

# David Malo

HAWAIIAN ANTIQUITIES





# Hawaiian Antiquities

(MOOLELO HAWAII)

*by*

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*by*

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## *Preface by the Author*

I do not suppose the following history to be free from mistakes, in that the material for it has come from oral traditions; consequently it is marred by errors of human judgment and does not approach the accuracy of the word of God.

*David Malo*

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To  
**BERNICE PAUVAHI BISHOP**  
The Mother of Hawaiian Industrial Education  
I Dedicate this Volume in appreciation of her efforts to keep alive a  
knowledge of the Antiquities and Mysteries of  
**Hawaiian History**



22. The meaning of these expressions is that they came from a foreign land, that is the region of air, and the front of that land is at the back of these islands.

23. Perhaps this was a people forced to flee hither by war, or driven in this direction by bad winds and storms. Perhaps by the expression *lewa*, or regions of air, Asia is referred to; perhaps this expression refers to islands they visited on their way hither; so that on their arrival they declared they came from the back (the windward) of these islands.

24. Perhaps this race of people was derived from the Israelites, because we know that certain customs of the Israelites were practiced here in Hawaii.

25. Circumcision, places of refuge, tabus (and ceremonies of purification) relating to dead bodies and their burial, tabus and restrictions pertaining to a flowing woman, and the tabu that secluded a woman as defiled during the seven days after childbirth—all these customs were formerly practiced by the people of Hawaii.

26. Perhaps these people are those spoken of in the Word of God as "the lost sheep of the House of Israel," because on inspection we clearly see that the people of Asia are just like the inhabitants of these islands, of Tahiti and the lands adjacent.

#### NOTES TO CHAPTER 4

<sup>1</sup> Sect. 5. In Hawaiian the root *kele* is part of the word *kele-kele* meaning muddy, miry, or fat, greasy. In Tonga the meaning also is muddy. It is a word applied to the soil.

<sup>2</sup> Sect. 5. Mr. S. P. Smith suggests that Anana is the same as Ngangana, an ancient name for some part of Hawa-iki raro, or the Fiji and Samoan groups.

<sup>3</sup> Sect. 5. It is suggested that Holani is the same as Herangi, the Maori name for a place believed to be in Malaysia.

<sup>4</sup> Sect. 9. According to the Ulu Genealogy, given by Forrander, "The Polynesian Race," Vol. I, p. 191, Lana-ka-wai is the seventeenth name after Hele-i-pawa. It seems probable, as implied by Forrander, loc. cit. Vol. II, p. 21, that Hele-i-pawa and Ka-pawa were the same person; also that Lana-ka-wai is an erroneous orthography for Lono-ka-wai. Granting these emendations, the problem of reconciling the tangled skein of Hawaiian genealogies is made a little easier.

<sup>5</sup> Sect. 10. Pifi is an ancient Samoan name.

<sup>6</sup> Sect. 11. *Pahi* is the Tahitian or Paumotuian for boat, ship, or canoe. In Mangarevan *pahi* means ship.

<sup>7</sup> Sect. 16. Iaa was a son of Moikeha who had remained in Tahiti.

<sup>8</sup> Sect. 16. The *kaekeke* was a carved, hollow log, covered with shark-skin at one end and used as a drum to accompany the hula.

<sup>9</sup> Sect. 16. *Lanailana* is the name applied to the lashing that bound the *amo* or float to the curved cross-pieces of the canoe's outrigger. These lashings were often highly ornamental. One of them was called *pan-o-lanukia*, a very decorative affair, said to have been so styled from the corset, or woven contrivance, by which Mo-

keha's paramour, the beautiful Lanukia, defended herself against the assaults of her lover, when she had become alienated from him. *Aha* is used substantively to mean sinner, or the lashing of a canoe made from sinner. *Lanailana* is not used substantively to mean sinner.

<sup>10</sup> Sect. 21. According to Wm. Wyatt Gill, the Mangaians represent all ships as breaking through from the sky. This expression is in strict accordance with the cosmogony of the time, that the earth was a plain, the sky a dome, and the horizon a solid wall—*kukulu*—on which the heavens rested.

#### CHAPTER 5

##### NAMES GIVEN TO DIRECTIONS OR THE POINTS OF THE COMPASS

1. The ancients named directions or the points of the compass from the course of the sun. The point where the sun rose was called *kukulu<sup>1</sup> hikina*, and where the sun set was called *kukulu komohana*.

