

Literature of the Migratory Period

The literature of the migrations is in the form of *mele* (chant) or *mo'olelo* (narrative prose):

(1) Chant recitations of migration heroes which are contained within the *mele koihonua* (cosmogonic creation chants) which extend beyond the mythical segment into the heroic migratory time period, adding descendants who leave the home-land to settle abroad, or who come to live for a while before returning:

[As in the Kumulipo, Chants (Wā) 15 and 16, regarding the descent from Haumea to Hulihonua]:

(a) The descendants of Hulihonua [Paliku genealogy, a branch of the Puanue genealogy (Kumulipo), from *Paiakalani-wahine (w)* and *Kumukanikeka'a-kane (k)*, generations descending from Laka to Papa-hānau-moku (w);

(b) The descendants of Kumuhonua [Ololo genealogy (Kumulipo), from *Paiakalani (w)* and *Kumukanikeka'a (k)*, generations descending from Ahukai to Wakea (k);

(c) The descendants of Wakea (k) and Papa (w): from *Haloa (k)* and *Hinamanoulua'e (w)* to Ki'i 2 (k) and Hinakaula (w), mother of Ulu (k) and Nananulu;

(d) The descendants of *Ulu (k)* and *Kapunu'u (w)* to Maui and Hinakealo-haila (w), whose great-grandson Nanakaoko built Kukaniloko heiau in Wahiawā, O'ahu; Hema, Kaha'i, Wahioloa, Laka to Hua and the Paumakua migrations; Pili (k) [after the Pa'ao migration (Makuakaumana);

The Ulu and Nananulu lines (collateral) are important because the corresponding (simulated) genealogically derived dates may be calculated to correspond to archaeologically demonstrated settlement dates:

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|--------------------------|------------------------------|
| (1) ca. 365 A.D. | Ulu and Nanaulu |
| (2) ca. 565 A.D. | Mauiakalana |
| (3) ca. 640 A.D. | Nanakaoko |
| (4) ca. 765 - 840 A.D. | Hema, Kaha'i, Wahieloa, Laka |
| (5) ca. 965 - 1015 A.D. | Hua, Paumakua |
| (8) ca. 1115 - 1165 A.D. | Pa'ao, Pili |

(e) The descendants of *Nanaulu (k) [brother of Ulu] and Ulukou*
 (w) down to Maweke and Mo'ikeha (Kila and La'amaikahiki).

- | | |
|-------------------|-------------------------------|
| (6) ca. 1140 A.D. | Maweke |
| (7) ca. 1215 A.D. | Mo'ikeha, Kila, La'amaikahiki |

Discovery and settlement of the Hawaiian Islands may have already been achieved by earlier groups, also mentioned in migration legends, such as the Kapo migration (sister of Pele), which came before Pele and settled in Waimanalo, O'ahu; the Pahulu migration (which settled on Lana'i and later in Hakipu'u, O'ahu); and the Kalana-nu'u-\mamao (and Kamaunu-a-niho), or Kamauaua family migration, related to the Olopana-Lu'ukia families (and Kamapua'a) in Waipi'o (Hawai'i), Kaluanui (windward O'ahu), and Ha'ena (Kaua'i). The activity between Kamapua'a and Pele indicates that their migrations would have been contemporary, and since Pele ran away from her sister Namaka-o-Kaha'i, chiefess of Ra'iatea, who was married to the migration hero (from Kuaihelani), 'Aukele-nui-aikū, these migrations would have happened about the same time. Pele's mother was Haumea, although this relationship is never mentioned in the Kumulipo.

The Ulu-Nanaulu recitation in the Kumulipo is in Chant 15 (Haumea), begins at line 1731. This starts the period of migrations from Central Polynesia to Hawai'i:

Hānau 'o Ulu, hānau 'o Nana'ulu
'Ulu ke kāne, Kapunu'u ka wahine, (etc.)

The literature of the migratory period, called the heroic period, is a scant portion of Hawaiian tradition. There are only a few stories, some of which belong in Polynesian, not exclusively in Hawaiian, tradition.

Kaulu-a-Kalana	[Kauulu-fonua-fekai (Tonga, Lau Is.)]
'Aukele-nui-Aikū	[Kaitu'u (Rennell, Bellona, outliers)]
Mahuka	[Mahuta (Marquesas, Tongareva, Aitutaki)]
'Olopana/ Lu'ukia	[Koropanga/ Rukutia (East Polynesia)]
Pelehonuamea	[Parafenuamea, New Zealand]
Maui-ki'iki'i-a-kalana	[Maui-tikitiki-a-Taranga, New Zealand]
Hema	[Hema, Sema (East/West Polynesia)]
Kaha'i	[Tafa'i, Tahaki (East/West Polynesia)]
Laka	[Lata, Rata (Samoa)]

There are those known only in Hawaiian tradition and not found in greater Polynesia:

Hua, Paumakua	940 - 1015 A.D.	Ulu genealogy
Pa'ao, Pili	1115- 1165 A.D.	Ulu genealogy
Maweke	1140 A.D.	Nanaulu genealogy
Mo'ikeha, Kila, La'amaikahiki	1215 - 1240 A.D.	Nanaulu genealogy

[*Note: Dates used above are computed twenty-five years per generation backward from the time of Kamehameha I, when Halley's comet appeared in 1758 (acc. Maud Makemson, The Morning Star Rises (1941) and from 1738 A.D., the date used by Poepeo (Joseph M.) in his biography of Kamehameha I].

Few traditions about the migrations recited as poetry have come down in written form. There is only one true epic chant, that of the Pele migration from Borabora, Tahiti, by the family of a chiefess who, probably, upon deification (*kaku-ai, nu'upoki*) became the volcano goddess, Pele, replacing an earlier male god, 'Aila'au (Wood-eater) but continuing the more widespread tradition of Mahu'ie (Mafuike, Mahuike), the god of volcanic steam. There are other chant fragments, those of Kaulu, Kaha'i ('Aikanaka-Kaha'i cycle), Makuakaumana (Pa'ao migration), and Paumakua, but lacking the epic quality.

Aukele-nui-aiku, Mo'ikeha, and Hawai'iloa, on the other hand, are *mo'olelo* told in straightforward prose, traditions which were excerpted from the chronology of generations recited (*papa helu*) from genealogies of Ulu and Nanaulu from which they descend.

Before the Migrations: The "Great Flood"

1586 Hanau o Pola'a
Hanau ka 'ino, hanau ke au
Hanau ka pahupahu, ka pohaha
Hanau ka haluku, ka haloke, ka nakulu, ka honua naueue
Ho'iloli ke kai, pi'i kua a hale

1590 Pi'i konikonihia, pi'i na pou o Kanikawa
Lele na ihe a Kauikaho
Apu'epu'e ia Kanaloa, Kanikahoe;
Hanau o Poelua i ke alo o Wakea
Hanau ka po'ino

1595 Hanau ka pomaika'i
Hanau ka moa i ke kua o Wakea
Make Kupolo-li'ili-ali'i-mua-o-lo'i-po
Make ke au kaha o piko-ka-honua, oia pukaua
Hua na lau la nalo, nalo i ka po liolio--

1586 Born the Pola'a, sacred night,
Born the storm, born the current,
Born the thundering wave, the shattering night,
Born devastation, destruction, rumbling, the earthquake;
The sea churned inside out, climbing the ridges,

1590 The sea silenced everything, backing over houses,
Resonating, vibrating, climbing the posts of Kanikawā,
The spears of Kauikaho flew
Ravaged Kanaloa, Kanikahoe, rattling canoe paddles,

Born the second night on the front of Wakea,
Born night of misfortune
Born night of good fortune

Born the titled moa lineage on the back of Wakea,
Dead Kupolo-li'ili-ali'i-mua-o-lo'ipō,
Dead in the current at the navel of the earth,

1599 Prolific line of chiefs of the day past, that vanished into night
just before dawn--

This event, the *Pōla'a*, has all of the eerie quality of sudden seismic wave inundation, a tsunami from a high magnitude earthquake, but localized and with sudden inundation, not a tidal surge, which is oceanic wave inundation resulting from a raging storm, like a hurricane piling water up and driving it with great force over the land, called

a tidal bore. The Pōla'a event in the Kumulipo that ends the entire descent line from Ali'i-honu-pu'u, i.e., titled chiefs of Kupolo-li'ili-ali'i-mua-olo'ipo (which recovers on the descent line from his brother 'Opu'upu'u) is also synonymous with a battle fought at the same time so that devastation is all at once natural and cataclysmic in the geophysical sense and simultaneously ravaged by political chaos and human destruction. The implication is that these events encourage out-migration from the homeland by a distinctly new set of leaders, called the *moa*, symbolic of bird-warriors.

The *moa* on the "back of Wākea" are descendants of Wākea effecting a new direction of survival, symbolized by the emergence of the culture hero holding the *moa* title and identified in the Kumulipo chant as Maui, the son of Hina.

Other "Great Flood" Traditions:

1. The Woman of Lalohana and Konikonia, Chief of Kona [acc. David Malo].

"...There was a woman of the sea who lived in a land called Lalohana, which was far away in the ocean, for which reason she was called the *woman of Lalohana*.

"...One tradition has it that the place where the woman lived was *on a reef, named Mauna*, situated outside of Keauhou, in Kona, and that Lono was the name of the king who reigned over the land at that time.

"...Other ancient authorities aver that this woman lived in the ocean outside of Waiakea, Hilo, and that Konikonia was the reigning king at the time. But this Lono and this Konikonia, where did they come from? Their names do not appear in the genealogies of the kings.

"...When Konikonia's fishermen...let down their hooks to this fishing reef (*koa lawaia*) and pulled up the lines, their hooks were gone...the hooks had evidently been removed by this woman of the sea.

"...Now, there was at this time with Konikonia a man, named *Kuula, the brother of Lalohana...who explained...*"Because...the place where you were fishing is a large town, in which men and women live under the ocean."

"...'I have a sister," answered Kuula, "and she it was who cut away the hooks of your fishermen."

" 'Go and ask your sister to be my wife," said Konikonia.

" 'She has a husband, a carved image (*kane kii*) named *Kiimaluahaku*, and she loves him."

"...Tell me of some way by which I can have that woman for myself," said Konikonika.

"If you wish to get that woman for yourself, now, just carve a large image; smooth it off nicely and paint it of a dark color; let it have eyes of pearl; cover its head with hair; and, finally, dress it in a *malo*. This done, you must have trumpets blown on the canoes from the bay clear out to the fishing reef. Put an image in each boat in the line extending from the bay to the reef. Tie an image on a line and let it down into the water a fathom; then tie on another; and so on."

"Now, this woman's husband, Kiimaluahaku, is absent just now at Kukulū-o-Kahiki and it is likely that when she sees the image coming down, she will think it is Kiimaluahaku...and...go out to meet him; and thus she will come ashore here, for she is very fond of images."

"...All being ready, they sent down an image to the fishing reef, and when the woman saw it standing at the door of her house under the ocean, 'Behold,' said she to herself, 'it is my husband, Kiimaluahaku.'

"O Kii, O Kiimaluahaku, so you have been to Kukulū-o-Kahiki and returned, and here you are standing outside of our place. Come, come into the house.' But no; the image did not enter.

"Then she approached the image to kiss it; and when she saw there was another image above it, she left the first image and went up to kiss the second. So she went on, kissing one image after another, until she had risen from the bottom to the surface of the ocean, where the canoes were floating.

"When the woman saw the images stationed in the line of canoes, she went along kissing one after the other until she came to the shore; and then she went on to kiss the images in succession that stood in line until she had reached the house. Then seeing the image that was lying in the corner of the house she went and lay down alongside of it.

"The woman then fell into a deep sleep; and, the image having been taken away, Konikonika moved up close to her and lay by her side.

[*Note: Of course, what you expect to happen here does happen].

"...I am hungry," (she said)...Send a man to fetch my food. Let him go to my fishing reef and bring it. He must dive down and, having opened, he must enter the house that stands by itself; thence let him bring the coconut dish that he will find at one side of the house, but he must not open the dish."

"On his return, the woman opened the coconut dish, and instantly, *the food that was therein flew up into the heavens, and it was the moon of two days old.* The crescent of the moon which shone clear and bright above was *kena*; and that part that glimmer below was *ana*. When the woman saw that her food was gone she was filled with regret.

"On the fourth day [i.e., Hoaka to Kukolu], the woman said to Konikonika, 'I have been ashore here four days. My parents are now looking for me. They will search for me in the ocean, and not finding me there, will proceed to hunt for

me on the land.”

“ ‘Who are your parents?’ asked Konikonia.

“ ‘*Kahina-*lii* is my father, and Hina-ka-alu-alu-moana is my mother,*’ said she.

“ ‘Will your parents come up here here onto the land?’ asked Konikonia.

