

E HO‘I I KA PIKO - NĀ PIKO ‘EHĀ - I PIKO HOU NO NĀ PIKO ‘EKOLU

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By

John Thomas Ezell Jr.

Thesis Committee:

Kerry Laiana Wong, Chairperson
Katrina Ann Kapā Olivera
Christopher Kaliko Baker

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I mau ke ea o kākou i ka pono

‘ŌLELO MUA

Ma ka hana ho‘i ka ‘ike. Pēlā i a‘o ai kānaka i o kikilo mai. ‘O ka nānā ka hana o ka maka. Na ka maka nō e ‘ike i ka hana nui a me ka hana iki, ka mea ahuwale i ka ‘ikena. ‘O kona ko‘olua ‘o ia ka ho‘olohe. Na ka pepeiao e ho‘olohe me ka ho‘omaopopo i nā mea i hala i ka maka, a me ka leo a‘oa‘o paha e kōkua ana, me he mea lā, he ‘ukali ia i ka ‘ike maka. ‘O ka noho mū me ka no‘ono‘o ‘ana i ka mea a ka maka e ‘ike ai ke kolu o ka hana. A pa‘a ka mana‘o i ka mea i ‘ike ai a i lohe ai paha, ‘o ka huli o ka lima i lalo ka hana e koe ana. I ka pau ‘ana o ia ho‘ā‘o mua, ‘o ka manawa ho‘i ia e hāpai ai i ka nīnau.

‘O ka‘u hana ma kēia pepa ka ho‘īli li‘ili‘i ‘ana i ka ‘ike i ili maila ma nei huaka‘i o ke ala kīke‘eke‘e o ka ho‘ona‘auao. I nihi ka hele o lilo i ke ala o ka hewahewa. E like me ke ‘ano i loa‘a mai ai ka ‘ike ia‘u, pēlā e mu‘o ai ka mā‘ama‘ama ma luna o ke ala a pau nā pali pa‘a i ka ‘ike ‘ia. I ke kāka‘ikahi ‘ana o ke aka, mohala ka helehelena o ke alo pali, a me ke ‘ano e ‘ike ‘ia ai ua pali nei e nā mea ola a pau. ‘O kona hoa like ‘o ia ka ‘ike hunahuna e moe ana i ka pohihihi. Loli ke ‘ano a me ka helehelena o ka ‘ike i kau mai i ka maka i ka ‘a‘apo ‘ia ‘ana o ka ‘ike, a ‘o ke kupu a‘e nō ia o nā nīnau e nalu ai ka mana‘o.

‘A‘ole ‘o ka ho‘ohalahala i ka hana a ha‘i ka‘u e hana nei, akā me ka hō‘ihi a me ka nui ha‘aha‘a ho‘i au e ho‘omau aku ai i ka wala‘au a ko‘u mau mua e koi mai nei, i mea e kolekole ai ka no‘a a puka mai ka ‘ike hou e moe loa lā. ‘O ko‘u pahuhopu, ‘o ia ke komo ‘ana o nā leo i loko o kēia mo‘olelo me ka launa pū ho‘i o ka mana‘o no ka ho‘omohala a ho‘olaupa‘i ho‘i o ka ‘ike. E ala, ua ao, ua mālamalama, ua moku ho‘i ka pawa.

MAHALO

E Hawai‘inuikuauli, e Hawai‘inui, e Hawai‘iiki, e Hawai‘iloa, e Hawai‘ipoko, e ku‘u one hānau ē. No ko kākou ‘āina, ko kākou ali‘i mua, ko kākou ali‘i mau ho‘i, ka mea e kā‘oko‘a ai ko kākou lāhui he lāhui laha ‘ole, ka mea a‘u e kūpale ai a pau ke aho loa o ke ola, nou ku‘u aloha kūpa‘a mau.

I leo mahalo ho‘i ko‘u i nā kūpuna o‘u, nā mea e ola nei, a me nā mea i hala, no ke ka‘i pono ‘ana mai i nei wahi keiki hupe kole ma kēia huaka‘i hīkā hele o nā makahiki he nui wale. E ku‘u ‘ohana, ka piko o ku‘u piko, ke ewe o ku‘u ewe, ke koko o ku‘u koko, no ko ‘oukou kāko‘o kūpa‘a mau ‘ana i ka‘u wahi hana, a me ko ‘oukou leo paipai a pa‘ipa‘i ho‘i i ke ku‘i ‘ia o ka leo namunamu i ka pepeiao, pau ‘ole ko‘u hia a me ko‘u mahalo.

He wahi leo mahalo ko‘u i nā hoa wala‘au, ko‘u mau hoa hele o ke anu hu‘ihu‘i, ka lau o ka pu‘u, a me ka mano o ka ihona. No ko ‘oukou kōkua a walea ‘ana ma ka wala‘au i nā mea o ke au kahiko, a no ko ‘oukou koi mau i ka ‘imi ‘ike, ke aloha pumehana iā ‘oukou.

ABSTRACT

Native Hawaiian traditions explain how people share a link to the *mana* of the divine through three metaphysical connections or *piko*. The *piko* of the body, namely the fontanel, the umbilicus, and the genitalia, are introduced in the book *Nānā I Ke Kumu*. The triple-*piko* concept, as coined by Pukui are the three areas of the body by which an individual in old Hawai‘i is linked to their forebears, and their descendants yet unborn through shared spiritual and emotional bonds. While this concept is widely accepted and used in Hawai‘i educational institutions today, Pukui states that the knowledge itself is fragmented and therefore incomplete. The result of the implementation of this concept in its current form is the creation of a neurosis among Hawaiian students in which a lack of grounding conflicts with their role and sense of purpose in turn breeding confusion. This thesis paper named *E Ho ‘i I Ka Piko* is the re-introduction to a fourth *piko* that addresses and resolves the lack of grounding neurosis of the triple-*piko* concept.

KA ‘OLOKE‘A PEPA

‘ŌLELO MUA.....	iii
MAHALO.....	iv
ABSTRACT.....	v
KA ‘OLOKE‘A PEPA.....	vi
PAPA KI‘I.....	viii
HO‘OLAUNA: He Ho‘olauna: He Mana‘o, He Piko.....	1
‘Ōlelo No‘eau.....	1
Nane.....	1
Po‘omana‘o.....	2
Kumumana‘o Pepa.....	2
Paio Mana‘o.....	2
Kia Mana‘o.....	3
A‘o.....	3
Ki‘ina Hana.....	4
Kā Freire Problem-Proving / Liberation Education Model.....	4
Mo‘o Ka‘ina Pepa.....	4
Nā Nīnau Ko‘iko‘i.....	5
MOKUNA I: ‘Akahi Ka Piko - Pau Kāuna Ka Heluna.....	7
No Nā Piko ‘Ekolu: Ua ‘Ikea.....	7
Piko Manawa - The Posterior Fontanel.....	9
Piko Ēwe - Umbilicus.....	11
Piko Ma‘i / Wai‘olu - Genitalia.....	12
No Ka Piko‘u Kanaka.....	13
Ka Helu Hawai‘i.....	15
No Ka Helu Hawai‘i I Ka ‘Ikena Hawai‘i.....	15
Ho‘omana - Ka Helu Kāuna.....	17
MOKUNA II: ‘Alua Ka Piko - I Pono Nā Piko.....	19
No Ka Pono Me Ka Pālua.....	19
No Ke ‘Ano Pālua O Nā Akua.....	19
No Kū.....	21
No Hina.....	23
No Kū Me Hina - Ua Pono.....	25
No Ka Lāhui.....	26
No Ka ‘Aikapu.....	26
No Ke Ali‘i Nui A Me Ka ‘Aikapu.....	27
Ka Politika Civila.....	27
No Ka Wai‘olu / Ma‘i Me Ka Piko Ēwe: Ua Pono.....	29
Nā Loina.....	29
Pehea E Pono Ai Nā Piko?.....	30
No Ka Manawa: Ka Piko Kū‘oko‘a.....	31

Pono Anei Ka Manawa I Ka Piko ‘Ehā Kāko‘o ‘Ole ‘Ia?.....	31
No Ka Manawa He Piko Pili ‘Uhane.....	31
He Piko ‘Ehā.....	32
MOKUNA III: ‘Akolu Ka Piko - Nā Hunahuna ‘Ike.....	34
No Ke Kāpuku.....	34
Ho‘ō I Ka ‘Uhane Ma Nā Wāwae.....	34
Ka Lau ‘Ape.....	36
He Mau Mana‘o ‘Okō‘a.....	37
No Ke Po‘o.....	37
No Ka Lua O Ka ‘Uhane.....	37
No Ka Puka Ihu.....	38
No Ka Wāwae He Piko.....	39
MOKUNA IV: ‘Ahā Ka Piko - Te Pito Te Henua.....	41
No <i>Nā Piko ‘Ekolu</i> Me Ka Papahana Ho‘ona‘auao - He‘e I Ka Piko ‘Ole.....	41
No Ke Kumu Honua Maui Ola.....	41
No <i>Nā Piko ‘Ekolu A Me Ka Maui</i>	42
No Ka Pilikia o <i>Nā Piko ‘Ekolu</i>	44
‘O Ka Piko, ‘O Ka Honua.....	45
Ka Wānana a Kapihe.....	47
No‘eau Ka ‘Ōlelo.....	49
Nā Piko ‘Ehā - Ua Pili Kanaka I Ka Piko Lā.....	51
‘ŌLELO PANINA.....	54
NA KĀKOU E NOI‘I NOWELO AKU.....	56
PAPA KŪMOLE.....	57

PAPA KI'I

KI'I #1 - NĀ PIKO 'EKOLU - "Triple- <i>Piko</i> Concept" a Pukui.....	9
KI'I #2 - NO KE KANAKA - HE PIKO NO KA 'OHANA.....	14
KI'I #3 - NO KŪ ME HINA - The <i>Yin-Yang</i> Model of the <i>I-Ching</i> - <i>Kū/Hina</i> Concept..	21
KI'I #4 - KI'I HO'OHĀLIKE I KA PONO NO KŪ - Model of <i>Pono</i> - ' <i>Āhiu / Laka</i>	23
KI'I #5 - KI'I HO'OHĀLIKE I KA PONO NO HINA - Model of <i>Pono</i> - ' <i>Āhiu / Lak</i>	24
KI'I #6 - KI'I HO'OHĀLIKE I KA PONO NO KŪ ME HINA - KŪ'OKO'A - HUINA.....	25
KI'I #7 - KI'I NO KO KE AUPUNI KINO MAOLI (MALO).....	28
KI'I #8 - NĀ PIKO 'EKOLU - I PONO NĀ PIKO.....	33
KI'I #9 - NĀ PIKO 'EHĀ.....	51
KI'I #10 - NĀ PIKO 'EHĀ - KE 'ANO E PILI AI KĀKOU.....	52

HO‘OLAUNA

HE MANA‘O HE PIKO

I ka nānā nō a ‘ike¹

‘Ōlelo No‘eau 1186

‘Akahi ka piko he manawa lā
‘Alua ka piko he piko lā
‘Akolu ka piko he wai‘olu lā
‘Ahā ka piko he pono lā
He pono ke kāuna he helu lā
He pono kō luna me kō lalo he ko‘olua lā
He pono nā ko‘olua pa‘a i ke koko lā
He pono anei ke ko‘olua o ka manawa he ‘ole lā?
Pa‘a ke kāpuku i ka wāwae lā
Pa‘a ka ‘uhane i ka lomi ‘ia o ka wāwae lā
Pa‘a ke kanaka he kanaka i ka nahae o ka lau ‘ape kau i ka wāwae lā
Pa‘a ka Hawai‘i i ke one hānau i ka hehi a ka wāwae lā
‘Ahā ka piko he wāwae lā
He pono ke ko‘olua o ka manawa he wāwae lā
He wahi ia e komo ai ka ‘uhane he wāwae lā
He piko ia e pa‘a ai ke kanaka i ka *‘āina*, i ke *kumu ola*, he wāwae lā
He piko ia e pili ai kākou lā
Ua pili kānaka i ka piko lā

Na Ka Mea Kākau²

¹ Mary Kawena Pukui, *‘Ōlelo No‘eau - Hawaiian Proverbs & Poetical Sayings* (Honolulu: Bishop Museum Press, 1983), No. 1186

² He wahi pā‘ani ‘ōlelo nane kēia ma waena o māua ‘o Kumu Christopher Kaliko Baker.

PO‘OMANA‘O

‘O ke po‘omana‘o o kēia pepa nui, ‘o ia ho‘i, i piko ‘ehā ka wāwae, a he mea nō ia e polapola ai nā pilikia o *Nā Piko ‘Ekolu* e kū nei.

KUMUMANA‘O PEPA

‘O ka pahuhopu nui o kēia pepa laeo‘o nei, ‘o ia ka ho‘olaha ‘ana i piko hou ma o nā loina Hawai‘i i hō‘ike ‘ole ‘ia ma ka puke *Nānā I Ke Kumu*,³ i mea e polapola ai nā pilikia i ulu a‘ela me nā piko ‘ekolu e kū nei ‘o ka manawa, ka ma‘i / wai‘olu, a me ka piko o ka ‘ōpū (ēwe) ho‘i.

PAIO MANA‘O

He pilina ko ke kanaka a me ka mana⁴ o ke akua ma ‘ekolu mau wahi kūikawā o ke kino i kapa ‘ia he *piko*. Ho‘olauna ‘ia nā piko ‘ekolu ma ka puke *Nānā I Ke Kumu*,⁵ ‘o ka *manawa - fontanel*, ka *piko ēwe- umbilicus*, a me ka *ma‘i / wai‘olu- genitalia*. ‘O kēia mau wahi ‘ekolu, ‘o ia nāhi kūikawā i pili ai ke kanaka o ka wā kahiko me kona mau kūpuna a me nā mamo āna i

³ Mary Kawena Pukui and E.W. Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1* (Honolulu: Hui Hānai, 1972)

⁴ Pukui and Elbert. nvs. Supernatural or divine power
Others have used the term *mana* differently: *Mana* as power possessed by man but originating in the supernatural; imbued with a mystic property, (Pukui), *mana* as energy as part of a life force (Meyer), *mana* as spiritual power, or power as prowess (Kame‘eleihiwa). For additional definitions of *mana* throughout Polynesia see: Irving Goldman, *Ancient Polynesian Society* (Chicago: University of Chicago Press, 1970), 10-13, 418; Adamson Hoebel, *Man in the Primitive World* (New York: McGraw-Hill, 1949), 407; Thomas Harding, *Cultures of the Pacific* (New York: Free Press, 1970), 210; Raymond Firth, “The Analysis of Mana: An Empirical Approach,” *Cultures of the Pacific*, 316-332; Friedrich Ratzel, *Religion in Oceania*, 301; Abraham Fornander, *An Account of the Polynesian Race, Vol 1*, 128; Douglas Oliver, *The Pacific Islands* (Honolulu: The University of Hawai‘i Press, 1989), 72-73.

⁵ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 149-155.

puka ‘ole i ke ao.⁶ ‘Oiai ua laha kēia mana‘o i ke a‘o ma nā kula Hawai‘i,⁷ wahi a Pukui, hunahuna ka ‘ike a nele ua mana‘o lā, ‘o ia ho‘i nā mea pili i nā piko, i ka ‘ike ‘ole.⁸ ‘O ka hopena o ke a‘o ‘ana i ia mana‘o ma kona mana e kū nei, ‘o ia ka ho‘oluluhi i ka haumāna i ka pa‘a ‘ole o kona pilina me ka ‘āina, ka he‘e o kona kahua, a me ka ho‘ohuikau i ka mākia o ke ola. I mea ho‘ākāka ho‘i kēia pepa laeo‘o nei *E Ho‘i I Ka Piko*, i ka huikau i *Nā Piko ‘Eholu* ma ka ho‘olauna hou ‘ia i ka piko ‘ehā.

KIA MANA‘O

A‘o

Pa‘a ke kia mana‘o o kēia pepa laeo‘o nei i ka lōina kahiko ‘o ke A‘o⁹, ‘o ia ka lele aku, lele mai o ka ‘ike. Ola nā lōina o ke a‘o ‘ana i ka ‘ōlelo no‘eau - *Nānā ka maka, ho‘olohe ka pepeiao, pa‘a ka waha, a hana ka lima*. Ma ke kaulona a ka maka, ka ho‘olohe pono, ka noho

⁶ The three areas of the body by which an individual in old Hawai‘i are linked to their forebearers and their descendants yet unborn through shared spiritual and emotional bonds. Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 182.

⁷ Educational institutions such as the University of Hawai‘i, its subsidiary feeder programs, the ‘Aha Pūnana Leo, the Kamehameha Schools, Hawai‘i Public Charter Schools, the Hawai‘i Department of Education.

⁸ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 187.

⁹ Dr. Malcolm Nāea Chun defines a‘o as: the word for education, but it means so much more. It implies both to learn (a‘o mai) and to teach (a‘o aku) as he defines it. This sense of receiving and giving supports the idea that relationships and belonging are primary actions in traditional Hawaiian society and culture. It is the idea that as one learns and becomes skilled (master), knowledge and skill are to be used and shared with others (generosity). This builds relationships of mutual dependence and support, bringing families and communities together. And yet, having knowledge and skills gives one a sense of independence and identity within the family and community. Malcolm Nāea Chun, *No Nā Mamo: Traditional and Contemporary Hawaiian Beliefs and Practices* (Honolulu: University of Hawai‘i Press, and the Curriculum Research & Development Group, College of Education, University of Hawai‘i at Mānoa, 2011)

Chun references Pukui as providing insight of traditional patterns of education. 1. Observation. 2. Listening. 3. Reflection. 4. Action. 5. Questioning (Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 48)

The elders well knew that: “I ka nānā nō a ‘ike, by observing, one learns. I ka ho‘olohe nō a ho‘omaopopo, by listening, one commits to memory. I ka hana nō a ‘ike, by practice one masters the skill.”

To this a final directive was added: Never interrupt. Wait until the lesson is over and the elder gives you permission. Then-and not until then-nānu. Ask questions.

nanalu, ka hana, a laila ma ka ui, pēlā e komo piha ai ke kanaka i ke a‘o me ke kanikani hauwala‘au ‘ole o ka waha i ka nīele. I ka pau ‘ana o ua mo‘o ka‘ina nei, ‘o ka hana hou aku nō ia me ka mōakāka, a me ka mohala pū ho‘i o ka ‘ikena.

KI‘INA HANA

Kā Freire Problem-Proving Model

‘O ke kū ‘ana o ke kumu i haumāna, me ka haumāna i kumu, he pilina pālua ia na Freire i hō‘ike mai ma kāna ki‘ina hana ‘o ka *problem-proving model*.¹⁰ Like kā Freire me ko ka Hawai‘i loina no ka ‘oihana A‘o. Ma ka *problem-proving model*, pau ‘ole ke a‘o ‘ana i ka loli o ka ‘ike i a‘o ‘ia akula. I ka mohala o ka ‘ike i a‘o ‘ia mai, a me ke ‘ano i a‘o ‘ia aku, pēlā i hō‘ike ai ke kumu i ka pa‘a a me ka pa‘a ‘ole o ka ‘ike i ka haumāna. A laila loli ke ‘ano e a‘o hou ‘ia ai ka ‘ike e ke kumu, a pālua ka ‘ike i loa‘a maila. Ulu ke kumu, a ulu like ho‘i ka haumāna.

MO‘O KA‘INA PEPA

Ma ka mīkololohua o ka ‘ai momona a ka hua nane a me ka no‘iau o ka ‘ōlelo e moni ai ka hā‘ae a ka mea heluhelu i ke ka‘i, ke ki‘ina hana, a me ka ‘oloke‘a o kēia pepa nei. ‘Ehā mokuna a he ‘ōlelo ho‘olauna ko kēia pepa me ka nui o nā ‘ao‘ao he 60. I ka mokuna mua e ho‘olauna ‘ia ai ka mea heluhelu i *Nā Piko ‘Ekolu*, ka pō‘aiapili o ka helu *kāuna*,¹¹ a me kona waiwai i ka ‘ikena Hawai‘i i ko ke ao nei. Ola ka lāhui Hawai‘i i ke au kahiko i ka *pono*¹² - he

¹⁰ Paulo R.N Freire, *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos (New York, NY: The Continuum International Publishing Group Inc, 2005), 77.