2. If a man faces towards the sunset his left hand will point to the south, *kukulu hema*, his right to the north, *kukulu akan*. These names apply only to the heavens (*lani*), not to the land or island (*mokupuni*).<sup>2</sup>

3. These points were named differently when regard was had to the borders or coasts (*avaa*) of an island. If a man lived on the western side of an island the direction of sun-rising was termed *uka*, and the direction of sun-setting *kai*, so termed because he had to ascend a height in going inland, *uka*, and descend to a lower level in going to the sea, *kai*.<sup>3</sup>

4. Again, north, *kukulu akan*, is also spoken of as *luna*, or *i-luna*, up; and south is spoken of as *lalo*, down; the reason being that that quarter of the heavens, north, when the (prevailing) wind blows is spoken of as up, and the southern quarter, towards which it blows, is spoken of as down.

5. As to the heavens, they are called the solid above, *ka paa iunua*,<sup>4</sup> the parts attached to the earth are termed *ka paa italo*, the solid below; the space between the heavens and the earth is sometimes termed *ka lewa*, the space in which things hang or swing. Another name is *ka hookei*,<sup>5</sup> the point of juncture, and another still is *ka halaxawai*,<sup>6</sup> i.e., the meeting.

6. To a man living on the coast of an island the names applied to the points of compass, or direction, varied according to the side of the island on which he lived.

7-8. If he lived on the eastern side of the island he spoke of the west as *uka*, the east as *kai*. This was when he lived on the side looking east. For the same reason he would term south *akan*, because his right hand pointed in that direction, and north he would term *hema*,<sup>7</sup> i.e., left, because his left hand pointed that way.



9. In the same way by one living on the southern exposure of an island, facing squarely to the south, the east would be called *hemu*, left, *akau*, the west.

10. So also to one living on the northern face of an island the names applied to the points of compass are correspondingly all changed about.

11. Here is another style of naming the east: from the coming of the sun it is called the sun arrived, *ka-la-hiki*, and the place of the sun's setting is called *ka-la-kau*, the sun lodged. Accordingly they had the expression *mai ka la hiki a ka la kau* from the sun arrived to the sun lodged; or they said *mai kela paa a keia paa*,<sup>8</sup> from that solid to this solid.

12. These terms applied only to the borders, or coasts, of an island, not to the points of the heavens, for it was a saying "O Hawaii ka la hiki, o Kauai ka la kau," Hawaii is the sun arrived, Kauai is the sun lodged. The north side of the islands was spoken of as "that solid," *kela paa*, and the south of the group as "this solid," *keia paa*. It was in this sense they used the expression "from that firmament—or solid—to this firmament."

13. According to another way of speaking of directions (*kukulu*), the circle of the horizon encompassing the earth at the borders of the ocean, where the sea meets the base of the heavens, *kunuu lani*, this circle was termed *kukulu o ka honua*, the compass of the earth.

14. The border of the sky where it meets the ocean horizon is termed the *kukulu-o-ka-lani*, the walls of heaven.

15. The circle or zone of the earth's surface, whether sea or land, which the eye traverses in looking to the horizon is called *kahimnoe*.

16. The circle of the sky which bends upwards from horizon is *kahiki-kū*; above *kahiki-kū* is a zone called *kahiki-ke-papa-muu*; and above that is *kahiki-ke-papa-lani*; and directly over head is *kahiki-kapui-holani-ke-kūina*.

17. The space directly beneath the heavens is called *lewa-lani*; beneath that, where the birds fly, is called *lewa-muu*; beneath that is *lewa-lani-lewa*; and beneath that, the space in which a man's body would swing were he suspended from a tree, with his feet clear of the earth, was termed *lewa-hoomakua*. By such a terminology as this did the ancients designate direction.

NOTES TO CHAPTER 5

<sup>1</sup> Sect. 1. *Kukulu* was a wall or vertical erection, such as was supposed to stand at the limits of the horizon and support the dome of heaven. *Hihina* is the contracted form of *hiki ana*, coming, appearing. *Komohana* is the contracted form of *komo* and *hana*, which latter is represented in modern Hawaiian by *ana*, the present participial ending.

<sup>2</sup> Sect. 2. I think Malo is mistaken in this statement. The terms *hikina*, or *kukulu-hikina*, *komohana*, etc., as designating east, west, north, south, were of general application, on sea and on land; whereas, the expressions *uka* and *kai*, with their prefixes *ma* and *i*, making *makai* and *ikai*, *manuka* and *iwaka*, etc., had sole reference to position on or tendency towards land or sea, towards or away from the centre of the island. The primitive and generic meaning of the word *uka*, judging from its uses in the southern languages, was that of stickiness, solidity, standing ground. Where a man's feet stood on solid ground was *uka*. Nowhere in the world more than in the Pacific could the distinction between *terra firma* and the continent of waters that surrounded it be of greater importance, and the necessity for nicely and definitely distinguishing it in language be more urgent. The makers of the Hawaiian tongue and speech well understood their own needs.

