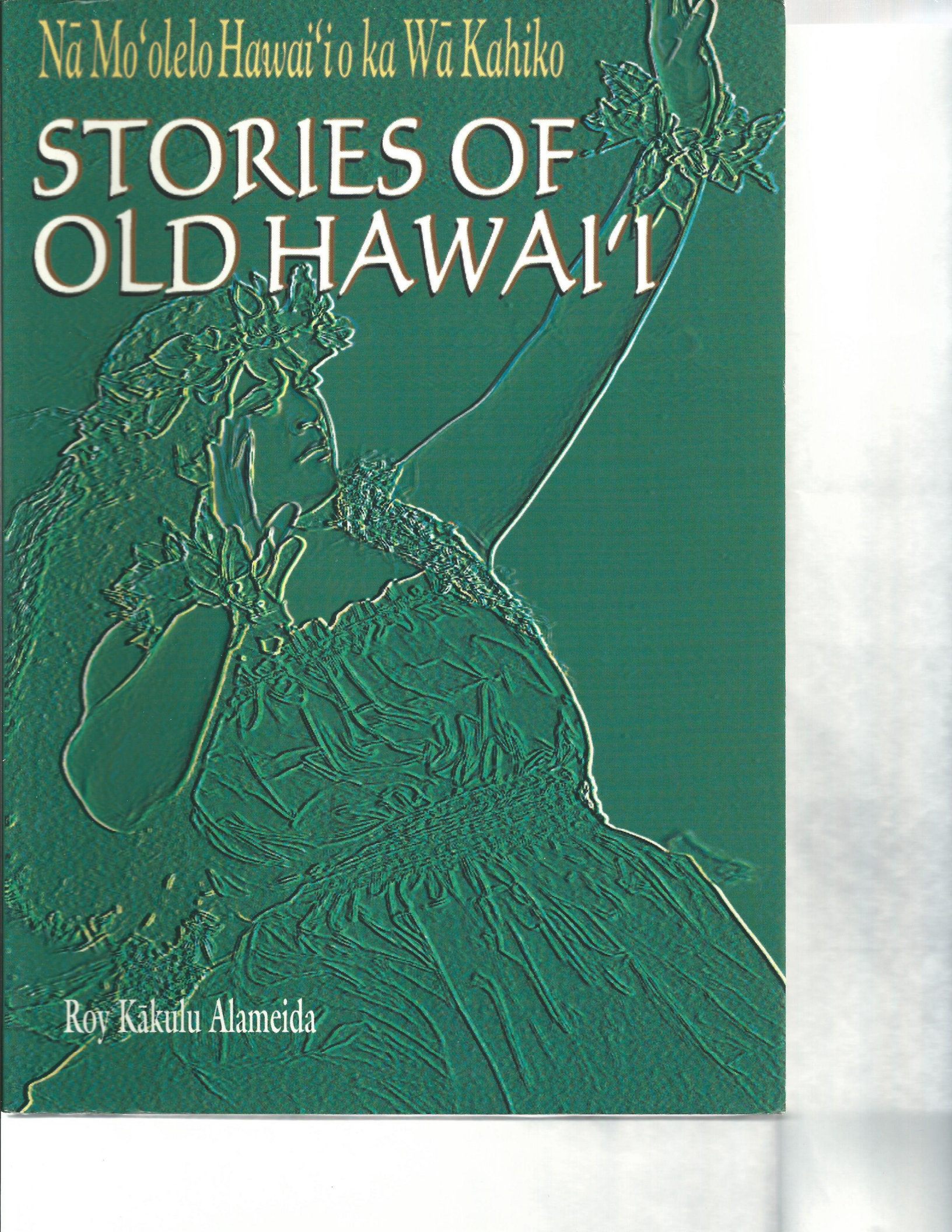


Nā Mo'olelo Hawai'i o ka Wā Kahiko

STORIES OF OLD HAWAII

Roy Kākulu Alameida



Pronunciation Guide

Hawaiian consonants are said the same as they are in English, except for *w*, which is usually pronounced like *v* after *i* and *e*.