“ ‘ They will not come up in person,’ said she, ‘but this ocean that swims before us, that will come in search of me. *This ocean will rise up and flood the whole land.* In what place, pray, shall I be hidden, and you saved, from this destructive deluge that is coming?’

“ ‘Is it the ocean itself that will see you?’ asked Konikonia.

“ ‘It is my brothers, the *pao* fish, that will come in search of me..but it is the ocean that will rise in order to lift them and enable them to advance and search for me.’

“ ‘Let us flee to the mountains,’ said Konikonia.

“Then they fled to the mountains.

“ ‘Let us take to the tallest trees,’ said the woman, whereupon they climbed the tallest trees and built houses in their tops.

“After ten days had passed (i.e., Huna, counting from Hoaka. or Akua, counting from Kukolu = 10 days) *Kahinalii sent the ocean, and it overwhelmed the land from one end to the other.*

“The people fled to the mountains, and the ocean covered the mountains; they climbed the trees, and the waters rose and covered the trees and drowned them all.

“The ocean kept rising until it had reached the door of Konikonia’s house, but Konikonia and his household were not drowned because the waters then began to subside; and when the waters had retreated, Konikonia and his people returned to their land.

“This is the story of the deluge which has been handed down by tradition from the ancients. *Traditions are not as reliable as genealogies. Genealogies can be trusted to some extent.* The ancients were misinformed. This we know because we have heard the story of Noah, and that does not tally with our tradition of the *Kai-a-ka-hina-*lii*...*[Malo: 234-237].

2. No Ke Kaiakahinalii Ma Hawaii Nei [acc. Moanauli, in Fornander [HA]

“...It is said that Pele was the one who brought the sea of *Kahinalii*; she was begotten of *Kahinalii*, her mother; *Kānehoalani* was her father; Kamohoalii and Kahuilaokalani brothers. Pele was born at Hapakuela. It is said that this land touches the sky to the southwestward of us. She lived with her parents until she was married. She begat two children, *Laka*, a daughter, and *Menehune*, a son. *Wahieloa* was their father and husband to Pele. But while living together with her husband he was enticed and snatched away from her by Pelekumulani; and because she was deprived of her husband she was displeased. She came away because of the love of husband.

“Secondly, concerning her bringing the Flood and all else relating to that journey...She arrived at Pakuela, and from there she came to Kanaloa [i.e., Kaho’olawe], *where she poured out the sea from her head* [i.e., Pele is the tsunami goddess], and there and then Hawaii first received the sea. When the sea broke (on the land) her brothers composed this chant:

He kai! e he kai!
Popoi aku la ke kai,
Popoi aku la i Kanaloa,
Aia i na pali ka ilina a ke kai,
Hala ae la ka maha a ke kai,
Hai kualua ke kai,
Hai kuakolu ke kai,
He kai haawe i kekua o Pele,
Huli iho la ke kai, wahi i ka honua,
Ke amo la ke kai, amo i Kilauea.
He kai kalele i ka lima o Pele,
Hoomakua mai la ke kai a Pele,
Kai hii i ke alo o Pele
Wawa ka leo o ke kai i Papalauahi,
Pii ae la ke kai iluna o Akanikolea,
Holo ke kai i na ki o Wahinekapu,
Kai a Pele a ke Akua.
Elieli e kau mai.

The sea! O the sea!
The sea is breaking,
Breaking on Kanaloa.
At the cliffs is the grave of the sea.
Passed is the quietness of the sea;
It is breaking double,
It is breaking triple,
It is a sea carried on the back of Pele.
The sea turned around and smote the earth.
The sea is rising, rising to Kilauea,
Raising up the hand of Pele.
The sea of Pele is growing larger--
The sea nestled on the breast of Pele.

The voice of the sea is tumultuous at Papalauahi;
The sea is rising to the height of Akanikolea;
The sea is spreading to the ki at Wahinekapu.
It is the sea of Pele the goddess!
Thy compassion be on us!

[Fornander, *Antiquities*: 5: 3: 522-527]

"...When the sea broke it rose from the surface of the land until it reached high ground. However, all the land was not covered, some places were still exposed, such as the summits of Haleakala, Maunaloa and Maunakea; these were not totally submerged. This sea was named after the mother of Pele, i.e., Kahinalii, because the sea belonged to her; Pele simply brought it, and caused it to recede to what it is which we see today, floating calmly at Hauola [*i.e., the surf at Lahaina].

"From that time Pele and her whole family left Hapakuela for good, and all came here to Hawaii. Pele, however, came first and her brothers followed. When the brothers arrived at Kanaloa, Pele had arrived at Kauai. It was there the brothers chanted another song:

Holo mai Pele a Kauai
Kau na waa i Mookini
Ku o Pele ma i ike kii
Noho i kai a Pele
Kanaenae Pele ilaila
Kai a huakai; kai mai Pele,
A ka lae i Lelewi,
Honi i ke ala o ka hala,
He lehua o Mokaulele,
Kuula na lehua i Puuloa,
Halauloa o Kilauea,
Hale moe o Papalauahi,
Haule mai Pele mai ka lani mai,
Ka hekili o ke olai,
Ka ua loku o ka ua poko,
Hoihoi o Kaumeaiku,
O na wahine i ke ao maukele,
O mai Pele! e liu, e liu e!
Eia makou koolau kaula la,
Elieli, e kau mai!

Pele sailed for Kauai;
Her canoes landed at Mookini.
Pele and others stood before the image.
Pele dwelt in the sea.
Pele offered sacrifices there
Pele progressed with her retinue
And at the cape of Lelewi
Scented the fragrance of the hala
And the lehua-flowers of Mokaulele
The lehus standing red at Puuloa.
[Saw] the large house at Kilauea
The sleeping house at Papalauahi
Pele arrived from heaven,
[With] the thunder and the earthquake,
The severe rain and the soft rain;
Returned by Kameaiku,
[By] the women of the land in the clouds
Answer thou, Pele! Prepare! Prepare!
Here we are thy numerous ministers!
Have compassion on us!

[Translated by Thomas G. Thrum]

The Legend of Aukelenuiaiku

The legend of Aukele-nui-aikū had its origin in the land of Kuaihelani.

Iku was the father, a great chief, and *Kapapaiakea* was the mother. They had twelve children. Aukele was the youngest of the boys and the eleventh child.

Because *Iku* favored Aukele his brothers and younger sister hated him. His older brothers were athletes who loved competition in wrestling and boxing, to which *Iku* forbade Aukele to go, but Aukele disobeyed him and went..

Aukele met his brothers, defeating them all, causing his oldest brother to revenge himself by throwing him into a pit which led underneath the ground to a cavern by the sea.

When Aukele dropped into it he noticed there were two men already there, offerings to the sea reptile, *Mo'o-i-nanea*, who came into the cave on the high tide and promptly ate them, sparing Aukele, whom she recognized as a grandson.

She commanded him to bring her two ape leaves, from which she divined for him two lands:

"Here are two lands on these two ape leaves, a large land, and a small land; a warm and hot land, and a cold land. These two lands, however, *Holaniku* and *Holanimoe*, are very beautiful lands and they possess everything necessary for the comfort of mankind; they possess food, fish, sugar-cane-potatoes, bananas, awa, breadfruit and all other things good to eat."

"...This land, however", pointing to one, "during six months is lighted and during six months it is in darkness; don't go there, for you will be killed; because, before you come to this land you will have to cross a green sea; after that is passed,

you will come to red sea; don't go there, for you will get killed; because in the days before I was married I traveled over this land, and now I am old, yet I have not completed its entire circuit. The name of this land is *Kalakeenuiakane*...

"...The mountains are so high that the stars appear on them. and there are very few people living on it. The owner of the land is *Namakaokahai*, a chiefess, and she has four brothers: *Kanemoe*, *Kaneikaapua*, *leapua*, and *Kahaumana*. She has two servants, *Upoho* and *Haapuainanea*. Those who guard and watch over the land are *Moela*, a dog, and three birds, *Manuea*, *Kiwaha* and *Halulu*. These are all the people who live on the land; there are not many, because the people are devoured by the ghosts."

"...She made a box to hold the god of Aukele-...who was *Lonoikaouali'i*, she said..."With this god you will conquer and become possessed of the land that I have just described. Here is your food and meat; it is a *laukahi*. This leaf is wholesome; as soon as you touch it to your lips your hunger is satisfied; and when satisfied you can go without eating for a period of four months...then (she) took up an axe and a knife and put them into the box. The lizard next cut off its tail and gave it to the grandson, saying: 'This is my real body, which you must take with you. Here are also my pau of feathers and my feather *kahili* which shall act as your preserver when you meet your cousin. She was *Namakahokahai*..."

Eventually the family leaves *Kuaihelani* and find the land of *Kalake'e*, of which *Namakaokaha'i* (older sister of *Pele*) is high chiefess, i.e., *Borabora*.

[Fornander Collection (FC): 32-42]

The aftermath of the voyage leads to two important events:

(a) Aukele marries Namakaokaha'i and goes off to the upper world to find the Water of Life of Kāne.

Namaka-o-Kaha'i knows Aukele-as Kanaka-o-kai.

(b) Aukele becomes interested in Pele, Namaka's younger sister, causing a rift between the sisters, eventually leading to Pele's departure from Borabora and her migration to Hawai'i to find a home suitable for her.

The genealogies of West Polynesia which trace Kaitu'u (~Aikū, father or ancestor of Aukele-nui-aikū) to Uvea, from which the Kaitu'u history claims he was the first immigrant from Ubea (~Uvea), the ancestral homeland of the Rennellese. [Elbert, Samuel H. and Torben Monberg, From the Two Canoes: 52-60].

"...Now man comes, led by Kaitu'u of 'Ubea, known to all the people of Rennell and Bellona and venerated by all of them except those few belonging to the Taupongi clan...[ibid.: 173]

"...Kaitu'u died of old age on Bellona, and was buried at Peka...[ibid.: 199]

The Pele Migration: Ke Kaao a
Pele i Haawi ia Kamohoalii i ka Haalele
ana ia Kahiki

1	Ku makou e hele me kuu mau pokii aloha Ka aina a makou i ike ole ai malalo aku nei Ae makou me kuu pokii, kau i ka waa Noiau ka hoe a Kamohoalii	1	We stood to sail with my kindred beloved To an unknown land below the horizon; We boarded, my kinsmen and I, our craft, Our pilot well-skilled, Ka-moho-alii.
5	Aeae, kau i ka nalu-- He nalu haki kakala He nalu imi ana i ka aina e hiki aku ai; O Nihoa ka aina a makou i pae mua aku ai Lele ae nei makou, kau i uka o Nihoa	5	Our craft o'ermounted and mastered the waves The sea was rough and choppy, but the waves Bore us surely on to our destined shore-- The rock Nihoa, the first land we touched; Gladly we landed and climbed up its cliffs
10	O ka hana no a kou pokii, a Kaneapua O ka hooili i ka ihu o ka waas a nou i ke kai Waiho anei o Kamohoalii ia Kaneapua i uka o Nihoa; Noiau ka hoe a Kamohoalii A pae i ka aina i kapa ia o Lehua;	10	Fault of the youngster, Kane-apua He loaded the bow till it ducked in the waves; Kamohoalii marooned the lad Left the boy on the islet Nihoa And pilot well-skilled, he sailed away Till we found the land we christened Lehua
15	Huia iho nei ka waa a Kamohoalii E kii ana i ko lakou pokii, ia Kaneapua, i Nihoa Pili aku nei ka waa o Kamohoalii i uka nei o Nihoa Kahea aku nei i ko lakou pokii, ia Kaneapua	15	Kamohoalii turned his canoe To rescue lad Kane from Nihoa Anon the craft lies off Nihoa's coast; They shout to the lad, to Kaneapua
20	E kau aku ma ka pola o ka waa Hui iho nei ka ihu o ka waa o Kamoho- alii He waa e holo ana i Niihau Kau aku nei o Kamohoalii i ka laau, he paoa E imi ana i ko lakou aina e noho ai o Kauai Aoie nae i loa	20	Come aboard, rest with us on the pola Kamohoalii turns now his prow, He will steer for the fertile Niihau. He sets out the wizard staff Paoa, To test if Kauai's to be their home; But they found it not there.
25	Kau mai la o Kamohoalii i ka laau he paoa Oahu ka aina Ia ka ana iho nei o lakou i Aliapaakai Aoie nae he aina Ke ku nei makou e imi kahi e noho ai A loa ma Peleula A Kapoulakinau ka wahine	25	Once more the captain sails on with the rod, To try if Oahu's the wished-for land; They thrust in the staff at Salt Lake Crater, But that proved not the land of their promise
30	A loa ma Peleula A Kapoulakinau ka wahine	30	We went to seek for a biding place, And found it, we thought, in Peleula-- A loa i ka lae kapu o Makapuu

35 Ilaila pau ke kuleana
Imi ia Kanehoalani
A loa i ka lae o Makahanaloa
He loa ka uka o Puna;
Elua kua i ka kapa hookahi
Akahi au a ike--haupu mau, walohia
wale

40 E Kanehoalani e-e
E Kanehoalani e-e
Aloha kua!

Kau ka hoku hookahi, hele i ke ala loa
Aloha kana kuku kapa a ka wahine!