<sup>3</sup> Sect. 3. The explanation given of this terminology is a complete begging of the question, and is no explanation at all.

<sup>4</sup> Sect. 5. *Ka paa iuua* is literally the upper firmament, taking this word in its original and proper meaning.

<sup>5</sup> Sect. 5. *Hoohui* is undoubtedly that part of the vault of heaven, the zenith, where the sweeping curves of heaven's arches meet; the *hala-zai* was probably the line of junction between the *kukulu*, walls or pillars on which rested the celestial dome, and the plane of the earth. The use of these two terms is illustrated in the following:

PURE HOOLA

Na Au-makua mai ka la hiki a ka la kau!	Ye ancestral deities from the rising to the setting of the sun!
Mai ka hoo-kui a ka halawai!	From the zenith to the horizon!
Na Au-makua ia ka-hina-kua, ia ka-hina-alo!	Ye ancestral deities who stand at our back and at our front!
Ia kaa-akau i ka lani!	Ye gods who stand at our right hand!
O kaha i ka lani,	A breathing in the heavens,
Owe i ka lani,	An utterance in the heavens,
Nunuu i ka lani,	A clear, ringing voice in the heavens,
Kaholo i ka lani!	A voice reverberating in the heavens!
Eia ka pulapula a oukou, o Mahoe.	Here comes your child, Mahoe.
E malama oukou iaia! etc., etc.	Sateguard him! etc., etc.

<sup>6</sup> Sect. 5. *Ka halazai* is probably applied to the horizon, the line where the walls of heaven join the plain of the earth.

<sup>7</sup> Sect. 7. There certainly has been no such confusion in the use of these terms among the Hawaiians of the present generation as to lead one to think that David Malo's statements are not mistaken. The Hawaiians, as a race of navigators from their earliest traditional recollection, are now and must have been eminently clear-headed in all that concerned matters of direction. I do not believe their terminology of direction was quite so confused as would appear from Malo's statements. The Hawaiian, in common with other Polynesians, was alive to the importance of marking the right-handed and left-handed direction of things relative to himself, and it is easy to believe that for temporary and supplemental purposes he might for the moment indicate a northerly direction by reference to his left side, but that it was more than a temporary, or incidental use I do not credit. It is true that his term for north was *akau*, the same as was used to express the right; but it must be observed that in designating the points of the compass they coupled with the *hemu*, or *akau*, the word *kukulu*,

\* Sect. 11. *Mai kela paa a kela paa* means, literally, from one firmament to another firmament, direction in a vertical line.

It should be remarked that the Hawaiian of today is utterly and entirely unacquainted with these terms. He may have heard them used by his grandmother, or some wise person, but not one in a thousand can explain their use or meaning.

## CHAPTER 6

### TERMS USED TO DESIGNATE SPACE ABOVE AND BELOW

1. The ancients applied the following names to the divisions of space above us. The space immediately above one's head when standing erect is spoken of as *luna-ae*; above that *luna-aku*; above that *luna-lilo-aku*; above that *luna-lilo-aoa*; and above that, in the firmament where the clouds float, is *luna-o-ke-ao*; and above that are three divisions called respectively *ke-ao-ulu*, *ka-lani-ni* and *ka-lani-paa*, the solid heavens.

2. *Ka-lani-paa* is that region in the heavens which seems so remote when one looks up into the sky. The ancients imagined that in it was situated the track along which the sun travelled until it set beneath the ocean, then turning back in its course below till it climbed up again at the east. The orbits of the moon and the stars also were thought to be in the same region with that of the sun, but the earth was supposed to be solid and motionless.

3. The clouds, which are objects of importance in the sky, were named from their color appearance. A black cloud was termed *elele*, if blue-black, it was called *whiti*; if glossy black, *hawa-hawa* or *polo-hiwa*. Another name for such a cloud was *panopano*.

4. A white cloud was called *keokeo*, or *kea*. If a cloud had a greenish tinge, it was termed *maomao*; if a yellowish tinge, *lena*. A red cloud was termed *ao-ula* or *kiawe-ula* or *onohi-ula*, red eye-ball. If a cloud hung low in the sky, it was termed *hoo-lewa-lewa*, or the term *hoo-pehu-pehu*, low swollen, was applied to it. A sheltering cloud was called *hoo-mahu-mahu*; a thick black cloud, *hoo-koko-tii*; a threatening cloud, *hoo-zei-zei*. Clouds were named according to their character.

