

Nā Inoa Hōkū
Hawaiian and Pacific Star Names
Third Edition

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Supplementary materials

Additional Hawaiian sources

Poepoe 1906: transcription and translation

Haho 1929: Further installments

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2.2 Early Hawaiian astronomical texts (continued)

2.2.11 Poepoe 1906

A series of articles by Joseph M. Poepoe entitled “Moolelo Hawaii Kahiko” appeared in the newspaper *Ka Na‘i Aupuni* during 1906.

In the first of his series “The Hawaiian astronomy”, which appeared in *Kuokoa Home Rula* three years later (Poepoe 1909a–i) and describes “Kamoho‘ula’s method of astrology or astronomy”, Poepoe (1909a) states that the original Hawaiian version of this series had appeared in 1885. However, no copy of these articles is known to have survived (see page 49). The first part of the 1906 series (up to the third-from-last paragraph of 1906c) covers similar material to 1909b–e (“stars of the first class”) with similar figures but different descriptions.

The later articles provide an independent description of some of the star information contained in the Genealogical History of Kanalu, of which Benjamin K. Nāmakaokeahi’s transcription had been published in 1900–1901.

A transcription of the extant 1906 articles, together with an independent translation by JKM, are provided here.^{S.1}

Nine articles published between October 5 and 15, 1906 (daily, excluding Sundays) contain the relevant part of a longer series. The first three parts (Poepoe 1906a–c) are headed as follows:

Mo‘ōlelo Hawai‘i Kahiko	Ancient Hawaiian History
<i>Ho‘omākaukau‘ia e J.M. Poepoe</i>	<i>Prepared by J.M. Poepoe</i>
<i>no KA NA‘I AUPUNI</i>	<i>for Ka Na‘i Aupuni</i>
MOKUNA III	Chapter III
Mokuna IV	Section IV
<i>Ka ‘Oihana Kilo Hōkū Hawai‘i</i>	<i>The Position of Hawaiian Astronomer</i>

while the next two (Poepoe 1906d–e) are headed simply:

He Mo‘ōlelo Hawai‘i Kahiko	The Ancient Hawaiian History
MOKUNA IV	Chapter IV
<i>Ka ‘Oihana Kilo Hōkū Hawai‘i</i>	<i>The Position of Hawaiian Astronomer</i>

The final parts (Poepoe 1906f–g, i, and presumably 1906h, which is missing) are headed:

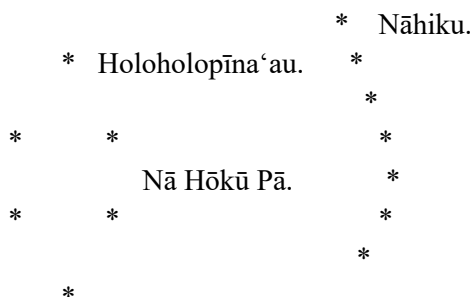
Mo‘ōlelo Hawai‘i Kahiko	Ancient Hawaiian History
Ho‘omākaukau‘ia e J.M. Poepoe	Prepared by J.M. Poepoe
no KA NA‘I AUPUNI	for <i>Ka Na‘i Aupuni</i>
MOKUNA IV	Chapter IV

S.1. Unlike the contents of the printed book, the contents of this section have not been independently scrutinized by a Hawaiian language specialist.

Pō‘alima Okatoba 5, 1906—Friday, October 5, 1906 (Poepoe 1906a)^{S.2}

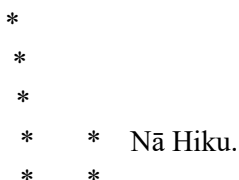
NĀ HŌKŪ PAPA I

KĪ‘Ī I



- 1 Holoholopīna‘au Kī‘ī[—]Ua ho‘opokole‘ia ka inoa o nei hōkū i kahi wā o Holoholo a o Nā Holoholo ho‘i. Ma ke kī‘i i hō‘ike‘ia a‘e la e maopopo ai ke kūlana i kū ai kēia hōkū. He hōkū nui kēia e hele ana mai ka Hikina a ke Komohana. E ne‘e like ana kēia po‘e hōkū me nā hōkū Pā ame Nā Hiku.
- 2 Nā Hōkū Pā—E ‘ike‘ia no ke kūlana o ke kau ‘ana o kēia po‘e hōkū, elike me ia i hō‘ike‘ia a‘e la ma ke kī‘i. E ne‘e pū ana no kēia mau hōkū me Holoholopīnaau [sic; Holoholopīna‘au] ame Nā Hiku.
- 3 Nā Hiku—Ma ke kūlana kilo hōkū a Kamoho‘ula, ua ho‘omaopopo‘ia, he po‘e hōkū e kū lalani pō‘ai ana i ‘ano like me ke kī‘i i hō‘ike‘ia a‘e la maluna. He ‘ehiku ka nui o kēia po‘e hōkū.

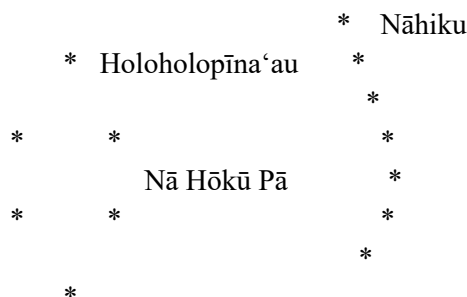
Akā; ma ka hō‘ike a kekahi kūlana kilo hōkū Hawai‘i i loa‘a hapa mai no i ka mea kākau, ua hō‘ike‘ia ke kūlana o nā hōkū i kapa‘ia o Nā Hiku penei:



Hoakaka—Ma ke Ao Hōkū “haole,” ua like loa kēia kī‘i a‘e la me kō ke kahoaka lani

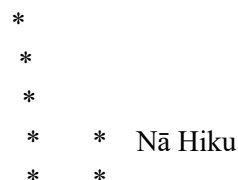
1ST CLASS OF STARS

FIG. 1



1. Picture of Holoholopīna‘au—The name of this star is shortened to either Holoholo or Nā Holoholo. In the picture above, the position where it has risen is shown. It is an important star traveling from east to west. This group of stars rises with Nā Hōkū Pā and Nā Hiku.
2. Nā Hōkū Pā—The position of this group of stars is seen as shown in the picture. These stars move together with Holoholopīna‘au and Nā Hiku.
3. Nā Hiku—According to the standard astronomy of Kamoho‘ula, it was understood that this group of stars would rise as an encircling line like the image shown above. There are seven stars in this group.

But, in the explanation of the standard astronomy of Hawai‘i, the writer has [only] found half [of the information]. The position of the stars named Nā Hiku are shown this way:



Clarification—In the “foreign” star realm, this image above is like that of the heavenly

(constellation) i kapa‘ia o “Ursa Major” (The Great Bear: Ka Bea Nui). ‘oia noho‘i o “The Great Dipper.”

- 4 Nā hōkū A‘uhaele [sic; Auhaele], Hōku‘ula ame Pa‘ikauhale [sic; Paikauhale]. Eia kō lākou kulana o ke kau ‘ana.

- * A‘uhaele.
- * Hōkū‘ula.
- * Pa‘ikauhale.

E Ho‘omau‘ia aku ana.

phantom (constellation) called “Ursa Major” (The Great Bear: Ka Bea Nui), basically, the “Great Dipper”.

4. The stars Auhaele, Hōku‘ula, and Paikauhale—Here is how their position appears:

- * Auhaele
- * Hōkū‘ula
- * Paikauhale

To be continued.

Commentary by CR

This article covers the first six stars of the first class according to Kamoho‘ula’s method of astrology or astronomy (see Table 2.3), *Nā Hōkū Pā* and *Nā Hiku* being listed in reverse order. The text can be compared with §2.2.7, sections 1–6. See also Haho (1929b), §2.4.3 v. 8–12.

The additional figure of *Nā Hiku* in v.3 is not seen in the other sources.

Pō‘aono Okatoba 6, 1906—Saturday, October 6, 1906 (Poepoe 1906b)^{S.3}

‘Eia kēia po‘e hōkū ma ka hema pono‘i a‘e o nā hōkū Pā. ‘O ka hōkū mawaena, ‘oia ‘o Hōkū‘ula. He hōkū weo ‘ula‘ula no kēia ke ‘ike‘ia aku. E iho kā{ō}like ana lākou i ke komohana; a ke kapo‘o noho‘i lākou, o ke ao a‘e la no ia o ka pō.

- 5 No nā Kao—E ono [sic; ‘Eono] no hōkū ka nui o loko o kēia pū‘ulu hōkū.

- * * *
- * Nā Kao.
- *
- *

‘Eia kēia po‘e hōkū ma ka lālani kāōlike me Auhaele, Hōkū‘ula ame Paikauhale; a e hele kai like ana no lākou me nā Huhui.

Here’s this group of stars directly south of Nā Hōkū Pā; the star in between is Hōkū‘ula. This is a sacred, red star when seen. They descend together toward the west, and when they set, daylight has dawned.

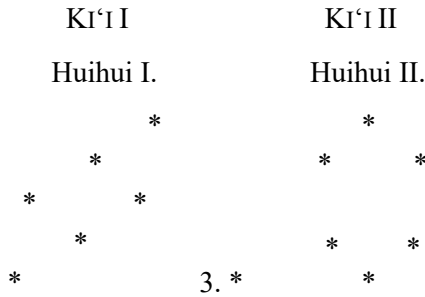
5. Concerning Nā Kao—The greater part is [made up] of six stars of this group.

- * * *
- * Nā Kao
- *
- *

Here, this group of stars is in a descending line with Auhaele, Hōkū‘ula, and Paikauhale. They were traveling seaward with Nā Huhui.

S.3. *Ka Na‘i Aupuni*, 2(107), 6 October 1906: 1, col. 2.

- 6 Nā Huhui—‘O nā Huhui (paha) kēia a Makali‘i. E puka pū anā kēia po‘e hōkū me Ka‘āwela. Ua ‘olelo‘ia, aia a ha‘alele nā Huhui iā Ka‘awela, a laila, hō‘ea mai ka hōkū Keoea. He ‘elua mau kūlana o nā Huhui, e ‘ikē‘ia ai. A ‘eia iho kēia mau kūlana ‘elua:



- 7 Nā Hōkū o Humu—‘Eholu kēia po‘e hōkū, e kaulike ana. E kaulike ana kēia po‘e hōkū ma ke kaha like i kū ai kekahi hōkū, nona ka inoa o Konamaukuku. A ‘eia iho nā ki‘i e hō‘ike ana i ke kūlana o nā hōkū o Humu [sic; Humu mā] ame Konamaukuku.

. * Konamaukuku. * * * Humu mā.

8. E komo ana ma kēia mahele nā hōkū o Keoea, Kauluomōha‘i, Kauluakoko ame Konamaukuku, i kapa‘ia i kahī wā o Kukui-okonamaukuku. A he mea pono ke hō‘ike piha ‘ia nā kula apau o kēia po‘e hōkū, mai ka mahele 7 a kēia (8) pēnei

. * Konamaukuku. * * * Humu mā.
 * Keoea.
 * Kauluomōhai.
 * Kaulukoko.

E pili ana kēia po‘e hōkū apau malalo aku o Hōkū‘ula mā, ame nā Kao. E kū ana ‘o Konamaukuku ma ke kaha like me Humu mā, elike me ‘ia i hō‘ike‘ia ma ka mahele 7.

6. Nā Huhui [“The Cluster”]—This is, perhaps, the cluster of Makali‘i. This group of stars emerges with Ka‘āwela. It was said that Nā Huhui left with Ka‘awela, then the star Keoea arrived. The two positions of the Huhui stars are shown:



7. The stars of Humu—There are three stars appearing together. This group of stars appears in the same place as another rising star by the name of Konamaukuku. Here below is the image showing the position of the stars of Humu [mā] and Konamaukuku.

* Konamaukuku * * * Humu mā

8. Included in this section are the stars of Keoea, Kauluomōha‘i, Kauluakoko, and Konamaukuku, called Kukuiokonamaukuku at one time. And it is fully known in all schools that this group of stars from part 7 [and] of this [part] (8) [appear] in this way:

* Konamaukuku * * * Humu mā
 * Keoea
 * Kauluomōha‘i
 * Kaulukoko.

This adjacent star group is below Hōkū‘ula mā and Nā Kao. Konamaukuku will rise in the same place as Humu mā, as shown in part 7.

Commentary by CR

Verses 5–7 of this article cover *Nā Kao*, *Nā Hu[i]hui*, and *Nā Hōkū o Humu [mā]*, which are numbered 7–9 Poepoe’s 1909 list (see Table 2.3). Verse 8 introduces the next four: *Keoea*, *Kauluomōha‘i*, *Kauluakoko*, and *K[kui]okonamaukuku*. The text and figures can be compared with §2.2.7, sections 7–13. See also Haho (1929b), §2.4.3 v. 17–23, which contains additional information about the relationship of *Nā Hu[i]hui* to *Ka‘āwela* in 1857.

Pō‘akahi Okatoba 8, 1906—Monday, October 8, 1906 (Poepoe 1906c)^{S.4}

Aia ho‘i ‘o Keoea malalo pono aku o ke kaha i {--} ai o Konamaukuku ame Humu mā, a laila, ‘o nā hōk{ū} o Kaulaomōha‘i ame Kauluakoko, elike me ‘ia i hō‘ik{e} ‘ia a‘e la ma ke ki‘i, e ne‘e hiō like ana lāua me Keoe{a} malalo aku o Konamaukuku.

- 9 Ka‘āwela—‘Eia kēia hōkū malalo pono aku o H{u}mu mā ame Keoea; a pēlā no ka hōkū o Mānalo. E ne‘e hiō ana lākou apau i ke komohana. E ka‘a an{a} na‘e mamua ona (Ka‘āwela) ka hōkū Mānalo. ‘A‘o{le} na‘e i komo ke kamailio ana no Ka‘āwela me Mānal{o}. Ua komo kō Mānalo hoakaka‘ia ana me kō Kokoik{i}. ‘A‘ole no na‘e he hewa ka hō‘ike ana i kō lākou ma{u} ki‘i ma kē{i}a wahi, penei:

* Kokoiki	* Mānalo
	* Ka‘āwela

Kekahi mau hoakaka e pili ana i nā hōkū Pā.

Inā ‘ike‘ia nā hōkū Pā ame nā hōkū ‘ē a‘e elike m{e} ke ki‘i malalo iho nei, ‘oia ho‘i:

* *	5* 6* 7*
* Pā *	1* 2* 3* 4* * * *
*	

Ā laila, ua kau like lākou me nā hōkū o Hum{u} mā. ‘O kēia na‘e, ua lohe ka mea kākau, ua komo {m}a ka hoakaka kilo hōkū a Keakealani; akā, ‘a‘ole i lo{i}na wehewehe ana a ia ali‘i kilo hōkū o Hawai‘i ka{hi}ho [sic; kahiko] i ka mea kākau.

Ma kēia wahi, pau nā mea i loa‘a i ka mea kāk{au} a ke ho‘ōki nei ‘oia i ke kākau ‘ana i ka mahele pili {i} ke Kilo Hōkū Hawai‘i, me ka minamina nui no {--} no nā mea aku he nui i koe. E ho‘a‘o ana no na‘e ka mea kākau elike me ka hiki iaia, e imi hou aku i k{e}kahi mau mea pili i kēia mahele.

