles in diameter at sea level, and they rise to heights of thousands of feet. Two domes rise  $2\frac{1}{2}$  miles above the sea from depths that are  $3\frac{1}{2}$  miles below the surface of the ocean within 50 miles of the coast. At least 90 per cent of the lava is hidden below the water surface.

Associated with the domes are numerous cinder cones that resulted from minor eruptions on the slopes and margins of the major volcanoes. As a result of collapse of the summit and the enlargement of the resulting crater by stoping (fusion of wall rock), huge calderas (caldrons) develop on top of the lava domes, for example, Mokuweo on Mauna Loa (Fig. 2) and Halemaunau, the firepit of Kilauea.

Nearly 1,500,000,000 cubic yards of basalt have erupted from Mauna Loa in little over a century, far more lava than has come from any other active volcano in the world during that time. During the last



FIGURE 96. Windward Oahu from the Nuuanu Pali. Photograph courtesy of the Hawaii Visitors Bureau.

150 years Mauna Loa has erupted on an average of once every  $3\frac{1}{2}$  years and has had a lava flow every 6 years. The flow of 1859 was 35 miles long and lasted for 10 months, and several flows have reached the ocean in historic times. Eruptions occurred in 1926, 1933, 1935, 1940, 1942, 1944, 1949, and 1950.

#### DEVELOPMENT OF THE RELIEF FEATURES

The present relief features result mainly from erosion of the volcanic mountains by running water and waves combined with changes in elevation of the islands in respect to sea level. There is little evidence for folding of the bedrock, but faulting has been common. The slopes

of a lava dome initiate a radial drainage pattern, but in the areas of heavier rainfall the greater erosion there causes the development of deep canyons with amphitheater heads that contrast strongly with the smaller and less incised valleys found on the dry slopes. Both rising and sinking of the land areas have taken place, particularly on Oahu. Elevation of this island has resulted in raised beaches and terraces along the foot of the mountains, whereas the sinking of the land or rising of the ocean has caused the drowning of valleys to form Pearl Harbor and the deposit of silt in valleys like that of lower Manoa.

#### GROUND-WATER SUPPLIES

Ground water is needed for irrigation and domestic use in Hawaii, and its occurrence depends upon the geology. Clay is an impervious



FIGURE 97. West Maui near Lahaina, showing the narrow zone of tillable slopes mostly planted to sugar cane, between the mountains and the ocean. Photograph, Hawaiian Airlines, Ltd.

material, and where it has been deposited above pervious lavas and gravel beds, and then the whole has sunk by some hundreds of feet, the clay forms a capping to the pervious beds so that fresh water will be retained in them under hydrostatic pressures. Several artesian areas within the limits of Honolulu have this origin and supply great quan-

titles of water; some of it comes from flowing wells, but most of it is pumped. Difficulty arises if more water is pumped out than enters the ground from rain, because then the salt water, on which the fresh water rests, will rise and pollute the supply, sometimes to such an extent that wells have to be abandoned. Dikes of lava that are dense and impervious to water may cross more open volcanic rocks and seal them to hold supplies of ground water perched at quite high elevations in the mountains. When tapped by tunnels and wells driven into the dike-complexes, these supplies of water become important sources for irrigation and municipal needs. About \$45,000,000 has been invested in Hawaii's irrigation works, about half of which are on Oahu.

#### CLIMATE

The climate of the Hawaiian Islands chiefly depends upon their insular location just within the Tropic of Cancer over 2000 miles from the mainland in the zone of the northeast trades, the altitude, and the effects of cyclonic fronts that pass generally to the northward.

The temperatures are pleasantly mild, averaging about 72° F for all available stations, because the steady blowing trade winds have crossed a moderately cool ocean for thousands of miles (Fig. 100). Differences between the warmest months, August and September, and the coldest months, January and February, are 5 to 8 degrees, with the larger range occurring on the leeward side of mountainous islands. The diurnal range of temperature is about 10° F and exceeds the annual range, which for all stations averaged together is 68.7° F in February, the coldest month, and 75.8° F in August, the warmest month. Altitude has marked effects on temperature, which drops about 3° F for each increase in elevation of 1000 feet. Thus Hilo, near sea level, has a mean annual temperature of 72.1° F, and the Volcano House, elevation 4000 feet, 60.6° F. Frost rarely occurs below 4000 feet elevation above sea level, and has never been known lower than 2500 feet. The summits of Mauna Kea and Mauna Loa on Hawaii are covered with snow frequently in winter; snow sometimes falls on Haleakala on Maui. Uncomfortably hot, humid weather is rare and results from the passage north of Hawaii of frontal disturbances that cause replacement of the trades by Kona (southerly) winds of high humidity, thereby bringing heavy rainfall to the ordinarily dry, leeward side of the islands.

The rainfall is closely related to the mountains and exposure to the winds from the ocean (Fig. 98B). On windward slopes rainfall increases from sea level to elevations of 3000 to 6000 feet, after which it declines progressively at loftier heights. On Hawaii the zone of

maximum rainfall usually lies between about 2500 to 3000 feet elevation on the windward slope of Mauna Kea, where it averages 100 to over 300 inches annually, but on Kauai and the dome of west Maui the rainfall continues to increase upwards almost to the summit. Mount Waialeale, Kauai, at an elevation of 5075 feet, has an annual rainfall of about 460 inches, with 624 inches falling in the rainiest year on record, making it one of the wettest spots on earth. Few places in the world equal the Hawaiian Islands in the great contrasts in annual rainfall between the windward and the leeward slopes of a mountain range or dome. On Kauai the summit rainfall of over 450 inches declines to 20 inches annually 15 miles southwest. The windward side of Haleakala up to elevations of 5000 feet has rainfall of 200 to 300 inches annually, declining towards the summit and lessening down the leeward slopes until, near sea level, the rainfall is less than 20 inches per year. Low islands, like Nihoa and Kahoolawe, the low isthmus of central Maui, and the low ends of other islands resemble the leeward side of all the islands in having little rainfall. For example, Lahaina, Maui, has 13 inches of rain annually, and Puako, Hawaii, in 1947 recorded only 4.1 inches. Some of the rainfall is connected with cyclones, and at Midway, which is in a latitude several hundred miles north of Honolulu, most of the rains in winter come as a result of such frontal disturbances. Very heavy local rains sometimes occur during the passage of fronts, and a precipitation of 24 to 30 inches in 24 hours has been recorded at a few stations. Thunderstorms are of moderate frequency and come mostly in the winter.

The huge, volcanic domes on the island of Hawaii are higher than the depth of the trade winds, which are deflected around Mauna Kea and Mauna Loa, and the leeward slopes are large enough to permit the development of a local land and sea breeze. The sea breeze brings rain to the Kona district on the leeward side of Hawaii where a favored strip of land has been developed agriculturally between the elevations of 1000 and 2500 feet because of the ample rainfall there. Below 1000 feet it is too dry and above 2500 it is too wet for raising coffee and other specialty crops.

#### VEGETATION ZONES

Vegetation zones in Hawaii are related principally to rainfall and altitude. The wet and dry sides of islands have plant associations that differ, depending upon the rainfall. To a considerable extent there is also a correlation between the vegetation and the soils of the

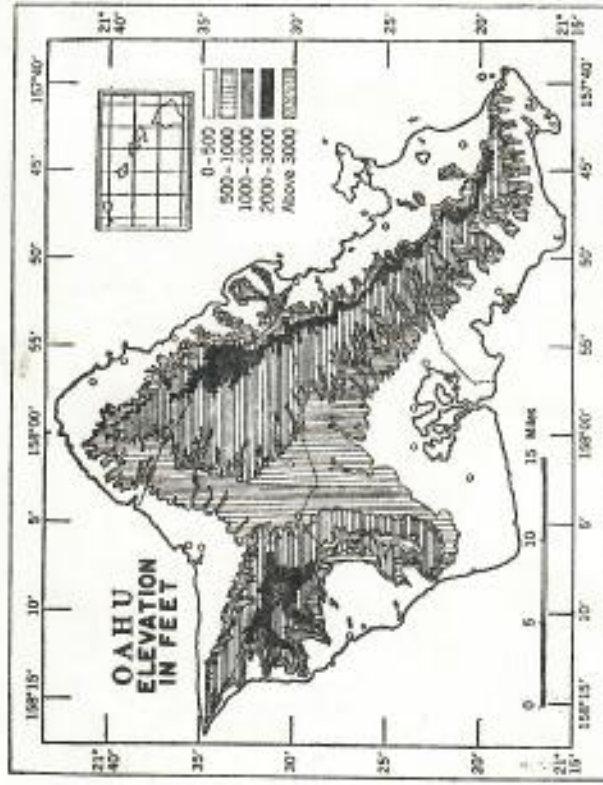


FIGURE 98A. Oahu, elevation in feet. Base map courtesy of the University of Hawaii.<sup>2</sup>

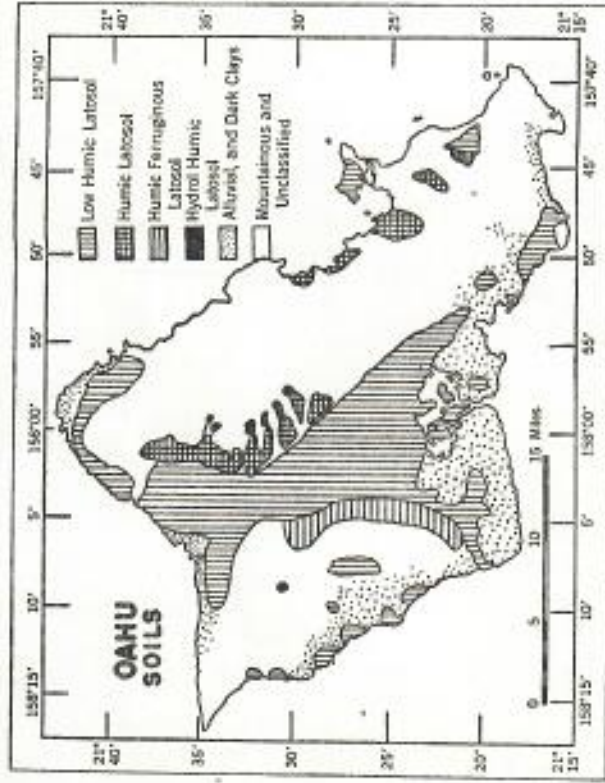


FIGURE 98C. Soils, Oahu.

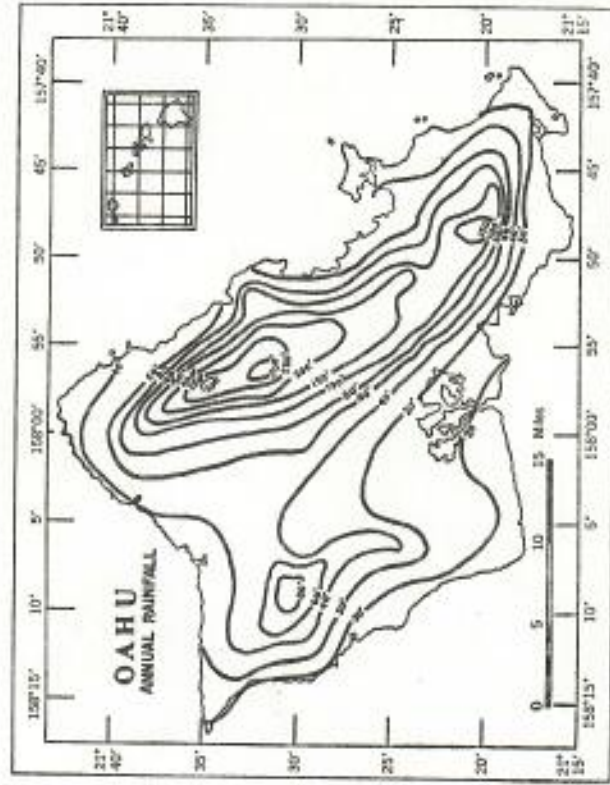


FIGURE 98B. Rainfall, Oahu.

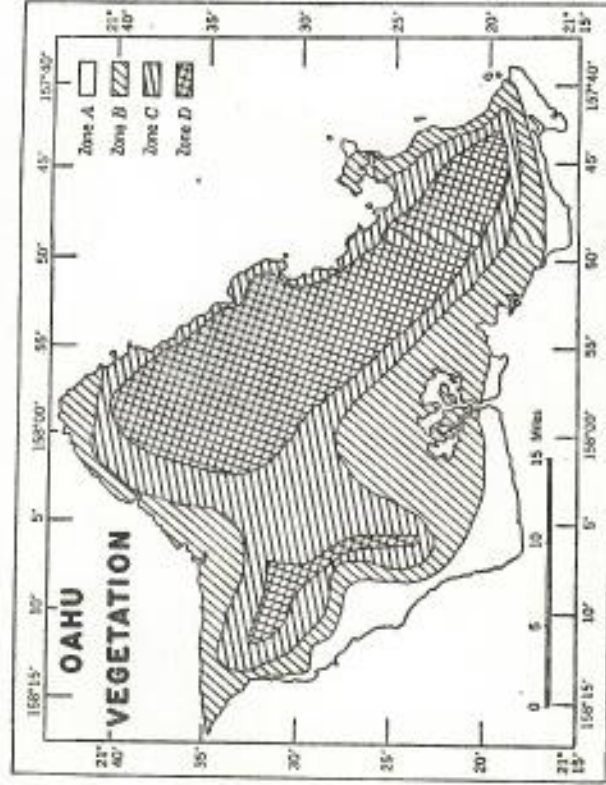


FIGURE 98D. Natural vegetation, Oahu. The altitude of Oahu is too low for zone E to be present.

islands. A lower limit of forest growth determined by low rainfall is found only on the leeward side; the upper limit at about 10,000 feet is related to temperature. Because trees suitable for higher elevations were never introduced, boreal-type plants are few.

The number and the nature of the original plant species were greatly influenced by the wide separation of Hawaii from large bodies of land, and the broad ocean prevented the migration of many species. Of 1729 described indigenous species of seed plants about 85 per cent are endemic. Fosberg<sup>1</sup> believes that the native Hawaiian flora was evolved by differentiation from the introduction of comparatively few parent plants.

The wild vegetation of the present day contains many introduced plants, and the number of such exotic species is estimated at over 2000, which have been brought in during the last 175 years. Examples of introduced plants that have gone wild are guava, algaroba, lantana, and cactus. Introduced plants have become dominant over the native flora on large areas.

Five generalized vegetation zones in Hawaii have been recognized by Ripperton and Hosaka<sup>2</sup> (Fig. 98D). Zone A, on the leeward side of the islands, consists of coastal flats and of slopes from sea level to elevations of 500 feet, except on the dry side of the island of Hawaii where it extends to 2000 feet. It also occupies the low ends of islands and portions of the windward coasts where the rainfall happens to be light. If the land is irrigated, sugar cane can be raised; otherwise it is used mainly for pasture. The introduced algaroba (mesquite), thorny shrubs like koa haole and cactus, and drought-resistant grasses are now predominant. Native trees include the wiliwili (*Erythrina*) and the hola (*Pandanus*).

Zone B, or the lower forest belt, lies above zone A, where zone A is present; and probably the most common tree, along with the koa haole bushes, is the kukui. Shrubs like the ilima form thickets as does also the introduced cactus and lantana. Pill grass, other grasses, and annuals are available for grazing.

The middle forest zone, zone C, is located where the rainfall is about 40 to 60 inches annually, and in elevation the zone rises to 4000 feet and on windward coasts may descend to sea level. The ohia lehua and koa are important trees, and there is luxuriant under-

<sup>1</sup> F. R. Fosberg, "Derivation of the Flora of the Hawaiian Islands," *Insects of Hawaii*, by E. C. Zimmerman, Vol. I, pp. 107-119, University of Hawaii Press, 1948.

<sup>2</sup> J. C. Ripperton and E. Y. Hosaka, "Vegetation Zones of Hawaii," *Hawaii Agr. Exp. Sta. Bull.* 89, University of Hawaii, 1942.

growth, including small tree ferns. In the lower and less rainy sections, guava forms thickets. Bermuda grass, staghorn fern, and lantana often occupy openings in the drier forests. The soil is somewhat leached but generally fertile, and much of this forest land has been cleared and planted in sugar cane and pineapples especially on the central plateau of Oahu. This type of forest originally covered much of Oahu and is common on other islands.

Zone D develops in areas of very heavy rainfall, and originally the forests in this belt were of very dense growth. There are some differences in the composition of the forest, depending on altitude. The upper phase begins at about 4000 feet and extends to about 8000 feet and is found only on Hawaii and Maui, which alone among the islands have this upper elevation. On the windward side of the islands the lower zone begins at sea level and occupies ground on which the rainfall is 60 to 300 inches annually. Dense thickets of guava, shrubs, staghorn, and other ferns, ohia lehua, and koa occur. The upper levels are mostly in forest reserves. On Hawaii and to a limited extent on other islands the lower levels have been cleared and planted in sugar cane.

Zone E occurs only on Maui and Hawaii and extends from about 4000 to 10,000 feet, which is the tree line. Forest reserves and national parks include much of this area, little of which is for agriculture although there is some grazing. Some sandalwood grows in this zone along with wild strawberries and akala berries. The high tablelands and mountain tops like Mount Kaala on Oahu and Waialeale on Kauai have bogs with a peculiar flora related to plants found in New Zealand, the southern Andes Mountains, and the Falkland Islands. Possibly some of these plants were introduced by aquatic wild fowl.

The forests of Hawaii are more useful today for the conservation of ground water, flood control, and prevention of soil erosion than as a source of commercial timber. Originally there were many sandalwood trees, and the export of the logs was among the first industries developed in the islands, but this resource was exhausted in a generation. At present some koa (*Hawaiian mahogany*), and ohia are used for furniture, interior decoration, and curios. The introduced algaroba (mesquite) covers 100,000 acres of dry lowlands and furnishes blossoms for bee pasture, wood for fuel, and seeds (beans) for stock feed. Some of the wooded land is grazed. Nearly 700,000 acres of Territorial government land and 357,000 acres of privately owned land are included in forest reserves that are located in the mountains of the five largest islands. They amount to 25.6 per cent of the area

of the Territory. The city of Honolulu guards the forests on the watersheds used for municipal water supply, and many sugar plantations likewise maintain forest reserves from which comes water for irrigation.

#### SOILS

The soils of Hawaii have developed from volcanic rocks under a warm tropical climate. The chief parent soil materials are basaltic lava, products of explosive eruptions like volcanic ash and cinders, alluvial deposits made by running water, and the coralline limestone on raised beaches and lowlands that were once the ocean floor. The characteristics of the soils depend upon various factors, among which are nature of the original materials, time available for the development of the soil, rainfall that varies from arid to humid, temperature, surface relief features, drainage, natural vegetation, and the organisms present in the soil. Only about 10 per cent of the area of the islands has deep, well-developed soils because of the youthfulness of some of the volcanic rock and other parent materials and the steep slopes and excessive rainfall of the mountains that permit the rapid removal of weathered materials. The deep, more mature soils are mostly on the surface of ancient lava flows that slope at a moderate degree. On the valley floors and along some coasts there are small areas of alluvial soil, which are too youthful to show much effect of climate and other influences. On recent lava flows the soil is thin but generally fertile; such pasture soils are successfully cropped in several areas, for example, in the Kona district on the island of Hawaii.

The rate of rock decomposition in Hawaii is very rapid largely because of the hot, humid climate but partly because the heavy rainfall and good drainage of the porous soil promote such rapid leaching that minerals, characteristic of mature, zonal soils elsewhere in the world, rarely accumulate. Consequently Hawaiian soils have the A zone (topsoil) and C zone (weathered original material) but not B zone (subsoil) of accumulation. In areas with humid climate the chief soil-forming process is *laterization*, in which silica is leached out, and the oxides of aluminum and iron accumulate as the residual components. These lateritic soils have been named *latosols* by soil scientists. The *latosols*, developed under very humid conditions, have a high organic content (10 to 35 per cent by volume), possibly because plant materials in the ground are soaked with water that would delay their decay. All the *latosols* have a high iron content, and those with a low amount of humus are likely to have a large content of manganese. Several hundred soil types have been recognized in Hawaii,

but a simplified general classification (Fig. 98C), would include low humic *latosols*, humic *latosols*, hydrol humic *latosols*, and humic ferruginous *latosols*, all developed from basalt flows under a rainfall in excess of 30 inches annually; red desert soils; reddish prairie soils and brown forest soils, but developed from volcanic ash, alluvial soils; bog soils; and lithosols from very rocky materials.

The low humic *latosols* have under 5 per cent organic matter, were developed under an annual rainfall of 30 to 60 inches, and originally had a cover of moderately open forest. Huge areas of these soils have

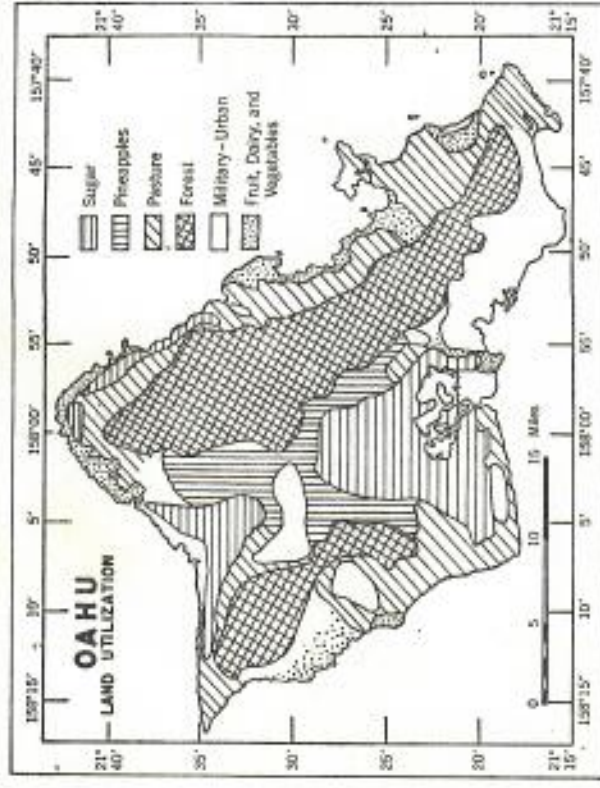


FIGURE 99. Land use, Oahu.

been cleared for cultivation and are the most widespread Hawaiian soils, comprising much of the land planted to sugar and pineapples, for example, the Wahiawa Plain of central Oahu, west Molokai, Lanai, and portions of the drier slopes on Maui and Kauai. These soils are friable clays and clay loams with a granular structure, rather uniform texture, high porosity, and an acid reaction. Their natural fertility is moderately high, and good yields of crops are maintained by the heavy application of fertilizer, which helps to replace the nitrogen that disappears under steady cropping.

The low humic *latosols* may develop into two end products. (1) Corresponding to increasing rainfall of 60 to over 150 inches annually,



they pass through a transition type of humic latosols (6 to 9 per cent organic matter) into hydrol humic latosols (10 to 20 per cent organic matter), which are high in alumina ( $Al_2O_3$ ). (2) In places with a wet-dry rainfall regimen they develop into humic ferruginous latosols, which are high in iron and titanium accumulation. The humic latosols have developed on the lower slopes of the rainy Hamakua coast of Hawaii and under similar conditions on Maui and other islands. Much of these soils on Hawaii and Maui has been cleared of dense forests and planted to sugar cane. The hydrol humic latosols coincide with the rainforest that grows in regions of very heavy rainfall, especially on Hawaii, Maui, and Molokai, but except for some sugar fields near Hilo, comparatively little of this soil type is in crops. Much of the humic ferruginous latosols is tilled, for example, on Maui, Kauai, and Oahu.

The soils formed from volcanic ash are reddish prairie soil developed under a rainfall of about 35 inches or less annually and that is mainly for grazing rather than crops, and brown forest soils developed under a rainfall in excess of 35 inches yearly and covered by dense forests, very little of which has been cleared for tillage. These soils are mostly found on Hawaii and Maui. Both types are fertile and low in silica, but because of their location in rather high altitudes they are seldom planted in crops. Another soil type is of alluvial origin. Soils of this type are generally very fertile and much used for taro, rice, and vegetables as well as sugar.

Hawaiian soils are subject to erosion on the uplands and slopes, and farming practices have had to be adapted to reducing the loss of soil in this way. Some grazing lands also show the effects of erosion both by water and by wind. This condition usually is the result of overgrazing or other carelessness.

#### USE OF LAND

Great changes in land use have occurred in Hawaii since the first European settlers. The native economy was founded on subsistence farming and fishing; the present-day economy on plantation agriculture and services for tourists and the military. The Hawaiians of the past were entirely self-sufficient; the residents of the Territory of the present are dependent upon imports and exports.

Products of the farm and pasture lands in the Hawaiian Islands have an annual value of \$100,000,000 to \$150,000,000, which is further materially increased by the processing required before sale to consumers. The amount of cropped land is about 307,000 acres, barely

7.5 per cent of the 4,118,400 acres included in the islands, indicating a value of \$300 to \$400 per acre for the annual yield. About 60 per cent of the area of the islands is in farms. However, much of this is pasture, and it is doubtful if over half a million acres, one-eighth of the island area, will ever be cultivated (Table 2). In addition to cultivated land, other uses are pasture, 1,313,500 acres, about one-third of all land; forest reserves, both public and private, 1,055,000 acres, about one-quarter; waste land, 1,200,000 acres, nearly 30 per cent of the total area; and parks, about 163,000 acres. The remainder is in military and naval reservation, roads, cities, towns, etc.

TABLE 2

## RURAL LAND UTILIZATION

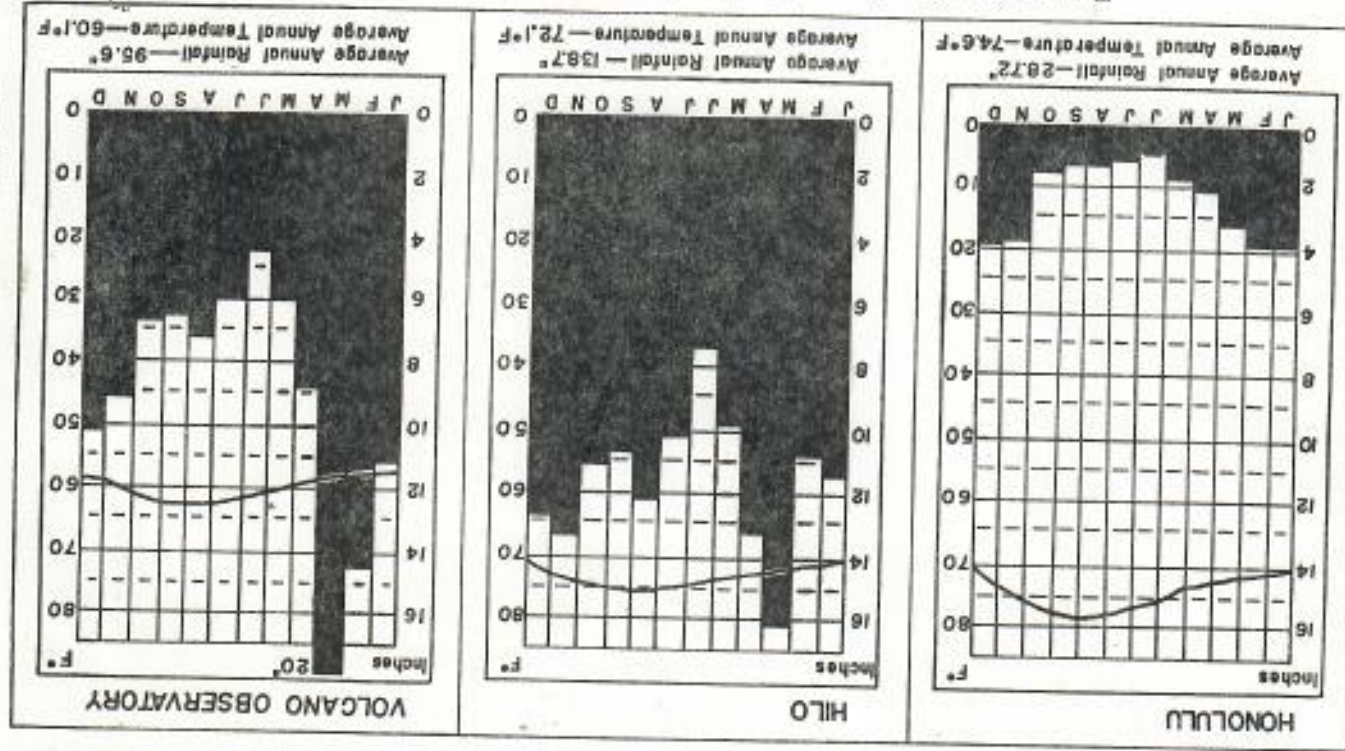
(Acres estimated 1948 by county agents)

	Territory	Hawaii	Maui	Molokai and Lanai	Oahu	Kauai and Ni'ihau
Agricultural (farm and grazing) land	1,925,423	1,362,814	144,020	114,994	69,734	233,923
Forest reserves	1,063,777	570,217	136,995	52,805	117,105	160,655
Military use	60,645	728	2,700	285	54,846	2,086
Park	167,679	147,978	17,468	10	613	1,610
Waste and other uses	882,314	485,703	172,297	88,606	134,602	1,046
	4,099,840	2,573,440	494,080	256,640	376,960	398,720

## NATIVE HAWAIIAN LAND USE

The Hawaiians, members of the Polynesian race, came to the islands perhaps 1000 to 1500 years ago, and introduced all the food crops and the pig. Under a state of nature only sea food and a few wild plants, for example, the tree fern used as a source of starch, were available.

The Hawaiians lived in villages favorably located for obtaining food, and they preferred sites within sight and sound of the sea. Their houses were rectangular in shape and were blatched with pill grass over a framework of wood. Stone was not part of the construction of buildings except in the heiaus (temples), which were built largely of rocks. The food supply came primarily from planted crops—taro, yams, sweet potatoes, and bananas—and from fishing. Other plant foods were the arrowroot, breadfruit, coconut, sugar cane, pandanus, seaweeds and the tree fern for eating, and kukui nuts for seasoning and oil. Pigs were raised in moderate numbers, but most of their flesh was reserved for feasts. Taro, like rice, is best grown on water-covered patches of ground on the valley floors, and such



areas were the most thickly populated by the native Hawaiians of any in the islands. Some upland taro was raised without irrigation in rainy locations, and yams and sweet potatoes were planted on moderately dry uplands; but most of the land now in sugar and pine-apples was originally covered by forests, and little was cultivated by the natives. In addition to food plants, the paper mulberry was grown, and from its inner bark was made the bark cloth called *kapa* (*tapa*).

The Hawaiians utilized the forests for timber from which canoes, the framework of houses, and wooden utensils and implements were made; for materials such as olona fiber for making fishline, ti leaves for wrappings, luahala (*pandanus*) leaves for plaiting mats and baskets, and coir from coconuts for cordage; for the feathers of birds from which robes and decorations were made; and to a small extent for gathering food, although wild animals did not exist. Stone, wood, shells, and bone were manufactured into artifacts, weapons, and household articles because the Hawaiians had no metals.

Fish, shellfish, and other sea food were important to the Hawaiians, who built stone walls into shallow water to enclose scores of ponds in which mullet and other fish were raised. As late as 1853 there were 53 fishponds on Molokai, and many were also found on Oahu, Maui, and Kauai. Some fishponds are still operated.

The ideally situated village possessed low land for taro and a water supply to irrigate the fields; a coastal strip for fishing, fishponds, house sites, and the launching of canoes; some uplands suitable for sweet potatoes and yams; and forested mountains that could furnish timber and feathers. Nearly all the original population, estimated at 200,000, lived along the coastal lowlands and in the valleys. Until after the middle of the nineteenth century Hawaii was the most populous island, but Oahu has ranked first for the last seventy-five years because of the rapid growth of Honolulu. Only Niihau and Kahoolawe have lost population compared with ancient times, although certain sections on other islands have become depopulated, for example, inward Molokai and the Napali coast of Kauai.

#### HISTORICAL DEVELOPMENT

The islands were discovered by Captain James Cook in January, 1778, and were named the Sandwich Islands. They supplied food and water, and served as a base for the refitting of ships engaged in the fur trade between the Pacific coast of North America and China. The discovery of sandalwood, which was highly valued by the Chinese because of the aromatic oil contained in the heartwood of the slow-

growing tree, stimulated trade. Sandalwood logs were the chief export from the islands between 1800 and 1830, being worth \$300,000 annually, but careless cutting exhausted this resource by about 1835.

Between 1791 and 1810 the Hawaiian group was united under the rule of King Kamehameha. In Kamehameha's reign feuds and tribal wars were stopped, land was apportioned to the people, and trade with foreigners was encouraged. A few traders established themselves in the Hawaiian Islands before 1800, and by 1818 between 100 and 200 foreigners were residents. In 1820 missionaries began to arrive who helped in the education of the Hawaiians and the evolution of the people into a nation. Hawaii was a kingdom until 1893 and a republic until 1898, when it was annexed to the United States at the time of the Spanish-American War.

From about 1820 until the Civil War in the United States, the whaling fleet, chiefly American, had Hawaii as a base of operations, a source of food and supplies, and a place to rest the sailors and refit the ships. The industry reached its peak between 1840 and 1860, when one hundred to several hundred whaling ships a year visited the ports of Honolulu, Lahaina, and Hilo. Five hundred and eighty-five vessels are reported to have called at the port of Honolulu in 1852.

Young Hawaiian men joined ships as sailors to such an extent, sometimes more than 1000 in a year, that it became a factor in the depopulation of the country, a condition that had been started by introduced diseases and changing circumstances of life after contact with the westerners. In 1832 there were 124,000 Hawaiians; by 1850, there were 82,500, and by 1860, there were 67,000. Inter-marriage with other races became common after 1860, and in 1872 a census showed 56,897 people, of whom 51,531 were Hawaiians. The low point in population was probably reached about 1875, after which date immigration from the Orient and elsewhere more than compensated for the decline in numbers of the Hawaiians.

The decades of the 1860's and 1870's were a time of changing economic base. The whaling industry declined because of the reduction in numbers of whales, the destruction of whaling ships by the *Shenandoah* and other Confederate raiders during the American Civil War, the loss of much of the whaling fleet in Arctic ice floes, and the substitution of the kerosene lamp for the whale-oil candle after the discovery of petroleum in 1859. Feeling the need of substantial new industries to take the place of whaling, the Hawaiians undertook to expand the production of sugar cane and rice; and with the signing of a reciprocity treaty with the United States in 1875, the production of these commodities was greatly expanded. Capital be-

came available, and scores of sugar plantations were started. The discovery of artesian water and the construction of canals and tunnels to bring water from the rainy side of islands to dry areas made it possible to grow sugar cane by irrigation on land that otherwise was too arid for the crop. Improved varieties of cane and the lavish application of fertilizer also helped the growth of the industry, which expanded in tonnage of sugar fifteen times between 1875 and 1890. Labor was needed by the sugar plantations, and from 1877 to 1890 more than 55,000 immigrant laborers were admitted, over half of whom were Chinese and about one-fourth Portuguese. Some of the workmen returned home after the end of their period of enlistment, but many of them became permanent residents. Japanese began to come to the islands in numbers in 1885, and continued to come until 1907 when their immigration was restricted by a "gentlemen's agreement." Thereafter Filipinos became a leading source of plantation labor.

#### THE PEOPLE

Many peoples with different cultural backgrounds have contributed to the present population of the Hawaiian Islands. There has been much intermarriage between the diverse groups that have fused, until Hawaii is frequently cited as an example of a successful melting pot for races. The number of pure-blood native Hawaiians has declined pretty steadily since the discovery of the islands by Captain Cook. However, the number of part-Hawaiians has been increasing for many years, and they now greatly outnumber the full Hawaiians.

Settlers came to Hawaii for various reasons. Americans and Europeans came first as traders and missionaries; and their descendants, along with more recent immigrants, to a great extent manage the plantations, big ranches, banks, factories, mills, and large mercantile establishments. Need for laborers on the sugar plantations account for most of the immigration of Portuguese, Chinese, Japanese, Koreans, Filipinos, and a few from other Pacific islands. Descendants of these former plantation workers now are found operating small farms, running thousands of retail stores, and engaging in service, clerical, and professional occupations.

The population has been increasing since about 1875, and it more than tripled between 1900 and 1950, according to the census, which was taken every 6 years from 1860 to 1900, after which it has been taken every 10 years. Table 4 gives the principal racial elements in the population of Hawaii in 1940, the breakdown for 1950 not being available at the time of publication.

TABLE 3

POPULATION OF HAWAII	
1832	130,313
1836	106,379
1850	84,163
1855	73,188
1860	69,800
1866	62,359
1872	56,897
1878	57,955
1884	80,578
1890	89,990
1896	109,030
1900	154,001
	(preliminary count)

TABLE 4

RACIAL ELEMENTS IN THE POPULATION OF HAWAII, 1940	
Hawaiian	21,163
Part Hawaiian	42,326
Caucasian	115,830
Chinese	98,609
Japanese	158,840
Korean	6,761
Filipino	52,148
Others	960
Total	436,654

## SETTLEMENT PATTERN

The pattern of settlement in Hawaii has changed considerably during the last century. In the old days the populated areas formed a fringe along the shoreline of the islands and extended inland only in the larger valleys. Chief gaps in the settled zone came where mountains descended abruptly into the sea, for example, the Napali coast of Kauai. The interior plateaus, plains, and slopes had few residents until the land began to be used for grazing introduced livestock, and the planting of new crops. Forest land has been cleared for sugar mainly since 1875, and the irrigation of dry uplands was chiefly accomplished after 1890. Upland plains and slopes were first planted to pineapples about 1903.

The people of Hawaii live not only along the coasts and in the valleys, but plantation villages also occupy sites on the interior plains and uplands, where also are found small farms and large stock ranches. The settlement of lands for plantation agriculture was an accomplishment of the haoles (Caucasian) managers and capitalists. Only high mountains, precipitous slopes, and very rocky or dry ground are uninhabited. In the old days there were many villages but no large cities. Canoes could land on almost any beach, and commerce did not demand large vessels. Few people lived in Honolulu until its harbor began to be used by traders and whalers. Many village sites,

important before the advent of Europeans, proved unsuited to modern conditions, and now are either reduced to hamlets or abandoned.

Honolulu, on Oahu, now has about half the population of the Territory, and is built near a small but adequate harbor, which is protected by a coral reef. In 1949 the city claimed a population of over 250,000 (181,000 in 1940). It is the largest city, not only in the Hawaiian Islands but also in all the Pacific islands between the mainland of North America and Japan, Manila and Australia. Honolulu

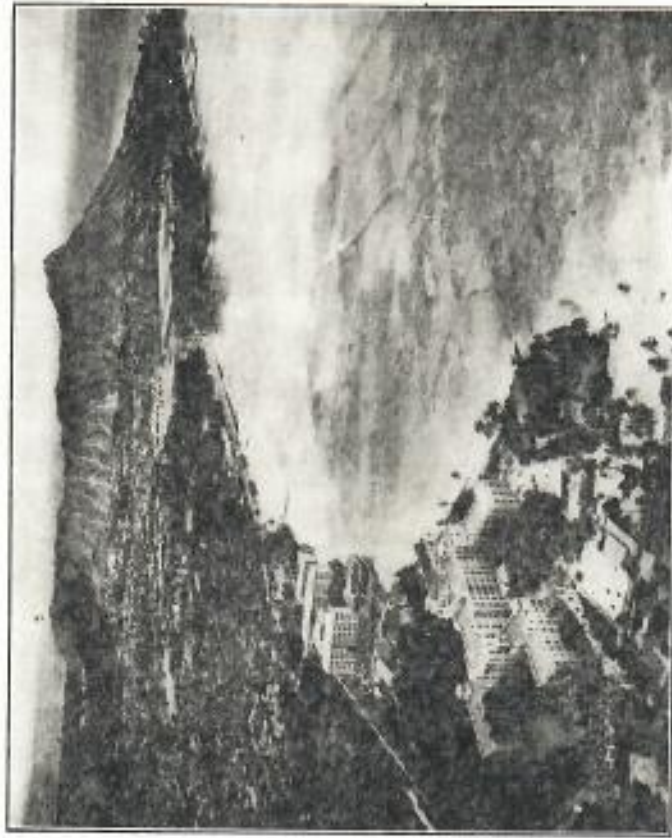


FIGURE 101. Waikiki Beach and Diamond Head, an extinct volcano. Photograph, Hawaii Visitors Bureau.

has substantial office buildings, large hotels, and modern houses, and except for the tropical verdure there is little difference in appearance between the city and a seaport of similar size in the States. The industrial district is close to the harbor, the resort hotels and stores for tourists are at Waikiki Beach, and the homes of the people are spread out over a large area as most residents live in separate houses rather than apartments. Scores of neighborhood business districts are scattered over the city, each being called by a familiar local name. Kaimuki, Moiliili, Waikiki, Aala, Kalihi, Palamā, and Manoa Valley

are examples. The city has climbed up the slopes of the Koolau Mountains, and some of the choice residential neighborhoods are on the heights at altitudes of 1000 feet or more. Honolulu is the major seaport and airport in the north Pacific, and a naval base of great strategic importance. Leading industries are those associated with shipping, the wholesale and retail distribution of imports and exports, catering to tourists and the military, canning of pineapples, manufacture of fertilizer, managing headquarters for the plantations, and various service occupations.

Hilo, the second city of the islands, is also a seaport located on a harbor partly protected by a lava flow on the island of Hawaii. It is the chief port of that island and has a population of over 20,000. Other cities of more than 5000 people are Waipahu and Wahiawa in interior Oahu, and Lahaina and Wailuku on Maui. Large communities are also located at Pearl Harbor, Schofield Barracks, and other military establishments on Oahu.

#### PLANTATION AGRICULTURE

Hawaiian commercial agriculture is predominantly of the plantation type. Plantations of sugar cane and pineapples comprise 95 per cent of the cropped land, and supply nearly all the agricultural exports of the Territory. The large-scale operations of the plantations afford a striking contrast to the small farms on which coffee, taro, bananas and vegetables are grown, chiefly for use within the islands.

#### SUGAR

Sugar, the paramount industry of the Territory of Hawaii, forms the foundation upon which business in the islands is built. In early years there were difficulties in growing sugar, including lack of experience, scarcity of capital, shortage of labor, and an uncertain market. In 1876 reciprocity with the United States became an accomplished fact, and the sugar industry developed rapidly. Exports of 12,540 tons in 1875 grew to 125,000 tons in 1890. During the 1930's the output of sugar per year averaged 1,000,000 tons; but during the 1940's the usual crop was between 800,000 and 900,000 tons, for example, 835,107 tons were ground in 1948. The value of the sugar raised and manufactured within the Territory has varied from \$50,000,000 to over \$100,000,000 annually during the decade of the 1940's, depending on production and the price of sugar. About 9 tons of cane are needed for a ton of sugar, and approximately 8,000,000 to 9,000,000 tons of cane are harvested from about 120,000 acres of the nearly 205,000 acres planted to cane.

The number of plantations, mills, and employees has been declining slowly since the late 1920's when there were 47 sugar plantations, 43 mills, and over 50,000 laborers. In 1950 there were 28 plantations, 26 mills in operation, and about 27,000 employees. The acreage in cane has declined 25 per cent from an all-time high of 276,800 acres in 1917 to 235,110 in 1940, and 215,200 in 1948. However, the annual production has declined less than the acreage, being about one-tenth less than in the peak years of the 1890's. This record was made possible by more efficient use of the land, improved cultural practices, and better varieties of cane.



