



Glossary of Hua ‘Ōlelo Hawai‘i (Hawaiian Language words) and Māmala‘ōlelo (Hawaiian Language phrases) Related/Pertaining to the Kuleana to Mālama i nā Iwi Kūpuna

Hua ‘Ōlelo and Māmala‘ōlelo are arranged alphabetically in accordance with the Pi‘āpā (Hawaiian Language alphabet, ordered A, E, I, O, U, He, Ke, La, Mu, Nu, Pi, We, ‘Okina). Most glossary definitions are sections of, or entire definitions as taken from the Pukui and Elbert Dictionary and/or from the Lorrin Andrews Dictionary. Author’s impositions are included between brackets ([]).

A

- ‘Āina** 1. Land, earth (Pukui and Elbert, 11). [‘Āina may also refer to aquatic resources and by extension may be defined as “that which feeds,” referring to intangible nourishment that is inclusive of spiritual and emotional sustenance].
- ‘Aumakua** 1. Family or personal gods, deified ancestors who might assume the shape of sharks (all islands except Kaua‘i), owls (as at Mānoa, O‘ahu and Ka‘ū and Puna, Hawai‘i), hawks (Hawai‘i), ‘elepaio, ‘iwi, mudhens, octopuses, eels, mice, rats, dogs, caterpillars, rocks, cowries, clouds, or plants. A symbiotic relationship existed; mortals did not harm or eat ‘aumākua (they fed sharks), and ‘aumākua warned and reprimanded mortals in dreams, visions and calls. **hō‘aumakua**. To acquire or contact ‘aumākua. 2. To offer grace to ‘aumākua before eating; to bless in the name of ‘aumākua. *‘Auhea ‘oe, e ke kanaka o ke akua, eia kā kāua wahi ‘ai, ua loa‘a maila mai ka pō mai; no laila nāu e ‘aumakua mai i ka ‘ai a kāua* (prayer), hearken O man who serves the god, here is food for you [lit., our food], received from the night, so bless our food in the name of the ‘aumakua (Pukui and Elbert, 32).
- ‘Aumākua** 1. Plural of ‘aumakua (Pukui and Elbert, 32).
- ‘Aha** 1. Meeting, gathering. 2. Sennit; cord braided of coconut husk, human hair, intestines of animals. 3. A prayer or service whose efficacy depended on recitation under taboo [kapu] and without interruption. The priest was said to carry a cord (‘aha) (Pukui and Elbert, 5).
- Ahu** 1. Heap, pile, collection, mound mass; altar, shrine, cairn; a traplike stone enclosure made by fishermen for fish to enter; laid, as the earth oven (Pukui and Elbert, 8).
- Ahupua‘a** 1. Land division usually extending from the uplands to the sea so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (pua‘a), or because a pig or other tribute was laid on the altar as tax to the chief. The landlord or owner of an ahupua‘a might be a konohiki. 2. The altar on which the pig was laid as payment to the chief for use of the ahupua‘a land (Pukui and Elbert, 9).

KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna



Akua	1. God, spirit, image, idol. 2. Name of the 14 th night of the full moon (Pukui and Elbert, 15). 3. The name of any spiritual being, the object of fear or worship, a god (Andrews, 44).
Akua Kā'ai	1. Stick image (general name); image wrapped in tapa; image consisting of a carved staff, with a tuft of feathers at the top, bound to its bearer by a sash (kā'ai) (Malo 80) and carried into battle; staff with a carved figure at the head, used in ceremonies to procure offspring (Pukui and Elbert, 15).
Akua Noho	1. A spirit that takes possession of people and speaks through them as a medium (Pukui and Elbert, 16). 2. Name of a class of gods supposed to be the spirits of men deceased; they were supposed to dwell with, or be over men as guardians (Andrews, 45).
Ala loa	1. Highway, main road, belt road around an island, a long road (Pukui and Elbert, 18).
Ali'i	1. Chief, chiefess, ruler, monarch, king, queen (Pukui and Elbert, 20).
Ana	1. Cave, grotto, cavern (Pukui and Elbert, 23).
'Awa	1. The Kava (<i>Piper methysticum</i>) (Pukui and Elbert, 33).

I

I'a Loa	1. Embalmed body, mummy; to embalm, stuff. 2. Human sacrifice (Pukui and Elbert, 93). 3. To embalm. To bury dead bodies with perfumes; to preserve dead bodies by salting them. 4. A dead body embalmed and preserved; <i>a lawe ae la oia i kona mau ialoa a pau. Laiek. 123.</i> (Andrews, 72).
'Ike	1. To see, know, feel, greet, recognize, perceive, experience, be aware, understand; to know sexually; to receive revelations from the gods; knowledge, awareness, understanding, recognition, comprehension and hence learning; sense, as of hearing, or sight; sensory, perceptive, vision (Pukui and Elbert, 96). 2. A form of sending love to an absent one; as <i>e 'ike 'oe ia mea (do you salute such a one)</i> . 3. To receive, as a visitor or a messenger (Andrews, 77).
'Ike kupuna	1. Ancestral knowledge and knowledge gained from elders [definition inferred from the combination of the definitions for the words "'ike" and "kupuna"] (Pukui and Elbert, 96 and 186).
'Ike maka	1. Eyewitness, witness to a will, eyesight, visual knowledge; to see or witness personally (Pukui and Elbert, 97).
'Ili	1. Land section, next in importance to ahupua'a and usually a subdivision of an ahupua'a (Pukui and Elbert, 97).
Ilina	1. Grave, tomb, sepulcher, cemetery, mausoleum, plot in a cemetery. 2. Recipient (Pukui and Elbert, 98-99). 3. A burying place where many are buried (where only one is buried, it is called hunakele); a grave. With kupapau, a burying place. A sepulchre. A tomb; same as hale kupapau. 4. An heir; one to whom an estate or inheritance has fallen or is to fall (Andrews, 79).