Ua ha{l}ia mai na‘e i ka mea kākau, aia keka{hi} mau hoakaka nui pili i nā hōkū ma ka ‘ike kilo hōk{ū} Hawai‘i maloko o ka mo‘olelo o Kanalu.

Keoea is directly below the place where Konamaukuku and Humu mā [the constellation Aquila] are ____, then the stars Kaulaomōha‘i and Kauluakoko are seen as in the image above; both moving diagonally with Keoea below Konamaukuku.

9. Ka‘āwela—Here, this star is directly below Humu mā and Keoea; the star Mānalo is like that [also]. They are all moving diagonally toward the west. The star Mānalo, however is moving before it (Ka‘āwela). Furthermore, no conversation has entered about Ka‘āwela and Mānalo. Mānalo’s clarification is included with Kokoiki, but an error is still shown in the the images of this position as follows:

* Kokoiki	* Mānalo
	* Ka‘āwela

Clarification concerning Nā Hōkū Pā

If Nā Hōkū Pā and the other stars are seen as [in] the image immediately below, like this:

* *	5* 6* 7*
* Pā *	1* 2* 3* 4* * * *
*	

Then, they would be positioned like the stars of Humu mā. However, the writer heard that this was included in order to clarify the astronomy of Keakealani, but [it] was not a principal explanation of that chief astronomer of ancient Hawai‘i to the writer.

At this place, the things the writer obtained were completed and he terminated the writing on the section adhering to Hawaiian astronomy, with great regret ____ concerning the many things left remaining; however, the writer was able to find some things anew associated with this section.

Brought to the writer, however, are some important explanations about the stars and Hawaiian astronomical knowledge in the history of Kanalu.

S.4. *Ka Na‘i Aupuni*, 2(108), 8 October 1906: 1, col. 2.

Mahope iho o ka pa‘a ana o ka mana‘o
hoakak{a ma}hope o ka mea kākau i hō‘ike
a‘e la, aia ho‘i, mamuli o kona huli ikaika
‘ana, ua loa‘a mai la he mau ho{a}kaka pili i
nā hōkū mamuli o ka Buke Kilo Hōkū {o}
Kanalū; a e hō‘ike aku ana ‘ia mau hoakaka
ma k{--} ho‘omaka hou ana‘ku. A he mau
hoakaka waiw{ai --} nui no ho‘i ‘ia.

(E HO‘OMAU‘IA AKU ANA.)

After mastering the clarified ideas, the writer
then mainly revealed that because of his
vigorous search, [he] received greater under-
standing concerning the stars because of the
astronomers’ book of Kanalū, which provided
[further] clarification in beginning again. It
truly has a great wealth of descriptions.

(TO BE CONTINUED)

Commentary by CR

Popeoe concludes his description of Kamoho‘ula’s method of astrology or astronomy in v.9 with mention of *Ka ‘āwela*, *Mānalo*, and *Kokoiki*, the last three of the 16 stars of the first class according to his 1909 list (see Table 2.3). The text can be compared with §2.2.7, sections 14–16. See also Haho (1929b), §2.4.3 v. 26–28, which also contain additional information concerning the star Kauano[meha]. The image introduced under the heading “Clarification concerning Nā Hōkū Pā” resembles Poepoe 1909e, fig. 6 (see Fig. 2.4), but without the numbered stars being unidentified.

Poepoe then proceeds to introduce the Kanalū information.

Pō‘alua Okatoba 9, 1906—Tuesday, October 9, 1906 (Poepoe 1906d)^{S.5}

	Ua mahele‘ia nā hōkū i ma‘a i ke kilokilo‘ia e nā po‘e kilo hōkū o loko o ka lālani kilo hōkū mai a Kanalū mai i loko o na Papa ‘ewalu (1) Ka Papa o nā Hōkū Ali‘i. He 15 ka nui o nā hōkū maloko o kēia Papa.		The stars that were observed by the astron- omers in the line of astronomers of Kanalū were divided into eight classes. (1) The class of chief-stars. There are 15 important stars in this class.
2	Ka Papa o nā Hōkū Maka‘āinana. He 15 po‘e hōkū maloko o kēia Papa.	2	The class of commoner-stars. There is a group of 15 stars in this class.
3	Ka Papa o nā Hōkū Hō‘ike. He 15 po‘e hōkū maloko o kēia Papa.	3	The class of revelation-stars. There is a group of 15 stars in this class.
4	Ka Papa o nā Hōkū Kahuna. He 15 po‘e hōkū o kēia Papa.	4	The class of priest-stars. There is a group of 15 stars in this class.
5	Ka Papa o nā Hōkū ‘Āina. He 15 po‘e hōkū o kēia Papa.	5	The class of land-stars. There is a group of 15 stars in this class.
6	Ka Papa o nā Hōkū no ke Akua. He 3 po‘e hōkū ka n{u}i o na hōkū ma kēia Papa.	6	The class of stars of the god(s). There is a group of 3 important stars in this class.
7	Ka Papa o nā Hōkū no nā Malama. He 14 ka nui o nā hōkū ma kēia Papa.	7	The class of land-stars for the months. There are 14 important stars in this class.

S.5. *Ka Na‘i Aupuni*, 2(109), 9 October 1906: 3, cols. 3–4.

- 8 Nā hōkū maoli 91 ka nui o nā hōkū ma kēia Papa.

NĀ HŌ‘AKAKA NO NA HŌKŪ ALI‘I.

- 1 ‘O Kaumalama ka hōkū ali‘i e puka ana i ka hora 9 o ka pō o Hilo. E puka ana kēia hōkū ali‘i ma ka hikina akau; a kapo‘o no ma ke komohana akau i ka hora 7 o ia lā no? (o kekahi lā a‘e. L.H.) ma ka malama o ‘Ikuwā e puka ai kēia hōkū; aia ma nā pō o loko o ka malama o ‘Ikuwā e puka mau ai kēia hōkū. Ma ka pō o Muku e ho‘omaka ai kona nalowale ‘ana; a ma ka pō mua o ia malama (Hilinehu); a laila, pau loa ka ‘ike‘ia ana oia hōkū. ‘A‘ole nei hōkū e ‘ike hou ‘ia a pau ia puni; ‘oia ho‘i, ka makahiki ‘oko‘a ‘ia ma ka Hawai‘i helu nei.

‘O nā hō‘ailona o kēia hōkū ‘o Kaukamalama, e kilo‘ia ai e nā kahuna kilokilo a nānā ‘ōuli lani, ‘oia ka ua, ka hekili, ke ōla‘i, ka uwila, ka makani, ke ‘kaiko‘o[’].

Ma ka ‘ōlelo a ka po‘e kilo hōkū, he hōkū ali‘i ‘ino loa kēia i loko o ‘Ikuwā. A inā e hānau ke ali‘i i loko o ka wā e kau ana kēia hōkū i loko o ‘Ikuwā, a laila, he ali‘i puni hakakā ‘ia.

- 2 ‘O Kamalama kekahi hōkū ali‘i i kaulana loa i ka po‘e kilokilo hōkū. E puka ana ‘oia ma ka hikina hema ma ka hora 5 ahiahi o ka pō o Muku, a ‘o ka malama ho‘i o Hilinehu. E pi‘i ana ‘oia a kapo‘o ma ke komohana o ka hora 5 o ka wana‘ao o kēlā ame kēia pō o loko o Hilinehu.

‘O nā ho‘ailona o kēia Hōkū Ali‘i ma ka ‘ike ‘ana a ka po‘e kilokilo; he ua noe, he ua awa, he ua pāka-kahi, me kekahi wahi ‘ōwiliwili makani ‘ino. ‘A‘ole hiki i ka wa‘a ke holo ma kahi lo ‘ihi loa; elike me O‘ahu nei ā Kaua‘i. I kēia malama ho‘i ke au i luna nei; (‘oia ho‘i i O‘ahu nei.)

‘A‘ole i pau.

- 8 There are actually 91 important stars in this class [sic; these classes].^{S.6}

CLARIFICATION OF THE CHIEF-STARS

- 1 Kaumalama is the chief-star appearing at 9 o’clock on the night of Hilo. This star will emerge in the northeast and set in the northwest at 7 o’clock on that day? (on another day. L.H.). In the month of ‘Ikuwā this star will emerge; this star always comes into sight there on nights during the month of ‘Ikuwā. On the night of Muku, it begins to disappear; and on the first night of that month (Hilinehu), the visibility of that star is then completely gone. This star will not be seen again until that circuit is completed; namely, it would be another year in the Hawaiian count.

The omens of this star, Kaukamalama, would be closely watched by the priestly astronomers at the time when observing heavenly portents: rain, thunder, earthquake, lightning, wind, ‘rough seas’.

In the statement of astronomers, this was a very evil chief-star in ‘Ikuwā. And if a chief were born at the time this star appeared in ‘Ikuwā, then he’d be a chief fond of fights.

- 2 Kamalama is a chief-star very well known to the group of astronomers. It emerged in the southeast at 5 o’clock in the evening on the night of Muku, in the month Hilinehu. It will rise and set in the west at 5 o’clock in the morning each night in Hilinehu.

The omens of this chief-star known by the group of astronomers were: misty rain; cold, bitter, drizzling rain; and scattered rain with stormy, coiling winds. A canoe could not sail at sea for very long, as between here on O‘ahu and Kaua‘i. In this month, the current here returns on top (toward O‘ahu).

To be continued

S.6. The total is actually 92 (see page 77 n204).

Commentary by CR

The first part of this article (v. 1–8) compares with Nāmakaokeahi’s account (§2.3.2, v. 3); v. 1 of the second part with §2.3.3.1; and v. 2 of the second part with §2.3.3.2. These first two chief-stars, *Kaukamalama* and *Kamalama*, are not mentioned by Haho (1929c).

Pō‘akolu Okatoba 10, 1906—Wednesday, October 10, 1906 (Poepoe 1906e)^{S.7}

‘O ka ho‘omaopopo ā ka po‘e ‘ike kilo hōkū no kēia mahina mamuli o kēia hōkū, he mahina ‘ino loa kēia. ‘O ka mahina na‘e kēia e kū ai ka nehu. A no ke kū ‘ana o ka nehu ma kēia mahina ame ka hili o ka ua ame ka makani i kapā‘ia ai kēia mahina o Hilinehu.

3. ‘O Maiu‘u ka hōkū ali‘i ‘ekolu e puka ana i ka pō o Hilo, hora 6 o ka lā mua o Hilinama. E hele ana ‘o Maiu‘u i loko o nā pō he kanakolu o Hilinama. E puka ana ‘oia ma ka hikina hapa aku o ka pō; a e kapo‘o ana i ka hora 6 o ke kakahiaka nui, a pēlā a pau nā lā he 30 o Hilinama.

Ua ‘ōlelo ka po‘e kilo hōkū no nei hōkū ali‘i, ‘oia o Maiu‘u he au-hulihia e hiki mai ana; a ua kokoke mai he kāua nui.

A i ka hō‘ea ‘ana o kēia hōkū i ka pō o Hilo, e ho‘omaka ai ka mahina o ka malama o Kaulua, o ka wā ‘ia e nalowale ai kēia hōkū.

4. ‘O Ka‘ōnohiali‘i, ka hōkū ali‘i e puka ana i ke ahiahi, hora 8 o ka pō. ‘Oia ho‘i ka pō o Muku, ka pō hope noho‘i o ka malama o Hilinama. I ka puka ‘ana mai o kēia hōkū ali‘i e ho‘opuni‘ia ana ‘ia e nā ‘ōpua hākeakea o nā ahiahi pō‘ele‘ele.

‘A‘ole e kokoke aku ana kekahi hōkū ‘ē a‘e ma kona alanui hele. E kū mamao loa ana kēia hōkū mai nā hōkū ‘ē a‘e apau; a ‘oia wale no ke ne‘e a‘e ana ma kana huaka‘i hele. E hele ana kēia hōkū ma ka ‘ākau hikina a kapo‘o ma ke komohana a pau o Muku.

The thing clearly understood by astronomers about this month was that this would be a very vicious month because of this star. This was the month when *nehu*^{S.8} would appear; thus, because of the appearance of *nehu* and the thrashing [*hili*] of wind and rain during this month, the month was called “Hilinehu”.

3. Maiu‘u, the third chief-star, would appear on the night of Hilo, at 6 o’clock of the first day of Hilinama. Maiu‘u would travel within the thirty nights of Hilinama. It emerged in the east, on the [second] half of the night, and set at 6 o’clock in the early morning. It was that way for the thirty days of Hilinama.

Concerning this chief-star, astronomers stated that this was Maiu‘u. A period of complete change would be coming and a great war was near.

When this star arrived on the night of Hilo, the month of Kaulua would begin; it was the time that this star would disappear.

4. Ka‘ōnohiali‘i is the star that would appear in the evening at 8 o’clock; this was the night of Muku, the last night of the month of Hilinama. When this chief-star emerged, it was surrounded by white clouds of dark evenings.

No other star was near [to it] on its star path. This star would rise far from all the other stars; it moved alone on its travels. It moved in the north east and set in the west, ending on [the night of] Muku.

S.7. *Ka Na‘i Aupuni*, 2(110), 10 October 1906: 3, col. 2.

S.8. *Stolephorus purpureus*; anchovies.

I kēia pō e nalowale ai ‘oia, no ka ‘ike ‘ana o nā po‘e kahuna kilo hōkū he wahi ao ‘ōnohi ke‘oke‘o ke ukali ‘ana ‘ia a, ‘o[i]a ke kumu o kona ka{p}a‘[i]a ana ma ka inoa Kaonohiala [sic; Ka‘ōnohiali‘i].

Ua ‘ōlelo nā po‘e kilo hōku, o nā li‘i wale no kai kuleana i nei hōku iā Ka‘ōnohiali‘i. Inā e loa‘a kekahi ali‘i i ka nāwaliwali, ‘oiai e kau ana kēia hōkū; ālaila, ‘a‘ohe kahuna nui e ola ai ka ma‘i ‘oia ali‘i. E nalowale ana kēia hōkū i ka pō o Maui.

On this night, it disappeared when astronomer priests saw a white cloud [surrounded] by rainbow colors being attended to, and that’s the reason it was named Ka‘ōnohiali‘i [lit., “the eyeball of the chief”].

Astronomers have said that only the chiefs had the responsibility for this star, Ka‘ōnohiali‘i. If a chief became infirm while this star was rising, then there was no high priest who would be able to cure that chief’s illness. This star vanished on the night of Maui.

Commentary by CR

In this article Poepoe proceeds to discuss the third and fourth of Nāmakaōkeahi’s chief-stars, *Maiu‘u* and *Ka‘ōnohiali‘i* (see §2.3.3.3–4). Again, these are not mentioned by Haho (1929c).

Pō‘ahā Okatoba 11, 1906—Thursday, October 11, 1906 (Poepoe 1906f)^{S.9}

5. Puka mai o Paumakua. He hōkū ali‘i no kēia. Puka mai ‘oia ma ka pō o Hilo, ma ka malama o Welo. Hele kēia hōkū a pau nā pō he kanakolu o loko o ka malama o Welo. He hōkū nani maika‘i kēia, he hōkū mālamalama hōkū welowelo ke ano o kona ne‘e ‘ana a‘e ma ka pō‘ai lani, a ‘oia paha ke kumu i kapa‘ia ai kēia malama o Welo.