FIGURE 102. Machine harvesting of sugar cane. Photograph courtesy of the Hawaii Visitors Bureau.

Mechanized methods are used throughout the field and mill operations in the sugar industry. The soil is plowed and worked in preparation for planting by huge tractors pulling plows that turn a furrow two feet deep. Two rows are planted at a time by a machine that digs furrows, deposits fertilizer, lays sections of cane in the furrows for seed, and covers them with dirt. After planting, distribution ditches for irrigation are laid out and lined with concrete slabs or aluminum gutters to prevent loss of water by seepage. Spraying the young cane with weed killer saves labor compared with the older method of hoeing by hand. Machines apply fertilizer as needed, and the young cane is cultivated by machines. In harvest the leaves are

burned off to lessen the amount of trash to be handled, and the cane may be knocked over with bulldozer rakes or by crawler-type cranes (Fig. 102), which load it into trucks or little railroad cars for transportation to the mill. Hand cutting of cane is now practiced only on steeply sloping land. Three or four ratoon crops that sprout from the roots can generally be secured before replanting is required at the end of 8 or 10 years. Some plantations, however, replant at the end of a single harvest, when the machinery has taken the roots with the cane. Sugar cane exhausts the soil, but rotation of crops is seldom practiced; instead fertilizer is applied to maintain production.

Hawaiian sugar mills are most efficient. At the mill mechanical unloaders handle the cane a ton at a time. After being washed to remove the dirt, the cane is shredded and crushed to squeeze out the juice, which is sent through heaters, clarifiers, filters, evaporators, vacuum pans, and centrifugals to extract the sugar. By-products from the sugar mills are molasses, used for stock feed and industrial alcohol, and bagasse, the residue from which the juice has been taken, that is used for fuel, and at one plant for making insulating board called canec. Much of the mill machinery is made in Honolulu. Most of the raw sugar is sent to the San Francisco Bay region for refining.

Raising sugar in Hawaii requires much capital, nearly \$200,000,000 being invested in the industry, and everything is done on a large and efficient scale. Land has to be prepared for irrigation, sources of water developed by wells, tunnels, reservoirs, and diversion from streams, miles of ditches and pipes built to bring water to the field, a mill and village built, and a great quantity of equipment secured as the industry is highly mechanized.

The sugar industry is concentrated on four islands, Hawaii, Maui, Oahu, and Kauai. In spite of declining acreage, production of sugar cane has been maintained through larger yields made possible by the lavish application of fertilizer, the control of pests, and the introduction of improved varieties of cane.

Insect pests include borers that attack roots and stalks, leafhoppers, and the beetle *Anomala*. Leaf mosaic and other fungus and virus diseases also attack the sugar plant. The insects have been controlled by the introduction of parasites. The tachinid fly from New Guinea lays eggs in the larvae of the cane borers and reduces their predations by 90 per cent; a wasp (*Scolia*) from the Philippines destroys the *Anomala* by laying its eggs in the beetle's grub, which dies as the wasp develops; and several insects prey on the leafhopper (*Perkinsiella saccharicida*), including a tiny antlike wasp from China whose larvae hatched from eggs imbedded in the side of the leafhopper de-

stroy it by sucking out the body juices, and a minute wasp from Formosa that lays its eggs in the eggs of the leafhopper. A large toad, *Bufo marinus*, from Central America, and possessor of a giant appetite for insects, has been introduced and is proving very useful.

New varieties and strains of cane have been developed at the experiment stations of the Hawaiian Sugar Planters Association and of the University of Hawaii that yield more tonnage per acre, have a higher sucrose content, and greater resistance to insect pests and plant diseases, like root rot, than the types of cane previously planted. The sugar plantations employ entomologists, chemists, plant geneticists, botanists, foresters, geologists, meteorologists, and plant physiologists to carry on needed research. Probably in no tropical region has science been better applied to agriculture.

The sugar industry is favored by natural conditions of soil and climate, lay of the land and sources of water permitting irrigation that makes for maximum and steady yields, introduced laborers, a protective tariff, and highly efficient management that, by using fertilizers, controlling insects and other pests, cooperative refining and marketing, development of new varieties of cane, extensive mechanization, and proper handling of labor has really made the sugar industry what it is today. Sugar production, therefore, is favored by a fortunate combination of natural and human factors.

The management of the plantations is provided by five experienced commercial houses or sugar factors that supervise all but two small plantations.

#### PINEAPPLES

Pineapples introduced from tropical America rank next to sugar among the industries of Hawaii, and are of increasing importance to the island economy, bringing in over \$60,000,000 annually. Only half a century old, the success of the pineapple industry has stemmed from a combination of favorable climate and soil and applied scientific knowledge and sound business judgment.

Pineapples are propagated by planting suckers, slips, crowns, or stumps from selected plants; seeds are used only for experimental breeding. Land being prepared for planting pineapples is plowed deeply, and much trash from previous crops is worked into the ground to provide humus. The fields are divided by roads about 300 feet apart over which the machinery can run, and on sloping land planting is done on the contours (Fig. 103). Plants are inserted into the ground, in double rows through a mulch paper, usually by hand, although planting machines are being tried. The mulching paper helps

to conserve moisture, maintain an even temperature, and keep down weeds. The machine that lays the paper also fertilizes and fumigates the ground in the same operation. During growth the pineapples are sprayed, cultivated, fertilized, and weeded by machinery, a minimum of hand work being necessary. Little irrigation is done, pineapples being raised as a dryland crop, but great quantities of fertilizer are applied. The first fruit ripens in about 18 months. All the suckers are trimmed off except two, which grow into fruits in another 12 months; sometimes a third ratoon crop is gathered before replanting. The main harvest season is from July through September. Some fruit

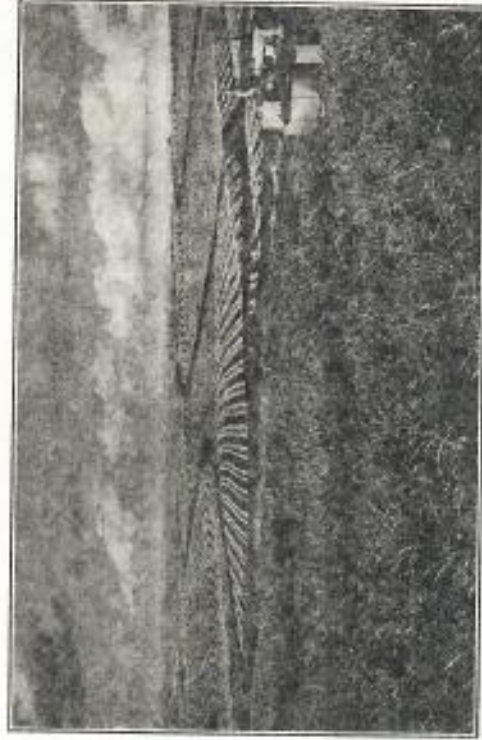


FIGURE 103. Pineapple field from the air showing the rows of fruit planted on the contour of a slope. Photograph, Hawaiian Pineapple Co.

ripens throughout the year, however, and by staggered planting the canning season has been extended. Labor is saved by a harvesting machine with two side booms 50 feet long carrying conveyor belts on which the laborers place the fruit after removing the crown, and the pineapples are carried to a huge crate or dumped into a truck for transport to the canneries.

A pineapple cannery is a model of efficiency. First the pineapples are graded for size and then pass in a continuous stream through a machine that pares and cores the fruit faster than one each second. Next the cylinders of fruit are trimmed by hand if necessary, sliced by machines, and inserted in the cans to which sugar syrup is added before they are sterilized and sealed.

There are nine companies operating thirteen plantations with about 70,000 acres in pineapples, and there are nine canneries in the islands—three on Oahu, three on Maui, and three on Kauai. The number of employees averages about 9000. One of the establishments in Honolulu is reputed to be the largest fruit cannery in the world. The total annual pack is 18,000,000 to 20,000,000 cases, divided into about 55 per cent pineapple and 45 per cent pineapple juice. Shipments of frozen pineapples are increasing (\$626,500 in 1947), but export of fresh pineapples to the mainland has been impossible since an embargo was placed against fruit from Hawaii because of the fruit flies found there. The cores and peelings are made into pineapple bran for stock feed. Citric acid is another by-product. The machinery for canning pineapples was invented in Hawaii, and the methods for raising the fruit were perfected there also. The fruit is grown on Oahu (Fig. 99), Maui, Kauai, Lanai, and Molokai, but is not grown commercially on the island of Hawaii. The plantations are usually located above 1000 feet altitude; for example, on Oahu the pineapple fields occupy the upper section of the central plateau and sugar the lower slopes. The variety called Smooth Cayenne is the only pineapple extensively grown for market in Hawaii.

Canned pineapple is not a necessity of life, and must compete with several mainland fruits. To stimulate demand for pineapple products and help in the orderly marketing of the crop, Hawaiian producers spend more than a million dollars a year on advertising and promotion campaigns. The industry is based on production of quality products, good management, and clever advertising, and the value of this combination is proved by the growth of the industry from 2,000 cases in 1903, to 2,000,000 cases in 1913, 6,000,000 cases in 1923, and 12,726,000 cases in 1931. In 1931 because of the economic depression not all the pack could be marketed, and reorganization of the industry became necessary. Renewed demand for canned pineapple and the development of a large market for pineapple juice have again put the industry on a firm basis; by the late 1940's production had made new records.

The pineapple companies maintain an experiment station and employ a large staff of research workers. The soil is analyzed and the growth of the pineapples watched, and if the plants need certain elements these are fed to them. For example, in some soils the iron is held in a compound from which it cannot be obtained by the pineapple plant; such fields are sprayed with iron sulfate to supply the necessary iron. Land is fumigated before planting to rid the ground of harmful organisms, and weeds are in part eliminated by chemical weed sprays. By the use of hormone sprays the growth of plants is

stimulated, and the time of fruiting is hastened. It is expected that other hormones can be developed that will delay maturity of the fruit so that the period of harvesting will be extended.

#### DIVERSIFIED AGRICULTURE AND RANCHING

In 1948 there were 3650 farmers engaged in raising diversified crops and livestock, the market value of the products sold being a record \$30,752,000. This value, however, did not equal that of pineapples produced by 13 plantations and was only half that of sugar sold from 28 plantations. Not included in the farm crops are flowers, of which 296,897 packages worth about \$2,000,000 were shipped to the mainland in 1948, and more than that value was sold locally. The market value of all animal products sold by ranchers that year was \$21,611,000 and of diversified and miscellaneous crops was \$9,141,000. Hawaii is not self-sufficient in growing fruits and vegetables, and it imports from the mainland annually between 60,000,000 and 70,000,000 dollars' worth of edible animal and plant food products.

Animal products in order of their value are beef, dairy, poultry, and pork. Sheep and bees are of minor importance. Island beef comes mostly from large ranches on Hawaii and Maui, one of which on the big island covers 260,000 acres. Oahu supplies 75 per cent of the fresh milk, and because there is a shortage of grazing land convenient to Honolulu a majority of the cows are stall fed.

Rice was second to sugar among crops of Hawaii for many years, but during the last quarter century it has declined to insignificance. Once 10,000 acres of rich, easily flooded lowlands were planted to the crop by hand methods, but in 1948 only 250 acres on Kauai were in rice. Importation of cheap rice from the mainland, where it is raised on mechanized farms, was the chief reason for the decline.

Coffee, worth about \$2,000,000 annually, ranks third among crops in the Territory, although far behind sugar and pineapples. Coffee production is shared among 700 small farmers in the Kona district on the island of Hawaii who have 3500 acres in the crop. Kona is on leeward Hawaii, and the coffee is raised at elevations of 1000 to 2500 on the lower slopes of Mauna Loa.

The climate of Hawaii is favorable for most tropical fruits, and many have been introduced. In 1948 about 3200 acres were planted to fruit and nuts. Unfortunately certain pests have come also, notably the melon fly, the Mediterranean fruit fly, and the Oriental or mango fly. To prevent the carrying of such pests to the mainland an embargo is in effect preventing shipments of fresh fruits from Hawaii

so that markets for unprocessed fruit are entirely local. To combat the harmful insects, parasites that prey on them have been introduced and sprays are used; nevertheless much damage is done to many fruits.

Bananas are an important local food and are exceeded only by pineapples in value of fruit, although bananas lag far behind. Production exceeds 9,000,000 pounds annually. More than 1000 acres are in bananas.

TABLE 5  
CROP LAND, IN ACRES  
(1948, data from County Agents)

Territory	Molokai and Lanai		Oahu and Ni'ihau		Kauai
	Hawaii	Molokai and Lanai	Oahu	Ni'ihau	
Plantation crops					
Sugar cane	95,000	92,651	35,493	42,149	
Pineapple	68,000	11,000	31,000	20,000	6,000
Total	273,293				
Non-plantation crops					
Vegetables, fresh	5,254	1,764	1,254	77	1,878
Coffee	3,500	3,500			
Nuts, macadamia	1,030	672	6	2	123
Taro (for manufacturing)	1,006	247	69	18	453
Rice	217				217
Total	13,917	7,099	1,719	184	3,941
Total cropped land	287,210				
Grazing land	1,638,215	1,260,715	98,250	83,750	10,300
Farm and grazing land or agricultural land	1,925,425				

Papayas are a very popular fruit, and many varieties are grown. There are nearly 200,000 papaya trees in the islands, and production is over 7,000,000 pounds a year. The bulk of the commercial crop is planted on Oahu.

Among the many other fruits grown are mangoes, breadfruit, avocados, oranges, tangerines, figs, grapes, passion fruit, and coconuts. Guavas grow wild and are gathered in a small way for jelly and preserves. Macadamia nuts, introduced from Australia, are of increasing importance, and more than 1000 acres are planted to this nut tree. No copra is made in Hawaii, although the fruit is used in various



ways. Coconut trees are more often considered of worth for shade and decoration than for food.

Taro is used for food; about 1000 acres of flooded land are devoted to the crop. About 6000 tons are harvested annually, about half coming from Oahu. The growing of vegetables is increasing. 5250 acres being in vegetables in 1948 on 1800 farms, from which crops to the value of about \$5,000,000 were harvested. Still large quantities of fresh vegetables are imported from California and other mainland areas, and the value of the imports exceeds that of the island vegetables several times over.

#### NON-AGRICULTURAL INDUSTRIES

##### FISHING

Several hundred species of fish, including many with bizarre multi-coloring, like the butterfly and surgeon fishes, abound in the warm waters around Hawaii. The Hawaiians secured much food from the sea, and they recognized individual rights for fishing along the sea frontage. To increase the available quantity of fish, hundreds of fish ponds were located along low shores and were enclosed by long stone walls that took much time and labor to construct. Only a few of the fish ponds are now in use. Commercial fishing is done principally by the Japanese, who catch the fish with seines and hooks and lines from their sturdy sampans. There are about 1200 to 1500 commercial fishermen in the islands.

In 1948 the catch of fish taken in Hawaiian waters was a record 14,240,000 pounds, with a value of \$4,170,000. The most valuable commercial fish are the *aku* (bonito), *ahi* (tuna), *ahipalaha* (albacore), *ā'u* (swordfish), *akule* and *opelu*, both mackerels. The *mahi-mahi* (dolphin), *ulua* (pompano), *he'e* (squid), and many others are also marketed. Tuna are canned in Honolulu, but the others are sold as fresh fish. Shore fishing is carried on both for sport and for food, and, besides fish, shore fisheries supply (turtles) spiny lobsters, crabs, octopuses, and small shellfish. Over seventy species of *limu* (algae or seaweed) were used for food by the Hawaiians.

##### TOURISM

A welcome addition to the economy of Hawaii is the money spent by visitors who come mostly from the mainland. The tourist business is called the "third industry" of the islands, and in 1948 when 42,000 tourists visited the islands they left behind an estimated \$35,000,000.

Passengers on boats calling at Honolulu who spend a day or two in port are not counted. Travel depends so much on economic and political conditions that there are large variations in the number of tourists (for example, in 1932 and 1933 there were only 10,000 visitors) and the amount of money they spend, but ordinarily several thousand people in Hawaii gain much of their livelihood from the tourist business. There are two peaks for travel during the year; the greatest activity is during the winter, particularly for two or three months after Christmas, with a somewhat less busy time during the summer. In the spring and autumn seasons visitors are fewest.

The tourists flock to Waikiki beach (Fig. 101), and they are the main support of the resort hotels, many restaurants, travel agencies, transportation companies, curio shops, and amusement centers. Honolulu benefits most from the visitors, but Hawaii, Maui, and Kauai are patronized to a less degree. Attractions include a delightful and healthful climate, the beaches and sea bathing, ocean game fish, volcanoes and lava flows, scenic mountains and forests, abundant flowers, the sugar and pineapple plantations, historical remains of the Hawaiian kingdom, and the diverse character of the population.

##### THE MILITARY

Money paid for wages, materials, and constructions for the naval, air, and ground forces, including their civilian employees, exceeds that paid to employees of the sugar plantations or any other single industry in Hawaii. During the years of the Second World War there were 27,500 army and navy civilian employees and 13,400 employees of other government agencies, and the amount distributed annually for wages was \$180,000,000. In the late 1940's, however, the number of employees and wages had been reduced to about half the totals mentioned. Nearly 90,000 acres of land are used by the military. About 55,000 acres on Oahu, 14.4 per cent of the island, are in military reservations, but other installations are located on Midway, Maui, and other islands. Pearl Harbor, one of the great naval bases of the world, is headquarters for the Pacific fleet. The airports, like Hickam Field and Barber's Point, and the army posts, like Schofield Barracks, are among the largest built by the United States. Constructions include huge storage warehouses, repair shops, and other facilities that are almost cities in themselves. By 1950, because of changed conditions, personnel stationed in Hawaii had been greatly reduced from the peak years, and several airports and other installations had been deactivated or placed on a stand-by basis. The use made of the facilities in the future will depend on affairs outside

Hawaii. The islands serve as a port of call, and a supply and repair center for transpacific transport by water and air for the military. During the war, by leasing and other arrangements, the Army controlled 210,000 acres and the Navy 118,694 acres, and annual rentals amounted to \$41,000,000. Much of this land has now been released.

#### MANUFACTURING

The processing of materials derived from agriculture is the foundation for manufacturing in Hawaii. Examples are the extraction of sugar, the canning of sliced pineapple and juice, the making of jellies, jams, and pickles, the canning of guava and papaya nectars, poi made from taro, meat slaughtering, processing of coffee and macadamia nuts, and the manufacture of mulch paper (called canec) from bagasse. Tuna are seasonally canned at Honolulu, and most of the pack is exported. Many perishable food products are made for local consumption, including baked goods, ice cream, beer, soft drinks, and confectionery.

The commercial importance of Hawaii has led to the manufacture of sugar-mill machinery, the repair of ships, and the building of fishing sampans and other small boats, and the operation of welding and machine shops. Fertilizers (125,000 tons a year) are imported and mixed or otherwise prepared for plantation use. Sport garments are made from island patterns and include Aloha shirts, gowns, and bathing costumes. Some footwear, household utilities, furniture, and building supplies are manufactured for local use, and curios, ukuleles, cosmetics, and other small articles are made both for the tourist trade and for local sale. Printing and publishing businesses are located chiefly in Honolulu and depend mostly on local demand.

During the decade of the 1940's the total annual value of manufactures in Hawaii was about \$150,000,000, and the average number of employees throughout the year was about 20,000; but this is exceeded considerably during the summer canning season for pineapples.

#### COMMERCE AND COMMUNICATION

The commerce of Hawaii is predominantly with the mainland states, and often exceeds \$300,000,000 annually. The value of island commodities shipped from Hawaii yearly is about \$100,000,000 (\$114,000,000 in 1946), and imports are about \$200,000,000 (\$271,000,000 in 1947). The excess of imports over exports largely represents goods for the federal government, including construction materials, plus the purchasing power from the wages and salaries of the Armed Forces

and the civilian employees of the military establishments. Tourists and interest on investments outside the islands supply other income for purchases. Commerce to and from the mainland states and Hawaii is classified as coastal trade and is a monopoly of the United States flag. Over 90 per cent of the imports are from the States, and 98 per cent of the exports go to the mainland.

Transportation facilities in Hawaii are generally adequate although changes have taken place in recent years in the nature of the transport agencies. Railroads have almost ceased to function, most of the mileage on Oahu and that on the Hamakua Coast of Hawaii have been torn up, and only a few short railways on plantations are in operation. Abandoned rail lines have been replaced by trucks and busses. Much of the cane is now hauled to the mills on huge trucks. The six principal islands are well served by paved highways, and these islands also have good airports. Early in 1949 passenger service by steamship between islands was discontinued, and the inter-island ships and barges carry freight only. Airplanes transport the passengers, mail, and some of the package freight.

#### OUTLYING ISLANDS IN THE HAWAIIAN CHAIN

Midway is an atoll 1300 miles west of Honolulu, near the end of the Hawaiian chain; only the uninhabited Ocean Island lies farther west. Midway is nearly circular and about 6 miles in diameter within the encircling reef. The lagoon, shallow for the most part, includes two islands, Sand and Eastern, with a combined area of about 2 square miles. Sand Island attains a height of 43 feet and is the site of an air base and cable station. The United States took possession of Midway in 1867, and technically it is not a part of the Territory of Hawaii. In 1935 Midway began to be used as a landing field for trans-Pacific airplanes, and it is an important strategic air base. To the west, in June, 1942, was fought the battle of Midway, which ended in the defeat of the Japanese fleet and was a turning point in the Pacific war. Airplanes are given a treatment for insects before proceeding from Midway.

Except for the Midway Islands, the islands in the Hawaiian chain are a part of the Territory of Hawaii and are included in the county and city of Honolulu, which also includes Ealyra Island far to the south. Honolulu has the greatest distance between its parts of any city on earth.

The islands are of two types. Those that are of lava and therefore erosional remnants are Nihoa, Necker, La Perouse Pinnacle or Rock,

and Gardner Pinnacles; the low islands of coral sand are French Frigate Shoals, close to which rises La Perouse Pinnacle, Laysan Island, Lisianski Island, Pearl and Hermes Reef, all east of Midway, and Ocean or Kure Island to the west.

#### ISOLATED ISLAND OUTPOSTS

Johnston (Cornwallis) Island is situated at latitude  $16^{\circ} 44'$  north and longitude  $169^{\circ} 32'$  west, about 760 miles southwest of Honolulu. It has been owned by the United States since 1858, when it was claimed under the guano act. Johnston Island is about 3000 feet long and 600 feet wide, and is made of sand and coral that reaches 44 feet above sea level in one place. Together with little Sand Island, it is located in a shallow lagoon about 8 miles long that is surrounded by an irregular coral reef. Johnston Island has very little rainfall, and the vegetation is limited to bunch grass and a few low herbs. Potable ground water is lacking. The island was uninhabited until it was developed as a base for seaplanes and landplanes by the military, which controls all installations and facilities.

Wake Island is an atoll at latitude  $19^{\circ} 16'$  north, longitude  $166^{\circ} 37'$  east, about 2300 statute miles west of Honolulu, and has been owned by the United States since 1899. The atoll consists of three islets, Wake, Wilkes, and Peale, which enclose a lagoon on three sides. Birds are abundant and include a dozen species of sea birds, several migratory birds, and a flightless rail (*Rallies waikensis*). Fish are plentiful in the shallow water, and rats and crabs on the land. Wake was never permanently inhabited by man until 1935, when it was developed by Pan American Airways, which built an inn, shop, power house, radio, and living quarters for ground employees on Peale Island to serve the company planes on their transpacific flights. Wake Island was later developed as a strategic air base. Captured by the Japanese in December, 1941, after a two weeks' battle, it was not reoccupied by the United States until the end of the war. The Interior Department is now the governing agency on Wake. Both the military services and the civil-operated planes use the facilities for aircraft.

Marcus Island (latitude  $24^{\circ} 34'$  north, longitude  $154^{\circ}$  east), re-named Minamitoro Shima by the Japanese, is located about 1000 miles southeast of Tokyo and about 1000 miles northwest of Wake. The island is a raised coral atoll with a maximum elevation of about 75 feet. It is of triangular shape, about  $1\frac{1}{2}$  miles north to south and  $1\frac{1}{4}$  miles east and west, and has an area of about 740 acres. A coral

reef surrounds the island, whose surface is flat and originally was covered with woods. Marcus is isolated in the north Pacific and hence has high value as an air base, weather station and strategic outpost. Seized by Japan in 1899 for a cable base, it is now occupied by the United States.

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An Island Heritage Book

would not string fish for if the fish spoiled the child would have nose disorders.

If the behavior of both parents was not positive the child's body and personality would suffer. If they were jealous of anyone or broke a *kapu* the child might be born crippled. On the other hand, if they kept busy during the pregnancy the child would grow up to be a hard worker. Because of the power of words the parents had to exercise caution in their speech, especially when speaking of the unborn child. Chants were composed, extolling his hoped for appearance, personality, and accomplishments as well as his genealogy. If the mother-to-be was of rank these chants would be recited in her presence with increasing frequency as the time of birth approached. When the delivery actually began, the chanters remained nearby and continued their praises until after the birth.

Because the health of the body depended on the health of the psyche, a woman's health programs, especially during pregnancy, could be said to have started with the observation of the *kapu*. In addition to the general *kapu* observed by everyone, there was a special set of *kapu* for women. Deep sea fishing, including handling fishnets and certain tools, was prohibited as was the attendance at most *heiau* and the wearing of feather items, excepting a feather *lei*. A number of foods were forbidden, and death could be the punishment. Here are some of the forbidden foods and the reason for their *kapu*:

"Pork, because it was feast food for gods, chiefs, and priests; and also related to the god Lono as Kamapua'a.

Bananas, because the banana tree was the body of Kanaloa.<sup>19</sup>

Coconuts, because the coconut tree was the body of Ku.<sup>20</sup>

*Ulua* fish, which was offered to the god Ku in his war ritual as a substitute for a human victim.

*Kumu* ( a red god fish), which served as an offering in various rituals, such as consecration of the main post of a new sleeping house.

*Niuhi* (The Great White Shark) which is the largest and finest shark, a denizen of the deep sea, reaching a length of

thirty feet. This shark was the symbol of the high chief.

*Honu* (sea turtle), probably a form of *Kanaloa*.

*'Ea* (sea turtle), probably a form of *Kanaloa*.

*Nuao* (porpoise), probably a form of *Kanaloa*.

*Palaoa* (whale), a form of *Kanaloa*. The whale's tooth was a sacred symbol of *ali'i*.

*Hahalua* or *Hihimanu* (spouting sting ray), probably a form of *Kanaloa*.<sup>21</sup>

The *kapu* on certain foods was attributed by some to the fact that those foods caused a form of *'ea* which resulted in a build-up of mucous in the female body, especially in the reproductive and sexual organs. This in turn caused a loss of sexual pleasure, decreased fertility and increased miscarriage.

There were positive aspects to food. These included the psychic power of the words used to name a food as well as the food's body building properties. All the positive properties of food were utilized as soon as a woman knew of her pregnancy. Because they might cause a miscarriage, bitter foods such as sour sweet potatoes (*'uala 'awa'awa*) and *'awa* were completely eliminated from the diet.<sup>22</sup> Foods salted by others, white fish (*aku*), mullet (*'opelu*), and brown dogs were also removed from the diet as they also caused difficulties during the pregnancy.

The expectant mother was encouraged to eat as many greens as possible. These included *popolo*, *lu'au* (young taro tops), young sweet potato leaves and *'aheahea*. Mild herbs such as *ko'oko'olau* and *'akiohala* hibiscus blossoms were also added to the diet. The foods and herbs were eaten that they might build up the body of the child (*i pa'a ke kino o ke keiki i ka la'au*). After the sixth month the mother-to-be cut down on her food intake to prevent complications at the time of delivery. The amount of greens in the diet was increased and sweet potatoes took the place of the more fattening *poi*. As time passed *'o'opu* grass, *kamanomano* and *kanawao* were added to enrich the quality and supply of milk.<sup>23</sup>

As the pregnancy progressed the normally active expectant mother added special exercises to her daily routine. These included constricting and

When the herbs had been mixed and mulled with a stone pounder a liberal pinch of red clay was added and the *kahuna* then put the mix into a calabash containing water. Without instructions the trainee took a hot stone from the fire and carefully dropped it into the bowl. As each stone cooled it was removed and replaced with another hot stone. When the herbs had cooked they were strained through a coconut shell strainer lined with crushed 'ahu'awa. After tasting the mix, the old man crushed and strained some sugarcane, adding the juice to the mix. A second tasting brought a nod of approval and the *kahuna* told his patient to lie on his stomach. Making sure the sick man was comfortable he put a pillow under his stomach and waited while he sipped the warm amber-green liquid.

For five days and then five times five days the two visited the sick man everyday until the older man declared that the healing work had been successful. He then directed the men of the family to prepare a feast of thanksgiving while he and his trainee went to gather the special food that would be the treatment's closing.

The complete prescription of the *kahuna la'au lapa'au* to restore a body made ill by either personal misconduct or the action of malevolent spirits included prayers and rituals and herbs chosen for their spiritual relationships to the gods, the power of their names and the observed effects of their use. Normally the herbal treatment would start with an opening. However if the patient was considered too run-down to treat he would be given herbs and foods to build him up before treatment began. The opening was to prepare the patient for the medicines that would follow. It was a total purging using an emetic, laxative and enema. The medication itself might have combined a wide range of plants. Almost every known plant growing in the islands have been found in some prescription. The treatment ended with a *pani* which was a special herb normally the opposite land or sea-life form of the major prescribed herb or food. It was eaten only by the patient. A thanksgiving feast for the entire family followed the *pani* and was the official end of the treatment.

The most common ingredient in these prescriptions was not the plant or herb but water. It might be *wai pa'akai* (salt water), *wai puna*, (spring water), or rain water that had been caught in a *kalo* leaf and was called *wai lani*, *wai pu'olo*, *wai hua*, or *wai 'apo*. It might also be dripping water (*pahi hi*) or water dripping from a precipice (*wai hi*).

The most commonly used plant in preparing medicine was *ko* (sugarcane). Before administering the medical potion the *kahuna* always tasted it to "know if it tasted good." If the mix was bitter he would add more cane juice.

Several minerals were used in the herbal prescriptions, the most common being *pa'akai* (salt) and *'alaea* (a red clay). These two were added to many compounds taken internally, as well as to enemas, purges and external counterirritants. *'Alaea*, by itself, was added to medicines and foods for all kinds of hemorrhages and menstrual disorders, as well as for the general building-up of the patient. This highly valued red clay was found on all of the islands, often in small remote pockets. *Palolo* (a whitish-gray clay) was used in some compounds, notably in medicines for vaginal disorders. This mineral was found in bogs, spring beds, ponds and other wet areas. *Ana*, a form of pumice, was also used in the compounding of medicines, especially in those used for the treatment of *'ea*.

Several marine animals were also compounded with herbs. These included marine snails, sea urchins, lobsters and the shell of the hawksbill turtle. Wood ashes might be used, especially in those prescriptions used on the patient whose life had been restored at birth by the burning of the afterbirth. Charcoal, sometimes called "black stones," or *'eleku*, was also found in some prescriptions.

Measurements for the preparation and administration of medicines were made by either the counting of individual leaves, flowers or seeds in units of four (*kauna*); by the amount that could be held between thumb and forefinger (a pinch, *apo 'oniki*); by the handful (*poho lima*); or in a cup made from the lower two-thirds of a halfway mature coconut shell split longways (called *'apu*).

Once the ingredients had been gathered, with appropriate rituals, they



Pili-hawawa and to save the family of his friend he drops the kuula stone into a pool and the fish swarm into the pool. The first fish that the chief eats slips down his throat whole and chokes him to death.

#### LEGEND OF AIAI

The first fishing ground marked out by Aiai is that of the Hole-of-the-ulus where the great eel hid. A second lies between Hamoa and Hansoo in Hana, where fish are caught by letting down baskets into the sea. A third is Koa-uli in the deep sea. A fourth is the famous akule fishing ground at Wana-ula mentioned above. At Honomalele he places three pebbles and they form a ridge where aweoweo fish gather. At Waiohue he sets up on a rocky islet the stone Paka to attract fish. From the cliff of Puhai-ai he directs the luring of the great octopus from its hole off Wailua-nui by means of the magic cowry shell and the monster is still to be seen turned to stone with one arm missing, broken off in the struggle. Leaving Hana, he establishes fishing stations and altars along the coast all around the island as far as Kipahu. At the famous fishing ground (Ko'a-nui) in the sea of Maui he meets the fisherman Kane-makua and presents him with the fish he has just caught and gives him charge of the grounds, bidding him establish the custom of giving the first fish caught to any stranger passing by canoe. Another famous station and altar is at Kahiki-ula.

At Hakiowa on Kahoolawe he establishes a square-walled kuula like a heiau, set on a bluff looking off to sea. On Lanai he fishes for aku at cape Kaunolu and there (some say) finds Kane-apua fishing. At cape Kaena a stone which he has marked turns into a turtle and this is how turtles came to Hawaiian waters and why they come to the beach to lay their eggs, and this is the reason for the name Polihua for the beach near Paomai. On Molokai he lands at Punakou, kicks mullet spawn ashore with his foot at Kaunakakai, and at Wailau where Koono lived and where he finds the people neglecting to preserve the young fish, he causes all the shrimps to disappear and then reveals their retreat to a lad to whom he takes a fancy. This is a rocky ledge called Koki and hence the saying "Koki of Wailau is the ladder to the shrimps." Kalaupapa is still a famous fishing ground be-

cause of the stone Aiai left there. A good place for fishing with hook and line on Molokai is between Cape-of-the-dog and Cape-of-the-tree.

On Oahu, Aiai lands at Makapu'u and makes the stone Malei the fish stone for the uhu fish of that place. Other stones are set up at grounds for different kinds of fish. The uhu is the common fish as far as Hanauma. At Ka-lua-hole the whole fish run. The fish still spawn about a round sandstone (called Ponahakeone) which Aiai placed outside Kahuahui. It is Aiai's son Punia who, instructed by Aiai, sets up the Kou stone for Honolulu and Kaunakapili; the kuula at Kapuhu; a stone at Hanapouli in Ewa; and the kuula Ahuena at Waipio. The fishing ground outside Kalaeloa is named Hani-o; grounds for Waianae are Kua and Maunalahilahi; for Waimea, Kamalino; for Laiealoo, Kaihakuuna. The two, father and son, visit Kauai and Niihau and finally Hawaii, where the most noted fishing grounds are Poo-a, Kahaka, and Olelomoana in Kona; Kalae in Kau; Kupakes in Puna; I in Hilo.<sup>15</sup>

#### STORY OF PUNIA-IKI

(e) *Thrum version.* At Kakanoo, Aiai lives with a friendly man named Apua. The chief Kou is a skillful aku fisher at his grounds from Mamala to Moanalua. At Hanakaialama lives Puwa and she seeks Aiai for a husband and they have a son Puniaiki. One day while she is busy gathering opua and opae the child cries and when he asks his wife to attend to it she answers him saucily. Aiai prays and a storm raises a freshet which carries away fish and child downstream. He sees Kikihale, daughter of Kou, pick up a large opua from the stream and recognizes his child transformed into a fish. The chiefess makes a pet of it and feeds it on seamount. One day she is amazed to find a man child in its place. She determines to have the child reared to become her husband, and this comes to pass. When she reproaches him for doing nothing but sleep, he sends her to ask for fish-hooks from her father, but burns as useless the innumerable

15. Thrum, *Tales*, 215-249 (from the Hawaiian of Moku Manu); Thomas Wahiko, sheriff for Hana district, Maui, June 10, 1930 (and other local informants); For. Coll. 6: 172-175; J. Emerson, *HHS Papers* 2: 17-20; Ellis, *Tour*, 88.

(See  
Kona - (ki) hook)  
Hana  
Pili-hawawa  
Aiai about  
Hana  
Pili-hawawa  
Pili-hawawa  
Pili-hawawa  
Pili-hawawa

Puhi-nalo is the eel lover of a girl of Waianae on Oahu. Her brothers discover that he is an eel-man, fight him, and hurl his body against the cliff, where it is to be seen today.<sup>38</sup>

Puhi and Loli (Eel and Sea-cucumber) turn into handsome men and court two girls. Their father watches the two men turn into fish again, catches them in a net, cooks them, and serves them up to the two girls. The girls vomit, one a tiny eel and the other a sea-cucumber, which the father burns to ashes. These are the children they would have had by the two lovers.<sup>39</sup>

Animal forms associated with the many-bodied Pele family are the mo'o, the brindled dog, the oopu fish. A brown-haired woman (ehu) belongs to the Pele family and may be Pele herself or one of her spirit followers in human form. Brindled dogs are called ilio mo'o to this day. The fresh-water oopu fish (*Electris fusca*) looks something like a mo'o and hence should not be eaten by any family who have a mo'o aumakua. Molokai and West Maui people fear to eat it. The okuhekuku or owau variety of the goby fish (oopu) is one of the forms of the god Kane-leu-apua, according to Emerson. In Tahiti, goby fish are thought to be possessed by the spirits of premature births.<sup>40</sup> The following stories are told of the double nature of the goby fish. Many similar tales teach a wholesome respect for those potential favorites of deity whose gods resent cruelty or greed in their treatment.

#### STORIES OF OFFENDED AUMAKUA

A man of Molokai catches a dish of oopu of the o-kuhekuhe or o-wau variety. He bundles the fish up in ti leaves and lays them on the fire to broil. A voice speaks from the bundle and he flees in fright.<sup>41</sup>

Ka-hitano (Pandanus blossom) catches a dish of goby fish, cleans and salts them, then goes after material for mat weaving.

38. McAllister, *Ibid.* 104: 117-119.

39. Green and Pukui, 170-173. 40. Henry, 390.

41. Green and Pukui, 176-177; N. Emerson, *Pele*, 194 note c.

A brown-haired woman comes to the house, calls to the fish, and replaces them alive in the creek.<sup>42</sup>

(a) Pae is the name of a brindled dog that used to come from the Koolau hills on Oahu to the villages at the sea. The chief's servants one day catch the dog and are carrying her away to bake for a feast when a brown-haired (ehu) woman appears and calls the dog to her. The tying strings drop off, and woman and dog disappear in a pool.<sup>43</sup>

(b) A spirit dog of kindly nature named Pae lives on Hawaii. She is once playing about in her dog body when an old couple catch and fatten her for a feast. A brindled dog comes to her aid at the last moment. They kill the old people and make their way to Oahu, where they live in the Nuuanu valley and Pae becomes "the dog of Koolau."<sup>44</sup>

A turtle kupua named Ka-wai-malino is picked up and brought home by an old couple. The children play with it and poke out an eye. The mother has a dream in which a beautiful woman with one eye inflamed begs her to take the turtle back to its home in the Wailuku river in Hilo, Hawaii.<sup>45</sup>

Manoana, a woman of Molokai, eats squid eagerly. Once when she has cut up a squid and placed the tentacles on a tree to dry she hears a voice say, "Eat the tentacles but spare the head!" and the squid jumps into the spring and disappears.<sup>46</sup>

Puni-he'e (Squid lover) has an inordinate fondness for squid. A neighbor warns him to beware lest the gods be angry. One day the squid comes to life in the pot and hangs itself over the door, and Puni-he'e flees in terror.<sup>47</sup>

Kumu-hana, a bird hunter, recklessly slaughters the plover (kolea) even when he does not need them to eat. His neighbor, who worships the plover god Kumu-kahi and has been made ill

42. Green, 111-112.

43. *Ibid.*, 48-49.

44. Green and Pukui, 178.

45. Pukui MS.

46. Green and Pukui, 175.

47. Green, 46-47.

"Hou-māeaea. A variety of turtle"  
 "Māeaea = a variety of turtle"  
 "Māeaea = a variety of turtle"  
 "Māeaea = a variety of turtle"

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from the cliff is caught by Kana and propped with a pebble to check its progress (or the canoe turned aside to avoid a deceptive reef). Niheu lands, breaks down a barricade of uli and ti leaves, and would have escaped with his mother from the house Hale-uki had not the birds laid hold of his sacred hair and Hina run back when he put up his hands to ward them off. Kana now attempts to raise himself above the hill and the two contestants stretch themselves up into the blue sky. Kana's body becomes like a spider web and to prevent starving he lays himself across to Hawaii, and puts his head in at his grandmother's door. As his feet become plump again with her feeding, Niheu cuts at them with his stone axe to remind him of his task. Uli tells him that the hill Haupu is a giant turtle named **Ka-honu-nui-maeleka (or -maeaea)** whose stretching power lies in its flippers. He breaks these off, crushes its back to pieces, and brings Hina back to her husband. From the pieces of the hill Haupu come the turtles today in Hawaiian waters.

(b) *Rice version.* Haka-lani-leo (Listener to the heavenly voice), child of Ku and Uli, weds Haka, ruling chief of Hilo district, and has ten giant sons, then a dwarfish son Niheu with strength and cunning beyond his brothers, and finally Kana, born in the shape of a rope and flung into the pigpen. Uli comes and carries it away to the uplands where she places it in a calabash of water and in a few days it develops into a child and in forty days has acquired forty feet in length and large bright eyes like the moon. Keoloewa abducts the beautiful Hakalanileo while she is out surfing and carries her away in his canoe to Haupu. The husband appeals to her sons, but Niheu is the only one able to tell where she is hidden and as his strength is good only for his own island he is unable to avenge his father on the Molokai chief. Kana appears among them in the form of a child and easily catches in his arms a great fish over which they are contesting in strength. His brothers bind him, but Uli appears and at her bidding he breaks the bonds. Niheu is now encouraged by this new supporter to attempt the Molokai expedition. He tries to fell a tree for canoes but each morning the tree is replaced, until Uli teaches him to make an offering to his ancestors and the forest god Kaikupake'e is caught and made to prom-

"Māeaea = a variety of turtle"  
 "Māeaea = a variety of turtle"  
 "Māeaea = a variety of turtle"  
 "Māeaea = a variety of turtle"

THE KANA LEGEND

XXXIII

**K**ANA, the stretching kupua, is the hero of a number of local legends explaining gashes in the contour of an island, or markings like a footprint in the rocks, or displacement of rock ledges as in some convulsion of nature. He travels about the islands destroying evil kupua, makes a journey to the entrance to the underworld to restore the stolen sun to his people, and, in association with his mischievous kupua brother Niheu (Sand crab), restores to her home and husband his mother Hina who has been abducted by a Molokai chief called Kapepe'e-kauila (The jagged lightning) and carried away to his home on the hill Haupu.

