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HAWAIIAN ANTIQUITIES

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(MOOLELO HAWAII)

DEPT. OF LAND &
NATURAL RESOURCES
STATE OF HAWAII

BY

DAVID MALO

Translated from the Hawaiian

BY

DR. N. B. EMERSON

HONOLULU, HAWAIIAN ISLANDS

1898

HONOLULU
HAWAIIAN GAZETTE CO., Ltd.
1903

(5) Sect. 20. In a song of rejoicing by Kukaloloa, celebrating the escape of Keoua-kuhauula and Keawe-mauhili, after the battle of Mokuohai, in which Kamehameha I was victorious, I find the following:

*Moku ka ia i ka papa-ku o Wakea,
O Wakea hauli i ka lani,
Hauli i ka papa-ku o Lono.*

MSS. Notes on the Waa p. 14.

This ancient mele has two meanings, like very many Hawaiian mele. The archaic meaning I cannot yet make out. Polikapa gives me the following, which seems to me ingenious, but modern.

Torn is the fish from the embrace of Wakea,
Wakea who has fallen from heaven,
Fallen to the level of the hard world.

The phrase *moku ia* is generally used to mean the turning of the milky way towards the west at midnight, and *papa-ku* the underground stratum that would have to be passed before one reached Milu or Hades, if any one can tell which that is. In the modern meaning, which is the one I have given, *ia* (literally a fish) means a woman, while *papa-ku o Wakea* means the breast, *i. e.*, the embrace of Wakea.

Hauli i ka lani, literally has fallen from heaven, may mean has been robbed of his paradise, that is, his companion. *Papa-ku o Lono*, I am told, means the back of a man, a slang phrase, archaic slang, *i. e.*, a figurative form of expression, such as abound in the wilderness of Hawaiian poetic phraseology. But into plain speech, the meaning of this poetical fragment is, the woman has been torn from the embrace of Wakea; Wakea has lost his paradise; his consort has been carried away on the back of another.

The interpretation of the passage has apparently led me far afield and landed me in unknown territory. I can see in it a possible allusion to the separation of Wakea from his wife Papa, which according to Southern Polynesian myth was the lifting up of the vault of heaven from the plain of the Earth, Papa; but in Hawaiian tradition was often spoken of as the divorce of the woman Papa by the man, her husband, Wakea.

CHAPTER VII.

NATURAL AND ARTIFICIAL DIVISIONS OF THE LAND.

1. The ancients gave names to the natural features of the land according to their ideas of fitness. Two names were used to indicate an island; one was *moku*, another was *aina*. As separated from other islands by the sea, the term *moku* (cut off) was ap-

plied to it; as the stable dwelling place of men, it was called *aina*, land, (place of food).

2. When many islands were grouped together, as in Hawaii nei, they were called *pae-moku* or *pae-aina*; if but one *moku* or *aina*.

3. If one (easily) voyaged in a canoe from one island to another, the island from which he went and that from which he sailed were termed *moku kele i ka waa*, an island to be reached by a canoe, because they were both to be reached by voyaging in a canoe.

4. Each of the larger divisions of this group, like Hawaii, Maui and the others, is called a *moku-puni* (*moku*, cut off, and *puni*, surrounded).

5. An island is divided up into districts called *apana*, pieces, or *moku-o-loko*, interior divisions, for instance Kona on Hawaii, or Hana on Maui, and so with the other islands.

6. These districts are subdivided into other sections which are termed sometimes *okana* and sometimes *kalana*. A further subdivision within the *okana* is the *poko*.

7. By still further subdivision of these sections was obtained a tract of land called the *ahu-puaa*, and the *ahu-puaa* was in turn divided up into pieces called *ili-aina*.

8. The *ili-aina* were subdivided into pieces called *moo-aina*, and these into smaller pieces called *pauku-aina* (joints of land), and the *pauku-aina* into patches or farms called *kihapai*. Below these subdivisions came the *koele*,¹ the *haku-one*² and the *kuakua*.³

9. According to another classification of the features of an island the mountains in its centre are called *kua-hiwi*, back-bone, and the name *kua-lono*⁴ is applied to the peaks or ridges which form their summits. The rounded abysses beneath are (extinct) craters, *lua pele*.

10. Below the *kua-hiwi* comes a belt adjoining the rounded swell of the mountain called *kua-mauna* or *mauna*, the mountain-side.

11. The belt below the *kua-mauna*, in which small trees grow, is called *kua-hea*, and the belt below the *kua-hea*, where the larger sized forest-trees grow is called *wao*,⁵ or *wao-nahele*, or *wao-eiwa*.

12. The belt below the *wao-eiwa* was the one in which the monarchs of the forest grew, and was called *wao-maukele*, and the belt below that, in which again trees of smaller size grew was called *wao-akua*,⁶ and below the *wao-akua* comes the belt called *wao-kanaka* or *ma'u*. Here grows the *am'au*-fern and here men cultivate the land.

13. Below the *ma'u* comes the belt called *apaa* (probably because the region is likely to be hard, baked, sterile), and below this comes a belt called *ilima*⁷ and below the *ilima* comes a belt called *pahee*, slippery,⁸ and below that comes a belt called *kula* (plain, open country) near to the habitations of men, and still below this comes the belt bordering the ocean called *kahakai*, the mark of the ocean (*kaha*, mark, and *kai*, sea.)

14. There are also other names to designate the features of the land: The hills that stand here and there on the island are called *puu*, a lump or protuberance; if the hills stand in line they are designated as a *lalani puu* or *pae puu*; if they form a cluster of hills they are designated *kini-kini puu* or *olowalu puu*.

15. A place of less eminence was called an *ahua*; or if it was lower still an *ohu*, or if of still less eminence (a plateau) it was termed *kahua*.⁹

16. A narrow strip of high land, that is a ridge, was called a *lapa* or a *kua-lapa*, and a region abounding in ridges was called *olapa-lapa*.

17. A long depression in the land, a valley, was called a *kahuwai*; it was also called *awawa* or *owawa*.

18. Those places where the land rises up abrupt and steep like the side of a house are named *pali*; ¹⁰ if less decided precipitous they are spoken of as *opalipali*.

19. A place where runs a long and narrow stretch of beaten earth, a road namely, is termed *ala-nui*; another name is *kua-moo* (lizard-back). When a road passed around the circumference of the island it was called the *ala-loa*. A place where the road climbed an ascent was termed *pi'na*; another name was *hoopi'na*; another name still was *koo-ku*, and still another name was *auku*.

20. Where a road passed down a descent it was termed *iho'na*, or *alu*, or *ka-olo* (*olo-kaa*, to roll down hill), or *ka-lua* or *hooi-*

BOARD OF LAND AND NATURAL RESOURCES

STATE OF HAWAI'I

IN THE MATTER OF

Contested Case Hearing Re Conservation
District Use Application (CDUA) HA-3568 for
the Thirty Meter Telescope at the Mauna Kea
Science Reserve, Ka'ohē Mauka, Hāmākua,
Hawai'i, TMK (3) 4-4-015:009

Case No. BLNR-CC-16-002

CERTIFICATE OF SERVICE

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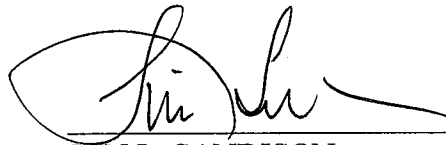
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