¹¹ Pukui and Elbert, *Kāuna* - num. Four. (Four was a formula number).

¹² Others have used the term *pono* differently: proper, secured harmony (Beamer) morals, ethics, proper behavior (Malo, 268) goodness, uprightness, morality, correct procedure, excellence (Meyer) goodness, uprightness, morality,

pilina ana ia ma waena o nā mea ‘ēko‘a, a ma kēia ‘ano mana‘o ‘o ka pilina *pono* e wehewehe ‘ia ana ma ka mokuna ‘elua, ‘o ka pilina ia ma waena o ka *piko ēwe- umbilicus*, me ka *piko ma‘i / piko wai‘olu- genitalia* i loko o *Nā Piko ‘Ekolu*, a me ka pono ‘ole o ke kū ho‘okahi ‘ana o ka *piko manawa - fontanel*, he piko kū‘oko‘a. ‘O nā lōina kahiko i nānā ‘ole a i ho‘okomo ‘ole ‘ia ma *Nā Piko ‘Ekolu* e la‘a nō ‘o ka wānana ‘oe, nā ‘ōlelo no‘eau ‘oe, a me ka hana *kāpuku*,¹³ ‘o ka mokuna ‘ekolu ia. No ka mokuna ‘ehā, ‘o ka hua, ka hopena i ‘ike le‘a ‘ia e ka mea kākau a me kekahi mau kumu o ka papahana ho‘ona‘auao, ‘o ia nō ka huikau, ke kūlanalana o ke kahua o ka haumāna i ulu a‘ela ma ke kuana‘ike a‘o kū i *Nā Piko ‘Ekolu*.

NĀ NĪNAU KO‘IKO‘I

‘O ka hana noi‘i, he ala ia e ninihi ai ka hele i ‘ole e ‘auana a lalau wale aku ka mana‘o. ‘O ka pilikia ho‘i ka pa‘a o ka ihu i kahi e hele ai ma ka huaka‘i, ‘o ka ho‘ona‘auao. ‘O ka nīnau nui i loa‘a mai ai, ‘o ia ho‘i - he aha nā mea nele o *Nā Piko ‘Ekolu* i ka loa‘a ‘ole ma nā lōina kahiko? Ua loa‘a mai nā nīnau ko‘iko‘i no kēlā mokuna, kēia mokuna mai loko mai o ka nīnau nui. Eia ma lalo nei nā nīnau e kaukoe aku nei i ke ala o nei wa‘a e lauhoe ai.

1. He aha ka waiwai o ka helu ‘ehā i nā lōina kahiko?
2. Pehea e pono ai *Nā Piko ‘Ekolu*?
3. He aha nā lōina pili i ka piko i ho‘okomo ‘ole ‘ia i *Nā Piko ‘Ekolu*?

correct or proper procedure, excellence, well-being, prosperity, welfare, benefit, sake, just, virtuous, fair (Silva) a state of being, moral, proper, or fair (Chun) perfect equilibrium, defined as righteous but denotes a universe in perfect harmony, righteous (Kame‘eleihiwa). For direct sources see: Kaimanamaikalani Beamer. *Nō Mākou Ka Mana: Liberating the Nation* (Honolulu: Kamehameha Publishing, 2014), 10,125; Davida Malo, *Ka Mo‘olelo Hawai‘i: Hawaiian Antiquities*, 2d ed. (Honolulu: First People’s Press, 1996), 268; Manulani Aluli Meyer, “*Ho‘oulu - Our Time of Becoming: Hawaiian Epistemology and Early Writings*” (Honolulu: ‘Ai Pohaku Press, 2004), 233; Noenoe K. Silva, *Aloha Betrayed: Native Hawaiian Resistance To American Colonialism* (Duke University Press, 2004), 240; Malcolm Nāea Chun, *No Nā Mamo: Traditional and Contemporary Hawaiian Beliefs and Practices* (Honolulu: University of Hawai‘i Press, and the Curriculum Research & Development Group, College of Education, University of Hawai‘i at Mānoa, 2011), 10-13; Lilikalā Kame‘eleihiwa, *Native Land and Foreign Desires: Pehea Lā E Pono Ai?*(Honolulu: Bishop Museum Press, 1992), 13, 25, 36.

¹³ Pukui and Elbert, *Kāpuku* - vt. to restore life.

4. Pehea e pili ai ka 'ōpio Hawai'i i ka 'āina ma *Nā Piko 'Ekolu*, i mea e maopopo le'a ai iā ia kona kūlana he kanaka ho'okahi, a he lālā ho'i ia no ka lāhui?

MOKUNA I

‘AKAHI KA PIKO - PAU KĀUNA KA HELUNA

NO NĀ PIKO: UA ‘IKEA

Piko - umbilical cord or umbilicus; genital organs; posterior fontanel or crown of the head; summit or peak. Many other meanings. Many connote attachment: relationships with one's ancestors and descendants; boundary line of adjacent lands; junction of plant leaf to stem. From the literal meanings has come the "triple piko" concept of shared spiritual and emotional bonds¹⁴

Pilina. Āiwaiwa ka hana o ka piko. Nui nā mana‘o o ua wahi hua‘ōlelo nei, akā kū nō ka mana‘o he hana ho‘opili ko ka piko. He wahi ka piko e pā ai, a e pili ai ‘elua kino ‘oko‘a. He wahi ia e pili ai ka makuahine me ka hua o kona pūhaka he keiki ma ke ‘ano he pili kino. Ma kekahi ‘ano, he wahi nō ia e pili ai ke kanaka me nā hulu kupuna ona ma ka mo‘okū‘auhau. ‘O ka piko, he pili ‘uhane ia, he kumu ia e pili ai ka mana o ka lewa lani me ko ka honua. Aia nā piko ma ka ‘āina a puni ka honua. ‘O Kūkaniloko, he wahi kapu ia i ka wā kahiko. Ma Wai‘anae Uka o Līhu‘e, ma waenakonu o ka mokupuni, i laila nō i hānau ‘ia ai nā akua ma ke ‘ano he kanaka, he Lō ali‘i. No laila, ‘o ka pilina me ka ‘āina, he ‘ano piko nō ia. Akā nō na‘e, no ke Kanaka Maoli o kēia au e kū nei, he kūlana hou a‘e ko ka mana‘o o ia mea he piko. He ho‘ina i ke kumu e ola ai kākou.

Nui ‘ino nā loli o ka lawena a ka Hawai‘i i kēia mau makahiki he ‘elua haneri ma hope o ka hiki ‘ana mai o ka haole ma nā kaha one hāuliuli o ko kākou ‘āina aloha. Inā nō he maika‘i nā loli, a inā nō he ‘ino, ‘a‘ole ia ‘o ke kumuhana o kēia pepa. Akā ahuwale nō ka hopena o kēia po‘e loli i ke kūlana o ka lawena o ko kākou lāhui. Lilo ke ea o ke aupuni a me ka mana politika i ka haole i ‘ae‘a hele mai, hā‘ule nā kupa ‘aiāu, a pau pū ho‘i ka momona me ke kū‘ono‘ono o ka ‘āina i ka paulele i ka mākeke a me nā moku nāna i halihali mai ka ‘ai a me nā lako o kākou e

¹⁴ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 182.

ola ai. Ma muli o kēia mau kumu o ka pōhihihi nui wale, huli akula ka Hawai‘i i ke kumu a me ka mole o kākou, a me nā mea e pono ai ko kākou nohona. Kupu a‘ela ka huliau o ka mana‘o i ka ho‘ōla hou i nā mea Hawai‘i ma nā MH 1970, a mau nō ka huli i nā lolina kahiko i o kikilo mai i mea e polapola ai nā pilikia o ka ma‘i e ho‘omā‘ino‘ino nei i ko kākou lāhui. E ho‘i i ka piko, he leo heahea ia i ka lāhui e mālama i nā lolina a me nā mo‘olelo o ko kākou hulu kupuna, ‘oiai he pu‘uhonua ia e pakele ai i ka huikau o ka nohona o kēia au e holo nei. He mole pa‘a nā ho‘oilina o ka wā kahiko, ‘o ka ‘ike manomano, a he kīpuka ia e nūnē ai ka mana‘o. A hua mai a pane, he leo ko‘onā, he pane ko‘one‘i.

Nā Piko ‘Ekolu

The individual in old Hawai‘i viewed himself as a link between his long line of forebears and his descendants, even those yet unborn. Three areas of his body were thought most intimately concerned with this bond that transcended time. They were the posterior fontanel, the genital region, male and female, and the umbilicus and umbilical cord with which he came into the world. All were called *piko*.¹⁵

The “triple *piko*” concept seems to survive only in fragments. The *po‘o* (head) may be thought to be *kapu* and not to be touched whether or not the *piko* tie with *aumakua* is yet remembered or believed. The dreamed about *navel* is often interpreted as a dream about a relative. The total idea of *piko* links that go backward in time to man’s ancestors and forward to descendants yet to come has apparently been lost. With the passing of the *piko* concept has gone some of the poetic imagery of Hawaiian thought and Hawaiian language.¹⁶

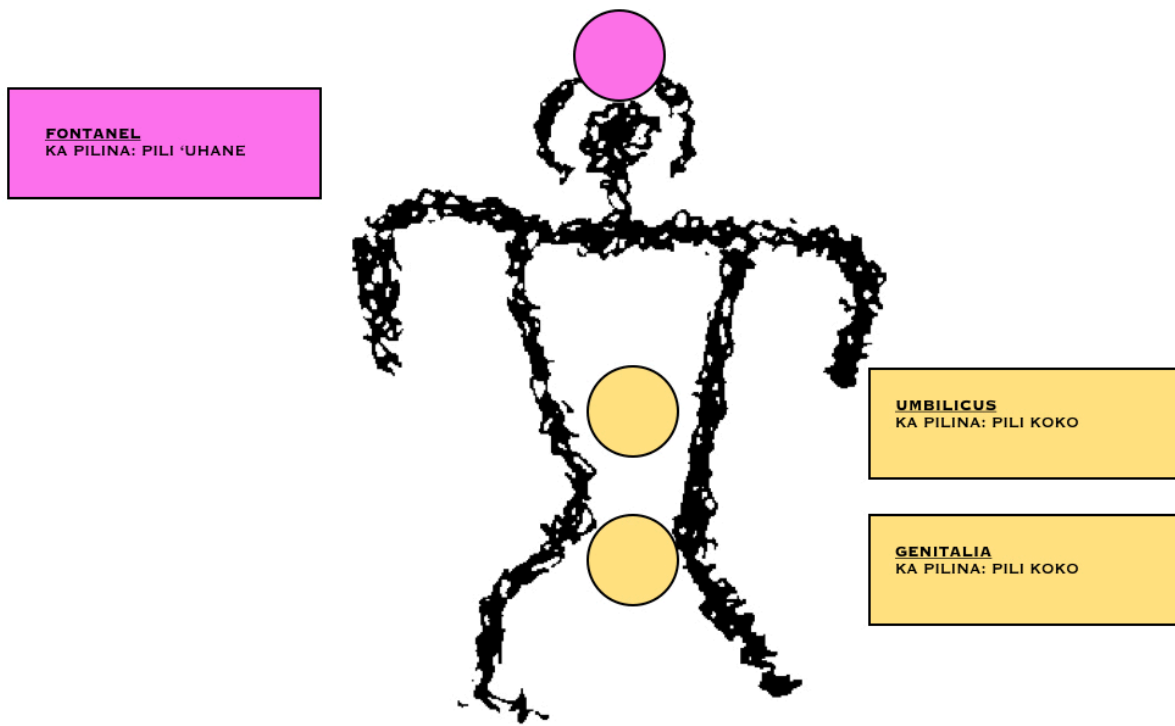
E ho‘i i ka piko - kū ua heahea lā ‘o ke ko‘iko‘i nui wale i ka mana‘o o ka mea kākau, ‘oiai nui nā hopena inā he ho‘ina ho‘i ka hana. I mea e maopopo le‘a ai ka mana‘o o “E ho‘i i ka piko”, e nānā pono ‘ia nā piko e kū nei. Wahi a Pukui, ‘o *Nā Piko ‘Ekolu*¹⁷ he “concept of shared spiritual and emotional bonds.” I loko o ka puke *Nānā I Ke Kumu*, ua kapa ‘ia akula kēia mau piko ‘ekolu, ‘o ka posterior fontanel, ka umbilicus, a me ka genitalia ho‘i.

¹⁵ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 182.

¹⁶ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 187.

¹⁷ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 182.

KI'I #1 -NĀ PIKO 'EKOLU - “Triple-Piko” Concept a Pukui



Piko Manawa - The Posterior Fontanel

The *po'o* (head) was the place where the *aumākua* (ancestor gods) hovered; where man's own living *'uhane* (spirit) made exit and returned from the sleep-excursions of dreams. Though wicked possessing spirits entered the body by the feet, benevolent spirits took possession through the head. And so the crown of the head (located by the whorl of hair or “cowlick”) was the *piko* sacred to the *aumākua*. This was the symbolic “umbilical cord” between mortal man and his ancestors-become-immortals.¹⁸

Genealogies are perceived by Hawaiians as an unbroken chain that links those alive today to the primeval life forces – to the *mana* (spiritual power) that first emerged with the beginning of the world. Genealogies anchor Hawaiians to our place in the universe and give us the comforting illusion of continued existence . . . The

¹⁸ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 182-183.

genealogies are the Hawaiian concept of time, and they order the space around us. Hawaiian genealogies are the history of our people.¹⁹

No ka manawa, ua ‘ōlelo ‘ia, he wahi kapu no ka ‘aumakua ke po‘o. He piko ‘uhane ia i pili ai ke kanaka me kona mau kūpuna i hala. ‘Ōlelo maila ‘o Pukui, kapu loa ke po‘o i ka noho o ka ‘uhane ma laila, pēlā pū ho‘i ka na‘au kahi i lelele ai ka houpo ma nā kūlana like ‘ole e la‘a nō ka hau‘oli, ke kaumaha, a me ke aloha ho‘i. ‘Oiai he piko ‘ano pili ‘uhane ia, ua like ho‘i kona kapu me ko ka piko o ka ‘ōpū, ‘a‘ole e hāhā ka lima. Ua kapu loa ke kino mai ke po‘o a ke po‘ohiwi.²⁰ Pāpā ‘ia ho‘i ka ho‘opā, ka hili, ka pepehi a me ka pa‘i ‘ia o ke po‘o.²¹ Inā pa‘i ‘ia ke po‘o, ‘o ka le‘ale‘a akula nō ia. I ka mo‘olelo no Kawelo, hō‘ike ‘ia inā ua ‘a‘a ke koa e le‘ale‘a i ke kaua, ‘o ka ho‘ouluulu akula nō ia me ke kaena ho‘i e pa‘i ‘ia ke po‘o o ka hoapaio.²² I ka wā iā Mā‘ilikūkahi, ma hope o ke kaua o Waikākalaua me Kīpapa, i ka wā i pau ai nā ali‘i o Hilo me Maui i ka luku ‘ia, ‘o ke kau akula nō ia o ke po‘o o ke ali‘i ‘o Hilo i ka maka o ka pololū.²³

‘O ke koko a me ka mo‘okū‘auhau he mea nui ia i ka wā kahiko. ‘Oiai he pilina ko ke kanaka i nā kūpuna i hala loa akula a me nā mamō āna, no‘ono‘o ihola ke kanaka i kāna i hana ai. He lālā ia no ka ‘ohana, no laila he pāna‘i ko ka hana a ka lālā. Nānā ‘ia ka hana a kū ka inoa o ka ‘ohana i ka ha‘aheo a me ka waia i ka hana a ia lālā, no ka mea ola ka inoa a me ka mana o ka ‘ohana ma ka lālani o ka mo‘okū‘auhau i ka hana a ke kanaka ho‘okahi. Nona nō ke kuleana

¹⁹ Lilikalā Kame‘eleihiwa, *Native Land and Foreign Desires - Pehea Lā E Pono Ai?* (Honolulu: Bishop Museum Press, 1992), 19-20.

²⁰ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 188.

²¹ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 187.

²² “*Aohe ikaika o Kauai nana e pai ko ia nei poo.*” Hooulumahiehie, *Ka Moolelo Hiwahiwa O Kawelo* (Honolulu: Kuokoa Home Rula, Ianuari 9, 1909)

²³ Abraham Fornander, *An Account of The Polynesian Race: Its Origin and Migrations and the Histories of the Hawaiian People to the Times of Kamehameha I Vol. II* (London: Trubner & Co., Ludgate Hill, 1880), 90.

no ke ola a me ka make o ia mana. A‘o ‘ia nā keiki e hana kūpono i ‘ole e waia ‘ia ka ‘ohana i ka hilahila.²⁴ Ma ka puke ‘o *Kumu Honua Mauli Ola*, aia ka piko ‘ī ma kahi o ka manawa, kahi e ‘ike ‘ia ai ke ola o kākou i ka wā pēpē loa, a ‘o ka piko ho‘i nona ka pilina akua o ka lāhui.²⁵

Piko Ēwe - The Umbilicus

The umbilical cord was the obvious link between the infant and the mother. Consequently, this *piko*, the umbilicus, and to some extent the closely associated placenta (‘iēwe) were venerated. The mother-child *piko* was extended symbolically to all blood-kin. Relatives were sometimes called “my *piko*.” In dream interpretation, to dream of one’s own navel was really to dream about a close relative. Dreaming of injury to one’s navel was said to foretell death, illness or injury to a relative.²⁶

“In every district on every island were places, usually stones, especially reserved for the *piko*. *Wailoa* was one on the Big Island. . . another was *Mokuola*. *Ola* means ‘life’ and *loa* means ‘long’. Mothers took the cords to stones with names like these so their babies would live long, healthy lives.”²⁷

Pili ke kanaka i kona mau hulu kūpuna i ka piko o ka ‘ōpū. Ma ‘ane‘i nō i ‘ike le‘a ‘ia ai ka pilina ma waena o nā hanauna, ‘o ko ka makua a me ko ke keiki. Nani lua ‘ole ka mīkololohua o ka ‘ōlelo makuahine i ka wehewehe ‘ana i nei pilina he pili kino. Iwi o ku‘u iwi, ēwe o ku‘u ēwe, koko o ku‘u koko. Ua hō‘ike ‘ia ka pili a me ka nui o ke aloha ma waena o kānaka ma ka ho‘opilipili aku ma ke kino. Ma muli o kona mana, kapu loa ka piko o nā ali‘i, a kanu malū ‘ia nō ka piko o ke keiki ali‘i me ka maka‘ala a me ke aloha i ‘ole e ho‘omā‘ino‘ino ‘ia ke keiki.^{28 29} Wahī ‘ia ihola ka piko me ke oho o ka ‘ohana a i ‘ole ho‘ō ‘ia i loko o ka ipu a

²⁴ Mary Kawena Pukui, *Nānā I Ke Kumu Vol. II* (Honolulu: Hui Hānai, 1972), 294.

²⁵ Ka Haka ‘Ula O Ke‘elikōlani, *Kumu Honua Mauli Ola* (Hilo: ‘Aha Pūnana Leo / Ke Kulanui O Hawai‘i ma Hilo), 4.

²⁶ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 183.

²⁷ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 183.