5. If a cloud was narrow and long, hanging low in the horizon, it was termed *opua*, a bunch or cluster. There were many kinds of *opua* each being named according to its appearance. If the leaves of the *opua* pointed downwards, it might indicate wind or storm, but if the leaves pointed upwards, calm weather. If the cloud was yellowish and hung low

in the horizon it was called *nerve-nerve*, plump, and was a sign of very calm weather.

6. If the sky in the western horizon was blue-black, *ni-ni*, at sunset, it was said to be *pa-ni* and was regarded as prognosticating a high surf, *kai-ko*. If there was an opening in the cloud, like the jaw of the *au* (sword fish), it was called *ema* and was considered a sign of rain.

7. When the clouds in the eastern heavens were red in patches before sunrise, it was called *kahoa* (a call) and was a sign of rain. If the cloud lay smooth over the mountains in the morning, it was termed *papala* and foretold rain. It was also a sign of rain when the mountains were shut in with blue-black clouds, and this appearance was termed *pala-moa*. There were many other signs that betokened rain.

8. If the sky was entirely overcast, with almost no wind, it was said to be *poi-pu* (shut up), or *hoo-ha-ha*, or *hoo-lu-luhi*; and if the wind started up the expression *hoo-ka-kaa*, a rolling together, was used. If the sky was shut in with thick, heavy clouds, it was termed *hakunua*; and if the clouds that covered the sky were exceedingly black, it was thought that *Ku-lani-ha-koi* was in them, the place whence came thunder, lightning, wind, rain, violent storms.

9. When it rained, if it was with wind, thunder, lightning and perhaps a rainbow, the rain storm would probably not continue long. But if the rain was unaccompanied by wind, it would probably be a prolonged storm. When the western heavens are red at sunset, the appearance is termed *aka-ula* (red shadow or glow) and is looked upon as a sign that the rain will clear up.

10. When the stars fade away and disappear, it is *ao*, daylight; and when the sun rises, day has come, we call it *la*; and when the sun becomes warm, morning is past. When the sun is directly overhead, it is *awakea*, noon; and when the sun inclines to the west in the afternoon, the expression is *na ani ka la*. After that comes evening, called *ahi-ahi* (*ahi* is fire); and then sunset, *nepoo ka la*; and then comes *po*, the night, and the stars shine out.

11. Midnight, the period when men are wrapped in sleep, is called *au-mao* (the tide of sleep). When the milky way passes the meridian and inclines to the west, people say "ua huli ka ia", the fish has turned. "Ua ala-ula mai o kua, ua moku ka pawa o ke ao; a keokeo manuka, a wehe ke ala-ula, a pua-lena, a ao loa," i.e., there comes a glimmer of color in the mountains, the curtains of night are parted; the mountains light up; day breaks; the east blooms with yellow; it is broad daylight.



12. Rain is an important phenomenon from above; it lowers the temperature. The ancients thought that smoke from below turned into clouds and produced rain. Some rain storms have their origin at a distance. The *kona* was a storm of rain with wind from the south, a heavy rain. The *hoolua* storm was likewise attended with heavy rain, but with wind from the north. The *manū*, accompanied with rain, is violent but of short duration.

13. The rain called *awa* is confined to the mountains, while that called *kuālan* occurs at sea. There is also a variety of rain termed *a-okū*. A water-spout was termed *wai-pū-lani*. There were many names used by the ancients to designate appropriately the varieties of rain peculiar to each part of the island coast; the people of each region naming the varieties of rain as they deemed fitting. A protracted rain storm was termed *ua-loa*, one of short duration *ua-poko*, a cold rain *ua-hea*.

14. The ancients also had names for the different winds.<sup>1</sup>

15. Wind always produced a coolness in the air. There was the *kona*, a wind from the south, of great violence and of wide extent. It affected all sides of an island, east, west, north and south, and continued for many days. It was felt as a gentle wind on the *koolau*—the north-eastern or trade-wind—side of an island, but violent and tempestuous on the southern coast, or the front of the islands (*ke alo o na moku pūni*).

16. The *kona* wind often brings rain, though sometimes it is rainless. There are many different names applied to this wind. The *kona-kū* is accompanied with an abundance of rain; but the *kona-mae*, the withering *kona*, is a cold wind. The *kona-lani* brings slight showers; the *kona-hea* is a cold storm; and the *kona-hūi-māia*—the banana-thrashing *kona*—blows directly from the mountains.