- Iwi** 1. Bone; carcass (as of a chicken); core (as of a speech). The bones of the dead, considered the most cherished possession, were hidden, and hence there are many figurative expressions with iwi meaning life, old age: *Na wai e ho'ōla i nā iwi?* Who will save the bones? [Who will care for one in old age and in death?] *Ma'ane'i au me 'oe a waiho nā iwi*, here I am with you until leaving the bones [death]. 'O 'oe nō ku'ū iwi, a me ku'ū i'o (Kin. 29:14), thou art my bone and my flesh. *Holehole iwi*, to strip the bones of flesh [to speak ill of one's kin]. *Pili i nā iwi*, to wager one's bones [one's life]. Many phrases and compounds with iwi are listed below. Cf. *kaula'i iwi*. *Kona iwi*, his [own] bone. *Kāna iwi*, his bone [as a chicken bone he is chewing on]. *Iwi koko*, bloody bones [a living person]. *Iwi koko'ole*, bones without blood [a dead person]. *Kō iwi*, your own interests, your own. *Hana nō i kō iwi*, do for your own bones [take care of your own interests]. *Kō kō iwi 'āina hānau*, your own land of birth (PPN iwi.). 2. Shell, as of coconut, candlenut, gourd, egg, shellfish. Cf. *iwi hala*. 3. Remnants, pieces, as of coral in a lime pit after lime is extracted by burning, or as pieces of broken glass. 4. Corncob. 5. Stones or earth ridge marking land boundary. 6. Long line, as of surf. 7. Midrib, as of pili grass or ti leaf (Pukui and Elbert, 104-105). 8. The midrib of a vegetable leaf. 9. The side of an upland field of kalo. 10. A cocoanut shell; the rind of sugarcane. 11. The stones stuck up along the boundaries of ilis, or rather lands; sometimes a low stone wall; *e kuhikuhi i ka iwi o ko ka poe kahiko wahi i mahiai*, to point out the boundary stones of the places where the ancients cultivated. 12. Any hard broken material; the remnants of other things, as corn cobs, the remnants of lime pits; paiwi. 13. Used FIG. for near kindred. Kin. 29:14. *Alaila pomaikai kaua, ola na iwi iloko o ko kaua mau la elemakule. Laieik.* Then we two shall be happy, our descendants shall live in the days of our old age. See the names of some of the bones of the human frame below. *He iwi halua 'oe; he iwi kau i ka awaloa*, reproachful epithets (Andrews, 82-83).
- Iwi Ā** 1. Jawbone (Pukui and Elbert, 105).
- Iwi Akua** 1. A deified bone of an ancestor, an unihipili. **ho'oiwi akua**. To impart mana to a human bone. (Pukui and Elbert, 105).
- Iwi 'Ao'ao** 1. Rib, rib bone, spareribs (Pukui and Elbert, 105). 2. A side bone; the rib (Andrews, 83).
- Iwi 'Aui** 1. Sprain (Pukui and Elbert, 105).
- Iwi Elelo** 1. Hyoid bone at the base of the tongue (Pukui and Elbert, 105). 2. The tongue bone (Andrews, 83).
- Iwi Ō** 1. Wishbone (Pukui and Elbert, 105).
- Iwi Uluna** 1. Humerus or bone of the upper arm (Pukui and Elbert, 105).
- Iwi Umauma** 1. Breastbone, sternum (Pukui and Elbert, 105).
- Iwi Hala** 1. Hard, upper part of the pandanus key (Pukui and Elbert, 105).
- Iwi Hilo** 1. Thighbone, femur, the last rib bone; poetically the core of one's very being. *Konikoni au i ka iwi hilo*, throbbing to the very depths of the chest (Pukui and Elbert, 105).

KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna



Iwi Hoehoe	1. Shoulder blade (Pukui and Elbert, 105).
Iwi Honua	1. Rock or shoal projecting on a coral reef (Pukui and Elbert, 105).
Iwi Hope	1. Bone forming the posterior segment of the skull (Pukui and Elbert, 105).
Iwi Hua	1. Hipbone; round bone fitting into a socket (Pukui and Elbert, 105).
Iwi Kā	1. Ischium, seat bone; spines on a fish fin (Pukui and Elbert, 105).
Iwi Ka'ele	1. Keel, as of a ship (Pukui and Elbert, 105).
Iwi Kamumu	1. Cartilage. Also Iwi Kumumumu (Pukui and Elbert, 105).
Iwi Kanaka	1. Human bone or skeleton (Pukui and Elbert, 105).
Iwi Kani	1. Strong bones; possessing strong bones, strength. <i>E hana paha 'oe a iwi kani i kohu ai kāu kaena iho</i> (song), you should, perhaps, have strong bones to match your boasting (Pukui and Elbert, 105).
Iwi Kano	1. Preaxial bone of the forearm (Pukui and Elbert, 105). 2. The bone of the fore arm which joins the wrist (Andrews, 83).
Iwi Kele	1. Same as Iwi Ka'ele (Pukui and Elbert, 105).
Iwi Koko	1. Bloody bones [a living person] (Pukui and Elbert, 104 and 105).
Iwi Kumumumu	1. Cartilage, soft part of bone (Pukui and Elbert, 105 and 182).
Iwi Lā'i	1. Stem and midrib of a ti leaf (Pukui and Elbert, 105).
Iwi Loa	1. A tall bone. <i>Fig.</i> , a tall person (Pukui and Elbert, 105).
Iwi Pili	1. Midrib of a blade of pili grass. 2. Double or united bone of arm of (sic) leg (Pukui and Elbert, 105). 3. The double or united bones of the arm or leg (Andrews, 83).
Iwi Po'i	1. Kneecap (Pukui and Elbert, 105).
Iwi Po'o	1. Skull, head bone; leader (<i>rare</i>). <i>Ka-iwi-po'o</i> , Cavalry (partial loan translation of Latin <i>calvaria</i> , bare skull) (Pukui and Elbert, 105).
Iwi Pona	1. Hollow bone, as the eye socket; socket at a joint into which a round end of a bone fits (Pukui and Elbert, 105). 2. A joint; the bones of a person separated from each other and all jumbled together; <i>hai pu ka iwipona i ka uwe</i> (Andrews, 83).
Iwi Pūhaka	1. Pelvic bone (Pukui and Elbert, 105). 2. The bones of the loins (Andrews, 83).