Vowel sounds:

- a, ā like *a* in *was*: (*olonā*)
- e like *e* in *red*: (*he'e*)
- ē like *a* in *baby*: (*nēnē*)
- i, ī like *e* in *me*: (*imu, kī*)
- o, ō like *o* in *go*: (*kalo, kō*)
- u, ū like *oo* in *moon*: (*hula, pā'ū*)

Hawaiian words are usually stressed on the next-to-last syllable, unless there is a single line over a vowel. This line is called a macron or *kahakō*. It shows that the vowel should be said with stress, or longer and stronger.

Sometimes two vowels go together: *ai*, *ao*, *au*, *ei*, *eu*, *oi*, *ou*. The vowel sounds are rolled together as you say them, with the first one being stronger.

The mark like an upside-down apostrophe (‘) is called an *‘okina*. It marks a glottal stop. It shows that there is a break in the word, as when you say the English *oh-oh*.

Cover design by Carol Colbath from an original photo
by Rick Carroll.

Alameida, Roy Kākulu.

Nā mo'olelo Hawai'i o ka wā kahiko :
stories of old Hawai'i / Roy Alameida.

p. cm.

Includes illustrations, glossary.

1-57306-064-X (hardcover)

1-57306-026-7 (paperback)

1. Legends — Hawaii — Juvenile
literature. 2. Tales — Hawaii — Juvenile
literature. 3. Mythology, Hawaiian —
Juvenile literature. I. Title.

PZ8.1.A42 Na 1997 398-dc20

Copyright © 1997 by The Bess Press, Inc.

ALL RIGHTS RESERVED

No part of this work may be reproduced or transmitted in any form or by any
means, electronic or mechanical, including photocopying and recording, or
by any information storage or retrieval system, without permission in writing
from the copyright holder.

ISBN: 1-57306-064-X (hardcover)

1-57306-026-7 (paperback)

Printed in the United States of America

Nā Mo'olelo Hawai'i o ka Wā Kahiko

STORIES OF OLD HAWAII

A Literary Companion to *The Hawaiians of Old*

Roy Kākulu Alameida



3565 Harding Ave. Honolulu, Hawai'i 96816

The Islands Are Born



apahānaumoku was mother of the earth. Wākea was father of the heavens. They were both *ali'i* of the highest rank. They lived together in the time of Pō. This was the time of darkness.

ali'i chief

One day an *ipu* appeared. When Wākea saw it, he threw the cover of the *ipu* up above him. It became the sky. Then he threw the pulp. It became the sun. The seeds became the stars. The white lining inside the *ipu* became the moon. The flesh became the clouds. Then Wākea poured the sweet juice from the *ipu* over the clouds. It became the rain. From what was left of the *ipu*, he made the land and the ocean.

ipu gourd

Then Papa gave birth to the island of Hawai'i. It was the first child of Papa and Wākea. This child came from below the earth. It appeared out of *pō*, the darkness, with great force. The skies were lit up from the glow cast by the lava flow. The lava built tall mountains that looked down on the black fields of cooled *'a'a* and *pāhoehoe*.

'a'a rough lava

pāhoehoe
smooth lava

Then another child was born to Papa and Wākea. This child they named Māui. He grew up to be strong and handsome. Another child, Kohemālamalama o Kanaloa, the island of Kaho'olawe, was born.

Then one day Papa decided to travel to Tahiti to visit relatives. Wākea did not go with her. While Papa was in Tahiti, Wākea married Ka'ula. A child, Lāna'i-ka'ula, was born. After some time, Wākea decided he wanted another