LEGEND OF KANA AND THE RESCUE OF HINA

(a) *Former versions.* The firstborn of Hakalanileo and Hina is born in the form of a rope and brought up by his grandmother Uli in the uplands of Pi'ihonua back of Hilo in a house called Halau-ololo. As the child grows, the house has to be lengthened from mountain to sea in order to contain him. The chief Kapepe'e-kauila sails over on the hill Haupu to the island of Mokuola off Hilo bay. Hina climbs upon the hill to take a look about and is borne off to Molokai to become the wife of the Molokai chief. Her husband appeals to his son Niheu, who sends him to Kana, at the sight of whose eyes the father flees terrified. Kana joins the war party, but twice the weight of his hand sinks canoes prepared by all the canoe builders of Hawaii. Finally Uli digs up the canoe Kau-mai-eliehi in the uplands of Paliuli. In vain the prophet Moi, brother of Nuaken, warns the Molokai chief of defeat. Kapepe'e trusts to his warriors to defend the hill. The messenger birds Kolen (Plover) and Ulihi (Snipe) are sent to reconnoiter and the warrior snout-fish **Ke-au-leina-kahi (or a monster turtle)** is despatched to destroy the canoe. The warrior is slain with the club Wawa-i-ka-lani and a huge rock rolled

ise aid for the building. In two days all is complete. Kana in rope form joins Niheu for the launching and allows the canoes to run so swiftly over the shoulders of the giant brothers that all are knocked down and crushed to death. With a single helper called Stone the two brothers set out. The chief's bird scouts find the track of a giant on the sand but see no war party. In spite of Mo-i's warning the Molokai chief trusts to the stretching powers of Haupu and to his warrior swordfish. Stone kills the fish, Niheu falls when five hairs are pulled from his head, and Kana tries the stretching contest with the hill Haupu, using each of his five bodies in succession—human, rope, convolvulus vine, banana, and spider web. Fed and instructed by Uli, as in the other version, he crushes the backs of the turtles and so breaks their stretching power.

(c) *Forbes version.* The hairy chief Ka-pepe'e-kaunila desires the beautiful Hina (or Hooheokalani) and when she and her husband Hakalanileo come to live on the east side of Haupu he takes her for his wife and has all his hairs plucked out to please her. The deserted husband goes to seek a strong man to restore his wife to him but finds even such kupua heroes as Kamalawalu, Niulohiki, Kaulu, and Lonokaehe unequal to the task. His kupua son Niheu fails also in bush-pulling and canoe-building tests, but his son Kana merely scratches about in the sand and a double canoe called Kaumueli is ready to set sail. The two brothers embark and while Kana sleeps, Niheu with Kana's rod Waka-i-lani crushes down a ledge on which the canoe runs aground, wards off a wall of water, a monster fish, a sharp-toothed shark, and a turtle, all warriors sent against them by the Molokai chief. In the morning they free the canoe from entangling trees. Niheu, however, fails to capture his mother and the stretching contest follows. One of Kana's legs is named Keanea, the other Kaipances. It is by pruning the kamani trees that Ka-pepe'e causes the hill to stretch upward. When these trees are destroyed the power of Haupu is ended.<sup>1</sup>

1. For. Col. 4: 436-449; 5: 518-521; 6: 158, 489-491; Pol. Race 2: 30-33; Rice, 93-102, 106; Thrum (from Forbes), *Tales*, 63-73; Malo, 298-301; Kalakaua, 67-94, 508; Dickey, *IIHS Reports* 25: 21.

A comparison of the incidents in this story with similar fiction in the South Seas shows that the legend is not native to Hawaii, however exactly localized and firmly fixed in Hawaiian chronology, but reflects social customs or story themes found also in other parts of the Pacific.

The swimming hill Haupu as the means of the abduction has parallels in other groups. In a Tongan story the chief's rock at his bathing pool hears him wish for Hina from Samoa. It goes away to Samoa, its top covered with sweet-smelling herbs. Hina moves her sleeping mat to the rock and is carried back to the Tongan chief. In Rarotonga it is said of Tinirau, "If he desired to visit any island, his island would take him there." In Mangaia, Tinirau calls his island Motu-tapu to shore and embarks upon it.<sup>4</sup> In Dobu, Nuakekepoa-ki's "underwater swift-moving rock is still one of the terrors of the seas to all bold sailors who hug the reef between Dobu and the Trobriands." By means of it he carries off a beauty of Tarawa whom men have courted in vain.<sup>5</sup> The case of Anaelike and her swimming island in Hawaiian romance is similar to these instances. The fact that the word *moku*, meaning "cut off," is used for both an island and a ship may have given impulse to this myth of the navigable island. The Maori Nga-i-tahu tradition is that "some of the mountains which we now see were ships in days gone by."

The stabilization of the hill Haupu is represented as depending upon either cutting the flippers of the turtle upon which it rests or thinning out the kamani trees that grow at the water's edge. A note in Malo records an enigmatical folk-tale about the hill Haupu to the effect that the hill sinks and rises again due to the movements of a giant turtle, and only by killing the turtle can the disturbance be stopped. Mo-i, the kupua ruler of Molokai, refuses to do this and the plovers accordingly tear out his eyes and are banished to the barren hill of Maakuewa.<sup>6</sup> In San Cristoval a turtle holds up a rock at Haununu. When an earthquake occurs it clasps the rock, otherwise the island would go under.<sup>7</sup> The legend of the island

2. Collocott, *Bul.* 46: 27-28. 3. *JPS* 8: 118-119.

4. Back, *Bul.* 122: 12.

5. Fortune, 267-270.

6. Malo, 126-127 note 29. 7. Fox, 183-184.

of Tahiti is that it was once part of Ra'iatea but a pretty girl named Terehe went to bathe during a time of tapu at Opoa and the gods were angry. There was a great convulsion of the earth and the land came away in the shape of a great fish which swallowed the girl and became possessed by her spirit, and it swam away and formed the island of Tahiti. In order to make the land stable its sinews must be cut. All the warriors cut at the sinews in vain; finally the axe of King Marere-nui-marua-to'a in the hands of the victorious warrior Tafa'i cuts of itself and forms the winding gulf of Tahiti, after which the land becomes stable.<sup>8</sup>

The stretching contest of two kupua is told in Tahiti of Hiro and his grandfather, who can reach up only to Hiro's shoulderblades.<sup>9</sup> The Malay Nigritos of North Borneo say that two magicians, father and son, contend and the father wins because the son cannot attain the father's height.<sup>10</sup> The story suggests the central Polynesian myth of Tane pursuing his father Vatea. In San Cristoval two serpents have a stretching contest. In the Lau islands the kupua of Thakaundrove carries off a man's ornament while he is bathing. The god Tui Vutu runs after him, wins in a stretching contest, and brings back the ornament.<sup>11</sup>

The incident of the desecrated head of Niheu which causes him to lose hold of Hina and permit her to escape to her new lover is not found in other groups. Hawaiians call by the name niheu (sand crab) a special method of head dressing, skewered on top, and plastered with red clay (alaca) such as is worn by the impersonator of deity who accompanies the kaluana when he removes the tapu and purifies the land during the ceremonies accompanying the erection of a luakini heiau.<sup>12</sup> The sacredness of the head of a chief, which must never be touched if it can be avoided, even the cutting of the hair being performed by a close relative, is reported also for the Marquesas and the Lau islands, and is probably true for other groups.<sup>13</sup>

8. Henry, 437-443, 558.

9. *Ibid.*, 539.

11. Hocart, 193.

10. Evans, 195.

12. Malo, 215 and note 13.

13. Hocart, 44; Handy, *Bul.* 9: 257-259.

But it is not detached incidents alone which correspond with southern fiction; the whole setup of the legend has parallels, perhaps even variants, in famous kupua legends from middle Polynesia. A kupua champion like Kana is represented with the powers of stretching to the heavens and terrifying by his gaze. Like Kana he is born in nonhuman form and preserved by a supernatural relative who recognizes him as a god. He develops human form and, in these South Sea stories, must be at once fed with human food and provided with a loincloth before he is able to live among men (as in similar Hawaiian stories the ceremony of incision is performed in the heiau). He obtains a weapon and a canoe famous in story. He serves as a champion against enemies who have terrorized the country. In many kupua legends he himself becomes a terror and his death is sought even by those he has protected.

The Hiro legend in the middle islands contains some of these traits. In Ra'iatea, Hiro is born a giant. He lives at Uporu on Tahiti with his maternal grandmother Cave.<sup>14</sup> In the Aitutaki version he is born in Eneuakura and sails to avenge the death of his younger brother. The clan inimical to him he crushes to death by sending the canoe along their shoulders at the launching.<sup>15</sup> This Aitutaki version resembles the Kaha'i legend, and in fact episodes are readily borrowed from one hero tale to another.

A closer likeness to the kupua champion of the Kana legend is Hono'ura (Honokura, Ono) of Rarotonga, the Tuamotus, Ra'iatea, the Marquesas, Mangaia, and perhaps Rotuma. In Rarotonga, says Henry, Hono'ura is a contemporary of the Naea reputed to have fled to Hawaii. He is poet, warrior, navigator. His name occurs in the genealogies of chiefs. He lives in the mountains of Tahiti and his food consists in edible fernroot and fresh-water fish. His canoe is named Te-ivi-i-kaua. He weds Ata-nui and has a son named The-double-headed. He follows the chief Ta'ihia, wars with the Marquesans, and weds Ina. He dies at Tubai, but others say at Ra'iatea.<sup>16</sup>

14. Henry, 537.

16. 535-536.

15. *JPS* 12: 137-139.

his sister-wife for a former alliance in Kahiki, and the girl, who has traveled to meet him clinging to the tip of a stretching tree, follows him across the sea on the back of a friendly turtle just as Hainakolo is conveyed on the back of her mo'o ancestress.

#### ROMANCE OF LAUKIAMANUIKAHIKI

Maki'ioeoe, a visiting chief from Kuaihelani to Kauai, leaves Hina with child by him and gives her a whaletooth necklace, a bracelet, and a feather cape as recognition tokens and bids her name the child Lau-kia-manu-i-kahiki (Leaf for bird trapping in Kahiki) and send the child to him in a red canoe attended by servants clothed in red. In Kuaihelani he makes a bathing pool and plants a garden for the child's arrival. A beautiful girl is born and brought up on Kauai without knowledge of her origin, until her supposed father sells her for giving away food too lavishly. Learning the truth, she refuses to go by sea to Kuaihelani and two old grandmothers roasting bananas cause a bamboo to sprout, to the tip of which she clings until she is dropped at the chief's home in Kuaihelani. There she adopts a girl friend and the two string flowers in the garden planted for the chief's daughter and bathe in its sacred pool, where a turtle comes and rubs her back. She is not recognized and an oven is ordered built for the girl's death, but an aunt in owl form chants her name and lineage and displays the tokens, and the chief recognizes his daughter.

Light radiates from her as she sleeps at night. She becomes the wife of the chief's son Kahiki-ula when he comes to visit his father. On his return to his first wife at Kahiki-ku she is insoluble and follows him riding upon a friendly turtle. At Kahiki-ku she takes the form of an old woman and enters the service of the household, recognized only by her former husband. His wife Ka-hala-okole-pu'upu'u treats her with ignominy. She does pretended service only and eventually burns down the house and consumes all in it except her half-brother, whom she then deserts and returns to Kuaihelani.<sup>13</sup>

13. For. Col. 4: 596-609.

#### ROMANCE OF UWEUWELAKEHAU

Uweuwe-lekehau is the son of Ku and Hina on Hawaii. Kane and Kanaloa are his gods. He is kept under strict tapu as a high chief. Olopana on Kauai has declared that his daughter Lu'ukia shall have no other husband than he. One day when Ku and Hina have gone oopu fishing in the Waikuku river, the boy goes to Kalopulepule river to sail his boat and floods wash him out to sea. He is transformed into a fish and swims to Kauai. Fishermen catch him and bring him to Lu'ukia. He becomes her lover in secret. When this is discovered, Olopana in anger banishes the two to the barren country of Mana where none but spirits dwell. He does not recognize the boy's rank because he has expected him to come in a royal red canoe manned by a company of paddlers. The spirits supply the two with all things needful and Mana becomes a fertile land where the hearts of the people are stolen by kindness so that they follow to share their chiefs' exile. The boy is finally recognized and becomes ruling chief of Kauai. The two plant a famous coconut grove at Kaunalewa and build the heiau of Lolomauna.<sup>14</sup>

#### ROMANCE OF HOAMAKEIKEKULA

Hoama-ke-ke-kula (Companion in suffering on the plain) is a chiefess of high rank and faultless beauty born in Oioiapaho, Kohala district. Her mother Pili bears first to the high chief Ho'oleipalaoa the son Waikuaala, then this girl is born in the shape of a taro plant and thrown out upon the rubbish heap. Makapailu, Pili's mother, has a prophetic dream and, guided by a rainbow, finds the child, wraps her in red bark cloth, and in twenty days she has attained perfection of form. She is kept under strict tapu, but one day when she and her companion are stringing blossoms in the woods, the elepaio bird comes to them with a song and, turning into a handsome man, hides the girl in mist from her companion and lures her away to a young chief named Ka-lama-ula (Red torch) living with his sister Kanabele-i-ka-uka-waokele (Thicket on the forest upland), children of the chief of Kawahae. His rank does not satisfy her

14. For. Col. 5: 192-199.

Hamm.

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# HAWAIIAN MYTHOLOGY

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Martha Beckwith

*with a new introduction by*

Katharine Luomala

575pp.

HONOLULU

UNIVERSITY OF HAWAII PRESS

1970

Kila could no longer hold back his love. "O Mother," he said, "I am Kila. There was no battle with a shark. My brothers left me here because of jealousy. Here I worked as a servant until the chief made me his son." He tried to take his mother in his arms.

But she was filled with anger at his brothers. "They lied!" she cried. "They deserve to die, all four of them! They left you, perhaps to perish, and brought back a lie about you. Let your brothers die, O Kila!"

"Not so," said Kila gently. "O my mother, the gods have turned this evil deed to good. Because of what I learned, Waipi'o is filled with food in famine time. You shall return, my mother. Your boat shall be filled with food and you return. You and my aunt shall rule Kauai."

"I must stay here. Here is my dear father and here my work. Waipi'o has become my land. As for my brothers, I forgive them. Let them return with you and let them rule Kauai when you are dead. This is the word of Kila."

The mother and aunt wept and the young men bowed their heads in shame. Kila's words were carried out. Food was taken to Kauai. The land prospered under the wise rule of the two women and then under Kila's brothers. As for Kila, he became chief of Waipi'o.

*From "Hawaiian Antiquities" by Foranier*

282 pp.

M.K. Parkhurst  
and C. Cantos

from schools

TURTLE  
P. 109**The Rescue of Hina**

1971

"He shall be tall and strong and wise. The gods will give him power." Old Uli was muttering to herself as she walked down the rocky trail to the village of Hilo. She came to the chief's home and was greeted by the serving women:

"Aloha, Uli!"

"Greeting to you, old woman!"

"Why do you come? Have you heard that another grandchild is born, another son of the chiefess?"

Uli seemed not to hear. Without a look at the serving women, she entered a house. There on a pile of fine mats lay Hina, her daughter, chiefess of Hilo. Beside her a baby slept.

Hina opened her eyes. "Uli!" she exclaimed in surprise. "You are welcome. It is long since you left your home in the upland. Have you come to see my baby? You did not come when his brothers were born."

The old woman did not seem to hear her words. Tenderly she lifted the baby and held him against her breast. There was great love in her old eyes, love and pride and a look of wonder at what this child was to become. "I have come for the little stranger," was all she said.



Hina held out her arms. "He is too small," she answered. "You cannot take him from me now."

"I can care for him," the old woman replied. "This is no common child. He will grow tall and strong. And he will have wisdom and power—power that will make all men wonder. I must take him now and train him."

"But, Uli, what of my other sons?" Hina asked. "I have eleven fine sons. Are they not tall and strong and wise?"

Uli made no answer.

"What of Niheu?" Hina asked again. "He is stronger than the others, for I have watched the boys at play. Niheu can lift and wrestle like a son of the gods, and he is wise. He can look into the flames and tell of happenings far away."

"All that is true," the old woman replied, "but I tell you this one, Kana, will be stronger and wiser than Niheu. He will have power from the gods. You shall see! The time will come when you are in great trouble and Kana, only, can rescue you."

Without another word the old woman left the house and took the trail, carrying the baby carefully. In her upland home she nursed him. When she worked in her garden the child lay on a mat near her, protected by a shelter of *lehua* and sweet-smelling *maile*.

When he became a boy he worked beside her. Kana knew no one but his grandmother. He loved the wrinkled, bent old woman who was always kind to him. She

gave him her wisdom and prayed to the gods that his strength and power should grow, day by day. So he reached young-manhood.

The high chief of Molokai wanted to marry. "I must have the most beautiful woman in the islands for my wife," he said. He called his bird messengers. "Fly over all these islands," he commanded, "and bring me word of the loveliest woman, one who is perfect from the top of her head to the soles of her feet."

The birds flew in every direction. Soon they returned to Ha'upu, the hill on which the high chief lived. "We have found her," they said. "We have found the most beautiful woman in the world. She is lovely as the rising sun, and her hair shines as the feathers of the 'o'o' bird. We have watched her as she swims and surfs among her women."

"It is well," said the chief. "I shall have this woman. Who is she?"

"She is Hina, chiefess of Hilo on Hawaii."

"Make ready my canoe," the chief commanded. "On the night of the full moon I shall go to Hilo Bay, for it may be this beautiful woman will surf in the moonlight."

On the night of the full moon Hira and her women did indeed swim in Hilo Bay. They played tag, hiding behind rocks, then dashing out into the silver waves.

They surfed. At last they rested on the sand, warming themselves at a fire they had built.

Hina left them there. "One more ride on a great wave," she called, and swam to the outer edge of the reef where the ocean waves broke on the coral.

She was tired from her swim and looked about for a rock where she might rest. She saw a shadow on the water. A rock! She swam to it, but found it was a canoe. Some fishermen, perhaps. "Come and rest before you surf to shore," a voice called, and friendly hands helped Hina into the canoe.

Gladly the chiefess sank down for a moment's rest. Someone threw a soft covering about her shoulders. It felt like a feather cape. How strange! And this was a large, double canoe! Hina was filled with wonder.

Suddenly she realized the canoe was moving. She felt the slap of ocean waves and, in the moonlight, saw the men working at the paddles. "Where are you taking me?" she asked. "I must go back. My women will search for me and will be frightened. Take me back to Hilo."

"No, beautiful woman," a man answered gently. "I would make you my wife. You shall live in a home of many houses on Ha'upu Hill. You shall have serving women in plenty. You shall listen to sweet music and watch the best *hula* dancers of Molokai, for I am high chief of that island and I shall make you my chiefess."

"No! No! No!" Hina cried. "There is a mistake. I

am married already. My husband is the chief of Hilo and I have sons, eleven—no, twelve—fine sons. I cannot marry you."

The high chief laughed softly as the canoe flew over the waves toward Molokai.

Meanwhile Hina's serving women searched for her. Soon word was carried to the chief. The houses of Hilo were searched and fishermen paddled over the bay stopping at every rock and sand bar, for no one had seen the strange canoe.

The chief's sons joined the search, all but Niheu. His father found his eleventh son sitting sadly by a fire. He stirred the fire with a stick and looked into the flames as if they pictured trouble. "Up!" his father shouted. "Up, and search for your mother!"

Niheu made a sign for "No." He was still looking into the fire and spoke slowly as if reading the message of the flames. "It is no use," he said. "Hina has been stolen by the high chief of Molokai. He has carried her to Ha'upu Hill where he would make her his wife."

"He cannot!" the chief shouted. "She is my wife!" Niheu still looked sadly into the flames. "That is what she tells him," he answered. "She will not marry him and he says that he will keep her prisoner on Ha'upu Hill and you shall never have her back."

"We will go to Molokai and fight!" the chief cried.

"We cannot," the young man answered. "The high chief of Molokai has a mighty army. More than that, Ha'upu Hill is a place our army can never take."

"Then we shall go by night," the chief said. "You and your brothers shall climb Ha'upu Hill and steal away your mother in the darkness."

Again Niheu made a sign for "No," as he sadly watched the flames. "None of us can do this," he replied. "In the fire I see that hill of Ha'upu. I see that some power lifts it up and up, until no man can reach its top."

"What power, my son?"

Niheu looked long into the flames. "I do not know," he said at last. "Something holds Ha'upu Hill and lifts it. I cannot see what power it is."

Kana, in his upland home, knew nothing of what had happened to his mother. He was a man now, doing all the heavy work for his grandmother and seemingly content. But old Uli knew he needed to use his strength and power in other ways. She knew of Hina's trouble and that Kana, only, could rescue her. But Uli waited.

One day, as the two worked together in the garden, Kana lifted his head to listen. "Uli," he said, "what is the sound I hear?" The old woman did not answer. Hardly knowing what he did, Kana dropped his digging stick and started down the trail, drawn by the sound. Old Uli watched him go. The time had come!

The trail led to the village. There Kana found a crowd of men and boys. It was their shouting that he had heard, faintly, in the upland. "What is going on?" Kana asked someone.

"See that huge fish!" The man pointed. "The sons of the chief are trying to lift it. It is very heavy and slippery but Niheu, the youngest, can lift and carry it. He has great strength."

"The others must be weak," said Kana.

The man laughed. "E! You chiefs!" he shouted. "Here is a country boy who calls you weak ones!"

The chief's sons turned angrily toward the stranger. A boy from the country with the mud of a garden upon him! Did he dare to call them weak ones? "Let us see you lift the fish!" they said.

Kana waded eagerly into the bay. He caught the fins of the great fish and struggled to get a firm hold. He had never before tried to lift a fish and, for a moment, did not know what to do with the slippery, flopping thing. At last he held it firmly, threw it on his back, waded to shore, and started up the trail. "This will make a fine gift for Grandmother," he was thinking.

The chief's sons were angry to see this country fellow walk easily away with their fish. "Thief!" they shouted, and ran after him.

They caught Kana and tied him to a tree. The ten brothers carried their fish back to Hilo, but Niheu

stayed to watch the prisoner. He wondered about this strong boy from the upland. "He is even stronger than I," the young man thought. "He walked off with that fish as if it had no weight at all!"

Someone was coming down the path. It was old Uli, the wise one, his grandmother. "Aloha, Grandmother!" Niheu said. "Here is a thief from the upland. He was trying to steal our fish. Do you know him?"

"He is no thief," Uli replied. "This is Kana, your young brother. He is the strongest and wisest of you all. Come, Kana!" she called.

At her word the boy shook off the ropes that bound him. He shook them off as if they had been no more than threads spun by a spider. Then he followed the old woman up the trail.

A long time Niheu stood looking after them. This was his brother, this boy with strength and wisdom! "He too is a son of Hina!" the young man said to himself. "He can rescue her."

Niheu went into the forest where he worked for days. At last he went in search of Kana. "You are my brother," he said. "Hina, our mother, is a prisoner on Ha'upu Hill. You are the one who can rescue her. I have built a canoe in the forest. Help me launch it. Then go with me to Molokai to steal away our mother."

"I will go," Kana replied.

Niheu led his brother into the forest and showed him

the canoe. "Go down to the launching place," said Kana. "I shall push the canoe down to you. Be ready to leap into it."

Niheu looked at Kana in great surprise. He looked long. Then he turned and hurried down the mountain-side to the launching place.

He had hardly reached the bay when he saw the canoe shoot down the mountain toward him. It shot down swiftly as a sled slipping over a grassy slide. The young man had only time to spring into the canoe as it slid past, and he was carried out into the bay.

Kana waded to him, bringing paddles. "You shall paddle to Molokai," Kana said. "I shall wrap myself in *kapa* and lie hidden in the bottom of the canoe. The plan is yours. You, alone, shall rescue our mother."

The older brother hesitated. "I will try," he said, "but I do not think that I can do this thing."

"If you need me, I am ready," Kana answered.

His *kahuna* came to the high chief of Molokai. "Last night I dreamed, O Heavenly One," he said. "Set free this woman you hold prisoner. If you do not, you and all your people will be destroyed."

"Not so!" The high chief laughed. "No one can conquer Ha'upu Hill. I shall keep this woman until she is willing to be my wife. She is as beautiful as the rising sun, and her hair is as soft and shining as the feathers of the 'o'o bird."

The *kahuna* spoke again. "O Heavenly One," he said, "send for another *kahuna*. Do not let this evil find you unprepared."

"Very well," the high chief answered, "but I do not fear the words of four hundred of you!"

Another *kahuna* came, a woman. She filled a great wooden bowl with water and covered it with *kapa*. She prayed and waited. At last she lifted the *kapa* and the two looked. The woman turned to the high chief. "I see him here," she said. "I see a man so tall that he can reach the top of Ha'upu Hill. He will take the prisoner and destroy you and all your people."

"I fear him not!" shouted the chief. "Let him stretch to his full height. Ha'upu Hill rests on the back of a great turtle. At my command the turtle can lift it up and up till no man can reach its top. Go! I do not fear your words! Hina shall be my wife."

The two turned to go. They looked over the sea and cried, "A strange canoe! Even now danger comes."

The chief looked. One canoe was coming, paddled by one small man! The chief heard his men calling, "Is that a war canoe or are you a traveler?"

"A war canoe!" the small man shouted bravely.

The high chief laughed. "Guard the prisoner well," he commanded. "This one may try to steal the woman away by night."

That was what Niheu tried to do. In the darkness he climbed the cliff where no guard thought of danger.

No man saw or heard him.

But one of the chief's birds heard the slipping of a stone. In the darkness the form of a man! The little bird flew at the dark form. Startled, the young man struck at the bird, lost his hold, slipped, and fell. Sadly he returned to the canoe. "I knew I could not do it," he told Kana.

Kana whispered angrily, "You need not have been frightened by one small bird!" But he shook off the *kapa* covers, for the time had come for him to try.

Now the guards of the high chief were ready. As Kana stretched to his full height they saw his form against the star-lit sky. "Danger, O Heavenly One!" they shouted to the chief. "A tall one comes! He towers over Ha'upu Hill!"

"Show your strength, my turtle!" the chief commanded. "Lift up the hill."

Up and up rose Ha'upu Hill. Kana watched it. How could it grow so high? What power lifted it? The top was far above his head. "I too have failed!" thought the young man sadly.

Then he seemed to hear the voice of Uli. "The turtle, O Kana!" The words came faintly to his ears as in a dream, but the voice was his grand mother's. "The great turtle of the chief holds Ha'upu on its back and lifts it. Break its flippers, O my grandson!"

Using all his mighty strength Kana broke the flippers of the giant turtle, first those on the left, then those

on the right. The power of the turtle was destroyed. It sank down, and with it sank the hill which crumbled and fell with a crash. Trees, houses, and people were swallowed in a mighty opening of the earth. Only the *kahuna*, man and woman, were ready for the crash. They alone were saved—these two and Hina, for Kana had seized his mother in his arms as the hill sank. Gently he laid her in the canoe and he and Niheu started back to Hilo. The canoe flew with the mighty strokes of Kana's paddle. Hina watched the strong arms which sent the canoe through the waves as a bird flies through the air. She felt the freedom and joy of a bird. "It is because of Kana!" she thought and remembered the words of old Uli, "The time will come when Kana, only, can rescue you." Those words were true.

*From "Hawaiian Legends" by Rice*

## How 'Umi Became High Chief

Before Liloa, high chief of Hawaii, died he called his sons to him in the presence of lesser chiefs and his wise *kahuna*. "Hakau, my older son, shall be high chief," he said, "and 'Umi, his young brother, shall be his man. 'Umi, give loyal service to your chief. Hakau, respect your man." Did Liloa hope that his dying words would change the nature of his older son?

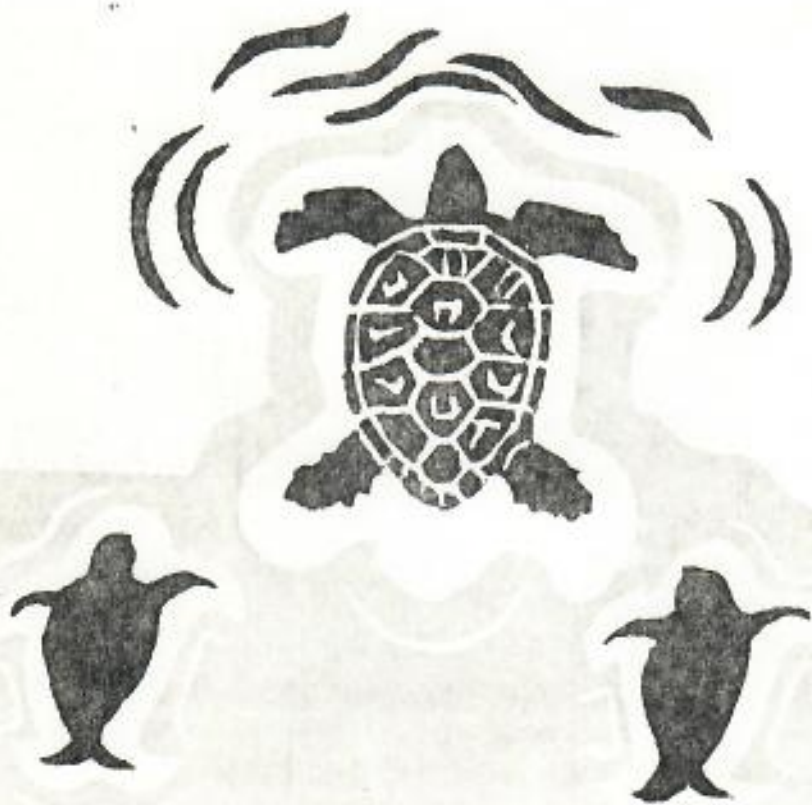
For Hakau had been a jealous boy. He had never liked his handsome, popular young brother. He was jealous of 'Umi's strength and skill, jealous of his three loyal companions, and jealous of the praise of 'Umi that he sometimes overheard. In sports, 'Umi and his companions were often victors over Hakau and his friends. Hakau's jealousy showed itself in scornful words and in small, unkind acts.

And his nature did not change. He proved a jealous, cruel chief. If he heard praise of one of his lesser chiefs he watched a chance to do that one some harm. He took from others things that he liked: a beautiful *kapa*, a fine weapon, or a child to be his servant. So Hakau came to have enemies among the chiefs, and the fear and hatred of the common people.

As for 'Umi, he tried to obey his father's last command. For some time he gave loyal service to his brother,

# TURTLE DANCE

Poems of Hawaii



AELBERT AEHEGMA

Oceanic Publishing, Naalehu, Hawaii 1984

*Illustrations by D.E. Addlesberger*

## Turtle Dance

E *Honu, e honu, e pūhā*

Turtle, turtle, come up to breathe

For weeks you have not been seen,  
For years. Rise out of the deep sea  
That we may remember your dance  
Telling of how our land rose  
From ocean depths; how it cracked  
Into plates as it swelled.  
Let brine, let spray break for us  
At your shore once more, Grand Old One,  
Or will this dance be forgotten

*Honu-pe'ekue*

Thick-shelled Turtle

*Honu-kahiki*

Foreign Tortoise

*Honu-po'o-kea*

White-headed Turtle

*Honu-'ea*

Hawkbill Turtle

Especially, you our last, from whose crushed  
Shell comes our medicine no more; no  
More delight in your dark and your light  
Amber shell combs for beauty, fans for what  
Leisure; no more dark green meat for *lūau* feast;  
No more, for some fishers of today lay waste.  
Knowledge, forgotten, missing with their thrust,  
Knowing not how to fill their mouths.

Turtle, turtle come up to breathe

That we may see your dance, once more.

Last Hawkbill we saw carried a spear in that throat,

Its body limp, its head a dirge of flies, alone upon

A black lava coast; its burial pyre, beyond

Both of its homes, sacred land, sacred water.



Turtle, turtle, come up to breathe.  
We now need to see your red-brown shell.  
We need to be reminded of that pattern  
Upon your back, for new mats need weaving.  
We need to prophesy by your heated scales  
For our land begins to move again, like you.  
Smell those distant swells  
Carry on those mysteries, beyond the horizon  
Riding off to sea upon your great back.  
For great quakes shake, cruel waves breaking,  
And our shores sink, then rise; volcanoes  
Steam, throw up curtains of fire, boil on  
In an overflow to the breakers. Town people  
All the while spoil land and sea through greed.

*Honu-ʻea, Honu-ʻea*

*Honu neʻe pu ka āina*

Hawkbill Turtle, Hawkbill Turtle!

The land moves like a turtle

*Holu Honu, Turtle Hula, is it forgotten*

*E honu, e honu, e pūhā*

Turtle, turtle, come up to breathe.

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## Honu Rises

Scaled, great limbs stretching from the  
Blue-black deep, shining ebony  
Layer upon layer of stone hard shell

Sea bursts into mad turbulence  
Peaks climb to rolling skyforms  
An ancient back arches higher

Banded, crossed, leaping streams  
From the depths. The old She Turtle  
Boiling up for the borning

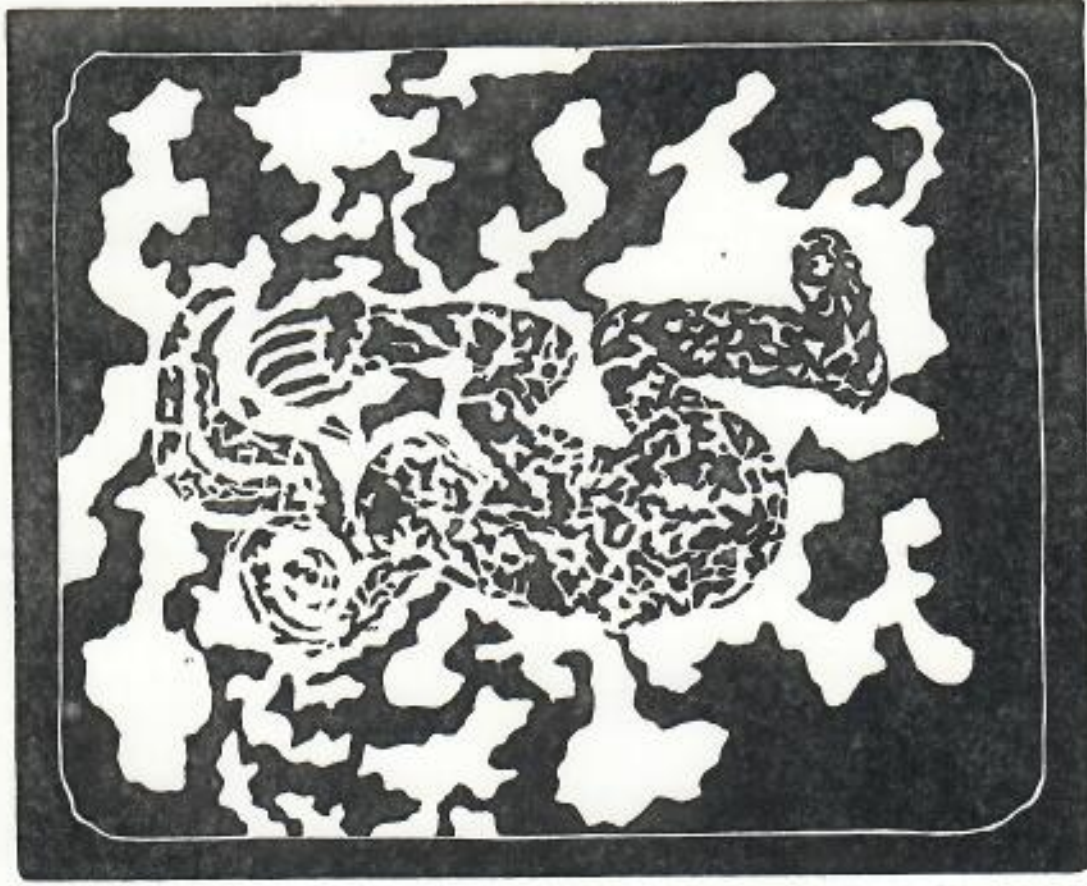
Upon her arched shell myriads dwell  
From her beak, blow holes steam free  
Clawed feet and legs claw the ocean under

Buoyed, she rides surf to shore  
Beaches, marching inland, beyond high tide  
Earth clawed aside, the nest made, eggs laid

Abandoned, the young must survive  
Sun and predator birds, run or die.  
An ocean closes over a mountain.

Hatched, young turtles race for the sea  
Race for the sea or be devoured  
Some few survive, mangled flesh of sacrifice

Peaks climb suddenly to rolled back skies  
New islands, new land rising.  
The land lives. The turtle lives



# H H H H H

**Hahaheo.** Coastal area and elementary school, Hilo qd., Hawaii. *Lit.*, pride (Ka-mehameha I ordered his people to plant a large area in taro in a single day; they did so, and he told them he was "proud" of them).

**Hakakoa.** Land section and stream near Lau-pūhoehoe village, Hawaii. *Lit.*, low *koa* tree or warrior-like.

**Hakula-manu.** Old name for Sulfur Banks, Ki-lau-ka volcano, Hawaii. *Lit.*, like a birds' gathering place.

**Halelele-psakai.** Mountain summit, east Lā-na'i. *Lit.*, salt left (bags of salt were left here when travelers mistook dew at Pālāwai for salt; Emory, 1924:20).

**Hālili-a-manu.** Old section of Honolulu near the Hotel Street bridge over Nu'u-ano Stream. *Lit.*, fluttering by birds.

**Hā'ao.** Spring, land section, and church in Wai-'ōhinu, Honu-'apo qd., Ka'u, Hawaii (RC 158), named for a Ka'u rain and a supernatural girl, Valley, central Nī'hau.

**Hā'oha'e.** Land division near Kumukahi, Maku'u qd., Hawaii. *Ka hikina a ka lā i Hā'oha'e* (PH 189), the rising of the sun at Hā'oha'e. See Kumukahi.

**Hā'e'e'e'e.** Ridge and valley near Poi-hale, Wai-mea district, western Kaua'i. *Lit.*, blackish.

**Hā'ena.** Land section and village, Kohala qd.; land section and village, Maku'u qd.; land section, Ka'u district, Hawaii. Land section, village, *he'ena*, caves, point, and beach park, Hanalei, Kaua'i. Drive, Mānoa, Honolulu; *he'ena* of Ka-mehameha I at 'Ewa, O'ahu (RC 173); *Lit.*, red hot. *A Lohi'au-ipo i Hā'ena lā, 'ena'ena ke aloha ke hiki mai* (UL 249), and Lohi'au-ipo at Red-hot, hot the love that comes.

**Haha.** Falls, Ka-malō qd., south Moloka'i.

**Hahae-ufe.** Hill (1,674 feet high), Kaunakakai qd., north Moloka'i. *Lit.*, tear [the] penis.

**Haha'i-ono.** Elementary school, park, and street, Hawaii-kai, Honolulu; valley, and the name of the Ka-mehameha Schools farm, Koko Head qd., O'ahu. The eastern part of Sandy Beach, O'ahu, also is called Haha'i-ono; in whaling days ships anchored off this beach. *Lit.*, sand broken.

**Hāhā-kea.** Land division and gulch, Lahaina qd., West Maui. Perhaps *lit.*, white stalk.

**Hāhā-lawe.** Gulch, Kī-pahulu qd., East Maui. *Lit.*, break carry.

**Hais-moa.** Stream, Wai-he'e, O'ahu. *Lit.*, chicken chased.

**Hai-kū.** Land division and point, Honomū qd., Hawaii. Land section, Līhū'e district, Kaua'i. Quadrangle, land section, village, elementary school, park, reservoir, ditch, East Maui. Valley, Kāne-'ōhe qd., O'ahu. *Lit.*, speak abruptly or sharp break.

**Hai-kū Gardens.** A restaurant, Kāne-'ōhe qd., O'ahu. The land was originally a part of Ka-limu-kele and was awarded to Hawaiians in the Great Mahele. It was owned by Edwin Baskerville until his death in 1924, then was sold to Oliver Stillman in 1926, and to Wilhelmina Tenney in 1927. She maintained a home here until her death in 1951. See Wilhelmina Rise.

**Hai-kū Uka.** Land section, Hai-kū qd., East Maui. *Lit.*, upland Hai-kū. **Halli.** Forest area near Hilo, Hawaii; timber was brought from here to build a church of the same name, said to have been built by Kua-kini (RC 390). Road, Pacific Heights, Honolulu. *Lit.*, loving memory.

**Haina.** Land section, Hāmākua qd., Hawaii.

**Hainoa.** Crater and hill, Kai-lua qd., North Kona, Hawaii. A house platform formerly here was said to mark the home of the god Kū and his wife Hina. An 'ohi'a tree called Kū-'ohi'a-laka grew here; it was the tree form of Kū. A large furrow marks the position of the tree.

**Haipua'ena.** Stream, Ke-'anae qd., East Maui.

**Haka.** Drive, Ka-mehameha Housing area, Ka-lihi Kai, Honolulu. (TM.) *Lit.*, shelf, perch (as for chickens).

**Hāka'ano.** Coastal flat, Hālawā qd., north Moloka'i.

**Haka-kau-pueo.** Congregational church at Huelo, Hai-kū qd., East Maui. *Lit.*, owl-resting perch (owls perched in a pandanus grove here).

**Haka-lau.** Village, land division, bay, gulch, and stream, Honomū qd.—the 1946 tsunami waves reached heights of 37 feet here and destroyed 'A'i'ai set up an altar (*kū'ula*) on a bluff looking out to sea (HM 22). *Lit.*, breaking of [the] harbor.

**Hakina.** Gulch, 'Īlio Pt. qd., south Moloka'i. See Pu'u-hakina. *Lit.*, broken piece.

**Haki-ō-awa.** Bay and land area, north Ka-ho'olawe, where the fish demigod 'A'i'ai set up an altar (*kū'ula*) on a bluff looking out to sea (HM 22). *Lit.*, breaking of [the] harbor.

**Haki-pu'u.** Valley, land division, and stream, Wai-kāne qd., O'ahu. **Kaha'i,** a famous navigator, lived here and traveled to Samoa to bring back seeds and breadfruit; he was so respected that Ka-mehameha I in 1795 lowered the sail of his canoe in honor of his memory. (Sterling and Summers 5:38a.) *Lit.*, hill broken.

**Haku-he'e.** Point, Ka-haku-loa qd., Maui. Probably *lit.*, fleeing lord.

**Haku-ola.** Gulch, Pūpū-kea, Ka-nuku qd., O'ahu. *Lit.*, living lord.

**Hala.** Drive, Ka-mehameha Heights, Honolulu. (TM.) *Lit.*, pandanus.

**Hala'ea.** The name of the current coming from the east at Ka Lae (South Point), Hawaii, which meets a current from the west named Kāwili; the two currents go out to sea together. **Hala'ea** was named for a chief. A stone on the shore nearby, Pōhaku-o-ke-ku (stone of the time), is believed to turn over in strong seas, an omen of coming change. (For a saying, see Appendix 8.1.)

**Hāla'i.** Hills, Hilo, Hawaii. Hina, Māui's mother, gave this area to her daughter, Hina-ke-ahi, goddess of fire. A famine occurred and Hina-ke-ahi ordered her people to dig an earth oven. She placed herself in the oven and lit the fire. She then sank through the oven stones down to the underworld and became a gushing stream. On

the second day she emerged as a pool near the sea, and on the third day a spring burst forth. She washed herself and returned to the oven, ordering the people to open it. They found abundant food (Westervelt, n.d.: 157-161). See Pōhaku-nui, Pu'u-honu. *Lit.*, peaceful.

**Hale-ka'a.** Land division, Lahaina qd., Maui. Probably *lit.*, rolling pandanus.

**Halekū.** Cinder cone, Hale-a-ka-lā Crater, East Maui. Land section and lake, south central Nīhau, named for its owner and famous for sugarcane growing in the sand with only leaves protruding. (See PE. *kā*: UL 101.) Halekū is the name of an O'ahu trickster demigod (HM 430).