KU‘U ĒWE, KU‘U PIKO, KU‘U IWI, KU‘U KOKO: Mālama i nā Iwi Kūpuna



Iwi Pūniu	1. Coconut shell (Pukui and Elbert, 105). 2. The skull bone (Andrews, 83).
Iwialalo	1. The under jawbone (Andrews, 83).
Iwialuna	1. The upper jawbone (Andrews, 83).
Iwiīwi	1. Bony, skinny, emaciated (Pukui and Elbert, 105). 2. Poor in flesh; thin (Andrews, 83).
Iwiōle	1. Kind of adze (Pukui and Elbert, 105). 2. Name of certain kinds of koi or adz; <i>o ka iwiōle kekahi koi</i> (Andrews, 83).
Iwi‘ōpe‘ape‘a	1. Two bones between the occipital and frontal bones forming a part of the top sides of the cranium; parietal bone (Pukui and Elbert, 105). 2. Name of a bone in a person’s head. <i>Anat.</i> 8. The bat-bone (Andrews, 83).
Iwikauikaua	1. Name of a star and of an ancient chief of Hawai‘i (Pukui and Elbert, 105).
Iwikanana	1. Bone of the anterior part of the skull forming the skeleton of the forehead (Pukui and Elbert, 105). 2. Name of a bone in the front part of the head (Andrews, 83).
Iwiko‘o	1. Name of a lua stroke (Pukui and Elbert, 105).
Iwikū	1. Bone of the lower leg (Pukui and Elbert, 105).
Iwikuamo‘o	1. Spine, backbone. 2. Near and trusted relative of a chief who attended to his personal needs and possessions, and executed private orders; family. <i>Ho‘i hou i ka iwikuamo‘o</i> , return to the family [as after a long estrangement].
Iwilae	1. The bone of the forehead (Andrews, 83).
Iwilei	1. Collarbone. 2. Measure of the length from the collarbone to the tip of the middle finger with the arm extended; yard (Pukui and Elbert, 105).
Iwimaha	1. The cheek bone; <i>he wahi iwi ewaewa ia</i> . <i>Anat.</i> 7. (Andrews, 83).
Iwipuhi	1. Design on a tapa beater and on tapa consisting of a herringbone figure with a long ridge in the center; design in plaited hat braids, as forming the pāpale ‘ie (Pukui and Elbert, 105).
O	
‘Ōiwi	1. Native, native son. ho‘o‘ōiwi. to pass oneself off as a native son; like a native son. 2. Physique, appearance; to appear. 3. Self; own (Pukui and Elbert, 280). 4. See Iwi. 5. The substantial part of a thing; that which gives character or adds ornament; the upper naked person of a well built man; o

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hele a hoike aku i ko oiwi i ke kumu; maikai ka oiwi o mea, kihi peahi lua, maikai ka oiwi ke nana aku, pakaka.

Nani ka oiwi o Hilo i ka lehua
Ke kui la i ke one i Waiolama
Nani ke kino o ia laau, he laau (Andrews, 87).

Ola 1. Life, health, well-being, living, livelihood, means of support, salvation; alive, living; curable, spared, recovered; healed; to live; to spare, save, heal, grant life, survive, thrive (Pukui and Elbert, 282-283). 2. A recovery from sickness; a state of health after sickness; an escape from any danger or threatened calamity 3. To be saved from danger; to live after being in danger of death; to recover from sickness; to get well (Andrews, 97). 4. To live upon, or by means of a thing without which one would die (Andrews, 97-98).

Ole 1. Eyetooth, fang (Pukui and Elbert, 283). 2. Canine, eyetooth [This definition of this hua ‘ōlelo Hawai‘i is found in *Anatomia*, published in 1838 by missionaries to Hawai‘i. More research needs to be done to verify if this word originates from the language of ancestral Hawaiians, or if these were translated from English terms and perceptions into ‘Ōlelo Hawai‘i. See MA Thesis by Kamahuialani Barbett for discussion on this word and its publication in ‘Ōlelo Hawai‘i in 1838, as well as its translation back into English by Esther Mo‘okini in the 2003 republication of *Anatomia* (Barbett, 31 and 35; Judd 12-13).

‘Ōlena 1. The turmeric (*Curcuma domestica*, also incorrectly called *C. longa*), a kind of ginger distributed from India into Polynesia, widely used as a spice and dye in foods, to color cloth and tapa, and medicinally for earache and lung trouble. A cluster of large leaves rises from thick, yellow underground stems, which are the useful part of the plant, either raw or cooked. 2. Same as lena, yellow. 3. A small mountain tree on Kaua‘i (*Coprosma waimeae*), with yellow wood (Pukui and Elbert, 284).

Oli 1. Chant that was not danced to [not accompanied by a hula], especially with prolonged phrases chanted in one breath, often with a trill (‘i‘i) at the end of each phrase; to chant thus (Pukui and Elbert, 285).

Oli kāhea 1. Chant requesting permission to enter into a place, structure, or to begin an activity (Pukui and Elbert, 111 and 285).

U

‘Uhane 1. Soul, spirit, ghost; dirge or song of lamentation (*rare*); spiritual (Pukui and Elbert, 363). 2. The soul; spirit of a person. 3. The ghost or spirit of a deceased person (Andrews, 116).

‘Uhinipili 1. Same as ‘unihipili. 2. Thin, tapering, feeble, weak. 3. Flexed position in which Hawaiians were often buried (Pukui and Elbert, 364). 4. The leg and arm bones bound up together; *he akua uhinipili*; they were worshipped in that condition (Andrews, 117).

Ulana 1. To plait, weave, knit, braid; plaiting, weaving (Pukui and Elbert, 367).