²⁸ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 183.

lawe ‘ia a hiki i kahi e kanu ‘ia ai.³⁰ Me ia mana‘o like, mālama ‘ia ka piko o ka ‘aha i nāki‘i ‘ia a i ke ki‘i akua, a me ka hale i ka wā o ka ho‘ola‘a ‘ana.^{31 32} I ka puke *Kumu Honua Mauli Ola*, ‘o ka piko ‘ō, ‘o ia kahi e kū ai ke kā nāna e ho‘ohui i ke kama me ona kūpuna, a me ka ‘iewe i kanu ‘ia i loko o ko kākou ‘āina hānau. Ua pili loa ho‘i ia i ka na‘au o ka lāhui.³³

Piko Ma‘i / Wai‘olu - The Genitalia

The visible, tangible evidences of a bond with descendants were the genitalia, both male and female. These not only provided great pleasure, they made each person a progenitor, a creative link in the long and mystic chain from *aumākua* on through the flesh-and-blood offspring of the infinite future. And so the *piko* of the genitals were both enjoyed and revered. The *piko* of an *ali‘i* in particular, were paid tributes in *meles* (songs). In these the *piko* might be called *wai‘olu* or *ma‘i* and the songs were called *mele ma‘i*.³⁴

The object, then, was to elevate one’s mana in the eyes of the people and escape the pit of commonality; this was another symbolic ‘imihaku (to search for a source of mana). There were two ways mana could be obtained: through sexual means and through violence. To mate with an Ali‘i Nui wahine, or a woman of high rank, was to capture the fertility of the Akua. . . This was the path of Lono.³⁵

²⁹ Mary Kawena Pukui and E.S. Craighill Handy, *The Polynesian Family System in Ka‘ū, Hawai‘i* (Rutland: Charles E. Tuttle Company, 1977), 78.

³⁰ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 183.

³¹ “*Ma ia wanao [wanaao] ana ae kaei ia ka haku ohia, i ka lau niu ma kona opu o kahi o ka lau niu ma kona opu, hili ia a loihi a kapa ia aku ia mea o kona piko ia mai kona makuahine mai. Alaila, hele mai ke alii me ke kahuna ooki i ko piko o ua haku ohia nei, e kuo ke alii me ka puua, e pule ke kahuna me ka pule ohe penei ka pule.*” Davida Malo, *Ka Mo‘olelo Hawai‘i: Hawaiian Antiquities* (Honolulu: First People's Productions, 1996), 100.

³² “*Alaila, ku ia ke kahuna pule nana e pule ke oki ana o na mauu maluna o ka puka o ka hale, a noho ma kona hale, me ka oluolu.*” Malo, 74.

³³ Ka Haka ‘Ula O Ke‘elikōlani, 4.

³⁴ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 183.

³⁵ Kame‘eleihiwa, 46-47.

‘O ka ma‘i / wai‘olu³⁶ ka piko e pili ai ke kanaka i nā hanauna e hiki mai ana. He ala ia e ola mau ai ka mana o nā kūpuna. ‘O ke ai ka hana kūpono a kānaka no ka ho‘omau ‘ia ‘ana o ko lākou *ōewe*. I ola ka mana o ka lālani ali‘i, mālama nui ‘ia ka ma‘i o ke keiki, a huli aku lākou i ali‘i kapu i mea e ho‘onui a ho‘oki‘eki‘e ai i ke kūlana o ke kapu. Ua lilo ua hana nei i ala e ho‘onui a‘e ai i ka mana o ka ‘ohana. Ho‘ohanohano ‘ia nā ma‘i o nā ali‘i ma nā oli a me nā mele ho‘i e la‘a nō ‘o *Kō Ma‘i Hō‘eu‘eu*, he mele ma‘i no Kalākaua, ‘o Hālala kona ma‘i. ‘Ōlelo ‘ia i ka puke Kumu Honua Mauli Ola, ‘o ka piko ‘ā, ‘o ia ka piko nona ka ‘ao‘ao ho‘okumu pilina hou a ka lāhui. No ka piko ‘ā ka ‘i‘ini nāna e ho‘ohui ana iā kākou me nā wāhine a kāne paha a kākou a me nā hanauna hou a kākou e ho‘opuka aku ana i loko o kēia ao.³⁷

No Ka Piko ‘u Kanaka

The mana of skill carried with it an obligation: to work at the god-given ability; improve the talent. For non-use or neglect, as surely as wrong use of mana, would result in lost mana. . . Thus the belief in personal mana was a principle determinant of self-image.³⁸

Ua like nō me ka ‘ōlelo o mua a‘e nei, ua pili ke kanaka i ka mana o kona mo‘okū‘auhau ma o kēia mau piko ma ke ‘ano he pili koko a he pili ‘uhane ho‘i. A ma muli o kēia mana, ua lilo ke kanaka i lālā a i ho‘oilina ho‘i no kona ‘ohana. No laila, he mea nui ke kanaka, a nui ho‘i kona waiwai, a ma ke ‘ano o ia kanaka e ‘ike ‘ia ai kona ‘ano pono‘ī.³⁹ Ma kekahi ‘ano, he mo‘olelo ka mo‘okū‘auhau no nā hana nui me nā hana iki a ka ‘ohana. Ola ka welo ‘ohana i ka hana a nā keiki, a ‘auamo a‘e nā keiki i ka luhi o ia welo. Inā kaulana kekahi mo‘okū‘auhau i ke

³⁶ Pukui and Elbert, *Wai‘olu*. vs. cool, pleasant, soft, gentle, pleasing. *Kou piko wai‘olu*, your pleasant private parts.

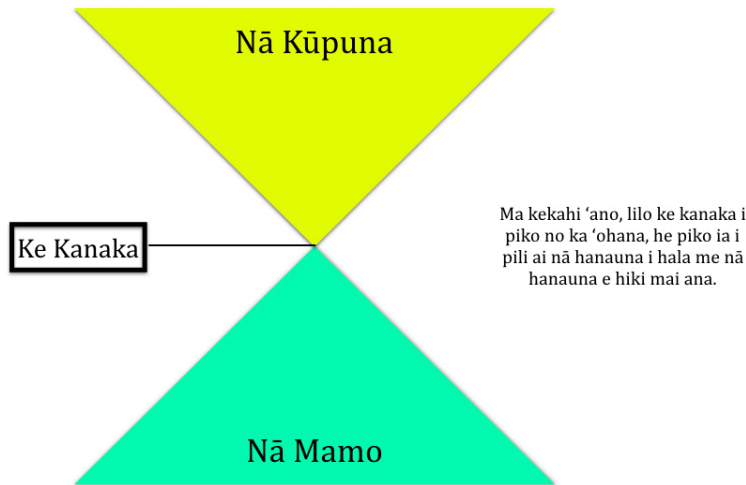
³⁷ *Ka Haka ‘Ula O Ke‘elikōlani*, 4.

³⁸ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source*. Vol. 2, 296.

³⁹ *Kame‘eleihiwa*, 19.

koa, ‘o ka lilo aku nō ia o nā keiki i koa e mau ai ka welo.⁴⁰ Eia na‘e ua ‘ikea, ‘o ka hāpai ‘ana i ke kūlana a me ka mana o ka ‘ohana, ‘o ia hana ho‘okahi ka hana ko‘iko‘i e kūlia mau ai, a e mālama mau ai, ‘oiai ua hiki ke lilo ka mana ma muli o ka palaleha.

KI‘I #2 -NO KE KANAKA -
HE PIKO NO KA ‘OHANA



I ‘ike ‘ia nō ke ko‘iko‘i a me ka waiwai o ke kanaka ma kona mo‘okū‘auhau, no ka mea kū ke kanaka i ‘ano uapo no ka ‘ohana e pili aku ai. Pili nō nā kūpuna i o kikilo mai i nā mamo e puka ana i ke ao ma o kēia kanaka. I mea ho‘omana‘o ia i nā koho a ke kanaka ke li‘a a‘e ka mana‘o. Hiki ke ‘ike ‘ia ka welo o nā kūpuna ma nā hana nui me nā hana iki a lākou, a he ho‘oponopono mai ka hana e koe ana, inā ua pono. A he ho‘omana‘o ho‘i ia i kāna hana kekahi, ‘oiai ‘o ka hua o kāna hana, na kāna pua ia e ‘ai iho.

No laila, ua lilo kēia mau piko i ala e mau ai ka mana o nā kūpuna. Ma *Nā Piko ‘Ekolu*, ‘elua piko pili koko - ‘o ka piko ēwe, me ka piko ma‘i / wai‘olu. No kēia mau piko ‘elua ke

⁴⁰ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 2, 294.*

ōewe a me ka mana o ke koko e ho‘omau aku ai i nā hanauna e puka ana. Ho‘okahi piko pili ‘uhane, ‘o ka piko manawa ho‘i, kahi e komo ai ka ‘ike ku‘una o nā ‘aumākua i loko o ke po‘o. Āiwaiwa ka piko ‘oiāi puka ke kanaka i nā piko a pau ma ke ola. I ka wā a ke keiki e kōkō ana i ka pūhaka o ka lūau‘i makuahine, ua komo ka mana o ke koko a me ke ōewe o nā mākua ona. I ka puka ‘ana o ke keiki i ke ao mālamalama, komo ka mana ‘uhane me nā ‘ike ku‘una o nā kūpuna i loko. Ulu ke keiki a o‘o a kanaka makua a‘ela. Kanu ‘ia ka ‘ano‘ano, he keiki, i loko o ka pū‘ao. Komo ka mana me ke ōewe o ke kanaka i ke keiki hou a ‘o ka ho‘omau akula nō ia o ka mana o ka mo‘okū‘auhau. Noho ke kanaka a kaniko‘o, a palalauhala, a haumaka‘iole, a kau ho‘i i ka puaneane a ‘o ka hala akula nō ia i ke ao polohiwa a Kāne. Lilo ke kanaka i ‘aumakua a ho‘oili aku ‘o ia i kona mana a me nā welo ho‘i i nā mamo.

Hoihoi kā Pukui i hō‘ike maila no nā helu ‘ekolu ma *Nā Piko ‘Ekolu*. Wahi āna ‘ekolu piko i maopopo iā ia, akā pa‘a ‘ole ka ‘ike i ka hunahuna wale.⁴¹ I ka wā kahiko ‘o ka helu ‘ehā he helu ‘ano nui nō ia. Ma muli paha o ia kumu, ua loa‘a kahi ‘ano helu kū‘oko‘a no ka helu ‘ehā, i kapa ‘ia ‘o ka helu Hawai‘i ‘ana. I kēia paukū e hiki mai ana e nānā ‘ia ana ka helu Hawai‘i. He aha ia mea a pehea nā kūpuna i helu ai me kēia ‘ano helu kūikawā?

NO KA HELU KĀUNA

No Ka Helu Kāuna I Ka ‘Ikena Hawai‘i

KA HELU HAWAI‘I⁴²

4 ua like me	1 kauna
10 kauna	1 kanaha-kaau
10 kanaha	1 lau

⁴¹ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 187.

⁴² Zepherino Keauokalani Kepelino and Martha Warren Beckwith, *Kepelinos Traditions of Hawaii [Hawaiian U. Engl. Ed. by Martha Warren Beckwith]* (Honolulu: Bishop Museum Press, 1971), 113.

10 lau	1 mano
10 mano	1 kini
10 kini	1 lehu
10 lehu	1 <i>nalowale</i>

Their (Hawaiian) method of counting from one to forty agrees with the usage of most other nations. They counted from one to ten, and then repeated, joining ten to one, two, etc. When they arrived at twenty, they gave a new name and repeated again in the same manner, and so on to thirty and forty. *When they arrived at forty, they returned to one and counted to forty again, and so on until they had counted ten forties, to which they gave a new name.*⁴³

Nui ka mana o ka helu ‘ehā i ka ho‘omana kahiko, a me ka lawelawe ‘ana o nā kūpuna i kā lākou mau hana. Ua ‘ōlelo ‘ia e helu ka Hawai‘i ma ka ‘ehā ma muli o nā kōā manamanalima, no ka mea ‘ehā kōā o ka lima. Eia kekahi la‘ana, i ka lālau ‘ana o ka lima i ka ‘ōpelu a i kekahi ‘ano i‘a paha, hiki ke hopu ‘ia ‘ehā ‘ōpelu ma ka lima, ‘oiai ‘ehā kōā ma waena o nā manamanalima o ka lima. No laila, ho‘opa‘a ‘ia ka hi‘u ma ke kōā manamanalima. Helu ‘ia nā ‘uala me nā kalo ma ka ‘ehā kekahi.⁴⁴ Inā helu ‘ia kekahi mea ma ke kāuna, helu ‘ia ka mea ma ke kāuna penei: 10 - ‘umi. ‘Elua kāuna keu ‘elua. (kāuna - 4, ‘elua kāuna - 8, keu ‘elua - ‘elua mea hou aku) Inā nō he 15, ‘ekolu kāuna keu ‘ekolu paha a pēlā aku. Hoihoi kā Dibble ‘ōlelo ‘oiai ui akula ‘o ia i ke kumu i loa‘a mai ai nā helu “kana”.^{45 46} Ma kēlā me kēia helu pā‘umi ‘ana ma hope o ka iwakālua, ho‘omau ihola me “kana” ma mua o ka helu e la‘a nō ‘o

⁴³ Sheldon Dibble, *A History of the Sandwich Islands* (Honolulu: T.H., T.G. Thrum, 1909), 89.

⁴⁴ Pukui and Elbert, *Kāuna. num. Four* (formerly tubers were counted by fours; four was a formulistic number). Nā wahi kāuna ‘o‘opu (Kel. 51), several foursomes of ‘o‘opu fish. Ke kāuna ho‘okahi o ka huina o nā lā (Kel. 47), a total of four days. ‘Ekolu kāuna, twelve.

⁴⁵ Abraham Fornander, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. IV* (Honolulu: Bishop Museum Press, 1916-1917), 605.

⁴⁶ There “ten fours” were called a kana-ha or an iako or a ka‘au = 40; “ten forties” were called a lau = 400 ‘ten “lau” one mano = 4000; ten “mano” were one kini = 40,000; and ten “kini” were one lehu = 400,000, the highest number known to them. The expressions for a single hundred or a single thousand were unknown to the Hawaiians until the discovery of the group by Cook, and subsequent intercourse with foreigners. Abraham Fornander and Thomas G. Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. I* (Honolulu: Bishop Museum Press, 1916), 157-158.

kanakolu, kanahā a pēlā aku. No ke aha i kapa ‘ia akula ua po‘e helu lā? Kāpae wale ‘ia paha ka helu kāuna i ko kākou ho‘oili ‘ana i ka helu pā‘umi? Koe aku ia.

Ho‘omana - Ka Helu Kāuna

E *kini* o ke 'kua
E ka *lehu* o ke 'kua
E ka lalani o ke 'kua
E ka pukui o ke 'kua
E ke kaikuaana o ke 'kua
E ke *koko-ha* o ke 'kua
E ke koo-lima o ke 'kua
E lawe ae oukou i kuu kino maikai, huna oukou a nalo,
Haawi mai oukou i kino luahine no'u, kolopupu, haumakaiole.”⁴⁷

These gods, who directly or indirectly encompass the majority of the others, are probably four in number because four, as the basis of the principal numerical system connotes totality and, above all, the possibility of comprehending it – in both senses of the word – and dominating it through enumeration.⁴⁸

Eia kekahi kumu i lilo ai ka helu ‘ehā i mea nui - ma muli o nā akua kāne ‘ehā, ‘o Kāne, Kū, Lono, a me Kanaloa. ‘Ehā ka helu, ‘ehā nā akua nui. Lilo ka mana i ka helu ‘ehā. Kū ka helu ‘ehā i ka helu o nā akua no laila ho‘oili ‘ia ka mana akua ma luna o ia helu.⁴⁹ Hō‘ike hou ‘ia ke ko‘iko‘i o nā helu ‘ehā o nā akua ma kēia kapa inoa ‘ana, ‘o ke kōko‘ohā o ke akua. Laha ka pilina o ke kōko‘ohā o ke akua i nā pule kahiko. I ka pule o mua a‘e, *e kini o ke 'kua*, ma ke kānaena ‘ana i ke akua, hea ‘ia ke kini, ka lehu a me ke kōko‘ohā o ke akua. ‘O ke kini he 4000, a ‘o ka lehu ho‘i he 40,000. Hea ‘ia ke kini o ke akua a ho‘okomo ‘ia nā akua a pau i loko o ka pule i mea e hō‘olu‘olu ai i ka ‘ōlelo a kahiko mā.

⁴⁷ Abraham Fornander, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. IV*, 605.

⁴⁸ Valerio Valeri, *Kingship and Sacrifice: Ritual and Society in Ancient Hawai‘i* (Illinois: Chicago Press, 1985), 13.

⁴⁹ Valeri, 13.

Ho‘omāhele ‘ia nā pō a me nā mahina ma ka helu kāuna kekahi. ‘Oki hapa ‘ia ka makahiki a loa‘a mai ‘elua kau, iā Lono ka ho‘oilō, iā Kū ho‘i ke kau. ‘Ehā mahina o ka ho‘oilō, ‘o ka Makahiki nō iā. I ke kau iā Kū, ‘ewalu (he ‘elua kāuna ka 8) mahina nō ia. ‘Ehā pō kapu o kēlā me kēia mahina o ia wā he kanakolu kumamālua ka nui o nā pō kapu. I ka wā i mālama ‘ia ai ka hono ma ka luakini, kaulana ka ‘ihi a me ka ‘o ka nonoho like ‘ana e maika‘i ai ka ‘aha. Noho nā kānaka ma nā lālani he ‘ewalu, me he mau wa‘a lā me ke ki‘i akua e kau ana ma ka ihu.⁵⁰ Noho like lākou a i ke kuahu. ‘Oiai ‘o ka helu ‘ehā ka helu ma‘amau, no ka ‘oihana lā‘au lapa‘au ‘o ka helu ‘elima ka helu nui. Mali‘a paha ua like nā manamana o ka lima me ka wāwae he ‘elima pākahi.⁵¹ Ho‘ohana ‘ia ka helu ‘elima no ka lapa‘au, akā no ka pule, ‘o ka helu ‘ehā kai ho‘ohana ‘ia.⁵²

⁵⁰ All versions thus indicate that the participants, the sacrificers, are ordered by the gods. Eight is certainly seen as a multiple of four, that is, of the number that indexes the divine. Hence, by sitting in eight rows men display the divine in social form, that is, the fact that they are ordered by the gods. This is made more evident by ‘Ī‘i’s and S. M. Kamakau’s accounts, since in them the gods are like pilots steering the “canoes” formed by the men. Valeri, 326.

⁵¹ Five, frequently “four” – was the ritual number of Hawaiian medicine. Today, nobody really knows why; many have speculated. Perhaps it was because that wonderful grasping tool, the hand, has five fingers. Or man himself has five major points: arms, legs and head. That the star-fish is five-pointed. That many plants and shrubs have five leaves; many blossoms are five-petaled. Whatever the symbolism, medicine was usually gathered and prescribed in units of five, kualima. Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source*. Vol. 2, 156.

⁵² A more usual prayer invoked blessings “from the four corners of the house. . . Nearly identical blessing for a human mentioned the four corners of the body”, meaning the shoulders and thigh bones, boundaries enclosing the vital organs. Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source*. Vol. 1, 185.

MOKUNA II

‘ALUA KA PIKO - I PONO NĀ PIKO

NO KA PONO ME KA PĀLUA

E Ho‘i I Ka Piko. Ma kēia huaka‘i nei a kāua e ka mea heluhelu, ‘o ka mea mua e ho‘omaopopo ai, ‘o ia anei kahi e ho‘i ai? Ma hea ia piko? He aha ke kahua a i ‘ole ka mana‘o e ho‘i ai? ‘O ka ho‘i ‘ana i ka piko, ‘o ia ka ho‘i ‘ana i kahi i pili ai ke kanaka me ka wā ma mua a ma hope ona. No nā ali‘i, ‘o ka pono ka mea nui e mālama mau ai. He kula‘ilua ka pono. He ‘ano ana kaulike ia kekahi. Pehea ke ali‘i e mālama ai i ka pono? He aha ia mea he pono? I mea e mōakāka ai kēia ‘ano mana‘o kū i ka pohihihi, e nānā pū kāua e ka mea heluhelu i kēia niho pōhaku i kūkulu ‘ia ai ka hale o ka lāhui Hawai‘i i ke au kahiko, a e kuhi a kēnā aku i ke ‘ano i noho ai ko kākou po‘e kūpuna.