**Hale-pē.** Area and trail, Puna qd., Puna district near the Ka'ū boundary, Hawai'i. *Lit.*, crushed missing. (Gourds growing here were completely buried by shifting winds; people not knowing of them would "miss" them, hence the saying / *Hale-pē aku nei paha*, maybe at Hale-pē, said when things were not found. Also said of drunks, with *pē* in this case meaning 'soaked'.)

**Hale-pepe.** Drive, 'Āina-Haina, Honolulu, named for a native tree. **Hālau-a-toto.** *Heiau*, Kai-lua, Mō-kapu qd., O'ahu. *Lit.*, house of brains. **Hale-ūla.** Land section and village, Kohala qd., Hawai'i. Areas, Hanalei and Ka-wai-hau districts, Kaua'i. *Lit.*, red pandanus. **Hālau-lani.** Land division near the Pineapple Research Institute, Wai-pō'o, Wai-pahu qd., O'ahu; 'Ahu-ena *heiau* was formerly here (Sterling and Summers 1:94-95). *Lit.*, high-born chief's large house.

**Hālawā.** Land section, village, gulch, and mill, Kohala qd., North Kohala, Hawai'i (li 13). Land section, peak, village, beach park, bay, point, stream, cape, and quadrangle, east Moloka'i. (For 12 wind names here, see For. 5:102-103.) Land section, district park, elementary school, town, and stream, Wai-pahu qd., O'ahu (li 70). *Lit.*, curve.

**Hālawā Iki.** Gulch, Hālawā qd., north Moloka'i. *Lit.*, small Hālawā. **Hale.** Beach park, Kala-pana qd., Puna district, Hawai'i, named in 1951 for Isaac Hale of Puna, Hawai'i, killed in action in Korea. *Lit.*, house.

**Hale-'āama.** *Heiau* at Kaha-lu'u, North Kona, Hawai'i. *Lit.*, loosening house.

**Hale-'āha.** Land division and gulch, Kamuela qd., Hawai'i. Land section, Kahana qd., O'ahu (see also For. Sel. 222). *Lit.*, meeting house.

**Hale-a-ka-lā.** National park (established in 1961), volcano, crater, peak, ranch, and visitor center, East Maui; homesteads, Kahului qd., Maui. *Lit.*, house [used] by the sun (the demigod Māui was believed to have insooled the sun here in order to lengthen the day, and permit his mother, Hina, to dry her tapa). Name of the home of Mr. and Mrs. Charles R. Bishop at the site of the Bishop Trust Building at Bishop and King streets; classroom building (built in 1931) at Ka-mehameha Schools, Honolulu.

**Hale-'au'au.** Gulch, Wei-a-tua, O'ahu. (For. Sel. 278; li 97; PH 100.) See Ka-lena. *Lit.*, bathhouse.

**Hale-'auhau.** State government building, Department of Taxation. *Lit.*, tax house.

**Hale-haku.** Bay, gulch, land section, and point, Ha'ikū qd., Maui. *Lit.*, master house.

**Hale-hō'ike'ike.** Historical Society museum at Wai-luku, Maui. See Bailey House. *Lit.*, exhibition house, museum.

**Hale-hō'ike'ike-o-Kamehameha.** Hawaiian name of Bernice P. Bishop Museum, Honolulu. *Lit.*, exhibition house of Ka-mehameha.

**Hale-iwa.** Town, elementary school, beach park, surfing beach (Finney, 1959a:108), and quadrangle, O'ahu. *Lit.*, house [of] frigate bird ('iwa birds were admired for their beauty). See PE, *iwa*.

**Hale-kahawai.** Women's dormitory, Mānoa campus, University of Hawai'i, Honolulu, completed in 1963. *Lit.*, river house (Mānoa Stream is behind the building).

**Hale-ka-mahina.** Hill and land sections, Maku'u and Kala-pana qds., Puna, Hawai'i. *Lit.*, house [of] the moon.

**Hale-kamani.** Street, Niu, Honolulu. (TM.) *Lit.*, *kamani*-tree house.

**Hale-kauwila.** Street, downtown Honolulu, named in 1875 for the thatched house built here of *karawila* wood in the 1820s on land now belonging to American Factors. (Clark 13.) The wood of the house is said to have been taken from the rafters in the sacred house of Līloa at Wai-pi'o, Hawai'i, a burial place of chiefs. (*The Friend*, May 1890, p. 34.)

**Hale-kū'i.** Land section, Kai-lua qd., South Kona, Hawai'i. Alternate name for the *heiau* at Pihana, Maui. *Lit.*, image house.

**Hale-koa.** Drive and place, Wai-'ālae, Honolulu. *Lit.*, soldiers' house (referring to a Bishop Estate subdivision for veterans in the area). (TM.) 'Io-lani Barracks on the Palace grounds in downtown Honolulu was once known as Hale-koa.

**Hale-kou.** Coastal area east of Pelekunu Bay, Moloka'i. Fishpond, Mō-kapu, O'ahu. *Lit.*, *kou*-wood house.

**Hale-kua.** Stream, Wai-mea district, Kaua'i. *Lit.*, tapa-beating house.

**Hale Kuahine.** Women's dormitory, East-West Center, University of Hawai'i, Honolulu, completed in 1962; named for the Kuahine (sister) rain of Mānoa Valley.

**Hale Kula.** Elementary school at Schofield Barracks, O'ahu, and way near Puna-hou School, Honolulu. *Lit.*, school house.

**Hale-kū-lani.** Hotel, Wai-kīkī, Honolulu, dating from 1917. Before that time, Mr. and Mrs. Robert Lewers had a residence and hotel there named Hau Tree (the *hau* tree there is said to be between 130 and 200 years old). See Lewers. *Lit.*, house befitting royalty.

**Hale-lani.** Drive, upper Mānoa, Honolulu. (TM.) *Lit.*, chief[s] house.

**Hale Laulima.** Women's dormitory, Mānoa campus, University of Hawai'i, Honolulu, completed in 1969. *Lit.*, cooperative house.

**Hale-le'a.** Land division and forest reserve, Hanalei district, Kaua'i. Street, Mānoa, Honolulu. *Lit.*, joyful house.

**Hale-lena.** Place and former land section, Mānoa, Honolulu. *Lit.*, yellow house. (See indices 740 for awards.)

**Hale-loulu.** Spring near Pu'u-kolekole, Ka-malō qd., Moloka'i. *Lit.*, house thatched [with] *loulu* palm.

**Hale-lua.** Land section, Pāhala qd., Ka'ū, land section, gulch, and surf-

**Hāmoa.** Village, beach, bay, surfing area, and land division. Hāna, Maui. This is perhaps a shortening of Hā'mo'a, an old name for Samoa.

**Hamohamo.** Area near Ōhau Avenue, Wai-kiki, O'ahu, once belonging to Queen Lili'u-o-ka-lani. *Lit.*, rub gently (as the sea on the beach). *Aia akula paha i Wai-kiki i Hamohamo i ka 'imi'ahu'awa,* maybe just at Wai-kiki at Hamohamo looking for 'ahu'awa sedge (disappointment, failure; all one does is 'rub' and this is 'bitter' [awa]). See Ōhau; Appendix 8.1.

**Hamu-wai.** Cliff separating Wai-lau and Pū-ko'o valleys, Hālaawa qd., Moloka'i. *Lit.*, gulp water.

**Hana-** Prefix of many place names (also *Hono-*). See Appendix 5.2.

**Hāna.** Quadrangle, village, bay, surfing area, elementary and high school, beach park, district, forest reserve, plantation, and road, East Maui. Queen Ka'ahu-manu was born here at a place called Pōnaha-ke-one (circle [of] the sand). Poetic: *'āina ua, lani ha'aha'a* (PH 210), rainy land, low-lying sky. (li 172.) See Nā-nu'a-lele.

**Hanahana-puni.** Hill, Lihue district, Kaua'i. *Lit.*, surrounding warmth.

**Hana-hau'oli.** Private elementary school, Honolulu, founded by Mr. and Mrs. George P. Cooke in 1918. (A new name.) *Lit.*, joyous work.

**Hānai-a-ka-malama.** Queen Emma's summer home, upper Nu'u-anu, Honolulu, named for a demigoddess, probably built in 1847 by H.A. Peirce and sold to John Young II, uncle of the queen and son of John Young, adviser to Ka-mehameha I. Queen Emma inherited the property and used it as a summer retreat and social center. In 1890 it was sold to the Hawaiian government and in 1911 the surrounding area was made a public park. In 1915 the Daughters of Hawaii renovated the house and now maintain it as a museum open to the public for a fee. (HM 214, 220; PH 138.) *Lit.*, the foster child of the light (or moon).

**Hana-kahi.** A part of the city of Hilo, Hawaii, named for a chief who was a symbol of profound peace (UL 60-61). Hilo is called Hilo Hana-kahi. (For a song, see Elbert and Mahoe 50.) *Lit.*, single task.

**Hanaka'e'ie.** Island beyond Nihoa mentioned in old chants. *Lit.*, bay [with] the rise and fall [of sea]

**Hanakamanene.** Valley, southeast Niihau. *Lit.*, bay [of] the shudder.

**Hanakanaea.** Coastal area and bay, west Ka-ho'olawe.

**Hanaka'ō.** Land division, reservoir, point, and cemetery, Lahaina qd., West Maui. *Lit.*, the digging stick bay.

**Hanakāpi'āi.** Valley, stream, falls, trail, and beach, Hanalei district, Kaua'i. *Lit.*, bay sprinkling food.

**Hanakaoo.** Land section, Ka-huku qd., O'ahu. (Sterling and Summers 4:31.)

**Hanakauihi.** Peak, Hale-a-ka-lā Crater, East Maui. *Lit.*, the cover bay.

**Hanakealoha.** Place, Pāloalo, Honolulu. *Lit.*, love-making.

**Hanakeaumoe.** Island beyond Nihoa mentioned in old chants. *Lit.*, the late night bay.

**Hanako'a.** Land section, stream, falls, and trail, Hanalei district, Kaua'i. *Lit.*, bay [of] koa trees or of warriors.

**Hanalei.** Land division, village, elementary school, bay, district, river,

and valley, Hanalei district, Kaua'i. See Pōhaku-Hanalei, Wyllie. (For. Sel. 96; PH 65; UL 155; for a song, see Elbert and Mahoe 41.) *Lit.*, crescent bay.

**Hanali'olilo.** Hill and trail in the forest area above Wa-kolu, Moloka'i. *Lit.*, disappearing place (it is said that as one approaches this hill, either walking or in a car, it seems always to be receding—perhaps an optical illusion).

**Hana-lima.** Place, Nu'u-anu, Honolulu. (TM.) *Lit.*, hand work.

**Hanaloa.** Point and fishpond, Wai-pi'o peninsula, O'ahu. See Kū-mele-wai. *Lit.*, long bay.

**Hanamalo.** Point and cape, Ho'ō-pū-loa qd., Hawaii. Probably *lit.*, loincloth bay.

**Hanama'iloa.** Cape and lighthouse, Mākena qd., southwest Maui.

**Hanama'ulu.** Landing, land section, village, bay, ditch, river, beach park, and birthplace of the hero Ka-welo, Lihue district, Kaua'i. (For. Sel. 32, 102.) Street, Hawaii-kai, Honolulu. *Lit.*, tired (as from walking) bay.

**Hānana.** Place, Pu'u-nui, Honolulu. *Lit.*, overflow.

**Hanapepe.** Land section, town, bay, ditch, falls, stream, valley, and ancient surfing place (Finney and Houston 30), southern Wai-mea district, Kaua'i. (For. Sel. 102.) *Lit.*, crushed bay (due to land-slides).

**Hana'ula.** Mountain (4,616 feet high) and gulch near Uku-mehame, West Maui. A priest, Hui, quarreled with his prophet Lua-ho'omoe and burned his house down. The priest died or was killed (HM 389), or a drought followed in which the chief died. *Lit.*, red bay.

**Hana'ula Iki.** Hill (2,956 feet high), near Hana'ula. *Lit.*, small Hana'ula.

**Hanauma.** Beach park, bay, underwater park, and marine life conservation district created in 1967, Koko Head qd., O'ahu (pronounced ha-nu-ma). The sand consists predominantly of green olivine crystals (Macdonald and Abbott 20). (li 104.) *Lit.*, curved bay or hand-wrestling bay.

**Hanawana.** Point and stream, Ha'i-kū qd., Maui. *Lit.*, sea urchin bay.

**Hanawi.** Stream, Ke'anae qd., Maui.

**Hane-o'o.** Land section, gulch, and large fishpond reportedly built in 1808 near Hāna, Maui. A female *mō'o* was sometimes seen here. *Lit.*, mature soul.

**Hani.** Lane, Ka-lihi Waena, Honolulu. (TM.) *Lit.*, to step lightly.

**Hā-nlu-malu.** Area at Kau-nā-mano, Ka'u, Hawaii, where Mary Kawena Pukui was born. *Lit.*, shelter [of] coconut leaves (a supernatural woman, Hina, made a coconut-leaf shelter here). A later name is Pali-wai-ole (cliff without water), so called because after the plantation was established the water dried up.

**Hānō.** Point, Hālaawa qd., Moloka'i. *Lit.*, wheezing.

**Hanohano.** Site of Wai-pahu High School, O'ahu. *Lit.*, majestic.

**Hanu.** Lane, Ka-lihi Waena, Honolulu. *Lit.*, breath. (TM.)

**Hao.** Place and street, 'Āina-Haina, Honolulu, named for the Hind property on Hawaii. (TM.) *Lit.*, to gather up.

**Haona-pā-ipu.** Ancient planting area on Pu'u-anahulu, Kona, Hawaii. *Lit.*, receptacle food bowl (referring to crops raised there).

**Hā'ō'ū.** Village south of Hāna, Maui.

a population in 1970 of 324,871; the City and County of Honolulu population (the island of O'ahu and the Northwestern [formerly Leeward] Hawaiian Islands) was 630,528. Old names for the harbor were Kou and Māmala. The Bishop Museum has published a map of the city as of 1810. Sections of the town in the 1820s are described in RC 271-272. *Lit.*, protected bay.

**Honolulu Academy of Arts.** Museum, Thomas Square section, Honolulu, housing art collections, library, and educational facilities. A gift of Mrs. C.M. Cooke, it was built in 1927 on the site of her former home; many of the art objects which she had collected form the basis of the present collection. See Spalding.

**Honolulu Hale.** Honolulu's city hall, built in 1927, housing offices of the mayor, city council, and principal staff agencies. Ka-mehumehua III is said to have built a government office building of the same name on Merchant Street in 1835; it was destroyed in about 1853. *Lit.*, Honolulu house.

**Honolulu International Airport.** Prior to 1932 the airport was called John Rodgers Airport, named for Commander John Rodgers who made the first flight to Hawai'i from the Mainland in 1925 (TM). It then comprised 885 acres, 766 of which were under water. In 1947, at that time one of the largest in the United States, its name was changed to Honolulu Airport. In 1951, the name was again changed—to Honolulu International Airport.

**Honolulu International Center.** Auditorium, exhibit hall, and sports arena complex just seaward of Thomas Square, Honolulu, built on the site of Old Plantation (see Curtis; Ward; and Elbert and Mahoe 83); it was opened in 1964. Renamed Blaisdell Center (1976).

**Honolulu Nui.** Bay, Nā-hiku qd., Maui. *Lit.*, large Honolulu.

**Honomāhele.** Land division, Hāna qd., Maui. *Lit.*, numb bay. (PH 64.)

**Honomakā'u.** Village and land section, Kohala qd.; land section, Honomū qd., Hawai'i. *Lit.*, harbor [of] fear.

**Honomalino.** Land division, bay, and forest area, Ho'ō-pū-īoa qd., Kona, Hawai'i. (UL 66.) *Lit.*, calm bay.

**Honomānū.** Land division and bay, Ke-ānae qd., Maui. (PH 72.)

**Honomū.** Village, stream, and quadrangle, Hilo district, Hawai'i; a surf beyond the mill here was named Ko'o-kā (push strike). *Lit.*, silent bay.

**Honomuni.** Gulch, Hālawa qd., south Moloka'i. See Ka-ulu-wai.

**Hononana.** Bay near Honolua Bay, West Maui. See Hono-a-Pi'ilani. *Lit.*, animated bay.

**Honono.** Point, Hanalei district, Kaua'i.

**Hono-o-nā-pali.** A remote and unfrequented area at the northwest end of the Alaka'i Swamp, Kaua'i. *Lit.*, brow of the cliffs.

**Honopou.** Stream and valley, Ha'i-kū qd., Maui. *Lit.*, post harbor.

**Honopū.** Uninhabited valley and trail, Hanalei district, northwest coast, Kaua'i. It is called "valley of the lost tribe" in reference to a legendary little people called Mū-ai-ma'a-o-Lā'auhaele who lived at Lā'au at the headwaters of Wai-niha Stream where wild bananas, their food, grew; they stole campers' food. (HM 326; PH 159.) Bay and gulch, west Lā-na'i. Probably *lit.*, conch bay.

**Honopue.** Land section and stream, Wai-pi'o qd., Hawai'i.

**Honopueo.** Land section, Kohala qd., Hawai'i, named for an owl 'aumakua (personal god) who led a Kaua'i hero, Kōhiau-a-Mano, to find his mother. *Lit.*, owl bay.

**Honouli Malo'o.** Land division and stream, Hālaawa qd., south Moloka'i. *Lit.*, dry Honouli (dark bay).

**Honouliuli.** Land division, village, forest reserve, and gulch, Wai-pahu qd., O'ahu. *Lit.*, dark bay.

**Honouli Wai.** Land division and stream, Hālaawa qd., south Moloka'i. Phosphorescence (*maka-ihi-wai*) was seen here. *Lit.*, wet Honouli.

**Hono-wae.** Bay, northwest Lā-na'i. *Lit.*, chosen bay.

**Honowal.** Elementary school and playground, Wai-pahu, O'ahu. Perhaps a new name.

**Honowewe.** Coastal area, Hālaawa qd., Moloka'i. *Lit.*, pouring bay [of rain].

**Honpa Hongwanji Mission.** Built in Honolulu (Nu'u-enu section) in 1918 to commemorate the 700th anniversary of the founding of the Shin sect of Buddhism, now the headquarters of the sect in Hawai'i.

**Honua.** Street, Kāhala, Honolulu; stream, Wai-ānae district, O'ahu. *Lit.*, land.

**Honua-ino.** Land sections, Kai-lua qd., Hawai'i. (RC 105.) *Lit.*, bad land. (This is said to be the only place in the area without a canoe landing.)

**Honua-kaha.** Old section of Honolulu near Ka-wai-a-Ha'o cemetery. (li 93.)

**Honu-āpo.** Land section, quadrangle, village, and bay, Ka'u, Hawai'i. (UL 191.) *Lit.*, caught turtle. *Phonetic - unpronounced - kōngō*

**Honus-ula.** Cove and land sections, Kai-lua, Kona; *heiau* for human sacrifices, Wai-pi'o Valley, Hawai'i (For. Sel. 158; RC 14). Valley, Wai-mea district, Kaua'i. Point, north Lā-na'i, Congregational church at Ka-naio and a nearby land division, Mākena qd., Maui (Coulter map, p. 229; RC 85). Valley, southeast Ni'ihau. (li 119.) See Pu'u-honus-ula. *Lit.*, red land.

**Ho'okēkē.** Area in upper Kohana-iki, Kona, Hawai'i. See Mai'a-īoa. *Lit.*, crowded.

**Ho'okena.** Land section, village, elementary school, and beach park, Hōnaunau qd., Kona, Hawai'i. (For a song, see Elbert and Mahoe 68-69.) *Lit.*, to satisfy thirst.

**Ho'okipa.** Beach park and surfing area (Finney, 1959a:108) near Pā'ia, Maui; surfing areas here are known as Ho'okipa Lefts and Rights, Way, Ka-imu-kū, Honolulu. *Lit.*, hospitality.

**Ho'okomo.** Land section, Humu'ula qd.; hill, Hilo district, Hawai'i. *Lit.*, entrance.

**Ho'oku'i.** Street, Punchbowl, Honolulu. *Lit.*, collision. (The street was so named because of the frequent accidents on its curved route.) (TM.)

**Ho'ola'i.** Street, Sheridan Tract, Honolulu. *Lit.*, to enjoy peace.

**Ho'olana.** Ancient surfing area, Kohala district, Hawai'i. (Finney, 1959a:51.) *Lit.*, to cause to float.

**Ho'olawanui.** Stream, Ha'i-kū qd., Maui. *Lit.*, make gre at sufficiency.

**Ho'olehua.** Village, land divisions, and Hawaiian home-land area near

- Ka'ākau-pōhaku.** Ancient surfing area, Wai-luku qd., Maui. (Finney, 1950b:345.) *Lit.*, the north (or right-hand) stone.
- Ka'ako-pua.** Land section, part of which is now occupied by Central Intermediate School, Honolulu. Princess Ruth's home, Ke-ō-ua Hale, was here. *Lit.*, the flower picking.
- Ka'ala.** Mountain (3,938 feet), Wai-pi'o qd. (see Pū'u-ka'ala); land section and stream, Hāmākua and Mauna Kea qds., Hawai'i. Gulch and highest mountain (4,020 feet) on O'ahu, Wai-anae range (PH 100; UL 242); playground and elementary school, Wahi-a-wā. Street, place, and way, Mānoa, Honolulu, probably named for Mt. Ka'ala (TM).
- Ka'ala'ala.** Land sections and gulch on the southwest slope of Kī-lau-ēa, in Kī-lau-ēa, Mauna Loa, and Pāhala qds., Hawai'i. *Lit.*, scrofulous scar.
- Ka'alaea.** Land division, Ha'i-kū qd., Maui. Coastal area, Hālawā qd., Moloka'i. Valley, land division, and stream, Wai-Kāne qd., O'ahu. *Lit.*, the ocherous earth.
- Ka'alā-iki.** Land section, Hone'āpo qd., Hawai'i. *Lit.*, small lava rock.
- Ka'alaina.** Gulch, Mā'alaea qd., Maui.
- Ka'alā-kei.** Valley, Koko Head qd., O'ahu. *Lit.*, the proud water-worn stone.
- Ka'alā-wai.** Land division, former fishing right, street, and place, Diamond Head, Honolulu. (RC 135.) *Lit.*, the water basalt.
- Ka'ali.** Cliff, northeast Nī'ihau. *Lit.*, the greatly scarred.
- Ka'alī'all-nui.** Valley, northeast Nī'ihau. *Lit.*, the greatly scarred.
- Ka'alo.** Bend in the coast west of South Point, Hawai'i; fishing is good here in calm weather; a pier built here some years ago against the advice of local Hawaiians was soon destroyed by the elements. *Lit.*, the avoidance.
- Ka'a-loa.** Street, Mō-īlīlī, Honolulu, named for Samuel K. Ka'a-loa, a clerk with the law firm Marx, Prosser, Frear and Anderson for 40 years. He died in 1945. (TM.) *Lit.*, much traveled.
- Ka'alū'alu.** Bay and point east of Ka Lae, Hawai'i, a surfing area with tradewind and summer south swell. (For a saying, see Appendix 8.1.) *Lit.*, the wrinkle (seen from out at sea, the fissures in the rock suggest wrinkles).
- Ka'amōla.** Land division, Ka-malō qd., south Moloka'i. *Lit.*, loose, unsteady.
- Kā'ana.** Land section, Wai-mea district, Kaua'i. Hill, Airport qd., Moloka'i, famous for *lehua*. According to Emerson (UL 45), a rock here is the body of Kapo, a hula goddess and sister of Pele. The hill is said to be the site of the original school where the ancients learned hula dancing of every kind. Above the hill lived Kū-a-Pāka'a, the punster and hero; he taught men to farm, build houses, and fish. (*Ka Nūpepa Kuokoa*, September 14, 1922.) *Lit.*, division.
- Kā'ana-pali.** Landing, village, district, and golf course, Lahaina qd., Maui. Also called Pōhaku-Kā'ana-pali and Kā'anapali-pōhaku. (PH 83.) *Lit.*, Kū'ana cliff.
- Kā'anapali-pōhaku.** Old name for Pōhaku-Kā'anapali.

- Ka'āpahu.** Stream, Hanalei district, Kaua'i. Land area, central Lā-na'i. Hill on the eastern rim of Ka-malō gulch, south Moloka'i, known as the Camel's Back (Stearns and Macdonald, 1947:Plate 3). *Lit.*, the truncation.
- Ka'a-pipā.** Point near Kī-pahulu, Hāna district, Maui. *Lit.*, passing edge.
- Ka'ā-poko.** Stream, Hanalei district, Kaua'i. *Lit.*, the short stone.
- Ka'a-puna.** Land section, village, and ranch, Hōnaunau qd., Kona, Hawai'i. *Lit.*, wipe pumice (as in cleaning gourd containers).
- Kā'au.** Crafter near the head of Pālolo Valley, Honolulu, said to have been formed when Māui's hook fell there after dropping Pōhaku-o-Kaua'i at Ka'ena Point (PH 104); perhaps named for Ka'au-helē-moa, the supernatural chicken of Pālolo that flew to Helu-moa. See Helu-moa. Street, Pālolo, Honolulu. (TM.) *Lit.*, forty.
- Ka'auhuhu.** Land section, Kohala and Wai-pi'o qds., Hawai'i. *Lit.*, the *'auhuhu* plant (*Tephrosia purpurea*).
- Ka'aumakua.** Peak, Honouliuli, O'ahu. *Lit.*, the family god.
- Ka'auwai.** Place, Ka-pā-lama section, Honolulu. *Lit.*, the watercourse.
- Ka'awa-kō.** *Hēiau* at summit of Wai-ale'ale, Kaua'i. *Lit.*, the kava drawn along.
- Ka'awa-loa.** Village, land section, point, lighthouse, and site of the monument to Captain Cook, Hōnaunau and Kai-lua qds., Hawai'i. *Lit.*, the distant kava (runners went to Puna or Wai-pi'o to get kava for chiefs).
- Ka'awa-loha.** Gulch, Kohala qd., Hawai'i. *Lit.*, the drooping kava.
- Kā'awe-iki.** Valley, Wai-mea district, Kaua'i. *Lit.*, tie a little.
- Ka-āwīkiwīki.** Land section and stream, Hāmākua qd., Hawai'i. (For Sel. 116.) *Lit.*, the *'āwīkiwīki* vine.
- Ka'ea.** Cape, southwest Lā-na'i. Point, Honolulu qd., Maui. Also called Ka-lae-o-ka'ea.
- Ka'eke-huluhulu.** Rocks in the sea at Mahai'ula; land section and fishpond, Ke-āhole qd., North Kona, Hawai'i, belonging to Ka-mehameha I and destroyed by Pele who wanted the *aku* fish there. (For Sel. 287; Westervelt, 1963:148.) *Lit.*, frayed hull (canoes were dragged over the rocks at Mahai'ula at low tide, fraying the keels; they were used in fishing for bonito).
- Ka'eie-ki'i.** Point, Lahaina qd., Maui. *Lit.*, the image bla ckness.
- Ka'eieku.** Land section near Hāna, Maui. *Lit.*, the basaltic rock.
- Ka'eie-pulu.** Pond (former fishpond), stream, and playground, now called Enchanted Lake, Kai-lua, O'ahu. *Lit.*, the moist blackness.
- \*Kaelua.** Islet (0.9 acres, 40 feet elevation), Ke-anae qd., Maui.
- Ka-emi.** Islet (2.5 acres, 120 feet elevation), Ka-haku-loa qd., Maui. *Lit.*, the ebbing.
- Ka'ena.** Point and land section, Puna qd., Hawai'i. N orthwesternmost point, Lā-na'i (see North End). 'Ai'ai, the fish dema god, marked a stone here that then tursed into the first Hawaiian turtle. (HM *Mythology* 22.) See Poli-hua. Land division, quadrangle, and north westernmost point, O'ahu, said to be named for a brother or cousin of Pele who accompanied her from Kahiki. (PH 100, 106, 157.) See Kun-o-ka-ll. *Lit.*, the heat.

- Ka-malle.** *Heiava*, plain, and spring, Ka-ena qd., O'ahu. *Lit.*, the male vine.
- Ka-malle-unu.** Ridge and peak (1,312 feet high), Ka-ena qd., O'ahu. *Lit.*, the stripped male.
- Ka-mālii.** Homesteads, Kala-pana qd., Puna, Hawai'i. *Lit.*, the pebbles.
- Kama-ino.** Area, Ni'ihau. *Lit.*, naughty child.
- Kama-kahi.** Gulch near the border between 'Ilio Pt. and Airport qds., Moloka'i. *Lit.*, single child.
- Ka-maka-honu.** Land division and home of Ka-mehameha I, Kai-lua, Hawai'i; he died here in 1819 (li 110, 118, chapter 9; RC 210). See *Ahu-ena*. *Lit.*, the turtle eye.
- Ka-maka-ia.** Land section, peak (2,633 feet high), and hills, Kī-lau-ka qd.; ancient surfing place, Kai-lua and Ke-ūhole qds. (Finney and Houston 26), Hawai'i. *Lit.*, the fish eye.
- Ka-māka'i-pō.** Land section, gulch, and sandy beach, 'Ilio Pt. qd., Moloka'i. *Lit.*, the night guard.
- Ka-makāiwa.** Ancient surfing area, Ka-pa'a, Ka-wai-hau district, Kaua'i. (Finney and Houston 20.) *Lit.*, the mother-of-pearl eyes.
- Ka-makou.** Peak (4,970 feet high), the highest point on the East Moloka'i volcano, Ka-malo qd. (Stearns and Macdonald, 1947:3.) *Lit.*, the *Peucedanum* herb.
- Ka-makua-mau-foa.** Church, Ka-lihi Kai, Honolulu. *Lit.*, the everlasting father.
- Kāmala.** Point, Kō-loa district, Kaua'i. *Lit.*, hut.
- Kamalā'i.** Hill, Kohala qd., North Hawai'i. Ridge, Ke-ālia Forest Reserve, Ka-wai-hau district, northeast Kaua'i. Park, Ka-hului, Maui. Park, downtown Honolulu. *Lit.*, children.
- Ka-malino.** Bay, land section, and site of an abandoned village, southwest Ni'ihau. *Lit.*, the calm.
- Ka-malō.** Harbor, land division, village, quadrangle, and gulch, southeast Moloka'i; originally Ka-malo'o (the dry place). A *kahuna* was named for the place: see 'Ili'i-i-ōpae.
- Ka-malo-malo'o.** Stream, Ka-wai-hau district, Kaua'i. *Lit.*, the dry loincloth.
- Ka-māmālu.** State office building, avenue, playground, and Ka-mehameha Schools classroom building built in 1967, all named for Victoria Ka-māmālu (1838-1866), the sister of Ka-mehameha V. See *Ke-kū-amaō'a*. *Lit.*, the protector.
- Ka-mana iki.** The eastern and smaller tributary of Moana-lua Valley, O'ahu. *Lit.*, small Ka-mana.
- Ka-mana-iki.** Mountain and stream, Kānc-ōhe qd., O'ahu. Street, Ka-lihi Uka, Honolulu. *Lit.*, the small branch.
- Ka-mana-kai.** Gulch, Airport qd., Moloka'i. *Lit.*, the sea power or the sea branch.
- Ka-mana Nui.** The western tributary of Moana-lua Valley, O'ahu. *Lit.*, large Ka-mana.
- Ka-mana-nui.** Land section and ditch, Schofield Barracks, O'ahu. A forest grove here was called Pō-loa (long night). Stream tributary to Wai-mea Stream, and playground, Hale-iwa, O'ahu. *Lit.*, the large branch.
- Ka-mana-wai.** Gulch, Mā'alaea qd., West Maui. *Lit.*, the stream branch.

## K

- Kamane.** Coastal area, Honolulu qd., West Maui.
- Ka-mānele.** Park, on University Avenue above the Mānoa campus of the University, Honolulu, named for chiefs Ka-'ut'u-moku-o-ka-mānele, the daughter of Kua-kini, governor of Hawai'i. She died in 1834 at about 20 years of age. (RC 339.) *Lit.*, the sedan chair.
- Ka-mān-ōni.** Land division, Hālawā qd., south Moloka'i.
- Ka-manu.** Mountain, Lihu'e district, Kaua'i. *Lit.*, the bird.
- Ka-manu-wai.** Old name for a part of Honolulu near lower Nu'u-ānu Stream, named for a bird (some say a duck) who flew away with the foster child of the god Kāne. The child was named Ka-hānani-a-ke-akua (the foster child of the god) and was raised near Wao-lani in upper Nu'u-ānu Valley. Liholiho made his usual residence here (RC 271). (For a song, see Elbert and Mahoe 78.) See *Kau-makā-pih*. *Lit.*, the water bird.
- Kamā'oa.** Plain near Ka Lae (South Point), Ka'ū, Hawai'i, a place noted for red dust; people jumped from a cliff (Kau-maea-lele-kawa) near here into a dust heap in imitation of the sport of leaping from a cliff into water (*lele kawa*). (For a saying, see Nakuina 44.) See 'Alailā-keiki.
- Kama-ohi.** Gulch, Mā'alaea qd., West Maui. *Lit.*, young child.
- Kama-ōle.** Land section, homesteads, and beach parks, Mākena qd., Maui. *Lit.*, childless.
- Ka-ma'o-ō-lī'i.** Cinder cone, Hale-a-ka-lā Crater, East Maui. *Lit.*, the small *mā'o* shrub or a thrush.
- Ka-ma'omā'o.** Plain near Pu'u-nēnē, Maui. Ghosts are believed to have wandered here. *Lit.*, the greenness.
- Kāmaulele.** Peak, Lihu'e district, Kaua'i.
- Ka-mehame.** Ridge, Koko Head qd., O'ahu. *Lit.*, the *hame* tree.
- Ka-mehameha.** Highway around O'ahu from Honolulu to Castle Junction; schools for Hawaiian children, field, Ka-lihi Waena; all named for Ka-mehameha I (1758?-1819). Fort Ka-mehameha is a military reservation at the entrance to Pearl Harbor established in 1909, today an Army family housing area. *Lit.*, the lonely one.
- Ka-mehameha III.** Elementary school, Lahaina, Maui, named for Ka-mehameha III and built on the grounds of his palace there.
- Ka-mehameha IV.** Road, Ka-lihi Valley, Honolulu. See 'Io-lani.
- Ka-mehameha V.** Highway, southeast Moloka'i. Ka-mehameha V had a home, Malama, near the Kaunakakai wharf. Post office built in 1871 at Merchant and Bethel streets, downtown Honolulu, as the principal Honolulu post office until the present federal building was constructed in 1922.
- Ka-mehameha Heights.** Section 4 of Honolulu (map 6).
- Ka-mehame iki.** Land division, Pu'u-o-kali qd., Maui. *Lit.*, small Ka-mehame.
- Ka-mehame Nui.** Land divisions, Ka-hului and Mākena qds., Maui. *Lit.*, large Ka-mehame.
- Ka-miki.** Ridge, east Lā-na'i. *Lit.*, the activeness.
- Ka-milo.** Point, Ka Lae qd., Hawai'i. *Lit.*, twisting (of current). Two places here were called Ka-milo-pae-ali'i (Ka-milo landing [of chiefs] and Ka-milo-pae-kānaka (Ka-milo landing [of commoners]). Drowned commoners washed in at the latter, chiefs at the former.



- Ka-malle**, *Heiwa*, plain, and spring, Ka-ena qd., O'ahu. *Lit.*, the *maile* vine.
- Ka-maile-unu**, Ridge and peak (1,312 feet high), Ka-ena qd., O'ahu. *Lit.*, the stripped *maile*.
- Ka-māhū**, Homesteads, Kala-pana qd., Puna, Hawai'i. *Lit.*, the pebbles.
- Kama-ino**, Area, Ni'ihau. *Lit.*, naughty child.
- Kama-kahi**, Gulch near the border between 'Ilio Pt. and Airport qds., Moloka'i. *Lit.*, single child.
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- Ka-maka-ia**, Land section, peak (2,633 feet high), and hills, KI-lua-qa qd.; ancient surfing place, Kai-lua and Ke-āhole qds. (Finney and Houston 26). Hawai'i. *Lit.*, the fish eye.
- Ka-mākā'i-pō**, Land section, gulch, and sandy beach, 'Ilio Pt. qd., Moloka'i. *Lit.*, the night guard.
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- Ka-mana Nui**, The western tributary of Moana-lua Valley, O'ahu. *Lit.*, large Ka-mana.
- Ka-mana-nui**, Land section and ditch, Schofield Barracks, O'ahu. A forest grove here was called Po-ia (long night). Stream tributary to Wai-mea Stream, and playground, Hale-iwa, O'ahu. *Lit.*, the large branch.
- Ka-mans-wai**, Gulch, Mā'alaea qd., West Maui. *Lit.*, the stream branch.

## K

- Kamane**, Coastal area, Honolulu qd., West Maui.
- Ka-mānele**, Park, on University Avenue above the Mānoa campus of the University, Honolulu, named for chiefess Ka-ia'u-moku-o-ka-mānele, the daughter of Kua-kimi, governor of Hawai'i. She died in 1834 at about 20 years of age. (RC 339.) *Lit.*, the sedan chair.
- Ka-manoni**, Land division, Hālawā qd., south Moloka'i.
- Ka-manu**, Mountain, Lihue district, Kaua'i. *Lit.*, the bird.
- Ka-manu-wai**, Old name for a part of Honolulu near lower Nu'u-ānu Stream, named for a bird (some say a duck) who flew away with the foster child of the god Kāne. The child was named Ka-hānala-ke-akua (the foster child of the god) and was raised near Wao-lani in upper Nu'u-ānu Valley. Lihohio made his usual residence here (RC 271). (For a song, see Elbert and Mahoe 78.) See *Kau-makapili*. *Lit.*, the water bird.
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- Kama-ohi**, Gulch, Mā'alaea qd., West Maui. *Lit.*, young child.
- Kama-ole**, Land section, homesteads, and beach parks, Mākena qd., Maui. *Lit.*, childless.
- Ka-ma'o-ii'i**, Cinder cone, Hale-a-ka-lā Crater, East Maui. *Lit.*, the small *ma'o* shrub or a thrush.
- Ka-ma'oma'o**, Plain near Pu'u-nēnē, Maui. Ghosts are believed to have wandered here. *Lit.*, the greenness.
- Kāmaulele**, Peak, Lihue district, Kaua'i.
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laupapa peninsula, Moloka'i; lava flows from this crater built the shield volcano of the peninsula long after the main volcano had ceased activity (Macdonald and Abbott 350-351). A small brackish pool on the crater is said to have been the first crater dug by Pele on Moloka'i (*Ka Leo o ka Lahui*, January 9, 1893); after striking water, Pele went on to Maui. Street, Hawaii'i-kai, Honolulu.

**Kau-hana.** Street and place, Pālolo, Honolulu. *Lit.*, work season. **Ka-uhane.** Street, Pauoa, Honolulu, named for Supervisor Noble K. Ka-uhane, who helped push appropriations to develop this home-stand area. (TM.) *Lit.*, the soul.

**Ka-uhao.** Ridge and valley, Wai-mea district, Kaua'i. *Lit.*, the scooping. **Ka-uhi-ʻimaka-o-ka-lani.** A rock on a mountain near Kahana Bay, O'ahu. A demigod (*kupua*) came from Kahiki with his relative, Pele, and was turned to stone; he asked Hī'aka to free him, and when she refused he tried to tear himself loose and rose to a crouching position; today he is called "Crouching Lion." *Lit.*, the observant cover of the heavens. (PH chapter 20.)

**Ka-uhi-koa.** Mountain (1,227 feet high), and ditch, Ha'i-kū qd., Maui. *Lit.*, the koa tree cover.

**Kauhola.** Point, Kohala qd., Hawaii'i. (For. Sel. 268-269.)

**Kauholo.** See Kaulolo.

**Kau-i-ke-ō-lani.** Children's hospital, Honolulu, founded by Albert S. Wilcox, son of missionary teachers Abner and Lucy Wilcox, and named for his wife, Emma Kau-i-ke-ō-lani. In 1908 Wilcox donated land and \$50,000 for a children's hospital. *Lit.*, place in the skies [of] heaven.

**Ka-ʻuiki.** Head, point, and lighthouse, Hāna, Maui, home of the demigod Māui, and birthplace of Ka-ʻahu-manu. Battles were fought at a fortress here between Maui defenders and invaders from Hawaii'i. (H 172; RC 80, 160; Westervelt, n.d.:7.) See Pu'u-ki'i. *Lit.*, the glimmer.

**Kaulia.** Street, Nu'u-anu, Honolulu; the name is that of a number of species of hardwood trees; see PE, *kanila*.

**Kauka.** Homesteads and land section, Kala-pana and Puna qds., Hawaii'i.

**Kau-ka-hōkū.** Land division, Kai-lua qd., North Kona, Hawaii'i, formerly called Ka-lama-ʻula. *Lit.*, the star appears.

**Kau-ka-moku.** Gulch, north central Ka-ho'olawe. *Lit.*, place [on] the island.

**Kau-ka-mōli.** See Kukui-lamalama-he'e.

**Kau-ka-ʻōpua.** Mountain, Hanalei district, Kaua'i. *Lit.*, the horizon clouds alight.

**Kaukau-ai.** Gulch, Ki-pahulu qd., Maui. *Lit.*, food prayer.

**Kau-ke-ano.** Hawaiian name for Central Union Church, Puna-hou, Honolulu; also the name of the area at Beretania and Richards streets where the first Central Union Church was located. *Lit.*, awe-inspiring (the awe rests).

**Kau-kini.** Ridge, Ka-haku-loa qd., West Maui. *Lit.*, placing multitude. **Kaukonahua.** Gulch and stream (the longest in the State: 33 miles). **Wahi-e-wā.** Schofield, and Hale-ʻiwa qds., O'ahu. According to one explanation the name means "place his testicles" (a man's testicles

were cut off here so that he could leap). A more likely explanation is Kau-kōnāhūa (place fatness). See Kōnāhūa-nui.

**Ka-ʻuku.** Volcanic cone on the eastern slope of Mauna Kea from which two lava flows reached the sea; the southern one formed Pepe'ekeo Point, Hawaii'i. (Macdonald and Abbott 303.) *Lit.*, the louse.

**Ka'ula.** Valley and stream, Hāmākua and Mauna Kea qds., Hawaii'i. Rocky islet (540 feet elevation) 22 miles southwest of Ni'ihau. The island is a tuff cone built on the submerged eroded remnant of an ancient shield volcano (Macdonald and Abbott 21, 199, 400, 401). It abounds with seabirds and is said to be named for one which one is not known. A *hela* called Pōhaku-pō (captured stone) is said to have been on the western side. The shark god Kū-hai-moana, a brother of Pele, lived here. The domain of the hero Ka-wele extended from Hanalei to Ka'ula: 'Ai lā 'oe i ka manu o Ka'ula (For. Sel. 97). you then rule the birds of Ka'ula. (See PE, *puaka*; PH (77) Emerson RC (80)) *ka-mohau - Ruling chiefs* <sup>Hawaiian dictionary</sup> *Pele and Kaula-huki.* Hill and rough road, Kā-maliā qd., central Moloka'i. *Lit.*, *Huaka* rope pulling (cattle were lassoed here).

**Kaula'i-nā-iwi.** Islet (about 40 feet elevation, 0.35 acres) beyond Coconut Island, Hilo, Hawaii'i. *Lit.*, dry the bones (bones of chiefs were dried here). See Moku-ola.