KU‘U ĒWE, KU‘U PIKO, KU‘U IWI, KU‘U KOKO: Mālama i nā Iwi Kūpuna



‘Unihipili

1. Spirit of a dead person, sometimes believed present in bones or hair of the deceased and kept lovingly. ‘Unihipili bones were prayed to for help, and sometimes sent to destroy an enemy. Also ‘uhinipili. *hō‘unihipili to deify (Pukui and Elbert, 372).* 2. The leg and arm bones of a person. *He kanaka mai loa a hiki ole ke hele mawaho; ua unihipili leo, aole hiki ke pane mai*, having a feeble voice, not able to speak; *ua uuku ka leo*. Unihipili was one name of the class of gods called akuanoho; aumakua was another; they were departed spirits of deceased persons. 3. The qualities of some gods; *na akua unihipili ame na akua mano (Andrews, 125).*

He

Haku oli

1. A composer of an oli. To compose an oli (Pukui and Elbert, 50 and 285)

Hala

1. Sin, vise, offense, fault, error; to sin. 2. To pass, elapse, as time; to pass by; to miss; to pass away, die. 3. The pandanus or screw pine (*Pandanus odoratissimus*), native from southern Asia east to Hawai‘i, growing at low altitudes, both cultivated and wild. It is a tree with many branches, which are tipped with spiral tufts of long narrow, spine-edged leaves; its base supported by a clump of slanting aerial roots. The pineapple-shaped fruits are borne on female trees whereas the spikes of fragrant, pollen-bearing flowers are borne separately on male trees. Many uses: leaves (lau hala) for mats, baskets, hats; the yellow to red fruit sections for leis, brushes; male flowers to scent tapa, their leaflike bracts to plait mats. The aerial root (uleule) tip is a good source of vitamin B and cooked in ti leaves was used medicinally, although unpleasant tasting. The tree is called pū hala. The hala lei is much liked today but formerly was not worn on important ventures because hala also means failure. For the same reason some persons will not compose songs about hala (Pukui and Elbert, 50-51). 4. To miss the objects aimed at. 5. To proceed; to pass onward; to go beyond. 6. To depart from a command, or act in opposition. To err in opinion; to disobey; to object to a request or command; to refuse obedience; to transgress. 7. (Referring to space past over) onward; throughout; even to; up to; *he pa pohaku a hala i ka lani*, a stone wall (reaching) clear up to heaven. Also *a hala*, clear up to (Andrews, 142).

Heiau

1. Pre-Christian place of worship, shrine; some heiau were elaborately constructed stone platforms, other simple terraces (Pukui and Elbert, 64). 2. A small secret room in the large temple. 3. A large temple of idolatry among Hawaiians; a temple for the worship of one or more of the gods (Andrews, 155).

Hewa

1. Mistake, fault, error, sin, blunder, defect, offense, guilt, crime, vice; wrong, incorrect, wicked, sinful, guilty; to err, miss, mismanage, fail, mis-. **Ho‘ohewa**. To cause one to do wrong, cause or feign a mistake; to blame, condemn. 2. Offended, annoyed. 3. To the point of satiety; to be in great quantities; to do excessively (Pukui and Elbert, 67). 4. To condemn, to reprove. 5. To be under a curse; to be accursed (Andrews, 158).

Hina‘i

1. Basket or container made of braided ‘ie vine, pandanus, or other material; a kind of basket fish trap as used for shrimps, eels, hinālea and ‘o‘opu (Pukui and Elbert, 71).

Hi‘uwai

1. Water purification festivities on the second night of the month of Welehu (near the end of the year). The people bathed and frolicked in the sea or stream after midnight, then put on their finest



tapa and ornaments for feasting and games. **2.** “Water-tailed,” said of one allegedly descended from a shark (Pukui and Elbert, 72). **3.** The name of a ceremony of bathing in cold water in the worship of some of the gods (Andrews, 161).

- Hō'ailona** 1. Sign, symbol, representation, omen, portent (Pukui and Elbert, 11 and 73). **2.** A sign or forerunner of something coming to pass or expected. **3.** Something whose real signification is different from the appearance (Andrews, 166).
- Hō'ike** 1. To show, exhibit, make known, reveal; proof, exhibition (Pukui and Elbert, 75 and 96). **2.** To cause to know. (Andrews, 173).
- Ho'okupu** 1. To cause growth, sprouting; to sprout (Pukui and Elbert, 81 and 186). **2.** To give freely; to make a present to one. **3.** A tribute to one in higher standing; a present; a gift; a gratification (Andrews, 190).
- Ho'ōla** 1. To save, heal, cure, spare; salvation; healer; savior (Pukui and Elbert, 81 and 283). **2.** To save from danger; to cure a disease. **3.** To deliver or free from death. **4.** To cause to live, i. e. to save one, or to save alive; To cause to escape, as one in danger; To deliver from (Andrews, 98 and 190).
- Ho'olaha** 1. To spread abroad, publish, advertise, broadcast, disseminate, circulate, make known, promulgate (Pukui and Elbert, 81 and 190).
- Ho'omana** 1. To place in authority, empower, authorize. **2.** To worship; religion, sect (Pukui and Elbert, 81 and 235). **3.** To ascribe divine honors. **4.** To reverence or worship, as a superior being, i. e. of superhuman power. **5.** To render homage to (Andrews, 198 and 382).
- Ho'oponopono** 1. To correct. **2.** To put to rights; to put in order or shape, correct, revise, adjust, amend, regulate, arrange, rectify, tidy up, make orderly or neat, administer, superintend, supervise, manage, edit, work carefully and neatly; to make ready, as canoemen preparing to catch a wave (Pukui and Elbert, 82 and 341).
- Hole** 1. To skin, peel, file, rasp, make a groove; to strip, as sugar-cane leaves from the stalk; furrow. **2.** To squirm, twist, turn, fidget; to caress passionately (Pukui and Elbert, 77). **3.** To curse. **4.** To peel off; to skin; to flay. **5.** To scratch or break the bark of a tree or skin of the flesh. **6.** To notch the end of a spear; to make grooves, as in a kapa beater. **7.** A bruise; a scratch or break in the skin (Andrews, 213).
- Holehole** 1. Redup. of hole 1, 2. *Ōlelo ka waha, holehole ka lima*, the mouth talks, the hand strips [of one who speaks as a friend but does unfriendly deeds]. **2.** To mix different feathers in a lei; mingling, as feathers (Pukui and Elbert, 77). **3.** To peel; to strip off, as the skin from the flesh; *holehole iho la lakou i na iwi o Lono*, they skinned the bones of Lono (Captain Cook), that is, separated the bones from the flesh. **4.** To separate one thing from another (Andrews, 213).
- Holehole Iwi** 1. To strip flesh from the bones, as formerly done with the dead. *Fig.* to tell evil of one's relatives or reveal confidences (Pukui and Elbert, 77).