- 6 [sic]. ‘O Paumaka [sic; Paumakua] kekahi hōkū ali‘i. Ma ke ahiahi o ka lā e puka ai ka mahina o Hilo, ma ka malama o Welo. E puka ana kēia hōkū ma ka hora 4 o ia ahiahi; a e hele ana ia a hiki i ka pau ‘ana o nā pō he kanakolu ‘oia malama. Ua kāhea‘ia ka inoa o kēia hōkū, mamuli o ka inoa o kēlā ‘ali‘i, ‘oia o Paumakua.

- 7 [sic; 6]. Kealohilani, ‘o kēia kekahi hōkū ali‘i i komo ma kēia papa. E puka ana kēia hōkū ma ka pō o Maui i ka malama o Welo. He hōkū kēia no ka malama o ka Mahoemua. E ne‘e ana kēia hōkū mai ka hikina a kapo‘o ma ke komohana i nā lā a[]pau o ka Mahoe-mua. Ma ka pō o Muku e nalowale ai kēia hōkū.

5. Appearance of Paumakua. This is a chief-star. It appears on the night of Hilo in the month of Welo. This star is in motion for the 30 days of Welo. This is a very beautiful star, a star characteristically tending to meteors [“streaming stars”] [during] its movement in its heavenly circuit, and perhaps, this is the reason that this month was named Welo [lit., “to flutter, float or stream”].^{S.10}

Paumakua is a chief-star. In the evening of the day the moon of Hilo appears in the month of Welo, this star will emerge at 4 o’clock of that evening traveling until the 30 days of that month have ended. This star was [given] this name because of the chief named Paumakua.

6. Kealohilani. This is a chief-star that is included in this class. This star appears on the night of Maui in the month of Welo. This is a star for the month of Mahoe Mua. This star moves from the east and sets in the west when the days of Mahoe Mua end.

S.9. *Ka Na‘i Aupuni*, 2(111), 11 October 1906: 1, col. 2.

S.10. Pukui and Elbert 1986: 384.

Ua ‘ōlelo‘ia, inā ‘ike‘ia he wahi lua kalai e ho‘opuni ana, mawaho o kēia hōkū a laila, e hō‘ike ana ‘ia, he au huluhia nui ke hō‘ea mai ana maluna o ka ‘āina.

- 8 [sic; 7]. Ululua. ‘O ka helu ‘ewalu kēia o nā hōkū ali‘i. E puka ana kēia hōkū ma ka hora 8 o ka pō o Muku i loko o ka malama o ka Mahoe-mua. ‘O ke alahele o Kealohilani i hele ai, ‘oia no ke alahele o Ululua e hele ai.

E hele pū ana ma kēia hōkū, kekahi hōkū ‘ē a‘e nona ka inoa o Pauwalu; a ‘o kona kanaka ‘ia. E hele ana kēia hōkū a pau nā pō he kana-kolu o ka Mahoe-hope. He hōkū kēia no ia malama. Ma ka pō o Muku e nalowale ai ‘oia.

9. [sic] ‘O nā ‘ōuli hō‘ike o kēia hōkū i ma‘a i ka ho‘omaopopo ia e nā po‘e kilo hōkū, ‘oia ka wela ki-ki-ki, he wela ikiiki.

- [8.] Ka‘a‘ei; ‘o kekahi hōkū ali‘i kēia i komo ma kēia papa hōku. Ua ‘ōlelo‘ia ma kēia mahele kilo hōkū, e puka ana no kēia hōkū ma nā pō apau o ka malama o Mahoe-hope ‘oia aia kona puka mua ‘ana mai ma ka pō hope o ka Mahoe-mua.

Akā, ‘ōlelo kekahi po‘e, ‘a‘ole kēia he hōkū ā ali‘i maoli akā, he hōkū komohewa wale kēia ma kēia au o ka manawa.

E ho‘omanawanui e nā makamaka puni heluhelu mo‘olelo ā pulelo hou aku.

E Ho‘omau‘ia aku ana.

It was said that if a halo was seen beyond enclosing this star, then it would be shown that a period of great upheaval would arrive over the land.

7. Ululua. This is the eighth of the chief-stars. This star appears at 8 o’clock on the night of Muku of the month of Mahoe Mua. The path that Kealohilani travels is the path Ululua travels.

This star [Ululua] travels together with another star named Pauwalu, which is his retainer. This star travels on until the 30 days of Mahoe Hope end; this is a star for this month. On the night of Muku, it disappears.

The signs this star exhibited were used by astronomers to anticipate the stifling heat, a very uncomfortable heat.

8. Ka‘a‘ei. This is a chief-star included in this star class. It has been said that, in this division of astronomy, this star would emerge every night in the month of Mahoe Hope; while its first appearance occurred on the last night of Mahoe Mua.

But, some people said, “This is not a true chief-star, but just a star mistaken [for a chief-star] at that time”.

Be patient, history-reading friends, until [we] rise again.

To be continued

Commentary by CR

Poepoe now proceeds to the next four chief-stars: *Paumakua*, *Kealohilani*, *Ululua*, and *Ka‘a‘ei* (see §2.3.3.5–8). The numbering gets confused here, and has been corrected in the English translation.

Haho (1929c) (§2.4.4, v. 8–18) also describes *Paumakua*, *Kealohilani*, and *Ululua*, despite not having mentioned the first four chief-stars, and identifies Ululua as the eighth (rather than the seventh). In v. 19–20 he describes *Ka‘a‘ei*, which he names *Kua‘i*.

The Hawaiian in Haho (1929c) is almost identical that in Poepoe (1906f), strongly suggesting that Haho transcribed this directly, being unaware of (or perhaps being unable to get hold of) the day before’s article (Peopoe 1906e). This also explains why he identified Ululua as #8 rather than #7, as it is attributable to the confused numbering just mentioned. With the benefit of hindsight, the name “Kua-i”, as it appears in Haho (1929c), can be taken as a misprint for “Kaaei”.

The translation here is likely to be more reliable than that in §2.4.4 as the Hawaiian is taken directly from the earlier Hawaiian newspaper source, avoiding Haho's additional stage of transcription.

Pō'alima Okatoba 12, 1906—Friday, October 12, 1906 (Poepoe 1906g)^{S.11}

9. Ma ka pō mua ho'i o ka malama o Nana, puka mai kekahi hōkū ma ka inoa o Manawahine. 'O ka wā na'e e puka ai kēia hōkū i kēlā [Ja me kēia pō o Nana 'oia no ka hora 11. E nalowale ana kēia hōkū i ka pō o Muku o ka malama o Nana.
10. A nalowale 'o Manawahine, a laila, puka mai 'o Panahilani, ma ka hora 7 o ka pō o Muku ma ka malama o Hina-a-Kai'aiki, kapa'ia i kekahi wā o Hina-a-Kai'aloa. He hōkū ali'i no kēia.

'O ka hōkū kēia nānā i hō'ike mai mua i kō Hawai'i nei po'e kilo hōkū no ka hiki 'ana mai o Pa'ao, ke kahuna ali'i mai Kahiki mai. E nalowale ana kēia hōkū i ka pō o Hilo, hora 10 o ka malama Hinaakaiaapoko [sic; Hinaakai'apoko], 'oia noho'i o Hinaakai'anui.
11. I ka nalowale 'ana'ku o Panahilani, puka mal [sic; mai] la 'o Ke'alohi ma ka pō o Hoaka o ka malama o Ka'aona. E puka mau [sic; mai] ana kēia hōkū a hō'ea i ka hora 'elua o ka wana'ao o ka pō o Hilo, 'o ka malama o Welehu, nalowale kēia hōkū.
12. Nalowale aku la 'o Ke'alohi, puka mai la 'o Pāmā'ele ma ka pō o Hoaka ma ka malama o Welehu. 'O ke ano maoli o kēia hōkū, he hōkū pili loa kēia iā Ruta Ke'elikolani. Ua 'ike'ia kēia hōkū ma ke ahiahi o nā lā e ka'a ma'i ana o Ruta Ke'elikolani, a ma ka lā i make ai ua ali'iwahine la, i nalowale ai ua hōkū nei a hiki i kēia wā.
13. Pākōnane, puka ana kēia hōkū ali'i ma ka pō o Hilo o ka malama o Hinaia'ele'ele. E hele ana no ia a pau pono ia malama.
14. Luaho'omoe, ka helu 15 o nā hōkū ali'i e hele ana ma nā pō a [pau] 'o Hinaia'ele'ele.
9. On the first night of the month of Nana, a star by the name of Manawahine emerges. However, this star will appear every night of Nana, mainly at 11 o'clock. The star disappears on the night of Muku in the month of Nana.
10. When Manawahine disappears, then Panahilani emerges at 7 o'clock on the night of Muku in the month of Hinaakai'aiki, called Hinaakai'aloa in one period. This is a chief-star.

This observed star previously indicated the arrival of Pa'ao, the chief priest from Tahiti, to the astronomers of Hawai'i. This star disappeared on the night of Hilo [at] 10 o'clock in the month Hinaakai'apoko, which was also [called] Hinaakai'anui.
11. At the disappearance of Panahilani, Ke'alohi emerges on the night of Hoaka in the month of Ka'aona. This star appears at 2 o'clock in the dawn of the darkness o Hilo. In the month of Welehu, it disappears.
12. Ke'alohi disappears, Pāmā'ele emerges on the night of Hoaka in the month of Welehu. This star's true sacredness is that it's associated with Ruth Ke'elikolani. The star was seen in the evenings in the days of Ruth Ke'elikolani's state of illness. The day she passed on, the star disappeared. It is her star until today.
13. This chief-star, Pākōnane, appears on the night of Hilo in the month of Hinaia'ele'ele. It moves on until the very end of that month.
14. Luaho'omoe. The 15th of the chief-stars, moving every night of Hinaia'ele'ele.

S.11. *Ka Na'i Aupuni*, 2(112), 12 October 1906: 1, col. 2.

‘O kēia a‘e la nā hoakaka e pili ana i nā hōkū ali‘i he 15 i ho‘omaopopo ma ka mo‘olelo kahiko o Kanalu. Ma ka ho‘omaopopo ana a ka mea kākau, he ‘u‘uku loa kahi waiwai.

‘A‘ole i hō‘ike pau pono ka mea nāna i kākau i kēlā mo‘olelo o Kanalu i nā mahele waiwai nui i pili i kēlā a me kēia o nā hōkū i hō‘ike‘ia a‘e la, e la‘a me nā hi‘ohi‘ona o kēlā a me kēia hōkū, nā ‘ōuli hō‘ike ā pēlā aku. Ma kekahi mau hōkū i hō‘ike‘ia a‘e nei, ua ‘ike‘ia kēia mau mahele; akā, ma ka hapa nui loa o nā hōkū, ‘a‘ole.

E Ho‘omau‘ia aku ana.

This above is the clarification concerning the understanding of the chief-stars in the history of Kanalu. In the understanding of the writer, [it is] only of very little value.

This history of Kanalu does not reveal all the important aspects concerning each star reported above, such as each star’s features, omens, and so forth. For some of the stars shown above, these [things] are known, but for the great majority of the stars [they are] not.

To be continued

Commentary by CR

This article completes Poeppoe’s descriptions of the Kanalu chief-stars, from *Manawahine* (#9) to *Luaho‘omoe* (#15) (cf. §2.3.3.9–15) but missing *Kahuilani* (#12). Hence *Pāmā‘ele* (#13), *Pākōnane* (#14) and *Luaho‘omoe* (#15) are misnumbered, although it is stated in the text that *Luaho‘omoe* is the 15th.

Nāmakaokeahi (1901d—§2.3.3.13–15 v.26) mentions a comet associated with the ailing Princess Ruth Ke‘elikōlani which appears at the same time as the chief-star *Pāmā‘ele*. According to Poeppoe the omen was *Pāmā‘ele* itself.

The Hawaiian in Haho (1929c—§2.4.4, v. 21–30) is almost identical to that in Poeppoe (1906g), again suggesting that Haho transcribed this directly.

Pō‘aono Okatoba 13, 1906—Saturday, October 13, 1906 (Poeppoe 1906h)^{S.12}

It likely that this missing issue contained an installment, as all the remaining instalments were being published daily.

Given that Haho’s rendering (1929c) closely follows the Hawaiian original in Poeppoe (1906g) up to v. 30, and follows Poeppoe (1906i) from v. 45, it is evident that v. 31–44 (see pages 132–133) are derived from the missing Poeppoe (1906h).

This segment contains information about priest-stars, reflecting that given in Nāmakaokeahi’s account (see §2.3.4).

S.12. *Ka Na‘i Aupuni*, 2(113), 13 October 1906. This edition of the newspaper has not been located, but is assumed to contain an installment of the “Moolelo Hawaii Kahiko” series.

Pō‘akahi Okatoba 15, 1906—Monday, October 15, 1906 (Poepoe 1906i)^{S.13}

He hōkū ‘ē a‘e no kekahi i lilo i hōkū ‘ano nui loa ma kēia ho‘onohono, ‘oia ho‘i, ‘o Polowehilani (‘oia no ho‘i o Poloahilani i kekahi po‘e.) He hōkū makapō kēia; he hōkū kahuna ho‘i. ‘O ka hōkū ali‘i e ukali a[]i nei hōkū o Polowehilani, ‘oia ‘o Hinaiali‘i. E puka ana no kēia mau hōkū i nā pō o Hilinehu.

‘O ka pau kēia o nā mea i loa‘a i ka mea kākau e pili ana i nā hōkū, mamuli o ka buke kilo hōkū o loko o ka mo‘olelo o Kanalu, i loa‘a lihilihi mai i ka mea kākau.

A ma kēia wahi aku, e nānā ai kākou he mahele hou; a ‘oia ka mahele e pili ana i ka mahelehele ‘ana i nā wā.

There are some stars that became quite important in this system, such as Polowehilani (the same as Poloahilani to some people). This is a blind star, a priest-star. The chief-star who follows this star Polowehilani is Hinaiali‘i. These stars emerge on nights of Hilinehu.

This completes the things the writer obtained concerning the stars from the book on astronomy in the History of Kanalu, gotten bit by bit by the writer.

In the following, we’ll see a new section: a chapter concerning the division of time.

Commentary by CR

The general remarks in this segment conclude Poepoe’s discussion of star information in the Genealogical History of Kanalu. See also Haho (1929c—§2.4.4 v. 45–47).

After this point, Poepoe begins his Chapter 5 and turns his attention to the divisions of time. This is not reproduced here, but for Haho’s rendering see §2.4.4 v. 48 onwards, and the ensuing sections.

2.4 Haho’s “Ancient History of Hawai‘i” (continued)

2.4.6 The 54th installment (ctd)

The first part of this installment (Haho 1929e) is included in the book. Verses 14–18 are repeated here, followed by the remainder of the installment which focuses upon seasonal indications, activities, and prognostications associated with each month of the year. The month names in v.19–33 parallel the male month-stars in Manuokekula’s genealogy (see §2.2.3) although presented with a different starting point and with different wives.

As in the book, JKM’s interpretation of the Hawaiian text, with added diacritical marks, is shown alongside his new, independent translation, developed in consultation with CR.

S.13. *Ka Na‘i Aupuni*, 2(114), 15 October 1906: 1, col. 2.