**(Ka-ula-kahi.** Channel between Kaua'i and Ni'ihau. *Lit.*, the single flame (streak of color).

**\*Ka-ula-lewelewe.** Mountain (2,980 feet elevation), Lahaina qd., Maui. **Kaulana.** Bay, Ka Lae qd., Hawaii'i. Coastal area and gulch, north-east Ka-ho'olawe. *Lit.*, [boat] landing.

**Kaulana-mauna.** Land section, Ho'ō-pū-loa qd., South Kona, Hawaii'i; there was food here, and it was a place where mountain travelers rested. *Lit.*, mountain resting place.

**Kaulana-pueo.** Church and land section, Huelo, Ha'i-kū qd., Maui. *Lit.*, owl perch.

**Ka-ʻulaʻula.** Valley, Wai-mea district, Kaua'i.

**Ka-ule.** Cape, east Ka-ho'olawe. See Lae-o-ka-ule. *Lit.*, the penis.

**Ka-ule-kola.** Land division near Hawaii'i Loa College on the road to Kāne-ʻohe town, O'ahu. *Lit.*, the sexually excited penis.

**Ka-ule-o-Li.** Land sections near Hōmaunau, South Kona, Hawaii'i. *Lit.*, the penis of Li (he traded his penis for someone else's).

**Ka-ule-o-Nānāhoā.** Hill and phallic rock, Kaunakakai qd., central Moloka'i. See Nānāhoā, Pu'u-lua. *Lit.*, the penis of Nānāhoā (a legendary character and symbol of sexuality).

**Ka'ū-loa.** A stone formerly in Ka'ū, Hawaii'i, between Ni-ū-lehu and Wai-ūhinu, believed to have been brought from Tahiti; in ancient poetry, Ka'ū is called Ka'ū-loa. *Lit.*, long Ka'ū.

**\*Kaulolo.** Land section, Kaunakakai qd., central Moloka'i. On a 1922 map this place was spelled Kauhulo.

**Kaui.** Land section, Honomū qd., northeast Hāwa'i'i; *pali*, Hōma-ʻapo qd., south Hawaii'i; ancient surfing area, Ke-ʻāu-hou, Kai-lua qd., North Kona, Hawaii'i. (Finney and Houston 26.) *Lit.*, ledge.

**Ka-ʻulu.** Land section near Hō'ā'e'ae, O'ahu, named for chief Ka-ʻulua-hua-i-ka-hūpapa (the breadfruit bearing fruit on the flats) from Puna, Hawaii'i.

**Ka-ulu-lā'au.** Street, Pauoa, Honolulu, named for Ka-ulu-lā'au Wright, the first Hawaiian to be awarded a homestead lot here. He was called the mayor of Papa-kōlea. (TM.) Ka-ulu-lā'au was a chief who was banished from Maui; he went to Lā-na'i where he destroyed trouble-making ghosts.

**Ka-ulu-o-Laka.** A *hetau* for hula dancers not far from Ka-ulu-Paoo *hetau*, both below Kē'ē cliff, Hā'ena, Kaua'i. *Lit.*, the inspiration of Laka (goddess of the hula). A large stone nearby was named Kīlice for a *mo'o* goddess; umbilical cords of infants were deposited here.

**Ka-ulu-Paoo.** *Hetau* at the foot of Kē'ē cliff, near Hā'ena, Kaua'i. *Lit.*, the inspiration [of] Paoo (Lohi'au and his friend Paoo trained in hula here).

**Ka-ulu-wai.** Hill (1,530 feet high), Kaunakakai qd., north Moloka'i. Ka-mehameha I is said to have camped for a year on the slopes of the hill while preparing to attack O'ahu. He raised taro at Pū-i-kalani patch in Honomuni Gulch. (Cooke 111-112.) *Lit.*, the water growth.

**Ka-ulu-wels.** Lane, elementary school, and playground (the gift of Mr. and Mrs. Theodore Richards), 'A'ala section, Honolulu. (TM.) *Lit.*, the hot stick for spreading oven stones.

**Kau-maea-lele-kawa.** Leaping mound of earth near Kamā'oa and inland of Pāi-a-ha'a, Ka'ū, Hawai'i. *Lit.*, placing stench leaping place (perspiration and dust). See PE, *lele kawa*.

**Kaumaha-loa.** Land area, Wai-mea district, Kaua'i. *Lit.*, very heavy or very sad.

**Kau-mahina.** Park overlooking Hāna coastline, East Maui. *Lit.*, moon-rise.

**Kau-mai-ka-ohu.** Hill inland of Puna-lu'u, Ka'ū, Hawai'i. *Lit.*, the mist rests.

**Kau-mai-luna.** Place, 'Ālewa Heights, Honolulu. *Lit.*, place above. **Ka'u-maka.** Land division near Hanalei, Kaua'i. *Lit.*, give me eye (referring to the cry of two boys who were fond of fish eyes and were killed by a shark sent by a sorcerer).

**Kau-makani.** Elementary school and coastal land section, Mākā-weli, Kaua'i. Land section, Kī-pahulu qd.; mountain (4,576 feet high), Hāna qd., Maui. Street, Hawai'i-kai, Honolulu. *Lit.*, place [in] wind.

**Kau-maka-pili.** Congregational church and area in Honolulu. The present church is at Ke-one-ula; the old site was at Beretania and Smith streets. Lowell Smith was the founder and first pastor; the first services were held in 1837. *Lit.*, perch [with] eyes closed. (The favorite bird, Ka-manu-wai, of the demigod 'Ai'ai, son of Kū-ula, perched here. The bird was fed on bonitos caught with a magic lure [pū]; when the bird was hungry it closed its eyes. For. 4:557.)

**Kaumalapau.** Harbor (since 1926) and light, southwest Lā-na'i; originally Kau-māla-pa'u (soot [from burning] placed [in] gardens). **Ka-ūmana.** Caves, land division, and elementary school above Hilo, Hawai'i.

**Kau-manamana.** Bay, reef passage, and former fishpond, Airport qd.,

south Moloka'i. Pīka'a, skilled navigator and seer, lived here (RC 37). See Hīkaui. *Lit.*, place branching out.

**Kau-mō'ali.** Gulch, Hāmākua and Mauna Kea qds., Hawai'i. *Lit.*, groove placed (the gods Kāne and Kanaloa lived here, and their canoe, being dragged to sea, cut out a groove; For. Sel. 268). **Ka-umu-ali'i.** Coconut grove area in the Wai-lua River State Park, Līhu'e district, Kaua'i, probably named for the Kaua'i chief who gave Vancouver hogs and yams and took in exchange the name George, in honor of the British king and who became ruling chief of Kaua'i in 1794 (RC 162, 169). Street, Ka-ihi Kai, Honolulu, named for Solomon Kama Ka-umu-ali'i, a descendant of Ka-umu-ali'i-kālua-loa-o-ke-ō-ua-kua-hu-ūla (the royal oven long baked the rainy cloud [of the] sacred altar), better known as Ke-ō-ua. The long commemorative name was given Ke-ō-ua after he was killed by Ke'e-*au-moku*, father-in-law of Ka-mehameha I. (TM.)

**Ka-umu-honu.** Valley, central Ni'ihau, and bay, south Ni'ihau. *Lit.*, the turtle oven.

**Kaunā.** Point, Ho'ō-pū-loa qd., Ka'ū, Hawai'i. (For a chant, see PE, *leluani*.)

**Kauna-kahakai.** Old name for Kaunakakai, Moloka'i. *Lit.*, beach landing. (For. 4:575.)

**Kaunakali.** Principal town on Moloka'i, also a quadrangle, land division, gulch, harbor, elementary school, and beach park. There are several surfing sites with summer swells on both sides of the harbor. See Kauna-kahakai.

**Ka-unala.** Land division, ridge, and stream, Ka-huku and Pu'u-kapu qds., O'ahu. *Lit.*, the plaiting.

**Kauna-lā.** Bay and gulch, 'Ilio Pt. qd., Moloka'i. *Lit.*, placing sun.

**Kauna-lewa.** Bay and gulch, 'Ilio Pt. qd., Moloka'i. Land section and ridge, Wai-mea district, Kaua'i; a famous coconut grove was here (HM 519). *Lit.*, swaying place (perhaps referring to coconuts).

**Kaunatu.** Gulch and bay, 'Ilio Pt. qd., Moloka'i. This is sometimes written Kaunala.

**Kau-nā-mano.** Land sections, Hāmākua and Honu-'apo qds., Ka'ū, Hawai'i. See Hā-ni-malu, Ke-kua-lele. *Lit.*, multitudes are placed [here].

**Kauna'oa.** Beach and point near Mauna Kea Beach Hotel, Pua-kō qd., Hawai'i. *Lit.*, native dodder or a mollusk.

**Kaunho.** Land division, Wai-pi'o qd., Hawai'i.

**Kau-noa.** School, Spreckelsville, Pā'ia qd., Maui. *Lit.*, place without taboo.

**Kaunolū.** Land division and bay, southeast Lā-na'i, and site of a deserted Hawaiian village. (For. 4:575.)

**Ka-unu-a-Kahekill.** *Hetau* near Wai-'ālae, O'ahu. *Lit.*, the altar of Kahekill.

**Ka-unu-ia.** See Ke-kupua.

**Ka-unu-nui.** Point, north central Ni'ihau; ancient surfing area, west Ni'ihau. *Lit.*, the large altar.

**Ka-unu-o-Hua.** Ridge, Wai-mea district, Kaua'i. Peak (4,535 feet high), Pelekunu Valley, Ka-mālō qd., Moloka'i. The body of Pele is said to

ing the area from Nu'u-annu Avenue to Ala-kea Street and from Honolulu Street to the sea (Westervelt, 1964b:15), noted for *kūnane* (pebble checkers) and for *ulu maika* (bowling), and said to be named for the executive officer (*iifimuku*) of Chief Kākūhūhewa of O'ahu. (PH 168.) *Lit.*, *kou* tree.

**KŌ'ŪLA.** Valley and stream, Wai-mea and Kō-loa districts, Kaua'i. The tyrant 'Ai-kanaka, frightened of the hero Ka-welo, fled here from Nounou Hill (For. Sel. 100). Street near Ke-walo Basin, Honolulu, named for a land section. The O'ahu meaning is 'red sugarcane'.

**KŌWĀ.** Channel between Coconut Island and the main island at Hilo, Hawaii'i. *Lit.*, channel.

**KOWALL'ŪLA.** Area in Wai-pi'o, Hawaii'i. *Lit.*, red morning glory.

**KŪ-WAWĀ.** Cliff on the Ka'ū side of Ki-lau-ka Crater, Hawaii'i. (PH 38.) *Lit.*, prolonged echo.

**KRAUSS.** Street, Pauoa, Honolulu, named for Frederick George Krauss, agriculturist with the University of Hawaii'i who was in charge of the experiment station located at the site of the present Robert Louis Stevenson School near Papa-kōlea Homestead at the time the area was settled (TM). Complex of buildings at 2500 Dole Street, Honolulu, formerly the Pincapple Research Institute, now (1972) housing University offices.

**KUA.** Gulch, Ka-malō qd., south Moloka'i. *Lit.*, back.

**KŪ-ŌHA.** Peak, Wai-mea district, Kaua'i. *Lit.*, stand proudly.

**KUAHIKU-KE-LEPE-O-ANAHULU.** Highest point of Pu'u-anahulu, Pua-kō qd., Hawaii'i. *Lit.*, sevenfold ridges of Anahulu.

**KUAHINE.** Drive, Mānoa, Honolulu, named for a Mānoa rain brought by a "sister." (TM.) *Lit.*, sister of a male.

**KUSHIWI.** Way, Ka-lihi Uka, Honolulu. *Lit.*, hill, mountain.

**KUA-HONU.** Point, Kīpū-kai, Kaua'i. *Lit.*, turtle back.

**KŪ-ĀHUA.** Coastal land area, north Lā-na'i Islet, Wai-pahu qd., O'ahu. *Lit.*, standing heap.

**KŪ-AHU-LUA.** Gulch, south Lā-na'i. *Lit.*, two altars standing.

**KŪ-A-KAHI-UNU.** Ancient surfing place, Hanalei district, Kaua'i. (Finney, 1959a:30.) *Lit.*, standing like a fishing shrine.

**KŪ-A-KA-IWA.** See *Lae-o-kū-a-ka-iwa*.

**KŪ-A-KA-MOKU.** Islet (1.1 acres), northwest Ni'ihau. *Lit.*, resembling the island.

**KUAKEA.** Gulch, Hālawā qd., south Moloka'i. (RC 74.) *Lit.*, faded, light-colored (perhaps named for a Maui chief).

**KUA-KINI.** Hospital and street, Lanakila and Nu'u-annu sections, Honolulu, named for Ka-ahu-manu's brother (1791-1844), a governor of Hawaii'i Island and acting governor of O'ahu who enforced puritanical laws; he was also known as John Adams. Kua-kini was in charge of building Moku-'ai-kaua church in Kai-lua, Kona, Hawaii'i, in 1823, and rebuilding it in 1836. (RC 388-391.) *Lit.*, multitudinous [high ancestors] behind.

**KUALA.** Hill, Hālawā qd., Moloka'i. *Lit.*, somersault.

**KUALA-I-KA-PŌ-IKI.** Ancient surfing area, Wai-anae qd., O'ahu. (Finney, 1959a:51.) *Lit.*, tumbling in the small night.

**KUALAKA'I.** Area near Barber's Pt., O'ahu. A spring here is called Honka-lei (lei reflection) because Hi'iaka picked *lehu* flowers here to make a lei and saw her reflection in the water. *Lit.*, *Terhys* (a sea creature).

**KUALAPA.** Land area, Hanalei district, Kaua'i. Land section near Ke-one-'ō'io, East Maui. *Lit.*, ridge (referring to an inexhaustible sweet potato garden with heaped-up earth whose owner had talked to the farming god Maka-li'i).

**KUALA-PU'U.** Hill, elementary school, reservoir, and Del Monte pineapple cannery village, Kaunakakai qd., Moloka'i. See Wai-kolu. *Lit.*, hill overturned.

**KUA-LOA.** Land division, point, and beach park, Wai-kāne qd., O'ahu, an area anciently considered one of the most sacred places on the island. When a chief was here, all passing canoes lowered their masts in recognition of his sacredness. A place of refuge was here. (Sterling and Summers 5:2-28). See Hui-lua, Kohohi-lele, Pali-kū. *Lit.*, long back.

**KUALONO.** Street, 'Ālewa Heights, Honolulu. (TM.) *Lit.*, mountain ridge.

**KUA-LUA.** Ancient surfing area, Wai-mea district, southwest Kaua'i. (Finney and Houston 30.) *Lit.*, twice.

**KUAMO'O.** Land section, Kai-lua qd., Hawaii'i, where Ke-kua-o-ka-lani (the god of the heavens), nephew of Ka-mehameha I, fought to preserve eating taboos, and where he was killed (RC 228). Ridge, north Lā-na'i. Street, Wai-kūki, Honolulu, named for Mary Kuamo'o Ka-'oua-'eha, sister of Ke-kua-o-ka-lani and wife of John Young, adviser to Ka-mehameha. She was named in honor of the place where her brother was killed. (TM.) *Lit.*, backbone.

**KUAMO'O-KĀNE.** Hill (642 feet high) above Hanauma Bay, O'ahu. *Lit.*, Kāne backbone.

**KUANA.** Ridge, Ka-malō qd., Moloka'i. Street, Wai-'alae, Honolulu. (TM.) *Lit.*, standing.

**KŪ-ANA-III.** See *Ke-kupua*.

**KŪ-ANO-AUWAI.** Stream, Ka-'ālaea, O'ahu. *Lit.*, similar [in] nature [to a] ditch.

**KUA-O-KA-LĀ.** Land section, forest reserve, and ancient *heiau* site overlooking Ka-'ena Point, O'ahu. *Lit.*, back of the sun.

**KUAPĀ.** Old name for Mauna-lua fishpond east of Honolulu, partly filled in for Hawaii'i-kai subdivision; the remnants of the pond are now a marina. It was once believed that the pond was partly constructed by Menehune and was connected by a tunnel to Ka-'elepulu pond, Kai-lua, O'ahu. *Lit.*, fishpond wall.

**KUA-PEHU.** Land section, Hōnaunau qd., Hawaii'i. *Lit.*, swollen back.

**KŪ-A-PŌHAKU.** Drive, Ka-lihi Uka, Honolulu. *Lit.*, turn to stone.

**KŪ-A-PU'U-IKI.** Stream or spring, Hālawā qd., Moloka'i. *Lit.*, turned into (or like a) little hill.

**KŪ'ĀU.** Land division, Pa'ia qd., Maui. Rock at Mō-kapu peninsula, O'ahu, known today as Pyramid Rock; it is believed to have given birth to other stones. *Lit.*, handle.

**Kuli-ou'ou.** Land divisions, valley, forest reserve, section of the city, homesteads, road, and beach park, Honolulu. The first carbon-14 dating (A.D. 1000 ± 180) in Hawaii was based on carbon taken from a cave here in 1950. *Lit.*, sounding knee (referring to a knee drum [pāniu] attached to the knee).

**Kū-īoa.** Point, Kahana qd., O'ahu. *Lit.*, long Kū.

**Kūloli.** Elevation between Ka-unu-o-Hua and Pēpē-ōpae, Ka-malō qd., inland central Moloka'i. *Lit.*, having no wife, children, or relatives. See PE, *kūloli*.

**Kulolola.** Former beach extending from about the foot of Fort Street to Kaka'ako, Honolulu. (Ii 65, 90.)

**Kū-lua.** Cones on the northeast rift of Mauna Loa, Hawaii. Gulch, 'Ilio Pt. qd., Moloka'i. *Lit.*, two standing.

**Kululū.** Place, 'Aina-Haina, Honolulu; gulch, Koko Head qd., O'ahu, named for certain small trees and shrubs (*Notorichthys* spp.).

**Kū-mai-pō.** Place and stream, Schofield qd., O'ahu. A trail here led to the top of the Wai-anae ridge and then down to upper Mākaha. (Sterling and Summers 1:13.) *Lit.*, Kū from night.

**Kū-Makali'i.** Mountain, Wai-anae range, O'ahu. *Lit.*, rising Pleiades.

**Kū-mele-wai.** Birthplace of John 'i'i near Hanalei fishpond, 'Ewa, O'ahu. (Ii 20.) *Lit.*, like water singing.

**Kūmimi.** Land division and point, Hālawā qd., Moloka'i, named for an anhid crab.

**Kūmoho.** Ancient surfing area, Kohala qd., Hawaii (Finney and Houston 26). *Lit.*, to rise (as water).

**Kumu.** Site of a spring near Kūkūau, Hilo, Hawaii. Children enjoyed diving and swimming here, but it is now filled in. *Lit.*, source.

**Kumu-ell.** Land division and gulch, Ka-malō qd., south Moloka'i. *Lit.*, digging [for the] source.

**Kumu-īliahī.** Area, Kīohana or Luāla'i-lua Hills qd., Maui. *Lit.*, sandalwood tree.

**Kumu-kahi.** Easternmost cape, Hawaii, named for a migratory hero from Kahiki who stopped here and who is represented by a red stone. Two of his wives, also in the form of stones, manipulated the seasons by pushing the sun back and forth between them. One of the wives was named Ha'cha'e. Sun worshippers brought their sick to be healed here. (HM 119.) Another Kumu-kahi, the favorite younger brother of Kama-lāā-walu, lived here or near here (For. Sel. 250). Also the name of a chief who pleased Pele but who ridiculed her; she heaped lava over him, thus forming the cape (Westervelt, 1963:28). Channel between Ni'ihau and Lehua islands. *Lit.*, first beginning.

**Kumukumu.** Land division, Ka-wai-hau district, Kaua'i. *Lit.*, stubs.

**Kumu-mau.** Point, 'Ewa qd., O'ahu. *Lit.*, eternal source.

**Kūmū-nui-'al-ake.** Stream entering the sea near Pāpa'ikou, north of Hilo, Hawaii. *Lit.*, great liver-eating *kūmū* fish (a supernatural fish).

**Kū-naka.** Coastal area, Hālawā qd., Moloka'i. *Lit.*, stand shivering.

**Kuna-lele.** Valley, Wai-mea district, Kaua'i. *Lit.*, leaping freshwater eel.

section, Honolulu, named for a supernatural freshwater eel (*kuna*) who lived in a sacred pool (*wai*) here where wild ducks never swam. A chief, Ka-hānai-a-ke-kua, bathed here. He was reared at Waulani *hale* by the gods Kane and Kanaloa; he married his younger sister and became the ruling chief of O'ahu with the Mū, Wā, and Menehune as his servants (HM 300, 365). Some believe that the water has healing qualities. Four *kuleana* of this name in the area were awarded to Hawaiians in the early 1850s. (Indices 723.)

**Kunia.** Land division, elementary school, road, and town near Schofield Barracks, O'ahu. *Lit.*, burned.

**Kuolo.** Area near Kea'au, Puna, Hawaii, where the Puna chief, Hua'a, was defeated, thus giving control of Puna to 'Umi (For. Sel. 168). *Lit.*, to rub.

**Kū-pa'a.** Gulch, Wai-luku qd., West Maui. Drive, Pālolo, Honolulu (TM). *Lit.*, steadfast.

**Kūpā-ia.** Ridge and gulch, Makakupa'ia, Ka-malō qd., Moloka'i. *Lit.*, hewed out.

**Kupa-nihi.** Old name for Pacific Heights, the name of a supernatural pig who had a taro patch in Pauoa Valley, Honolulu, and who gave birth to a human. *Lit.*, native treated-with-respect.

**Kū-paua.** Valley, Koko Head qd., O'ahu. *Lit.*, upright clam.

**Kū-peke.** Land division, gulch, and fishpond, Hālawā qd., Moloka'i. *Lit.*, stunted.

**Kūpikipikīō.** Old name for Black Point, O'ahu. *Lit.*, rough [sea].

**Kupopolo.** *Heiau* near Wai-mea, O'ahu, largely in ruins.

**Kure.** Atoll 1,400 miles northwest of Honolulu, most distant of the Northwestern (Leeward) Hawaiian Islands, an oval atoll with maximum diameter of 6 miles. Within the lagoon are three sand islands no more than 20 feet high and with a total area of about 0.47 square miles. It was discovered by a Russian navigator (for whom it is named), annexed to the Hawaiian Kingdom in 1886, and acquired by the United States in 1898; it is now a part of the City and County of Honolulu. At least four ships have been wrecked on the reef. The name is also spelled Cure. (Bryan 204-207.)

**Kuroda.** Field, Fort DeRussy, Wai-kīkī, named in honor of Staff Sergeant Robert T. Kuroda who died heroically in France in 1944.

**Kurtistown.** Village, Hilo qd., Hawaii, named for A.G. Curtis, a pioneer at 'Ōia'a in 1902 when the 'Ōia'a Sugar Company began operations. (Coulter 235-236.)

**Kū's Rock Spring.** See Ka-huku.

**Kū'una-a-ke-akua.** See Makala-wena.

**Kū'una-honu.** Coastal area, Hālawā qd., Moloka'i. *Lit.*, turtle releasing. Kūwili, Street, Iwilei, Honolulu, named for a fishpond once at the site of the old O'ahu Railway depot. *Lit.*, stand swirling. See Ka-nūcupe.

**Kuykendall Hall.** English department building, Mānoa campus, University of Hawaii, Honolulu, completed in 1964, and named for Ralph S. Kuykendall (1885-1963).

same name in which the Dillinghams were married. The building is now the home of Hawai'i School for Girls.

**Lau-iki.** Street, Ala Wai section, Honolulu. (TM.) *Lit.*, small leaf.

**Lau-ki-nul.** Beach, Mākaaha, O'ahu, now called Lahilahi Beach. *Lit.*, large ti leaf.

**Lau-koa.** Place, Pacific Heights, Honolulu. (TM.) *Lit.*, *koa* leaf.

**Laulā.** Way, Ke-walo section, Honolulu. *Lit.*, wide.

**Lau-lani.** Street, Ka-lihi Uka, Honolulu. (TM.) *Lit.*, heavenly leaf.

**Laulau-nui.** Islet, Pearl Harbor, O'ahu. *Lit.*, large leaf package.

**Laulau-poe.** Gulch, Koko Head qd., O'ahu. *Lit.*, round leaf package.

**Lau-ma'ia.** Land section (6,754 feet elevation), inland from Hilo, Hawai'i; a stone trail said to be made by 'Umi-a-Liloa was also so named. *Lit.*, banana leaf.

**Lau-maile.** Street, Ka-lihi Uka, Honolulu. (TM.) *Lit.*, *maile* leaf.

**Lau-maka.** Street, Ka-lihi Kai, Honolulu. (TM.) *Lit.*, green leaf.

**Lau-niu.** Street, Wai-kiki, Honolulu. (TM.) *Lit.*, coconut leaf.

**Lau-nlu-poko.** Land section, hill (808 feet high), point, village, ditch, stream, State wayside park, Lahaina qd., Maui. *Lit.*, short coconut leaf.

**Lau-pāhoehoe.** Land sections, Hāmākua, Honomū, Mauna Kea, and Wai-p'ō qds.; stream, Hāmākua and Mauna Kea qds.; village, Honomū qd.; homesteads, Mauna Kea qd.; beach park, elementary and high school, point, and ancient surfing area (Finney and Houston 26), Honomū qd., Hawai'i, where 'Umi was bruised while surfing incognito before becoming a chief (For. Sel. 124). A man who came from Kahiki and thence to the canoe landing at Lau-pāhoehoe built a *hetau* here called Ule-ki'i (penis fetching). The man turned into a *pā'o'o* fish, and his sister into an *'a'awa* fish. Fishermen who wanted to catch them were surprised to see them turn into human beings. *Lit.*, smooth lava flat.

**Lau-ula.** Street, Wai-kiki, Honolulu. (TM.) *Lit.*, red leaf.

**Lau-ulu.** Trail, Hale-a-ka-lā Crater, Maui. *Lit.*, breadfruit leaf.

**Lava Trees.** State park with lava tree casts, Kala-pana and Puna qds., Hawai'i.

**Lāwā'i.** Village, land division, gulch, and stream, Kō-loa district, Kaua'i.

**Lāwā'i Kai.** Land area and bay, seaward of Lāwā'i, Kaua'i. *Lit.*, seaward Lāwā'i.

**Laysan.** Island of the Northwestern (Leeward) Hawaiian Islands (maximum elevation 40 feet, approximate area 1.56 square miles). In the center is a brackish lagoon. The island was discovered by Captain Stanikowitch on March 12, 1828; he named it Moller Island after his ship. Guano was collected here commercially from 1892 to 1904. A bird population close to 10 million was reported in 1902. It was annexed to Hawai'i in 1898 and is now a part of the City and County of Honolulu. (Bryan, 1942:183-189.)

**Lē'ahi.** Point, south Nī'ihau. Hospital and avenue, Honolulu; the highest peak in Diamond Head; a variant name for Lae-'ahi.

**Lee.** Place, Nu'u-anu, Honolulu, named for William L. Lee, Chief Justice of the Supreme Court of the Kingdom of Hawai'i under Ka-mehameha III and IV. He drew up a legal code, promulgated

school laws, and served in the division of lands known as the Great Māhele. (TM.)

**Leftovers.** Surfing area west of Wai-mea, O'ahu.

**Lehia.** Street, Foster Village subdivision, Hālawā, Wai-pahu qd., O'ahu. Name suggested by Mary Kawena Pukui in 1958. *Lit.*, skilled.

**Lehua.** Island (291 acres, maximum elevation 710 feet) west of Nī'ihau, the westernmost island of the main Hawaiian chain (not including the Northwestern Hawaiian Islands); landing, northeast Nī'ihau. For a saying, see PE, *kā'ili*. *Lit.*, *lehua* flower. (Pele's younger sister, Hī'iala, accompanying Pele on her first trip to Hawai'i, left a *lehua* lei at this island when her brother, Kāne-'āpua, decided to stay there.) Elementary school, Pearl City, O'ahu. (PH 106; UL 258.)

**Lehu-'ula.** Elevation, Ka-malō qd., Moloka'i. *Lit.*, red ashes.

**Le-lohloa.** Avenue, Mānoa, Honolulu. *Lit.*, lei [of] love.

**Leighton.** Street, 'Āina-Haina, Honolulu, named for Robert Leighton Hind, eldest son of Robert Hind. See 'Āina-Haina. (TM.)

**Le-lani.** Street, Pu'u-nui, Honolulu. *Lit.*, heavenly lei or royal child.

**Le-lehua.** Plains, village, high school, and golf course, Wahi-a-wā, arca famous for training in *lua* fighting; site of present Schofield Barracks; lane, downtown Honolulu (TM). *Lit.*, *lehua* lei.

**Lei-loke.** Drive, Makiki, Honolulu. (TM.) *Lit.*, rose lei.

**Lei-Lono.** Land area, Moana-lua, Honolulu, one of the leaping places of ghosts to the nether world. *Lit.*, Lono's lei.

**Leina-a-ka-'uhane.** Land section near Ka-'ena Point, O'ahu, from which ghosts were thought to leap to the nether world. Similar places are reported on every island (HM 156). *Lit.*, leaping place of ghosts.

**Leina-o-Papio.** Point, Ka-malō qd., north Moloka'i. See Huelo. *Lit.*, Papio's leap.

**Lel-no-Haunui.** *Pali*, south Lā-na'i. *Lit.*, lei for Haunui (a person). *Lēkia*. See Pōhaku-Hanaiei.

**Lele.** Land division near Hā'upu, Kaua'i, probably named for an event similar to that which resulted in the O'ahu name Kōhē-kepelepe. Old name for the Lahaina district, Maui, so called because of the short stay of chiefs there (*Pacific Commercial Advertiser*, 1857). See Ma'u-ulu-o-Lele. *Lit.*, altar or flight.

**Lele-a-Hina.** *Hē'ia*, Hē'ia, O'ahu. *Lit.*, altar [made] for Hina.

**Lelehune.** Place, Mānoa, Honolulu. *Lit.*, fine rain, spray.

**Lele-iwi.** Cape, beach park, and point, Hilo qd., Hawai'i. A fish *hē'iau* (*hē'iau hō'oulu 'a*) named Pū-hala (pandanus tree) once was near here. (For. Sel. 22, 24, 278; PH 189; UL 60.) *Hē'iau* at La'a-loa, Kona, Hawai'i. Area, Hanalei district, Kaua'i. *Pali* and overlook, Hale-a-ka-lā Crater, Maui. *Lit.*, bone altar (poetically, a symbol of disaster or anger).

**Lele-kawa.** Sea arch, Puna, Hawai'i. (Hawaii Natural History Association Guide 9.) *Lit.*, jump from a high place into the water.

**Lele-koa'e.** Coastal area, Ka-mahu qd., north Moloka'i. *Lit.*, flight of tropicbirds. (The name is a poetic phrase descriptive of cliffs where *koa'e* birds fly.)

**Lele-mākō.** Gulch, Hālawā qd., north Moloka'i. *Lit.*, rough leaping.

**Lele-paua.** Inland fishpond at Moana-lua, O'ahu, said to have been built by chief Ka'ihikapu-a-Manuia.

**Lemon.** Road, Wai-kiki, Honolulu, named for James Silas Lemon, a Frenchman who came to Hawaii in 1849; he owned the Commercial Hotel and opened the Ka-imu-kī tract. He died in 1882. (TM.)

**Lenafena.** Land section and landing, Ka-laupapa peninsula, Moloka'i. *Lit.*, yellow.

**Lēpau.** Point, Ka-malō qd., north Moloka'i. Perhaps short for Lele-pau (all flying).

**Lepelepe.** Land section, Ka-malō qd., south Moloka'i. *Lit.*, fringed.

**Lewa-lani.** Drive, Tantalus, Honolulu. (TM.) *Lit.*, heaven floating.

**Lewers.** Street, Wai-kiki, Honolulu, named for Christopher H. Lewers, a merchant who arrived in Hawaii in 1850 and founded the firm of Lewers and Dickson, which later became Lewers and Cooke. He died in 1870. (TM.) According to another account, the street was named for Mr. and Mrs. Robert Lewers who had a residence and hotel at the site of the present Hale-kū-lani Hotel. See Hale-kū-lani.

**Libert.** Street, St. Louis Heights, Honolulu, named for the Most Reverend Libert Boeynaems (1857-1926), bishop of Zuegna and vicar apostolic of the Hawaiian Catholic mission 1903-1926. (TM.) He was born in Belgium.

**Libby.** Street, Ka-lihi Kai, Honolulu, running to the former Libby, McNeill, and Libby pineapple cannery. (TM.)

**Lighthouse.** Surfing area, Diamond Head, Honolulu, named for the Diamond Head Lighthouse. (Finney, 1959a:108.)

**Liha.** Hill (3,671 feet high), Lahaina qd., Maui. Probably *lit.*, to shudder.

**Lihaui.** Mountain (4,197 feet), Lahaina qd., Maui. *Lit.*, gentle cool rain (considered lucky for fishermen; UL 241).

**Lihī-kai.** Elementary school, Ka-hulu; park, Wai-ka-pū, Maui. *Lit.*, sea edge.

**Liholiho.** Dormitory, Ka-mehameha Schools, built in 1940; school, Ka-imu-kī; and street, Makiki, Honolulu, named for Ka-mehameha II, who was also called Ka-lani-nui-kua-ihiho-i-ke-kapu (the great chief [with the] burning-back taboo), referring to the taboo against approaching him from the back. *Lit.*, glowing (see PE, *Ihohiho*).

**Lihū'e.** City and district, Kaua'i. Former land division near Schofield Barracks, O'ahu (UL 242). *Lit.*, cold chill.

**Lī-hū'i.** Cemetery, Māhala qd., Maui. *Lit.*, aching chill.

**Lililoholo.** Coastal area, Pu'u-o-kali qd., Maui.

**Likeke Hall.** See Ka-wai-a-Ha'e, Koko-kahi.

**Likelike.** Highway and elementary school, Honolulu, named for Princess Miriam Likelike (1851-1887), the younger sister of Ka-lika-ua and Lili'u-o-ka-lani.

**Likini.** Street and place, Moana-lua, Honolulu. (TM.) *Lit.*, rigging.

**Liliha.** Street along the western border of section 11 of Honolulu (map 6), named for the wife of Governor Boki of O'ahu; after Boki's disappearance in 1829 she became governess of O'ahu and in 1831 tried unsuccessfully to organize a revolt against Ka-mehameha III. *Lit.*, rich, oily.

**Līlinoe.** Peak (12,956 feet), Mauna Kea qd., Hawaii, also called Pu'u-Līlinoe, named for a goddess of mists (Līlinoe), sister of the more famous Poi-ahu, goddess of snow. Street, Wilhelmina Rise, Honolulu. *Lit.*, mists.

**Lili'u-o-ka-lani.** Park, Hilo waterfront, Hawaii. State government building, elementary school, gardens, and avenue, Honolulu, named for Queen Lili'u-o-ka-lani (1838-1917), last queen of Hawaii. *Lit.*, smarting of the high-born one (at the time of Lili'u's birth, her foster mother's aunt, Kīna'u, was suffering from eye pain; hence the name). See 'Io-lani, Paoa-ka-lani, Ulu-hai-malama, Washington Place.

**Liloa Rise.** Street, Mānoa, named for the father of 'Umi-a-Liloa of Hawaii. (TM.)

**Lima-huli.** Falls, stream, and valley near Ka-lalau, Kaua'i. *Lit.*, turned hand.

**Lima-ia.** Gulch, Nānā-kuli, O'ahu. Lima-loa is the name of a luckless lover in the Kama-pua'a legend (For. Sel. 226, 230). *Lit.*, long arm.

**Limu-koko.** Point, Hōnaunau qd., Hawaii, named for a kind of seaweed better known as *limu-kohu*.

**Lina-puni.** Street and elementary school, Ka-lihi Waena, Honolulu.

**Lincoln.** Elementary school, 'Auwai-o-limu Street, Honolulu; building housing East-West Center institutes, University of Hawaii, Honolulu, completed in 1962 and named for Abraham Lincoln.

**Lipe'epe'e.** Street, Wai-kiki, Honolulu, named for a seaweed. (TM.)

**Lipioma.** Way, Mānoa, Honolulu. *Lit.*, small adze.

**Lipoa.** Point, Honolulu qd., Maui, named for certain brown seaweeds. See *Lae-lipoa*.

**Lisianski.** Island in the Northwestern (Leeward) Hawaiian Islands chain (maximum elevation 20 feet, approximate area 0.7 square miles). The island was discovered by Captain Urey Lisianski when his ship, the *Neve*, went aground here on October 15, 1805. The islet was annexed to Hawaii in 1857 and is now a part of the City and County of Honolulu. (Bryan, 1942:190-194.)

**Līwal.** Street, 'Āina-Haina, Honolulu, named for a Kona family.

**Lo'alo'a.** *Heiwe* at Kau-pō, Maui, attributed to Ke-ka-u-like and rededicated by Liholiho when he was still a child. (RC 66, 188.) *Lit.*, pitted.

**Lohe-nā.** Area in Ka'u, Hawaii; shrimps found nowhere else in the world were discovered here by A.H. Banner and named *Lohe-nā* shrimps. *Lit.*, hear wails.

**Lo'i.** Street, upper Mānoa, Honolulu. *Lit.*, patch (as of taro or rice).

**Lo'i-ia.** Spring, Wai-lau trail, Ka-malō qd., north Molo ka'i, discharging approximately 750,000 gallons of water daily. (Steearns and MacDonald, 1947.) *Lit.*, long taro patch.

**Lo'i-pūnāwai.** Spring east of Kaunakakai, Moloka'i. *Lit.*, spring pond.

**Lokelani.** Street, Ka-lihi Uka, Honolulu. *Lit.*, red rose.

**Loko-a-Mano.** Name of a filled-in pond at the site of the Pearl Harbor Navy yard, O'ahu. *Lit.*, Mano's pond.

**Loko-ea.** Old fishponds near Wai-a-lua and Wai-pahā, O'ahu. *Lit.*, rising pond.

- Loko-ʻeo.** Fishpond, Pearl Harbor, Oʻahu.
- Loko-peʻakal.** Lake in Ālia-manu area, Oʻahu. *Lit.*, salt lake.
- Loko-wai-aho.** A fishpond near Pearl Harbor, Oʻahu. *Lit.*, fishing water pond.
- Loko-Waka.** Pond at Ke-au-kaha, Hilo, Hawaii. *Lit.*, Waka's pond (Waka, a *moʻo*, dived into the pool to escape Pele who was jealous of Waka's interest in a man).
- Long.** Lane, Ka-pā-lama section, Honolulu, named for Captain Elias Long, a trader who settled in Pā-lama. (TM.)
- Lono.** Place, Mānoa, Honolulu, named for the god Lono.
- Loomis.** Street, Mānoa, Honolulu, named for Edward Backus Loomis, assistant City and County engineer and assistant Territorial surveyor with the Bishop Estate beginning in 1912. (TM.)
- Lōpā.** Guich and summer south-swell and trade-wind surfing area, east Lā-nāʻi. Also called 'Āwehi. *Lit.*, tenant farmer.
- Lopeka.** Place, Dowsett Highlands, Honolulu. (TM.) *Lit.*, Roberta.
- Lopez.** Lane, Ka-pā-lama section, Honolulu, named for Antone J. Lopez, a Portuguese whaler who settled in Hawaii in about 1860 and died at Pā-lama in 1908. He owned a ranch at Lei-lehua and a dairy at Pā-lama. (TM.)
- L'Orange.** Playground and baseball field, Wai-pahu, Oʻahu, dedicated in 1972 and named for Hans P.F. L'Orange, manager of Oʻahu Sugar Company 1937-1957.
- Loulu.** Street, Mānoa, Honolulu, named for the native fan palm.
- Lowell.** Place, Ka-pā-lama section, Honolulu, named for the Reverend Lowell Smith. (TM.) See Smith.
- Lower Pāʻia.** Town, Pāʻia qd., Maui.
- Lowrie.** Irrigation canal, Pāʻia qd., Maui, named for William J. Lowrie, manager of the Hawaiian Commercial and Sugar Company plantation. The canal was started in 1899 and completed in 1900.
- Lowrey.** Avenue, Mānoa, Honolulu, named for F. Lowrey, a former president of Lewers and Cooke. He was elected to the Territorial House of Representatives in 1920. (TM.)
- lua.** 'Pit, crater, hole'.
- Lua-ʻalaea.** Stream and land section, Mānoa, Honolulu. *Lit.*, pit [of] red earth.
- Lua-ʻālii.** See Māikao.
- Lua-ʻehu.** Area at Lahaina, Maui, where an Episcopal school, known as Lua-ʻehu School, was established in 1862. The school was moved to Honolulu in 1871 and renamed 'Io-lani. *Lit.*, red-head pit (a red-haired *moʻo* lived here).
- Luahine-wai.** Seashore area near Kīholo, Kona, Hawaii. It is said that chiefs bathed here in a cool, deep pool and that opening into the pool was a secret cave where bones of ancient chiefs are hidden. *Lit.*, old lady's water (a supernatural *moʻo* lived here).
- Lua-hohonu.** Pit crater near the caldera of Moku-āweoweo on the summit of Mauna Loa, Hawaii. *Lit.*, deep pit.
- Lua-hou.** Pit crater near the caldera of Moku-āweoweo, Mauna Loa, Hawaii. *Lit.*, new pit. (The name is misleading because this is

- shown on Wilkes' 1840 map; whereas Lua-hohonu was not shown and hence is the newer one; Macdonald and Abbott 54.)
- Luakaha.** Street and land section, upper Nu'u-anu, Honolulu, and the site of and name of the country home of Ka-mehameha III. *Lit.*, place for relaxation.
- Lua-ke-ālia Lalo.** Land section, Ka-ho'olawe. *Lit.*, lower pit [of] the salt encrustation.
- Lua-ke-ālia Luna.** Land section, Ka-ho'olawe. *Lit.*, upper pit [of] the salt encrustation.
- Lua-koʻi.** Hill (3,000 feet high) and ridge, Lahaina qd., Maui. See Ka-lua-koʻi. *Lit.*, adze pit.
- Luaiʻi-lua.** Quadrangle, hills, and land division, east Maui. *Lit.*, two-fold tranquility.
- Luaiualei.** Land section, forest reserve, homesteads, reservoir, and beach park, Wai-anae qd., west Oʻahu. (Sterling and Summers 2:19.)
- Lua-Mākālei.** Lava tube shelter near South Point, Hawaii, studied by Bishop Museum archaeologists 1967-1968, who believed it was the site of a large settlement. See Mākālei, Wai-ʻAhukini. *Lit.*, pit [of] Mākālei.
- Lua-makika.** The highest point (1,477 feet) on Ka-ho'olawe, the eroded remnant of the crater of a shield volcano. (Macdonald and Abbott 337.) *Lit.*, mosquito pit.
- Lua-manu.** Pit crater, Kī-lau-ua qd., Hawaii. *Lit.*, bird pit.
- Lua-moʻo.** Land section, Heʻeia, Oʻahu. *Lit.*, *moʻo* pit.
- Lua-nā-moku-ʻIliahi.** Trench far inland of Ka-milo-loa, Molokaʻi, believed to have been dug on the orders of chiefs and filled with sandalwood logs which were then sold to fill ships having the same dimensions as the trench. Also called Sandalwood Boat. (LeBurrton; Summers 90.) *Lit.*, pit [of] the sandalwood ship.
- Lua-o-Millu.** A deep legendary pit said to be on the summit of Hualālai, Hawaii. *Lit.*, pit of the underworld.
- Lua-pala-lau-hala.** Pit crater near Ka-huku Ranch, Kaʻū, Hawaii. *Lit.*, pit [of] yellowed pandanus leaves.
- Lua-pōʻai.** Pit crater along the crest of the Ka-huku fault scarp near Ka-huku Ranch, Kaʻū, Hawaii. (Macdonald and Abbott 308.) *Lit.*, circular pit.
- Lua-pūʻali.** Pit crater along the crest of the Ka-huku fault scarp near Ka-huku Ranch, Kaʻū, Hawaii. (Macdonald and Abbott 308.) *Lit.*, irregularly shaped pit.
- Lua-wai.** Land section, Kai-lua qd., Hawaii. Street and place, Ka-imu-kī, Honolulu. *Lit.*, water hole.
- Luhī.** Beach, north Kaula. *Lit.*, tedious, tired. (The saying, *Moʻi i ke one o Luhī, go back to Tired Beach*, refers to one returning to an unpleasant task; Appendix 8.1.)
- Luina-koa.** Street, Wai-ālae, Honolulu. *Lit.*, marine (member of the U.S. Marine Corps).
- Lukeia.** Lane, Ka-lihi Waena, Honolulu, named for Joe Lukeia, a fisherman. (TM.) *Lit.*, Luther.
- Luko-Pane.** Avenue, Ala Wai section, Honolulu. Fran k L. James de-



**Manini-ōwali.** Land section, Ke-āhole and Pua-kō qds.; undersea spring and rock between Awa-ke'e and Kū-ki'ō, Hawai'i. A girl named Manini-ōwali was betrothed as a child to Ulu-weuweu because their parents were close friends. When the wedding day approached the boy became ill. A *kahuna* made the diagnosis that he was in love with someone else. The *kahuna* prayed for the girl, but the gods turned both young people into rocks that can be seen at low tide. *Lit.*, weak *manini* fish.