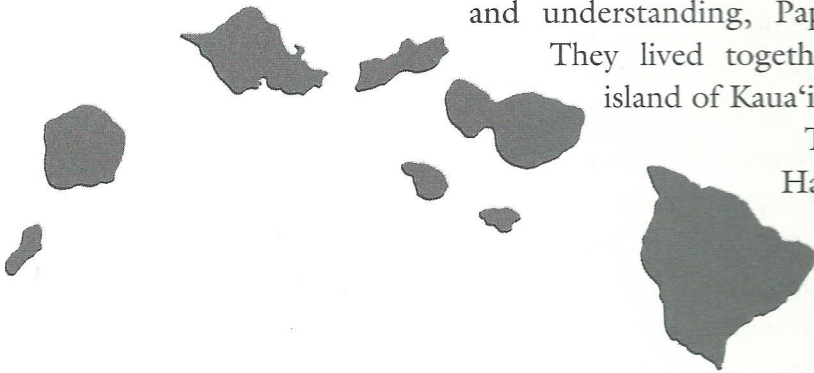
wife. He married Hina. She gave birth to the island of Moloka'i-a-Hina.

One day a friend of Ka'ula went to Tahiti and told Papa what Wākea was doing. Filled with anger, Papa returned quickly to Hawai'i. She married another *ali'i* to get even with Wākea for what he had done. Papa married a young *ali'i* by the name of Lua. And a child, O'ahu-a-Lua, was born.

When Wākea realized that he had not been very nice to Papa, he told her he was sorry. Because she was kind and understanding, Papa forgave Wākea.

They lived together again. And the island of Kaua'i was born.

This is how the Hawaiian Islands were born a very long time ago.



Pele Searches for a Home



ele was the child of Haumea and her husband Moemoe. Pele had seven brothers and six sisters. As she got older, she became very beautiful. Her back was straight like a cliff. She had long, flowing black hair. Pele loved to travel, as told in this chant.

*No Kahiki mai ka wahine o Pele
Mai ka 'āina mai o Polapola
Mai ka pūnohu a Kāne mai ke ao lapa i ka lani
Mai ka 'ōpua lapa i Kahiki
Lapakū i Hawai'i ka wahine o Pele
Kālai i ka wa'a o Hōnua-ia-kea
Kō wa'a, o kālai Kāmohoali'i, hoa mai ka moku
Ua pa'a, ua oki, ka wa'a o ke akua
Ka wa'a o kālai Hōnua-mea o holo.*

From Tahiti comes the woman Pele
From the land of Borabora
From the rising mist of Kāne and the clouds that
float in the sky
From the young clouds born at Kahiki
Pele longs for Hawai'i
The canoe Hōnua-ia-kea was built
Your canoe, Kāmohoali'i, a companion for the
voyage
Completed and made ready is the canoe for the gods
The canoe for the one who shapes the land to sail on.

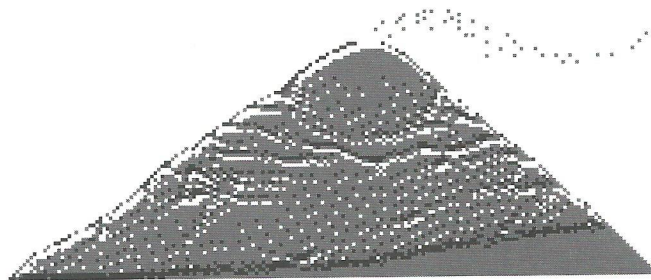
Pele called for her older brother, Kāmohoali‘i, the king of the sharks. He guided the canoe as it sailed northward from their home. Pele’s brothers and sisters also sailed with her.

Their first sight of land was the island of Nihoa. Pele needed a deep pit to protect the sacred fire that she carried with her. She found none on Nihoa. She went to Ni‘ihau, then Kaua‘i, digging for a home. But each time Pele dug a pit, her jealous sister, Nāmakaokaha‘i, goddess of the sea, flooded it with water.

So Pele moved to O‘ahu. But her sister continued to flood the pits that Pele dug for a home. Finally, at Hāna on Maui, Pele and her sister fought each other. Fire against water. Water against fire. Because water is more powerful than fire, Pele lost and was killed. Her body was torn apart. A hill, Kaiwiopēle, the bones of Pele, was named for her.