14 E ho‘omaopopo nō ho‘i, e ka ‘ike o ke kanaka Hawai‘i o ia mau lā, ‘o nā kaulana mahina he mau manawa ia no ke kanu ‘ai ‘ana, lawai‘a ‘ana a me nā hana ‘ē a‘e e pono ai ka nohona o ke kāne a me ka wahine a me ka ‘ohana, {h}e wā no ka holo moana ‘ana, he wā no ke kaua a pēlā aku.

15 A e ho‘ā‘o ana ka mea kākau, e hō‘i{k}e aku i kekahi o kēia mau mahele ma kēia mau mea aku.

16 ‘O kēia a me kēlā mahina, e like me ‘ia i hō‘ike a‘ela, he mau ‘ano ko lākou ma ka helu a ka Hawai‘i, e like no ke ‘ano o nā mea e ‘ike ‘ia ana ma ka lewa a ma ka honua paha i loko a me ka wā i kū ai kekahi malama m{a}oli a malama pili paha ma kona wā pono‘ī iho, pēlā i kapa ‘ia aku ai nā malama lā ma ka inoa kūpono i ke ‘ano i hō‘ea a‘e ia wā.

17 Malia paha ‘a‘ole kē{i}a he mea nui ma ka no‘ono‘o a me ka ho‘omaopopo ‘ana a kekahi po‘e, akā, ‘o kēia nō na‘e kekahi mea i kuluma a i ma‘a i nā Hawai‘i o ke au kahiko, a he mea pono no e pa‘a ia mau mea ma kēia mo‘olelo a na ka Hawai‘i o ke au hou e malama a e ha‘alele paha i kēia mau hoakaka, e like me ka mea ana i he [sic; hea] ‘ai he pono.

18 Ma ka mana‘o[]ia o ka po‘e kahiko ‘o nā inoa malama maoli i hea[]{‘i}a ai a i kapa ‘ia ai ho‘i i nā mahina i hō‘ike ‘ia a‘e nei, e like me Kā‘elo. Kaulua. Nana a pēlā aku, he mau {pu}ni lākou no kekahi mau mahele kanaka i ho‘omaopopo ‘ia ko lākou mau ‘ano, mamuli o ke ‘ano i hō‘ike ‘ia e kulanā a mau kulana i ho‘ohānau ‘ia mai e ua po‘e la, Pēnei:

19 Kā‘elo—he inoa kēia no kekahi kana[ka], a ka ia nei me kāna wahine, ‘oia ‘o Pulukā‘elo, hānau mai kanaka kápulu.

20 Ua ‘ōlelo ‘ia, ‘o ka malama kēia e hō‘e‘elo ai kā ka huhui hōkū a Makali‘i i ka wā e napo‘o ai ma ke komohana.

14 To really understand the knowledge of the Hawaiian people of those days, the positions of the months were periods for the planting of food, fishing, and the various tasks [for their] personal way of life as husband and wife, and family. There were periods for going to sea and for battle and so [forth].

15 The writer will try to return to some of these sections on behalf of these things later.

16 Each month, as is recognized, has a nature in the Hawaiian computation, similar to the nature of things in the firmament or perhaps on earth during the period that a true month [or] a pili month exists. That’s how month names are given when their true nature arrives during that period.

17 Perhaps this is not an important thing to think about or understand for some people. But this was, however, something the Hawaiians of the ancient past were intimate with and knew thoroughly. It is a thing that [we] must define in this story. It is for the people of Hawai‘i of the new era to care for or perhaps abandon these clarifications, according to what is gauged beneficial.

18 In the opinion of the people of old, the names of the true months were recited and given to the months as shown here, like Kā‘elo, Kaulua, Nana and so [forth], and were favorite things for a category of people who memorized their meaning because of the reverence shown to rank and title by the aforementioned when an offspring was produced by those people, like this:

19 Kā‘elo—this is a name for an individual here with his wife, Pulukā‘elo. A person born [in this month] is slovenly.

20 It was said this is the month that it would be wet. [This] is a period when the cluster of stars of Makali‘i^{S.14} would gather moisture when it set in the west.

- 21 Kaulua—he inoa kanaka maoli no kēia, a na ia nei me Lanihua, kāna wahine, hānau kanaka kōkua nui. ‘O ka wā kēia e ‘olo‘olo ai ka ‘ōpū m{ā}lolo a ka lawai‘a, poh{ō} ka ‘ula-waena [sic; ula wai‘a], puka ka huihui. He malama makani kēia, he wā mālolo o ka moana.
- 22 Nana—‘O Nana ke {kāne,} ‘o M{ik?}i-lew{e}, ka wahine, hānau kanaka ‘ae‘a a he malama e kū ai a e momona ai ka pāpa‘i. E[]like me ke ‘ae‘a a m{-}au hele ‘ana o ka pāpa‘i ma kēlā malama, pēlā ke ‘ano o ke kanaka i hānau ‘ia ma kēia malama.
- 23 Welo—e [sic; ‘o] Welo ke kāne, ‘o Mikikōlea ka wahine hānau kanaka mākilo. ‘O Kahueloku kekahi inoa o kēia malama.
- 24 I kēia malama kupu ka ‘ai, kupu nā mea ulu, kū[]kī[]hew{a} ka pueo i ka huelo ‘o ka huelo o ka hoi a me ka pi-a [sic], he huelo no ka ‘iole, a popo‘i hewa ka pueo i nā huelo nei a pi‘a ho‘i.
- 25 Ikiiki—‘o Ikiiki ke kāne, ‘o Ho‘opaupauaho ka wahine, hānau kanaka huhū.
- 26 Ka‘aona—‘o Ka‘aona, ke kāne, ‘o Lanipohu ka wahine, hānau kanaka le‘a i ke oli a me ka hula.
- 27 Hinaia‘ele‘ele – ‘o Hinaia‘ele‘ele, ke kāne, a ‘o Kapolei, ka wahine, hānau kanaka ha‘anui. He malama kēia e ‘āluka ai ka pala ‘ana o ka ‘ōhi‘a. E uhi pa‘a ana ka ‘ōkai ao ‘ele‘ele i ka lewa, a he ‘ele‘ele ua ia i kekahi {w}ā a he ‘ele‘ele ua ‘ole nō ho‘i, [a] ‘ele‘ele ka umauma o ke kōlea, a ‘i‘o [n]o[]ho‘i {he} momona ke kōlea i nei malama.
- 21 Kaulua—this is the name of a real individual who finds solace with his wife, Lanihua. A person born [in this month] is helpful. This is a period when the fisherman delayed thinking and longing to fish; fishing as a group was in vain. The cluster^{S.15} appears. This is a windy month; a period of the *mālolo*^{S.16} in the deep sea.
- 22 Nana—Nana is the male; M{ik?}ilewe is the female. A person born [in this month] is shiftless. It is a month when the crabs would arrive fertile. Like the shiftless movement of crabs during this month, was the nature of a person born in this month.
- 23 Welo—Welo is the male; Mikikōlea is the female. A person born [in this month] is a beggar. Kahueloku is one name of this month.
- 24 In this month, food grows; all the plants grow. The owl strikes the tail[-end] quickly in error, the tail of the bitter yam^{S.17} and the *pi‘a*,^{S.18} the tail of the rat and the taro.^{S.19} The owl errs at these tails and [that] of the *pi‘a* too.
- 25 Ikiiki—Ikiiki is the male, Ho‘opaupauaho is the female.^{S.20} A person born [in this month] is indignant.
- 26 Ka‘aona—Ka‘aona is the male; Lanipohu is the female. A person born [in this month seeks] pleasure in chant and dance.
- 27 Hinaia‘ele‘ele—Hinaia‘ele‘ele is the male; Kapolei is the female. A person born [in this month] is boastful. This is a month when mountain apples^{S.21} ripen everywhere; angry black cloud will completely cover the sky; there is dark rain sometimes and periods without dark rain; the breast of the *kōlea*^{S.22} will be dark; and it is the month when the flesh of the *kōlea* will be sweet.

S.15. *Kahuihui*, the Pleiades.

S.16. Hawaiian flying fish (*Paraxocoetus brachypterus*).

S.17. *Dioscorea bulbifera*.

S.18. A kind of yam: *Dioscorea pentaphylla*.

S.19. Proto-central-Polynesian: *popoi*.

S.20. *Ho‘opaupauaho ka wahine*, lit., “the female gasps for breath”.

S.21. ‘ōhi‘a ‘ai (*Eugenia malaccensis*).

S.22. Pacific golden plover (*Pluvialis dominica*).

- 28 Hil{i}nehu—‘o Hilinehu, ke kāne, a ‘o Lanikua, ka wahine, hānau kanaka koa. ‘O ka malama kēia e kū ai ka nehu. Mamuli o ka lilo ‘ana o kēia i‘a i mea ho‘ōla makapehu i‘a no Hilo, i holo ai ma ke mele a kahiko kēia huaolele [sic; hua‘ōlelo] “Ka ua-huki he‘e nehu-o-Hilo[”].
- 28 Hilinehu—Hilinehu is the male and Lanikua is the female. A person born [in this month] is a warrior. This is the month when the *nehu*^{S.23} will appear. Because this fish would become a source of life for those suffering from hunger at Hilo, these words were run in a song in ancient times: “Ka ua huki ne‘e nehu o Hilo” [The *nehu*-producing rain of Hilo].
- 29 Hilina—‘O Hilina, ke kāne, ‘o Kūpule ka wahine hānau kanaka a wahine pupule. No ka pupule o nā hana, e hilikau wale ai nō ka ‘ōlelo ‘ana, e[]like me ka hili o ka makani i nei malama, i kapa ‘ia ai kēia malama ‘o Hilina.
- 29 Hilina—Hilina is the male and Kūpule is the female. [In this month] a person is born of a reckless woman. Because of the[ir] reckless deeds, the[ir] speech will be confused, like the deviant wind in this month; thus, the month is called Hilina.
- 30 ‘Ikuwā—‘o ‘Ikuwā, ke kāne, ‘o Paaikeiaualewa, ka wahine, hānau kanaka leo nui. He malama kēia e kū ai ka ‘ino, ‘o ka “‘Ikuwaikēpohākō‘ele‘ele” kēia. Kuku‘i ka hekili, ‘ōl{a}pa ka owila [sic; uila], kū ke kaiko‘o, kū ka punakea.
- 30 ‘Ikuwā—‘Ikuwā is the male and Paaikeiaualewa is the female. A person born [in this month] has a loud voice. This is a month when evil will appear; this is ‘Ikuwāika-pohākō‘ele‘ele.^{S.24} Thunder will spread, lightning will flash, rough seas will appear and white coral will be cast ashore by the sea.
- 31 Welehu—‘o Welehu, ke kāne, ‘o Huhune ka wahine, hānau[]kanaka kekea. ‘O ka malama kēia e lehu ai ka pua o ke kō {k}a helele‘i, a e liko ai ho‘i ka pua o ka ‘ōhi‘a. He malama mālie, a he malama ‘oi aku o ka i‘a.
- 31 Welehu—Welehu is the male and Huhune is the female. A person born [in this month] is an albino. This is the month when the sugarcane tassels are falling. The budding ‘ōhi‘a also puts forth leaves. It is a calm month and a month when the fish are the best.
- 32 Makali‘i—‘o Makali‘i, ke kāne. ‘o Hi‘ipoi ka wahine hānau kanaka maika‘i. ‘O Ka‘auhuhupa‘ina kekahi inoa o kēia malama. ‘O ka malama kēia e ho‘omaka {a}i ke kau.
- 32 Makali‘i—Makali‘i is the male. Hi‘ipoi is the female. A person born [in this month] is a good person. *Ka‘auhuhupa‘ina*^{S.25} is a name for this month. This is the month the summer begins.
- 33 I kēia malama ho‘omaka ka wela ‘ino o ka lā, a mamuli o ka pohāpohā ‘ana o ka ‘auhuhu i ka wela a ka lā i kapa ‘ia ai “Ka‘auhuhupa‘ina”.
- 33 In this month the setting sun is harmful, and because of the bursting of the ‘auhuhu by the heat of the sun, it is called “Ka‘auhuhupa‘ina”.
- 34 He nui {n}ō a lehu{l}ehu loa nā ho‘ākāka a me nā wehewehe ‘ana o kēia mau malama i hō‘ike a‘ela a he kū nō ho‘i i ka na‘auao kēia mau ho‘ākāka a nā po‘e kahiko.
- 34 There is a great multitude of clarifying explanations of these months shown about the sun moored in the enlightening memories of those people of old.

S.23. Hawaiian anchovy (*Stolephorus purpureus*).

S.24. See note 340.

S.25. A time so dry that the ‘auhuhu plant became brittle. See v. 33 below.

- 35 Ma ka kahiko, ua ma‘a loa nā kānaka o[]{i} a wā i ka ‘ike ‘ana i ka ‘ōuli o nā keiki i hānau ‘ia maloko o kekahi o kēia mau mahina i ‘ōlelo ‘ia a‘ela, a pēlā a puni ka makahiki.
- 36 ‘A‘ole ho‘i o ia mau wale nō, akā e ‘ike ana lākou i nā mahi‘a{i} mālie, a me nā mahina ‘ino, ‘ino. No[]laila, ua mana‘o ka mea kākau e ho‘okomo i kekahi o ia mau ho‘ākāka ‘ana ma kēlā wahi, ‘oia nō na‘e he nui loa nā mahele ho‘ākāka o ia ‘ano i[]kēia mawaena o nā po‘e kahiko.
- 37 A me he mea lā na‘e, ma ka mana‘o ‘ana o ka mea kākau, ua lawe no kēia mau mea āna e hō‘ike aku nei no ka hō‘oia‘i‘o ‘ana i kēia ‘ike ‘ano nui i pūlama ‘ia e kō k{ā}kou mau kūpuna.
- 38 Kā‘elo—‘O nā kuli o Kauwilanuiaamaka-chaikalani, ‘o ka hō‘elo ua lanī pili. He malama ‘ino kēia, he ua, hekili, kaiko‘o[]i kū {a p}una ke‘a i uka o ka ‘āina he makani a anu nō ho‘i. He mālamalama kēia e mahi‘ai ‘ole ai ke kanaka mahi‘ai, a pēlā nō ho‘i me kanaka lawai‘a, ‘a‘oh{e} ona lawai‘a i kēia malama, ‘oia napuleileho maila ke kai, ua ‘ino.
- 39 ‘O ka ho‘omaopopo o nā Hawai‘i kahiko no ke ‘ano o nā kēiki i hānau ‘ia i kēia malama, no ka mea e pili ana i nā keikikāne, he ho‘oki‘eki‘e, kū‘ono‘ono‘o ‘ole ka mana‘o a‘o he hana ‘ino ho‘i.
- 35 Long ago, people of that period were accustomed with the knowledge and ignorance of the children who were born in one month or another spoken of. That’s how the cycle of the year was.
- 36 It wasn’t only like that, but they knew about farming peacefully and the very disturbing months. Therefore, the writer has decided to enter some of those clarifications at this point; however, there are a lot of sections clarifying the nature of this knowledge among the ancients.
- 37 And it seems that, in the thinking of the writer, these things are being presented to show the authenticity of this great knowledge that was cherished by our ancestors.
- 38 Kā‘elo—The deaf ones of Kauilanuiaamaka-chaikalani, causing the drenching rain of the *Ua lanipili*.^{S.26} This is an evil month. There’s rain, thunder, rough seas would rise, and an obstruction would occur inland with winds that were very cold, too. This was a month when the farmer did not farm, and it was like that with the fisherman. He did not fish [during] this month. That was [a period when there was] a storm at sea; it was bad.
- 39 The ancient Hawaiians understood the nature of the child born in this month, because of the things associated with young boys. There were things to cause disrespect to seniors and cause [one] not to prosper, and there was cruelty.