**Manō.** Ridge in upper Ka-mana Nui Valley, Moana-lua, O'ahu. A shark man lived in a cave here; both the man and the cave were called Ke-ana-o-ka-manō (the cave of the shark). The man followed bathing parties to the sea and killed them, but he was finally killed. He cultivated kava and yams (*uhū*). *Lit.*, shark.

**Mānoa.** Stream, Nā-pali coast, Kaua'i. Land section, stream, waterfall, valley, field, elementary school, and section 28 of Honolulu (map 6). Part of the floor of Mānoa Valley was covered with a lava flow from Sugarloaf cone 10,000 to 20,000 years ago. The Mānoa campus of the University of Hawai'i is built on this flow, and Mānoa 'ili'ili quarry has been excavated in it. (li 158; Macdonald and Abbott 376.) *Lit.*, vast.

**Mānoa-ali'i.** Land division on the 'Ewa side of Mānoa Valley (west of a line from Pu'u-luathine to Rocky Hill), Honolulu. *Lit.*, royal Mānoa (chiefs lived here).

**Mānoa-kanaka.** Land opposite Mānoa-ali'i, Honolulu. *Lit.*, commoners' Mānoa (commoners lived here).

**Mano-hua.** The highest point on the islet of Ka-ūla. A wooden image is said to have stood at the top but it was carried away by Congregational visitors. *Lit.*, many words or many fruits.

**Mano-wai.** Land section, west Moloka'i. *Lit.*, water source.

**Mano-wai-nui.** Land division, Kaunakakai qd., north Moloka'i. *Lit.*, great water source.

**Mano-wai-ōpae.** Land section, stream and pool near Pāpa'a-loa, Honomū qd., Hawai'i. *Lit.*, source [of] shrimp stream.

**Manu'a.** *Heiau* that once stood on what are now the Queen's Hospital grounds, Honolulu. This name is perhaps cognate with Manu'a in American Samoa. (Appendix 9.)

**Manu'a-kepa.** Land section, Hanalei, Kaua'i. (See PE, *Imu-kā-kanaka*: PH 5; UL 133.)

**Manu-ahi.** Old name for Ka-ū-pūlehu, Kona, Hawai'i. Stream and valley, south Kaua'i. Ridge, Ka-malō qd., north Moloka'i, where the stretching demigod, Kana, lived with his brother Nihou. *Lit.*, firebird.

**Manu-honohono.** Hill (499 feet high), Kō-loa district, Kaua'i. *Lit.*, bad-smelling bird.

**Manukā.** Land section, State park, and house, Ho'ō-pū-loa qd., Hawai'i, named for a legendary robber. See Kanaka-lolea. *Lit.*, blundering.

**Manu-ōhule.** Coastal area, Mā'alaea qd., Maui. Probably *lit.*, bird [of the] meeting point of receding and incoming waves.

**Manuwā.** Drive, Moana-lua, Honolulu. (T.M.) *Lit.*, man-of-war (ship).

**Manu-wai-āhu.** Gulch, Schofield Barracks, O'ahu. *Lit.*, bird water pool.

**Mā'o.** Lane, Ka-ihi Waena, Honolulu. (T.M.) See Wai-āha. *Lit.*, green.

**Mā'oi.** Place, Pālolo, Honolulu. *Lit.*, bold.

**Mapulehu.** Land division, stream, and former place of refuge, Hā-lawa qd., south Moloka'i; perhaps a contraction of *māpu* (wafted scent) and *pūlehu* (broil).

**Māpunapuna.** Place, road, and spring-fed fishpond formerly at Moana-lua, Honolulu. *Lit.*, bubbling.

**Marla, Hōkū o ke Kai.** Catholic church, Kala-pana, Puna, Hawai'i, built by Father Evarist Gielen who came to Hawai'i in 1927 and decorated the church's interior with religious paintings (Frankenstein 27-37). *Lit.*, Mary, Star of the Sea.

**Marla Lanakila.** Catholic churches, Ke-ālia, Kona, Hawai'i, and Lahaina, Maui. The Ke-ālia church was built in 1860. In 1899 Father John Velghe painted the altar and interior decorations. The church was destroyed by an earthquake in 1950 (Frankenstein 9). The Lahaina church was dedicated in 1858. *Lit.*, Mary [Our Lady of] Victory.

**Marin.** Street, downtown Honolulu, one of the oldest in the city, named for Francisco de Paula Marin, a Spaniard who came to Hawai'i in the early 1790s; he introduced many fruits and vegetables new to the islands, and made wine. (Clark 16-17.) See Vineyard.

**Mariposa.** Drive, Wilhelmina Rise, named for a Matson steamer. (T.M.)

**Marmion.** Street, Kaka'ako, Honolulu, named for Marmion Magoon, who was manager of the American Sanitary Laundry when it was located there. (T.M.)

**Maro Reef.** Reef in the Northwestern (Leeward) Hawaiian Islands chain, generally covered with breakers. Discovered by Captain Allen of the American whaler *Maro* in 1820, it was annexed to Hawai'i in 1898 and is now a part of the City and County of Honolulu. See Gardner Pinnacles.

**Marques.** Street near Puna-hou School, Honolulu, named for August Jean Baptiste Marques (1841-1929), a French physician who arrived in 1878, edited the Portuguese language newspaper *O Luau Hawaiiense* 1885-1888, taught French at Puna-hou School, was a member of the Hawai'i legislature 1890-1891, a consul of France 1912-1929, and consul of Russia, Panama, and Belgium. He championed the introduction of Portuguese laborers and may have established Marquesville, a Portuguese settlement where Father Clement said mass; see Clement. (Knowlton.)

**Martin.** Street, Ka-lihi Waena, Honolulu, named for the part-Hawaiian caretaker for the old Ka-mehameha Schools in about 1900 when they were located next to the Bishop Museum. (T.M.)

**Mason.** Place near St. Francis Hospital, Honolulu, named for John Mason Young, owner of the tract, who came to Hawai'i in 1908. He was an architect and a professor of engineering at the College

of Hawai'i. In 1930 he was president of the Honolulu Chamber of Commerce. (TM.)

**Matlock, Street, Makiki, Honolulu**, named for William Matlock Campbell who lived in Hawai'i prior to 1900. He built and sold many of the houses on Matlock, Davenport, and Young streets. (TM.)

**Matsonia**. Drive, Wilhelmina Rise, Honolulu, named for a Matson steamer. (TM.)

**Matzie, Lane, Ka-pil-lama section, Honolulu**, named for a seaman who came to Honolulu in about 1880 and told tall tales in exchange for drinks. (TM.)

**Mau-hill**. See Wai-komo.

**Maul**. Second largest island in the Hawaiian group, 48 miles long, 26 miles wide, with an area of 728 square miles and a population in 1970 of 38,691. Wai-luku is the major town and county seat. Maui High School is in Ka-hulu. The county includes Maui, Lā-na'i, Ka-ho'olawe, and Moloka'i islands. Epithet: *Maui o Kama*, Maui of Kama (a famous ancient chief, also called Kama-lā-lā-walu). The island was named for the demigod Māui (see Appendix 3).

**maukele**. Wet mountain areas, as at Wai-pi'o qd., Hawai'i. (See PE, *ma'ukele*.)

**Ma'uili**. Bay, East Maui.

**Mau-loa, Hill** (198 feet high), south Nī'ihau. *Lit.*, everlasting.

**Mau-loku**. Leaping place for souls, Nihoa. *Lit.*, continuous falling.

**Mau-lua**. Bay and gulch, Honomū qd., Hawai'i. *Lit.*, always depressed.

**mauna**. Mountain.

**Mauna-ala**. Site of Royal Mausoleum, Nu'u-anu, Honolulu. *Lit.*,

fragrant mountain.

**Mauna-alani**. Hill (3,113 feet high), Wai-luku qd., Maui. Probably

*iti*, moss mountain.

**Mauna-hi'u**. Place, Wilhelmina Rise, Honolulu. *Lit.*, quiet mountain.

**Mauna-hina**. Cinder cone, Hale-a-ka-lā Crater, Maui. *Lit.*, gray moun-

tain.

**Mauna Ho'ano**. Church at Pa'uilo, Hawai'i. *Lit.*, hallowed mountain.

**Mauna-hui**. Peak (2,828 feet high), Kaunakakai qd., Moloka'i. *Lit.*,

combined mountain.

**Mauna-hu'ihui**. Old name for Mountain View, Hawai'i. *Lit.*, chilly

mountain.

**Mauna-ihii**. Place, Punchbowl, Honolulu, named in 1936 by Mrs.

Manuel E. Reis; it was formerly a portion of Prospect Street. (TM.)

*Lit.*, sacred mountain (named for a *heiau* above it).

**Mauna-iki**. Hill (3,032 feet high) and trail, Ki-lau-ua qd., Hawai'i.

*Lit.*, small mountain.

**Mauna-kapu**. Hill, Lihue district, Kaua'i. Mountain in the Wai-anae

range separating Nānā-kuli and Honouliuli forest reserves. O'ahu.

*Lit.*, sacred mountain.

**Mauna-kea**. Important street, downtown Honolulu, probably named

for an Inter-Island steamer. Leis were sold on the street (and still

are), because the street led to a pier.

**Mauna Kea**. Highest mountain in Hawai'i (13,796 feet); quadrangle,

State park, observatory, and forest reserve; land section, hotel, and

golf course, Kohala qd., Hawai'i. See Ke-ana-kāko'i. *Lit.*, white

mountain (often the mountain is snowcapped).

**Mauna Ke'a**. Congregational church in Kala-pana, Hawai'i. *Lit.*,

mount [of the] cross.

**Mauna-ki'eki'e**. Slope at the base of Punchbowl behind Queen's Hos-

pital, Honolulu. *Lit.*, tall mountain.

**Mauna-kini**. Mountain (1,437 feet), Ka-haku-loa qd., Maui. *Lit.*, many

mountains.

**Mauna-kū-wale**. Mountain, Wai-anae range, O'ahu. *Lit.*, mountain

standing alone.

**Mauna-laha**. Stream, Makiki uplands, Honolulu. *Lit.*, flat mountain.

**Mauna-lahilahi**. Mountain and beach park west of Wai-anae town,

O'ahu. *Lit.*, thin mountain.

**Mauna-lani**. Hospital, circle, playground, and avenue, Wilhelmina

Rise, Honolulu, named for a Matson ship. *Lit.*, heavenly mountain

(a made-up name).

**Mauna-lei**. Gulch and land section, northeast Lā-na'i. Avenue, Ka-imu-

ki, Honolulu, named for a Matson ship (TM). *Lit.*, lei mountain

(clouds over the Lā-na'i mountain suggested a lei).

**Mauna-loa**. Avenue, Ka-imu-ki, Honolulu, probably named for an Inter-

Island ship. Village, school, and highway, west Moloka'i. See also

Mauna Loa.

**Mauna Loa**. Active volcano, second highest mountain in Hawai'i, and

probably the largest single mountain mass on earth, rising 13,677

feet above sea level and about 29,000 feet above its base on the

ocean floor (Macdonald and Abbott 54); also quadrangle and trails,

central Hawai'i. Shield-shaped dome containing two separate peaks,

one of which, Pu'u-nānā, is the highest point (13,811 feet) in west

Moloka'i; the area was anciently famous for adze quarries, *hōlūa*

sliding, and the trees from which *kāhāi-pāhōa* sorcery images were

made (see Kaka'ako). *Lit.*, long mountain.

**Mauna-lua**. Section of Honolulu now known as Hawai'i-kai; bay also

known as Wai-ālae Bay, forest reserve, and beach park, Kōko

Head qd., O'ahu. (li 94.) See Kuapā. *Lit.*, two mountains.

**Mauna-ō-ahi**. Ridge, Kōko Head qd., O'ahu. *Lit.*, fire-burbling hill.

**Mauna-olu**. College and land division, Pa'ia qd., Maui. *Lit.*, cool

mountain.

**Mauna-olu'olu**. Land section and gulch, Ka-mal 3 qd., south Molo-

ka'i. The Reverend H.R. Hitchcock (1800-1855) built a house here

to escape the heat of Ka-lua-aha. *Lit.*, cool mountain.

**Mauna-pōhaku**. Old name for St. Louis Heights and site of Lanakila

School, Honolulu. *Lit.*, rock mountain.

**Mauna-ulu**. Small mountain, Hawai'i Volcanoes National Park, formed

in the eruptions of the 1960s along the Chain of Craters and still

being built in 1973. *Lit.*, growing mountain.

**Mauna-una**. Hill (1,769 feet high), Honouliuli, O'ahu. *Lit.*, mountain

sent [on errands]. (Two servant *mo'o* who lived there had no keepers

to supply their needs; Sterling and Summers 1: 78a.)

**Mauna-wai**. Coastal area, Wai-ālae Bay, O'ahu. *Lit.*, water mountain.

**Mauna-wili**. Land sections, ditch, ranch, stream, and valley, Kōko

sacred land of Ka-mehameha" (Sterling and Summers 5:165). See North Beach. *Lit.*, taboo district (*mō-* is short for *moku*).

**Mokuaea.** Island off Sand Island, Honolulu Harbor; street Ka-lihi Kai, Honolulu.

**Mō-ke'ehia.** Islet (4.5 acres, 160 feet elevation), Ka-haku-loa qd., Maui. *Lit.*, trodden island (*mō-* is short for *moku*).

**Mokihana.** Valley and stream, Wai-mea district, northwest Kaua'i. *Lit.*, *Pelea arisata* (a tree found only on Kaua'i; its flowers, strung in leis, represent Kaua'i).

**\*Mokio.** Two points, Ilio Pt. and Ka-malō qds., Moloka'i.

**Mō-koholā.** Large rock islet (0.36 acres, 50 feet elevation), off Pele-kunu, Moloka'i. This island and Mō-kōlea were believed formed by rocks hurled at Kana's canoe while he attempted to rescue his mother, Hina, from Hā'upu hill (Summers 210). For another version, see Hā'upu. *Lit.*, cut (*mō-* is short for *moku*) whale.

**Mō-kōlea.** Points, Ki-lau-ea Bay, Kaua'i, and Ka-haku-loa qd., Maui. Small stone islet (0.46 acres, 50 feet elevation), near Mō-koholā, Moloka'i. Rock islet, Mō-kapu qd., O'ahu. Possibly *lit.*, cut plover or plover island (*mō-* is short for *moku*, cut, or island).

**Moko-i'i.** Islet in Kāne'ōhe Bay off Kua-loa, O'ahu, known also as Chinaman's Hat. Koholā-lele fishpond nearby is sometimes called Moko-i'i. *Lit.*, little *mō'o* (a rare use of *mō'o* for *mō'o*). The lizard Moko-i'i was destroyed by the goddess Hī'iaka; its tail became the islet, its body the flat area near the old sugar mill (PH 91). In For. 5:370, a hero, Ka-ulu, grabbed the teeth of Moko-i'i, an evil supernatural who preyed on passers-by, and flew into the sky with him; Moko-i'i fell down and broke into pieces.

**Mokomoko.** Gulch, Kaunakakai qd., central Moloka'i. *Lit.*, hand-to-hand fighting.

**Moku.** Coastal land section, Kaunakakai qd., south Moloka'i. *Lit.*, district or islet or severed.

**Moku-ae'ae.** Rock islet (0.3 acres, 104 feet elevation) off Ki-lau-ea, Kaua'i. *Lit.*, fine (small) island.

**Moku-ai-kaua.** Forest area above Kai-lua, Kona, from which timber was taken to build the church of the same name at Kai-lua, Kona, Hawaii. It was constructed by Kua-kini, governor of Hawaii, with the cooperation of four thousand people. The roof was thatched with pandanus leaves, and, according to William Ellis, stones from an old *hale* at the same spot were used for the foundation. Queen Ka'ahu-manu was present at the dedication, on December 10, 1823. The original church was destroyed by fire in 1835, and the present structure was completed in January 1837. *Lit.*, section won [during] war.

**Moku-a-Kae.** Small bay south of Ke-ala-ke-kua Bay, Kona, Hawaii. **Moku-a-Kamohoali'i.** Island beyond Nihou. *Lit.*, island of Ka-moho-ali'i (older brother of Pele).

**Moku-ālai.** Islet (0.74 acres, 10 feet elevation) off Lani-loa Point, Lā'ie, O'ahu, part of the body of a lizard (see Lani-loa). *Lit.*, island standing in the way.

**Moku-'aula.** Largest islet (12.5 acres, 10 feet elevation) off Lani-loa

Point, Lā'ie, O'ahu, part of the body of a lizard (see Lani-loa). *Lit.*, island to one side.

**Moku-āweoweo.** Summit crater of Mauna Loa volcano, Hawaii. *Lit.*, 'āweoweo fish section (the red of the fish suggests volcanic fires).

**Moku-hala.** Islet (0.18 acres, 40 feet elevation), Ke-'anae qd., Maui. *Lit.*, pandanus island or island passed by. Ridge in central Ka-mana Nui Valley, Moana-lua, O'ahu. Probably *lit.*, pandanus grove.

**Moku-hano.** Rock islet off Ka-'uiki, Maui. *Lit.*, majestic island.

**Moku-hau.** Park and road, Wai-luku qd., Maui. *Lit.*, how thick, Moku-hōlua. Islet (0.18 acres, 40 feet elevation), Ke-'anae qd., Maui. *Lit.*, sled island.

**Moku-honua.** Land section, Hilo qd., Hawaii. *Lit.*, land section.

**Moku-ho'oniki.** Islet (10.6 acres, 203 feet elevation), Hālaawa qd., Moloka'i, famed for its two large pits, one a burial pit and the other a pig oven. (For. Sel. 288.) *Lit.*, pinch island (as a lover pinches).

**Moku-hope.** See Kāohi-ka-ipu. *Lit.*, island behind.

**Moku-hukū.** Islet (0.35 acres, 40 feet elevation), Ke-'anae qd., Maui. *Lit.*, pulling island.

**Moku-kāpapa.** Islet in Kāne'ōhe Bay off Kaha-lu'u, O'ahu. *Lit.*, shoal island.

**Moku-kapu.** Same as Mō-kapu. *Lit.*, taboo district.

**Moku-lau.** Islet (0.9 acres, 40 feet elevation), stream, land area, landing, and ancient surfing place (Finney and Houston 28), Kau-pō qd., Maui. (For. Sel. 286.) *Lit.*, many islets (numerous rock islets are in the sea nearby).

**Moku-lē'ia.** Land section, beach park, surfing area, and station, Hale-'iwa qd.; land sections and forest reserve, Ka-'ena and Schofield qds., northwest O'ahu. The historian Kamakau was born here (RC vii). *Lit.*, isle [of] abundance.

**Moku-lele.** Elementary school, Hickam Air Force Base; drive and place, Kāne'ōhe, O'ahu. *Lit.*, airplane.

**Moku-lua.** Two islets (24.1 acres, 225 feet elevation) off Lani-kai, O'ahu. *Lit.*, two islands.

**Moku-mana.** Islet (0.7 acres, 40 feet elevation), Ke-'anae qd.; gulch, Mā'alaea qd., Maui. *Lit.*, divided island or divided district.

**Moku-manamana.** Old name for Necker Island. *Lit.*, branching island.

**Moku-manu.** Islet (2.87 acres, 150 feet elevation), Ka-malō qd., Moloka'i. Islets (16.6 acres, 225 feet elevation) off Mō-kapu, O'ahu. *Lit.*, bird island.

**Moku-moa.** Street, Mouna-lua, Honolulu, named for an ancient fishpond. (T.M.) *Lit.*, chicken island.

**Moku-nalo.** Islet, southwest Lā-na'i. *Lit.*, bastard sandalwood island.

**Moku-nolo.** Rock islet off Ka'uiki, Maui. *Lit.*, tern islet.

**Moku-ōhai.** Site of a battle won by Ka-mehameha in 1782 over Ki-wala'u and Ke-ō-ua, thus gaining control of Kona, Kohala, and Hāmākua, Hawaii. The battle was fought in the village of Kēēi, near the bay listed on maps as Moku-a-Kae; this name is not known to local persons, and may be a garble for Moku-ōhai. Kiwala'u's throat was slit with a shark-tooth weapon (*leiomano*) by Ka-mehameha's ally, Ke'eaumoku (RC 121; Kay. 1:38). *Lit.*, 'ōhai tree grove.

\***Moku-o-hua.** Gulch, Ka-malō qd., south Moloka'i.  
**Moku-o-Kaha'i**leni. Rock island (0.9 acres, 40 feet elevation), Ho'ō-pū-loa qd., Hawai'i. *Lit.*, island of Kaha'ilani (a chief).  
**Moku-o-Kau.** Islet (0.18 acres, 40 feet elevation), Ha'i-kū qd., Maui.  
**Moku-ōla.** Old name for Coconut Island, Hilo Bay, Hawai'i. *Lit.*, healing island. (People came here for spring water believed to have healing qualities; umbilical cords of infants were hidden here under a flat stone known as Pūpū-a-Hina [stratum of Hina] to protect them from rats. In another explanation, Moku-ōla was a son of 'Ulu; see Wai-ākea. A sea pool to the right of the landing on the island was called Pū'a-kūheka; see Kaula'i-nā-iwi; Appendix 8.1 for a saying; ii 171.)

**Moku-o-Lo'e.** Old name for Coconut Island, Kāne'ohe Bay, O'ahu. *Lit.*, island of Lo'e (Kahoe's sister who is said to have lived on the island; see Pū'u-ke-ahi-a-Kahoe).

**Moku-one.** Valley, Wai-mea district, Kaua'i. Street, Hawai'i-kai, Honolulu. *Lit.*, sand island.

**Moku-opihī.** See \*Opihi.

**Moku-pala.** Islet (0.18 acres, 40 feet elevation), Kī-pahulu qd., Maui. *Lit.*, rotten island (probably referring to *hinu*).

**Moku-papa.** Gulch and point, Ha'i-kū qd., Maui. *Lit.*, flat island.

**Moku-papapa.** Islet (0.72 acres, 50 feet elevation), Hāhāione qd., Moloka'i. On her first journey from Kahiki, Pele left her brother, Kāng milo-hai, there to build up land (PH X). *Lit.*, flat island. *See also Hāhāione*

**Moku-pe'a.** Gulch, Honolua qd., Maui. *Lit.*, cross district. *See also Hāhāione*  
**Moku-pipi.** Islet (1.08 acres, 80 feet elevation), Hāhāione qd., Maui. *Lit.*, pearl oyster island.

**Moku-puku.** Islet (1.50 acres, 40 feet elevation), Wai-pō'o qd., Hawai'i. *Lit.*, contracted island.

**Moku-pūpū.** Point, East Maui. *Lit.*, shell island.

**Moku-ume'ume.** Old name for Ford Island, Pearl Harbor, O'ahu. Water was brought for melons raised here. *Lit.*, 'ume game island (famous for this sexual game).

**Mōlehu.** Land area, southeast Kaua'i. Drive, Foster Village subdivision, Hāhāione, O'ahu. Name suggested by Mary Kawena Pukui in 1956. *Lit.*, twilight.

**Moleka.** Stream, Makiki, Honolulu.

**Mō-i'i.** Fishpond, Haki-pū'u, O'ahu. *Lit.*, small section (*mō*- is short for *moku*, section).

**Mōli-telo.** Cliff inland of Wai-o-'Ahuikini, Hawai'i. *Lit.*, leaping albatross.

**Molo-a'a.** Land division, bay, volcanic cone, stream, and forest reserve, Hanalei and Ka-wai-hau districts, northeast Kaua'i. *Lit.*, matted roots (said to be of the paper mulberry growing here).

**Moloka'i.** Island, 38 miles long, 10 miles wide, 261 square miles in area, and having a 1970 population of 5,261. District, forest reserve, lighthouse, high school, airport, and hospital. Poetic names are *Molokai'i nui a Hina* (great Moloka'i, child of Hina) and *Molokai'i pule o'o* (Moloka'i, powerful prayer). In legends Hina was the mother of Moloka'i. The island was noted for sorcery and sports. (Elbert and Mahoe 78-79.)

**Moloka'i-nui-a-Hina.** Gulch, Hāhāione qd., south Moloka'i. See Ke-ana-o-Hina. *Lit.*, great Moloka'i, [child] of Hina.

**Molo-kini.** Islet (150 feet elevation) between Ka-ho'olawe and Maui. When Lohi'au (Pele's dream lover) lived at Mī'alaea, Maui, he took to wife a *mō'o*, Pū'u-o-inaina (hill of wrath). Pele in anger bisected her; her tail became Pū'u-ō-la'i Hill, Mākēna, Maui, and her head Molo-kini Islet. see Pū'u-ō-la'i. (For. 5:514-521; HM 189; PH 75.) *Lit.*, many ties.

**Mololani.** Crater, Mō-kapu peninsula, O'ahu. Here, the god Kāne drew a figure of the first man on the earth, and Kū and Lono caught a spirit of the air and made the drawing live. Kāne tore a woman from the man's side. (HM 47-48; for a song, see Elbert and Mahoe 61.) *Lit.*, well cared for; also the name of a rain.

\***Momoualoo.** Land division and gulch, Wai-pō'o qd., Hawai'i. (For. Sel. 190.)

**Mona.** Street, 'Āini-Haina, Honolulu, named for Mona Hind Holmes, daughter of Senator Robert Hind. (TM.)

**Monsarrat.** Avenue near the Diamond Head end of Wai-kiki, probably named for Marcus Cumming Monsarrat, who came to Hawai'i from Ireland and Canada in 1850 and was at one time collector of customs. He died in 1871. His wife was Elizabeth Dowsett. The avenue may have been named for his son, Judge James Melville Monsarrat (1854-1943), a legal adviser of Hawaiian monarchs.

**Montague Hall.** Music school building, Puna-hou School, Honolulu, built in 1937, donated by the Atherton family in memory of Juliette Montague Cooke and her daughter, Juliette Montague Cooke Atherton. Both were interested in music.

**Monte.** Street, Ka-lihi Uka, Honolulu, leading to a small Catholic church where a statue of the Portuguese Lady of the Mount stands in a grotto. *Lit.*, mountain (a Portuguese loanword).

**Monte Cooke.** Place near the Bishop Museum named for Dr. Charles Montague Cooke, Jr., who was a trustee of the museum 1929-1948, president of the board of trustees 1941-1948, and curator of malacology 1946-1948.

**Monterey.** Drive and place, Wilhelmina Rise, Honolulu, named for a Matson steamer. (TM.)

**Mo'ohēau.** Park, Hilo waterfront, Hawai'i, named for Chief Ka-ni-āwa-āwa-i-Mo'ohēau (the bitter food of Mo'ohēau), the son of Ho'olulu, who is said to have hidden Ka-mehameha's bones. Avenue, Ka-pahulu section, Honolulu, named by Auheia Crowningburg, through whose land the street ran, for Chief Mo'ohēau, an ancestor. (TM.)

**Mo'o-helāia.** Unknown place, famous in chants, said to be near the summit of Mauna Loa, Moloka'i. *Noho ana Laka i ka uluwehiwehi, kā ana i luna i Mo'u-helāia, ōhi'a kā i luna o Mauna Loa* (UL 33). Laka lives in the verdure, stands at Mo'o-helāia, 'ohi'a trees stand on Mauna Loa.

**Mo'o-kapu-o-Hāloa.** Main ridge of Kāne-hoa-lani at Kua-loa, O'ahu. *Lit.*, sacred section of Hā-loa (a son of Wā-kea, the first man).

**Mo'o-kini.** *Heiiau*, Kohala qd., Hawai'i, attributed to Pū'ao, a priest from Tahiti. In building the *heiau*, stones were passed hand to hand

**Nā-pu'u-o-nā-elemākūle.** Coastal hills west of 'Opihi-nehe, Ka'i, Hawai'i. *Lit.*, the hills of the old men.

**Nā'ū.** Gulch, Mauna Kea qd., Hawai'i. *Lit.*, yellow.

**Nāue.** Place near Hā'eua, Hanalei district, Kaua'i, famous for pandanus trees. (For a song, see Elbert and Mahoe 80-81.) *Lit.*, to move.

**Nāulu.** Place, Foster Village subdivision, Hālawā, O'ahu. Name suggested by Mary Kawena Pukui in 1956. *Lit.*, shower clouds.

**Nā-ulu.** Forest and picnic area (cut off from the road and partially destroyed by lava flows in 1972). Puna qd., Hawai'i. *Lit.*, the groves.

**Naupaka.** Land section, west Lā-na'i. *Lit.*, *Scaevola* shrubs.

**Nā-wāhine.** Site of ancient fishing village, 'Anae-ho'omalū Bay, Kona, Hawai'i; two brackish wells are here. *Lit.*, the women.

**Nā-wāhine-wā'a.** Two rocks in the pineapple field east of Pu'u-ka-mo'o, Kaunakakai qd., north Moloka'i. They are said to be a mother and her daughter who followed the spirit of the husband and father going to 'Uhane-lele. They heard a cock crow, turned, and were changed into stones (Cooke 103). It is said that people still leave offerings, such as liquor or money, on the rocks. Alternate names are Makuahine-me-ke-kaikamahine (mother and the daughter) and Nā-pōhaku-a-Kāne-ame-Kanaloa (the stones of Kāne and Kanaloa). (See picture preceding page 209, RC.) *Lit.*, the foolish women.

**Nā-wai-huili.** Stream, Hālawā qd., Moloka'i. *Lit.*, the sparkling waters.

**Nā-wai-maka.** Valley, Wai-mea, Hawai'i. *Lit.*, the tears.

**Nā-wāwae-o-'Aīka.** Land area, Pu'u-o-kali qd., Maui. This may be a new name. *Lit.*, the feet of Alex or the feet of Arctic.

**Nā-wilwil.** Village, land division, port, stream, bay, and small boat harbor, Lihū'e district, Kaua'i. *Lit.*, the *wilwil* trees.

**Necker.** Island of the Northwestern (Leeward) Hawaiian Islands (elevation 276 feet, approximate area 0.07 square mile). It was discovered by La Pérouse on November 4, 1786, and named after Jacques Necker, French minister of finance under Louis XVI. It was annexed to Hawai'i in 1894 and is now a part of the City and County of Honolulu. Hawaiian artifacts have been found here (Buck, Figure 315), as well as remains of fishponds, ditches, agricultural terraces, house platforms, and temple platforms (Macdonald and Abbott 403; Emory, 1928). The island is a bird sanctuary. (Bryan, 1942:171-174.) See Moku-manamana.

**Nehe.** Point, Wai-luku qd., Maui Lane, Punchbowl, Honolulu. (TM.) *Lit.*, rustic.

**Nehoa.** Street and place, Makiki, Honolulu. *Lit.*, strong.

**Nehu.** Place and playground, 'Āina-Haina, Honolulu. *Lit.*, anchovy.

**Noka 'Āilana.** Same as Necker Island (a new name). *Lit.*, Necker Island.

**Nēnē.** Street, Ka-lihi Waena, Honolulu, named for the Hawaiian goose. (TM.)

**Nēnē-hānau-pō.** Headland, Airport qd., north Moloka'i. *Lit.*, goose born [at] night.

**Nēnue.** Street, 'Āina-Haina, Honolulu. (TM.) *Lit.*, pilotfish.

**Neue.** Bay at Wai-pi'o qd., Hawai'i.

**Ni'u-pala.** Fishpond, Hālawā qd., south Moloka'i. *Lit.*, yellow cocconut-leaf midrib.

**Niepers.** Lane, Ka-lihi Kai, Honolulu, named for Carl Niepers, a German missionary who married Susan Titcomb. He was the father of Bina Mossman and Dorothy Landgraf. (TM.)

**Nihi-pali.** Place, Wilhelmina Rise, Honolulu. *Lit.*, cliff edge or creeping (along the) cliff (as referring to rain).

**Nihoa.** Coastal land section, Kaunakakai qd., north Moloka'i. (Summers 196.) Waterfront area in downtown Honolulu formerly owned by Ka'ahu-manu and named by her in honor of her visit to Nihoa Island (ii 166). The island is the highest of the Northwestern (Leeward) Hawaiian Islands and the one nearest the main islands. It has a maximum elevation of 910 feet and an approximate area of 0.25 square miles. Discovered by Captain Douglas of the British ship *Spargonia* on March 19, 1789, it was annexed to Hawai'i in 1898 and is now a part of the City and County of Honolulu. Kenneth P. Emory (1928) tells of 66 house sites on the island. Small stone images from there are in the Bishop Museum. The famous chant, *Ka Wai a Kāne*, mentions the island (UL 257-259). (Bryan, 1942: 167-170; PH X-XII; RC 253.) See *Mau-loku*. *Lit.*, firmly set. *Emory - written by Emory*

**Niho-'oswa.** Gulch, Hālawā qd., south Moloka'i. *Lit.*, tooth gulch.

**Ni'ihau.** Island in Kaua'i County, 18 miles long, 6 miles wide, with an area of 73 square miles and a 1970 population of 237. Major village is Pu'uwai. Poetic: see PE, *kā*, *ulu*. (UL 212.)

**Nihoa.** Street, Diamond Head section, Honolulu. *Lit.*, Nicholas. (TM.)

**Nimitz.** Highway leading from downtown Honolulu to Pearl Harbor, named for Fleet Admiral Chester W. Nimitz (1885-1966), commander of the Pacific naval forces in World War II; elementary school, Pearl Harbor; beach park, Barber's Point, O'ahu.

**Niniko.** Place, Dowsett Highlands, Honolulu, named for a cousin of Queen Pomare of Tahiti who was brought to Hawai'i in the 1830s to marry Prince Moses Kamahameha. The prince died before she arrived and she married John K. Sumner and lived at his estate in upper Nu'u-anu until she died in 1898. (TM.) Niniko is Hawaiianized Tahitian.

**Ninini.** Point near Nā-wilwili Harbor, Kaua'i. *Lit.*, pour.

**Ninini-wai.** Plain west of Kuaia-pu'u, Moloka'i. *Lit.*, pour water. (Summers 37.)

**Ninole.** Land section and village, Honomū qd.; land section, home-steads, village, cove, and gulch, Honu-'apo qd., Hawai'i. There are freshwater springs at the Ninole in Honu-'apo; see Pū-hau. A cannibalistic *mo'o*, Kaikapū (hag), lived at the Honu-'apo Ninole; her pretty granddaughter led travelers to her cave, where she ate them raw (HM 264). *Lit.*, bending.

**Nioli.** Place, Wilhelmina Rise, Honolulu, named for the red pepper plant or for a tree, *Eugenia molokaiana*, that was growing at Mauna-iaa, Moloka'i, was said to be poisonous. (TM.)

**Niolopa.** Place and old part of Nu'u-anu Valley, Honolulu. (Sterling and Summers 6:189.)

**Paena-palaua.** Gulch, Hālaawa qd., Moloka'i. Perhaps this name should be Paena-palaoa (whale landing).

**Pāhala.** Quadrangle and town, southwest Hawai'i. *Lit.*, cultivation by burning mulch.

**Pā-hale.** Stream, Honomū and Mauna Kea qds., Hawai'i. *Lit.*, house lot.

**Pā-hāōna.** Land section, Wai-kāne qd., O'ahu. *Lit.*, peering wall.

**Pā-hau.** Point, southwest Ni'ihau. Possibly *lit.*, *hau* enclosure.

**Pāhe'ehe'e.** Ridge and hill (652 feet elevation), Wai-'anae qd., O'ahu. *Lit.*, slippery.

**Pahe'e-o-Lono.** Point, Molokini Islet. *Lit.*, Lono's slide.

**Pā-hihi.** Gulch, Kae-pō qd., Maui. *Lit.*, entangled enclosure.

**Pāhili.** Road, Pu'u-nui, Honolulu. (TM.) See Ka-pāhili. *Lit.*, to blow strongly.

\***Pāhiomu.** Fishpond, Ka-malō qd., south Moloka'i; also listed as Pāhiomū (Summers 98).

**Pāhipāhi-ālua.** Land section and gulch near Ka-wela, O'ahu; there was a fishing shrine here.

**Pāhoa.** Village, elementary and high school, and junction, Kala-pana and Maku'u qds., Hawai'i. Land section, Ke-'anae qd.; land section, Lahaina qd., Maui. Coastal area, Ka-malō qd., south Moloka'i. Avenue, Ka-imu-ki, Honolulu, in some accounts named for a *mio'o* destroyed by Hi'iaka; stream, Ka'ena qd.; land section, Wai-'anae qd., O'ahu, where Kama-pua'a was dragged by 'Olopana's men; they desisted from butchering him with daggers (*pāhoa*) when Kama's friends said this would damage the body and make it a poor sacrifice. (For. Sel. 204.)

**Pāhoehoe.** Land section and stream, Honomū qd.; land sections, Kāi-lua and Hōnaunau qds., Kona, Hawai'i. The Kona place was named for a chiefess, Pāhoehoe-wahine-iki-a-ka-lani (little woman [and] smooth lava of the chief). *Lit.*, smooth type of lava.

**Pā-honu.** Offshore pond (500 feet long, 50 feet wide), Wai-mānalo, O'ahu, visible at low tide, said to be where captured turtles were kept for chiefs. (Sterling and Summers 5:340.) *Lit.*, turtle enclosure.

**Pahu.** Point. See Lac-o-ka-pahu.

\***Pahu'alo.** Land section, Hālaawa qd., Moloka'i.

**Pāhu-kaulla.** Gulch, Ka-malō qd., south Moloka'i. *Lit.*, *kaulla* wood drum.

**Pahu-kini.** *Heiau* behind Ka-pa's quarry, Kai-lua, O'ahu; also called Mo'o-kini. (McAllister 182-183.) *Lit.*, many drums.

**Pahu-kul.** Street, Ka-lihi Waena, Honolulu.

**Pahulu.** Street, Ka-lihi Uka, Honolulu, probably named for the god of nightmares.

**Pahu-o-Māui.** Name of a *heiau* that stood at the site of the lighthouse below Diamond Head, O'ahu. *Lit.*, Māui's drum.

**Pā'ia.** Quadrangle, village, bay, and school, East Maui. *Lit.*, noisy.

**Pai-a-ha'a.** Land division and ancient surfing area east of South Point, Ka'ū, Hawai'i (UL 191.) *Lit.*, lift and sway [of waves].

**Pā'ia-kul.** Reservoir (now abandoned), Wai-pi'o qd., Hawai'i. *Lit.*, deafeningly noisy.

**Pala-loa.** Fishpond (now filled in), Ka-malō qd., south Moloka'i. *Lit.*, long wall.

**Pā-'ie'ie.** Land near Pana-'ewa, Hilo, Hawai'i. *Lit.*, 'ie'ie vine enclosure. *Luhe i ka wai o Pā-'ie'ie*, drooping over the water of Pā-'ie'ie (comparing a drunk to drooping 'ie'ie vines).

**Pā-i-ka-lani.** Ancient taro patch, three acres in area, Honomūni Valley, southeast Moloka'i, said to have been set aside by Pi'i-lani, chief of Maui, and to have been used later by Ka-mehameha I. A variant name is Pā-i-ka-hā-wai (reach the water flume). (Summers 142-144.) *Lit.*, reach the sky.

**Pāikō.** Lagoon, peninsula, and drive, Kuli-'ou'ou, Honolulu, named for Pico, a part-Portuguese resident of the area.

**Pai-lolo.** Channel between Maui and Moloka'i, 8.5 miles wide; probably a contraction of *pai* (lift) and *loalo* (shifting).

**Pa'ina.** Old name for Wilhelmina Rise, Honolulu. *Lit.*, crackle.

**Pai-'olu'olu.** Point, south side of Hanauma Bay, O'ahu. *Lit.*, lift gently.

**Pākahi.** Place, Wilhelmina Rise, Honolulu. (TM.) *Lit.*, first.

**Pākaikal.** Land section and wind name, Wai-a-lua, Moloka'i, where Ka-mehameha-nui (an older brother of Ka-hekili) was hidden as a child and raised on taro leaves. His bathing pool in a stream was known to older residents. Remnants of nearby taro terraces are said to be still visible. See Ka-hekili, Moa-nui, Welokā. (Summers 149.)

**Pākākā.** Old canoe landing, Honolulu Harbor (*Honolulu in 1810*). Wharf built in 1827 at the same site. See Robinson. *Lit.*, to skim (as stones over water).

**Pā-ka-lā.** Village and point, Wai-mea district; points east of Kā-lua, northeast Kaua'i; at one of these places was a *heiau* of the same name. See *Infinities. Lit.*, the sun shines.

**Pakalalā.** The 'Ewa side of Smith Street near Hotel Street, Honolulu, named for the British ship *Butterworth. Lit.*, Butterworth.

**Pā-kanaka.** Fishpond, Airport qd., south Moloka'i. (Summers 71-75.) *Lit.*, touched [by] commoners (it could be used by commoners).

**Pā-kaua.** Point, northwest Ni'ihau. *Lit.*, fortress.

**Pāki.** Avenue and playground alongside Ka-pi'o-lani Park; Ka-mehameha Schools classroom built in 1960, Honolulu; all named for High Chief Abner Pāki, descendant of Maui kings.

**Pāki-'iehua.** Valley, central Ni'ihau. *Lit.*, crush *ie'ieua* or many experts.

**Pā-kini.** Land section, Ka Lae qd., Ka'ū, Hawai'i, once well populated. Street, Ālia-manu, Honolulu. (li 11.) *Lit.*, many enclosures.