45 He wahine lohiau, nana i ka makani
He wahine lohiau, haupu mai oloko!
Aloha, Oahu e-e!

E huli ana makou i ka aina mamua
aku,
Kahi a makou e noho ai

Aloha o Maui, aloha e!

50 Aloha o Molokai, aloha, e!

Aloha o Lanai, aloha, e!

Aloha o Kahoolawe, aloha, e!

55 Ku makou e hele, e!
O Hawaii ka ka aina
A makou e noho ai a mau loa aku;
Ke ala a makou i hiki mai ai,
He ala paoa ole ko Kamoho alii
Ko Pele, Ko Kanemilohai, ko Kaneapua
60 Ko Hiiaka, ka noiau, i ka poli o Pele
I hiki mai ai.

[From Emerson, Nathaniel B., Pele and
Hiiaka, 1915]

35 Dame Kapo--she of the red-pied robe--
Found it in the sacred cape, Makapuu;
The limit of our journey by land,
We looked then for Kane-hoa-lani
And found him at Makahanaloa
Far away are the uplands of Puna;
One girdle still serves for you and for me.
Never till now such yearning, such
sadness,

40 Where art thou, Kane-hoa-lane?
O, father Kane, where art thou?
Hail to thee, O father, and hail to
me!

When rose the pilot star we sailed
away

Hail, girl who beats out tapa for
women--

The homecoming wife who watches
the wind,

45 The haunting wind that searches the
house!

Farewell to thee, Oahu!

We press on to lands beyond,
In search of a homing place,

50 Farewell to thee, Maui, farewell!
Farewell to thee, Moloka'i, farewell!
Farewell to thee, Lana'i, farewell!
Farewell to thee, Kahoolawe,
farewell!

55 We stand all girded for travel;
Hawaii, it seems, is the land
On which we shall dwell evermore.
The route by which we came
hither,

Touched lands not the choice of
Paoa

'Twas the route of Kamohoalii
Of Pele and Kanemilohai

59 Route traveled by Kaneapua
59 And by Hiiaka, the wise, the
darling of Pele

60 Who came here.

The Voyage of Hawaii-Loa [Abstract]

(1) Hawaiiiloa was born on the east coast of *Ka aina Kai Melemele a Kane*.

(2) One of four children of Aniani Ka Lani; brother of Ki (Tahiti), Kanaloa, and La'akapu.

(3) Ocean was called Kai-holo-a-ka-i'a.

(4) Makali'i, principal navigator, to Hawaiiiloa, said:

"Let us steer the vessel in the direction of Iao, the Eastern Star (Jupiter), with 'red-star' (Aldebaran) to guide us, in the direction of those big stars which resemble a bird"

(5) They arrived at a land which they called Hawaiiiloa.

(6) They returned to their native country to bring their wives and children to Hawai'iloa.

(7) They steered by the Morning Star (Hoku Loa) Venus.

(8) He returned to Tahiti for his brothers, sailed around with Ki, and returned to Hawaii by the Hoku-Iwa stars and the star called Ke Alii o Kona-i-ka-lewa (Canopus)

(9) Hawaii loa brought with him his nephew, Tau-nui-ai-te-Atua, son of his brother, Ki. Tu married his daughter, Oahu, had a child Ku Nui akea in Keauhou, Puna.

(10) Kunuiakea's son was Keliialia, and his grandson, Kemilia, born at Tahiti; greatgrandson Ele'eleualani (Keli'iku) was born on Hawaii.

(11) In the time of Papa.

[*Note: Hawai'iloa is listed in the genealogy handed down by David Malo].

The Chant of Kaulu

1 O Kaulu nei wau,
 O ke kama o Kalana,
 O ka hiamoe kapu,
 Ka auwaalalua,
 5 Ke keele maalaioa,
 O kuulei, o pawa,
 Ka mea nana i hoolei,
 Kaulu mauka, E Kaulu makai,
 E Kaulu--E--Kiwaa ia,
 10 E Kaulu--E--auwaa ia/
 O lele aku keia o Wawau,
 O Upolu, O Pukalia iki,
 O Pukalia nui, O Alala,
 O Pelua, O Palana, O Holani,
 15 O ke Kuina, O Ulunui, O Uliuli,
 O Melemele, O Hiikua, O Hiialo,
 O Hakalauai; apo ka lani,
 Apo ka po, apo ke ao,
 Apo kukulu o Kahiki;
 20 Pau Kahiki ia Kaulu,
 Pau Kahiki ia Kaulu,
 I Koa o Halulukoakoa.
 Mai ke au paha ia Ku,
 Mai ke au paha ia Lono,
 25 I wahia ai ka Pumaleolani,
 O ka pupu, O ka Naia,
 O ka lei Kua, O ka lei Alo,
 O ka lele, O ka lele o Kela,
 Hakuhakualani kuu Makuakane
 30 O ka lele, O ka lele o Keia,
 Hakuhakualani ku'u Makuahine
 Lele ka Oili o ka lani, lele i ka lani
 Lele ka ua lokuloku, lele i ka lani
 Lele ka ua hea, lele i ka lani
 35 Lele ka ua huna, lele i ka lani
 Lele ka pinaohaololani, lele i ka
 lani
 O lele aku keia o Moanawaikaioo,
 O ke au miki, o ke au ka, e mimilo
 ai,
 E make ai ia oe,--
 40 E lele paha, e ku paha.

[Fornander, Abraham, APR: 2: 12-15]

1 I am Kaulu
 The child of Kalana,
 The sacred rest,
 The sea-slug,
 5 The great slinger (expert with the
 sling)
 Rainbow colors, morning light,
 He (is the one) who spreads them
 out
 Kaulu ashore, E, Kaulu at sea
 E Kaulu--E--he is the Kiwa'a
 10 E Kaulu--E--a fleet is he.
 He has landed (visited) Wawau,
 Upolu, Little Pukalia,
 Great Pukalia, Alala,
 Pelua, Palana, Holani,
 15 The Isthmus, Ulunui, Uliuli,
 Melemele, Hiikua, Hiialo,
 Hakalauai;--who has spanned the
 heaven
 Spanned the night, spanned the day,
 Spanned the farthest ends of the
 Kahiki;
 20 Finished (explored) is Kahiki by
 Kaulu,
 Finished is Kahiki by Kaulu,
 To the coral reefs where the surf is
 roaring.
 From the time perhaps of Ku,
 From the time perhaps of Lono,
 25 Broken has been the sacred shell,
 The shellfish, the porpoise,
 The garlands for the back, the
 garlands for the breast,
 The altar, the altar of that one,
 Hakuhakualani is my father,
 30 The altar, the altar of this one,
 Hakuhakualani is my mother,
 Falling are the heavens, rushing
 through the heavens,
 Falls the dismal rain, rushing
 through the heavens,
 35 Falls the gentle rain, rushing through
 the heavens
 Soars the dragonfly, rushing through
 the heavens,
 Passed away has this one to Moana-
 waikaioo,
 The strong current, the rolling
 current, whirl away,
 It will be overcome by you--
 40 Passing perhaps, remaining perhaps.

Analysis

The Chant of Kaulu is only 40 lines long but has a wealth of information.

It features not only genealogical information but names of ancestral homelands, which are also (later) equivalent to (or become) underworlds or afterworlds, which is a pattern observed throughout Polynesia.

Savaiki is the conservative Polynesian name for Savai'i (Samoa), Havai'i (Ra'iatea, Society Islands), but in the Northern Cook Islands (Savaiki, Tongareva), and the Tuamotus (Havaiki) becomes the afterworld.

It is noticeable that the name Havaiki ~ Havai'i is never mentioned by Kaulu. He names:

(a) *Places* to which he has been:

Wawau	[cp. Vava'u, Tonga; Vava'u, Marquesas; Vava'u, Tahiti]
'Upolu	[Samoa] [Borabora, Tahiti] [district, Hawai'i]
Pukalia-nui	[cp. Butaritari, Gilbert Islands]
Pukalia-iki	(Littel Pukalia) [cp. Pukapuka, Tuamotus; Pukapuka, Cook Is.]
Alala	[no data, n.d.]
Pelua	[cp. Beru, Gilbert Is.]
Palana	[n.d.]
Holani	[cp. Kua-i-helani; [cp. Holani-kū, land found by 'Aukele-nui-aikū; and Holani-moe]

(b) *Regions* with respect to the stars and seas:

Kuina, Ulunui, Uliuli
[region around the equator,
Belt of Orion (Uliuli, dark sky
and Melemele (Sirius), bordered
beneath the Belt of Orion]

Hi'ikua, Hi'ialo - stars, or facing
forward, facing backward

Hakalauai - star name (n.d.)

Moanawaikaio'o - the seas south
of Tahiti-nui, below 18 to
20 degrees south.

He has accomplished the following:

1. "Grasped the sky"
(*apo ka lani*)
2. "Grasped the night and day"
(*apo ka pō, apo ke ao*);
3. "Grasped the compass pillars
(*kukulu o Kahiki*);
4. "Finished Tahiti" (knows the
Society Islands);
"Knows the coral of Halulu-
ko'ako'a; i.e., submerged reefs, shaking
coral, i.e., great surf.
"The *currents* of Kū and Lono"
"The shellfish and porpoise", i.e,
the habitat and habits of animals which are
reef life and those which are far-ranging
deep-sea fauna
"Stars: 'O'ili (filefish), a name for
the Southern Cross; *Hakuahaku-a-lani*,
Canopus; i.e., navigates orienting to the
south polar stars;

"Hakuhaku-a-lani is my father"
"Hakuhaku-a-lani-is my mother"

To these "parents" (in the sky), he
builds an altar

5. Experienced foul weather (dismal
rain, heavy rain)

6. Observed a distant planet, in
retrograde motion ("dragonfly", *Pinaohaolo-*
lani, probably the planet Saturn)

7. Experienced treacherous waters
au miki, mimilo;

According to Kenneth P. Emory
"...the maelstrom called Moana-wai-kai-
o'o, or Mimilo-o-Nolewai...often depicted in
Tuamotuan tradition where actual
whirlpools are common within the group,
one within the lagoon of Takaroa 'into
which canoes are drawn, disappear from
sight, and emerge again some distance
beyond..." [Beckwith, HM: 440]

Kaulu concludes from his life as a
navigator-sailor:

"You may die,
You may fly,
Maybe stand."

Where should Kaulu-a-Kalana be
placed in the genealogies?

Fornander mentioned that Kaulu's
grandmother was Hina-ka-pa'i-kua
(Hina who beats tapa), the wife of
Nanamaoa, son of Maui-ki'iki'i-a-
kalana. This would make him a con-
temporary of Nanakaoko, great-grandson
of Maui.

Fornander also mentioned that
Kaulu's *kilokilo* (observer, as of portents
and stars) was Luhau-kapawa, thus
contemporary with Mo'ikeha.

The *mo'olelo* of Kaulu is found in
the Fornander Collection[4: 526-529; 5: 364-
369] summarized by Martha W. Beckwith

in Hawaiian Mythology (HM): 436-438

She provided these particulars:

Kaulu was the youngest son of Kū-
ka-ohi'a-laka (k) and Hina-ulu-ohi'a (w)
at Kailua, Ko'olau (O'ahu). He had an
older brother, Kamano, who threatened to
harm Kaulu when born, so Kaulu was born
as a rope and cared for by his brother,
Kaeha.

Kaeha was carried way to the sky
and swallowed there by a shark [Milky
Way], the jaws of which are torn apart by
Kaulu, and both of them return to
Papakolea (in Moanalua).

Beckwith concluded:

"Kaulu and his wife Kekele... who
loves all fragrant plants and who planted
hala groves of Koolau and used to wear
wreaths of sweet-smelling pandanus about
her, *are not named upon the
genealogical line to which Kaulu's
forefathers belong...*

"...Kaulu...brought to Hawaii 'the
edible soil of Kawainui called alaea, used
medicinally by old Hawaiians...[ibid: 440].

All we have of the navigator who
was a great-grandson of Maui is the small
chant excerpt saying he had sailed the seas
between Hawaii, Tahiti, perhaps the
Tuamotus and ocean south of Tahiti,
perhaps westward to the region nearest the
Gilbert Islands: Tokelaus, Samoa.

Kaulu's name is somewhat similar
to the Tongan migration hereo Kauulu-
fulifonua-fekai, who sailed between Tonga
and the Lau Islands (Fiji).

From the description of regions
traversed by Kaulu-a-Kalana, he was
familiar with atolls and barrier reefs
common to the Northern Cooks (Aitutaki)
and Society Islands (Borabora), and
equally familiar with reef islands having
no lagoons and whose southern shores are
exposed to heavy surf.