When she died, her spirit flew to the island of Hawai‘i. There it found a home on Mauna Loa, the world’s largest mountain. In the deep crater high above the ocean, the sacred fire continued to burn. It was safe from the waters of Nāmakaokaha‘i.

To this day, the Big Island is where Pele lives.



The Voyage of Mo'ikeha



Mo'ikeha and his brother Olopana, the sons of the *ali'i nui* Māweke, lived in Waipi'o Valley on the Big Island. In old Hawai'i, the *ali'i* were allowed to have more than one wife or husband. So Lu'ukia, who was very beautiful, married both Mo'ikeha and Olopana.

One day, a giant wave flooded Waipi'o Valley. When this happened, Mo'ikeha and Olopana decided to leave Hawai'i. They sailed to Tahiti.

While Mo'ikeha, Olopana, and Lu'ukia were in Tahiti, a friend named Mua began to cause trouble. He told Lu'ukia that Mo'ikeha was making fun of her to others in the village. Of course this was not true. When she heard this, Lu'ukia became very angry. She refused to talk to Mo'ikeha or tell him what was bothering her. She told Mo'ikeha to leave.

So Mo'ikeha decided to leave. He told his canoe masters to prepare the double-hull canoe for sailing. He said, "Let us sail to Hawai'i. When the peaks of the mountains are below the horizon, I will no longer think of Tahiti." It was then that Mo'ikeha left his beautiful wife, Lu'ukia, and son, La'a.

One early morning just as the morning star rose above the horizon, he prepared to leave. Mo'ikeha and his younger brothers, two of his sisters and all his attendants boarded the canoe. He also brought the sacred temple drums. These drums were made from

ali'i nui high chief

ali'i chief

hollowed-out coconut logs. They were covered with dried sharkskin drawn tightly together.

They sailed for many weeks, using the stars and ocean currents to find their way. Then one morning the peaks of Mauna Kea and Mauna Loa appeared above the horizon.

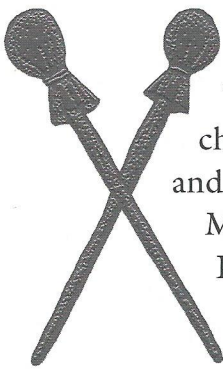
Kamauleule, the navigator, began to chant:

Eia Hawai'i, he moku, he kanaka
Here is Hawai'i, an island, a man
He kanaka Hawai'i——-e
Hawai'i is a man indeed
He kanaka Hawai'i,
Hawai'i is a man,
He kama na Kahiki
A child of Tahiti

This chant was his way of celebrating the long voyage across three thousand miles of open ocean. It was also a way of praising his *ali'i*, Mo'ikeha. The sail from Tahiti was difficult. The ocean was challenging. The days were hot and the nights wet and cold.


Mo'ikeha's younger brothers chose to stay on the Big Island. His sisters made their home on O'ahu. But Mo'ikeha sailed on to Kaua'i. The canoe landed at night on the beach at Wailua. It was not until the next morning that the people of the valley saw the double-hull canoe on the beach. The *pūlo'ulo'u* stood tall in the sand. This showed that an *ali'i* was on board the canoe.

Mo'ikeha lived on Kaua'i for a long time. He was known to be honest, kind and wise. The people loved him.



pūlo'ulo'u
kapu sticks

Kāne and Kanaloa, the Finders of Water

āne and Kanaloa were the gods who were known to find water. They created springs of water free of rubbish and dirt around the islands. They lived at Kāhala on O‘ahu.

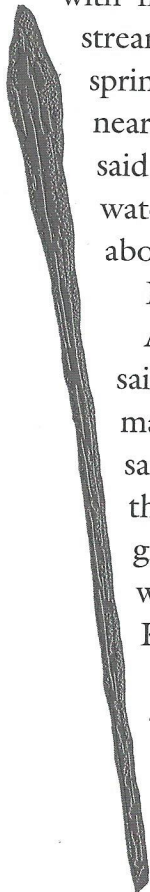
One day after fishing, Kanaloa wanted to take a bath with fresh water. He and Kāne began to look for a stream, but found that Kāhala had no freshwater springs. They walked until they came to Kamō‘ili‘ili near Mānoa. Kanaloa impatiently turned to Kāne and said, “Where are the springs and streams of living waters? Our people are always singing and chanting about your lifegiving springs and streams.”