**Pā-kini Iki.** Land sections, South Point, Hawai'i. *Lit.*, small Pā-kini.

**Pā-kini Nui.** Land sections near South Point, Hawai'i. Menehune built a *heiau* near here called Po'o-kanaka. A *heiau* *po'o kanaka* is one where human sacrifices were made; nevertheless, Pā-kini Nui was a *heiau ho'oulu 'ai* where offerings were made in the hope of increasing food production. *Lit.*, large Pā-kini.

**Pākipika.** Pacific.

**Pakohana.** Street, Pacific Heights, Honolulu, named for an 'Ewa chiefess who was grandaunt of Lahiāhi Webb. (TM.) *Lit.*, bare.

(1962) "The site of Pāki 'ie'ie"  
Korey Kay, Broder  
Museum

- Palisades.** Elementary school, Pearl City, O'ahu.
- Pali-uli.** A legendary paradise of plenty, usually thought to be in the Puna district, Hawaii, the home of the sacred princess Lā'ie-i-ka-wai. Many island places are named Pali-uli, including: a land section with a water cistern, Puna, Hawaii; a cave near Hāna, Maui, where Ka-ānu-manu was born in 1768 (RC 309); a point, north central Nī'ihau; a land section at Wai-kāne, and a *heiau* in lower Moana-lua, O'ahu, now believed destroyed. Street, Ka-pahulu section, Honolulu (TM). *Lit.*, green cliff.
- Pali-wai-ole.** Same as Hā-niu-malu. *Lit.*, waterless cliff.
- Pā-foa.** Pond, Wai-a-lua, O'ahu. *Lit.*, long enclosure.
- Pālolo.** Section 35 of Honolulu (map 6); homesteads, stream, valley, avenue, elementary school, and field, Honolulu. See Helu-moa, Ka'au. *Lit.*, clay.
- Paloma.** Place, Wilhelmina Rise, Honolulu, named for the yacht *La Paloma* which was remodeled by Fred Smith and Robert W. Shingle in 1906 to enter the transpacific races. (TM.)
- Pālua.** Place, Wilhelmina Rise, Honolulu. *Lit.*, second.
- Pā-moa.** Site of St. Francis Convent, Mānoa, Honolulu; name of a street passing the convent. *Lit.*, chicken enclosure.
- Pana-ewa.** Land division, Hilo district, Hawaii; legendary home of *mo'o* destroyed by Hi'iaka. Poetic: *Pana-ewa nui, moku lehua* (PH 32), great Pana-ewa, *lehua* groves. (PH chapter 9.) Land division, Lahaina qd., Maui.
- Pā-nāhāhā.** Two fishponds, Ka-malō and Hālawā qds., south Moloka'i. (Summers 95, 137.) Land section, Kāne-ōhe, O'ahu. *Lit.*, broken wall.
- Pā-na-ka-uahī.** Gulch and stream, Wai-pahu qd., O'ahu. A talkative local god, Ke-akua-ōlelo (the speaking god), lived here. According to some accounts he betrayed secrets. In another story he saw a chief hide a *lei palāoa* (whale-tooth pendant) in a stone called Pōhaku-hūmā-palāoa (stone hiding whale-tooth pendant); he promised to tell only her descendants. *Lit.*, touched by the smoke.
- Pānau.** Land section, Puna qd., Hawaii, said to be the home of 'Opelūkahi, a robber in the time of Ka-mehameha I who knew the art of *hoo*. He robbed and murdered a Kohala man whose brother then swore revenge. The brother oiled his body and at Ke-ala-komo fought and killed 'Opelūkahi. (*Honolulu Star-Bulletin*, September 26, 1970.) A shark god born of humans here was Ka-ehu-iki-manō-o-Pu'uloa (the little shark red-head of Pearl Harbor), who was fed kava mixed with mother's milk. His cave is said to be here. *Lit.*, uneasy.
- Pānau Iki.** Land section, Puna qd., Hawaii. *Lit.*, small Pānau.
- Pānau Nui.** Land section, Puna qd., Hawaii. *Lit.*, large Pānau.
- Pani-au.** Place in south Kohala, Pua-kō qd., Hawaii. *Lit.*, enclosed [by] current.
- Pā-nāu.** Peak (1,281 feet high), northeast Nī'ihau. *Lit.*, touch mid-rib.
- Pānini, Loop.** Diamond Head section, Honolulu. *Lit.*, cactus.

- Panolo.** Place, 'Āina-Haina, Honolulu. *Lit.*, cowboy (from Spanish *español*).
- Pā-nui.** Street, Lanakila section, Honolulu, named for Kimokeo Pā-nui, a diver in the 1900s for Lyle's Marine Railway. (TM.) *Lit.*, large enclosure or wall.
- Paoa-ka-lani.** Street, Wai-kīkī, Honolulu, named for one of Queen Lili'u-o-ka-lani's homes. The friend of Lohi'au on Kaua'i was named Paoa (PH 153). *Lit.*, the royal perfume. (For a song, see Elbert and Mahoe 72, 73.)
- Pao-ma'i.** Land section, north Lā-na'i. *Lit.*, sick Pao. (Pao was a district overseer who exhausted himself running and swimming to Lahaina, Maui; Emory, 1969:20.)
- Paopao.** Point, north Lā-na'i. *Lit.*, scooping.
- Pā-o-Pelekane.** Site of St. Andrew's Cathedral and Priory, once the site of the home of Ka-mehameha III, known as Ka-hale-uluhe (the fern house); when the land was given to the Church of England the name was changed. *Lit.*, enclosure of Britain.
- Pāpā.** Village, bay, and land sections, Ho'ō-pū-ōloa qd., Hawaii. *Heiau*, Hālawā qd., north Moloka'i (Summers 169). *Lit.*, forbidden.
- Pā-pa'a.** Bay and stream, Ka-wai-hau district, Kaua'i. Fishpond, Kāne-ōhe, O'ahu. *Lit.*, secure enclosure.
- Pā-pa-a-ēa.** Land section and stream, Ha'i-kū qd., Maui. Kīha-a-Pīlani made a long paved road beginning here. *Lit.*, turtle-shell piece.
- Papa-a-koko.** Land section on the Kahana side of Lā'ie, O'ahu, the one-time site of a place of refuge. *Lit.*, secured blood.
- Pā-pa-a-lā.** *Pali*, Ka-malō qd., Moloka'i. *Lit.*, sunburn.
- Papa-a-loa.** Village near Lau-pāhoehoe, Hawaii. *Lit.*, much burned.
- Papa-hawahawa.** Gulch near Hāna, Maui. See *Wai-o-honu*. *Lit.*, dirty flat.
- Pā-pa'i.** Land section, Maku'u qd., Hawaii, where Ka-mehameha I was struck on the head with a paddle while his foot was caught in a crevice (see PE, *māmala hoe*; now called King's Landing. (RC 125.) *Lit.*, crab.
- Papa-iki.** Land section, Ka-malō qd., Moloka'i. *Lit.*, small flats.
- Pā-pa'i-kou.** Town, landing, and ancient surfing area (Finney and Houston 26), Honomū qd.; land sections, Honomū, Mauna Kea, and Honu-āpo qds., Hawaii. The meaning of the Honu-āpo name is hut [in a] *kou* [grove] (a chief had a shelter here).
- Papa-kāhulihuli.** A stone in the Wai-luku River, Hilo, that tipped when stepped upon, dropping the stepper into a pit (Ka-lus-kamaka, the human pit) where he died unless he found the opening that led underground to Moku-ōla (Coconut Island). *Lit.*, swaying rock.
- Papaka Iki.** Coastal area and gulch, northeast Ka-h-o'olawe. *Lit.*, small Papaka.
- Papaka Nui.** Coastal area and gulch, northeast Ka-h-o'olawe. *Lit.*, large Papaka.
- Papa-kōlea.** Beach 3 miles northeast of Ka Lac. Ha wai'i, famous for its sand consisting predominantly of green olivine crystals.

Pukui, M.K. et al. (1974) Place names of Hawaii  
Univ. Press, Honolulu

**Palisades.** Elementary school, Pearl City, O'ahu.

**Pail-uli.** A legendary paradise of plenty, usually thought to be in the Puna district, Hawai'i, the home of the sacred princess Lā'ie-i-ka-wai. Many island places are named Pail-uli, including: a land section with a water cistern, Puna, Hawai'i; a cave near Hāna, Maui, where Ka-ahu-manu was born in 1768 (RC 309); a point, north central Ni'ihau; a land section at Wai-kāne, and a *heiau* in lower Moana-lua, O'ahu, now believed destroyed. Street, Ka-pahulu section, Honolulu (TM). *Lit.*, green cliff.

**Pail-wai-ole.** Same as Hā-niu-maui. *Lit.*, waterless cliff.

**Pā-loa.** Pond, Wai-lua, O'ahu. *Lit.*, long enclosure.

**Pāloa.** Section 35, of Honolulu (map 6); homesteads, stream, valley, avenue, elementary school, and field, Honolulu. See Helu-moa, Ka'au. *Lit.*, clay.

**Paloma.** Place, Wilhelmina Rise, Honolulu, named for the yacht *La Paloma* which was remodeled by Fred Smith and Robert W. Shingle in 1906 to enter the transpacific races. (TM.)

**Pālua.** Place, Wilhelmina Rise, Honolulu. *Lit.*, second.

**Pā-moa.** Site of St. Francis Convent, Mānoa, Honolulu; name of a street passing the convent. *Lit.*, chicken enclosure.

**Pana-ewa.** Land division, Hilo district, Hawai'i; legendary home of *mo'o* destroyed by Hi'iaka. Poetic: *Pana-ewa nui, moku lehua* (PH 32), great Pana-ewa, *lehua* groves. (PH chapter 9.) Land division, Lahaina qd., Maui.

**Pā-nāhāhā.** Two fishponds, Ka-malō and Hālawā qds., south Molo-ka'i. (Summers 95, 137.) Land section, Kāne-ōhe, O'ahu. *Lit.*, broken wall.

**Pā-na-ka-uahi.** Gulch and stream, Wai-pahu qd., O'ahu. A talkative local god, Ke-akua-ōlelo (the speaking god), lived here. According to some accounts he betrayed secrets. In another story he saw a chiefless hide a *lei palaoa* (whale-tooth pendant) in a stone called Pōhaku-hūnā-palaoa (stone hiding whale-tooth pendant); he promised to tell only her descendants. *Lit.*, touched by the smoke.

**Pānuu.** Land section, Puna qd., Hawai'i, said to be the home of 'Opelukahi, a robber in the time of Ka-mehamecha I who knew the art of *lua*. He robbed and murdered a Kohala man whose brother then swore revenge. The brother oiled his body and at Ke-ala-komo fought and killed 'Opelukahi. (*Honolulu Star-Bulletin*, September 26, 1970.) A shark god born of humans here was Ka-ehu-iki-manō-o-Pu'uloa (the little shark red-head of Pearl Harbor), who was fed kava mixed with mother's milk. His cave is said to be here. *Lit.*, uneasy.

**Pānuu Iki.** Land section, Puna qd., Hawai'i. *Lit.*, small Pānuu.

**Pānuu Nui.** Land section, Puna qd., Hawai'i. *Lit.*, large Pānuu.

**Pani-au.** Place in south Kohala, Pua-kō qd., Hawai'i. *Lit.*, enclosed [by] current.

**Pā-nāu.** Peak (1,281 feet high), northeast Ni'ihau. *Lit.*, touch mid-rib.

**Pānini.** Loop, Diamond Head section, Honolulu. *Lit.*, cactus.

**Pantolo.** Place, 'Āina-Haina, Honolulu. *Lit.*, cowboy (from Spanish *español*).

**Pā-nui.** Street, Lanakila section, Honolulu, named for Kimoko Pā-nui, a diver in the 1900s for Lyle's Marine Railway. (TM.) *Lit.*, large enclosure or wall.

**Paoe-ka-lani.** Street, Wai-kiki, Honolulu, named for one of Queen Li'i'u-o-ka-lani's homes. The friend of Lohi'au on Kaua'i was named Paoa (PH 153). *Lit.*, the royal perfume. (For a song, see Elbert and Mahoe 72, 73.)

**Pao-ma'i.** Land section, north Lā-na'i. *Lit.*, sick Pao. (Pao was a district overseer who exhausted himself running and swimming to Lahaina, Maui; Emory, 1969:20.)

**Paopao.** Point, north Lā-na'i. *Lit.*, scooping.

**Pā-o-Pelekane.** Site of St. Andrew's Cathedral and Priory, once the site of the home of Ka-mehamecha III, known as Ka-hale-uluhe (the fern house); when the land was given to the Church of England the name was changed. *Lit.*, enclosure of Britain.

**Pāpā.** Village, bay, and land sections, Ho'ō-pū-loa qd., Hawai'i.

**Heiau, Hālawā qd., north Moloaka'i** (Summers 169). *Lit.*, forbidden.

**Pā-pā'a.** Bay and stream, Ka-wai-bay district, Kaua'i, Fishpond, Kāne-ōhe, O'ahu. *Lit.*, secure enclosure.

**Pāpā'a-ōa.** Land section and stream, Hā'i-kū qd., Maui, Kiha-a-Pi'ilani made a long paved road beginning here. *Lit.*, turtle-shell base.

**Papā'a-koko.** Land section on the Kahuna side of Lā'ie, O'ahu, the one-time site of a place of refuge. *Lit.*, secured blood.

**Pāpā'a-lā.** Pali, Ka-malō qd., Moloaka'i. *Lit.*, sunburn.

**Pāpā'a-loa.** Village near Lau-pāhoehoe, Hawai'i. *Lit.*, much burned.

**Papa-hāwahawa.** Gulch near Hāna, Maui. See Wai-o-honu. *Lit.*, dirty flat.

**Pāpā'i.** Land section, Makū'u qd., Hawai'i, where Ka-mehamecha I was struck on the head with a paddle while his foot was caught in a crevice (see PE, *māmala hoe*); now called King's Landing. (RC 125.) *Lit.*, crab.

**Papa-i-ki.** Land section, Ka-malō qd., Moloaka'i. *Lit.*, small flats.

**Pāpā'i-kou.** Town, landing, and ancient surfing area (Finney and Houston 26), Honomū qd.; land sections, Honomū, Mauna Kea, and Honu-'apo qds., Hawai'i. The meaning of the Honu-'apo name is hut [in a] *kou* [grove] (a chief had a shelter here).

**Papa-kāhūhūhū.** A stone in the Wai-luku River, Hilo, that tipped when stepped upon, dropping the stepper into a pit (Ka-lua-kanaka, the human pit) where he died unless he found the opening that led underground to Moku-ōia (Coconut Island). *Lit.*, so-aying rock.

**Papaka Iki.** Coastal area and gulch, northeast Ka-'ho'olawe. *Lit.*, small Papaka.

**Papaka Nui.** Coastal area and gulch, northeast Ka-'ho'olawe. *Lit.*, large Papaka.

**Papa-kōlea.** Beach 3 miles northeast of Ka Lae, I-Hawai'i, famous for its sand consisting predominantly of green olivine crystals.



taken secretly (a shark bit off the legs of a woman who caught more squid than was permitted; Sterling and Summers 4:18).

**Pau-nau.** Land division, Lahaina qd., Maui. *Lit.*, completely chewed up.

**Pauoa.** Land section and bay, Puu-kō qd., Hawai'i. Vagley, elementary school, flats, and section 19 of Honolulu (map 6).

**Pā'u-o-Nu'akea.** Islet (0.72 acres, 50 feet elevation), Ka-malō qd., north Moloka'i, probably named for the daughter of Nu'akea and Ke-olo-ewa, a Hā'upu chief. The daughter became an *aumakua* (personal god), and Nu'akea became goddess of lactation. An alternate name is Pū'ū-a-Nu'akea. See Ke-olo-ewa. *Lit.*, sarong of Nu'akea.

**Pā'u-pū.** Ditch and hill (2,561 feet high) near Lahaina Luna, Maui, now called Mount Ball, where David Malo is buried. (For a saying, see Appendix 8.1.) *Lit.*, drudgery (servants were weary of bringing water to bathe the chief's child).

**Pau-walu.** Land division, Hawai'i. Point, Ke-anae qd., Maui. Village and harbor, Hāiawa qd., Moloka'i. *Lit.*, eight destroyed. (A shark-man on Moloka'i killed seven children in a family. The eighth child was sent out as bait, and the shark was caught and killed; Summers 145.)

**Pā'u-wela.** Town, lighthouse, and point, Hā'i-kū qd., Maui. *Lit.*, hot spot.

**Pā-wā'a.** Section 24 of Honolulu (map 6); the Cinerama Theater here was formerly called Pā-wā'a. *Lit.*, canoe enclosure. (It is said that canoes were brought here from the sea by canal. But also see Kaha-loa.)

**Pā-wale.** Place, Mānoa, Honolulu. *Lit.*, easy to touch (TM) or a plant name.

**Pāweo.** Peaks, Ho'ānuanu, Wai-mea district, Kaua'i. *Lit.*, turn aside.

**Pe'āhi-nā-ī'a.** Hill above Puna-lu'u, O'ahu. *Lit.*, beckon [to] the fish.

**Pearl.** City, peninsula, schools, park, playground, and recreation center, Wai-pahu qd., O'ahu. See Pu'u-loa.

**Pearl and Hermes Atoll.** Atoll about 1,050 miles northwest of Honolulu, with an elevation of 10 feet and approximate area of 0.47 square miles. It was discovered by the crews of two English whalers, the *Pearl* and the *Hermes*, both of which went aground on the reef on April 26, 1822. It was acquired by the United States in 1898 and is now a part of the City and County of Honolulu. (Bryan, 1942: 195-198.)

**Pearl Harbor.** The important U.S. Navy base on O'ahu attacked by the Japanese on December 7, 1941; named for pearl oysters formerly found there. A pond called Loko-a-Mano was filled in to build the Navy yard. The Hawaiian name is Pu'u-loa (long hill).

**Pearl Harbor Kai.** Elementary school near Pearl Harbor, O'ahu. *Lit.*, seaward Pearl Harbor.

**Pearl River.** See 'Ewa.

**Pehu.** Street, Palolo, Honolulu. *Lit.*, swollen.

**\*Pekeo.** Rainfall station east of Kualoa-pu'u town, central Moloka'i. **Pekue.** Ancient surfing area, Mokule'ia, Hale-iwa qd., O'ahu (Finney and Houston 28).

**Pele.** Lane and street, Punchbowl, Honolulu, named for the legendary volcano deity, Pele, who searched for a home at Punchbowl on her way from the Northwest (Leeward) Islands to Hawai'i Island (PH xii).

**Pelekane.** Drive, upper Nu'u-annu, Honolulu, named for Captain James Isaac Dowsett, British officer of the Royal Navy who was called Pelekane (British) by the Hawaiians. (TM.) Stream, Kai-lua, O'ahu.

**Pelikikena Hale.** Home of the president of the Ka-mechamcha Schools, built in 1939. *Lit.*, president's house.

**Pelekunu.** Valley, bay, stream, gulch, and land division, Ka-malō qd., north Moloka'i. (Summers 178-185.) *Lit.*, smelly (for lack of sunshine).

**Pele-i'ififi.** Gulch, Ki-lau-ua qd., Hawai'i. *Lit.*, small lava flow.

**Pele-ūla.** Lane and old section of downtown Honolulu, named for a chiefess seer who lived here and who vainly tried to steal Lohi'au from Hī'iaka in a *kīlu* game (PH xii, 169, chapter 31); many healing *heiau* were here (li 46). *Lit.*, red Pele.

**Penguin Bank.** Submarine platform west of Moloka'i. (Stearns and Macdonald, 1947:14.)

**Pensacola.** Street, Makiki, Honolulu, laid out in 1874 and named for the battleship that often visited Hawai'i in the 1860s and 1870s and carried King Luna-lilo to Hilo in 1873.

**Pepe'ekeo.** Village, point, and stream, Honomū qd., Hawai'i, formerly called *Pepe'e-ke-o* (the food crushed, as by warriors in battle). A stream and rock here are named for Kama-pua'a, who tried unsuccessfully to drown Hina, mother of Māui, here. See Ka-'uku.

**Pepeiao-lepo.** Land division and bay, Hāna, Maui. *Lit.*, dirty ear (while diving, Kama-pua'a got mud in his ear).

**Pēpē-'ōpae.** Peak, Ka-malō qd., Moloka'i. *Lit.*, shrimp crushed.

**Perry.** Street, Ka-lihi Uka, Honolulu, named for Antone Perry, superintendent of the top department, Schuman Carriage Company, in the horse and buggy days; his residence was here. (TM.) Building at Nu'u-annu and Hotel streets built in 1889 by the widow of Jason Perry, Portuguese consul; it now houses offices.

**Peter.** Street, St. Louis Heights, Honolulu, named for St. Peter. (TM.)

**Peter Buck.** Street near the Bishop Museum, Honolulu, named for the museum's director from 1936 until his death in 1951; he was a Maori Irish native of New Zealand who came to Hawai'i in 1927 and was world famous for Pacific anthropological studies, especially those concerned with material culture.

**Peter Lee.** Road, Ki-lau-ua qd., Hawai'i, named for the manager of Volcano House who built the first road from Pāhala to the Volcano House in 1891 (Olson 46).

**Peterson.** Lane, Ka-pā-lama section, Honolulu, named for I. D. Peterson, postmaster under Ka-li-kaua and founder of the part-Hawaiian family of prominent musicians. (TM.)

**Petrie.** Playground, Ka-imu-ki, Honolulu, named for Lester Petrie, mayor of Honolulu 1941-1947.

**Phallic Stone.** See Ka-ule-o-Nānāhoā.

**Pia.** Gulch, Ka-malō qd., south Moloka'i. Street and place, Niu, Honolulu; valley, Koko Head qd., O'ahu. (TM.) *Lit.*, arrowroot, starch.

- Pōhaku.** Street and place, 'Ālewa Heights, Honolulu. *Lit.*, rock.
- Pōhaku-so.** Land section and former shrine, Nā-pali, Kaua'i. *Lit.*, day stone.
- Pōhaku-eaea.** Point, Mākena qd., Maui. (For. Sel. 20.) *Lit.*, stone [with] smel.
- Pōhaku-Hanalei.** Rock on one rim of Green Lake (Wai-a-Pele), Ma-kū'ū qd., Hawai'i, named for Hanalei, a woman married to Lēkia, a rock on the opposite rim of the lake. A supernatural man, Ka-lei-kini, known for his destruction of other supernaturals, attempted to dislodge Lēkia. After he left, Hanalei chanted: *Lēkia ē, ē Lēkia ē, 'omia i pā'a, Lēkia, o Lēkia, move and get firm. Ka-lei-kini was unable to dislodge him. In some accounts, Hanalei was a twin sister of Lēkia.*
- Pōhaku-honu.** Stream, Hanalei district, Kaua'i. Gulch, Hālawā qd., Moloka'i. *Lit.*, turtle stone.
- Pōhaku-ho'ohānau.** Sacred stones near Holoholo-kū *heiau*, Wai-lua River, Kaua'i, where women of royalty came to give birth. *Lit.*, giving-birth stone.
- Pōhaku-Kā'anapali.** A large but not high rock (*pōhaku*) near the sea at the border of Māhinahina and Kahana, Honolulu qd., Maui. A local boy knew how to climb up the concave side of this rock without using his hands. He and a Moloka'i boy, who bragged about Moloka'i mountains, wagered their lives on a climbing competition. The Mauian was able to climb Kōki-o-Wailau, Moloka'i, but the Moloka'i boy could not climb Pōhaku-Kā'anapali. The Mauian did not claim his antagonist's life, however, and they became friends. Formerly called Kā'anapali-pōhaku; now called also Pōhaku-o-Kā'anapali.
- Pōhaku-kū-lua.** Two submerged stones in 'Anae-ho'omalū Bay, Kona, Hawai'i. One of the stones is said to be in the Kona district and the other in Kohala. *Lit.*, stones standing double.
- Pōhaku-Lēkia.** See Pōhaku-Hanalei.
- Pōhaku-loa.** Ranger station, section of Mauna Kea State Park, and land division in the saddle between Mauna Kea and Mauna Loa; land sections, Kai-lua and Wai-ki'i qds.; gulches, Kohala, Mauna Kea, and Wai-ki'i qds., Hawai'i. Caps, northeast Kaua'i. Point, north Lā-na'i. Land sections, Kau-pō, Ka-haku-lea, and Mā'alea qds.; harbor, Hāna qd., Maui. Land sections, point, gulch, and hill, Hālawā and 'Ilio Pt. qds., Moloka'i. Land division, Wai-a-lua, O'ahu (PH 89). Large stone believed to bless expectant mothers and endow children with strength and wisdom, formerly outside the gate of Puna-hou School, Honolulu. It was moved from Round Top to Puna-hou only with the permission of Ka-mehameha III. It was finally broken up to permit widening of the road to Mānoa, and pieces were put into the nearby stone wall. *Lit.*, long stone.
- Pōhaku-lua.** Islet, 'Anae-ho'omalū Bay, Hawai'i. *Lit.*, double stone.
- Pōhaku-māiūfūi.** Cone and gulch, 'Ilio Pt. qd., north Moloka'i. *Lit.*, dark stone.
- Pōhaku-noho.** Rocks near the sea at Ka-wai-hae, Hawai'i, said to have been used as a seat by Ka-mehameha and, earlier, by Alapa'i-kūpālu-manō (Alapa'i chumming shark) as they watched for sharks. The

- rock is now in three pieces; it is said to have been broken in the 1930s. *Lit.*, chair rock.
- Pōhaku-nui.** The southernmost of the Hāla'i Hills, Hilo, Hawai'i and home of the 'Alae (mudhen) family from whom Māi got the secret of fire (Westervelt, n.d.:64). Hill, Kaunakakai qd., north Moloka'i. *Lit.*, large stone.
- Pōhaku-o-Kā'ahumanu.** Same as Ka'ahumanu-pōhaku.
- Pōhaku-o-Kā'anapali.** Same as Pōhaku-Kā'anapali.
- Pōhaku-o-Kāne.** Hill and *heiau*, Hanalei district, Kaua'i. *Lit.*, hill of Kāne.
- Pōhaku-o-kau.** See Ka'ahumanu-pōhaku.
- Pōhaku-o-Kaua'i.** Legendary stone at Ka-'ena Point, O'ahu, believed to have been hurled by a giant (Hā'upu) from Kaua'i (PH 104). When Māiui attempted to draw the islands together, sea goddesses snagged his hook on this rock. Inland is a stone called Pōhaku-o-O'ahu. *Lit.*, rock of Kaua'i.
- Pōhaku-o-ke-āu.** See Kalalea.
- Pōhaku-o-Lama.** See Mahai'ula.
- Pōhaku-o-Lēkia.** A stone at Green Lake (Wai-a-Pele), Puna, Hawai'i. See Pōhaku-Hanalei.
- Pōhaku-o-O'ahu.** Stone near Pōhaku-o-Kaua'i. *Lit.*, stone of O'ahu.
- Pōhaku-paea.** Islet (0.18 acres, 40 feet elevation), Mākena qd., Maui. *Lit.*, stone that lands [ashore].
- Pōhaku-pāiaha.** Peak (8,105 feet elevation), Hale-a-ka-lā Crater, Maui. *Lit.*, flat rock.
- Pōhaku-Pele.** Peak, Hanalei district, Kaua'i. *Lit.*, lava rock.
- Pōhaku-pili.** Peak, Hanalei district, Kaua'i. Land division and gulch, Hālawā qd., Moloka'i. *Lit.*, joined stone.
- Pōhaku-pio.** See Ka'ula.
- Pōhā-kupu.** Residential subdivision and park, Kai-lua, O'ahu. *Lit.*, growing rock.
- Pōhaku-puka.** Land division, school, and stream, Honomū qd., Hawai'i. *Lit.*, perforated rock.
- Pōhaku-pule.** Coastal area and gulch, Honolulu qd., Maui. *Lit.*, prayer rock.
- Pōhaku-ula'ula.** Peak (3,976 feet elevation), inland between Pelekūna and Wai-lua valleys, northeast Moloka'i. *Lit.*, red stone.
- Pōhaku-wa'awa'a.** Land area, Ka'ū, Hawai'i. *Lit.*, corrugated rock.
- Poho-iki.** Coastal land section, possible future hotel development site, and surfing area, Kala-pana qd., Hawai'i. *Lit.*, small depression (Pele is said to have dug a crater here).
- Poho-kinihini.** Land sections, Ka'ū and Kohala, Hawai'i. *Lit.*, many hollows.
- Poho-lua.** Rainfall station near Mauna Hu'i, Kaunakakai qd., Moloka'i. *Lit.*, pit hollow.
- Pōhue-loa.** Valley, northeast Nī'ihau. *Lit.*, long gourd.
- Pohukaina.** School and street mostly in Kaka'ako, Hon-olulū; formerly, the area behind the Hawai'i State Library.
- Point Panic.** See Ke-walo.
- Po'ipū.** Land division and beach, Kō-loa district, Kaua'i. *Lit.*, completely overcast or crashing (as waves).

**Poka 'Ailiana.** Ford Island, Pearl Harbor. *Ua pau ko'u ilihī hoihoi i ka nani o Poka 'Ailiana*, all my delight in the beauty of Ford Island is gone (expression of disenchantment or anger). Formerly called Moku-'ume-'ume. *Lit.*, Ford Island.

**Pō-ka-'i.** Land section, bay, beach park, boat ramp, and surfing place (Finney, 1959a:108). Wai-'anae qd., O'ahu; once the site of a *heiau* and famous coconut grove. Today it is commonly called Pokai but is sung Pō-ka-'i. *Lit.*, night [of] the supreme one.

**Pō-kele.** Former name of the wharf at Queen and Nu'u-anu streets, Honolulu. *Lit.*, muddy night.

**Poki.** Street near the Puna-hou School campus, Honolulu, probably named for Boki Ka-mā'ule'ule (the one who faints), governor of O'ahu and husband of Liliha. He accompanied Ka-mehameha II to England. In 1829 he set off on an expedition to the New Hebrides in search of sandalwood, but his ship and all aboard disappeared. (RC 294-296.) Boki may have been named for Ka-mehameha I's pet dog. Poki (from English "boss"). At the time of Boki's birth, many dogs were named Poki, including dog guardians (*kia'i*).

**Pōki'i.** Ridge, Wai-mea district, Kaua'i. The old name was Pōki'i-kauna (chanting youngest brother or sister). Kapo, Pele's sister, left her younger female relative, Moe-hauna (lie struck), here and she chanted a farewell. *Lit.*, youngest brother or sister.

**Pōkole.** Point and fishpond, Kaha-lu'u; street, Ka-imu-ki, Honolulu, O'ahu. *Lit.*, short.

**Pola Iki.** Land division, Lahaina qd., Maui. *Lit.*, small Pola (flap, as of a *ma'o*).

**Pola Nui.** Land division, Lahaina qd.; elevated land section (3,000 feet high). Mā'alaea qd., Maui. *Lit.*, large Pola.

**Polapola.** Land section ('*ili*), Kala-wao; village for lepers, Ka-laupapa peninsula, Moloka'i, a *heiau* for the goddess Kapo once stood here. *Lit.*, improved in health. (The word is cognate with Borabora, the name of the island in the Society Islands, but this is probably a coincidence.)

**Pō-leho.** Coastal area, northeast Nī'ihau. *Lit.*, cowry night.

**Poli-'ahu.** Well-preserved *heiau* in a State park near Wai-lua, Kaua'i, associated with Malae *heiau*. Land division on Mauna Kea, Hawaii (UL 251), named for the snow goddess. *Lit.*, garment [for the] bosom (referring to snow).

**Poli-'hale.** State park, beach, ridge, *heiau*, and land division, Wai-mea district, Kaua'i, famous for its seaweed (*pahāpaha*) used in leis (For. Sel. 102), a practice said to have been introduced by Pele's older sister, Nū-maka-o-Kaha'i. *Lit.*, house bosom.

**Polihiwa.** Place, Dowsett Highlands, Honolulu; perhaps a garble of Polohiwa (glistening black). (TM.)

**Poli-hua.** Beach area, north Lā-na'i. *Lit.*, eggs [in] bosom (turtles lay eggs here; see Ka-'ena).

**Poli-o-Keawe.** Cliff, Puna qd., Hawaii. *Lit.*, bosom of Keawe.

**Polipoli.** Peak, spring, cabin, campground, and park, Mākena qd., Maui.

**Poli-wai.** Gulch, Wai-kele, O'ahu. *Lit.*, water bosom.

**Poloke.** Place, Tantalus, Honolulu. (TM; see Indies 740 for an award.)

**Polofū.** Large valley, Wai-pō'o qd., Hawaii. *Lit.*, long spear.

**Pō-lou.** See Ka-huku.

**Pōlū-lani.** Place, Pauoa, Honolulu. *Lit.*, sky blue.

**Polynesian Cultural Center.** Center built at Lā'ie, O'ahu, by Mormons and opened in 1963; there are six model villages (Fijian, Hawaiian, Maori, Samoan, Tahitian, and Tongan). Most construction materials were brought from the various island groups, and native carpenters constructed the houses. In return for educational expenses, students from the Pacific islands who attend neighboring Church College of Hawaii, talk to visitors about their island cultures, and participate in evening pageants. See Church College of Hawaii's.

**Ponaha-wai.** Land division, Hilo qd., Hawaii. *Lit.*, water circle.

**Ponimō'i.** Road, Diamond Head, Honolulu. *Lit.*, carnation.

**Pō'o.** Ancient surfing areas, Ka-pa'a and Wai-mea districts (Finney and Houston 30); coastal area, Hanapēpē, Kaua'i. See Ka-iwi-o-Pele. *Lit.*, head.

**Pō'okela.** Church at Maka-wao, East Maui. *Lit.*, foremost.

**Pō'o-kū.** Land section and former *heiau*, Hanalei district, Kaua'i. *Lit.*, upright head.

**Pō'o-lau.** Beach and gulch, 'Ilio Pt. qd., Moloka'i.

**Pō'o-lolo-'ole.** Land area, Wai-mea district, Kaua'i. *Lit.*, head without brains.

**Pō'o-mau.** Canyon and stream, Wai-mea district, Kaua'i. *Lit.*, constant source or constant head.

**Pō'onāhoahoa.** Stream, Wai-luku qd., Maui.

**Pō'o-oneone.** Point, southeast Nī'ihau. *Lit.*, sandy head.

**Pō'opo'o.** Islet (0.5 acres, 40 feet elevation), south Lā-na'i. *Lit.*, hollow.

**Pō'opo'o-iki.** Valley, northwest Kaua'i. *Lit.*, small depression.

**Pō'o-pueo.** See Kōkae-'ulā'ulā.

**Pope.** Elementary school, Wai-mānalo, O'ahu, built in 1965 and named for Mrs. Willis T. Pope, commissioner of education 1928-1930, co-founder and first president of Hawaii's Congress of Parents and Teachers. The environmental laboratory in the St. John Plant Science Building (completed in 1971) at the Mānoa campus, University of Hawaii, Honolulu, was named for Willis T. Pope, as was a nearby campus road. Pope was a dean of the College of O'ahu and (1908-1909) professor of botany and horticulture.

**Popo-'a.** Flat islet off Kai-lua Beach Park, O'ahu (less than 4 acres in area and about 10 feet elevation), a bird refuge. *Lit.*, fish rot (so called because of fish bones left there; Sterling and Summers 5:283).

**Pōpō-'ie.** Ancient surfing area, Lahaina qd., Maui. (Finney and Houston 28.) *Lit.*, 'ie vine cluster.

**Pōpō-ki.** Land section, Maku'u qd., Hawaii. (For. Sel. 256.) *Lit.*, ti leaf bundle.

**Populars.** Surfing area, Wai-kiki, O'ahu, where beginners learn to surf. (Finney and Houston 80.)

**Port Allen.** See 'Ele'ele.

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## Sliding Sands Trail

**Sliding Sands Trail.** See Ke-one-he'che'e.  
**Smith**, Street, downtown Honolulu, named in 1850 for the Reverend Lowell Smith (1802-1891). Smith established Kau-maka-pili Church in 1838, then a 30- by 65-foot grass house (T.M.); he was pastor of the church for 30 years. See Kau-maka-pili, Lowell.

**Snyder Hall.** Department of Microbiology building, Mānoa campus, University of Hawai'i, Honolulu, completed in 1962, and named for Laurence H. Snyder (1901-), sixth president of the university 1958-1963.

**Solomon.** Elementary School, Schofield Barracks, O'ahu, named for Samuel K. Solomon, a soldier from Kōhala, Hawai'i, who was killed in combat in Vietnam in 1965.

**Sonoma.** Street and place, Mānoa, Honolulu, named for the steamer *Sonoma*, sister ship of the *Sierra*. (T.M.)

**Spalding Hall.** A University of Hawai'i building, Mānoa campus, Honolulu, housing the economics department and the graduate division, completed in 1961 and named for Philip E. Spalding, chairman of the board of regents 1943-1961.

**Spalding House.** Branch of the Honolulu Academy of Arts, Makiki Heights, Honolulu, named for the former owner, Alice Cooke Spalding (Mrs. Philip E. Spalding), who left the property to the Honolulu Academy of Arts in 1970 as a museum for Oriental art. It was built in 1927 by her mother, Mrs. C.M. Cooke, founder of the Academy of Arts.

**Sperry.** Reef, Pā'ia qd., Maui.

**Spencer.** Beach park, Pua-kō qd., Hawai'i, named for Samuel Mahuka Spencer, Hawai'i County chairman 1924-1944. (*Honolulu Advertiser*, March 1, 1960.) See Kamuela. Street, Punchbowl, Honolulu, named for Charles N. Spencer, minister of interior under Ka-lā-kaua. (T.M.)

**Spreckels.** Street, Puna-hou section, Honolulu, named for the sugar industrialist, Claus Spreckels. (Clark 18.)

**Stangenwald Building.** Honolulu's first "skyscraper," a six-story structure on Merchant Street built in 1901 and probably named for Dr. Hugo Stangenwald, whose house on 'Iliahi Street, probably built in 1860, is still a residence. The doctor died in 1899.

**Sugarloaf.** Mountain behind Honolulu. See Pu'u-Kākea, Tantalus. Sulphur Benks. See Ha'ākula-manu.

**Sunset Beach.** See Pau-mali.  
**Swanzy.** Five-acre beach park and playground, Ka-'a'awa, Kahana qd., O'ahu, named for Mrs. F.M. (Julie Judd) Swanzy, who donated the land in 1921. See Ka-'a'awa.

**Sweetheart Rock.** See Pu'u-Pehē.

# T

**Tantalus.** Mountain (2,013 feet high) behind Honolulu, named by early Puna-hou students for the Greek god who, always thirsty, was punished by being placed in a pool of water. When he tried to drink, the water receded. (Thrum's Annual, 1928:105-106.) Perhaps similarly, as the students climbed, the peak seemed always to recede. See Pu'u-'ōhi'a. The same students (including children of the Emersons and Gulicks) also named Olympus, Round Top, and Sugarloaf.

**Thirty.** Hill (3,224 feet high), Mā'ālea qd., Maui.

**Thomas Square.** Park and section 17 of Honolulu (map 6), named for British Rear Admiral Richard Thomas who, on orders from Queen Victoria, raised the Hawaiian flag at this site on July 31, 1843, thus returning Hawai'i to Ka-mehameha III after Lord George Paulet had seized and declared Hawai'i annexed to Britain on February 25, 1843. See Victoria.

**Thurston Lava Tube.** Lava tube, Ki-lau-ēa, Hawai'i, named for the missionary Thurston family. The old name was Na-huku.

**Thurston Memorial Chapel.** Completed in 1966 on the Puna-hou campus, Honolulu, given by the Thurstons in honor of their son, Robert S. Thurston, Jr., a 1941 graduate who was lost on a military mission in 1945 in the Pacific.

**Tripler.** Army hospital, Moana-lua, Honolulu; opened on North King Street in 1907 as a post hospital for Fort Shafter. In June 1920 it was officially named for Major General Charles Stuart Tripler (1806-1866), medical director during the Civil War. In 1948 a new Tripler general hospital was built on Moana-lua Ridge, Honolulu, and in July 1950, the name was changed to Tripler Army Hospital. It serves members of the armed forces and their dependents, veterans, and members of the Public Health Service.

**Trousseau.** Street, Ka-pahulu section, Honolulu, named for Dr. George Trousseau, a French physician who in 1873 advocated segregation of lepers (Kuy. 2:257).

**Turtles.** Surfing area on the fringing reef seaward of H awai'i-kai, O'ahu. Turtles are sometimes seen here.

married. On the way he was attacked by a huge squid which he killed and threw to Kaha-lu'u, O'ahu. Slime flowed over the land; hence the name. [Sterling and Summers 5:64.]

**Wai-hi.** One of several streams originating in the high Ko'olau mountains behind Mānoa Valley, and debouching near or at Mānoa Falls, Honolulu. *Lit.*, trickling water.

**Wai-hi'i.** Stream, Kaunakakai qd., north Moloka'i; gulch and pipeline, Airport qd., Moloka'i. *Lit.*, lifted water.

**Wai-hihahia.** Fishpond, Hālawā qd., south Moloka'i. *Lit.*, bashful water.

**Wai-hi-lau.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, many trickling waters (as on a cliff face).

**Wai-hi'u-malu.** Falls (400-foot cascade), Ki-pahulu qd., Maui.

**Wai-hohonu.** Hill and stream, Kō-loa district, Kaua'i. A "hole" here was formed when a *kupua* hero, Pa'āla, felled a forest of trees with a single stroke (HM 414-415). *Lit.*, deep water.

**Wai-ho'i.** Valley, Hāna qd., Maui. *Lit.*, returning water.

**Wai-hou.** Street, 'Āina-Haina, Honolulu. (TM.) *Lit.*, new water.

**Wai-hū-e-Alepa'i.** Land section, Ka-mālō qd., south Moloka'i. *Lit.*, swollen waters of Alapa'i. (Alapa'i was a Hawai'i chief who aided Moloka'i forces in their struggle against O'ahu invaders.)

**Wai-huna.** Hill on the east side of Mahana, Airport qd., Moloka'i. *Lit.*, hidden water.

**Wai-hi-kahl.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, water [with] single surface.

**Wai-inu.** Road, Wai-luku qd., West Maui. *Lit.*, drink water.

**Wai-kā.** Land section, Wai-mea, Hawai'i. (For a song, see Elbert and Mahoe 52.) Kō-loa Reservoir, Kaua'i (pronounced Wai-tā). *Lit.*, cleared water.

**Wai-ka-halulu.** Gulch, Mauna Kea, Hawai'i. Bay, south Ka-ho'olawe. Diving pool and waterfall, Nu'u-ānu Stream; the present waterfront area between Fort and Richards streets, formerly a reef that was filled in when the harbor was dredged in the early 1850s (Kuy. 2:20-23); lane, Nu'u-ānu, Honolulu. (Ii 63.) See Kilohana. *Lit.*, water [of] the roaring.

**Wai-kahe.** Place, Ka-lihi Kai, Honolulu. *Lit.*, stream.

**Wai-kakale-ua.** Land section and stream, Wai-kāne, Wahi-a-wā, and Wai-pahu qds., O'ahu. *Lit.*, water rough [in] rain.