The 'Aikanaka-Kaha'i Cycle

Holo Hema i Kahiki

1	Holo Hema i Kahiki, ki'i i ke 'apo-'ula Loa'a Hema, lilo i ka 'A'aia Ha'ule i Kahiki, i Ka-pakapaka-ua	1	Hema went to Kahiki to fetch the red fillet (circlet or ring)* Hema was caught by the 'A'aia (albatross) He fell in Kahiki, in Ka-pakapaka- ua ("Pattering-rain") He rests in Ulu-paupau
4	Waiho ai i Ulu-paupau		

'O Ke Anuenue Ke Ala o Kaha'i

1	'O ke anuenue ke ala o Kaha'i Pi'i Kaha'i, koi Kaha'i He Kaha'i i ke Ko'i'ula a Kāne	1	The rainbow is the path of Kaha'i Kaha'i arose, Kaha'i bestirred himself Kaha'i passed on on the floating cloud of Kāne
5	Hihia i na maka o 'Alihi A'e Kaha'i i ke anaha He anaha ke kanaka, ka wa'a Iluna o Hanai-a-ka-malama 'O ke ala ia i 'imi ai i ka makua o Kaha'i	5	Perplexed were the eyes of 'Alihi Kaha'i passed on on the glancing light That is the road to seek the father of Kaha'i
10	O hele a i ka moana wehiwehi A halulu i Hale-kumu-ka-lani Ui mai kini o ke akua Ninau 'o Kāne 'o Kanaloa He aha kau huaka'i nui, E Kaha'i, i hiki mai ai?	10	Go on over the deep blue ocean And shake the foundations of heaven Inquiring are the retainers of the God(s) Kane and Kanaloa are asking, "For what purpose is your large travelling party? O, Kaha'i, that has come hither?"
15	I 'imi ai au i ka Hema Aia i Kahiki, aia i Ulupaupau Aia ia ka 'A'aia, haha mau 'ia a Kāne	15	"I am seeking for Hema, There in Kahiki, there in Ulu-pau- pau There are the 'A'aia constantly breathed on by Kane,
18	Loa'a aku i kūkulu o Kahiki.	18	Reaching to the farthest ends of Kahiki."

[From Forlander, APR: 2: 16-17]

The 'Aikanaka-Kaha'i cycle is a Polynesian tradition, not limited to Hawai'i, belonging in the Ulu (*Uru-te-Ngangana*) genealogy and producing the voyagers and heroes descended from *Maui-ki'iki'i-akalana*

[Kumulipo (Wa 16, lines 1803-1810):

[ca. 565 A.D.]
 Maui (k) *Hinakealohaila* (w)
 o = generations between

 [7 generations]

 [ca. 740 A.D.]
 'Aikanaka (k) *Hinaaiakamalama* (w)
 Puna (1)
 Hema
 Puna 2)

 [ca. 765 - 840 A.D.]
Hema (k) *Ulumahaoa* (w)
Kaha'i (k) *Hinauluohi'a* (w)

Wahieloa *Hinahawea* (w)
 Ko'olau Kahili (w)

Laka *Hikawailena* (w)
Luanu'u (k)

The adjusted time scale assigns the Hema and Kaha'i adventures to the 8th century A.D., but about 200 years after the heroic exploits of their ancestor, Maui, and about 200 years after the settlement of *Wahiwā* (Kūkaniloko) by Maui's sons and grandsons in the 6th to 7th centuries A.D.

The time levels for this history may be different to the south, especially in West Polynesia (Tonga), but there are several ways in which the genealogical descent in East Polynesia is comparable between Hawaii, New Zealand, Tahiti, Tuamotus, and Rarotonga:

Hawaii:	'Aikanaka	<i>Hinahanaiakamalama</i>
Maori:	Kaitangata	<i>Awanuiarangi</i> (w) <i>Whaitiri</i> (w)
Rarotonga:	Kai-tagata	' <i>Ina-ma-ngurunguru</i>
Hawaii:	'Aikanaka	<i>Hinahaiakamalama</i>
	Hema	<i>Luamahehoa</i> / <i>Ulu-mahaoa</i> (w)
Maori:	Kaitangata	<i>Awanuiarangi</i> (w) <i>Whaitiri</i> (w)
	Hema	<i>Uru-tonga</i> (w) <i>Hine-piripiri</i> (w)
Rarotonga:	Kai-tagata	' <i>Ina-mangurunguru</i>
	'Ema	' <i>Ua-uri-raka-moana</i> <i>Rua-mata-io</i>
Tuamotu:	HEma	<i>Hua-uri</i>
Tahiti:	Hema	<i>Hua-uri</i> <i>Hina-tahutahu</i>

The comparison of names indicates a greater agreement between Hawaii, Maori, and Rarotongan names for the wife of Hema, and probably greater agreement between Hawaii and Rarotonga which has the *Uru* ~ (*Ng*)*uru* and *Lua* ~ *Rua*- roots in her name.

Another similar agreement along another axis: Rarotonga, Tuamotu, and Tahiti, *Ua-uri* ~ *Huauri* as the wife of Hema.

Along another axis, agreement between Maori, Rarotonga, and Tahiti for *Hina* ~ '*Ina* ~ *Hina* as a wife of Hema.

What happens with the next generation?

Hawaii::		
	Hema (k)	Ulu- (Lua-) mahehoa
	Kaha'i (k)	<i>Hina-ulu-ohi'a</i>
Maori:		
	Hema (Hina-pupu-mai-naua
		Hine- <i>piripiri</i>
	Tawhaki	<i>Hina-nui-i-te-kawa</i>
		Hine-muru-toka
Rarotonga:		
	'Ema	'Ua-uri-raka-moana
		Rua-mata-io
	Ta'aki	' <i>Ine-uru-o-runga</i>

In this association Kaha'i's wife's name is close in the sound of Hina's name: *Hina-ulu* ~ '*Ine-uru*, (Hawaii/Rarotonga), and Maori has a similar referent in the '*ohi'a-lehua* tree (cp. Maori *pohutu-kawa* tree is a related species, which Maoris and Rarotongans called *pua Rata*).

Tuamotu:		
	Hema	Huauri
	Tahaki	<i>Hapai</i>
		Horahora
		Tokurua (dawn)

Tonga:		
	Tafaki	<i>Haapai</i>

Moriori (Chatham Islands)		
	Hema	<i>Hapai</i>
	Tawhaki	

Tahiti:		
	Hema	Huauri
		Hina-tahutahu
	Tafa'i	Hina
		Tere-te-ura-i-te-rangi
		'Ura-i-ti'a-hotu

There is an interesting association here with red color ('ura-i-te-rangi) and the dawn (or sky), which recalled the red color of the '*ohi'a lehua* (Hawaii) and *pohutu-kawa* (Maori).

[See Beckwith, Martha, HM: Chapter 17 'Aikanaka-Kaha'i Cycle].

Hawaii:		
	Wahieroa (k)	<i>Hina-hawe</i> a (w)
		<i>Ko'olau Kahili</i> (w)
	Laka	Hikawailena (w)
	Luanu'u	
Maori:		
	Wahieroa	<i>Hine-tua-hoanga</i>
		<i>Matoka-rau-tawhiri</i>
		Kura
	Rata	<i>Tonga-rau-tawhiri</i>
	Tu-whaka-raro	
Rarotonga:		
	Va'ieroa	<i>Tairiiri-tokerau</i>
	Rata	Aniani-te-rangi
Aitutaki:		
	Vaiaroa	<i>Tairi-tokerau</i>
	<i>Nganaoa</i>	
Tuamotu:		
	Vahieroa	<i>Tahiti-tokerau</i>
		Matamata-taua
	Rata	Te-vahine-huarei
Tahiti:		
	Vahieroa	Maemae-a-rohi
	Rata	
Marquesas:		
	Vehie-oa	<i>Tahi'i-tokoau</i>
	<i>Ngana-oa</i>	
Samoa:		
	Pua	Singano
	Tafa'i	<i>Sina-piripiri</i>
	Fafieloa	Tula
	Lata	

Conclusion:

Considering the geographic distance between Hawaii and New Zealand, Hawaii and Rarotonga, and between Hawaii and the Tuamotus, the close comparative gen-logical sequence in Central Polynesia is probably due to having lived in close communication, although separated by hem-ispheres and nautical miles between, or still in physical contact during the 75 years when grandfather (Hema), father (Tahaki), son (Vahieroa), and grandson (Rata) were able to keep track of their generations and relatives however far removed from the center. Between Maui and Rata are 12 generations [Kumulipo, Wā 16, lines 1803-1816], or three hundred years, during which O'ahu was already settled by Maui's son, Nanamaoa in the 6th century A.D.

*A Related Polynesian Tradition
from the Kai-Tangata - Tahaki
Cycle*

Huauri's Lament for Tahaki
[Tuamotuan fangu]

Pathway of the Birds
[Translated from the original by
J. Frank Stimson, Songs of the Sea Kings:
73-75].

1 *First Voice*
Mine is the migrating bird
winging afar over remote oceans,

Second Voice
Ever pointing out the sea road of the Black-
heron--
the dark cloud in the sky of night.

Chorus
It is the road of the winds coursed by
the Sea Kings to unknown lands!

Mine is the bird--

2 *First Voice*
Mine is the migrating bird
flying on even-beating wings to
lands revisited,

Second Voice
Ever searching out the road of the ocean.

Chorus
It is the road of the winds coursed by
the Sea Kings to unknown lands!

Mine is the bird--

3 *First Voice*
Mine is the migrating bird winging aloft
over untraveled oceans,

Second Voice
Ever spying out the sea way of the monster
called Great-fish-sleeping-in-the-
wide-wastes-of-the-ocean,

Chorus

It is the road of the winds coursed by
the Sea Kings to unknown Lands!

Mine is the bird--

4 *First Voice*
Mine is the migrating bird beating swift
wings above wakeless seas

Second Voice
Ever seeking out the star-lit path over the
waves

Chorus
It is the road of the winds coursed by
the Sea Kings to unknown lands!

Mine is the bird--

5 *First Voice*
Mine is the migrating bird winging over
perilous regions of the ocean,

Second Voice
Ever tracing out the age-old path of the
wandering waves leasing to the
Great-clam-standing-alone.

Chorus
It is the road of the winds coursed by
the Sea Kings to unknown Lands!

Mine is the bird--

6 *First Voice*
Mine is the migrating bird flying afar to
remote wastes of the ocean,

Second Voice
Ever revealing the way of the winds leading
on and on to the Forbidden-reef-of-
the-gods!

Chorus
It is the wandering way of the waves
the road of the winds--
followed by the mighty heroes of
old,
While ever the Sea Kings drove their
long ships through the
towering waves!

The Birth of New Lands

[Tahitian chant, translated by Teuira Henry, Ancient Tahiti: 399-402]

[A chant with sailing directions from Tahiti to Hawai'i]:

Let more land grow from *Havai'i*
[*Ra'iatea*]

Mariua (*Spica*) is the star, Auere
(Offering-cloth) is the king

Of Havai'i, the birthplace of lands

The morning apparition rides
Upon the flying vapor of the chilly border.
Bear thou on! Bear on and strike where?

Strike upon *Moana-urifa* (Sea-of-rank-
odor); [Name for a sea; Cp. Liha-
mua, Liha-mui, Tongan names for
months; Liha-mua, first month in
tongan calendar; Cp. Kumulipo,
hanau ka pahu o Moanaliha]

In the border of the west!

The sea casts up *Vavau* (*Porapora*) the
first-born; [*Borabora*]

With the fleet that strikes both ways;

And *Tubai* (*Stand-flat*), little islets of the
king.

Strike on, the sea casts up *Maurua*
(*Hold-two*), Sir Charles Saunders
Island) [*Maupiti*]

Strike on, they are *Ma-piha'a* (*With-
springs*, Lord Howe Island)
[*Maupiha'a*, *Mopiha'a*]

Putai (*Sea-cluster*), *Birds-there*, Scilly
Island); [*Fenua-'ura*, a reef
at 16 degrees 31 south, 154 degrees
43 west, also called *Maua'e* Is.].

Papa-iti (*Small-rock*, the *Thespesia*, or
Bellingshausen)

Bear thou on! Bear on and strike where?
Come and strike east!

The sea casts up *Huahine* (*Grey-fruit*)
of the fleet that adheres to the master,
On the sea of *Marama* (*Moon*)

Bear thou on! Bear on and strike where?

The sea casts up *Maiao-iti* (*Little-claw*)
of the bird; [near *Ra'iatea*]

In the sea of *Marama*.
Bear thou on and strike where?

The star *Mariua* flies south (*Spica* in
Virgo)
Come and strike northeast!

The sea casts up *Nu'uroa* (*Long-fleet*)
[*Rangiroa* ?]
In the rising waves of *Tai-o-vaua* (*Shaven-
sea*)
Bear thou on! Bear on and strike where?
The vapor flies
To the outer border of *Tai-o-vaua* (*Shaven-
sea*),
Strike there!