KU‘U ĒWE, KU‘U PIKO, KU‘U IWI, KU‘U KOKO: Mālama i nā Iwi Kūpuna



Huaka‘i 1. Trip, voyage, journey, mission, procession, parade; to travel, parade (Pukui and Elbert, 84). 2. A large company traveling together (Andrews, 219).

Huna 1. Minute, particle, grain, crumb, gram, speck, tiny bit, scrap, minutia; small, little, powdery. 2. Hidden secret; hidden. 3. Eleventh night of the month. 4. Common, fine, red seaweeds (*Hypnea* spp.), irregularly and more or less densely branching, thorny looking; eaten cooked, furnishes a good colloid when boiled (Pukui and Elbert, 91). 5. To be small; to be little; to be reduced fine, as powder. 6. That which is concealed; *kahi huna*, the private members of the body. 7. A small part of anything. A particle of dust; a crumb of food or other substance. 8. A name of a day of the month (Andrews, 225).

Hūnā 1. To hide, conceal, disguise, secrete; confidential; covert. **ho‘ohūnā.** To hide deliberately (Pukui and Elbert, 91). 2. To keep from the sight or knowledge of another. 3. To keep back truth in speaking. 4. To hide, as a trap or snare. 5. To protect; to defend. 6. To conceal, as knowledge or wisdom (Andrews, 225).

Hūnākele 1. To hide in secret, as the body of a loved one in a secret cave; to keep a secret, conceal. *Ua hūnākele ‘oia i ka mo‘olelo kupuna*, she has hidden the family records (Pukui and Elbert, 91). 2. To bury a corpse secretly, as in former times, so that no one might know where it was and thus steal it; to bury one without any mark by which the place might be known. 3. A place where only one body is buried secretly; a burying place for only one (Andrews, 226).

Ke

Kā‘ai 1. Sash, belt, girdle of any kind; sennit casket alleged to contain the bones of Liloa and Lono-i-kamakahi, in Bishop Museum in 1976; protective cloth wrapped around an object; to bind, tie around, encircle, gird on; to put on, as armor or a mourning garment. Also *kā‘ei*, *kāhei*. See *akua kā‘ai*. *Ho‘i o Keawe, kū i ke kā‘ai* (saying), Keawe returns, [his remains] bound in the sennit container [formerly said of newly dead]. 2. To dig food crops, as taro, sweet potatoes (Pukui and Elbert, 107). 3. The girdle around the loins of the gods, put round by the chief, made of vines; *e lawe ia mai no ko ke alii kane akua kaai* (Andrews, 228).

Kaula 1. Rope, cord, string, line, strap, thong; lash or stroke, as of a whip; arc of a circle in geometry; chain, as used by surveyors and engineers (Pukui and Elbert, 136). 2. A rope; a strong cord; a tendon in the animal system. *Anat.* 25. 3. *Kaula uila*, a chain of lightning. 4. A bow string. 5. A line in a book or written document. 6. A stick laid across the rafters of a house or the top of the posts, after the manner of a beam; more properly written *kaola*. 7. A lash, i. e., the wound of a lash in whipping; a stripe (Andrews, 238).

Kaula‘i 1. To hang up, as to dry in the sun (Pukui and Elbert, 136). 2. To put up in the sun to dry; *kapili ma ka poi*, a *pili ka welu ma ka laau*, *kaulai aku i ka la a maloo*; to hang up, as clothes to dry. 3. To lay aside for use. 4. To spread out in the sun. 5. The act of drying what is wet; things so put up to dry (Andrews, 238-239).

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Kaula'i Iwi	1. To talk too much of one's family affairs or ancestors, to tell the cherished stories, and chants of one's ancestors (a taunt to those who reveal too much of the Hawaiian past). Cf. <i>kaula'i lā Lit.</i> , to dry out the bones, meaning to expose the bones of the ancestors, a crime (Pukui and Elbert, 136).
Kaumaha	1. Heavy; weight, heaviness. <i>hookaumaha</i> . To burden, load down, laden. <i>Fig.</i> , to oppress, cause sadness or grief; sorrowful, woeful, sorry, depressed, oppressive, burdensome. 2. Sacrifice, offering; to make a sacrifice or offering (Pukui and Elbert, 137). 3. To be weary with carrying a heavy burden. 4. To suffer oppression from rigorous service. 5. To be weary for want of sleep. 6. Applied to the mind, to be downcast in mind; to be heavy-hearted; to be sad; to be sorry; to be grieved. 7. To afflict; to make one suffer unnecessarily; to be afflicted (Andrews, 240).
Kahu	1. Honored attendant, guardian, nurse, keeper of 'unihipili bones, regent, keeper, administrator, warden, caretaker, master, mistress; pastor, minister, reverend, or preacher of a church; one who has a dog, cat, pig, or other pet. According to J. S. Emerson 92:2, <i>kahu</i> "implies the most intimate and confidential relations between the god and its guardian or keeper, while the word <i>kahuna</i> suggests more of the professional relation of the priest to the community." <i>Ho'i nō 'ai i kou kahu</i> , return and destroy your keeper [sending a curse or evil back to the original sender]. 2. To tend or cook at an oven; to build an oven fire; to burn, as lime in a pit; one who tends an oven, a cook. 3. Similar to <i>kahukahu</i> . <i>Kahu ma ka paha 'ana</i> (GP 52), pray in chant (Pukui and Elbert, 113). 4. An honored or upper servant; a guardian or nurse for children (Andrews, 245).
Kahukahu	1. To offer food and prayers to a god or to the spirit of a deified person (Pukui and Elbert, 114). 2. To offer a sacrifice to the gods; to sacrifice; to worship the god of fishermen, to the <i>aumakua</i> . 3. The sacrifice offered to the gods (Andrews, 246).
Kākū'ai	1. To sacrifice food (fish, banana, kava) to the gods, as at every meal; to feed the spirits of the dead; to deify a dead relative by food offerings and prayer; to dedicated the dead to become family protectors (' <i>aumakua</i>) or servants of ' <i>aumakua</i> ; to transfigure, transfiguration (Pukui and Elbert, 120). 2. To worship the gods; to pray in a particular manner. 3. The constant daily sacrifice offered at every meal. Note – the offerings were mostly of bananas (Andrews, 250).
Kama'āina	1. Native-born, one born in a place, host; native plant; acquainted, familiar (Pukui and Elbert, 124). 2. Lit. A child of the land. A native born in any place and continuing to live in that place. 3. One belonging to a land and transferred with the land, from one landholder to another. 4. The present residents in a place; a citizen (Andrews, 254).
Kanaka	1. Human being, person, individual, [hu]mankind, population; subject, as of a chief; laborer, servant, helper; attendant or retainer in a family (often a term of affection or pride) (Pukui and Elbert, 127). 2. One of the human species; one of the genus <i>homo</i> ; the general name of men, women and children of all classes, in distinction from other animals. 3. A common [person], in distinction from <i>ali'i</i> or chief. 4. People generally; persons; [hu]mankind (Andrews, 256).
Kānaka	1. Plural of <i>kanaka</i> (Pukui and Elbert, 127).