‘A‘ole i pau

To be continued

2.4.7 The 55th installment

This article (Haho 1929f), the 1st installment of Chapter V, “Concerning the divisions of time”,^{S.27} and the 55th installment of the whole series, appeared in the 10 September 1929 issue of *Ka Hoku o Hawaii*.

S.26. A rain lasting for days and days (Pukui and Elbert 1986: 362).

S.27. In fact, there is no Chapter IV and the text in this article follows on from that in the previous one.

This installment concludes the segment on seasonal indications, activities, and prognostications associated with each month of the year and commences a new one on activities and prognostications associated with each day of the month.

- | | |
|--|---|
| <p>1 Akā, inā he {k}aikamahine ka mea e hānau ana i kēia malama, he wahine no‘ono‘o pono ‘ole a ho‘omaopopo ‘ole i ke ‘ano o ka noho ‘ana, he mana‘o hana na‘e, ke loa‘a iā[]ia ka hoihoi, akā, he ho‘opalaleha nō na‘e, aia nō a kāna mea e hoihoi ai, a laila ‘akeukeu a‘e.</p> | <p>1 But, if a girl is the one born this month, she will not think carefully and won’t understand the circumstances of the way of life; however, she will think of work when she finds an interest [in it]. But however neglectful of duty, when there is something she finds interest in, then she’ll be active.</p> |
| <p>2 No kēia malama keiki kāpulu, e[]like me ka mea i hō‘ike ‘ia a‘e nei.</p> | <p>2 As will be shown in the following, [these] are the things concerning the sloppy child of this month.</p> |
| <p>3 Kaulua—‘O Kaulua nā Lā, kau loa ka ua. He malama kēia e lohi ai ka ne‘e ‘ana o ka Lā i ka ‘ākau, a pale nō ho‘i ka ho‘okina o ka ua, no[]laila, i kapa ‘ia ai o Kaulua.</p> | <p>3 Kaulua—The Kaulua days are when the rain comes for a long time. This is the month the sun moves slowly in the north when the incessant rain breaks; therefore it is called <i>kau lua</i> [“two-natured”].</p> |
| <p>4 ‘O ke keikikāne e hānau ana i kēia malama he kanaka hūnā i mana‘o. I kona wā na‘e e waiwai ai, he keu a ka ho‘oki‘eki‘e, ‘a‘ole nāna wale iho i kona mau hoaloha ma nā hana i kōkua ‘ia ai ‘oia a loa‘a ka pōmaika‘i iā[]ia.</p> | <p>4 The boy born in this month would be a person who hides his thoughts. In the period when wealthy, however, [he will] elevate not only himself, but his friends who helped him obtain the good fortune.</p> |
| <p>5 He kanaka ma‘alea na‘e, a he kanaka koa ho‘i. ‘O ke kaikamahine e hānua ‘ia ana ma kēia mahina he kaikamahine maka‘ala i ka hana, he lokomaika‘i, he malama i ka ‘ohana, he ikaika ka mana‘o.</p> | <p>5 However, he is cunning and fearless too. The girl born in this month is one who tends carefully to her work. She is generous, takes care of the family and is strong in opinion.</p> |
| <p>6 No kēia malama keiki koa a wiwo ‘ole, e[]like me ia i hō‘ike mua ‘ia a‘e nei.</p> | <p>6 This month’s child is a fearless warrior as is shown above.</p> |
| <p>7 Nana—‘O ho‘onā nāna ka manu i ka lae kahakai i kēia malama.</p> | <p>7 Nana—The bird soothes one at the sea cape in this month.</p> |
| <p>8 ‘O nā manu ho‘i o ka lae lā‘au, ke ho‘o-manana lā i nā hulu ko‘oū o ka Ho‘oilō, ‘oiai, ua puka mai ka mehana, ‘oia ho‘i ke Kau.</p> | <p>8 The birds of the forested point refuse to stretch out the damp feathers of winter while warmth starts to appear, which is the warm season.</p> |
| <p>9 Ua kapa ‘ia nō ho‘i kēia malama o ke aho pulu a ka lawai‘a. I kēia malama e lana nui ai ka ‘auwa‘a lawai‘a i ke kai, ‘oiai ua noho i ka maka pehu ‘ia o ka ho‘oilō a komo i kēia malama, pale ka Ho‘oilō, loa‘a ka mālie.</p> | <p>9 This month was named the fisherman’s coconut fiber line [month]. In this month, the fleet of fishing canoes would be afloat at sea while the winter month was lived suffering in hunger. When this month came, winter was thrust aside and a period of calm was reached.</p> |

- 10 'O ke keikikāne, e hānau ana i kēia malama, he keiki 'ōhilahila wale, he keiki huhū 'ino na'e, he ake e hele ia wahi aku, ia wahi aku, he kanaka, lokomaika'i na'e, a 'olu'olu ho'i.
- 11 Inā ho'i he kaikamahine, ka mea hānau i kēia mahina, a laila, he kaikamahine 'olu'olu ia, he lokomaika{i}, he ake i ka ho'oma'ema'e iā [ji{a} iho, a he wahine mana'o ho'opa'akikī na'e, ma kāna mea e ho'opa'a ai i kona mana'o.
- 12 Welo—'O ka huli ke au iō welo, 'o welo kīhei a ke a'e [l]loa, a 'o ke aho loa ho'i a ka lawai'a. "'O ka malama kēia e kōwelowelo ai ka huelo o ka ho'i a me ke pi'a, a kuhihewa ka pueo, ka huelo 'iole, 'o ka lele nō ia a po'i.
- 13 No kēia mau {hu}elo ho'i a me ka pi'a, no ke kūkū a'e i loko o ka lepo, i kapa 'ia ai he huelo Kū. 'O ke malama nō ho'i kēia e hoelo ai ka Huhui hōkū a ma kahi e nāpo'o ai ma ke komohana. He malama ua kēia i kēia i kekahi wā, a he mālie nō ho'i i kekahi wā.
- 14 'O ke keikikāne e hānau ana i kēia malama he keiki hana, ho'oh{i}lah{i}la he 'imi i nā hana āna, a he 'imi i ke kai {e}ono.
- 15 'O ke kaikamahine e hānau 'ia ana i kēia malama, a he lokomaika'i he {hoih}oi he pū'ai pai iā [ji] iho, akā, he makauahine ha'alele keiki na'e.
- 16 Ikiiki—'O ikiiki ka lani i luna, 'o ikiiki ka wela a ka lā a me ka make a ka 'ai. He malama wela 'ino kēia, he wī, he malama kanu mala o nā Kāne, ke 'ai ho'ōla koke i ka wī, he malama mālie.
- 17 'O ke keikikāne e hānau ana i kēia malama, he wiwo 'ole, he ikaika ka mana'o, he ake ho'okaulana iā [ji] iho, he huhū koke. Inā he kaikamahine ka mea hānau i kēia mahina, a
- 10 The boy born in this month would just be a bashful child, but very indignant and with a desire to go everywhere. He would, however, be generous and pleasant too.
- 11 If it was a girl born in this month, then she would be pleasant and generous, and desirous of keeping herself clean, but she could, however, be stubborn with something confined in her thoughts.
- 12 Welo—The current changes in Welo, the shawl streams in the A'e Loa wind,^{S.28} it's the time of the long line for deep-sea fishing. This is the month the trailing vine of the bitter yam and the *pi'a* cause the owl to err [thinking] that it's a rat's tail swinging until snatched away.
- 13 Because these vines of yam and *pi'a* project upward from within the dirt, it was called an extended tail. This was the month when the cluster of stars^{S.29} would stir and set in the west. Sometimes this was a rainy month and sometimes calm.
- 14 The boy born in this month would be a working child. He would be shy in seeking an occupation, seeking work on the six seas.
- 15 The girl born in this month will be generous, joyful and encourage herself, but she will however be a mother who will leave her children.
- 16 Ikiiki —Ikiiki is the heavenly one above. Ikiiki is the [period of] heat of the sun and the death of vegetable food. This is a very hot month. It's a period of famine; when men planted cultivated fields, of life-giving food one could immediately eat. It was a serene month.
- 17 The boys born in this month were fearless, strong-minded, had a desire to make themselves famous, and were quick to anger. If a girl was born in this month, then she would

S.28. Said of a swift runner.

S.29. *Huhui*, the Pleiades.

- laila, he ‘eu‘eu kā‘ili kāne āna ia, he kaikamahine ‘ano ho‘omau a mana‘o nui ‘ole i ka hana.
- 18 Ka‘aona—‘O “ka‘aona ka pua i ka uwahi o ka Ho‘oilō, e ‘u‘umahiehie, o muimui.” I ka wā kahiko o loko o ka hale kahi e kau ai ka pua o ka po‘e ke‘a {‘an}a, ke hiki a‘e i nā malama ho‘oilō, a ‘o ka lewa mau i ka uwahi o ke kapuahi ho‘opumehana, ua hele ka pua a ka‘aona, lena, a ‘o kēia nā malama e ‘ike ‘ia ai o malama mālie. A ‘o kēia mal{a}ma nō ho‘i, he malama maile [sic; mālie] nō kēia mau wahi kulu puka-ua no ke loa‘a ‘ana i kēia m{a}lama.
- 19 ‘O ke keikikāne e hānau ‘ia ana {i} kēia malama, he noho mālie, he ‘olu‘olu, he ho‘okō hana, he pōmaika‘i ma nā hana, he lokomaika‘i, he puni nui i nā le‘ale‘a hula, oli. A inā ho‘i he kaikamahine, nā mea hānau ‘ia ma kēia lā, a laila, he ho‘omanawanui ma kona mau hana he puni i nā ‘ōlelo ho‘oka‘au a me nā le‘ale‘a.
- 20 Hinaia‘ele‘ele {—} ‘O “nā keiki manu a Hinawikoli‘i i hānau ai, a okoi‘ole ke kua i ka ‘auamo i ka hāpu‘u.” []He malama ho‘omamalu ke ‘ā o ke ao, a hā‘ule mau nā kulu paka ua, he malama mahi‘ai a he mālie.
- 21 I kēia malama e ki‘i ‘ia ai nā ‘ai o kuahiwi, he malama ho‘i e pa‘a ai ka umauma o ke kōlea i nā hulu ‘ele‘ele.
- 22 ‘O ke keikikāne e hānau ‘ia ana i kēia malama, he ake ho‘opa‘ap{a}‘a, hakakā, he pu‘uwai loko‘ino. A inā ho‘i he kaikamahine ka mea hānau i kēia mahina, he huhū ‘ino, he ‘imihala, he pa‘a ‘ole nā ‘ōlelo, he moloā ho‘i.
- 23 Ka māhoe mua—‘O “nā keiki māhoe a La‘ila‘i i hānau, ‘o Kū a me Kape.” I kēia malama e hele pū ai nā huihui ‘o Makali‘i me nā kao (hōkū) he malama kanu kalo a kanu i ka ‘uala, he mālie nō ho‘i.
- be roused to catch a husband, she would be of the nature to not think greatly of work.
- 18 Ka‘aona—“Ka‘aona, the smoke wisp of winter; attractive in appearance, charming in silence.” In the ancient past, the smoke of the people of the cross would hang within a lonely house. When [they] came in the winter months, the smoke would always linger in the air and bring warmth. The wisp of Ka‘aona would travel, yellowish, in this calm month. And this month was a calm month, with many places that would drip with rain; a result from this month.
- 19 The boy born in this month sits calmly, is pleasant, accomplishes [his] task, is lucky at work, generous, found pleasure in the hula and chant. But if it was a girl, the one born this day is patient at her task, fond of passing the time in conversation and delight.
- 20 Hinaia‘ele‘ele—“The illegitimate children of Hinawikoli‘i were born not having to carry *hapu‘u* upon their backs” [were exempted from back-breaking labor]. It was a month to protect the light of learning, when raindrops always fell. It was good and calm month for farming.
- 21 In this month the food of the mountain could be gotten. It was the month the chest of the *kōlea* would be full of black feathers.
- 22 The boy born in this month would have a desire to argue and fight. He would have a wicked heart. But if it was a girl who was born in this month, she would be very angry, faultfinding, untruthful, and lazy too.
- 23 Māhoemua—“The twin children born to La‘ila‘i were Kū and Kape.” In this month the Cluster of Makali‘i and the dart (star)^{S.30} would go together. It was a month for planting taro and sweet potato; it was also calm.

S.30. See *Nā-huihui-o-Makali‘i* and *Nā-kao*, Cat. 1.

- 24 ‘O ke keikikāne e hānau ana i kēia malama, he ha‘aha‘a ka noho ana, he nunuhe, he loko-maika‘i, {h}e ho‘oma‘ema‘e, he mana‘o ika-ika, ‘o‘ole‘a, pa‘akikī, a ake ‘auana nō ho‘i.
- 24 The boy born in this month would reside humbly. He would be sulky, generous, keep [himself] clean, strong in thought, obstinate, stubborn and desire to also wander off.
- 25 ‘Ikuwā—‘O [“]ka pohākō‘ele‘ele kēia a ‘ikuwā ke kai, ‘ikuwā ka hekili, ‘ikuwā nā manu.” He malama ‘ino kēia he ua, makani, hekili nō ho‘i. Eia i nā malama o ka ho‘oilo. I kēia malama e ‘ōwili ai ka pua o ke kō, he malama anu kēia.
- 25 ‘Ikuwā—“This is the period of ‘Ikuwā when storms break out, the one when thunder clamors and birds make a din [in the forest].” This is a terrible month of rain, wind and thunder. Here in this month of winter, in this month the cane flower rolls-up.
- 26 ‘O ke keikikāne e hānau ana i kēia malama, he ha‘aha‘a, he ‘eleu[,] he k{ū}maka nui o nā ‘enemi, he huhū a he kanaka leo nui. Inā he kaikamahine, he maka‘u ‘ole, he ‘ano kū‘ono‘ono ‘ole na‘e ka ma‘ano, he huhū.
- 26 The boy born in this month is humble, energetic, largely visible, indignant and with a loud voice. If it is a girl, she will be without fear; however, not well off and accustomed to being angry.
- 27 Welehu—‘O [“]ka malama kēia o Welehulani, a lehu nui ka po‘e i ka uwahi o ka Ho‘oilo”. Eia i nā malama anu, no[]laila, i hō‘ā ‘ia ai ke kapuahi ho‘opumehana i loko o nā hale a ma ka‘e o ke kapuahi e[]‘ōlala ai a loa ka mehana, pēlā i l{oa‘a} ai ke po‘o. He malama ‘ino kēia he ua a me ka makani.
- 27 Welehu—“This is the month of Welehulani, when a multitude of people were with the smoke of winter here in the cold month”; therefore, the fireplaces were carefully lit in the houses, and [they] leaned at the back of the fire pits to obtain warmth. It was that way for the head. This was a very terrible month of rain and wind.
- 28 ‘O ke keikikāne e hānau ana i kēia malama, he ‘eleu i ka lawelawe hana, he ho‘opa‘akikī a he huhū. Inā he kaikamahine he hanaina [sic; hana ‘ino] a he ‘ano helehelena konā konā [sic], he ‘ī ai i ua mea e pō‘ino a ka hoa[]aloha, he haku ‘ōlelo, he wahine nuku a hū‘eu, he ake hokaka [sic; hō‘a‘aka].
- 28 The boy who was born in this month was energetic in carrying out [his] work. He was a bit stubborn and indignant. If it was a girl, she would be cruel and have unyielding features. It is said that she was one that would forget her companion, a master of words, a nagger who yearned to annoy.
- 29 Makali{i}—‘O ka malama kēia i ‘ōlelo ‘ia ai e kahiko, ka lā wela o ka Makali‘i, ‘o makali‘i nā maka ‘ino a makali‘i ka lau nāhele. He malama ‘a‘au kēia, he ‘ino, he ua, he makani, a pēlā aku.
- 29 Makali‘i—This is the month spoken of by the ancients as the hot day[s] of Makali‘i. Makali‘i was the evil eye of the forest. This was a month to wander, it was terrible with rain, wind and so forth.
- 30 ‘O ka mea i ‘ōlelo ‘ia ai, ka wela o ka makali‘i, he lā ‘āwiliwili ko kēia malama me ka ua. ‘O ka makali‘ili‘i o ka ua e hiole ana, ‘o ke kikiki nokenoke o ka wela o ka lā, holo ai ka ‘ōlelo ‘ana, ka lā wela o ka makali‘i.
- 30 The thing that was talked about was the heat of Makali‘i. This month was mixed with heat and rain. Makali‘i was the period of rain tumbling down, the stifling, persistent heat of the sun. The heat of Makali‘i would run [on].
- 31 ‘O ke keikikāne e hānau ana i kēia malama, he ake nui ma nā mea kaulana e puka ai kona inoa, he ake ma nā hana kaulana, ‘o ka pilikia
- 31 The boy born in this month would have a great desire for famous things to profit his name; he had a desire for famous deeds, but