‘O ka pono he pālua ia. ‘O ka pō, ‘o ke ao, he mau hoa ia e kaulike ai ke kuana, akā he pono nō ia. Ola ke kanaka i ka wai, ola ho‘i ia i ka ‘ai. ‘E‘ole ka wai, ola ke kanaka. ‘E‘ole ka ‘ai, ola ho‘i ke kanaka. Mālama ‘ia ka pono ma ke ana kaulike ‘ia o nā ‘ao‘ao ‘ēko‘a ma ka maka. Inā kaumaha hewa kekahi ‘ao‘ao, ‘o ka pau akula nō ia o ka pono. No laila inā ua pono, ua ola. Ua kanu ‘ia ke ‘ano‘ano o kēia mana‘o i loko lilo o ka na‘au o ko kākou mau kūpuna, a he mea ia i maopopo le‘a, a he ana e ho‘ohālikelike ai a e ‘ike maopopo ai ho‘i i ia mea he pono.

Ke ‘Ano Pālua O Nā Akua

The structure of the pantheon – like that of the *Kumulipo* – reflects the primacy of the sexual principle. The duality of the sexes is in effect divinized in the couple, *Kū* (male) / *Hina* (female). At least in certain representations, this “*Kū-and-Hina* godhead” encompasses all the properties of the masculine gods, *Hina* (whose name means “prostrated,” “horizontal,” “woman”), all female attributes.⁵³

⁵³ Valeri, 12.

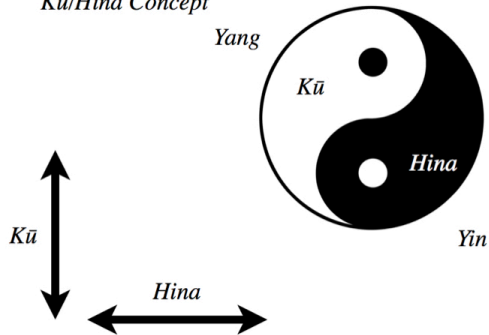
‘O ke kāne a me ka wahine. I ke au kahiko, ‘oko‘a ka mana kāne, ‘oko‘a ho‘i ka mana wahine. He kuleana ko ke kāne, he kuleana ho‘i ko ka wahine. I mea e ola ai ka lāhui, ua pono nā mea ‘elua. Ke ‘ole ke kāne, ua make; ke ‘ole ho‘i ka wahine, hewa. Akā ma muli o ka ‘oko‘a o nā mana ‘elua, ua pono ka ho‘oka‘awale ‘ia o nā mea ‘elua. ‘O kēia ‘ano mana‘o ka mole kumu i kūkulu ‘ia a‘ela ke ‘ano o ka nohona o nā kūpuna o kākou, a ua maopopo ihola ua mana‘o lā i nā ali‘i kapu a i ka hū moe lepo. Pēlā ka nohona o ke au kahiko, pēlā ho‘i nā akua a me ka ho‘omana ‘ana.

‘O Kū ke akua nona ka mana kāne. ‘O ke kaua ‘oe, ka lawai‘a ‘oe, ka mahi‘ai ‘oe, ke au politika ‘oe, ke kia manu, ke kālai wa‘a a pēlā aku, iā Kū ka mana. ‘O Hina ho‘i ke akua nona ka mana wahine. ‘O ke kaua ‘oe, ke kuku kapa ‘oe, ka hānau ‘oe a pēlā aku, iā Hina nō ka mana.⁵⁴ Hūnā ‘ia ho‘i ka mana o ia ‘ano pālua i loko o nā inoa o nā akua. ‘O ka mana‘o o Kū, ‘o ka hana ‘ōkū ia, he ‘ano ‘ūlepe a ‘ōkala kekahi. He ‘oko‘a a he ‘ano kaulike maoli ho‘i ka mana‘o o Hina ma kona ‘ano he moe, a he palaha.

⁵⁴ June Gutmanis, *Nā Pule Kahiko: Ancient Hawaiian Prayers* (Honolulu: Editions Limited, 1983), 8.

KI'I #3 -NO KŪ ME HINA

The Yin-Yang Model of the I-Ching -
Kū/Hina Concept



Ma ka nānā aku i kēia mau akua, ‘oiai ua ‘oko‘a lāua he pono ka huia ‘ana. Kohu like ko lāua hui ‘ana me ka mana‘o ‘o Yin-Yang o ka I-Ching. ‘Oko‘a ko lāua mana - he kāne a he wahine. ‘Oko‘a ho‘i ka mana‘o o ko lāua mau inoa. No laila, ua akāka ia, pono kēia mau akua ke huia, akā, ua pono anei inā kū ka‘awale lāua?

No Kū

Nui nā kinolau o Kū.⁵⁵ Helu papa ‘ia nā inoa Kū me nā kuleana ona ma ka puke

Hawaiian Mythology a Beckwith. Hai akula ka po‘e kahiko iā Kū i nui ai ka loa‘a i ka lawai‘a,

⁵⁵ Concerning forest gods and canoe builders:

Ku-moku-hali‘i (Ku spreading over the land)

Ku-pulupulu (Ku of the undergrowth)

Ku-olono-wao (Ku of the deep forest)

Ku-holoholo-pali (Ku sliding down steep)

Ku-pepeiao-loa (Big- and small-eared Ku)

Ku-pepeiao-poko

Kupa-ai-ke‘e (Adzing out the canoe)

Ku-mauna (Ku of the mountain)

Ku-ka-ohia-laka (Ku of the ohia-lehua tree)

Ku-ka-ieie (Kū of the wild pandanus vine)

Concerning husbandry:

ke koa a me ke kālai‘āina, a no ka no‘eau ho‘i ma nā ‘oihana like ‘ole. ‘A‘ole ‘o ke kaua wale nō iā Kū. A laila me kēia mana‘o, ua ‘ike ‘ia kekahi mea hou aku. He ‘ao‘ao ikaika a ‘āhiu ko Kū, a he ‘ao‘ao palupalu a laka ho‘i kona. Pālua nā ‘ao‘ao o ke akua, no laila, ma kona ‘ano he laka /a ‘āhiu ho‘i, he akua pono ‘o Kū.

Ku-ka-o-o (Ku of the digging stick)
Ku-kulia (Ku of dry farming)
Ku-keolowalu (Ku of wet farming)

Concerning fishing:

Ku-ula (Ku of the abundance of the sea)
Ku-ula-kai

Concerning warfare:

Ku-nui-akea (Ku the supreme one)
Ku-kaili-moku (Ku the snatcher of land)
Ku-keoloewa (Ku the supporter)
Ku-ho‘one‘enu‘u (Ku pulling together the earth)
Ku-ka-lani-ehu (*Ku of the red heavens*) [Ho‘okomo ‘ia e ka mea kākau]

Concerning sorcery:

Ku-waha-ilo (Ku of the maggot-dropping mouth)

Martha Warren Beckwith, *Hawaiian Mythology* (Honolulu: University of Hawaii Press, 1970), 14-15.

KI'I #4 -KI'I HO'OHĀLIKE I KA PONO NO KŪ
 - Model of *Pono* - 'Āhiu / Laka



No Hina

'O Hina ka wahine, ke kumu ho'ohālikelike o nā wāhine a pau. Lilo ia i me'e a i ki'i ho'i no nā wāhine Hawai'i i kēia mau lā. I ka ulu o ka hoi i nā loina kahiko, ulu a'ela ka mana wahine kekahi. Nui nā wāhine i lilo i alaka'i ma nā 'oihana like 'ole, 'o ka ho'ona'auao 'oe, ke kālai'āina 'oe, ke au politika 'oe a me ke kauhale kekahi. Ola ka welo o Hina i nā wāhine kū i ka ikaika, a mau nō nā 'ano o kona mau kinolau i nā wāhine e noho nei.⁵⁶

⁵⁶ Hina-ai-malama (Hina feeding on the moon)
 Hina-i-ka-malama (Hina in the moon)
 Hina-luai-koa (Hina vomiting coral)
 Hina-ka-alualu-moana (Hina who followed on the ocean)
 Hina-hanaia-i-ka-malama (Hina who worked on the moon)
 Hina-ke-ka (Hina the bailer)
 Hina-opuhala-koa (Hina from whose womb came forms)
 Hina-kawea (Hina the reddened one)
 Hina-i-kapa'i-kua (Hina the tapa beater)
 Hina-a-ke-ahi (Hina of the fire)
 Beckwith, *Hawaiian Mythology*, 214-225; Gutmanis, 9-10.

Hina-ukiuki (Hina the tantalizer)

Pālua ke ‘ano o ua akua wahine nei. Nona ka mana o ka hāpai me ka waihona keiki he ola, nona ho‘i ka ‘ao‘ao ‘āhiu a laka ‘ole. Ma muli o ka lu‘ulu‘u kaumaha o nā kapu ma luna o nā wāhine, ha‘alele loa maila ua Hina nei iā ‘Aikanaka i ka ‘a‘e kapu no ka mahina, a ma laila ‘o ia i noho ai. Eia ma lalo nei nā kinolau o Hina me ko lākou ‘ano ‘āhiu a laka ho‘i.

KI‘I #5 -KI‘I HO‘OHĀLIKE I KA PONO NO HINA -
Model of *Pono* - ‘*Āhiu* / *Laka*



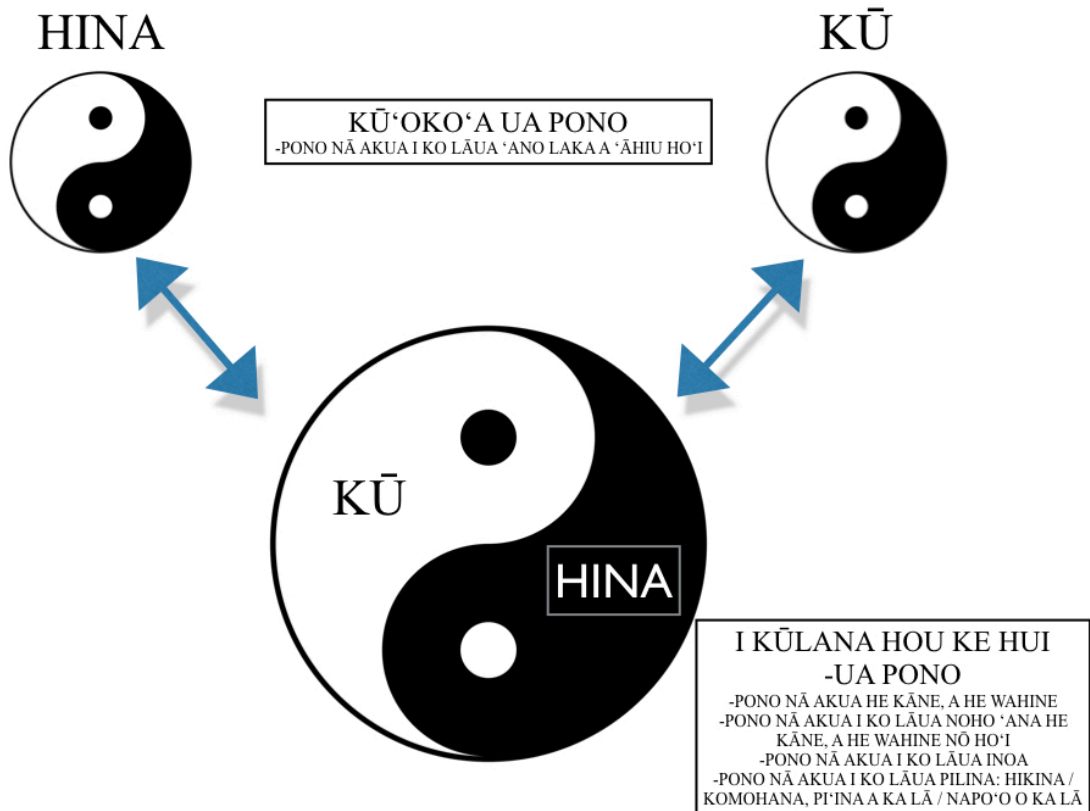
No Kū me Hina - Ua Pono

Hina-we‘awe‘a	(Hina the procurer)
Hina-waianoa	(Hina the unrestrained)
Hina-malailena	(Hina the vengeful)
Hina-ai-kanaka	(Hina the man eater)
Hina-makua-kahi	(Hina parent one)
Hina-makua-lua	(Hina parent two)
Hina-makua-kolu	(Hina parent three)
Hina-makua-ha	(Hina parent four)
Hina-makua-lima	(Hina parent five)

Abraham Fornander and Thomas G. Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 6* (Honolulu: Bishop Museum Press, 1916), 501-503.

Ma ka 'ike 'ana i kēia mau akua ma ko lāua 'ano iho, he akua pono 'o Kū, he akua pono nō 'o Hina i ko lāua mau 'ano pono'ī he 'āhiu a he laka. I mea e 'ike ai nā i 'ano 'elua, 'oki hapa 'ia nā akua i kahi laina. Ma ke ki'ī ma lalo iho, hō'ike 'ia nā akua 'elua. Ma ka pō'ai pae mua kū'oko'a lāua. Eia hou a'e, i ko lāua hui 'ana ma ke kūlana he kāne a he wahine ho'i, ma ia pilina nō i pono hou ai lāua. Lilo ua pilina nei i pō'ai hou. No laila, ma kēia pō'ai hou, 'o kahi 'ao'ao 'o ia 'o Kū, a 'o kahi 'ao'ao a'e nō ho'i ia o Hina. Kū ho'okahi nā akua ua pono. Noho pū lāua ua pono.

KI'I #6 -KI'I HO'OHĀLIKE I KA PONO NO KŪ ME HINA
 - KŪ'OKO'A - HUINA



No Ka Lāhui

No Ka 'Aikapu

On the most elementary level, *'aikapu* is that which prevents the “unclean” nature of women from defiling male sanctity when they offer sacrifice to the male *akua*, and which is further observed on the *kapu* nights of the four major male *akua*.⁵⁷

Ua hoomaka ia ka aikapu ana, mai ka noho ana mai o Wakea ma laua o Papa. Mamua aku nae o laua, aole he aikapu, he ainoa no, aka, ua hoomaka keia kapu ana mai laila mai, a hiki i ka wa i komo mai ai ka Euanelio a Kristo, ua emi, ua pau aku ka nui o na kapu, a he mau kapu liilii wale no koe iloko o na kahuna lapaa hoopunipuni, a pela aku.⁵⁸

Thus, while the *'aina*, *ali'i nui*, and *maka'ainana* are by the genealogies mystically unified, they are also in the practical reality of things quite distinctly set apart. In a world where everyone cannot both be *akua* and field laborer, such separation is essential for the ordering of society.⁵⁹

No Wākea lāua 'o Papahānaumoku mai nā lōina politika me nā kānāwai kū āiwaiwa a weliweli ho'i o ka 'aikapu. 'O ka ho'oka'awale 'ia o ka mana kāne a me ka mana wahine ma ka hai 'ana kai koi 'ia. Kapu nā 'ai kinolau o nā akua kāne, 'a'ole e 'ai 'ia e nā wāhine. Ma kekahi 'ano, i ka nānā 'ana i nā akua kāne, ua lilo nō kēia ho'okapu 'ana i mea pālūa: la'a - nā mea la'a i nā akua kāne, haumia - nā mea haumia i nā akua kāne. 'Oiai kapu kēia mau 'ai kinolau 'a'ole i 'ai 'ia e nā wāhine, lako ka 'ai a ka wahine. He mau pōmaika'i ho'i ko ka wahine ma lalo o ka 'aikapu kekahi. Kapu ka hai 'ia o ka wahine i ka luakini ma muli o kona 'ano haumia no nā akua kāne. No ke kāne ke kuleana no ka 'ōhumu 'ai a me ka mahi'ai. No laila, kaumaha nā kāne i ka 'ōhumu 'ai, ka mahi'ai, a me ka hai 'ia i ka luakini ma mua o ka ho'ouka kaua. Lu'ulu'u maoli nō nā kaumaha o ke kāne.

'A'ole no ka 'ai wale nō nā kānāwai o ka 'aikapu. Na ka 'aikapu i ho'oka'awale i ka lāhui a lilo i mau papa kūlana. Mālama nā kāhuna i nā kānāwai o nā kapu i mea e ka'awale ai ka mana o nā ali'i, a me ko ka hū moe lepo. He akua nā ali'i kapu a me ke ali'i nui, a nui nō nā mea nāna e mālama i ko lākou kūlana me ko lākou kapu.

⁵⁷ Kame'eiehiwa, 33.

⁵⁸ “Na Kapu Kahiko O Hawaii Nei” *Ka Nupepa Kuokoa*, November 25, 1865, Helu 29, <http://www.nupepa.org>.

⁵⁹ Kame'eiehiwa, 36.

No Ke Ali‘i Nui A Me Ka ‘Aikapu

Ma lalo o ka ‘aikapu, ‘o ka mālama ‘ana i ka pono ma waena o nā akua a me ka lāhui ke kuleana o ke ali‘i nui. Ua ‘ōlelo ‘ia, ‘o ke ali‘i haipule i nā akua, ‘o ia ke ali‘i kū i ka moku. Ma kekahi ‘ano he ‘ano pālua ko ke ali‘i i kona ‘ano he akua a he kanaka ho‘i. Nui nā kapu a me nā kāmāwai kapu o nā ali‘i, ‘o ka make loa ka loa‘a o ka po‘e ‘a‘e kapu. Kaumaha nā kapu o nā ali‘i, a ‘oko‘a ke kūlana la‘a o nā kapu kekahi. ‘Oko‘a nā kapu o kēlā ali‘i kēia ali‘i, a ma ka wā i hāpai ai ke ali‘i, ua maopopo a‘ela nā kapu a me nā kāmāwai pili i ke ki‘eki‘e o nā kapu i loa‘a maila. Kapu loa ke kino, nā hale, a me nā mea pili i ke ali‘i kapu, ‘o ka make ka hope ke pili aku.^{60 61} Ma muli o ke kaumaha o ia mau kapu, noho ka‘awale nā ali‘i me nā maka‘āinana. ‘A‘ole i ‘ike ‘ia nā ali‘i.⁶²

Ka Politika Civila

Eia no ko ke aupuni kino maoli e pili ana ia ia iho no, o ka lahui kanaka a pau mai na makaainana mai a na [a]lii malalo iho o ke alii nui, oia no ke kino maoli o ke aupuni, no ka mea, ma ka aina kanaka ole, aole no ke aupuni malaila, e like me Kaula, a me Nihoa, o ke alii nui malauna [maluna] iho, oia no ke poo maoli o ke aupuni, o na [a]lii malalo iho o ke alii nui, oia no na poohiwi, a me ka umauma o ke aupuni, o ke kahuna o ke kii ka lima akau o ke aupuni, o ke kanaka kalaimoku oia ka lima hema, o ke aupuni, pela ka manao o ka poe kahiko i hana ai. O na koa, oia ka wawae akau i ke aupuni, o ka poe mahiai, me na lawaia o ko ke aupuni mau wawae hema no ia, o na kanaka e hana ana ma kela mea, keia mea, oia no na manamana liili iloko o na manamana nui o ke aupuni, o ka poe hemahema, a naaupo, ua kapa ia lakou he hu kahi inoa, he makaainana kahi inoa.⁶³

⁶⁰ *He nui wale ke kapu e pili ana i na'lii i ka wa kahiko. Ina ma ko lakou ano 'Lii, he kapu ke pili aku ke kanaka e, he make no ka hope.* “Na Kapu Kahiko O Hawaii Nei”, Helu 29.

⁶¹ O na alii nui, he okoa loa ke ano, he nui na kapu, ua nui na kanaka i pepehi ia, no ka ae ana, i ko ke alii mau mea kapu, he mea kaumaha loa ke kapu o na alii, aole nae i hai ia mai ke alii nana i hana mai keia kapu, manao au aole he kahiko mai keia hana, he mea hou mai no, eia no ua mau kapu la. Malo, 32.

⁶² Samuel Manaiakalani Kamakau, “Ka Moolelo Hawaii” *Ke Au Okoa*, Novemaba 3, 1870, Buke 6, Helu 29, <http://www.nupepa.org>.