- Kanaka ‘Ōiwi** 1. [From kanaka (see above) and ‘ōiwi (Native), this is a term that started being used more frequently during the 20th century to distinguish ethnic Hawaiians, or those who can trace their genealogy to ancestral Hawaiians who lived prior to 1778 as opposed to others who may identify as Hawaiian as a form of Nationality or citizenship] (Pukui and Elbert, 127 and 280).
- Kanaka Maoli** 1. Full-blooded Hawaiian person (Pukui and Elbert, 127); in modern times, this term is inclusive of all Native Hawaiians, regardless of blood quantum (Baldauf and Akutagawa, 114).
- Kanu** 1. To plant, bury; planting, burial (Pukui and Elbert, 130). 2. To bury, as a corpse. To cover up in the earth. 3. To plant, as seed; to plant out a vegetable. To transplant. 4. To hide in the earth. 5. A burial; a planting; a putting out of sight in the earth (Andrews, 259).
- Kapa** 1. Tapa, as made from wauke or māmaki bark; formerly clothes of any kind or bedclothes (Pukui and Elbert, 130).
- Kapu** 1. Taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness; prohibited, forbidden; sacred, holy, consecrated; no trespassing, keep out (Pukui and Elbert, 132). 2. A general name of the system of religion that existed formerly on the Hawaiian Islands and which was grounded upon numerous restrictions or prohibitions, keeping the common people in obedience to the chiefs and priests; but many of the kapus extended to the chiefs themselves. The word signifies, 1. Prohibited; forbidden, 2. Sacred; devoted to certain purposes. 3. A consecration; a separation. 4. To set apart; to prohibit from use; to make sacred or holy (Andrews, 262).
- Kapu Kai** 1. Ceremonial sea bath for purification, purification by sea water, as after contact with a corpse or by women after menstruation (Pukui and Elbert, 133).
- Kāpulu** 1. Careless, slovenly, unclean, gross, untidy, disgusting, unkempt (Pukui and Elbert, 133).
- Keiki** 1. Child, offspring, descendant, progeny, youngster; shoot or sucker, as of taro (Pukui and Elbert, 142). 2. The offspring of one, whether a child or grown person. 3. A descendant of any number of degrees. 4. The young of animals or vegetables (Andrews, 266).
- Kī** 1. Ti, a woody plant (*Cordyline terminalis*) in the lily family, native to tropical Asia and Australia. It consists of a branched or unbranched, slender, ringed stem, ending in a cluster of narrow-oblong leaves 30 to 60 cm long, from among which at times rises a large panicle of small, light-colored flowers. The leaves were put to many uses by the Hawaiians, as for house thatch, food wrappers, hula skirts, sandals; the thick, sweet roots were baked for food or distilled for brandy. Besides green-leaved tis, which rarely fruit, many ornamental varieties are grown in gardens, having leaves wide to narrow, large to small, the colors purple, crimson, scarlet, rust, pink, or green, striped or plain. Red tis may have red flowers and berries. Green ti leaves are still believed to afford protection from spirits and to purify a menstruating woman (Pukui and Elbert, 145).
- Ki‘i** 1. Image, statue, picture, likeness, idol, petroglyph. 2. To fetch, get, procure, send for, go after, summon, attack; seek for sexual ends (Pukui and Elbert, 148). 3. Name of a man, the second born of

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four siblings (La'ila'i, Ki'i, Kāne and Kanaloa) born during Wā 8 of the Kumulipo who become the first human-like progenitors and ancestors of Hawaiians (Beckwith, 95).