- na'e, he molowā wale. He keiki huhū, a he keiki pa'a 'ole ka mana'o. I nā ho'i he kaikamahine, a laila, he na'au ha'aha'a, he ho'o-manawanui, he noho mālie, he pī, he ho'omaka'uka'u wale, a pēlā aku.
- 32 'O kēia ka hopena o nā ho'ākāka e pili ana i nā malama Hawai'i, me ke koe pū aku nō ho'i o kekahi mau ho'ākāka 'ano nui 'ē a'e a ka po'e kahiko.
- 33 Ma'ane'i 'ē 'ae mai i ka mea kākau e hō'ike aku nō kekahi wahi mea i hā'uile ma ka mea e pili ana i ka malama 'o Welehu, a 'oia ho'i kēia:
- 34 Ua 'ōlelo 'ia 'o ka malama kēia i hānau ai ke Akua, no laila, i kapa 'ia ai, kino o ke Akua, lehu o ke Akua mano o ke Akua. No[]laila, he malama kapu ākea kēia, a he malama akua nō ho'i ma kekahi{i} 'ōlelo 'ana.
- 35 He malama kapu akua 'ano nui kēia[.] 'Elua 'ano kapu e malama 'ia ai ma kēia malama, he kapu makahiki kekahi, a he kapu akua kekahi. 'O nā 'ohana akua 'o Lono, i ka wā e hiki ai i nā pō 'o Lono, 'ai lākou i ko waho 'ai, noa nā mea 'ai a pau. 'O nā 'ohana akua ho'i 'o Kāne, ke hiki aku i nā pō 'o Kāne, 'ai lākou i nā mea'ai o waho, noa a'e nā mea a pau.
- 36 Ma'ane'i e ho'omaka ai ka mea kākau e kama'ilio nō nā mea e pili ana i nā lā a me nā po'o loko o ka mahina ho'okahi, 'oia ho'i nā pō he 30, e ne'e ana mai ka pō mai 'o Hilo a pau i ka pō 'o Maui.
- 37 He kanakolu pa'a ka nui o nā lā o loko o ka mahina ho'okahi ma ka helu a kō Hawai'i nei po'e, 'a'ole 'oi aku, 'a'ole emi mai, e[]like la [sic] me ka helu a ka haole he 30 pō ma kekahi mau mahina he 31 pō ma kekahi a he 28 ho'i ma kekahi mahina, 'oia i a he makahiki lele 'oi a laila, loa'a he 29 pō.
- 38 E 'oki pū 'ia ana ho'i ka mahina a ka haole e ka helu mahina a ka Hawai'i a he kūlana
- what he was attached to was laziness. He was an angry child, one with scattered thoughts. If it was a girl, then she would have a humble heart, be patient, sit calmly, be [a bit] miserly, be a little fearful, and so forth.
- 32 This is the end of the clarification concerning the Hawaiian months, with a few remaining things of the people of old that need to be made clearer.
- 33 Here, permit the writer to show something that was forgotten by him concerning the month of Welehu, which truthfully is this:
- 34 It was said that this was the month God was productive. Therefore, it was named the receptacle of God, the 400,000 of God, the 4,000 of God. Consequently, this was a month of widespread sacredness, a truly divine month in some statements.
- 35 This was a very important, sacred and divine month. There were two kinds of prohibition during this month: one was an annual prohibition and the other was a divine one. The family of gods of Lono, when the nights of Lono arrived, would eat food of the exterior. All the food would be made free. The family of the god Kāne, when the nights of Kāne arrived, would eat the food of the exterior, [then] all would be made free.
- 36 Here, the writer would like to begin to talk about the things concerning the nights and days within a month, mainly the thirty nights that moved from the night of Hilo until the last night of Maui.
- 37 There are 30 permanent nights of importance in one month in the list of the Hawaiian people. There isn't one greater or one less [important], as in the list of the foreigner who has 30 nights in one month, 31 in another, and 28-nights in one other. There is a year of excessiveness and then you have a 29-night month.
- 38 The month of the foreigner was also shortened by the monthly count of the Hawaiian,

kūlike loa kēia helu mahina a ka Hawai‘i me
kō ka helu mahina a nā po‘e kahiko o Roma.

and this monthly count [of the Hawaiian] is
nearly identical in ranking as the monthly list
of the ancient Romans.

39 A e lawelawe nei ho‘i e ka po‘e kilokilo hōkū
o ‘Europa a me ‘Amerika a me kekahi mau
wahi ‘ē a‘e o ka honua nei. ‘O ka hapa hope
o kekahi malama a me nā hapa mua o kekahi
malama a ka haole, ‘oia ka malama
holo‘oko‘a a ka Hawai‘i ma nā kaulana
mahina he 30.

39 And European, American and astronomers in
other places on the earth performed the same
procedures. The second half of a month and
the first half of a month of the foreigner was
the whole month of 30 [days] celebrated by
the Hawaiian.

40 Ma ka mo‘olelo kahiko o Hawai‘i nei, ua lilo
kēia mau pō he 30 i mau kukui lamalama e
ho‘oma‘i {k} e‘ike mai ana i nā wā maika‘i no
ka lawai‘a ‘ana a me ka mah{i}‘ai} ‘ana.

40 In the ancient history of Hawai‘i, these thirty
nights became guiding lights to reveal the
good periods for fishing and farming.

41 Ua lilo nō ho‘i kēia mau lā i mau lā [sic] i
mau wā e ‘ike ‘ia ai ke keiki maika‘i a
maika‘i ‘ole, ‘imi o {l} a a ‘imi loa‘a ‘ole ke‘a
a maka‘u wale paha. A penei nā m{e} a i
lo {a} ‘a i ka mea kākau no kēia mau lā.

41 These days became days and periods to teach
the good and bad child, to seek a livelihood,
and perhaps [how] not be a selfish breadwin-
ner. And this is the how the writer learned of
these days.

42 Hilo—‘O ka lā mua a pō mua kēia o ka ma-
lama. Ua kapa ‘ia kēia pō (a lā ho‘i) mamuli
o ka puāhilo o ka mahina i puka ma kēia pō.
He mo‘owini loa i kona ‘ike ‘ia ana i ka wā e
kau mai ai ma ke komohana, ‘oia nō ‘oe o ka
ma‘awe ‘ōlena i kilo ‘ia ka moali iki mai o
kona ala ‘ana a‘e[.]

42 Hilo—This is the first day until the next
night of the month. This night (and day too)
was named because of the narrow sliver of
the moon when it appeared on this night.
There was a long thin tapering line that was
seen when it appeared in the west, which is
for you the fine, faint yellow track observed
of its path.

43 A no ia kumu i kapa ‘ia ai nā puāhilo ka
mahina.

43 And for this reason it was named the narrow
slivered moon.

‘A‘ole i pau

To be continued

Months of the year; days of the month

Verses 1–35 of the 55th installment conclude the account of seasonal indications, activities, and prognostications associated with the various months. After thus, the focus shifts to the days of the month, the appearance of the moon on these nights, and associated activities and prognostications. This continues until v. 24 of the 57th installment.

2.4.8 The 56th installment

This article (Haho 1929g), the 2nd installment of Chapter V, “Concerning the divisions of time”, and the 56th installment of the whole series, appeared in the 17 September 1929 issue of *Ka Hoku o Hawaii*.

This installment continues the segment on activities and prognostications associated with each day of the month.

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| <p>1 I ka wā kāla'e maika'i loa o ke kūkulu komohana e 'ike 'ia aku ai ka mahina 'o Hilo, a[]i kekahi wā ke pā[]aku 'ia o nā 'ōkai ao, 'a'ole nō e 'ike 'ia ana. 'O kēia iho la [sic; ihola] no ka mahina hou ma ka helu Hawai'i. A kau 'o Hilo, wahi a kahiko, kū ka Hoaka. 'O Hilo ka pō mua, a 'o Hoaka aku ka pō 'elua.</p> <p>2 No nā mea kanu—He makali'i ka hua o ka 'uala, pēlā ke kalo, ka mai'a, a pēlā aku, ke kanu 'ia i kēia lā, no[]ka[]mea, e like me ke 'ano o ua mahina lā ka mo'owini, pēlā nō ka li'i o ka 'uala, ka hua o ka mai'a a me ke kalo, 'eia na'e he kinikini a lehulehu nā hua o ka po'e a o ka 'āhui mai'a ho'i.</p> <p>3 He lā maika'i nō kēia no ke kanu 'ana i nā mea kanu, a 'o kā{ 'a }i hewa ihola nō ia o ke li'ili'i o ka hua. Hoihoi 'ole nā maka o ka mahi'ai ke nānā iho.</p> <p>4 Ma ka 'oihana lawai'a, he lā i'a 'ole kēia.</p> <p>5 'O ke kanaka ho'i e hānau ana i kēia lā, he kanaka maika'i. Inā he kaikamahine ka mea e hānau 'ia ana ma kēia lā, a laila, e ho'ā'o ana 'oia i kona mau lā 'ōpiopio a u'i ho'i me kekahi kanaka kū'ono'ono a u-lakolako o ka no{h}o 'ana.</p> <p>6 Hoaka—Mamuli o ka mōakāka o ka 'ike 'ia ana'ku [sic; 'ana aku] o ka mahina i kēia pō, i kapa 'ia ai kēia pō 'o Hoaka. 'O ka lua kēia o nā pō o ke kau[,] kēia o nā pō o ke kau 'ana o ka mahina.</p> <p>7 He lā maika'i kēia no ke kanu 'ana i nā mea kanu—Ulu{,} maika'i ka 'uala, ke kalo, ka mai'a ke kō a pēlā aku. A he nunui kūpono nō ho'i ka hua o ka 'uala, a pēlā nō me ke kalo.</p> <p>8 He lā maika'i kēia no ka lawai'a 'ana. 'A'ohe moe o ka pō o ke kanaka lawai'a i kēia lā. He lā lawai'a nō kēia o ke kai hohonu e la'a ka lawai'a 'Ahi, Kāhala kēlā lawai'a, kēia lawai'a.</p> | <p>1 At a time when the western horizon is very clear, the moon of Hilo will be seen, and at other times, it will not be seen when a procession of clouds adhere to it [the horizon]. At this descent of the new moon in the Hawaiian computation, when Hilo passes—according to the ancients—Hoaka appears. Hilo is the first night; Hoaka is the second.</p> <p>2 Concerning the crops—The tuber of the sweet potato is tiny; the taro, the banana and others are like that when planted today because the tapering is like the shape of the moon; the little [tubers] of the sweet potato are like that; [and also] the fruit of the banana and the taro. Furthermore, there are great numbers, myriads of fruit groups and clusters of bananas too.</p> <p>3 This is a good day for the planting of crops and digging for the little tuber offspring. There was no enthusiasm in the farmer's eyes [when he] looked down.</p> <p>4 In the fishing occupation, this is a day to rest.</p> <p>5 The person born on this day was a good person. If it was a female born on this day, then she would be married in her youth at a time when still beautiful with a well-to-do man and would be well-supplied for life.</p> <p>6 Hoaka—Because the moon was clearly seen on this night, this night was called Hoaka [brightness, splendid]. This was the second night of appearance of the moon in a month.</p> <p>7 This is a good day for planting crops; bread-fruit, sweet potato, taro, banana, sugarcane and so forth [all] grow well. There is a reliable increase in the yield of the sweet potato, and so too with the taro.</p> <p>8 This is a good day for fishing: There is no sleep for the fisherman the night before. This fishing day is for deep-sea fishing devoted to 'ahi^{S.31} [and] kāhala^{S.32} for all fishermen.</p> |
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- 9 He lā kūlia kēia no ke noi a ke kanaka i[]mua o ke ali'i a haku 'āina paha, inā na'e i ke kakahiaka e noi ai. 'O ka wā pōmaika'i ke kakahiaka. 'A'ohe loa'a ke noi i ke awakea, o 'ai he au kū 'ia i ka lolo, a i 'ole, i ka wā paha i kapa 'ia he "kahikole," 'oia ka mea i 'ōlelo 'ia e kahiko, 'o "kahi{k}ole ka lā."
- 10 'O ke kanaka e hānau ana i kēia lā, inā he kāne, a laila, he kanaka malama hana, he miki'ala i kēlā a me kēia hana e hā'awi 'ia aku ana.
- 11 He kau ka mahi'ai, a lawai'a nō ho'i. He kanaka kāhumu ai, a m{ai}au ma nā hana a[]pau e pono ai ka noho 'ana o ke kāne a me ka wahine a me ka 'ohana.
- 12 A 'o ke 'ano nō ia o ka wahine e hānau 'ia ana ma kēia lā[.] Kūkahi—A māhuahua a'e ka pi'i 'ana o ka mahina ma kona mōakāka 'ana a'e, ua kapa 'ia 'o Kūkahi. Ua mana'o kekahi po'e o ka wā kēia e ho'omaka ai ke kapu o Kū, 'oia ho'i 'o "Kū ka pao [sic, pau]" ma ke mele kahiko.
- 13 'A'ole na'e pēlā ka 'oia'i'o. Ua ho'omaka mai ke kapu "Kū" ma ka pō 'o Hilo, a ma ke ao [sic; kea o] 'o Koloa [sic; Kūlua] e moe 'ai ia kapu.
- 14 No laila, ua Komo 'o Hilo, 'o Hoaka a me Kūkahi i loko o ke kapu "Kū."
- 15 Ua like wale nō kēia mau lā mai Kūkahi a hiki i Kūkolu, a ua like nō ka pōmaika'i e loa'a ana i ke kanaka e like me ka loa'a 'ana i Hoaka.
- 16 'Ōlelo ho'i kekahi po'e o kekahi kumu i kapa 'ia ai kēia mau pō, he mau pō Kū, mamuli ia o ke kū 'ana 'o ke kū 'ana o ke kai 'ōpihapiha hālanalana a hakuko'i ma nā kua'au a me nā pali kahakai, 'a'ohe moku koke o ia kai, 'oia ho'i, "'Ole" 'mua ehā.
- 9 This is a lucky day for a person to make a request to the chief or perhaps the landlord if the request is made in the morning. The period of good fortune is the morning; there is no obtaining a request in the afternoon. It's a period of stirring, rising in the brain or perhaps it's the time of "kahikole".^{S.33} It was the time the ancients said, "The sun is up and the glow of dawn is lost."
- 10 As for the person born on this day, if a male, then, he would be a person to tend to [his] work; he would be alert to each task given.
- 11 When it was also time for farming or fishing, he would be a person who would tend to an oven and be accustomed to work for the purpose of living as man and woman with a family.
- 12 And as for the kind of woman who would be born on this day, Kūkahi [stand alone, unique]—the rising of the moon increases in clarity; called Kūkahi [unique]. Some people of this period thought that this was the start of the prohibition of Kū, namely on *Kū ka pau* [The end of Kū] in the ancient chant.
- 13 However, it was not certainly like that. The Kū kapu began on the night of Hilo, and on the dawn of Kūlua the Kapu was put to rest.
- 14 Therefore, Hilo, Hoaka and Kūkahi come in during the "Kū" kapu.
- 15 These days from Kūkahi to Kūkolu were alike; fortunes a person obtained were similar to what was certainly gotten on Hoaka.
- 16 Some people say it's one of the reasons these nights are called nights of Kū instead of being the rising of a gaseous sea, welling and surging in a lagoon and on sea cliffs. No boat was nearby in that sea; this was the first of the four "'Ole"s.