Kāne replied, “Be patient.”

A short distance from where they stood, Kāne said, “There is water here!” He forced his cane made from *kauila* wood deep into the ground. He said, “Here is the water of Kāne and Kanaloa.” At that moment, water gushed forth from the ground. Kanaloa then took a bath in the cool water. He was very happy. The spring was named Kānewai, or the “waters of Kāne.”

A few days later, they were walking across some dry land. Kanaloa complained again that he was tired and thirsty. He was tired of carrying his bowl of ‘awa. He asked Kāne to find water because the day was hot and he needed water to mix with the ‘awa. Kāne turned to him and

kauila native
Hawaiian tree



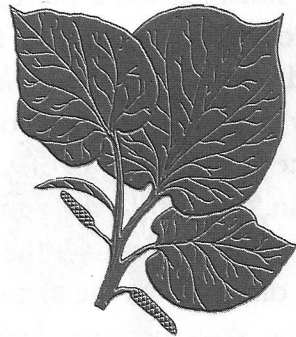
said, "Be patient. Why don't you sit under the *hala* tree and rest?" But Kanaloa was very impatient. "I am thirsty and will die if I do not drink any water soon," he whined.

Kāne spoke gently. "Look at the valley where the morning mist lies on the mountain. There the mist will feed the springs with clear, cool water. You will soon have water, Kanaloa. Listen for the soft bubbling music of the water."

Then Kāne pushed his cane into the ground. Water gushed forth in force and created the bubbling spring of Kapunahou.

'awa
drink that
causes drowsiness

hala
pandanus tree



Kawaihāpai, the Uplifted Water

‘āina land



long time ago at Kawaihāpai, O‘ahu, there was plenty of food for everyone. The *‘āina* was covered with trees and flowers. The streams were always filled with water. Life was good. Everyone was happy.

lo‘i taro patch

Then one day, the streams and springs of Kawaihāpai became dry. There was no rain. The plants died. The *lo‘i* became dry. “We must leave this place,” said the people. The men began to prepare the canoes for a long voyage. The women made bundles of *lau hala* mats filled with the treasures they cherished. But two old men refused to go. They loved the place. “We will pray,” they said. “The gods will send rain,” they told the people.

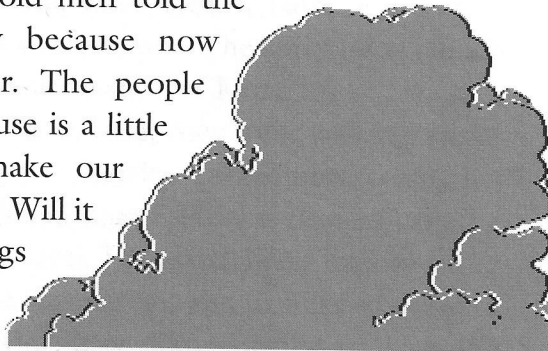
lau hala the leaves of the pandanus tree, used for weaving

After praying for a short while, the men saw a large, dark cloud in the distance. As the cloud came closer and closer to land, the skies became dark. Soon the men heard the splashing of water. They went to look and saw water pouring over the *pali*. Their prayers were answered. The old men told the people to stay because now there was water. The people replied, “What use is a little rain? Will it make our *kalo* grow again? Will it fill our springs and streams?”

pali cliff

kalo taro

The water



continued to gush over the *pali*. The men had to build many *'auwai* so the water could flow into the *lo'i*. The *kalo* began to grow, and the streams overflowed with water.

Because the water was lifted above the *pali*, the name of the land was called Kawaihāpai (the uplifted water). And since no one knew the source of the water, it was called Kawaikumu'oleikapali (water without a source on the cliff).

'auwai
small canal