- Kilo** 1. Stargazer, reader of omens, seer, astrologer, necromancer; to watch closely, spy, examine, look around, observe, forecast (Pukui and Elbert, 151). 2. To look earnestly at a thing. 3. To prognosticate events by looking at the stars; to foretell what the weather will be (Andrews, 277).
- Kino lau** 1. Many forms taken by a supernatural body, as Pele who [can] at will become a flame of fire, a young girl, or an old [kupuna] (Pukui and Elbert, 153).
- Ko'a** 1. Coral, coral head. Also 'āko'ako'a. 2. Fishing grounds, usually identified by lining up with marks on shore. 3. Shrine, often consisting of circular piles of coral or stone built along the shore or by ponds or streams, used in ceremonies as to make fish multiply; also built on bird islands, and used in ceremonies to make birds multiply (Pukui and Elbert, 156).
- Koko** 1. Blood; rainbow-hued. 2. Same as 'akoko, shrubs and trees. 3. Same as limu kohu, a seaweed (Pukui and Elbert, 161). 4. Blood; the red flow in the arteries and veins of animals. Falling rain where the light shines through it and it appears reddish (Andrews, 289).
- Ku'i** 1. Back tooth, molar, tusk (Pukui and Elbert, 174). 2. Premolars (eight bicuspid) [This definition of this hua 'ōlelo Hawai'i is found in *Anatomia*, published in 1838 by missionaries to Hawai'i. More research needs to be done to verify if this word originates from the language of ancestral Hawaiians, or if these were translated from English terms and perceptions into 'Ōlelo Hawai'i. See MA Thesis by Kamahuialani Barbett for discussion on this word and its publication in 'Ōlelo Hawai'i in 1838, as well as its translation back into English by Esther Mo'okini in the 2003 republication of *Anatomia* (Barbett, 31 and 35; Judd 12-13).
- Ku'i Nui** 1. Molars (eight of them) [This hua 'ōlelo Hawai'i is found in *Anatomia*, published in 1838 by missionaries to Hawai'i. More research needs to be done to verify if this word originates from the language of ancestral Hawaiians, or if these were translated from English terms and perceptions into 'Ōlelo Hawai'i. See MA Thesis by Kamahuialani Barbett for discussion on this word and its publication in 'Ōlelo Hawai'i in 1838, as well as its translation back into English by Esther Mo'okini in the 2003 republication of *Anatomia* (Barbett, 31 and 35; Judd 12-13).
- Kulāiwi** 1. Native land, homeland; native (Pukui and Elbert, 179). 2. Long residence in place (Andrews, 310).
- Kuleana** 1. Right, privilege, responsibility, title, jurisdiction, authority, province (Pukui and Elbert, 179). 2. A part, portion or right in a thing. 3. One's appropriate business (Andrews, 311).
- Kumulipo** 1. Origin, genesis, source of life, mystery; name of the Hawaiian creation chant (Pukui and Elbert, 182).
- Kupapa'u** 1. Corpse, cadaver, dead body, carcass (Pukui and Elbert, 185). 2. Of or belonging to a dead body; *hale kupapau*, a tomb (Andrews, 318).

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Kupuna 1. Grandparent, ancestor, relative or close friend of the grandparent’s generation, grandaunt, granduncle. 2. Starting point, source; growing (Pukui and Elbert, 186). 3. A forefather or ancestor indefinitely (Andrews, 320).

Kūpuna 1. Plural of kupuna (Pukui and Elbert, 186).

La

Lā‘au lapa‘au 1. Medicine. *Lit.* curing medicine (Pukui and Elbert, 189). 2. Medicine, i.e. herbs, roots, or other compounds for the relief of diseases (Andrews, 321). [In recent times, this term is also used to refer to the practice of ancestral and contemporary Hawaiian medicine].

Lā‘ī 1. Ti leaf (Pukui and Elbert, 190).

Laha 1. Extended, spread out, broad, published, circulated, distributed, disseminated, promulgated, widespread, increased, numerous, common, general, ordinary (Pukui and Elbert, 190). 2. To spread out; to extend laterally; to make broad; to enlarge. 3. To increase; to spread out; to become numerous, as a people. 4. To increase greatly; applied to beasts, birds, fish and [humans] (Andrews, 326).

Lāhui 1. Nation, race, tribe, people, nationality; great company of people; species, as of animal or fish, breed; national (Pukui and Elbert, 190). 2. A time of coming together; hence, an assemblage; a company; a union of many (Andrews 327).

Lau 1. Leaf, frond, leaflet, greens; to leaf out (Pukui and Elbert, 194).

Lauhala 1. Pandanus leaf, especially as used in plaiting (Pukui and Elbert, 195).

Lepo 1. Dirt, earth, ground, filth, rubbish, silt, soil, excrement; dirty, soiled (Pukui and Elbert, 204). 2. Clay. 3. Dust. 4. Name of that part of the ocean where it is deep. Syn. with moana (Andrews, 338).

Limu 1. A general name for all kinds of plants living under water, both fresh and salt, also algae growing in any damp place in the air, as on the ground, on rocks, and on other plants; also mosses, liverworts, lichens (Pukui and Elbert, 207). 2. Sea moss or sea grass; a general name of every kind of eatable herb that grows in the sea; the Hawaiians also class the limu among fish. 3. To turn; to change; to have various appearances. Synonymous with ouli (Andrews, 343).

Lua 1. Hole, pit, grave, den, cave, mine, crater. Lua is a hole that has a bottom, contrasting with puka, perforation (Pukui and Elbert, 213). 2. To dig a pit; to make a deep hole in the ground (Andrews, 350).

Mu

Ma uka (mauka) 1. Inland, upland, towards the mountain, shoreward (if at sea) (Pukui and Elbert, 242 and 365).

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Ma kai (makai) 1. Ocean; towards the sea; on the seaside, in the direction of the sea (Pukui and Elbert, 114 and 225).

Ma'a 1. Accustomed, used to, knowing thoroughly, habituated, familiar, experienced; to adapt; custom, habit (Pukui and Elbert, 217). 2. To accustom; to be accustomed to do a thing, as a work. 3. To accustom one's self; applied to the knowledge of a road often traveled. 4. To gain knowledge by practice (Andrews, 356).

Maha'oi 1. Bold, impertinent, impudent, insolent, nervy, cheeky, rude, forward, presumptuous, saucy, brazen (Pukui and Elbert, 219).

Maka'ainana 1. Commoner, populace, people in general; citizen, subject (Pukui and Elbert, 224). 2. Being of the land. The laboring class of people in distinction from chiefs; a countryman; a farmer; collectively, the common people in distinction from chiefs (Andrews, 369).

Māka'ika'i 1. To visit, see the sights; to stroll, make a tour, take a walk; to look upon; spectator (Pukui and Elbert, 225). 2. To look at closely; to inspect; to search out. 3. To spy or look out; to act the part of a spy 3. To look at from motives of curiosity; to take a view of a place; to examine. 4. To look on as a spectator (Andrews, 369).

Makau 1. Fishhook (Pukui and Elbert, 228). 2. A fishhook; also a shark hook Andrews, 370).

Mākaua 1. War dead (Pukui and Elbert, 228).