⁶³ *The king was the real head of the government; the chiefs below the king the shoulders and chest. The priest of the king's idol was the right hand, the minister of interior the left hand of the government. This was the theory on which the ancients worked. The soldiery were the right foot of the government, while the farmers and fishermen were the left foot. The people who performed the miscellaneous offices represented the fingers and toes. The unskilled and*

E like me kā Malo i hō‘ike ‘ia a‘ela, he kino kanaka ke aupuni. Ma nā pae kūlana a me nā mahele o ke kino he ‘ēko‘a kona. Aia nā papa ali‘i ma nā kuahiwi ma nā ‘ao‘ao ‘elua. Kū nā kāhuna me ke kālaimoku ma nā lima. Pono ke aupuni i ka mālama ‘ia o ke au politika me ka ho‘omana. Ma nā wāwae he ‘ēko‘a nō ho‘i ia. Aia ka pa‘a o ke aupuni i ka hānai ‘ia e ka mahi‘ai, a ua palekana i ke koa. ‘Oiai ‘a‘ole i ‘ōlelo ‘ia e Malo, ua pono ka Mō‘ī ma kona ‘ano he akua a he kanaka ho‘i, no laila aia nā ‘ano ‘elua i loko ona.

KI‘I #7 -KI‘I NO KE AUPUNI KINO MAOLI (MALO)



NO KA WAI‘OLU / MA‘I ME KA PIKO ĒWE: UA PONO

Nā Loina

ignorant mass of people were sometimes called hū, sometimes maka‘āinana. Malo, 103, 258-259.

‘O ke kū‘auhau, ka mo‘okū‘auhau, me ka mo‘olelo o ia mau mea nā mea e pili ai ka ‘ohana. Ma ke koko nō e ‘ike ‘ia ai ka pilina ma waena o nā lālā o ka ‘ohana, he wehena ‘ole, he ‘i‘o pono‘ī a he pilikana ho‘i.⁶⁵ Hō‘ike ‘ia ua mana‘o lā ‘o ka pili loa i ka ‘ōlelo no‘eau o luna nei. ‘O ke ēwe, ka piko, ka iwi a me ke koko, ua la‘a kēia mau mea, a ‘o ka ho‘oili ‘ia o ua mea lā ma luna o kekahi kanaka, he ho‘ailona akāka ia no ka pili pa‘a loa. Eia ho‘i i loko o kēia mau mea ‘ehā ka pili i ka piko ēwe. Ma ka piko ēwe i pili ai ke keiki i ka makua, a ma ia piko like nō i pili ai ke keiki i kona hanauna, no ka mea, na ka hāiki mai lākou a pau. No laila, ‘oiai ‘oko‘a kēlā keiki kēia keiki o ka hanauna, ma ka mana‘o Hawai‘i, ua pili lākou i ka piko.⁶⁶

I kekahi manawa, inā pi‘i ke kai o ka inaina, loa‘a ka haki a koe aku, a ulu a‘e ka pāoni welawela nui o ke kala ‘ole ‘ia ma ka ‘ohana, noho ka ‘ohana ma ka hālāwai a ‘ae lākou e ‘oki ka ‘ohana i ka lawehala. ‘Ōlelo ‘ia ua mō ka piko⁶⁷ a pau ka pilina ma waena o ka ‘ohana me ka lawehala, ua wailana ‘ia ‘o ia ala. Akā he pālua ko kēia lolina kekahi, no ka mea, hiki ke huikala ‘ia ka lawehala inā hana ‘o ia i ka hana kūpono e ho‘oponopono ai. ‘Ōlelo ‘ia he *ho‘i hou i ka iwi kuamo‘o* a he *ho‘i hou i ka mole*.⁶⁸

Ma ke ‘ano kapu o ka ma‘i kekahi lolina pili i ka piko. Ua like me ka‘u i hō‘ike mua a‘e nei, i ka wā i ulu ai ke keiki, mālama nui ‘ia ka ma‘i i mea e pa‘a ai ke ola o ka mo‘okū‘auhau ‘ohana. Kapa inoa ‘ia nā ma‘i o nā keiki ali‘i a me nā kāhuna a ‘o ka haku akula nō ia i mele

⁶⁴ Pukui, *‘Ōlelo No‘eau - Hawaiian Proverbs & Poetical Sayings*, No. 1932.

⁶⁵ Pukui and Handy, 48.

⁶⁶ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 185.

⁶⁷ Pukui and Handy, 49.

⁶⁸ Pukui and Handy, 51.

ma‘i i mea e ho‘onui ai i ka mana o ka ma‘i.⁶⁹ ‘O ke kahe ule a me ka lomi lehe kohe, he mau hana kahiko e pa‘a ai ke olakino a me ka wai‘olu. Ma waho o kēia mau hana, ‘a‘ohe "right of passage", he kā i mua paha ia no ka Hawai‘i. ‘O kēia mau hana ‘a‘ole i pili i ka ho‘omana kahiko, he hana pili wale nō i ke olakino a me ka nui o ka le‘ale‘a i ka wā e wela ai ka hao.⁷⁰

Pehea E Pono Ai Nā Piko?

No kahi ka malo, na kahi e hume
Nou ka malo, nāna e hume; nona ka malo, nāu e hume⁷¹

Aia ka pilina ma waena o ka ma‘i / wai‘olu, a me ka piko ēwe i ke koko. Ua pili ke keiki i kona makua i ka piko nona ke koko me ke ēwe o nā kūpuna ona. I kona o‘o ‘ana a kanaka makua a‘ela, na ka ma‘i nō ke koko a me ke oewe e ho‘omau aku, a pēlā nō e ola hou ai ka ‘ohana i ka hanauna hou. Ma waho aku o kēia ‘ano mea, hiki ke ‘ike ‘ia ka pono o kēia mau piko ‘elua i ka hua ‘ai momona ‘o ka ‘ōlelo makuahine o kākou.

‘Oiai inā kapa ‘ia kahi kanaka ‘o ke *ēwe o ku‘u ēwe, koko o ko‘u koko, iwi o ku‘u iwi*, hō‘ike le‘a ‘ia ka pilina pili pa‘a ma waena o ua kanaka lā me ka mea nāna e hea aku nei. No kēia ‘ano pilina, ua ‘ōlelo ‘ia *nou ka malo e hume; nona ka malo nāu e hume*. Ua kapu loa ka malo o ke ali‘i nui, a ‘o ka make ka hopena o ka mea ‘a‘e kapu nāna i hume i ka malo. Pili ke kapu o ka malo i ka ma‘i o ke ali‘i, a ‘o ka ma‘i o ke ali‘i, pili i ke kapu i loa‘a maila i ka wā i kōkō ai i ka pūhaka. I ka mo‘olelo o ‘Umialīloa, nīele ‘ia nā hō‘ailona ali‘i e maopopo ai ‘o ‘Umi ke keiki a Līloa. Ki‘i akula ‘o ‘Akahiakuleana i kahi i hūnā ‘ia ai nā hō‘ailona ali‘i, ‘o ka

⁶⁹ Pukui and Handy, 94.

⁷⁰ Pukui and Handy, 95.

⁷¹ Pukui and Handy, 48.

‘ahu‘ula, ka mahiole, ka lei niho palaoa, a me ka *malo o Līloa*.⁷² Ma ka ‘ike ‘ana i kēia mau hō‘ailona, pēlā nō i maopopo ai he keiki ‘o ‘Umi na Līloa. A i ka wā a ‘Umi i huli ai i ka lūau‘i makuakāne, ‘a‘ahu ‘o ia i nā hō‘ailona ali‘i a hume i ka malo o Līloa, a ‘o ka huli akula nō ia a loa‘a maila ke ali‘i. Ma kekahi ‘ano, pili loa ka piko ma‘i / wai‘olu i ka piko ēwe ma o ka pili o ka ma‘i i ke koko, ke ēwe, a me ka iwi o ke kanaka. Inā ‘a‘ohe pili (ēwe, piko, iwi, koko), ‘a‘oe humea ka malo (pili i ka ma‘i/wai‘olu) o make i ka pi‘ikoi. No laila, he mau piko pili koko ka piko ēwe a me ka ma‘i, ua pono.

NO KA MANAWA: KA PIKO KŪ‘OKO‘A

Pono Anei Ka Manawa I Ka Piko ‘Ehā Kāko‘o ‘Ole ‘Ia?

Ma *Nā Piko ‘Ekolu* ua pili loa ka piko ēwe me ka ma‘i ma ko lāua ‘ano he pili koko a pili kino ho‘i. E like nō me ka paukū o mua a‘e nei, pono ua mau piko lā a he pilina ko lāua i ka ho‘omau ‘ana i ka mo‘okū‘auhau, ke koko a me ke ēwe ho‘i o ka ‘ohana. Lilo ka pilina o ia mau piko ‘elua nei i ko‘olua. Akā, pehea ka piko keu ho‘i, ‘o ka manawa? Ua pono nō ia i kona ‘ano kŪ‘oko‘a a ko‘o ‘ole ho‘i? Kāko‘o ‘ia anei ia ma kona ‘ano iho nō? I mea e ‘ike le‘a ai i ka pono o ua piko nei e nānā pū kāua, e ka mea heluhelu, i ko ka manawa ‘ano. Ua hiki anei ke kŪ ho‘okahi ka manawa he piko pono me kahi piko kāko‘o ‘ole ‘ia?

No Ka Manawa He Piko Pili ‘Uhane

‘O ka manawa, he piko ia e pili ai ke kanaka i ka mana a me nā welo o nā hulu kūpuna ona. Ma ka piko manawa nō i komo ai ka ‘ike ku‘una o nā kūpuna me nā ‘aumākua. No laila, ma *Nā Piko ‘Ekolu*, ua pili ke kanaka i nā kūpuna me nā ‘aumākua i hala i ka wā ma mua ona.

⁷² Samuel Manaiakalani Kamakau, “Ka Moolelo Hawaii” *Ke Au Okoa*, Novemaba 10, 1870, Buke 6, Helu 30, <http://www.nupepa.org>.

Pehea na‘e nā kama a me nā mamo āna? Ua pili anei ua piko nei ‘o ka manawa iā lākou? Hiki ke ‘ōlelo ‘ia ua pono ka manawa i kona pilina me nā hanauna e hānau mai ana, ‘oiai ‘a‘ole he kupuna ka mamo?

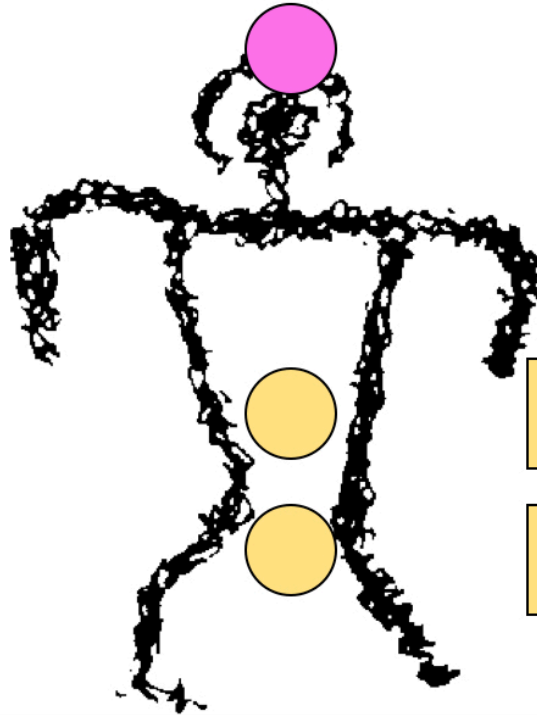
He Piko ‘Ehā

‘Elua piko pili koko a ho‘okahi piko pili ‘uhane o *Nā Piko ‘Ekolu*. Ua ‘ike ‘ia he ko‘olua ka pilina ma waena o ka ma‘i / wai‘olu me ka piko ēwe he pili koko. Ua pono. Pili ke kanaka i nā hanauna ma mua a ma hope ona i ke koko. Ma ka ‘ike ‘ana i ka piko manawa, ‘a‘ohe ona ko‘olua e pono ai. ‘A‘ohe ona pilina i nā hanauna e hiki mai ana. Ma ka Mokuna I, hō‘ike akula ka mea kākau i ka nui ko‘iko‘i o ka helu ‘ehā a me ka helu kāuna i ka wā kahiko. No laila, pehea inā ‘ehā piko o ke kino? Ua pono ka piko manawa i ke ko‘olua?

I mea e ‘ike ai ka pono / pono ‘ole ho‘i o kēia ‘ano mana‘o, hāpai a‘ela ka mea kākau i kēia nīnau: Inā nō kū ka helu ‘ehā i nā lōina kahiko, inā nō ho‘i ua pono ke ko‘olua o ka manawa he piko pili ‘uhane hou, pehea e ‘ike ai he pili ‘uhane ko kēia piko hou? Ma hea ia piko ma ke kino?

KI'I #8 -NĀ PIKO 'EKOLU - I PONO NĀ PIKO

PIKO MANAWA - FONTANEL
KA PILINA: PILI 'UHANE



PIKO ĒWE - UMBILICUS
KA PILINA: PILI KOKO

**PIKO WAI'OLU / MA'I -
GENITALIA**
KA PILINA: PILI KOKO

PONO ANEI KA PIKO MANAWA I KA PIKO 'EHĀ KĀKO'O 'OLE 'IA?

I nānā aku ka hana i ke ki'i o luna nei, ua 'ikea 'o ka piko ēwe me ka ma'i, ua 'ano kū'oko'a lāua ma ko lāua wahi o ke kino. Pili loa ho'i ia ma kahi o ka na'au. Pehea na'e ka manawa? Kū ho'okahi 'o ia ma luna o ke po'o. No laila inā nō he ko'olua ko ka manawa, 'o kahi kūpono o ka piko 'ehā, aia ma kahi kū'ē o ka piko manawa. No laila, 'o ka wāwae paha kahi e noho nei ia piko hou. Akā, pehea e 'ike ai he pili 'uhane ko ka wāwae? Pili anei ka wāwae holo'oko'a i ka 'uhane? He aha nā lolina e hō'oia a e hō'ike ai i ka pono a me ka hewa o kēia mana'o? He mau lolina kahiko pili i ka 'uhane a kau ma ka wāwae? A inā nō he mau lolina kahiko e hō'ike ana i ka pono o ua mana'o nei he pili 'uhane ko ka wāwae, e kūkā maoli 'ia ana kēia nīnau? 'A'ole paha. E huli kāua e ka mea heluhelu a kolekole ka no'a.

MOKUNA III

‘AKOLU KA PIKO - NĀ HUNAHUNA ‘IKE

NO KE KĀPUKU

Restoration of the dead in Hawaiian story consists in bringing the body back to form if crushed, then in catching the released soul and restoring it back to the body. Just as, in cases of fainting, manipulation begins at the feet and progresses upward, so in stories of bringing the dead to life the spirit is represented as pushed back into the body at the *foot (in-step or toe)* and making its way upward with resistance, because fearful of the dark passages within the body, until a feeble crow announces the final resuscitation. Fragrant plants are wrapped about the body, to tempt re-entrance by the reluctant spirit. Chants play a determining part of the process. A purifying bath is the final step, out of which the body emerges transfigured and full of renewed life. This process of resuscitation is called by Hawaiians kapuku or kupaku.⁷³

Ma nā mo‘olelo i o kikilo mai, he hō‘ailona ka ho‘ōla ‘ia ‘ana o ke kanaka i make no ka nui o ka mana o ko kākou po‘e kūpuna. ‘O ia hana kāpuku nei, ‘o ia ka ‘ume ‘ana ma ke ‘ano walewale ho‘i i ka ‘uhane o ka mea i make e komo hou mai i loko o kona kino kupapa‘u e like me kā ka ‘ōlelo o luna. Me nā oli ‘oe, nā mele ‘oe, nā lā‘au ‘oe, a me ka lomilomi pū e ‘olu ai ka ho‘ōla ‘ana a kani mai ke kino me ke omo a ‘ā‘ili ho‘i o ka hanu. Ua kapa ‘ia kēia hanu hou o ke kino, ‘o‘ō ka moa.⁷⁴ E naue paha kāua i mua, e ka mea heluhelu, i kahi i komo hou ai ‘o ka ‘uhane i ke kino, ko kāua wahi e huli ai, ‘o ka wāwae.

Ho‘ō I Ka ‘Uhane Ma Nā Wāwae

Lonokai and the two watchmen went up the cave opening by which he had gone down into the land of Milu. Dawn was breaking as they ran into the temple at Kuaihelani, where the body of Keaunini was lying. Lonokai pushed the spirit into the hollow of the foot and held the foot fast,

⁷³ Beckwith, *Hawaiian Mythology*, 145.

⁷⁴ Pukui and Elbert, ‘o‘ō - vi. To crow, as a rooster; cock-a-doodle-doo. Komo ka ‘uhane a loko o ke kino ā ka umauma, ā ka pu‘u, ‘o‘ō moa a‘ela ‘o Ka-welu (For. 5:189), the soul entered within the body, up to the chest, to the throat, and then Ka-welu crowed like a chicken [a sign that she had been resuscitated]. (PPN kokoo.)

shaking it until the spirit had gone to the very ends of the body and life had returned.⁷⁵

Ua ‘ōlelo ‘ia, ma ka manamana wāwae nui a i ‘ole ma ke poho a poli wāwae ‘o ia nāhi nui e komo hou ai ka ‘uhane i ke kino ma o ka ho‘ō ‘ia. I ka mo‘olelo o Keaunini, ho‘ō hou ‘ia mai ka ‘uhane o Keaunini i ka poho wāwae. Ua like nō ka hana o ia lōina nei ma nā mo‘olelo o Hiku me Kawelu^{76 77}, a hō‘ike ‘ia ka hana kāpuku ma nā mo‘olelo o Maluae^{78 79}, Eleio^{80 81}, Pama^{82 83}, Hi‘iaka⁸⁴, a me Kahalaopuna.^{85 86 87} I ‘ike ka mea heluhelu, ‘a‘ole i kuhi pololei ‘ia

⁷⁵ W. D. Westervelt, *Legends of Gods and Ghosts* (Boston: Press of Geo. H. Ellis, 1915), 320.

⁷⁶ Hiku passed through the throngs of mourners, carefully guarding his precious coconut until he came to the feet, cold and stiff in death. Kneeling down he placed the small hole in the end of the shell against the tender spot in the bottom of one of the cold feet. The spirits of the dead must find their way back little by little through the body from the feet to the eyes, from which they must depart when they bid final farewell to the world. To try to send the spirit back into the body by placing it in the lua-uhane, or “door of the soul,” would be to have it where it had to depart from the body rather than enter it. (The “spirit door” is the little hole in the corner of the eye.) Hiku removed his finger from the hole in the coconut and uttered the incantations, which would allure the ghost into the body. Little by little the soul of Kawelu came back, and the body grew warm from the feet upward, until at last the eyes opened and the soul looked out upon the blessed life restored to it by the skill and bravery of Hiku. Westervelt, *Legends of Gods and Ghosts*, 351-352.

⁷⁷ A hiki i kahi i waiho ai ke kino kupapau o Kawelu, hoo aku la o Hiku i ka uhane o Kawelu ma na wawae, komo aku la a na kuli, hoi hou, no ka makau i ka pilau o ke kino. Pela o Hiku i hana ai a hala he mau la, komo ka uhane a loko o ke kino, a ka umauma, a ka puu, oo moa ae la o Kawelu. Abraham Fornander and Thomas G. Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5* (Honolulu: Bishop Museum Press, 1917), 189.

⁷⁸ Samuel Manaiakalani Kamakau, “He Mo‘olelo No Maluae.” *Ke Au Okoa*, October 13, 1870, <http://www.nupepa.org>.

⁷⁹ Westervelt, *Legends of Gods and Ghosts*, 14-20.

⁸⁰ Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5*, 434.

⁸¹ Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 4*, 482-487.

⁸² Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5*, 302-313.

⁸³ Zepherino Keauokalani Kepelino and Martha Warren Beckwith, *Kepelinos Traditions of Hawaii [Hawaiian U. Engl.] Ed. by Martha Warren Beckwith*. Honolulu, 1971. 12.

⁸⁴ Nathaniel Bright Emerson and Alfons L. Korn, *The Taste of Life and Death: Episodes from Pele and Hiiaka, a Hawaiian Mythological Romance* (Honolulu: Hawaii Curriculum Center, 1969), 73-80, 131-152.