The sea casts up *Pupua* (*Presented*,
Honden Island) [*Pukapuka*,
2 islands, one at 17 degrees 23
south; another at 10 degrees 53
minutes S, 165 degrees 45 min.
30 sec. W; the north island of the
Cook Group]

Stike far north!
The sea casts up
The distant *Nu'uhiva* (*Fleet-of-clans*,
Marquesas)

Of the waves that rise up
Into towering billows,
Bear thou on to the *northwest*!
Stike where?
Strike the towering wave!

The sea casts up *Hotu-papa* (*Surg-ing-
rock*)
Of the towering wave.

Bear thou on! Beat on and still strike
the towering wave.

There comes *Tai-nuna* (Mixed-up shoal),
land
Beyond Hotu-papa.

Sea of *Putu-ninamu* (Sooty tern) casts
up!

Ma-ahu-rai (Cleared-by-the-heat-of-
heaven) is teh land; [Magellanic
Clouds]

There is cast up again,
O-utu-ta'ata-mahu-rei (The-people's-
verdant-headland)

The Sea of the *Nu'u-marea* (Host-of-
parrot-fish)

Casts up *Fata-pu* (Clustering-pile)

Tai-Manunu (Sea-of-cramps) casts up

Te-vero-ia (Fish-producing-storm)
Island.

Bear thou on!
Bear on and strike where?
Stike north,

The sea casts up *Matai-rea* (Breeze-of-
plenty)
Land of the long beating drum;

Taputapuatea is the temple with long
court yard; [name of the marae
on Ra'iatea]

Strike where? Strike north.
The sea casts up *Arapa* (Basket Island)
alone;

Raparapa (Angular, island) alone.

Just over the sea is *Tai-Rio-aitu*
(Weeping-for-god-rio, Aldebaran)

Bear thou on! And swim where?
Swim towards the declining sun,

Swim towards *Orion* (*Uru-meremere*)
[Orion, lying 10 degrees north and
10 degrees south; declining sun,
so on the western horizon setting,
if on northwestern heading]

Distance will end at thine approach,
Redness will grow
It will grow on the mountain figurehead
At thine approach
Where the mountain is the boundary
over there, O!
Redness grows, grows on the figurehead
Bounding in
The ocean over there!

That is *Aihi* (Bit-in-fishing) [Hawai'i]
Land of the great fishhook [Maui]
Land of raging fire kindling
Angry flames;
Land drawn up,
Through the undulations of the towering
wave,
From the foundation!
Beyond is *O'ahu*.

Chant of Paumakua [ca. 990 A.D.]

'O Paumakua, ka lani o Moenaimua
O ke ali'i nana i hele i Kahiki
A Kahiki i ke kaiakea
O mīmo, o mōmi, o ka māmio
O ka i'a mailoko, o ka Auakahinu
O Auakamea ia lani

O Paumakua, the lord of Moenaimua
O the chief who went to Tahiti
Tahiti in the open ocean
The gentle, the precious, the prosperous
And the fish within were Auakahinu
And Auakamea the noble

Chant of Makuakaumana, Pa'ao
Migration [ca. 1115 A.D.]

E Lono, E Lono! E! E Lonoka'eho!
Lonokulani, Ali'i o Kauluonana
Eia na wa'a, kau mai ai
E ho'i, e noho ia Hawai'i-kua-uli

E 'aina loa'a i ka moana
I ho'ea mai loko o ka 'ale
I ka halehale po'i pu a Kanaloa
He ko'akea i halelo i ka wai
I lou i ka makau a ka alawai'a
A ka lawai'a nui o Kapa'ahu
A ka lawai'a nui o Kapuhe'euanu'u- la
a pae na wa'a, kau mai
E holo, e ai ia Hawai'i he moku;
He moku Hawai'i
He moku Hawaii, no Lonokaeho e noho.

E Lono! E Lono! E, E Lonokaeho!
Lonokulani, Chief of Kauluonana,
Here are the canoes; get on board,
Come along and dwell in Hawaii-with-
the-green-back,
A land that was found in the ocean,
That was thrown up from the sea,
From the very depths of Kanaloa,
The white coral in the watery caves,
That was caught on the hook of the
fisherman,
The great fisherman of Kapa'ahu,
The great fisherman, Kapuhe'euanui-la
The canoes touch the shore, come on
board!
Go and possess Hawaii, the island!
An island is Hawaii for Lonokaeho to
dwell on.

The Chant of Kamahu'alele on
the Mo'ikeha Migration

[From Fornander, APR: 2: 10-11]

[ca.1215 A.D.]

Eia Hawaii, he moku, he kanaka
He kanaka Hawaii, --E
He kanaka Hawaii,
He kama na Kahiki
He pua ali'i mai Kapa'ahu
Mai Moa'ulanuiakea Kanaloa
He mo'opuna na Kahiko laua 'o Kupulana-
kehau

Na Papa i hanau
Na ke kama wahine o Kukalaniehu me
Kahakauakoko
Na pulapula 'aina i paekahi

I nonoho like i ka Hikina, Komohana
Pae like ka moku i lalani
I hui aku, hui mai me Holani
Puni ka moku o Kaialea ke kilo

Naha Nu'uhiwa, lele i Polapola
O Kahiko ke kumu aina
Nana i mahele ka'awale na moku
Moku ka aho lawai'a a Kaha'i
I okia e Kukanaloa
Pauku na aina na moku

O Haumea Manukahikele
O Moikeha, ka Lani nana e noho
Noho kau lani ia Hawaii - a
Ola, ola o Kalana ola
Ola ke ali'i, ke Kahuna
Ola ke killo, ke Kauwa
Noho ia Hawai'i a lulana
a kani mo'opuna i Kaua'i
O Kaua'i ka moku--a
O Mo'ikeha ke ali'i

[From Fornander, 1969: II:10-11]

Here is Hawai'i, the islands, the man,
A man is Hawaii, E
A man is Hawaii,
A child of Kahiki
A royal flower from Kapa'ahu
From Moa'ulanuiakea Kanaloa
A grandchild of Kahiko and
Kupulanakehau

Papa begat him
The daughter of Kukalaniehu and Kaha-
kauakoko
The scattered islands are in a row
Placed evenly from east to west
Spread evenly is the land in a row
Joined on to Holani
Kaialea the seer went round the land
Separated Nu'uhiwa, landed on Polapola
O Kahiko is the root of the land
He divided and separated the islands
Broken is the fishline of Kaha'i
That was cut by Kukanaloa
Broken up into pieces were the lands, the
islands,
O Haumea Manukahikele
O Mo'ikeha, the chief who is to reside,
My chief will reside on Hawai'i--a
Life, life, O buoyant life
Live shall the chief and the priest
Live shall the seer and the slave
Dwell on Hawai'i and be at rest,
And attain to old age on Kaua'i,
O Kaua'i is the island --a
O Mo'ikeha is the chief.

Ancestral Homelands in Hawaiian and Polynesian Tradition

Names of ancestral homelands are in today's Polynesian tradition those places of paradise where gods live and spirits of the recently deceased live forever.

Savaiki ~ *Havaiki* in Polynesian tradition is the underworld or afterworld, or the world primordial, following a pattern of making the ancestral homeland more remote and the secondary home of residence more immediate so that the ancestral home is the afterworld paradise for the deceased, a place of departed ancestors.

This has happened to Tongan and Samoan *Pulotu* ~ *Pulo-tu'u*, where *Savea Si'uileo* (Samoa) or *Hikuleo* (Tonga) is a god or goddess, *Pulotu* is the underworld or a cemetery (*pulotu*). *Hawea* is the name of a sacred temple drum brought to Hawai'i by La'amaikahiki and sounded when a chief's son was born at Kūkaniloko heiau in Wahiawā since the time of Kapawa, about the 7th century A.D. until the kapu system was overthrown (1819 A.D.).

So has *Lolofonua* (Tonga) become a graveyard whereas in Uvea *Lolo-fonua* ~ *Lalofonua* is the ancestral mother, a first person, her husband being *Fuli-fonua*, and from this primal pair, *Lalo-fonua* and *Fulifonua* all Uveans descend.

What, then, do Hawaiians make of these names, which also figure in the Kumulipo genealogy as ancestors in a long chain of lineal descent from La'ila'i (w = wahine 'female') and Ki'i, Kāne, and Ke-ali'i-wahi-lani (k = kane 'male')?

Opu'ukahonua (k)
Kumuhonua (k)
Lalohonua (w)
Hulihonua
Li'aikuhonua

Do they suggest some kind of ancestral connection with Tonga and Uvea on lines of descent tracing a route of migrations *before* ancestors of the Hawaiians derived their society and culture from Central Polynesia (Tahiti, Marquesas)?

The key word is *honua* 'earth' and 'placenta'. That moves the ancestral route farther west:

Banua, Benua Southeast Asia
(name of a tribe on the continent)
Vanua-Levu Fiji

The word 'earth' in ancestral (personal) names is also applied to ancestral place names (Hawaiian):

Ka-honua-a-Kāne-i-kaho'olewa
The ancestral home of Luanu'u, which he left to go to *Honua-i-Lalo*, from which he was also given the name, *Lalokona* (i.e., Rarotonga), meaning 'below-Tonga'

Kahiki-honua-kele
'Land (of Kane) that moved-off'

Ka-honua-ua-kele (Kumukahi, Hawaii)

Kahiki-kū, Kahiki-moe, in the direction of Tahiti (Society Islands) or west of it, *Viti Levu* (Fiji) or the Lau Island *Tongafiti* is a compass association, but where is *Kahiki-honua-kele*, Tahiti-of-the-land-that-moved-off?

In west Polynesia, *-tere* ~ *tele* means 'great' (*nui*):

Manu'a-tele 'Great-Manu'a' (Samoa)
Cp. *nusa* (Indonesian) 'island'
Nusantara (Malay); island
Manu'a Underworld (Hawaii)
Nu'u-tele Place (Samoa)
Nu'u-tere Place (Tahiti)
Nuku-tere Rarotonga (Cook Is.); old name for Rarotonga.
Nu'utere Tahiti-nui (Society Is.)

Where was the land of *Kahiki-honua-kele* if it was the land of Kane that was also home to Luanu'u and from which Luanu'u went to *Honua-i-Lalo* when he was then called *Lalokona* (Rarotonga)?

In Rarotonga until this day the *Tongafiti* clan chiefs are land-holding titled chiefs, originally from the Lau Island group between Fiji and Tonga (Tonga-Fiji), who are known in Hawai'i by the name *Konohiki*, although not land-holding (until the 1848 Great Mahele).

Linguistic study of Polynesian place names indicates percentages of cognate agreement at these rates:

- 23% Hawaiian with Maori
- 21% Hawaiian with Tahitian
- 18% Hawaiian with Rarotongan and Tupuai (Austral Is.)
- 17% Hawaiian with Marquesan
- 17% Hawaiian with Samoan
- 17% Hawaiian with Tongan

[Hawaiian shared 281 place names with Tongan [data (acc. Koskinen) from Elbert, Samuel H., Place Names of Hawaii].

Information on ancestral lands whose names may have been changed since ages ago may indicate agreement or relationship from oral tradition.

[*The list below gives Hawaiian name, type of tradition (genealogy, chant, legend) and source whenever possible as FC (Forlander Collection of Hawaiian Antiquities; APR (Account of the Polynesian Race), etc.).

Anana-i-malu; mele; Malo; homeland.

Kaulu-o-Nana; mele [APR 2: 18]; land of the chief, Lono-kū-lani; homeland of Makuakaumana, migration of Pa'ao and Pili.