S.31. Tuna (*Thunnus albacares*).

S.32. Amberjack or yellowtail (*Seriola dumerili*).

S.33. When the red glow of dawn is gone.

- 17 He lā maika‘i no kēia ‘o Kūpau, me nā mea kanu a me nā mea ‘ē a‘e, a koe wale nō ma ka hānau keiki ‘ana. He lā ina [sic; ‘ino] kēia no ke keiki e hānau ‘ia ana ma kēia lā. ‘A‘ohe loa‘a a ia kanaka, he ‘ai[]hamu i ka hai. ‘A‘ole nō ho‘i e kau ke oho hina maluna o kona po‘o, hala ‘oia ma kēlā ‘ao‘ao.
- 17 Kūpau is a fine day, with plants and other things, and what only remained were the concerns of childbearing. It is a bad day for the child to be born on this day. That person can’t find success; he is destroyed by sacrifice. No grey hair will appear on his head; he will pass on [across to] that other side.
- 18 No nā ‘Ole ‘ehā—Mai ia ‘Olekūkahi a hō‘ea i ‘Olekūkolu a ‘Olepau. ‘O nā ‘ole mua kēia o ke kaulana mahina.
- 18 Concerning the four ‘Oles—from ‘Olekūkahi, arriving on ‘Olekūkolu and on to ‘Olepau. This is the first [set] of ‘Ole of the moon’s resting place.
- 19 A hō‘ea mai ka ‘ole mu{a} h{ō}‘oki loa nā kānaka i ka l{a}welawe ‘ana i nā hana ‘imi pōmaika‘i, e la‘a ke kanu ‘uala, ke kanu kalo, ka lawai‘a a me kēlā a me kēia hana like ‘ole. No ka ho‘omaopopo ‘ana o ka po‘e kahiko he mau lā nele kēia, ma[]uka a ma[]kai nō ho‘i, ‘o ka ‘oi aku na‘e, ‘o ka ‘oihana lawai‘a, kapa lākou he ‘eleu ka loa‘a ke hele i ka lawai‘a.
- 19 As soon as the first ‘Ole appears, the people carry out beneficial kinds of tasks to make the planting of sweet potato, taro, fishing and those various kinds of work sacred. [This was] because the ancients understood that these were days of wanting both inland and at sea. It was better then for those in the occupation of fishing; when going fishing, they were called the alert [ones].
- 20 ‘O ke kāne a wahine e hānau ana i loko o nā ‘ole ‘ekolu, he kāne a wahine waiwai loa ia, ‘a‘ohe pōmaika‘i loa‘a ia ‘ano kanaka. Akā, ‘o kāne a wahine e hānau ana i ka wana‘ao ‘o ‘Olekūpau, he kāne a he wahine loa‘a ia.
- 20 The man and woman born on the third ‘Ole was a man or woman who would be very wealthy, [but those] kinds of people would not have good fortune. But the man or woman born at dawn of ‘Olepau would have [good fortune].
- 21 Huna—Mamuli o ka nalowale ‘ana o nā kihi o ka mahina ma kēia pō i kapa ‘ia ai ‘o Huna, ‘oia ho‘i, nā huna ‘ia nā kihi o ka mahina. ‘O ka 11 kēia o nā pō i puka ai ka mahina.
- 21 Huna—Because of the disappearance of the corners of the moon on this night, it was called Huna, namely the concealment of the extremities of the moon. This was the 11th night when the moon would emerge.
- 22 He lā maika‘i ‘o{ia} kēia, wahi a kekahi po‘e no ke kanu ‘ana i nā mea kanu.
- 22 This is a good day, say some people, for planting crops.
- 23 Ua like nō kēia lā me Hilo, Akā, ‘ōlelo ho‘i kekahi po‘e, he lā maika‘i no ke k{a}nu ‘ana i mea kanu.
- 23 This day is like Hilo, but some people say it’s also a fine day for planting crops.
- 24 ‘O ke kanaka na‘e e hānau ana i kēia lā, he kanaka maika‘i.
- 24 Therefore, the person born on this day is a good person.
- 25 Inā he kāne a he wahine paha, he nalonalo nā mea ‘ōhumuhumu malu i kēia po‘e, ‘a‘ohe o lākou a nā pili pono ka inoa{,} ka inoa ‘o Huna i na po‘e iā.
- 25 If it’s a man, or woman perhaps, complaints are concealed, protected by these people. They do not have the name of associated rights, the hidden name of those aforementioned people.

- 26 Mōhalu—Ho‘omaka ka mahina e pehu a‘e, a he mōhala ke ‘ano ona, wahi a ka Hawai‘i. He {l}ā maik{a‘}i kēia. Maika‘i ma nā mea kanu, maika‘i ma ka lawai‘a, a maika‘i ma ka hānau keiki. ‘A‘ohe ‘au[]wa‘a pa‘a iho i ka hālau i keiki lā. He lonalona ka moana i ka ‘auwae lawai‘a.
- 26 Mōhalu—The moon begins to swell, and appears to unfold, say the Hawaiians. This is a good day. Good for the farmers and fishermen, and good for the birth of a child. There isn’t a fleet of canoes moored in the canoe house with a worker. The deep sea is filled with the fishing fleet.
- 27 ‘O ke kanaka a wahine e hānau ‘ia ana i kēia lā, he kanaka a he wahine lokomaika‘i, ‘a‘ohe ka‘e ka ‘ai o ka ‘umeke a pēlā ka i‘a o ka ipu kai me ka pākela lokomaika‘i.
- 27 The man or woman born on this day will be a generous man or woman. The food of the calabash has no limit; likewise [there is] a generous portion of a fish dish.
- 28 Ua ‘ōlelo ‘ia, ma kēia pō e ho‘omaka ‘ia ke kapu Hua a ma ka pō ‘o Akua e noa i kēia kapu. (Mo‘olelo Hawai‘i, 1858 ‘ao‘ao 18.)
- 28 It is said that on this night the Hua kapu will began until the night of Akua, [when] this kapu would be made free. (*Mo‘olelo Hawai‘i* 1858, page 18.)
- 29 Hua—He lā maika‘i kēia no ka hana, e l{ā} ke k{anu} kalo, kanu ‘uala, kanu o {kēlā} me k{ēi}a ‘ano hua ‘ai e pono {a}i i ka noho ‘ana. He lā ma‘a mau {n}ō kēia i ke kanu mea kanu {‘ia} e nā Hawai‘i] mai kahiko loa mai.
- 29 Hua—It’s a good day for work, a day for planting taro, sweet potato and every kind of plant that is necessary in order to live. It was a familiar day for planting crops by the Hawaiians of long ago.
- 30 No k{a} ‘oihana lawai‘a ho‘i, ‘oia ‘ano like nō. He lā maika‘i no ka lawai‘a ‘ana. Ua u u [sic; ‘ū‘ū] mai ka hua o ka loa‘a ma kēlā a me kēia ‘ano hana.
- 30 For the fishing occupation, it was the same. It was a good day for fishing. The fruit gotten by each kind of task was impregnated with salt.
- 31 ‘O ke keikikāne e hānau ana i kē{i}a lā, he keiki maika‘i, ‘a‘ole na‘e he lehulehu o kāna mau keiki ke loa‘a kāna wahine[.]
- 31 The boy born on this day was fine. However, his wife would not have many children.
- 32 He ho‘okahi a ‘elua nō paha āna mau keiki.
- 32 [He] would have one or perhaps two children.
- 33 Akā, ‘o ka wahine e hānau ana i kēia lā, he wahine hānau nui i ke keiki.
- 33 But, the girl born on this day would be a woman who would give birth to many children.
- 34 Akua—‘O kēia ka [sic; lā] nō e poepoe loa ai ka mahina. A he pō a‘no hō‘anoano kēia. Ua ‘ōlelo ‘ia, ‘o ka kēia e ma‘au hele ai nā ‘e‘epa o ka pō. He lā maika‘i kēia no ka[]i‘a no ka po‘e mahiai.
- 34 Akua—This day, the moon will be a full sphere. This would be a sacred night freed from taboo. It is said this would force ones of the night with strange powers to go from place to place. This was a good day for fish [and] for farmers.
- 35 He lā kēia i ma‘a i ke au kahiko i ka mōhai i ka ‘ai, ka i‘a ula, ka ‘a‘ahu, a pēlā aku, i ko lākou mau ‘aumākua ho‘oulu ai, a ho‘oulu ‘ia nō ho‘i.
- 35 This was a usual day in ancient times for the offering of taro, red fish, the supply of clothing and so forth, to inspire their family gods; and [they] were truly inspired in spirit.
- 36 Wahi ho‘i a ka ‘ōlelo, ua kapa ‘ia kēia lā mamuli o ia mau hana. A no ka lilo loa o nā kānaka i ka mahi‘ai i kēia pō no ke kōnane o
- 36 Also expressed in statements was that this day was named because of those types of tasks. And because people became farmers

- ka mahina e lapu ‘ia ana lākou e nā ‘e‘epa o ka pō, a no laila i kapa ‘ia ai nei pa [sic; pō] ‘o Akua.
- on this night of the bright moonlight, the mysterious ones of the night would be apparitions; therefore, this night was called Akua [god, spirit].
- 37 ‘O ke kanaka e hānau i kēia lā, he kanaka inoa.
- 37 The person born on this day would have a human name.
- 38 Uama‘akō Hawai‘i nei i ka ‘ōlelo ‘ana. “Akua nō {h}o{i} kau mau nāna e ku‘u keiki.”
- 38 Hawai‘i’s people have been accustomed to the saying, “God always appears to watch, my child”.
- 39 Hōkū—He ‘elua Hōkū, he Hōkū ‘ili a he Hōkū palemo. I nā [sic; Inā] ‘o {n}apo‘o e [sic; o] ka mahina ma ka puka ‘ana i kēia lā, mamua o ka puka ‘ana mai o ka lā i ke kakahiaka, a laila, he Hōkū palemo ia, akā, inā e kau ana nō ka mahina ‘o Hōkū ma ke Komohana i ka puka ‘ana mai o ka lā ma ka Hikina, a laila, he Hōkū ‘ili ia.
- 39 Hōkū—There are two Hōkūs: Hōkū ‘ili and Hōkū palemo. If the moon sets on this day before the emergence of the sun in the morning, then it is a Hōkū palemo. But if the moon of Hōkū [the full moon] is still seen in the west [when] the sun emerges in the east, then it’s a Hōkū ‘ili.
- 40 No laila, ‘alua Hōkū e helu ‘ia ma ka helu a kekahi po‘e, akā ‘ōlelo kekahi po‘e, “a i ka ‘ili ‘ana o ua mahina la, ‘o Hōkū ia, a ‘o ka lua o ka pō i ‘ili ai, ‘o Māhealani ia.”
- 40 Therefore, two Hōkūs are counted in the list by some people, but some people say “at the setting of that aforementioned moon, it is Hōkū; on the second night of setting, it is Māhealani”.
- 41 He lā maika‘i kēia no ke kanu mea kanu ke kanu ka mai‘a i kēia lā, he nunui ka ahui ke hua mai, he kekahi na‘e nā ‘ēkā, pēlā no me ke kō, eia na‘e he kaka‘ikahi nā kō o ke ōpū. He nunui ka ‘uala, ke kaio, ‘a‘ohe na‘e ‘ohā.
- 41 This is a good day for planting crops, and planting bananas on this day. There are many clusters when it yields; some were hands of bananas. It was like that with the sugarcane; however, it is rare to have clumps of sugarcane. There was an abundance of sweet potatoes and taro; however, there were no taro corms.
- 42 ‘O ke kāne a wahine paha a hānau ana i kēia lā, he na‘au ha‘aha‘a, he ahonui he aloha i kona mau hoahānau, he ala[]lakolako no ka noho ‘ana. Inā he ali‘i hānau i kēia he ali‘i akahai, ‘olu‘olu, lokomaika‘i, pu‘uwai hāmama, a pēlā aku.
- 42 The man or perhaps woman born on this day would have a humble heart, be patient, love his cousins, and have a well-provisioned path for life. If a chief were born on this day [he would be] gentle, pleasant, generous, open hearted and so on.
- 43 Māhealani—‘O ke kolu kēia o nā pō i paepae ai ka mahina. ‘O kēia kekahi lā i pa‘a i ka no‘ono‘o o kō Hawai‘i nei po‘e ma‘ala[h]i a lawai‘a a pēlā aku he {l}ā maika‘i a holopono no nā hana.
- 43 Māhealani—This is the third night that the moon was sustained. This was a day fixed in the mind of Hawai‘i’s people. Fishing was simple and sufficient. It was like that. It was good day for successful work.
- 44 ‘O ka ‘uala, kalo, mai‘a a me nā hua i [sic] no a pau e kanu ‘ia ana i kēia lā, he nunui wale nō.
- 44 The sweet potato, taro, banana and all the fruits planted on this day were just bountiful.