⁸⁵ Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5*, 188-193.

⁸⁶ Thomas G. Thrum, *Hawaiian Folk Tales; A Collection of Native Legends* (Chicago: A.C. McClurg &, 1907), 118-132.

⁸⁷ Westervelt, *Legends of Gods and Ghosts*, 84-93.

ka wāwae, ‘o ia kahi i komo hou ai ka ‘uhane, ‘o ka hana kāpuku kai hō‘ike maila. No laila, ma nā mo‘olelo a pau a‘u i hō‘ike aku nei, ma ka laulā, ‘o ka wāwae kahi i komo hou ai, a ‘oiai he wahi ia i pili ai ke kino a me ka ‘uhane ho‘i, ‘o ua wahi nei, he piko paha ia. He ko‘olua ho‘i ka wāwae no ka piko manawa ma o ka ho‘ohana, he pili ‘uhane ia.

Ka Lau ‘Ape

Lalau laua nei i ke kino a lawe aku, hana laua nei a ola hou o Pamano, hoi no a like me mamua, ia wa hele o Pamano i ka makaikai. Hele o Pamano me na kaikuahine a hiki i ke kau wahi aku. (Loaa he Kaula kilokilo. Olelo ua kaula nei, he kino akua ko Pamano.) A no ka nui o ka poe hoopaapaa me ke kaula, lalau ua kaula nei i ka lau ape a hoomoe i ke alanui. Olelo ke Kaula. “I hoomoe au i ka lau ape i ke alanui, a i nahae ole, he akua. Aka, i nahae he kanaka.” Ma keia mau hana a ke Kaula ua ike o Pamano. I aku ke Kaula i na kanaka: “E nana oukou.” Hele aku la o Pamano a hiki i ka lau ape, papale ae la na wawae, a nahae iho la ka lau ape. A ike na kanaka ua nahae ka lau ape, hoole la i ke Kaula me ka olelo aku, he hoopunipuni. Ia wa hahai ke Kaula ia Pamano, a ike na kaikuahine o Pamano i ke Kaula, e uhai ana. Hookuu ia ka uhane ino maluna o ke Kaula, lilo i pupule.⁸⁸

Kupanaha ka pilina o ka lau ‘ape i ka ‘uhane a me kona mana ma ka hō‘ike ‘ana i ke kanaka i kū i ke ola, a i ‘ole he wahahe‘e ka ‘uhane e kū ana a ola. I ka mo‘olelo o Pamano, ho‘omoe akula ke kaula i ka lau ‘ape i ke alanui me ka ‘olelo aku, i nahae ‘ole ka lau ‘ape he akua ia, i nahae nō he kanaka ia. Inā nō he mana ko ka lau ‘ape ma ka hō‘oia ‘ana he kanaka ola ka mea e kū ala ma luna ona, ‘o ka hehi o ka wāwae, ka pā o ka wāwae ka mea nāna e hō‘oia i ka mana. Like anei ka hopena inā pā ua lau nei i ka lima? ‘A‘ole paha, no ka mea, i komo ka ‘uhane i ke kino ma ka wāwae, he mana pāpā ko ka lau ‘ape i ka ‘uhane ke ‘a‘e mai. Nahae ka lau ‘ape i ke kaumaha o ke kanaka a nahae ‘ole i ka māmā o ke akua / ‘uhane.

He Mau Mana ‘o ‘Oko ‘a

⁸⁸ Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5*, 313.

No Ke Po‘o

A good spirit (usually an *aumakua*) was believed to enter the body through the head. But, curiously enough, a wicked possessing spirit entered exactly the same way one's own *'uhane* did when life was restored. Both came up through the big toe and the sole of the foot. When an evil spirit was entering, the feet might feel very hot or extremely cold.⁸⁹

Wahi a Pukui, komo a noho ka ‘aumakua i ke po‘o o ke kanaka. ‘O ia komo ‘ana, aia nō i ka piko manawa. Hō‘ike ‘ia ma ka Mokuna I, noho ka ‘uhane pono‘ī o ke kanaka i ke po‘o, a noho like ho‘i kona ‘aumakua me nā akua ona ma laila.⁹⁰ Hiki ke komo kekahi ‘uhane lokomaika‘i ma ka piko manawa, akā ‘a‘ole na‘e komo ka ‘uhane pono‘ī o ke kino ma kona piko manawa. ‘Ōlelo maila ‘o Pukui, komo ka ‘uhane ma ka manamana wāwae nui a i ‘ole ma ka poho wāwae, a ma ia mana‘o paha i hō‘oia ai he piko ka wāwae, no ka mea kohu piko ia ma ka hana, ‘a‘ole ma ke kapa ‘ana.

No Ka Lua O Ka ‘Uhane

Hiku passed through the throngs of mourners, carefully guarding his precious coconut until he came to the feet, cold and stiff in death. Kneeling down he placed the small hole in the end of the shell against the tender spot in the bottom of one of the cold feet. The spirits of the dead must find their way back little by little through the body from the feet to the eyes, from which they must depart when they bid final farewell to the world. To try to send the spirit back into the body by placing it in the lua-uhane, or “door of the soul,” would be to have it where it had to depart from the body rather than enter it. (The “spirit door” is the little hole in the corner of the eye.)⁹¹

‘O ka lua‘uhane, ‘o ia kahi i kulu ai ka waimaka, ma waena o ka ‘ōnohi me ka ihu. Ma laila i ha‘alele ai ka ‘uhane i ke kino i ka wā i hiamoe ai. Ma ka mo‘olelo o Hiku, hō‘ike ‘ia, inā ‘ō ‘ia ka ‘uhane ma ka lua‘uhane, ‘a‘ole komo. Akā, ‘oko‘a kekahi mana mo‘olelo o Pele, ‘ō ‘ia

⁸⁹ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 194.

⁹⁰ Pukui and Haertig, *Nānā I Ke Kumu = Look to the Source. Vol. 1*, 188.

⁹¹ Abraham Fornander and Thomas G. Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5* (Honolulu: Bishop Museum Press, 1917), 189.

ka ‘uhane o Lohi‘auipo i ka lua‘uhane⁹² me ka pāpā ho‘i i ka lele hou aku a ‘o‘ō ka moa. ‘Oko‘a ka loina kāpuku ma kēia mana mo‘olelo, a ‘oko‘a ho‘i ka loina kāpuku i ko Hiku. Nani ka ‘oko‘a o ua loina nei, a he ‘āke‘uke‘u ‘ole ka‘u hana. I nui a‘e ka ‘ike i ka ho‘āla ‘ia ‘ana o nā mo‘olelo e moe lā.

No Ka Puka Ihu

I kēia pō auane‘i, e uhao kāua i ka hua o ke ola, ‘o ia ka ‘uhane, i loko o ke kino o ia nei ma ka puka ihu a komo a ‘o‘ō moa ‘o ia nei, a laila, e nānā ‘oe i ke kolili o nā lau manamana wāwae o ia nei. A laila, pa‘i mai ‘oe ma nā kuli. A nānā iho ‘oe ma nā kapua‘i wāwae. Inā ‘ike ‘oe e panapanau ana a lele nā wāwae i luna, e pa‘a iho ‘oe i nā wāwae i lalo, a ‘o kou mau kuli, e ‘onou mai ‘oe ma nā poli o ka wāwae, ‘oiai e ho‘ā‘o ana ka ‘uhane o ia nei e ha‘alele hou i ke kino. A laila, na Pā‘ūopala‘ā e pa‘i mai ma nā wāwae, a lele mai nō ia a pae ma ka houpo. A ke moe mālie kā ho‘i ke kino, a kani ‘o‘ō moa hou, a laila, ua noho hou ka ‘uhane o ia nei i loko o kona kino.⁹³

Puka hou mai kekahi wahi ‘oko‘a i kēia mana mo‘olelo ‘āke‘uke‘u nei o Pele. Wahi a Fornander, hiki ke komo hou mai ka ‘uhane i ka puka ihu. Ma kona mana mo‘olelo, ho‘ō akula ‘o Hi‘iaka i ka ‘uhane o Lohi‘auipo ma ka puka ihu a ‘o‘ō ka moa. Akā, he luluhi ka hana a ia ala ma ka wāwae. I ke komo hou mai o ka ‘uhane ma ka puka ihu, nānā ‘ia ke kolili o nā lau manamana wāwae, a ‘o ka pai akula nō ia i ke kuli. Inā ‘ike ‘ia ka panapanau a me ka lele ‘ana o nā wāwae i luna, ‘o ka pa‘a ihola nō ia o nā wāwae i lalo me ka ‘onou aku o ke kuli i nā poli wāwae, ‘oiai ho‘ā‘o ka ‘uhane e ha‘alele i ke kino. A laila pa‘i hou ‘ia ka wāwae a lele ka ‘uhane a noho ma ka houpo. Ma laila i noho ai a kani ‘o‘ō hou maila.

⁹² While Wahineomao kept fast hold of the feet, Hiiaka forced the soul-particle to pass in through one of the eye-sockets. It went as far as the cavity of the chest, then turned back and strove to escape. Hiiaka guarded the ways of exit and with skillful manipulations compelled it to go on. Reaching the loins, it balked again; but Hiiaka's art conquered its resistance and the human particle extended its journey to the feet. There was a twitching of these parts; the hands began to move, the eyelids to quiver; breath once more entered the body. They lifted and laid it on the blanket of aromatics and restoratives, swathing it from head to foot. Emerson and Korn, 131-152.

⁹³ Fornander and Thrum, *Fornander Collection of Hawaiian Antiquities and Folk-lore .. Vol. 5*, 215.

‘Oko‘a loa kā Emerson mo‘olelo i kona ho‘opuka ‘ana, hana ‘ole ‘ia ka puka ihu o lele aku ka ‘uhane.⁹⁴ A ‘oko‘a ho‘i kona mau lolina pili i ka lomilomi ‘ia o ka wāwae. Hopu ‘ia ka ‘uhane e ke kahuna me ka ho‘ō ‘ana aku ma ka manamana wāwae nui a komo. A laila me ka ikaika nui o ka ‘o‘ole‘a e lomilomi ai i ka manamana wāwae nui a me ka wāwae a ‘onou ‘ia ka ‘uhane a i ke ku‘eku‘e wāwae. Pilikia ka ‘onou ‘ia ‘ana o ka ‘uhane i ke kuli i ke ‘ano hāiki o ia wahi. ‘Oi ho‘omau ka ‘onou ‘ana a hiki ka ‘uhane i ka poli a ‘o‘ō ka moa.

Hoihoi kēia mo‘olelo ma muli o kona wehewehe ‘ia ‘ana me ka mōakāka i mua o nā kumu o kēlā hana me kēia hana. ‘Ano pohihihi ho‘i ka wehewehena a Fornander, a ‘oko‘a ka mana mo‘olelo Hawai‘i ‘oko‘a ka mana namu haole. Eia kekahi, kuhi akula ‘o Emerson i ke kumu i hana ‘ole ‘ia ai ka puka ihu. ‘A‘ole i ‘onou ‘ia ma laila o ha‘alele auane‘i. No laila, he mo‘olelo no ka puka ihu, a ho‘okahi mo‘olelo hō‘ole. Hoihoi loa.

No Ka Wāwae He Piko

Ma kēia mokuna nei, ‘o ka manamana wāwae nui a i ‘ole ka poli wāwae ke ala ma‘amau o ka ‘uhane e komo hou ai i loko o kona kino pono‘ī. ‘Oiai ‘oko‘a kekahi o nā lolina e la‘a nō kā Fornander mana mo‘olelo no Pele a me ka hana kāpuku iā Lohi‘auipo, hō‘ike ‘ia me ke akāka le‘a, he pilina ‘uhane ko ka wāwae, a ma ia ‘ano nō e kū ai ka wāwae he piko ia. No ka mea, e

⁹⁴ Sometimes, as in a fainting fit, the spirit suddenly leaves the body which is said to be *make, aole nae make loa*, that is dead yet not altogether dead. If, as in the case of a trance, the body becomes cold by its continued absence it often becomes difficult to force the reluctant spirit to reenter the body. In such cases the approved method of treatment is for the *kahuna* to catch the spirit and, raising the nail of the large toe of the deceased, to force the spirit in. This done the nail must be firmly held down while a vigorous *lomilomi*, or rubbing of the toe and foot, forces the spirit back to the ankle joint. As when a man walking in a cave comes to a narrow passage and with difficulty squeezes his body through, so the spirit requires much urging to get through this narrow passage. The joints of the knee and thigh also offer peculiar difficulty to the passage of the incoming spirit. When it arrives at the chest, respiration is renewed and the life of the body is restored. “*But why not force the spirit down the mouth or nostrils and save labor?*” I asked of my instructor in *kahuna* lore. “*Because it would jump out and escape,*” was his prompt reply. J. S. Emerson, *Ninth Annual Report of the Hawaiian Historical Society: With a Paper on Some Hawaiian Beliefs regarding Spirits and a Report on a Find of Human Bones Exhumed in the Sands of Waikiki* (Honolulu: Hawaiian Gazette, 1902), 13.

like me nā hoa like ‘o ka piko ēwe a me ka piko wai‘olu, ‘o ka wāwae kekahi piko e kaulike ai ka piko manawa. Ma muli na‘e ho‘i o ka like ‘ole o nā loina, ‘a‘ole e kuhi wale ‘ia e ka mea kākau, ‘o ka manamana wāwae nui, a i ‘ole ‘o ka poli wāwae kahi kiko‘ī o ke komo ‘ana. No laila, no kēia pepa nei, ‘o ka wāwae ka‘u e hāpai nei. ‘O ka piko ‘ehā nō ia o ke kino.

MOKUNA IV

‘AHĀ KA PIKO - TE PITO TE HENUA

NO NĀ PIKO ‘EKOLU ME KA PAPAHAHA HO‘ONA‘AUAO - HE‘E I KA PIKO ‘OLE

No Ke Kumu Honua Mauli Ola

‘O ka maui, ‘o ia ke ahi o ke ola o ke kino kanaka ho‘okahi, akā, he ahi pū ia i loa‘a kona ‘ao‘ao lāhui. Loa‘a like ia maui ho‘okahi i kekahi pū‘ulu kanaka i ‘oko‘a mai ko ke ao a pau ma muli o ia maui ‘oko‘a, ia ea ‘oko‘a ho‘i. Aia ka loa‘a like o ka maui ho‘okahi i ka lāhui i ka hā ‘ana aku a hā ‘ana mai, he ‘ao‘ao ‘ōlelo nō ho‘i no ka waha. ‘Ekolu piko e ‘ike ‘ia ai ia hā ‘ana.⁹⁵

‘O ke Kumu Honua Mauli Ola (KHMO), he kālaimana‘o ho‘ona‘auao ‘ōiwi Hawai‘i i ho‘opa‘a palapala ‘ia ma lalo o kekahi kōmike i kākō‘o ‘ia e ka ‘Aha Pūnana Leo. I mea ia e kūkulu ‘ia ai ke ‘ano o ka no‘ono‘o ‘ana o nā haumāna i puka mai ke kula Pūnana Leo, nā Kula Kaiapuni Hawai‘i, a me nā Kula Ho‘āmana Hawai‘i. Mai ka makahiki 1998 mai, lawe hana ‘ia ke KHMO e Ka Haka ‘Ula O Ke‘elikōlani ma nā hana kūloko. Ho‘omau ‘ia ua kālaimana‘o nei no ke kia pololei aku i ke ‘ano o ka pae no‘ono‘o kū i nā lōina a‘o kahiko.

Ma ke KHMO, ‘o ka Hawai‘i ‘ana o ke kanaka, ua kapa ‘ia nō he *maui*.⁹⁶ ‘O ka maui ke kahua pa‘a o kēia kālaimana‘o ho‘ona‘auao ‘ōiwi. Ua ho‘ohālike ‘ia ka maui me he mea lā he ahi e ‘ā ana i loko o kākou. Pau ke ahi, pau pū ka Hawai‘i ‘ana. ‘O ka pahuhopu o ua kālaimana‘o nei, ‘o ia ka mālama ‘ana i ke ola o ka maui Hawai‘i i mea e ‘oia‘i‘o ai ka Hawai‘i ‘ana i loko o kākou.⁹⁷ ‘Ehā ‘ao‘ao o ka maui Hawai‘i:

⁹⁵ Ka Haka ‘Ula O Ke‘elikōlani, 4.

⁹⁶ Pukui and Elbert. Maui - n. 1. Life, heart, seat of life; ghost, spirit. No kēia paukū pepa nei ‘o ka maui, ‘o ia ka hō‘ailona o ko kākou Hawai‘i ‘ana. Huli iā *Kumu Honua Mauli Ola*, 1.

⁹⁷ He hō‘ike ‘ana kēia no nā mana‘o mai loko mai o ka puke ‘o *Ke Kumu Honua Mauli Ola*. Ka Haka ‘Ula O Ke‘elikōlani, 1.

1. Pili ‘Uhane Hawai‘i - He ‘ao‘ao ia ma ke po‘o, a ‘ike ‘ia a‘ela i ka ho‘omaopopo wale i nā mea kūpono a kūpono ‘ole ho‘i. I ka hānau ‘ia o ke kanaka, loa‘a wale ua ‘ao‘ao lā me ke komo pū o ka mo‘okū‘auhau i loko o ka ‘ao‘ao pili ‘uhane.⁹⁸ He ‘ao‘ao mana ia no ke akua.

2. ‘Ōlelo Hawai‘i - Aia ka mana o ka ‘ōlelo i ka ho‘ohana ‘ia. He ‘ano “hoe uli” ia nāna mai “ke ola a me ka make”. ‘O ka ‘ōlelo ka mea ho‘oili i ka mauili Hawai‘i i nā hanauna hou.

3. Lawena Hawai‘i - ‘Ike ‘ia ka lawena i ka hana a ke kanaka. ‘O nā mea a pau a ke kanaka e hana ai, he ala ia e hō‘ike ‘ia ai ka lawena ona. Pili loa ua lawena nei i ka pili ‘uhane,

4. ‘Ike Ku‘una Hawai‘i - Aia ka ‘ao‘ao ‘ike ku‘una i ka na‘au, kahi o nā lōina a me nā ha‘awina o ka na‘au e waiho ai. Ola nā lōina kahiko e la‘a nō ka hula, ke mele, ke oli, a me nā hana no‘eau i ka pa‘a o ka ‘ike ku‘una ma ka na‘au.

Ma ia mau ‘ao‘ao ‘ehā e hō‘ike ‘ia ai ke ‘ano Hawai‘i o ke kanaka, a ua pa‘a ia ma ka na‘au, ka no‘ono‘o a ma ka hana ho‘i a ka lima. I loko o kēia kālaimana‘o, ua pili kākou ma ke ‘ano he lāhui nona ka mauili ho‘okahi, a ‘o *Nā Piko ‘Ekolu* ka mea e pili ai kākou.

No Nā Piko ‘Ekolu A Me Ka Mauili

Ma kēia mau piko kākou e pili ai kekahi me kekahi ma ke ‘ano he lāhui nona ka mauili ho‘okahi e holo aku ana a holo mai ma waena o kākou ma nā ‘ao‘ao pili ‘uhane, ‘ao‘ao ‘ōlelo, ‘ao‘ao lawena a ‘ao‘ao ‘ike ku‘una o kākou.⁹⁹

I loko o ke Kumu Honua Maui Ola, ‘o ka piko, ‘o ia kahi e “hā” aku ai ka mauili ho‘okahi ma waena o kākou. Lawe ‘ia *Nā Piko ‘Ekolu* a Pukui me ka ho‘okomo pū ‘ana a‘e i

⁹⁸ He mea ‘ē ke komo ‘ana o ka mo‘okū‘auhau o ke kanaka i ka ‘ao‘ao pili ‘uhane.