Alala; mele [Kaulu visited this land; not ancestral]

Cp. Lala-waia [APR]; Lalowaia [FC]
Cp. 'Ololo-i-Waia [Malō]; home of Wakea; same as: 'Ololo-i-Mehani

'O Haumea wahine o Nu'umea i
Kukui-ha'a
'O Mehani, Nu'u-manoanoa o
Kuaihelani i Paliuli
Kau i ka moku o Lua,
'O Ahu o Lua noho i Wawa'u

Haumea, woman of Nu'umea at
Kukuiha'a
Of Mehani, vast hills of Kua-i-helani in Paliuli
Set in the district/island of Lua,
of Ahu of Lua,
who lived in Vava'u
[acc. Beckwith, Kumulipo]

Hānau 'o Maila i kapa 'o Lopalapa
'O Olohe kekahi inoa
Noho i ka 'āina o Lua
Kapa au ia wahi o Olohelohe-lua

'O Paliuli, āina huna a Kāne
'O ka 'āina i Kalana-i-Hauola
I Kahiki-kū, i Ka-pakapaka-ua-a-Kāne

'O Paliuli, hidden land of Kane
Land in *Kalana-i-Hauola*
In *Kahiki-kū*, in *Kapakapaka-ua-a-Kāne*
[Kumulipo]

Nu'umea, mele [Kumulipo] Homeland of Haumea/Papa; also called:
Nu'umea-i-Kukuiha'a o Mehani
Nu'umanoanoa-o-Kuaihelani-i-Paliuli
Nu'umealani
Nu'u-papa-kini
[Kumulipo]

Nu'umea, mele/genealogy [FC 4:1:11, Kahaku-ku-i-ka-moana]; land of Hawai'i-nui-kua-uli (present-day Hawai'i) born of Haumea

Nu'umealani, migration legend (Pele); land to which Namaka-o-Kaha'i went before returning to Kalake'e-nui-a-Kane; and

- the land from which Namaka-o-Kaha'i could see Pele (on Kaua'i) from the high peaks of that island; i.e., a high island.
- Kalāke'e-nui-a-Kāne, migration legend [FC: 4: 1: 32-111; in the legend of 'Aukele-nui-aikū, the land of his wife, the chiefess, Namaka-o-Kaha'i (sister of Pele-honua-mea), daughters of Haumea.
- Nu'umealani, mele/genealogy [Kumulipo], homeland of La'ila'i, first woman, wife of Ki'i and Kāne
- Nu'umehalani, genealogy [Malo], the place to which Papa went after she left Wakea and from which she returned and had O'ahu (from Lua).
- Cp. Nuku (Rarotonga), old name for Rarotonga
Nuku-tere (Rarotonga), old name for Rarotonga
Nu'u-tere (Tahiti), island (Tahiti-nui), old name
Nu'utele (Samoa), a place name.
- Nu'uhiwa, genealogy [Malo, Fornander]; visted by Kamahualele and Mo'ikeha.
Nuku-hiva, island (Marquesas)
Hiva-oa, island (Marquesas)
Cp. Nuku (Rarotonga), homeland
'Iva (Rarotonga), homeland
Hiva'oa (Marquesas); island
Nu'uhiwa (Hawaii); a homeland
Nu'uhiva (Marquesas); island
- Nu'u-lolo-i-Mehani [FC 6:2:269]; land of Nu'u (Kahinali'i); same as Nananu'u, Nu'urmea, and Kukapuna; same as 'Ololo-i-Mehani, Lolo-i-Mehani.
Cp. Nu'alolo, valley on north shore, Kauai
- Nu'a-laka, mele [APR 2: 25]; Paumakua (hero) migration; he was a chief of this land.
- Lolo-i-Mehani, genealogy [Malo]; home of Wakea and Papa; same as 'Ololo-i-Mehani.
Cp. Roro, Kiroro, Giroro [Gilbertese]; name of homeland.
- Cp. Te Mehani, mountain in Ra'iatea (Society Islands)
- Mehani, mele/genealogy [Kumulipo]; a land in Kuaihelani; home of Haumea/Papa.
Cp. 'Ololo-i-Mehani, Lolo-i-mehani
- Hihiku; genealogy (Hawaii); in 'Ololo-i-Mehani, where Wakea lived, also called 'Ololo-waia, Lolo-waia, Lalo-waia
cp. Hikurangi (Maori), a mountain [New Zealand]
- cp. 'Ikurangi (Rarotongan); a mountain in Rarotonga
- cp. Hikurangi (Tonga); land tract.
- cp. Siku-danah, southwest coast of Sarawak, Borneo (Indonesia)
- Kuaihelani One of three sky worlds, after-worlds (Hawaii), or floating cloud-lands (moving islands) where gods live and spirits of deceased ancestors; ruled by Kāne and Kanaloa. The other two were Kāne-huna-moku and Nu'u-mea-land. In the sky world all three lands are one above the other.
- Kuaihelani In migration legends: the home of Mo'oinanea (lizard grandmother of Aukelenuiaikū).
Cp. Serang (Ceram), named for Sri Lanka (Ceylong, India); in Indonesia, in the Arafura Sea, between Australia and New Zealand and through the Torres Straits.
- Cp. 'Ara-'ura (Rarotonga), ancient homeland.
- Cp. 'Ala-hula, a pathway through the sea, i.e., Ke-alahula-Pu'uloa, he ala hele no Ka'ahupahau, to go back and forth (alahula) between two points of land where there is limited or difficult means of travel on land.
Cp. Ababa. Baba, place name in the Torres Straits
Apapa (Chamorro, Marianas Is.), west coast, Guam

- Papa-hanau-moku (Hawaii), kolhonua genealogy, Earth Mother
- Cp. Papa-tuanuku (Maori, New Zealand), Earth Mother
- Cp. 'apapa (Hawaii), reef extension of stratum rock; papa, 'level'
- Ke-apapa-nu'u, Ke-apapa-lani, sky levels; koihonua (Papa-Wakea), the children of Earth Mother and Sky Father before Hawai'i and Maui were born.
- Kuaihelani; mele/koihonua; homeland of Haumea (Papa); legend/FC 4: 32-311, homeland of 'Aukele-nui-aikū, from which he went to Holani-ku and Holani-moe, to Kalake'e-nui-a-Kane, the homeland of Namaka-o-Kaha'i, daughter of Haumea and sister of Pele-honua-mea. [*Pele came to Hawai'i from Borabora (Society Islands), at that time also called 'Upou].
- Cp. Holani; mele [Malo]; homeland, sky paradise
- Holani; mele/legend [FC: 6:3:53; island fished up by Kapuhe'euanui (song of Kamahua-lele, Mo'ikeha migration).
- Holani-kū; mele/legend [Fomander]; a land visited by Aukele-nui-aikū, and where he stopped on the way to Kalake'e-nui-a-Kāne; Kama-hualele/Mo'ikeha; Holani-east.
- Holani-moe; mele/legend (same as above); Holani-west; according to Mo'onanea, lizard grandmother of 'Aukele-nui-aiku, in close proximity to Hōlani-kū.
- Cp. Hae-rangi (Tuamotu); ancestral homeland
- Cp. Serang (Ceram), named for Sri-Lanka (i.e., Ceylon, India); in Indonesia, with Buru, islands between New Guinea and mainland Indonesia; also called Halmahera.
- Cp. Bouru (Gilbertese), name of a homeland.
- Kahiki-kū; mele/genealogy [Papa-Wakea]; Tahiti-east (Tahiti-nui, Society Islands)
- Kahiki-moe; mele/genealogy [Papa-Wakea]; Tahiti-west (Viti-Levu)
- Kahiki-nui-ākea; [FC:6:3:421]; ancestral homeland, Kahiki-of-wide-expanse.
- Kahiki-nui-kaiākea; [Fomander]; ancestral homeland; Kahiki-of-wide-sea;
- Cp. 'Iti-nui (Maori, Cooks.), homeland; 'Iti-ra'i, 'Iti-takai-kere; 'Iti-anaunau. Cp. Tahiti-nui, main island (Society Islands)
- Ka-pakapaka-ua-a-Kane; mele, koihonua [FC: 6: 28-29; 3:360-363] In Ulu-paupau, Kahiki (land where Hema was captured and to which Kaha'i went to find him); Land to which Papa went after Maui was born [Papa-Wakea mele]
- Vava'u Borabora (Tahiti); old name. Cp. Polapola, pule [Malo]; homeland; mele [Pele migration], home of Pele; [Fomander] place visited by Kamahua-lele, Mo'ikeha migration.
- Vava'u Tahuata (Marquesas)
- Vava'u Kohala (Hawai'i); Spreckelsville (Maui)
- Cp. Vava'u (Tuamotu) Underworld, ruled by Atea;
- Vava'u-nui (Tuamotu) Underworld, ruled by Rata;
- Vava'u-iti (Tuamotu) Underworld, ruled by Puna
- Vava'u (Tongs); island in the archipelago; north of Ha'apai and Tongatapu.
- 'Upolu District (north, Hawai'i)
- 'Upolu Taha'a Island (old name) [Tahiti]
- Kupou Ancient homeland (Tuamotu) [visible from Havaiki]
- Kupolu Land tract (Tonga)
- Kanokupolu Title (of the King of Tonga, Tupou Kanokupolu) 'the heart of Tonga'
- Kalana-i-Hauola, (Paliuli, in Kahiki-kū) [Kumulipo], homeland of Haumea;

- [FC: 4: 2: 222-228, 266-281], the homeland of Hawai'i-loa, migration; the land of Kumuhonua in Kahiki-honua-kele, in Mololani, of Hawai'i-nui-kua-uli-kai'o'o.; also the place to which Papa returned when she left Wakea (after giving birth to Maui).
- Cp. Atalanga, land tract (Koloa Is., Tonga) (home of Maui-Atalanga, ancestor who raised the sky)
- Talanga-holova, land tract near Pea, Tongatabu; holds the royal tomb, Langi-matamoana
- Kalana Kaulu-son-of-Kalana; i.e., name of ancestor.
- Cp. Taranga, name of ancestor of the culture-hero, Maui (Tonga); Maui-tikitiki-Ataranga ~ Maui-ki'iki'i-a-Kalana (Hawai'i); Cp. Maui-tikitiki-a-Taranga (Maori, New Zealand)
- Hawai'i-nui-kua-uli-kai'o'o, genealogy; land in Kahiki-honua-kele, Mololani, the homeland of Kumuhonua and Hawai'iloa.
- Cp. Savaiki (Tongareva, Cook Is.), the afterworld; ancestral homeland; Havaiki, the old name for Tongareva itself.
- Cp. Havaiki (Tuamotu Is.), the afterworld, an underworld.
- Cp. 'Avaiki (Rarotonga); an ancestral homeland
- Cp. Savai'i, name of an island (Samoa)
- Hawai'i-ku-lalo [Fomander], Hawaiian name for Samoa, probably referring to the Savai'i (oldname of which was Salafai).
- Ka-moana-nui-kai'oo; name for the seas; 'great-dotted-ocean', i.e., alternating sandy and rocky bottom, full of shoals; (Hawai'i) [FC 6:3:363], referring to the land of Kāne.
- Ka-moana-kai-popolo-a-Kāne, the-purple-seas-of-Kane; i.e. deep sea.
- Mano-wai-kai'o'o, 'great-ocean-water-sources'; the seas around and beyond the ancestral
- homeland (Hawai'i); i.e., near land, where sea-water and fresh-water meet.
- Cp. taikoko (Rarotongan); a turbulent, boiling, choppy sea; meeting of opposite currents;
- tai-pakoko, a devastating sea, i.e., tsunami, sweeps everything before it;
- tai-ruakoko; whirlpool, in the ocean
vai-koko; turbulent water, seething, swirling water
- koko; whirling, swirling motion, as of wind or water; swirling current, turbulence in water; a whirling of wind; to sweep along with a swirling motion; to be swept away or washed away, as by sudden water;
- pakoko; to be totally and wholly swept away
- Cp. koko (Tuamotu); to dash up, kick up spray; to whirl around, as surface water of a whirlpool; whirlpool with a descending vortex
- Cp. tai-koko (Maori, N.Zealand); high tides; koko, bay.
- Cp. kaiko'o (Hawaiian); rough sea; dotted sea, i.e., rocky and sandy bottom; kai-mimiki, sucking action of tsunami as the sea goes out; kai ho'e'e, trampling mode of the tsunami as it comes in (after kai-mimiki).
- Cp. tai-toko (Marquesan); tsunami, tidal wave
- Malama (Hawaii); seas to the west of Kapolei in 'Ewa; lit., moon, warm.
- Marama (Tahiti); seas to the northwest of Tahiti-nui; chant (Birth of New Lands), near Huahine.
- Ka-āina-kai-melemele-a-Kāne (Hawaii); "land-of-the-yellow-sea-of-Kane"; i.e., land near the equator in the vicinity of the Belt of Orion [Melemele] or, south in the latitude of Tahiti (with Sirius [Melemele] as zenith star).
- Na-'āina-i kulana-kai-ma'oki'oki-a-Kane; land-floating in the streaked (sandy and rocky bottom) of Kāne; or 'streaked' as the sea by high winds (broad on the beam of a vessel)