17. The *hoolua*, a wind that blows from the north, sometimes brings rain and sometimes is rainless.

18. The *hau* is a wind from the mountains, and they are thought to be the cause of it, because this wind invariably blows from the mountains outwards towards the circumference of the island.<sup>2</sup>

19. There is a wind which blows from the sea, and is thought to be the current of the land breeze returning again to the mountains. This wind blows only on the leeward exposure, or front (*alo*) of an island. In some parts this wind is named *eka* (a name used in Kona, Hawaii), in others *aa* (a name used at Lahaina and elsewhere), in others *kai-a-mū*, and in others still *imu-wai*.<sup>3</sup> There was a great variety of names applied to the winds by the ancients as the people saw fit to name them in different places.

20. The place beneath where we stand is called *lalo*; below that is *lalo-o-ka-lepo* (under ground); still below that is *lalo-liloa* (the full form of the expression would be *lalo-lilo-loa*); the region still further below the one last mentioned was called *lalo-ka-papa-kū*.<sup>4</sup>

21. A place in the ocean was said to be *maloko o ke kai*, that is where fish always live. Where the ocean looks black, it is very deep and there live the great fish. The birds make their home in the air; some birds live in the mountains.

#### NOTES TO CHAPTER 6

<sup>1</sup> Sect. 14. It would be a hopeless task to enumerate all the names used in designating the winds on the different islands. The same wind was often called by as many names on the same island as there were capes and headlands along the coast of that island. See the legend of Kama-puaa for a list of names of winds about Oahu, also the story of Pakaa.

<sup>2</sup> Sect. 18. *Hau* is evidently the land-breeze.

<sup>3</sup> Sect. 19. *Imu-wai*, water-drinking, is a name not frequently applied to a rainless wind that wifts and dries up the herbage.

<sup>4</sup> Sect. 20. "The general support of tradition is given to the idea that Papa is the same person as Papa-tu-a-nuku (earth standing in space); but White gives legends affirming that Papa-tu-a-nuku was really the wife of Tangaroa, and that Rangai and Tangaroa fought for her possession (mythically ocean and sky claiming and varring for earth). Tangaroa was the victor," etc. Maori Comp. Dict., Edward Tregear. Article on Papa, Papa-tu-a-nuku (mythological).

In a song of rejoicing by Kukaloloa, celebrating the escape of Keoua-kūhauūla and Keawe-māuhili, after the battle of Mokuohai, in which Kamehameha I was victorious, I find the following:

Moku ka ia i ka papa-kū o Wakea,  
O Wakea hau i ka lani,  
Hau i ka papa-kū o Lono.

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-kū* the underground stratum that would have to be passed before one reached Mitu 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-kū o Wakea* means the breast, *i.e.*, the embrace of Wakea.

*Hau i ka lani*, literally has fallen from heaven, may mean has been robbed of his paradise, that is, his companion. *Papa-kū 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 7

## 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 applied 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 *kalama*. 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-puua*, and the *ahu-puua* was in turn divided up into pieces called *iti-aina*.
8. The *iti-aina* were subdivided into pieces called *mao-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 *koale*,<sup>1</sup> the *haku-one*<sup>2</sup> and the *kaubua*.<sup>3</sup>
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*<sup>4</sup> is applied to the peaks or ridges which form their summits. The rounded abysses beneath are (extinct) craters, *lua pale*.

10. Below the *kua-hiwi* comes a belt adjoining the rounded swell of the mountain called *kua-manana* or *manana*, the mountainside.
11. The belt below the *kua-manana*, 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*,<sup>5</sup> or *wao-nahale*, 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-maukale*, and the belt below that, in which again trees of smaller size grew was called *wao-akua*,<sup>6</sup> and below the *wao-akua* comes the belt called *wao-kanaka* or *manu*. Here grows the *amanu* fern and here men cultivate the land.
13. Below the *manu* comes the belt called *apua* (probably because the region is likely to be hard, baked, sterile), and below this comes a belt called *ihima*<sup>7</sup> and below the *ihima* comes a belt called *pahae*,<sup>8</sup> slippery, 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 *olowatu 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*.<sup>9</sup>
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 *kaha-wai*; it was also called *awawa* or *orawawa*.
18. Those places where the land rises up abrupt and steep like the side of a house are named *pali*;<sup>10</sup> if less decided precipitous, they are spoken of as *opali-pali*.
19. A place where runs a long and narrow stretch of beaten earth, a road namely, is termed *ala-mui*; 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 *pinia*; another name was *hoopiina*; another name still was *ko-kui*; and still another name was *auku*.
20. Where a road passed down a descent, it was termed *ihona*, or *alu*, or *ka-olo* (*olo-kaa*, to roll down hill), or *ka-lua*, or *hooi-hona*. The terraces or stopping places on a (steep) road where people are wont to halt and rest are called *oi-o-ina*.