⁹⁹ Ua lawe ‘ia nā piko ‘ekolu no ka ho‘ohana ‘ana i loko o kēia papahana kālaimana‘o, ‘a‘ole na‘e i like me *Nā Piko ‘Ekolu* a Pukui i hō‘ike maila.
Ka Haka ‘Ula O Ke‘elikōlani, 4.

loko o ke kālaimana‘o nei. Akā, ua ‘oko‘a ka ho‘ohana ‘ia o ua pū‘ulu piko nei e like me kā Pukui i hō‘ike maila. E wehewehe ‘ia ana ma ka laulā ka ho‘ohana ‘ia o *Nā Piko ‘Ekolu* ma ke KHMO.

1. Piko ‘Ī - ‘O ka piko kēia nona ka pilina akua a ka lāhui.¹⁰⁰
2. Piko ‘Ō - ‘O ka piko pili loa kēia i ka na‘au o ka lāhui. ‘O ia kahi e ho‘ohui ana iā kākou me nā kūpuna o kākou.¹⁰¹
3. Piko ‘Ā - ‘O ka piko kēia nona ka ‘ao‘ao ho‘okumu pilina hou a ka lāhui. ‘O ia kahi e ho‘ohui ana iā kākou me nā wāhine a kāne paha a kākou a me nā hanauna hou a kākou e ho‘opuka aku ana i loko o kēia ao.¹⁰²

‘Okō‘a ka ho‘ohana ‘ia o *Nā Piko ‘Ekolu* ma KHMO a ‘oko‘a ho‘i kā Pukui i kēia mea he *mauli*. E kālele nui ‘ia ana ke kālaimana‘o nei i ka pili o ka lāhui ma o ka mauli ho‘okahi. Kohu mea lā ‘o ka mauli Hawai‘i he ‘ano māka ia e kā‘oko‘a ai kēia pū‘ulu kanaka nona ka mauli like me nā kānaka ‘ē a‘e. Maika‘i ka ho‘ohana ‘ia o *Nā Piko ‘Ekolu* ma ke KHMO i ke koikoi ‘ana i ka ‘ōlelo makuahine o kākou a me ke kūkulu ‘ana i ‘ano hale nona ka paepae pōhaku o ka ‘ōlelo. Akā kū like *Nā Piko ‘Ekolu* a Pukui a me *Nā Piko ‘Ekolu* a ke KHMO i ka pilikia ho‘okahi. ‘O ke kālele ‘ana i ka waiwai, me ka nui ko‘iko‘i o ke kanaka ho‘okahi, ‘o ia kahi e pilikia ai nā mea ‘elua. ‘A‘ole kēia he leo ho‘ohalahala a lauma‘ewa ho‘i, akā he mea ia e no‘ono‘o ai. E launa mai kou maka e ka mea heluhelu i kēia paukū ma lalo nei. E pae auane‘i ka wa‘a o kāua i ke one o kahi pilikia nui a kāua e hulihia nei. He aha ka mea e pilikia ai kēia mana‘o o *Nā Piko ‘Ekolu*, a pehea ho‘i e polapola ai ka ma‘i i kau ‘ia maila a ola ho‘i kākou?

¹⁰⁰ Ka Haka ‘Ula O Ke‘elikōlani, 4.

¹⁰¹ Ka Haka ‘Ula O Ke‘elikōlani, 4.

¹⁰² Ka Haka ‘Ula O Ke‘elikōlani, 4.

No Ka Pilikia o Nā Piko 'Ekolu

What underlines the crisis of American education is the crisis of modern man's identity and his collective cosmological disconnection from the natural world. Those who identify most with the “bottom line” more often than not suffer from a life of image without substance, technique without soul, and knowledge without context. The cumulative psychological results of this condition are usually unabridged alienation, loss of community, and a deep sense of incompleteness.¹⁰³

The young people, in particular, face such a difficult future that they have become what I refer to as the “do or die generation.” What steps should we be taking to help ensure our continued existence?¹⁰⁴

‘Ōlelo ‘ia ma ke KMHO ma kēia mau piko kākou e pili ai ma ke ‘ano he lāhui, akā, pehea lā e pili loa ai kākou? ‘O ka pili, aia nō i ke kumu ho‘okahi he mau Hawaii‘i, pēlā kākou e pili ai ma ua kālaimana‘o nei. Ma kekahi ‘ano he mau ‘aha kākou, i ku‘i ‘ia ma kahi hīpu‘u, a ma laila nō ma ka hīpu‘u ho‘okahi kākou e pili ai. Hiki ke ho‘ohui ‘ia a lilo nā ‘aha i ‘ano ‘upena ma ke ‘ano he mau huina ma ke a‘a pu‘upu‘u, akā ‘oko‘a ka ‘upena ma kona kū ho‘okahi ‘ana. Eia kekahi nīnau aku, pehea e pili ai ua lāhui mau ho‘okahi nei o ke kū‘oko‘a ‘ana i nā kānaka ma waho?

Ua like ka pilikia me kā Pukui i hō‘ike maila. Ua pili ke kanaka i kona mau kūpuna a me nā mamō āna ma ka lālani ‘ohana. ‘O ka pilina, ma waena ia o nā mea pili koko o ka ‘ohana. ‘A‘ohe pilina o ke kanaka i nā kānaka ma waho o kona ‘ohana. ‘A‘ole paha i pili ke kanaka i kona lāhui ma waho aku o ka hīpu‘u ‘ia o nā lālani ‘ohana i ka hana o ka piko ma‘i. No laila, ‘o ka nīnau nui nō kēia, ‘o ka mana‘o he kū‘oko‘a ka mea e pilikia ai kākou Hawaii‘i?

I loko o kāna ‘atikala pili i ke kālaimana‘o ho‘ona‘auao ‘Amelika, hāpai a‘ela ‘o Dr. Cajete, nele kānaka i ka pilina (‘ole) i ka ‘āina. Ma muli o ua pilikia nei, moku ka pilina me ka

¹⁰³ Waziyatawin and Michael Yellow Bird, *For Indigenous Minds Only a Decolonization Handbook* (Santa Fe: School of American Research Press, 2012), 149.

¹⁰⁴ Waziyatawin and Yellow Bird, 26.

‘āina, moku pū ka pilina o ke kanaka me nā kānaka ‘ē a‘e, a me kona lāhui ho‘i. Lilo kēia ‘ano nele / mokuhia i mea ho‘oluluhī no ke kanaka, ‘oiai ola ke kanaka i kona ‘ohana a me ka lāhui. ‘Ōlelo mai ‘o ia, i mea e mau ai ke ola o kekahi lāhui, koikoi a mālama ‘ia ke ‘ano o ka ho‘ona‘auao e kia ai i ka no‘ono‘o o nā lālā. ‘O ka hua e loa‘a maila, he mo‘olelo ia nāna e hō‘ike mai i ka pilina o ua lāhui nei me ko lākou ‘āina, a me ke ‘ano e ‘ike ‘ia ai ko lākou ‘āina. Ua kapa ‘ia kēia ‘ano mo‘olelo he *cultural mythos*.¹⁰⁵ He kūla‘ilua a pono ho‘i kēia *cultural mythos* i ke ola o ka lāhui, na ke *cultural mythos* e ho‘opa‘a i nā welo a me nā lōina e ka‘i ana i ka ho‘ona‘auao, a na kēia mau welo a lōina ho‘i e hō‘ike aku i ka nu‘u e kūlia ai i loko o ka mo‘omeheu o ia lāhui. Ma ka hahai pono ‘ana i nā lōina o ka mo‘omeheu, pēlā e ola ai ka lāhui.

No laila, me kēia mana‘o kāua e no‘ono‘o ai e ka mea heluhelu, i ka nui ‘ino o ka ma‘i e ili nei i ka lāhui. E no‘ono‘o ‘ia paha ke ‘ano o ka pilina i mokuhia kākou e ho‘omau nei a muku. Hāpai ‘ia a‘ela kēia mana‘o e Waziyatawin. I kēia au koloniao nei, he pono ka noi‘i me ka ho‘omaopopo loa i ka nui kōā ma waena o kākou a me ka ‘āina aloha o kākou. Kū like anei ke ‘ano o ko kākou nohona me ke ‘ano o ko kākou po‘e kūpuna ma ka ho‘omaopopo ‘ana i ka pili o ke ola o ka lāhui me ko ka ‘āina? Pehea e holomua ai a mau ho‘i ke ea o ka ‘āina?¹⁰⁶ Pehea e ho‘ololi ai i ke *cultural mythos* o kākou ka po‘e Hawai‘i i mea e ola ai ka ‘āina i kona lāhui, a ma ia ho‘ina e ola ai kākou? No laila, lawa anei *Nā Piko ‘Ekolu* i kona ‘ano e kū nei no ka ho‘opololei ‘ana i ka pilikia o ke *cultural mythos* o kākou? I piko hou a‘e paha e pili ai kānaka me ka ‘āina? Na kēia ho‘ina paha e ka‘i pololei aku i ke ‘ano e ho‘ona‘auao ‘ia ai kākou.

‘O KA PIKO, ‘O KA HONUA

The first Hawaiian is under our feet.

¹⁰⁵ Waziyatawin and Yellow Bird, 149.

¹⁰⁶ Waziyatawin and Yellow Bird, 26.

It's not about us getting the land back, it's about us getting back on the land.¹⁰⁷

I kekahi lā, kūkā māua ‘o U‘i Keli‘ikuli i kona ke‘ena ma ke Kula Kaiāulu o Hawai‘i ma Wai‘anae pili i ke kumuhana o kēia pepa nei. Iā māua e wala‘au ana, nīele ‘ia au e ia inā he pane ko‘u no ka nīnau a kekahi haumāna āna. I ko ka haumāna wā i hele ai i ke kula, ua piha kona mau lā i nā papa ‘ike Hawai‘i, akā na‘e ua pāpa‘u ka ‘ike i loa‘a maila. Wahi āna, ‘a‘ole no ka po‘e kumu ka hewa o ka pāpa‘u o ka ‘ike, akā, no ka pili ‘ole o ka ‘ike i kona nohona. Mea ‘ole nā inoa, nā lolina, nā wahi pana, a me nā ‘ike. Kū ua wahi keiki lā i ka uluhua i ka pili ‘ole o ka ‘ike. Eia kā, ua mao ho‘i ka ‘ino o loko i ka hehi mua o ka wāwae i ka ‘ūkele pālolo o ka lo‘i kalo o Ka‘ala. ‘Ōlelo mai ‘o ia, ma ka hana ka ‘ike, a ‘ō‘ili honua maila ka ‘ike. I hemo ke kalipa, i pā ho‘i ka wāwae i ka ‘ūkele lo‘i, a laila, ua pili ihola.

He aha ia mea i pili ai ka ‘ike? He aha ke kumu i wili ai ka hunahuna ‘ike i ‘aha pāwalu hemo ‘ole? I hākālia nō a pā ka wāwae i ka ‘ūkele, ua pau kona huikau. Eia ka‘u pane iā ia. I ka huli o ka lima i lalo ma ka hana, i ka pā mai o ka wāwae i ka honua, ua pili ia i ka honua. I ia manawa nō i pili ai ua wahi keiki lā i ka ‘āina ma muli o kona ‘auamo ‘ana i ke kuleana ‘o ka mālama ‘ana i ka ‘āina. ‘O ka hahai akula nō ia i ka meheu kapua‘i o nā kūpuna. Hana ‘o ia e like me nā kūpuna ona, a ma laila ho‘i ka ‘ike. Ua ‘ōlelo ‘ia, hele ka makua i ke kaua, hele pū ke keiki.

Pehea e pili ai kēia mo‘olelo o luna nei i ke kumuhana a kāua e ka mea heluhelu? I akāka ho‘i ko‘u mana‘o, e huli ho‘i i ka mea e ‘oko‘a ai ke Kanaka Maoli a ‘oko‘a ho‘i nā lāhui Polenekia, ‘o ko kākou ‘āina ia, ‘o Hawai‘i nei. ‘Oiai, ua like loa nā ‘ano lolina, nā mo‘olelo, a me nā ‘ōlelo ho‘i o ka lāhui Polenekia, me he mea lā, he mau lālā ia no ke kumu ho‘okahi, ‘o ka mea e kū‘oko‘a ai ka Hawai‘i, aia nō ia i ka inoa - ‘o Hawai‘i. No kekahi kanaka, ‘eu ke aloha

¹⁰⁷ Kaleikoa Ka‘eo, "Lā Ho‘i ho‘i Ea at Thomas Square" (lecture, Honolulu, January 1, 2009), 05:59, 06:28.

‘āina a me ka ha‘aheo i nā mea Hawai‘i ma o nā ‘oihana kahiko like ‘ole, e la‘a nō ke kālai lā‘au, ka hula, ka lua ho‘i, a pēlā aku. No kēia haumāna, ‘o ka pā ‘ana o ka wāwae i ka lepo ma ka lo‘i, ‘o ia ke ala e ‘eu ai ka Hawai‘i i loko ona, a ‘o ia ho‘i kona mea e pili ai me ka ‘āina. ‘Oiai ‘oko‘a kēlā ‘oihana, kēia ‘oihana, ‘o ke kumu ho‘okahi e pili ai nā ‘oihana a pau, ‘o ia ka ‘āina. ‘O ko kākou noho ‘ana ma kēia ‘āina, ua like ho‘i me kekahi ‘ohā i lawe ‘ia mai ke kalo makua, a kanu ‘ia ho‘i ma kahi ‘āina hou. ‘A‘ole e like loa ka ulu ‘ana o ke keiki e like me ko ka makua. Aia nō ia i ke ‘ano hi‘ohi‘ona o ka ‘āina hou, ka momona ho‘i o ka lepo, a me ka nui o ka ua. A pēlā ho‘i nā lōina kahiko ma waena o nā lāhui Polenekia. Ua like kekahi hapa nui o nā lōina, akā ua loli ho‘i ia ma muli o ka nohona o ke kanaka ma kona ‘āina, ua hapa mai paha.

Ka Wānana A Kapihe

E iho ana o luna; e pii ana o lalo;
E hui ana na moku; e ku ana ka paia.¹⁰⁸

E ho‘i kakou i Kona, aia ke kanaka mana la i Kona o Kapihe ka inoa, o Kaonohiokala ka [sic] akua, he huwi [sic: hui] na moku he ola na kupuna, he ihoiho ko luna o ka lani ilalo nei, he pii ae ko lalo nei iluna i ka lani, a he pi aku i ka wai, peahi aku ka peahi, ola ka mai oia la.¹⁰⁹

Kaulana ka ‘ōlelo wānana a Kapihe i haha‘i ‘ia i mua o ke alo o Kamehameha, a mau nō ke kūpina‘i o kāna ‘ōlelo ma ka ‘inika ‘ele‘ele a nā keiki o ka hale pa‘i i ho‘onoho ai. Nui ka nūnē a kūkā ‘ana ho‘i i ka mana‘o huna o ia wānana e ka po‘e akamai o ke Aupuni e la‘a nō ‘o Samuel Manaiakalani Kamakau. Wahi a Charlot, he mana‘o kūhalahala ko Kapihe i ke aupuni a Kamehameha.¹¹⁰ Ua pilikia ke aupuni i ke ‘ano i kū ai ‘o Kamehameha i nā moku. Akā, he aha

¹⁰⁸ Malo, 154.

¹⁰⁹ Gideon Laanui, “He manao hoakaka wale no keia no ko'u hanau ana, a me ko'u kamalii ana, a me ko'u hookanaka ana, a me ka ike ana i kekahi mau mea oloko o ke aupuni o Kamehameha.” *Ke Kumu Hawaii*, 1838, Buke 3, Helu 21.

¹¹⁰ John Charlot, *A Note on the Hawaiian Prophecy of Kapihe* (The Journal of Pacific History, Vol. 39. No. 3. 2004)

ia wānana i ke kanaka o kēia au e holo nei? Mau anei ka mana o kāna ‘ōlelo? A pehea e pili ai ua wānana nei i kahi piko hou a kākou, a he ‘ike ko laila e moni ai ka pu‘u? E noke kāua e ka mea heluhelu.

E iho ana o luna, e pii ana o lalo. I *Nā Piko ‘Ekolu*, hō‘ike maila ‘o Pukui, ua komo ka ‘ike kupuna i loko o ke kanaka ma ka piko manawa i luna o ke po‘o. Ma kekahi ‘ano he ‘ano mana kāne ia ‘oiai no luna mai kēia ‘ike, a he kāne ho‘i ‘o Wākea ke akua. A inā ua kō ka mana‘o he piko ka wāwae, ua komo ka mana wahine o Papahānaumoku i ia piko nō. He aha ke ‘ano o ka ‘ike e komo ana i loko o ka piko wāwae? I mea e ‘ike le‘a ai, e huli ho‘i kāua e ka mea heluhelu i ka mo‘olelo o kahi haumāna a Keli‘ikuli. I hākālia nō a pā ka poli wāwae i ka ‘āina, ua pili ia i ka ‘ike i a‘o ‘ia maila. Ua akāka kona kuleana. No laila ‘o ka ‘ike e komo ana ma ka wāwae, ‘o ka ‘ike kuleana ia.

E hui ana na moku, e ku ana ka paia. E hui ana nā mea i ‘oki ‘ia a moku. I ko kāua huli hou ‘ana i ka mo‘olelo o ua wahi haumāna nei a kāua, ‘ōlelo mai ‘o ia, mea ‘ole ka ‘ike i loa‘a maila i kona wā i hele ai i ke kula. ‘O nā inoa ali‘i ‘oe, ka ‘ike ku‘una ‘oe, ka ‘ike kūpuna ‘oe, ua lilo ia i mea ‘ole, ‘oiai ‘a‘ohe ona pilina. Akā, i kona ‘auamo ‘ana i ke kuleana i ka wā i pā ai kona wāwae i ka lepo, ua hui nā moku a lilo i ‘aha pāwalu. Ua pa‘a ka ‘ike i kona ‘ae a hā‘awe ‘ana i ke kuleana, ‘o ia ho‘i ka mālama ‘āina. Ua kū ka paia he kanaka. Ua pa‘a kona ‘ike, ua pa‘a ho‘i kona kuleana. Ua pa‘a ka pilina me nā kūpuna ona me nā mamo āna. Ua kū ka paia.

I ke alo pali o ka pōpilikia nui o ka lilo ‘ana o ka ‘ōlelo, ke aupuni me ka ‘āina, a me ka hā‘ule ‘ana o ka po‘e me nā lōina kahiko, he ‘ano hō‘oia ka wānana a Kapihe i ka hana e ola hou ai ke kanaka. I ka manawa o ka wāwae e pā ai i ka honua, e nāki‘i hou ‘ia a pa‘a ka pilina o kākou i ke kupuna mua loa o kākou, ‘o ia ho‘i ka ‘āina. ‘Oiai he mea nui ka pili koko, a me ka mo‘okū‘auhau i ke kanaka, ‘o ka pilina me ko kākou ‘āina aloha i ka hehi kapua‘i, he

ho‘omana‘o ia i ko kākou waiwai. Ola kākou i ka ‘āina, ola ho‘i ka ‘āina iā kākou. No laila, ola hou ke kanaka i ka pili pa‘a o nā piko a pau. Mai luna a lalo, a mai lalo ho‘i a luna.

No‘eau Ka ‘Ōlelo - Ke Pili E Ola Ai

He ali‘i ka ‘āina; he kauwā ke kanaka.¹¹¹

“So the *maka ‘āinana*, the feeders of the land, the eyes upon the land, that which put us food, sustains the people, to house the people, that’s, that’s the answer. We no need look for some sacred *ali‘i* out there that’s gonna somehow gonna lead us on the path to righteousness. The *ali‘i* is already here. *He ali‘i ka ‘āina, he kauwā ke kanaka. Simple.*”¹¹²

Essentially, we must now live the meaning of *indigeneity*. We need to no longer exist as if we are separate from the land, as if our fates are not intertwined. When we embrace this aspect of our identity, when we resume the kinship relationships with our mother and the rest of creation, we will allow ourselves to feel more acutely the harm this society is causing creation. When we complete that reconnection, just as a mother bear would defend her cubs from harm, we will use whatever means are necessary to defend our land base. We will do whatever it takes to protect our mother.¹¹³

Ahuwale i ka ‘ikena ke kūlana ki‘eki‘e ‘oi kelakela o ka Hawai‘i i ka mahi‘ai a me ka lawai‘a i ka nui laupa‘i o ka lāhui kanaka i ka wā kahiko. Ma lalo o ka ‘aikapu, mālama ‘ia ke kānāwai akua, a ma muli o ka ‘o‘ole‘a o ia mau kapu kū i ka weliweli, ua ola ka ‘āina a me ka lāhui i ka pono, a ‘o ia pono he kula‘ilua ia ma waena o ka nui o ka momona o ka ‘āina ma kekahi ‘ao‘ao, a ‘o ka waiwai e loa‘a mai ana ma kekahi. Ma lalo o ka ‘aikapu, ua maopopo ihola, ‘o ka ‘āina, ke ali‘i mua, ‘o ia ke kumu ‘ai. ‘O ka mālama ‘ana i ka pono o ka ‘āina ke kuleana o kākou nā muli. Ma kekahi ‘ano ‘o ka ‘aikapu ka hua o ke *cultural mythos* a kāua, e ka mea heluhelu, i ‘ike mua ai ma ka paukū o mua a‘e nei.