- 'O-ka-honua-nui-a-Kāne, the great land of Kane, i.e., a high island (not atoll) [FC 4: 3: 28-29]
- Ka-honua-a-Kāne-i-ka-ho'olewa; Kaho'olewa (older form of Kaho'olawe, also named for Kanaloa), because Kāne lifted up the island (or atmosphere); ancestral land, having many names:
- Ke-one-lau-'ena-a-Kane, many-(warm)-sands -of-Kane; the homeland of Luanu'u, which he left to go to Honua-i-Lalo;
- 'Aina-lau-ana-a-Kane; many-lands-of-Kāne, i.e., populous;
- 'Aina-lau-one-a-Kane; sandy land;
- 'Aina 'eli'eli-a-Kāne, land-dug-by-Kāne;
- 'Aina-wai-akua-a-Kāne; water-of-the-gods-land
- 'Aina-wauke-kapa-a-Kāne; wauke (paper mulberry) kapa (cloth) of the god; i.e., chiefs' lands.
- 'Aina-kahiko-a-Kāne, ancient land of Kane;
- 'Aina-hemolele-a-Kāne, perfect-land-of-Kane;
- 'Aina-huna-a-Kāne; Kane's-hidden-land;
- 'Aina-a-Kane-huna-moku; hidden-land of Kane; floating island paradise; skyworld paradise, holding Ka Wai Ola a Kāne, living-waters-of-Kāne
- 'Aina-wai-ola-a-Kāne; land-of-Kane's living-waters;
- 'Aina kapu=a-Kāne; land sacred to Kāne
- "Aina-'e'epa-a-Kāne; mysterious land of Kāne; spirit-world of Kāne
- 'Aina=i-ka-houpo-o-Kāne, land at the diaphragm of Kāne; i.e., land at the equator
- Ka-'āina-i-ka-houpo-a-Kāne, land-on the -diaphragm of Kane; land on the equator.
- 'Aina-wai-lepolepo-o-Kumuhonua-a-Kāne; land of (dirty) flooding, i.e., rivers and heavy rain, also called:
- Kahiku-ku, i.e., Tahiti-nui (Society Is.)
- Uluka'a, 'Rolling-Island, also Uala-ka'a, the land of Ku-waha-ilo to which 'Ana'elike traveled in search of Kanaka-o-Kai (same as 'Aukele-nui-Aiku); sky-world paradise (Hawai'i), moving cloudland island;
- Paliuli, green-cliffs;
- Ka-pakapaka-ua-a-Kāne, pattering-rain-of-Kane.
- Halehale-ka-lani, migration legend [Kaulu], 'towering-seas' i.e., winter storms, etc. common to the voyaging region, hurricane country to the south.
- Ka-pakapaka-ua-a-Kāne, in Ulu-paupau, Kahiki, where Hema was captured and to which Kaha'i went to find him; migration legend of Hema and Kaha'i.
- Moa-'ula-nui-akea, migration legend [Mo'ikeha, Kila, La'amaikahiki], near Moa-'ula-nui-akea-iki; homeland of Mo'ikeha and his brother 'Olopana, and wife (Lu'ukia), where Mo'ikeha was also married to Kapo (older sister of Pele and Namaka-o-Kaha'i).
- Polapola, pule [Malo]; homeland of Pele; [Fomander], migration chant land visited by Mo'ikeha and Kamahualele.
- 'O Paliuli, hidden land of Kane Land in *Kalana-i-Hauola* In *Kahiki-kū*, in *Kapakapaka-ua-a-Kāne* [Kumulipo]
- Lalohonua, genealogy (Hawaii), wife of Hulihonua.
- Lalohonua, genealogy (Hawaii); ancestral homeland
- Honua-i-lalo [Fomander]; place to which Luanu'u went and was named Lalokona;

- Cp. Lolo-fonua, Lalo-fonua, ancestress (Uvea); wife of Fulifonua, ancestor.
- Cp. Fulifonua (Tonga), a hero of the migration, but from Tonga to Lau Islands and Fiji, i.e., Kauulu-fulifonua-fekai.
- Cp. Fulifonua (Uvea), ancestor
- Cp. Fulifonua (Tonga), migration hero, Kauulu-fulifonua-fekai, who sailed from Tonga to Lau Islands (Fiji); i.e., connected to the Tonga-fiti migrations between Tonga and Fiji and Tonga and Rarotonga, where some of the titled chiefs are of the Tongafiti clan [cp. Konohiki (Hawai'i), chief, as kaukauali'i land steward, not landholding ('ali'i-nui, ali'i 'aimoku, ali'i 'ai-ahupua'a).
- Lalokona (Rarotonga), name of Luanu'u (father of O'ahu by Papa-hanau-moku).
- Honua-i-lalo, genealogy [Fomander]; place to which Luanu'u went and was named Lalokona [Cp. Rarotonga, Cook Islands].
- 'O Haumea, wahine o Nu'umea i
Kukui-ha'a*
*'O Mehani, Nu'u-manoanoa o
Kuaihelani i Paliuli*
Kau i ka moku o Lua,
'O Ahu o Lua noho i Wawa'u
[Kumulipo].
- Cp. 'Ololo-i-Mehani, homeland of Wakea; same as 'Ololo-i-Waia.
- Hānau 'o Maila i kapa 'o Lo-
palapala*
'O Olohe kekahi inoa
Noho i ka 'āina o Lua
Kapa au ia wahi o Olohelohe-lua
- Olohelohe-lua, mele/genealogy [Kumulipo]; Homeland of Maila, daughter of La'ila'i; also called, the land of Lua (a husband of Papa-hanau-moku).
- 'Ti-paka-lani, mele/genealogy [Kumulipo]; homeland of La'ila'i
- Ka-mawae-lua-lani, ancient name of Kaa'i; mele, koihonua (Song of Paku'i); reconstructed form, i.e., tama-vae-rua-rangi;
- Cp. Vae-Rota (Tuamotu); marae temple name
- Cp. Rota (Chamorro) island in the Marianas group, Micronesia)
- Cp. Rū, sky-raising god (Aitutaki, Cook Is.); companion of Rō, sky-propping deity
- Cp. Lū, sky-propping god; i.e., Kau-no-Lū, place (Lana'i), facing westward; i.e. 'Stance-of=Lū.
- Cp. Lugeilang, sky=deity [Marshall Is., Micronesia]; creator-god.
- Cp. Ka-mavae-lualani; reconstructed as Tama-vae-ru-a-rangi, i.e., child-of Lu-a-lani, who is where the sky divides (mawae, wae).
- Cp. O-Ahu-a-Lū-a-Nu'u, Ahu-son-of-Lu-son-of-Nu'u, i.e., descendant of Lū.
- Cp. Ruanuku (Tahiti), present at the time of the 'great flood';
- Cp. Ruahatu (Tahiti); present at the time of the 'great flood';
- Cp. Kama-lua-haku, Kekamaluahaku: [Papa-Wakea]; koihonua (acc. Paku'i):
- O Kahakulono o Kapumaeolani*
O Kapuheeuanui o Kahaimakana
Na Kekamaluahaku, Kaponialamea
Ponihiwa, Poniuli, Ponielle
Kaponi, Kaponi, Kaponiponikaua
O Papa-a, O Papa-a
O Ho'ohokukalani...
O Wakea ka hiona
O Pi'imai, o Wailoa, O Kakaihili
- Ha'eha'e (Hawai'i), the "eastern-gate-of-the-sun" at Kumukahi (Puna); migration legend [Mo'ikeha, and his brother Kumukahi.
- Cp. Hahake (Tonga), east (wind-compass direction);
- Cp. Hakelaki (Solomon Is.) Ysabel Is.
- Cp. Sasa'e (Samoa); east (wind-compass direction)

- Ha'ena-ku-laina, legend, home of the 'Olopana family;
 Cp. 'Oropa'a (Tahiti)
 Cp. Ko'opana (Marquesas)
 Cp. Koropanga (Cook Is., Maori)
- Hapakuela, migration legend (Pele); birthplace of Pele.
- Ko'olau (Hawai'i), wind-compass direction; windward side; northeast trades;
 Cp. Tokelau Is., west Polynesia, island group, north of Tonga and Samoa
 Cp. -laggu (Chamorro), wind-compass direction, meaning 'east' versus liu-chan or luyu, i.e., west, in the direction of Ryukyu Islands and Chan (China, home of the Shan)
 cp. Togelagu (Chamorro), direction east in the wind-compass
 cp. ki-rakku (Tamil), South India), in the sailing compass (monsoon region), direction 'east'
- Kona (Hawaii); wind-compass direction, meaning leeward, southwesterly direction; opposite Ko'olau;
 cp. Mahukona, Canopus, south polar star (Hawai'i);
 cp. Ma'afu-(Tonga); Magellanic Clouds (Tonga)
- 'Iliponi, mele/genealogy [Kumulipo]; homeland of La'ila'i;
 Cp. Kurupongi (Cook Is.), and ancient homeland;
- Leiwalo, Ulu-o-Leiwalo; legend (Hawai'i); the breadfruit tree at the spirits' leaping place (leina o ka 'uhane), the branches of which are green and dry, and which the spirit must grab hold of to pass to the other side.
 Tumu-te-varovaro, ancient name of Rarotonga
- Moeana-i-mua, mele [Fornander]; chief's name; migration of Paumakua; homeland of Paumakua.
- Na-wao (Hawaii), legend of forest-dwelling dwarfish people, with the Na-Mū (silent), Na Wā (noisy, shouting), Mū'ai-mai'a (banana-eating, having no knowledge of how to make fire), and the menehune people; folk legend
 Cp. Navao (Rarotonga), a homeland;
 Cp. Lavao, Davao (Philippines), place name.
 Cp. Na-wao, Wao-nahele, i.e., distant inland forest; forest-dwelling.
- 'Olohena, land division, ridge, Kawaihau, Kaua'i; also heiau (human sacrifice) called Mahele-walu, 'eight-divisions', (in Kuku'u) [Puku'i-Elbert, Place Names (PN): 170].
 Cp. Rarohenga (Maori), name for the Samoan group, including 'Olosenga, Manu'a, and Ta'ū.
 Cp. 'Orohena, mountain name, Tahiti-nui (Society Islands)
 Cp. 'Olosenga, in the Manu'a group, with 'Ofu and Ta'u (Samoa)
- Orna'o-ku-ulu-lu, pule hainaki/Lono [Malo]; ancestral land (no data, n.d.)
- Pelua, mele [Fornander]; land visited by Kaulu, the voyager
 cp. Beru, island in the Gilbert chain
- Palana, mele [Fornander]; land visited by Kaulu the voyager
- Pukalia-nui, mele [Fornander]; land visited by Kaulu the voyager
- Pukalia-iki, mele [Fornander]; land visited by Kaulu the voyager
 cp. Bu-taritari, island in the Gilbert chain
 cp. Pukapuka, island in Cook group
 cp. Pukapuka, island in Tuamotu group
- Ulunui, genealogy [Malo]; ancient homeland

Summary

The koihonua (genealogy/mele) cosmogonic traditions of Papa and Wakea from the mythical period (origin myths) supply the geographic boundaries of the period of Polynesian voyaging. The normal pattern was east-west below the equator until voyagers came across the equator to the north, settling in Hawai'i.

There is considerable attention in the cosmogonic genealogies and migration chants to a region of the northern group of the Society Islands as the principal place of outmigration, and the residential places of Wakea, Papa, Haumea, in the mythical period. Hina is not yet mentioned, except in the tradition of Wakea's several marriages and the birth of Moloka'i.

It is Haumea who goes to the land of Lua [Wawa'u] to live, and it is Lua who goes to Honua-i-Lalo (probably Rarotonga). It is Papa who leaves Wakea after Maui is born and has O'ahu with Lua. In which Hawaii was Wakea? Is Hawai'i (Ra'iatea) or Vaihi (Hawai'i to the north)? Apparently, Papa made another trip home later, but not to Kuaihelani i 'Ololoimehani. She went to Kuaihelani in Kahiki-kū (Tahiti-nui).

Kuaihelani is, therefore, more than one place; one to the west, the homeland of Aukelenuiaiku, probably in west Polynesia where there are salt-water crocodiles; and two in Tahiti, one in the northern group (Ra'iatea, Borabora) and one to the south in Kahiki-kū (Tahiti-nui).

For the moment this is all the previous traditions have said, more or less.

No one asks where Ki'i was from. Was he from the same place or another place? The geographic evidence shows that he and his son were not from the lands of La'ila'i, Wakea, Lua, Haumea, and Kane in the Society Islands.

They must have come down to Tahiti from the Marquesas.

Places of Residence of Progenitors

Maila (w) daughter of La'ila'i and Kāne lived in 'Olohelohelua, called the land of Lua. [Kumulipo]

Lua (k), lived in 'Olohelohelua; Haumea went to Wawa'u, where Lua lived [Kumulipo];

Lua lived in Wawa'u.

Lua also lived in Ka-honua-a-Kane-i-Kaho'olewa, which he left to go to Honua-i-Lalo, where he received the name Lalokona.

Lua left Ke-one-lau-'ena-a-Kane to go to Honua-i-Lalo.

Lua lived in Honua-i-Lalo (Rarotonga)

Kane (k), husband of La'ila'i (w); father of several daughters:

Hahapo'ele
Hapopo
Maila (Lopalapala, 'Olohe)
Hapone'eaku

Hapone'emai
La'iolu (w)
Kapopo (w)
Po'ele'I (w)
Po'ele'a (w)
Hali'a (w) m. Kamaha'ina (k)
Wehiloa (k)

Kane lived in Kahiki-kū,
Ka-pakapaka-ua-a-Kane;
Paliuli, in Kalana-i-Hauola;

Paliuli, the "hidden-land-of-Kane" was in Kalana-i-Hauola, in Kahiki-kū, in Ka-pakapapa-ua-a-Kene [Kumulipo]

Hema was captured in Ulupaupau,

in Ka-pakapaka-ua-a-Kane, and Kaha'i went there to get him.