**Wai-kakulu.** Land section, Hālawā qd., south Moloka'i.

**Waikāku'u.** Village, Hōnaunau qd., Hawai'i.

**Wai-ka-loa.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, water [of] the length.

**Wai-kāhekahe.** Land section, Hilo qd., Puna district, Hawai'i.

**Wai-kāhekahe Iki.** Land section, Maku'u and Puna qds., Hawai'i.

**Wai-kāhekahe Nui.** Land section, Maku'u qd., Hawai'i.

**Wai-ka-lua.** Land division and fishpond, Kāne'ohē, O'ahu. *Lit.*, water [of] the *lua* fighter or of the pit.

**Wai-ka-moi.** Land section, stream, and ridge trail, Ke'ānae qd., Maui. *Lit.*, water [of] the *mōi* taro.

**Wai-Kanaloa.** Wet cave, Hanalei, Kaua'i. Same as Wai-a-Kanaloa. *Lit.*, Kanaloa's water.

**Wai-Kāne.** Village, quadrangle, land division, and stream, O'ahu. (Ii 93.) *Lit.*, Kāne's water (old name was Wai-e-Kāne).

**Wai-ka-palae.** Wet cave, Hanalei, Kaua'i. Same as Wai-o-ka-palae. *Lit.*, water [of] the lace fern.

**Wai-ka-pū.** Land section, village, ditch, stream, park, sugar company, water tunnels, valley, Wai-luku qd., Maui. *Lit.*, water [of] the conch. (A conch in a cave here could be heard everywhere in the Hawaiian Islands until it was stolen by a supernatural dog. Puapua-lenalena, yellow tail feathers.)

**Wai-ka-puna.** Bay, Honu-āpo qd., Ka'u, Hawai'i. There are springs here below sea level and on shore. In one story, a beneficent shark god, Ke-ali'i-kau-o-Ka'u (the placed god of Ka'u) married a girl here and she gave birth to a kindly green shark. A stone in the sea here was called Pōhaku-wa'uwa'u-ili (skin-scratching stone). A boy or girl would take a sweetheart from elsewhere to this stone and scratch his or her skin so that others would know that he or she was taken. *Lit.*, water [of] the spring.

**Wai-kau-malo.** Land section, park, and stream, Honomū-qd., Hawai'i. *Lit.*, placing loincloth water.

**Wai-kēke'e.** Stream, Wai-kāne, O'ahu. *Lit.*, crooked water.

**Wai-kele.** Land section, stream, and park, Wai-pahu qd., O'ahu. *Lit.*, muddy water.

**Wai-ki'i.** Village, quadrangle, and gulch, north central Hawai'i. A spring here was believed formed when a legendary hero, Ka-miki, carried water in a calabash from another spring (Ka-wai-hū-a-Kāne, the hidden water of Kāne). *Lit.*, fetched water.

**Wai-kīki.** Section 31 of Honolulu (map 6), beach, park, elementary school, and tennis center, Honolulu. *Lit.*, spouting water (said to be named for swamps later drained to form Ala Wai Canal; also the name of a chiefess [PH 173]).

**Wai-kifo-kohe.** Same as Ka-wai-kifo-kohe. *Lit.*, water [for] spying on vaginas. Also called Wai-aka.

**Wai-kina.** Gulch, Pa'u-wela, East Maui. *Lit.*, persistent water.

**Wai-koa'e.** Place and former land section, Ka-lihi Kai, Honolulu. *Lit.*, tropicbird water.

**Wai-koali.** Stream, northwest Kaua'i. *Lit.*, morning-glory water.

**Wai-koko.** Stream and land section, Hanalei district, Kaua'i. *Lit.*, blood water.

**Wai-koloa.** Land section, development area, and stream, Pua-kō and Wai-ki'i qds.; land section, stream, and hill (2,800 feet high), Wai-pi'o qd.; ponds, Humu'ula qd., Hawai'i. *Lit.*, duck water. (This may be Wai-kō-loa, the name of a wind.)

**Wai-kō-loa.** Gulch near Schofield Barracks, O'ahu. (For. Sel. 278.) Also, the name of a cold northwest wind (For. Sel. 282). *Lit.*, water pulling far.

**Wai-koloa Iki.** Land division, Wai-pi'o qd., Hawai'i. *Lit.*, small Wai-koloa.

**Wai-kolu.** Stream, Honomū qd., Hawai'i. Valley, land division, and stream, Ka-mālō qd., Moloka'i. A 5.5-mile water tunnel commencing in the north fork of Kaunakakai gulch ends on the western side of

married. On the way he was attacked by a huge squid which he killed and threw to Kaha-lu'u, O'ahu. Slime flowed over the land; hence the name. [Sterling and Summers 5:64.]

**Wai-hi.** One of several streams originating in the high Ko'olau mountains behind Mānoa Valley, and debouching near or at Mānoa Falls, Honolulu. *Lit.*, trickling water.

**Wai-hi'i.** Stream, Kaunakakai qd., north Moloka'i; gulch and pipeline, Airport qd., Moloka'i. *Lit.*, lifted water.

**Wai-hilahaia.** Fishpond, Hālaawa qd., south Moloka'i. *Lit.*, bashful water.

**Wai-hi-lau.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, many trickling waters (as on a cliff face).

**Wai-hi'u-malu.** Falls (400-foot cascade), Ki-pahulu qd., Maui.

**Wai-hohonu.** Hill and stream, Kō-loa district, Kaua'i. A "hole" here was formed when a *kupua* hero, Palila, felled a forest of trees with a single stroke (HM 414-415). *Lit.*, deep water.

**Wai-ho'i.** Valley, Hāna qd., Maui. *Lit.*, returning water.

**Wai-hou.** Street, 'Āina-Haina, Honolulu. (TM.) *Lit.*, new water.

**Wai-hū-a-Alapa'i.** Land section, Ka-malō qd., south Moloka'i. *Lit.*, swollen waters of Alapa'i. (Alapa'i was a Hawai'i chief who aided Moloka'i forces in their struggle against O'ahu invaders.)

**Wai-huna.** Hill on the east side of Mahana, Airport qd., Moloka'i. *Lit.*, hidden water.

**Wai-'ili-kahi.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, water [with] single surface.

**Wai-luu.** Road, Wai-luku qd., West Maui. *Lit.*, drink water.

**Wai-kā.** Land section, Wai-mea, Hawai'i. (For a song, see Elbert and Mahoe 52.) Kō-loa Reservoir, Kaua'i (pronounced Wai-tā). *Lit.*, cleared water.

**Wai-ka-halulu.** Gulch, Mauna Kea, Hawai'i. Bay, south Ka-ho'olawe. Diving pool and waterfall, Nu'u-anu Stream; the present waterfront area between Fort and Richards streets, formerly a reef that was filled in when the harbor was dredged in the early 1850s (Kuy. 2:20-23); lane, Nu'u-anu, Honolulu. (II 63.) See Kilohana. *Lit.*, water [of] the roaring.

**Wai-kahe.** Place, Ka-lihi Kai, Honolulu. *Lit.*, stream.

**Wai-kakala-ua.** Land section and stream, Wai-kāne, Wahi-a-wā, and Wai-pahu qds., O'ahu. *Lit.*, water rough [in] rain.

**Wai-kakulu.** Land section, Hālaawa qd., south Moloka'i.

**Waikāku'u.** Village, Hōnauau qd., Hawai'i.

**Wai-ka-loa.** Stream, Wai-pi'o qd., Hawai'i. *Lit.*, water [of] the length.

**Wai-kahekahe.** Land section, Hilo qd., Puna district, Hawai'i.

**Wai-kahekahe Iki.** Land section, Maku'u and Puna qds., Hawai'i.

**Wai-kahekahe Nui.** Land section, Maku'u qd., Hawai'i.

**Wai-ka-lua.** Land division and fishpond, Kāne'ohē, O'ahu. *Lit.*, water [of] the *lua* fighter or of the pit.

**Wai-ka-mōl.** Land section, stream, and ridge trail, Ke-'ānāc qd., Maui. *Lit.*, water [of] the *mōi* taro.

**Wai-Kanaloa.** Wet cave, Hanalei, Kaua'i. Same as Wai-a-Kanaloa. *Lit.*, Kanaloa's water.

**Wai-Kāne.** Village, quadrangle, land division, and stream, O'ahu. (II 93.) *Lit.*, Kāne's water (old name was Wai-q-Kāne).

**Wai-ka-pala'e.** Wet cave, Hanalei, Kaua'i. Same as Wai-o-ka-pala'e. *Lit.*, water [of] the lace fern.

**Wai-ka-pū.** Land section, village, ditch, stream, park, sugar company, water tunnels, valley, Wai-luku qd., Maui. *Lit.*, water [of] the conch. (A conch in a cave here could be heard everywhere in the Hawaiian Islands until it was stolen by a supernatural dog, Pūapua-lenalena, yellow tail feathers.)

**Wai-ka-puna.** Bay, Honu-'apo qd., Ka'ū, Hawai'i. There are springs here below sea level and on shore. In one story, a beneficent shark god, Ke-ali'i-kau-o-Ka'ū (the placed god of Ka'ū) married a girl here and she gave birth to a kindly green shark. A stone in the sea here was called Pōhaku-wa'uwa'u-'ijii (skin-scratching stone). A boy or girl would take a sweetheart from elsewhere to this stone and scratch his or her skin so that others would know that he or she was taken. *Lit.*, water [of] the spring.

**Wai-kau-malo.** Land section, park, and stream, Honomū qd., Hawai'i. *Lit.*, placing loincloth water.

**Wai-ke'eke'e.** Stream, Wai-kāne, O'ahu. *Lit.*, crooked water.

**Wai-kele.** Land section, stream, and park, Wai-pahu qd., O'ahu. *Lit.*, muddy water.

**Wai-ki'i.** Village, quadrangle, and gulch, north central Hawai'i. A spring here was believed formed when a legendary hero, Ka-miki, carried water in a calabash from another spring (Ka-wai-hū-a-Kāne, the hidden water of Kāne). *Lit.*, fetched water.

**Wai-kiki.** Section 31 of Honolulu (map 6), beach, park, elementary school, and tennis center, Honolulu. *Lit.*, spouting water (said to be named for swamps later drained to form Ala Wai Canal; also the name of a chiefess [PH 173]).

**Wai-kilo-kohe.** Same as Ka-wai-kilo-kohe. *Lit.*, water [for] spying on vaginas. Also called Wai-aka.

**Wai-kina.** Gulch, Pa'u-wela, East Maui. *Lit.*, persistent water.

**Wai-koā'e.** Place and former land section, Ka-lihi Kai, Honolulu. *Lit.*, tropicbird water.

**Wai-koali.** Stream, northwest Kaua'i. *Lit.*, morning-glo ry water.

**Wai-koko.** Stream and land section, Hanalei district, Ka ua'i. *Lit.*, blood water.

**Wai-koloa.** Land section, development area, and stream, Pua-kō and Wai-ki'i qds.; land section, stream, and hill (2,800 feet high), Wai-pi'o qd.; ponds, Humu'ula qd., Hawai'i. *Lit.*, duck water. (This may be Wai-kō-loa, the name of a wind.)

**Wai-kō-loa.** Gulch near Schofield Barracks, O'ahu. (For. Sel. 278.) Also, the name of a cold northwest wind (For. Sel. 282). *Lit.*, water pulling fat.

**Wai-koloa Iki.** Land division, Wai-pi'o qd., Hawai'i. *Lit.*, small Wai-koloa.

**Wai-kolu.** Stream, Honomū qd., Hawai'i. Valley, lanç division, and stream, Ka-malō qd., Moloka'i. A 5.5-mile water tunnel commencing in the north fork of Kaunakakai gulch ends on the western side of

(Kuy. 1:44; RC 166). See Pu'u-o-mahuka. *Lit.*, reddish water (as from erosion of red soil).

**Wai-naku.** Village and land section, Hilo qd., Hawaii. *Lit.*, pushing water.

**Wai-nānā-īfī.** Former pond buried by lava flows, North Kona, Hawaii. Stones standing in the pool in the middle of the lava are super-natural *mo'o* (Kani-kū and Kani-moe), changed to stone by the eruption. Walls are said to have divided the pond into sections for mullet (*Carole*), milkfish (*awa*), and *āhole*. *Lit.*, chief-protected water.

**Wai-ne'e.** Land division, village, road, church, and cemetery, Lahaina qd., Maui. *Lit.*, moving water.

**Wai-neki.** Swampy mountains above Wai-mea town, Kauai, home of the Menchune (Jarrett 29); also spelled Wai-neke. *Lit.*, bulrush water.

**Wai-nēnē.** Coastal area, Ka-malō qd., north Moloka'i. *Lit.*, goose water. **Wai-niha.** Land section, village, bay, canal, landing, *pali*, river, valley, and canyon, Hanalei district, Kauai. (PH 110; UL 135.) *Lit.*, unfriendly water.

**Wai-o-'Ahukini.** Same as Wai-'Ahukini. *Lit.*, water of 'Ahukini. **Wai-'ōhinu.** Village and land division, Honu-āpo and Ka Lac qds., Ka'u, Hawaii. *Lit.*, shiny water. Drive, Kāhala, Honolulu.

**Wai-o-honu.** Stream, gulch, and homesteads near Hāna, Maui. A place between this stream and Papa-hawahāwa gulch was called Kiki-manu (bird basket). Here lived Kahui, a famous gardener, who had fled from Hawaii because of his parents' continual scolding; he named his children born here 'Awahua (resentful) and 'A'e (wanderer). *Lit.*, water of [the] turtle.

**Wai-oho-o-kalo.** Stream, Ka-malō qd., north Moloka'i. **Wai-o-huli.** Land division, gulch, and village, Pu'u-o-kali qd., Maui. *Lit.*, water of change.

**Wai-o-huli Ke-ō-kea.** Homesteads, Pu'u-o-kali qd., Maui. **Wai-ōkala.** Coastal area near Kiki-pua, Hālawā qd., north Moloka'i. *Lit.*, goose-pimple water.

**Wai-o-ka-pala'e.** Wet cave, Hanalei, Kauai. *Lit.*, water of the lace fern.

**Wai-o-keela.** Stream, Ka-malō qd., Moloka'i.

**Wai-o-ke-ola.** Congregational church, Kāhala, Honolulu. *Lit.*, water of the life.

**Wai-o-Kila.** Gulch, Ka-haku-āpo qd., Maui. *Lit.*, water of Kila. (Perhaps this is Kila, a son of Mo'ikeha, who journeyed to Kahiki to fetch La'a-mai-Kahiki.)

**Wai-ola.** Church and cemetery, Lahaina, Maui. Stream, Kaha-lu'u valley, Pu'u-kapu qd., street, Pū-wa'a section, Honolulu; fountain near Liberty House, Ala Moana Center, Honolulu, O'ahu. Sacred pool far inland in Ka-mana Nui Valley, Moana-āua, O'ahu. *Lit.*, water [of] life.

**Wai-ōlā'i.** Gulch, Ka-haku-āpo qd., Maui. *Lit.*, earthquake water. **Wai-o-lama.** Stream and beach, Hilo, Hawaii. *Lit.*, water of torch.

**Wai-o-lani.** Stream, Kāne-'ōbe qd., O'ahu. *Lit.*, water of heaven. **Wai-ōli.** Land division, stream, and mission house built in 1841 for Abner and Lucy Wilcox, Hanalei, Kauai. (UL 155.) See Wilcox.

Tea room operated by the Salvation Army, Mānoa, Honolulu, named for the Kauai mission home in honor of George N. Wilcox, a principal benefactor (Krauss 311). *Lit.*, joyful water.

**Wai-ōma'o.** Road, stream, and former land area, Pāhala, Honolulu. *Lit.*, green water.

**Wai-ōniu.** Tidal freshwater spring, Hilea, Ka'u, Hawaii; also called Wai-a-niu. *Lit.*, swirling water.

**Wai-ōpa.** Gulch, east Lā-na'i. *Lit.*, crippled water. **Wai-ōpai.** Land section, gulch, and ranch, Kau-pō qd., Maui. Perhaps a garbled spelling for Wai-ōpae (shrimp water).

**Wai-o-pipi.** Land section, Hālawā qd., Moloka'i. *Lit.*, pearl-oyster water.

**Wai-o-ulu.** A waterfall, Wai-pi'o, Hawaii. *Lit.*, water of the *maika* stone (water was first made here by a *maika* stone hurled here by a hero).

**Wai-pā.** Land division and stream, Kō-loa district; stream, Hale-le'a Forest Reserve, Hanalei district, Kauai. (UL 133.) Lane, Pū-lama, Honolulu, named for Captain Robert Parker Wai-pā, in charge of police during the 1895 insurrection. (TM.) *Lit.*, touched water.

**Wai-pahe'e.** Trail and waterfall providing a natural slippery-slide, Ka-wai-hau district, Kauai. *Lit.*, slippery water.

**Wai-pāhoehoe.** Land section and stream, Hilo qd.; gulches, Humu'ula, Mauna Kea, and Kohala qds.; stream, Wai-pi'o qd., Hawaii. *Lit.*, pāhoehoe (smooth lava) water.

**Wai-pahu.** Quadrangle, land section, city, stream, high school, and field, south central O'ahu; said to have been originally Wai-pahū. The shark goddess Ka-hu-pāhau lived here. *Lit.*, bursting water (water burst forth from underground).

**Wai-pao.** Gulch, Wai-mea district, Kauai. Land division near Mākena, East Maui. *Lit.*, scooped water.

**Wai-pili.** Gulch, Ka-haku-āpo qd., Maui. *Lit.*, touching water. **Wai-pilopililo.** Land area near the pumping station at King and Hough-taling streets, Honolulu. *Lit.*, smelly water. (In the battles of 1783 in which Ka-hekili of Maui defeated Ka-hahana of O'ahu, corpses are said to have dammed the streams; RC 136 and *Aloha Aina*, March 4, 1911.)

**Wai-pi'o.** *Pali*, Honu-āpo qd., Hawaii; quadrangle, valley, land section, bay, gulch, stream, and ancient surfing place, north Hawaii (For. Sel. 138, 170; PH 49-50; Finney and Houston 26). The earth in the upper valley is red because Kanaloa dashed Māui against the rocks and his blood colored the earth there (Westervelt, n.d.:151).

**Wai-pū.** Land section, gulch, and school, Ha'i-kū qd., Maui. Land section, village, golf course, peninsula, point, river, and station, Wai-pahu and Wahi-a-wā qds., south central O'ahu. *Lit.*, curved water.

**Wai-pouli.** Land division, beach, and village, Ka-wai-hau district, Kauai. *Lit.*, dark water.

**Wai-pū.** Coastal area, Ka-malō qd., north Moloka'i.

**Wai-puhia.** Upside Down Falls, Nu'u-ānu Valley, O'ahu. *Lit.*, blown water.

**Waipu'ilani.** Gulch, Pu'u-o-kali qd., Maui. *Lit.*, waterspout.

# HAWAII

Monday, April 6, 1992 ■ Star-Bulletin

- Kapolei will have interchange on H-1 A-4
- Inventor, 90, enjoys Makiki church club A-4
- Charles Stevens in trouble in California A-7

## Kohala sites eyed as 'state monuments'

### □ A House bill lists two heiau and a famous birth site

By Becky Ashizawa  
Star-Bulletin

Diamond Head, so far the only official "state monument," may soon be joined by other landmarks that symbolize Hawaii's past.

Several locations in North Kohala on the Big Island are candidates for a special monument designation because of their rich historical and cultural value.

"People will be able to say this is where it all began," said Sen. Eloise Tungpalan, chairwoman of the Senate Historic Preservation Committee.

HB 3772, recently amended by Tungpalan's committee, sets out to preserve and protect Kamehameha's birth place, the massive and privately maintained Mookini Luakini heiau and Kukuipahu heiau. Improvements to the sites will help visitors understand their impor-

tance.

The birth site and two heiau are on state land but the acres surrounding them are owned by private developer Chalton International, Kohala's largest landowner.

The state's planned future acquisition of sites at Mahukona, lands now owned by Chalton, are also part of the bill.

Chalton Vice President Mike Gomes said the company is willing to do its part to preserve the sites.

Chalton said it is considering a proposal to swap lands with the state so the entire stretch of land containing the heiau and birth site will be in state hands.

Momi Lum, who has cared for the Mookini heiau for almost two decades, said she believes the monument designation will ensure the site's protection for the future.

Lum, who lives on Oahu, files weekly to the Big Island to maintain the heiau. In 1963, the site was designated a national historic landmark and in 1978 Lum turned the heiau over to the state, with the stipulation that her family

would continue to manage it and that there would be no excavations. She also established the Mookini Foundation.

According to Lum, responsibility for the heiau has rested with members of her family for 1,500 years.

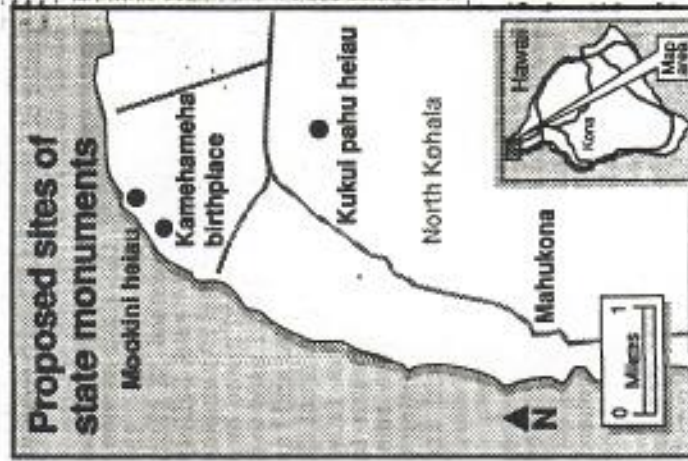
"What we want to do is to preserve and protect these sites intact, to keep it natural for all generations," Lum said.

The proposal of a state monument fits in with the community's overall aim to preserve the region, said Toni Withington of the Citizens for Protection of the North Kohala Coastline, a community group of 364 families.

"In Kohala you have excellent examples of ancient history, some of the best remnants of the Kamehameha era, the missionary and the plantation periods," Withington said.

Sen. Malama Solomon, who represents the Kohala area, called the bill a "hallmark piece of legislation."

"We're no longer using historic sites as a political or economic football for developers along the Kohala coastline," Solomon said. "These sites are no longer a negotiable asset when it comes to deciding on development."



Star-Bulletin



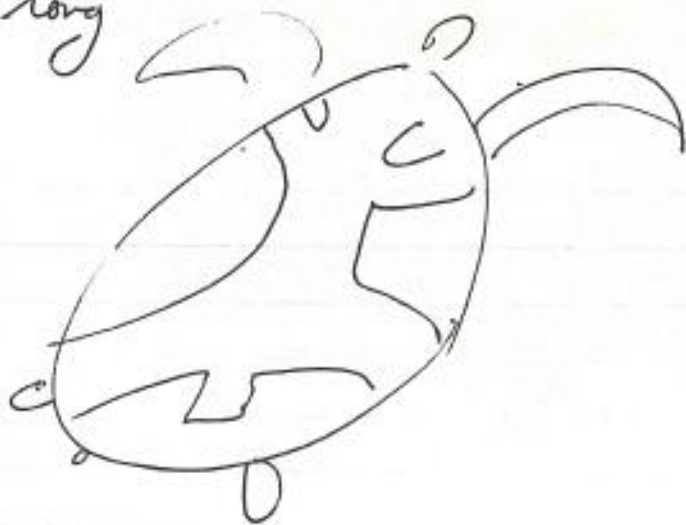


Note - from BP Bishop Museum

Rubbing of sea turtle petroglyph from  
Hihia Pali - Big Is.

N-10 Block in Atlas of Hawaii  
Hihia Pali Rd & Trail -  
Volcanoes Nat. Park

~10" long



# On Shaken Ground.



Rae Ohnishi

**M**OST HOUSEHOLDERS WHO watched their neighbors' homes be consumed by streams of molten lava would take the hint and move away. But Jack and Patty Thompson had poured a great deal of labor and all their savings into their cedarwood dream house on the southeast coast of Hawaii's Big Island. The developer hadn't told them that their subdivision, called Royal Gardens, lay on the southern flank of Kilauea volcano's east rift zone. Nor had it occurred to the Thompsons, transplanted Californians, that there might be personal implications to living alongside a place called Volcanoes National Park. Once Kilauea's ongoing eruptions began again, in 1983, the Thompsons had no chance of reselling their property; the choice was between giving up everything and sticking it out, and, as Pamela Frierson recounts in *The Burning Island* (Sierra

**Kilauea's most recent eruptions have already gobbled up two dozen homes in Royal Gardens.**

Club, \$22.50), they decided to stick.

Seven times since then lava flows have penetrated Royal Gardens, destroying two dozen houses. If molten rock next door

wasn't bad enough, an earthquake in the summer of 1989 lifted the Thompsons' home from its foundations and moved it ten feet down the slope, parking it atop their Toyota. The Thompsons are still living in their house, though, Frierson told ISLANDS in a recent interview - and still driving their squashed sedan. Meanwhile, the lava keeps right on coming, and at last report another flow had cut the subdivision's only access road.

The subtitle of *The Burning Island* bills it as "a journey through myth and history in the volcano country, Hawai'i." It is that, and more. The book is also a handy guide to how volcanoes work, a love-letter to Hawaii's endangered flora and fauna, and an exposé of the short-sighted greed of developers and small-time politicians. Frierson said that she had intended the text to be many-layered, "working back through levels of cultural preconceptions," with her own personal quest providing a thematic line, but so many strands make for a sometimes daunting structure.

Indeed, the text has rift lines of its own, at the intersections of its several subjects, and the author's necessarily different tones of voice point up the dichotomies. For the most part, however, *The Burning Island* is as fascinating as the island of Hawaii itself. And that's saying a lot.

First and foremost, the book is one writer's attempt to contrast Western attitudes toward Hawaii's volcano country with the outlook of the original inhabitants, for whom volcanism was presumably an integral part of a complex system of beliefs - a system difficult to translate into terms Europeans could understand.



By TONY GIBBS

*The woman  
shaded her  
eyes against  
the afternoon  
sun and called  
down the beach,  
"Allons-y!" The two  
boys turned and  
raced back. Their  
feet left gleaming  
footprints in the sand.*

1444

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## READINGS

Westerners, conditioned by the Judeo-Christian frame of reference, tend to an Old Testament-inspired distrust of a nature uncontrolled by man or god. We are still profoundly uneasy in the presence not only of phenomena like volcanoes but of what we call, ambiguously, wilderness.

In the 19th century, Western observers of Hawaii's volcanoes were mostly either missionaries or travel writers, and few of either group were prepared to deal with something like the immense fiery pit of Mauna Loa's caldera. The missionaries, of course, usually saw only the obvious reminder of the inferno that awaited unbelievers; their attempts at description were skewed by their need to make moral points, and the resulting prose makes today's reader cringe.

The early Victorian travel writers had, in Frierson's words, a "zeal for scientific observation and the Romantic penchant for voyages of self-discovery." It was a heady combination, and seldom more so than in the case of Isabella Bird, who in 1873 became the first woman to ascend Hawaii's most majestic active volcano, Mauna Loa. Despite a tendency to overweight, lurid adjectives, and many exclamation points, Bird was a traveler worthy of her destination.

Writing to her sister, two days after the ascent to the rim, she was still enthralled: "red and glorious burned and glowed the splendor of the fire fountain on rock and tent, and shivering mules. Oh light that never was on sea or shore. Light at once of beauty and terror, unwatched by any mortal eyes but my own."

The native Hawaiians' original conception of their volcanoes is more difficult to ascertain, especially at this remove. For one thing, Frierson makes clear, their myth and history were not separable. In the Hawaiians' cosmos, natural and supernatural, human and divine, symbol and reality all operated simultaneously. Even today a Christian Hawaiian may have no special difficulty also believing in the goddess Pele — who exists as a supernatural figure, a clan ancestress, and the incarnation of the volcano itself.

Despite their sophisticated natural philosophy, native Hawaiians succumbed

easily to Western religion and materialism. There is no simple reason why, Frierson told ISLANDS. "Hawaiian culture was very unstable at the time of the whites' arrival," because of side effects of King Kamehameha's campaign for hegemony over the islands. And the Hawaiians simply didn't comprehend the Westerners' notion that land was a thing that could be bought, sold, or even owned — it was an innocence that rendered the natives helpless.

OVER THE LAST CENTURY AND A HALF, SCIENTIFIC knowledge of volcanic geology has been vastly refined and extended. Ignorant amazement has given way to informed fascination, and we can map the interiors of mountains like Kilauea and Mauna Loa, tracing the interactions between them and the "hot spot" beneath that is the source of their molten emissions. Frierson, whose own just-completed home is about a mile from Kilauea's main caldera, recounts her explorations in volcanoes country, both alone and with scientists. She is able to convey a startlingly effective picture of the landscape, which is often beautiful, sometimes bizarre, sometimes dreary.

At the same time, she has occasionally found herself affected by an overwhelming sense of place — a kind of immanence — that is definitely outside journalistic routine. Several of the scientists working around the slopes have noted it, too. Frierson quotes one geologist friend who was mapping Kilauea's southwest rift: "What has really shaken me is the stronger and stronger sense of presence I've felt here, in this lonely, desolate place."

To a native Hawaiian, Frierson suggests, such a sense might be awesome, but it would hardly be unexpected. And the presence's identity would be obvious: Kilauea is, after all, the goddess Pele's permanent home. What is more natural than that she would be keeping an eye on intruders? Well might she do so, since her message, explicit in the fate of Royal Gardens and other subdivisions, has not been heeded, and human-induced changes are still taking place on her domain.

Shortly before publication of *The Burn-*

*Hawaiians didn't  
comprehend  
that land could  
be bought,  
sold, or owned.*

NEAR MAUNA LOA'S CALDERA



THE TERRAIN WAS getting wilder by the minute in this upper part of the rift zone, where eruption after eruption had left its trace. Páhoehoe buckled and cracked into huge plates, pushed up into tumuli that resembled ancient burial mounds, blasted into still-steaming fumaroles, spat and dribbled into spires and cones, dropped in huge cowdung bombs. Gaping and collapsed lava tubes, giant cinder cones cleft and blown apart, revealing sulfur-yellow innards. Rent seams of fissures. Huge upthrusts of rust-colored rock, welded shiny spun-glass blobs of

páhoehoe. Geo-sexual, geo-alimentary. Layers of many different flows; we were toiling from one geologic moment to the next in a multiplying confusion of forms. Steaming Cone, at 12,000 feet, was steaming, and so was a mile of long, jagged chasm that we skirted. Sulfur stink. And more fantastic forms of lava, rough-smooth like elephant's skin, shiny glass, blasted cindery red, sculpted, jumbled and heaped, thrown, coughed, spattered, welded, spun, blown to bits. We dropped our packs and lay down on the rough surface, too tired or disoriented even to reach for the water jug.

FROM THE BURNING ISLAND

BY PAMELA FRIERSON

ing Island, two years of state and county hearings were concluded with approval for construction of a huge resort immediately below the southwest rift zone of Mauna Loa. "Three lava flows have actually crossed the resort's 4 1/2-mile property in the last 90 years," Frierson notes. In her book she lays out, à la *Towering Inferno*, what might happen to such a mega-resort that found itself in the path of a serious eruption. "It's not a worst-case scenario," she said to ISLANDS, adding that her imaginary eruption-cum-tidal wave is no more than "a general composite of volcanic events in the historic past."

The resort under the volcano is only the latest example of the Western drive to alter the earth to match the desires of men. Of some men: The old Hawaiians also lived on the volcano lands, but they built no cities there. Their respect for the integrity of the place is evident in an old chant quoted by Frierson - "Enter not prayerless the house of Pele" - and in the enigmatic petroglyphs she found etched at the mouth of a lava tube: pictures of "human figures...arms akimbo, some pointing up, some pointing down, guarding the passage, or pointing the way." ♦

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*Incomplete -  
just a few sample pages  
for turtle stuff LaE.*

# RECONCILING THE PAST

*Two Basketry Kā'ai and the Legendary  
Līloa and Lonoikamakahiki*

ROGER G. ROSE

Bishop Museum Press

**T**ouring the island of Hawai'i in 1828-29, Regent and Premier Ka'ahumanu ordered the removal and Christian burial of the bones of deified chiefs from the still-intact mausoleum of Hale o Keawe at Hōnaunau, and Hale o Līloa in Waipi'o Valley. She had the sacred remains of nearly thirty named chiefs placed in two wooden coffins and concealed in the cave of Hō'aikū in the cliff at Ka'awaloa. Among them were said to be the remains of Līloa and his great-grandson Lonoikamakahiki, famous ruling chiefs of the 15th and 16th centuries.

Over the next ninety years, the assembled bones were moved three times. The last move occurred in 1918 when Prince Kūhiō, concerned for their preservation, arranged for the removal to Bishop Museum of two basketry containers of unusual sennit cord construction; called *kā'ai*, they were alleged to contain the bones of Līloa and Lonoikamakahiki.

In this volume, Roger Rose presents historical and archival information which sheds light on the background and significance of the two remarkable *kā'ai*, and the circumstances under which they were placed in Bishop Museum's care in 1918. He documents the historical context of events that led to the survival of the sennit caskets which supposedly hold the remains of the two ancient, legendary Hawaiian chiefs.

Although this study illuminates the past, it will help the Hawaiian community look forward as well as they engage in discussions with the Hawai'i State Legislature and the community at large on the proper treatment and protection of Hawaiian remains.

*Franco Salmoiraghi holds the copyright for the photograph on the front cover.*



BISHOP MUSEUM PRESS

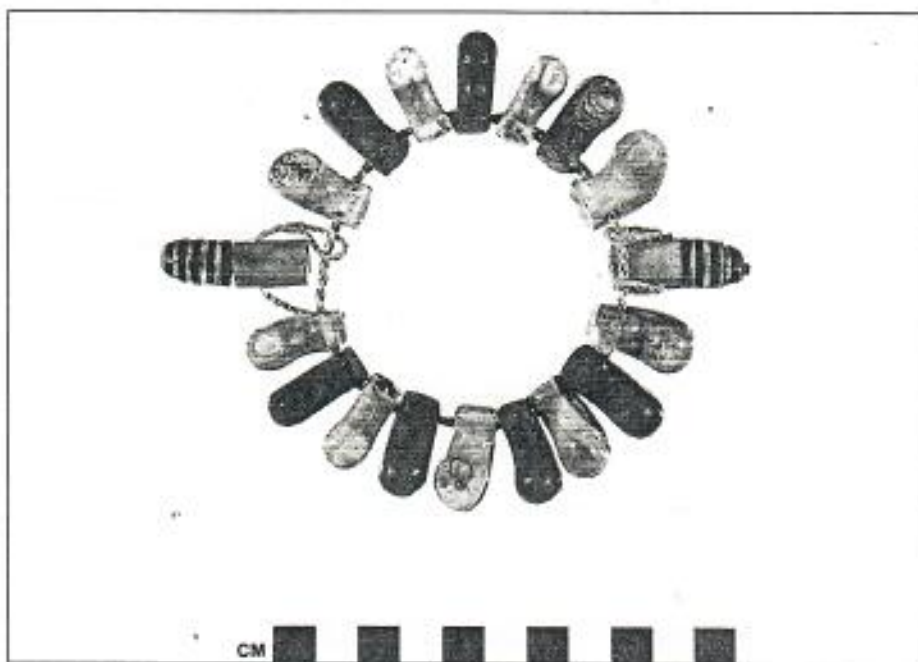


Fig. 8. "Bracelet" of whale-ivory, pig-tusk, and turtle-shell ornaments from *Kā'ai* 1 as reconstructed by Y. Sinoto, ca. 1965. (Bishop Museum photograph by Christine Takata)

A pair of expertly crafted, "bullet-shaped" pendants of composite construction found in *Kā'ai* 1 may be part of the reconstructed "bracelet," a pair of ear-plugs, or another ornament or object of unknown use (fig. 10). Totalling approximately 34 mm long, half of each pendant is made from a cylinder of lower pig tusk (Sinoto 1965:3) about 17 mm long by 10 to 11 mm in diameter, with a long, tapered hole 5 to 6 mm in maximum diameter drilled into one flat end. A carefully fitted, tapered wooden peg 32 to 33 mm long is inserted into the drilled end of each cylinder, and both the peg and cylinder are perforated transversely to form a suspension hole 3 to 4 mm in diameter located near the center of the ornament. The opposite end of the wooden peg serves as a shaft 2 to 3 mm in diameter onto which are threaded ten discs 1.5 to 2 mm thick of alternating ivory and turtle shell (one turtle-shell disk is broken on one ornament so not reconstructed). The slightly graduated discs terminate in a rounded point and may have been held in place by an adhesive such as breadfruit gum. The outer end of each cylinder is ground flat and bears a shallow groove cut parallel to the axis of the center perforation, perhaps to facilitate the placement of cordage for suspension or attachment. The technique of threading alternating discs of turtle shell and ivory or bone onto wooden shafts and pegs was employed by Hawaiian artisans on traditional *kāhili*





Fig. 11. A sample of some three dozen irregular, fragmentary plaques of perforated turtle shell of unknown function from *Kā'ai* 1. (Bishop Museum photograph by Christine Takata)

handles and a very few *niho palaoa* (Rose 1980:127, 197), but this type of ornament has not been reported previously.

Remnants of another object, or objects, of unknown form and function from *Kā'ai* 1 consist of about thirty-five very irregular plaques of crudely worked turtle shell, plus numerous broken fragments and splinters (fig. 11). The few larger pieces, about 10 cm long by 13 cm wide and 0.5 mm thick, are amorphous to oval or circular in shape but with very irregular borders. Most of the larger plaques have perforations about 1 mm in diameter arranged in short parallel arcs or rows, or along discontinuous segments of their periphery in no discernible pattern. Some of the perforations line up with others in such a way to suggest that individual plaques were once stitched together with very fine cordage, although in what shape has not been determined. Some of the plaques are slightly distorted, possibly because of long storage in the *kā'ai* rather than by design. Similar objects have not been observed before.

The woven cloth, provisionally identified as a *malo* or loin cloth because of size and shape, was a most unexpected discovery when retrieved from *Kā'ai* 1 (fig. 12). The cloth was found in three pieces, each approximately 15 cm (6 in) wide by 40 cm (15.5 in), 42 cm (16.5 in), and 37 cm (14.5 in) long, plus numerous smaller fragments broken from the deteriorated and insect-riddled fabric. Originally continuous, apparently

# Under the Volcano

In her new book, *The Burning Island: A Journey Through Myth and History in Volcano Country, Hawai'i*, Pamela Frierson describes sailing off O'ahu's Windward shore and suddenly recognizing that "the broad curve of mountains, the islet-studded reef — was the eroded rim of a vast, partly sunken caldera." For Frierson, the moment was a kind of epiphany — albeit a painful one — for she realized that though she had lived in Hawaii all her life, she had never *seen* the land, in the deepest sense, and she felt an "intellectual alienness

to this place—a hint of the peculiar and profound unease of being a foreigner in the world I felt was home."

*The Burning Island* is a collection of fairly independent chapters about the Big Island's most rural and sacred land — the volcanoes region of Puna and Ka'u, where Mauna Loa and Kilauea continue to transform the land, and where isolated *kipuka*, oases of the forest surrounded by newer lava flows, enable a rapid rate of species evolution. Home to many endangered native birds and plant life, the region is a powerful landscape — beautiful, dangerous and in a constant state of flux.

Recognizing that her upbringing taught her to view the land through Christian metaphors rather than Hawaiian metaphors — to see it as static and unchanging — Frierson attempts to



## "The Burning Island"

beneath the metaphors is the ancient Hawaiian culture, the human part of the land's evolution, which she calls "the articulate soul of the land." Her process of introspection raises several important questions, not the least of which are, "Can one get beyond one's own metaphors?" "Can a modern human understand an ancient culture?" and "Can the non-Hawaiian understand the Hawaiian?"

What is particularly moving about the book is Frierson's means to revelation: a complete commitment and attentiveness to the land. A resident of Volcano, Frierson not only hikes

**Lisa Erb**

the abundant trails in the area, but also accompanies geologists, a biol-

A dizzying shift from solid to liquid, liquid to solid. I had expected a sight resembling perhaps a gently frothing tomato sauce in an iron skillet."

Frierson moves, delightfully, between historical and contemporary anecdote, a contemplative attentiveness to nature, highly readable information on the geological history and mechanics of volcanoes in Hawai'i, political commentary, and a sensitive analysis of ancient Hawaiian myths, especially those preserved by oral history. She

arrives at an understanding of the volcano region and its history that is both scholarly and intuitive, resulting in an unusual awareness. For instance, she manages to align modern geological principles with ancient Hawaiian myths and metaphors.

One of the book's major sections addresses female deities' (especially Pele's) complex roles in ancient Hawaiian culture. Frierson takes issue with several Hawaiian religious scholars who have simplified and minimized Pele's — and women's — importance in sacred explanations of Creation. Frierson also includes chapters on land development issues, the destruction of the Royal Gardens subdivision by lava and a lengthy futurist fantasy of what may happen if the Hawaiian Riviera Resort is built on Mauna Loa's unstable

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Recognizing that her upbringing taught her to view the land through Christian rather than Hawaiian metaphors — to see it as static and unchanging — Frierson attempts to find within herself a landscape that will resonate with the external. "There are places one can stand," she writes, "where the landscape will suddenly reveal itself, and your sense of place within it will be changed forever.... When that happens will depend on the landscape, on who you are, on what you think you know." This last part is complicated — psychologically, spiritually and politically. Frierson attempts to "map out" the Western metaphors through which she sees the land and then to peer beneath that metaphorical geography. For Frierson, what exists



## "The Burning Island"

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What is particularly moving about the book is Frierson's means to revelation: a complete commitment and attentiveness to the land. A resident of Volcano, Frierson not only hikes

### Lisa Erb

the abundant trails in the area, but also accompanies geologists, a biologist and an archeologist off the trails, and so is able to record much of what the public is barred from. One of the book's most interesting and lyrical chapters describes her trip to the edge of a large lava lake almost overflowing the crater of Pu'u O'o. She writes, "The 'lake' was a stretch of 150 feet or so of gray-skinned lava that was being split and rent apart by the force of magma from below. Red waves of molten rock seethed up and crested over the cooled skin of the surface. Large rafting pieces of the crust tilted upward and were sucked below...

A dizzying shift from solid to liquid, liquid to solid. I had expected a sight resembling perhaps a gently frothing tomato sauce in an iron skillet."

Frierson moves, delightfully, between historical and contemporary anecdote, a contemplative attentiveness to nature, highly readable information on the geological history and mechanics of volcanoes in Hawai'i, political commentary, and a sensitive analysis of ancient Hawaiian myths, especially those preserved by oral history. She

arrives at an understanding of the volcano region and its history that is both scholarly and intuitive, resulting in an unusual awareness. For instance, she manages to align modern geological principles with ancient Hawaiian myths and metaphors.

One of the book's major sections addresses female deities' (especially Pele's) complex roles in ancient Hawaiian culture. Frierson takes issue with several Hawaiian religious scholars who have simplified and minimized Pele's — and women's — importance in sacred explanations of Creation. Frierson also includes chapters on land development issues, the destruction of the Royal Gardens subdivision by lava and a lengthy futurist fantasy of what may happen if the Hawaiian Riviera Resort is built on Mauna Loa's unstable Southwest rift zone, on the Ka'u coast. All of Frierson's writing reminds us of the extent to which the modern human is severed from the land and the consequence of that estrangement.

*The Burning Island* is as much a book for local readers as for those outside Hawai'i because it presents a reinterpretation of the place of the volcano in Hawaiian history and a new means back into the sacredness of the land. For that reason, Frierson's book is naturalist writing at its best. ■