E like me ka ‘ōlelo no‘eau, he ali‘i nō ka ‘āina, a ‘o kākou kānaka he kauā. A ua kanu ‘ia i loko lilo o ia mau hua‘ōlelo hohonu o ka ‘ike, he ‘ano pihi “reboot” ke loli a i ‘ole ke

¹¹¹ Pukui, *‘Ōlelo No‘eau - Hawaiian Proverbs & Poetical Sayings*, 62.

¹¹² Ka‘eo, 09:24.

¹¹³ Waziyatawin and Yellow Bird, 38.

ho‘okahuli ‘ia ka ‘aikapu. Ma ka māhele *No Ka Pilikia O Nā Piko ‘Ekolu*, hāpai ‘ia a‘ela kahi nīnau: Pehea e ho‘i ai ka no‘ono‘o o kākou ka Hawai‘i i mea e ola ai kākou? Na ka ‘ōlelo no‘eau o luna mai e pane aku nei me ka ma‘alahi i ka mea e ola ai. ‘O ka Hawai‘i mua, ‘o ia ho‘i ka ‘āina. ‘O ia ke kupuna mua o kākou. ‘O ke kuleana o kākou nā kaina, ‘o ia ka mālama ‘ana i ka mea nāna kākou e hānai mai. ‘O ka ‘āina ke kumu ‘ai, ‘o ia ho‘i ke kumu ola o kākou. ‘Ōlelo maila ‘o Waziyatawin, e komo hou mai ka mana *indigeneity* i loko o ko kākou nohona. Hemo ‘ole ko kākou pilina me ka ‘āina, a hemo ‘ole ho‘i ke kuleana e ‘auamo mau ai, ‘o ia ho‘i ka mālama ‘āina.¹¹⁴

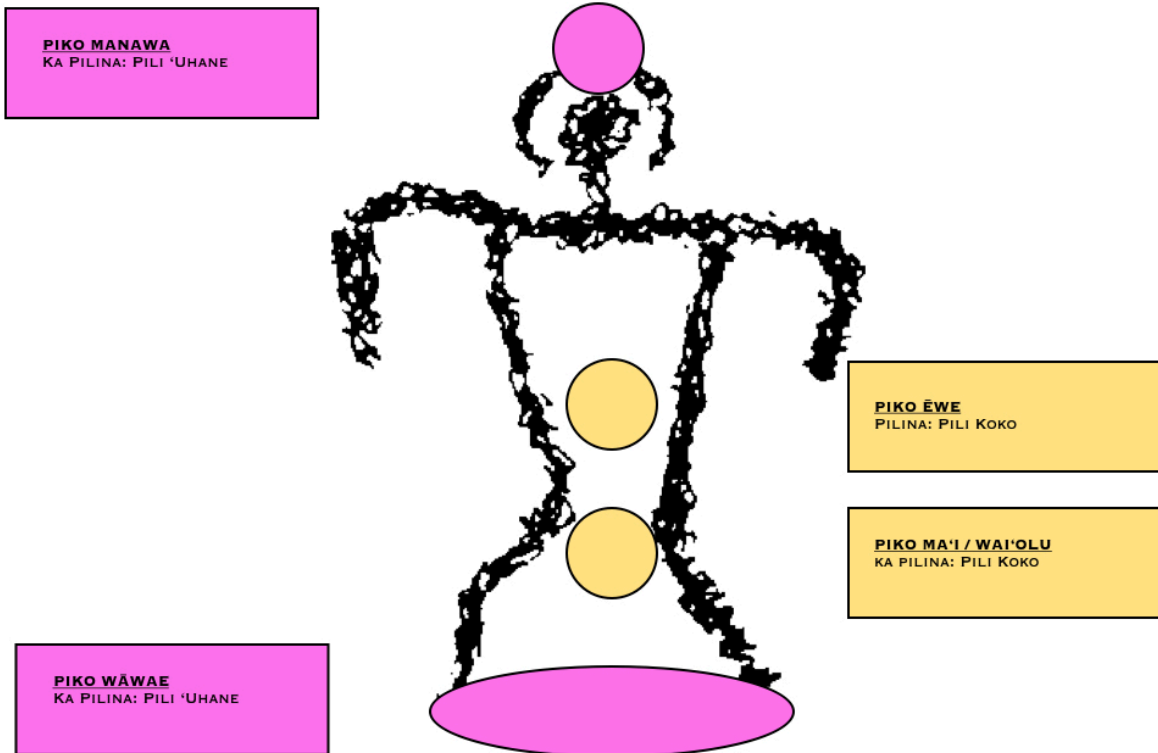
I ke au nei iā Maleka, i kēia mau lā lu‘ulu‘u o ka ‘aiāu o kākou ka po‘e aloha ‘āina, ua lilo ka hā‘awe ‘ana i ke kuleana mālama ‘āina i mea nui ko‘iko‘i. I ulu ho‘i ke kalo i ka ‘ohā, a no kākou o kēia mau lā ke kuleana, ‘o ka hānai ‘ana i mau alaka‘i hou. He po‘e alaka‘i hou ia i mākaukau i nā pono e ola ai kākou Hawai‘i, a me ka honua kekahi. ‘O ka pilina a me ka ‘āina, ke aloha kūpa‘a pau ‘ole, a inā ua pono, ‘o ka lilo ‘ana i mōhai a mōliaola no ka ‘āina. ‘O ka honua ka piko nui o kākou, a ke kū nei nā koa aloha ‘āina a puni ka honua no ka paio kūpale ‘ana i ka pono o ka ‘āina. Ua ala ka nāhesa hiwa i Maleka, ua ‘ino nāna ka wai e ho‘opaumā‘ele nei. No Fukushima ka lima ‘apakau māinoino o ka ma‘i ‘a‘ai ma ke kua o te moana nui a Kiwa. Ua puka mai kahi moku nunui ‘ōpala ‘ūlina i ke kūkulu hikina, pālua ka laulā o Texas, a me ka nui o ua moku lā. Ke hea aku nei ka leo, ua nui ‘ino ka pōpilikia o ko kākou honua, e ō mai kākou o pau loa auane‘i i ka noho mumule.

NĀ PIKO ‘EHĀ - UA PILI KANAKA I KA PIKO LĀ

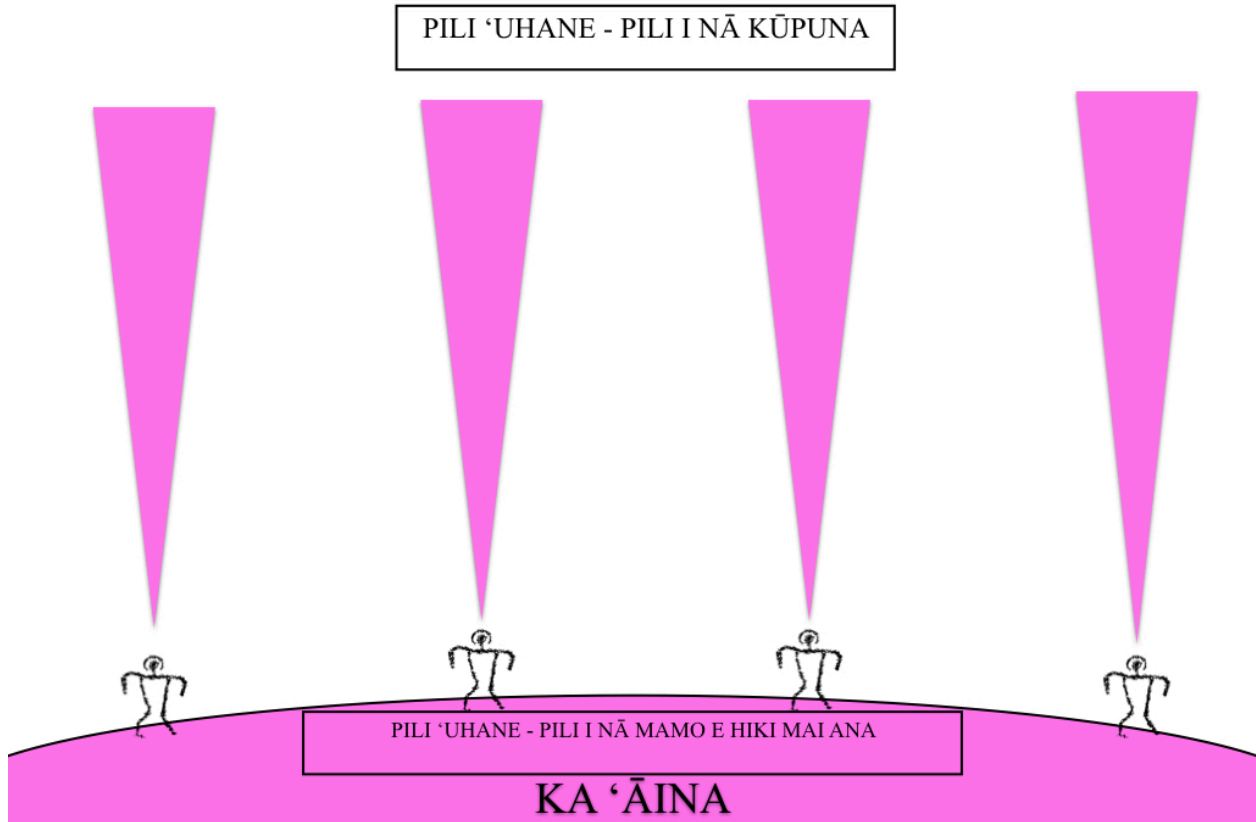
¹¹⁴ Waziyatawin and Yellow Bird, 38.

‘O ke po‘omana‘o o kēia pepa nui ‘o ia ho‘i, i piko ‘ehā ka wāwae, a he mea nō ia e polapola ai nā pilikia o *Nā Piko ‘Ekolu* e kū nei. ‘Ōlelo maila ‘o Pukui, hunahuna ka ‘ike pili i *Nā Piko ‘Ekolu*. No laila me kēia mana‘o au i hō‘ike ai i kēia mau piko a Pukui i palapala aku ai, ke ‘ano e ho‘ohana ‘ia nei, a me ka pilikia nui e mau nei. ‘O ka mea i koe ka piko ‘ehā ke ho‘ohui ‘ia.

KI‘I #9 - NĀ PIKO ‘EHĀ



KI'I #10 -NĀ PIKO 'EHĀ - KE 'ANO E PILI AI KĀKOU



Eia Nā Piko 'Ehā me ka ho'ohui 'ia o ka piko wāwae i loko:

1. *Ka Piko Manawa* - 'O kēia piko, aia ia ma luna o ke po'o ma ka manawa. He piko mana 'uhane ia, kahi e pili ai ke kanaka me nā welo, ka 'ike, ka mana, a me ka mo'okū'auhau o nā hulu kūpuna.
2. *Ka Piko Ēwe*- 'O kēia piko, 'o ia kahi e pili ai ke kanaka me nā kūpuna ona ma ka 'iewe. No kēia piko ka mana o ka lālani pili koko o ka 'ohana.
3. *Ka Piko Ma'i / Wai'olu* - 'O kēia piko, 'o ia kahi o ka ma'i. He piko ia nona ka mana o ka ho'okumu hanauna hou. Ma o kēia piko e ola ai ke koko a me ka mana o nā kūpuna.

4. *Ka Piko Wāwae* - ‘O kēia piko, ‘o ia kahi e komo hou ai ka ‘uhane o ke kanaka i loko o kona kino pono‘ī. He piko mana ‘uhane ia, kahi e pili ai ke kanaka me kona ‘āina. E like ho‘i me ke ho‘ōla ‘ana ma ka lōina kāpuku, ‘o ka ho‘omana‘o ‘ana i ka pilina ma waena o ke kanaka a me ka ‘āina, ‘o ia nō ho‘i ka hana o kēia piko. He piko ia e mau ai ke ea o ka lāhui ma ka hahai pono ‘ana i nā lōina o ka mo‘omeheu. He piko ia e pili ai kānaka ma waho o ka lālani ‘ohana ma ke ‘ano he lāhui nona ke kuleana e ‘auamo a‘e, ‘o ia ho‘i ka mālama pau ‘ana i ke ola o kākou. Ola kākou i ka ‘āina, ola ka ‘āina iā kākou.

Ua ‘ōlelo ‘ia, kū kākou i nā po‘ohiwi o nā kūpuna, a pēlā ho‘i kākou a pau e kū like ai ma luna o ka honua. ‘O ko‘u pahuhopu ia, e lilo kēia wahi ‘ike i lama kukui mā‘ama‘ama e polapola ai ka huikau e ho‘omau ‘ia nei, ‘o ke kū ho‘okahi ‘ana he mana‘o haole ia. He mea kū‘ē i nā lōina kahiko o kākou. E like me ke po‘o mana‘o o nēia pepa, he hulīau ia no ka mana‘o. E huli ka lima o kākou i lalo ma ka hana a ma ka no‘ono‘o ho‘i i ka pono o ka ‘āina. Pēlā kākou e ola mau ai. E ho‘i pau kākou, e ho‘i kākou i ka piko.

‘ŌLELO PANINA

Hō‘ike akula au ma kēia pepa nui laeo‘o nei, ua helu ‘ia ka wāwae he piko ma muli o kona ‘ano he wahi ia e komo ai ka ‘uhane i loko o ke kino. ‘O kēia ke kumu e mana‘o ‘ia ai he piko. ‘Oiai he piko, uluhia ka mauili ‘āina i loko o ia keiki i kūkā ‘ia ma luna. Ma ka mokuna mua i hō‘ike ‘ia ai kona ho‘okō ‘ana i ka lōina o ka helu kāuna, ‘oiai ‘o ka helu ‘ehā kahi helu nui o ka Hawai‘i. A ma kēia mana‘o ‘ana e kū ai ka wāwae he mea pono ho‘i ia i kona pilina ko‘olua i ka piko manawa kau ma luna o ke po‘o. He pilina ‘uhane ko ka piko manawa ma luna o ke kino, a he pilina ‘uhane ko ka piko wāwae ma lalo o ke kino, a pēlā ho‘i nā piko pili koko ‘elua ‘o ka piko ma‘i me ka piko ēwe. Ma o ka hana kāpuku i laha i nā mo‘olelo o Hi‘iaka me Lohi‘au, Hiku me Kewalu, Pamano, Maluae, a me Kahalaopuna ho‘i, ua ola kēia lōina no‘eau ‘o ka ho‘ōla ‘ana, a ua ola ho‘i ka wāwae he piko. Ma ka mokuna ‘ehā ka pilikia o *Nā Piko ‘Ekolu* a me ke ola hou ‘ana o kahi piko ‘ehā a‘u i hāpai a‘e nei. ‘O ka hana o ka wāwae ma ke ‘ano he piko ‘o ia ka hoa ‘ana a pa‘a pono kēlā ‘ohana, kēia ‘ohana ma ka mana‘o ho‘okahi, a me ke kumu ola ho‘okahi: ua pili loa nā mamo a me nā ‘ohana o kākou i ke ola o ko kākou ‘āina. Ola ka ‘āina iā kākou, ola kākou i ka ‘āina. No laila, e kūlike kākou i ko kākou kuleana no ka pono o ka ‘āina. I pau ka pilikia o ke kū‘oko‘a ‘ana, a i ‘ole ke kū ho‘okahi ‘ana ma ke ‘ano kolonaio - no ko‘u pono wale nō ka‘u hana. ‘A‘ole lā!

Ua kūkulu au i kēia pepa i mea e a‘o ai kākou kānaka - ma ka hana ka ‘ike. Ua like ho‘i ua lōina no‘eau kahiko nei me kā Freire kālaimana‘o, ‘o ka *student/teacher - teacher/student*. I ka ili ‘ana o ka ‘ike, loli ke ‘ano e ho‘omaopopo ‘ia ai ka ‘ike i pa‘a mua maila, no laila e loli pū ana ke ‘ano e a‘o ai i ka ‘ike hou. Pau ‘ole ka ‘imi ‘ana i ka ha‘ina o nā nīnau like ‘ole i ke kupu mau o nā nīnau. ‘O ia ke ‘ano o ka hana noi‘i o kēia mea he piko. I kinohi o kēia papahana ‘imi

noi'i, ua pa'a maila ka mana'o o Pukui he hunahuna ka 'ike pili i nā piko, no laila ua pa'a anei nā piko e kū nei? Ua lawa anei *Nā Piko 'Ekolu*? Kupu a'ela kahi mana'o pili i ka helu 'ehā a me kona waiwai i ka mana'o Hawai'i. He hewa anei 'ehā piko? Pehea e pili ai ma ke 'ano he pono inā pa'a ka mana'o i ka 'ekolu wale nō? Pili ko'olua ka piko ma'i me ka piko ēwe, akā kū ho'okahi ka piko manawa? Inā pēlā, kupu hou a'e kahi nīnau, 'o ia ho'i, he aha ia mea he piko? A i hea lā ho'i ua piko hou lā inā nō he piko 'ehā ko ke kino? 'O ka mea hope loa e nalu nui ai ka mana'o, inā nō he piko 'ehā, a 'o ka wāwae ho'i ia, he aha kona pilina 'uhane, a he aha ke kumu e pilikia ai kākou i ka nele o kēia 'ike? Ma ka hana nō ka 'ike. Ua kō, ua lawa. Koe aku ia.

NA KĀKOU E NOI'I NOWELO AKU

‘A‘ole pau ka ‘ike i ka hālau ho‘okahi. ‘A‘ole e pa‘a loa ana ka ‘ike o kekahi. I ka hunahuna o ka ‘ike pili i nā piko a Pukui i hāpai ai, hiki ke wānana hou aku i ka nīnau e noi‘i ai. He mau piko hou aku ko ke kino? Inā ua pili ka ‘oihana lapa‘au i ka helu ‘elima, he ‘elima piko anei ko ke kino? No laila, eia kekahi mau ala ma‘a ‘ole i ka hele ‘ia.

1. ‘O ka like, like ‘ole paha o kēia ‘ano mea he piko i nā lāhui ‘ē a‘e i mea e ‘ike ai ko lākou kuana‘ike, a me ko lākou pilina i ko lākou ‘āina.
2. ‘O ka huli ‘ana i nā waihona ‘ike nūpepa Hawai‘i, nā nūpepa laha o Ke Aupuni Hawai‘i i loa‘a maila ka ‘ike hunahuna o ke au kahiko, ‘o ia ho‘i nā piko, ka hana kāpuku a pēlā aku.
3. ‘O ka ho‘okomo ‘ana a me ke kūkulu ‘ana paha i kālaimana‘o a papahana ho‘i me kēia piko hou a kāua e ka mea heluhelu no ka polapola ‘ana o ka ma‘i kolonoio i komo loa i ka nohona o kēia au iā Maleka.
4. ‘O ke kia ‘ana i nā pō‘aiapili Hawai‘i (politika, papahana ho‘ona‘auao, ke‘ena ka‘apuni, a pēlā aku) no ka pono o ka ‘āina i ka pili pa‘a mau o ko kākou pilina me ka ‘āina, he ‘ohana, he kaina, a he kauā ho‘i.

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