La'ila'i (w), wife of Kane, lived in Nu'umealani [Kumulipo]

Ki'i (k), husband of La'ila'i and father of Kamahāina (k) [who married Hali'a (daughter of Kane and La'ila'i)]

Ki'i (k) was probably from the Marquesas Islands [Cp. Tiki].

Wakea(k) lived in Lalawaia ~ Lalowaia
'Ololo-i-Waia [Malo], same as 'Ololo-i-Mehani;

Wakea (k) lived in Hihiku (in 'Ololo-i- Mehani)

Papa (w), wife of Wakea; lived in Lolo-i-Mehani (with Wakea)

Papa gave birth to Kahiki-kū and Kahiki-moe.

Papa gave birth to Hawai'i, Maui,

Papa went back to Ulupaupau, in Ka-pakapaka-a-Kane [Papa/ Wakea chant]

Papa also returned (later) to Kalana-i-Hauola in Paliuli in Kahiki-kū.

Haumea (w), mother of Namaka-o-Kaha'i and Pele (w);

Haumea's homeland was in Kalana-i-Hauola in Paliuli, in Kahiki-kū (Tahiti-nui)

Haumea lived in Nu'umea in Kukuiha'a, of Mehani, and in Nu'umanoanoa of Kuaihelani in Paliuli [Kumulipo].

Haumea went to the land of Lua, ['Oahu] who lived in Wawa'u.

Maila (w) lived in the "land of Lua" called 'Olohelohe-Lua.

Hawai'iloa (k) was from Kalana-i-Hauola in Paliuli in Kahiki-kū (Tahiti-nui).

Kumuhonua (k) was from Mololani, in Kahiki-honua-kele of Hawai'i-nui-kua-uli-kai'o'o

'Aukelenuiaiku (k) was born in Kuaihelani, went to Holaniku (and Holani-moe) and on to Kalake'enuiaKane (homeland of Namakaokahai)

[*Due to the presence of the salt-water crocodile (Mo'oinanea), this Kuaihelani cannot be in the northern Society islands].

Pele (w) lived in Polapola and left home to find a new home in Hawai'i [Chant of Pele/Kamohoali'i] in order to escape her sister (Namaka-o-Kaha'i)

Kapo (w) was already living in Waimanalo, O'ahu when Pele reached Hawai'i.

Twilight of the Kupua Demigods: Transition from Gods to Humankind.

The significance of Haumea involves the adjustment of La'ila'i's descendants to an early period of settlement into Central Polynesia, after the region had been found by West Polynesians (Samoa, Tonga).

The cosmogonic genealogies claim discovery and settlement of Hawaii by the descendants of Haumea and Wakea in the time of Haumea's daughters, Kapo, Pele, and Namaka-o-Kaha'i, the next generation.

The behavior of Haumea, Pele, and their contemporaries, Kamapua'a, 'Aukelenuiaiku, is more than merely mortal. They act as *kupua* demigods, not the real people of history, living life in a super world at once both fantasy and reality.

Survivors of the Pōla'a Tidal Wave

The duration of the titled chiefs of *Kupolo-li'ill-ali'i-mua-olo'ipo* is until the Pōla'a tsunami when Wakea is born, and the descendants of *Ali'i honupu'u* vanish, their line obliterated.

The chiefs descending from La'ila'i (w) and Ki'i (k) and Kāne (k) survive on that of Ali'ihonupu'u's brother, 'Opu'u-pu'u from which the *Palikū* lineage will branch off:

(1) Ohomaila (k), to Kahakauakoko (w) [who marries Kukalaniehu (k), and whose child is Papa (w)]

(2) Li'aikuhonua (k) [Hulihonua genealogy], from whom the generations descend to Luakahakona (k) and Ni'au (w), whose daughter, Kapu- (or Kupu-)lanakehau (w) married Kahikoluamea (k), and has Wakea (k),

The 'Ololo lineage [Kumuhonua genealogy] descends through several generations to Kahikoluamea, who marries Kapu- (Kupu)-lanakehau (w), whose son is Wakea.

In other words, Wakea descended from Paliku (Li'aikuhonua [Hulihonua]) and 'Ololo [Kumuhonua], whereas Papa descended from Palikū [Hulihonua], but not from Kumuhonua. Yet, Papa (w) and Wakea (k) are half-brother and half-sister through their parents, Kukalaniehu (k) and his sister (Kupulanakehau).

Paliku, 'Ololo, 'Ololohonua, and Kumuhonua were brothers [Kumulipo, Wa 12].

Descending from Paliku (k), Li'aikuhonua and Ohomaila were brothers. From the line of Ohomaila (k) comes Haumea (w), who marries Kanaloa (k), to whom is born Ku-kau-akahi.

Ku-kau-akahi (k) married
Kuaimehani (w) and had:

Kau-a-hulihonua (k)
Hinamanoulua'e (w)
Huhune (w)
Haunu'u (w)
Hikapuanaiea (w).

The poet then explains that these successors to Haumea are Haumea reborn into her grandchildren, who are the wives of chiefs for five generations.

[Wā 15]; Ulu genealogy, APR 1: 190]

Haumea (w)	Kanaloa (k)
Kukauakahi (k)	Kuaimehani (w)
	had
	Kauhulihonua (k)
	Hinamanouluae (w)
	Huhune (w)
	Haunu'u (w)
	Hikapaanaiea (w)

Hinamanouluae (w)	Hāloa (k)
Waia (k)	Huhune (w)
Hinanalo (k)	Haunu'u (w)
Nanakehili (k)	Haulani (w)
Wailoa (k)	Hikawaopuaiane (w)

If we try to understand the Haumea and Papa relationship, then:

Wakea (k) and Papa had a son, Hāloa (k) who married the granddaughter of Haumea (w) [and Kanaloa (k)]:

Hina-mano-ulu'a'e (w).

Haumea (w) was the daughter of Kulani'ehu (k) and Kahakauakoko (w), but it was Papa (w), daughter of Kukalaniehu (k) [and Kahakauakoko (w), who married Wakea and had Hāloa (k).

Are these women one and same person, or are they sisters? If they are one and the same, then she had several names depending on her several marriages:

If this is one and the same person, [Haumea and Papa], then Hāloa (k) married his cousin, Hina-mano-ulua'e (w) [daughter of Kanaloa (k)].

Since Haumea (w) was the mother of Namaka-o-Kaha'i and Pele, by Kuwahailo (Westervelt, LV), then Pele was a half-sister of Ho'ohokukalani and the aunt of Hāloa. Pele, however, recognized Kanehoalani at Kualoa as "father", Kanehoalani being another name for Luanu'u, father of O'ahu by Papa (w).

It was while Haumea was married to Kuwahailo that she entered the breadfruit tree to save him, when she lived in Kalihi (O'ahu). The Kumulipo, however, says she was then the "goddess-wife of Makea".

The 'Alae Bird of Hina

The goddess Hina (Hina-a-ke-ahi, Hina-of-the-fire), the mother of Maui, tells her son to get the hook, Ka-manaia-ka-lani, the name of which is also Ka-makau-nui-a-Maui (Scorpius), in order to hook the great *ulua* fish.

In the Kumulipo Maui catches two with one hook: Pimoe and Mahanauluehu, both of which live again through their fins and tails.

Teaching him to fish, Hina-a-ke-ahi (then) commanded him:
“(Go) get your father,
Over there is the line and hook,
Manaia-ka-lani, that fishhook
[Scorpius]
For hooking up islands in ancient seas,”

1770 (Then) get the Great-mudhen-of-Hina,
(My) bird sister
That was the seventh competition of Maui,,
[Kumulipo]

Hina tells him to great the mudhen, Ka-'alae-nui-a-Hina, to use as bait, and in this way Maui will be able to hook the island.

In Elbert's study of the Maui tradition in Rennell and Bellona (Polynesian outliers in the Solomon Islands), a significant use of

1795 He fought to exhaustion
Around Hawaii, around Maui,
Around Kaua'i, around O'ahu;
At Kahalu'u the placenta,
at Waikāne the navel cord,
(He) died at Hakipu'u in Kualoa,
1800 Maui-of-the-loincloth,
Amazing ancestor of the district,
Of the island.

In Elbert's study of the Maui tradition in Rennell and Bellona (Polynesian outliers in the Solomon Islands), a significant use of the *kangae* [Cp. 'alae] in the same action by Maui to hook up the island fish is similar.

The question may be asked as to what the mudhen of Hina may be, if the constellation of Scorpius is used to hook the 'ulua fish as the island.

This mudhen in the sky is a bird constellation which has been identified only as the 'bird with a broken wing', a triangle made of Sirius (*alpha* in Canis Major), to the south (in the latitude of Fiji and Tahiti) as zenith star), Betelgeuse (*alpha* in Orion), and Procyon (*alpha* in Canis Minor).

This is probably why the 'alae of Hina is called "great", because (if the broken-winged bird is *Ka-'alae-nui-a-Hina*), it is composed of three first-magnitude stars in a dominant triangle.

Where are Maui's stars? They have been moving around and are variously identified in Polynesia and Micronesia as the following:

Stars in Hercules [*Maacik*, Cp. Maui-tikitiki; *Maanap* (Kapingamarangi, Polynesian outlier in the Caroline Is., Micronesia);

Cp. *Maitiki* (Caroline Is.), Enif in Pegasus; Altair in Aquila; Nunki in Sagittarius;

Cp. *Maitiki* (Nukuoro, Polynesian outlier in Micronesia): Sagittarius;

Cp. *Meisik* (*epsilon*, *omicron*, *nu* Hercules (Mortlocks, Caroline Is., Micronesia);

Cp. *Maacik*, Altair in Aquila (Micronesia).

Related stars in the tale of island-fishing are:

(1) *Te Tolunga-Maui* (*epsilon*, *eta*, *delta* Orion, stars in the Belt of Orion (Pukapuka, Cook Islands);

[*Al Mintaka* (*delta*), first in the Belt to rise, and farthest north; *Alnilan* (*eta*), central in the Belt; and (probably) *epsilon*, *Alnitak*, lowest (farthest south) in the Belt;

They lie between 10 degrees north and 10 degrees south of the equator.

(2) *Te Tao-o-Maui* (Pukapuka, Cook Is.); black nebula near Scorpius);

(3) *Te Kau-o-Maui* (Pukapuka, Cook Is.); star cluster in Sagittarius (Cp. *Maitiki*, Nukuoro);

(4) *Te Wao-a-Maui* (Pukapuka, Cook Is.); *theta*, *nu*, *epsilon*, *eta*, *delta* Ophiucus, and *alpha* Serpentis [Beaglehole, 1938: 348; for Pukapuka].

The Pukapukan account identifies the "fish" pulled up as a *yaya ulua* [Cp. (Hawaii), *hāhālua*, or skate, rayfish, and the island as Tonga [ibid., 375-376].

"...The legend of Maui accounts for the way in which Maui's stars were placed in the sky. Mau was later asked by the gods to count all the stars, a feat which he accomplished" [ibid.: 347].

This theme is also the opening statement to the *mele inoa* (name song) for the O'ahu ruling chief, Kualii'i:

Ka Pule 'Ana a Kapa'ahulani

He elele kii na Maui,
Kii akua ia Kane ma laua o Kanaloa,
Ia Kauakahi, laua o Maliu,
Hano mai a hai a hai i ka pule,
Hai a holona ka Hapuu e Kalani
Ka makau nui a Maui,
O Manaiakalani kona aha,
Hilo honua ke kaa,
Hauhia amoamo Kauiki;
Hanaiakamalama,
Ka maunu ka alae a Hina,
Kuua ilalo i Hawaii,
Kahihi kapu make haoa,
Kaina Nonononuiakea
E malana i luna i ka ili kai,
Huna e Hina i ka eheu o ka alae,
Wahia ka papa ia Laka,
A haina i lalo ia Wakea.
Ai mai ka ia, o ka ulua makele,
O Luaehu, kama a Pimoe, e Kalani e...

A messenger sent by Maui
Sent to bring Kane and Kanaloa,
Kauakahi and Maliu;
While great silence prevails as prayers are
being uttere;
While the oracles of Hapuu are being
consulted, O Chief,

The great fish-hook of Maui,
Manaiakalani was its fish-line,
The earth was the knot,
Kauiki like the winking stars towering high,
Hanaiakamalama [lived there]
The bait was the alae of Hina
Let down to Hawaii
Tangled with the bait into a bitter death,
Lifting up the very base of the island,
To float on the surface of the sea,
Hidden by Hina were the wings of the 'alae,
Broken was the table of Laka.
Carried far down to Kea,
The fish seized the bait, the fat, large ulua,
Luaehu, offspring of Pimoe, O thou great
Chief...[APR: 2: 370].