- 45 ‘O ke keikamahine [sic; kaikamahine] paha o [sic] hānau ana i kēia lā, he maika‘i. He hanauna nui ke puka mai ‘ana nā laua he ‘olu‘olu, akahai a ha‘aha‘a ka mana‘o.
- 46 Kulu—‘O ka ha [sic; lā] kei o nā pō i poepoe ai ka mahina; a no ke kōli‘uli‘u na‘e o kona wā o ka puka ‘ana mai, ‘oia ho‘i nā hele a aum{oe l}oa i kapa ‘ia ai ‘o Kulu ia pō. Ua like nō ka mahina e [sic; o] kēia aku ana ma ka huina aouli me kō ka mahina o ka pō ‘o Akua a he like nō ho‘i ka mōhai akua ‘ana. He lā mōhai akua kēia no nā hua ‘ana o ka luhi e nae[]kanaka.
- 47 Ma nā mea kanu a me k{a} la{w}ai{‘a} ‘ana, ua like wale nō me nā lā mu{a} a‘e nei ka maika‘i.
- 48 ‘O nā ke{i}ki e hānau ‘ia ana ma kēia lā, he po‘e keiki lolohi o ka n{o}‘o{no}‘o a he na‘aupō maoli nō.
- 49 He lā‘ino nō ho‘i noka lawelawe ‘oihana ‘ana.
- 50 Lā‘au-kū-kahi.—‘O ka ho‘omaka ‘ana mai kēia o ka ‘u‘uku hou o ka mahina, a he like ho‘i kona hi‘ona ke ‘ike ‘ia aku ma ka lewa lani me ka {‘e}na.
- 51 ‘A‘ohe maika‘i o nā mea kanu i kēia lā.
- 45 The girl perhaps born on this day was fine. A great generation emerging from both of them would be pleasant, modest and humble in thought.
- 46 Kulu—This is the glorious day of those nights when the moon is round; and because of the shortness of the period of its appearance, namely its going into a long sleep, that night is called Kulu [“to pass time”]. This movement of the moon going away in the firmament’s juncture is like the moon on the night of Akua, and there is a similar god offering. This is a day of making offerings for the bearing of fruits by a weary people.
- 47 In planting and fishing, these are the same as the first days that were fine.
- 48 The children born on this day are slow in thought and very ignorant.
- 49 This is a bad day for carrying out [one’s] occupation.
- 50 Lā‘aukūkahi—This is the beginning of the moon drawing back again, and is like the general appearance when seen in the heavens with a glow.
- 51 There isn’t anything good about crops on this day.

‘A‘ole i pau

To be continued

2.4.9 The 57th installment

This article (Haho 1929h), the 3rd installment of Chapter V, “Concerning the divisions of time” plus the 1st installment of Chapter VI, “Concerning the year”, and the 57th installment of the whole series, appeared in the 24 September 1929 issue of *Ka Hoku o Hawaii*.

This installment concludes the segment on activities and prognostications associated with each day of the month.

- I Ke kanu ke kanaka i ka ‘uala, he a‘a nui, he pua[]‘ali, he lā‘au wale iho nō ko ke a‘a, ‘a‘ohe ‘uala pēlā me ke kalo, he kohu kalo i
- I When a person plants sweet potato, the root has many rootlets, the offspring has depressions [and it] is rigid, it has no potato. It is

- loko o ke one a'e, ke 'ōilo[]iho kōlepu wale iho nō.
- 2 He lā maika'i 'ole nō i ka lawai'a 'ana, he 'ino'ino he au, no laila, 'a'ohe holo o ka po'e lawai'a moana i kēia lā. 'O ka po'e lawai'a Aku na'e, aia nō a he pā 'ai, loa'a kahi Aku, pa 'ai 'ole nō ho'i, ho'i nele nō.
- 3 'O ke kanaka e hānau 'ia ana i kēia lā, he kanaka koa, he wiwo'ole, he kanaka ikaika, he lā'au nā 'iwi pēlā me nā lā o ke kino.
- 4 Lā'au-kū-lua[.] He like nā hi'ona o ka mahina ke kau mai me ko Mōhalu. Ua like nō kēia lā me ko Lā'aukūkahi, ma nā mea kanu a me ka lawai'a, koe wale nō ma ka hānau kanaka 'ana.
- 5 'A'ohe koa o ke kanaka ke hānau i kēia lā, he kanaka ho'okaha i ke hai waiwai, he kanaka ho'ola'au a make'e i ke hai mau pono.
- 6 Lā'au-kūpau[.] He lā maika'i kēia i ke kanu i nā mea kanu. 'O ka lā kēia e ku'upau 'ia ai ka hua o nā 'uala e ke kanaka kanu 'uala, a o ka lā ho'i e ku'upau 'ia ai ka 'i'o o ke kalo, a pēlā me ke kanaka kanu mai'a a kanu i kēlā a me kēia 'ano hua'ai e pono a e 'olu'olu ai ka noho 'ana. He lā maika'i no ka lawai'a 'ana, 'oiai, ua kanaha'i mai ke au o ka moana.
- 7 'O ke kanaka e hānau ana i kēia lā he kanaka maika'i, he kanaka huhū 'ole, he 'olu'olu ke kamailio 'ana, a he ho'olaule'a i ka noho 'ana o ke kāne a me ka wahine a me ka wahine [sic].
- 8 'Olekūkahi a me 'Olekūlua[.] He mau lā molowā 'ia kēia o ka po'e mahi'a{i.} Ua hō'ike mai kō lāua mau inoa i ka nele i ka pōmaika'i ma ka mahi'ai, nele ma ka lawai'a a nele ma nā hana 'ē a'e a[]pau.
- like that with the taro. [It] resembles taro in the land when germinating. [It] just belongs to the soil.
- 2 It is not a good day for fishing. It is stormy, [and] there are eddies; for that reason the fishermen do not sail out to sea on this day. The people that fish for Skipjack,^{S.34} however, if they make contact, they [will] obtain some Skipjack; if [they] make no contact, [they] will return without [any].
- 3 The person born on this day is a brave person, fearless, a strong person [with] rigid bones. [It would be] like that [all] the days of the individual.
- 4 Lā'aukūlua. There is a similar appearance of the moon when it is hanging [in the sky] as Mōhalu. [On] this day it is like that of Lā'aukūkahi, in planting and fishing, all that is left is the birth of a person.
- 5 The person born on this day has no fear, [he] is a person strong in offering benefits, a person [of] medicine and desirous of offering uprightness.
- 6 Lā'aukūpau. This is a good day for planters. This is a day the offspring of the sweet potato will go the limit by [those] who plant the sweet potato, and also the day for the forming of the taro corm. And it was that way with the individuals who planted bananas and every kind of fruit that was fitting and pleasing for living. It was a good day for fishing, although the ocean currents diminished.
- 7 The person who would be born on this day was a good person, would not be indignant, was pleasant in conversation, and genial in residing [as] man and woman.
- 8 'Olekūkahi and 'Olekūlua. These are the lazy days of the people who farm. Their names indicate the lack of good fortune in agriculture, fishing, and all other kinds of occupations.

- 9 'O ke kāne kanaka maika'i a wahine maika'i paha e hānau ana ma kēia lā, na lāua nō ka loa'a no ka mea o ka nani a me ka u'i o nā 'ōiwi kō kekahi po'e e 'āne'e nei, no laila, loa'a no kahi pono iki iā lākou ma ia mau 'ano. Akā, ma ke 'ano nui, he mau lā 'ino nō kēia.
- 10 Ma ka 'ōlelo ho'i a keka[hi] po'e kahiko. 'O keiki e hānau 'ia ma 'Olekūkahi, he keiki ikaika a maika'i ke ola, akā, he keiki pī na'e.
- 11 'O ke keiki i hānau 'ia ma 'Olekūlua inā he kāne a he wahine paha he Lana pono a he aloha 'ia e kona mau hoa.
- 12 'Ole-pau[.] 'O ka 'ole hope kēia o nā 'ole 'ekolu mahope iho o ka mahina piha. 'O kēia ka po'e kū a { i a' } e kapu Kāloa a i 'ole, he kapu Kanaloa ho'i. I ka pō 'o 'Olepau e kapu ai, a i ke ao o Kāloa-kū-l {ua} e noa ai. No laila, 'elua nō pō i kū ai ke kapu Kāloa 'oia ho'i, ka pō 'o 'Olepau a me ka pō 'o Kāloa-kū kahi.
- 13 Ua like no kēia lā me nā lā mua {i} ho'ike 'ia {a} 'e ne'i. 'O ke keiki na'e i hānau 'ia i kēia wā, inā he keikikāne a kaikamahine paha he huhū, 'a'ohe lohe ke kama'ilio 'ia aku, he ha'alele i kona mau hoaloha a pēlā nō ho'i me kona mau mākua.
- 14 Kāloa-kū kahi[.] 'O ka lua kēia o nā pō e kū ai ke kapu Kanaloa. He wā kēia e ho'o-mana'o ai i ke akua 'o Kanaloa. I ka puka 'ana o ka Lā ma ke kakahiaka o Kāloakūkahi nei, inā na'e e hō'ea aku ia wā i ka manawa makahiki puni o ka 'alua. (E ho'ike hou 'ia aku ana kēia kapu a me nā kapu 'ē a'e, ma kekahi mokuna hou mahope a'e nei.
- 15 He wā loloa kēia o ke kō, ka mai'a a me ka 'uala ke kanu. He mau pō lawai'a lamalama maika'i nō kēia.
- 9 Perhaps the healthy male and female individual born on this day would gain things of splendor and [a] beautiful physique, as some people will little by little, thereby acquiring a little prosperity for them[selves] in kind. But most importantly, these are evil days.
- 10 In the statement of some people, the child born on 'Olekūkahi is a strong child and has a good life; however, it is a stingy child.
- 11 The child born on 'Olekūlua, if a male or perhaps a female, will float with respectability [be full of moral qualities] and will be loved by his/her friends.
- 12 'Olepau. This is the last 'Ole of the three 'Oles just after the full moon. This is the night Kāloa will be made sacred or [they] will also have a Kanaloa taboo. On the night of 'Olepau it will be taboo, and on the dawn of Kāloa-kūlua, it will be freed of restrictions. Therefore, for two nights the Kāloa restrictions will exist: [these are] mainly on the night of 'Olepau and the night of Kāloakūkahi.
- 13 This day was like the first days shown here. However, the child born during this period of time, if a boy [or] perhaps a girl, would be indignant. [The child] would be disobedient, and would abandon his friends, and also his parents.
- 14 Kāloakūkahi. This is the second of the nights that would have the Kanaloa taboo. This is the period to worship the god Kanaloa, at the rising of the sun in the morning of Kāloakūkahi. If that period arrived, however, at the time of the Makahiki [festival], the circuit would be made twice.
- 15 This is a long period of the sugarcane,^{S.35} the banana,^{S.36} and the sweet potato^{S.37} when planted. [These] are good nights too for torch fishing.

S.35. *Saccharum officinarum*.

S.36. *Musa x paradisiaca*.

S.37. *Ipomea batatas*.

- 16 'O ke kanaka i hānau 'ia i kēia lā he kanaka aho loa ma ka ho'omanawanui, 'a'ohe pau-pauaho koke, he keiki koa a maka'u 'ole, a e hana nō 'oia i nā hana e kaulana ai kona inoa.
- 16 The person born on this day is a person who will be long on patience, not quick to despair, a brave and fearless child and his name will be famous in many deeds.
- 17 Kāloa-kū-lua[.] I ka puka 'ana ia a o [sic; ao] nei lā e pau ai ke kū 'ana o ke kapu Kāloa, ma ka manawa e lawelawe 'ia ai o ia kapu i ka wā o ka makahiki.
- 17 Kāloakūlua: At the emergence of dawn, the restrictions of the Kāloa taboo will end, at the time of carrying out the restrictions in the period of the Makahiki.
- 18 Ma nā mea kanu a me ka lawai'a 'ana, a ua like me kō Kāloakūkahi.
- 18 In the aforementioned crops and fishing, it is similar to Kāloakūkahi.
- 19 'O ke keiki hānau 'ia ma kēia lā he keiki nohona hewa, 'aui nā pō'ino loa'a iā[]ia, a he make 'ino'ino ke loa'a 'ana iā[]ia.
- 19 The child born on this day is a child whose mode of life is of vice. Misfortunes will get him and he will die a wretched death.
- 20 Kāloa-pau[.] 'O ka pau 'ana kēlā o nā Kāloa. Like nō nā mea e pili ana i ka mahi'ai a me ka lawai'a me kona Kāloa mua 'elua i hō'ike 'ia a'ela. A ma ka hānau 'ia 'ana na'e o ke keiki, ua 'ano like loa nā ouli o keiki {na}'e ke keiki i hānau 'ia Kāloakūkahi, he keiki ulakolako, waiwai, kaulana a mahalo 'ia.
- 20 Kāloapau. [At] the ending of the Kāloas, the things concerning farming and fishing are similar to the first Kāloas, as has been shown with the two immediately above. However, at the birth of a child, the nature of the child really resembles a child born on Kāloakūkahi; it is a child well provided for, rich, famous and esteemed.
- 21 Kāne[.] Ho'omaka ke kapu kāne i kēia pō, a i ke ao 'o Maui e noa ai. 'O Kēia ka mea i hō'ike 'ia ma ka Mo'olelo Hawai'i (1858). E komo ana ma ka wā o kēia kapu, ke kapu 'o Lono. 'O ke keiki e hānau 'ia i kēia lā, he keiki noho mālie.
- 21 Kāne. The Kāne restrictions begin on this night, and at dawn on Maui it is freed from restriction. This is the thing that was shown in *Mo'olelo Hawai'i* (1858). Entering at the time of this restriction, [at] the taboo of Lono. The child born on this day was a child that lived serenely.
- 22 Lono[.] 'O ka lua kēlā o nā pō i komo i loko o ke kapu Kāne. 'O ke keiki e hānau 'ia ana i kēia lā, he keiki punahele i kona mau mākuā a me nā kahu hānai a hō'ea kona mau makahiki i ka 'eono kauna me 'elua keu, e lilo nō auane'i 'oia i kanaka kaulana a mana'o nui 'ia e nā ali'i me nā kānaka.
- 22 Lono. That is the second of the nights within the Kāne taboo. The child born on this day is a favorite of his parents and caretakers. And when he reaches his sixth or eighth kauna^{S.38} he will probably be famous and always in the mind of the chiefs and people.
- 23 Maui[.] No ke keiki hānau i kēia lā he keiki lo'ohia mau ia i ka pōpilikia, me ka ho'omanawanui wale nō e loa'a ai kahi pōmaika'i iā ia. No ka hā 'ana (mare) he lā maika'i kēia.
- 23 Maui. Concerning the child born on this day, he is always stricken with hardships. Only with fortitude can he obtain good fortune. For living (marriage), this is a good day.

S.38. 1 *kauna* = 4 years, so 24–32 years of age.

24 Muku[.] Nalowale loa kahi mahina a no laila i kapa ‘ia ai ‘o Muku kēia pō. ‘O ke keiki hānau i keia lā, e lilo ana ia i kanaka kālai[]-wa‘a akamai, a inā he wahine loea i ke kuku kapa a me nā hana a[]pau i pili i ka nohona pupupu hale o ke kāne a me ka wahine.

24 Muku. A little bit of the moon disappears; therefore this night is called Muku [amputated]. The child born on this day will become a skilled canoe carver, and if it is a female [she will be] expert in the beating of tapa and all of the kinds of work associated with [an] existence in the [tapa beating] hut of man and wife.

Commentary by CR in consultation with JKM

This concludes Haho’s discussion of the thirty nights of the month. After this point, he moves on to the days of the week, where he attempts to draw comparisons between “Hawaiian weekdays” and the Christian ones, and then proceeds to a description of the four-month Makahiki festival, which is well known from other sources.