Makahiki 1. Year, age; annual, yearly. 2. Ancient festival beginning about the Middle of October and lasting about four months, with sports and religious festivities and [kapu] on war (Pukui and Elbert, 225).

Make 1. To die, perish; defeated, beaten, dead, killed, unfortunate; to faint; death, fainting, danger of death, peril, destruction, misfortune; to kill, beat, execute; deathly, deadly, faint, deceased, extinct, late, obsolete, poisonous, venomous. A Pre-Christian concept was that make signified entry into the spirit world, and that make loa was the utter annihilation of the spirit, a kind of second death. 2. Desire, want; to want (Pukui and Elbert, 228-229). 3. Death; the dissolution of soul and body; the state of being dead (Andrews, 373).

Makena 1. Mourning, wailing, lamentation; to wail, lament, weep for joy. 2. Calm, of sea, atmosphere (Pukui and Elbert, 229). 3. A dying. To mourn, that is to make the sound of mourning; to mourn; to wail, as for the dead; to mourn, as the death of a relative or friend; to mourn in any manner. 4. To float in the air, as the sound of mourning. Note – mourning among Hawaiians was expressed by audible lugubrious tones of the voice. 5. Sorrow, disappointment (Andrews, 374).

Make Loa 1. To die (in contrast to make, which may mean “defeated, faint”) (Pukui and Elbert, 229).

Mālama 1. To take care of, tend, attend, care for, preserve, protect, beware, save, maintain; to keep or observe, as a [kapu]; to conduct, as a service; to serve, honor as [a god]; care, preservation, support, fidelity, loyalty; custodian, caretaker, keeper (Pukui and Elbert, 232). 2. To serve as a servant; to take care of as one who cares for another. 3. To reverence; to obey, as a command. 4. To observe, as a

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festival; to attend to, as a duty. **5.** To be awake to danger. **6.** To put and keep things in order (Andrews, 377).

Malo'o 1. Dry, dried up, evaporated, juiceless, desiccated; stale, as bread; drought, dryness. **ho'omalo'o.** To dry out, dehydrate, blot; to season, as lumber; tracing, as of genealogy (Pukui and Elbert, 233).

Mana 1. Supernatural or divine power; mana, miraculous power; a powerful nation, authority; to give mana to, to make powerful; to have mana, power, authority; authorization, privilege; miraculous, divinely powerful, spiritual; possessed of mana, power. **2.** Branch, limb, crotch; crosspiece, as of the cross; a line projecting from another line; stream branch; road branch or fork, variant, version, as of a tale; to branch out, spread out. **3.** Stage in growth of fish in which colors appear; stage of a fetus in which limbs begin to develop. **4.** A [kapu] house in a heiau (Pukui and Elbert, 235). **5.** Supernatural power, such as was supposed and believed to be an attribute of the gods; power; strength; might. **5.** Spirit; energy of character. **6.** Glory; majesty; intelligence. **7.** The name of the place of worship in a heiau; a house in the luakini; hence, **8.** The name of a particular class of heiau (Andrews, 382).

Mana'o 1. Thought, idea, belief, opinion, theory, thesis, intention, meaning, suggestion, mind, desire, want; to think, estimate, anticipate, expect, suppose, mediate, deem, consider (Pukui and Elbert, 236). **2.** To think, to think of; to call to mind; to meditate. **3.** A thought; an idea; a plan; a device; a purpose; a counsel; a stratagem (Andrews, 382).

Moeloa 1. To oversleep sleep a long time (Pukui and Elbert, 250). **2.** To sleep a long time; to sleep till late in the morning (Andrews, 394). [This term finds use in referring to the long sleep of the deceased once laid to rest].

Moepū/Ho'omoepū 1. To place artefacts with the dead. *Mai lawe i nā mea i ho'omoepū 'ia*, don't wantonly take things placed with the dead (Pukui and Elbert, 250).

Moepū Loa 1. To offer oneself as a death companion (Pukui and Elbert, 250).

Mo'okū'auhau 1. A story or history or genealogy of the ancestors (Andrews, 395- 396). **2.** Genealogical succession, pedigree (Pukui and Elbert, 254).

Mo'olelo 1. Story, tale, myth, history, tradition, literature, legend, journal, chronicle, record (Pukui and Elbert, 254).

Mo'o'olelo 1. A continuous or connected narrative of events; a history. **2.** A tradition (Andrews, 395).

Nu

Na'au 1. Intestines, bowels, guts; mind, heart, affections; of the heart or mind; mood, temper feelings (Pukui and Elbert, 257). **2.** The small intestines of [humans] or animals, which the Hawaiians suppose to be the seat of thought, of intellect and the affections. **3.** The affections; the mind; the moral nature; the heart; the seat of moral powers. Synonymous in many cases with 'uhane, the soul (Andrews, 404).



Nalo	1. Lost, vanished, concealed, hidden, forgotten, missing; to lose, pass away, disappear (Pukui and Elbert, 260). 2. To lie hidden; to lie concealed; to hide; to evade; to elude the sight of (Andrews, 410).
Niele	1. To keep asking questions; inquisitive, curious, plying with frivolous questions (often used in a pejorative sense, as of a busybody asking things that do not concern [them]); to quiz, pump; question. (Pukui and Elbert, 265).
Niho	1. Tooth; toothed; nipper, as of an insect; octopus beak; Aristotle’s lantern, of a sea urchin; claw, as of crab; tusk; stones set interlocking, as in a wall; biting, of the teeth (Pukui and Elbert, 266).
Niho ‘Ai Waiu	1. Deciduous/Primary/Baby/Milk Teeth [This hua ‘ōlelo Hawai‘i is found in <i>Anatomia</i> , published in 1838 by missionaries to Hawai‘i. More research needs to be done to verify if this word originates from the language of ancestral Hawaiians, or if these were translated from English terms and perceptions into ‘Ōlelo Hawai‘i. See MA Thesis by Kamahuialani Barbett for discussion on this word and its publication in ‘Ōlelo Hawai‘i in 1838, as well as its translation back into English by Esther Mo‘okini in the 2003 republication of <i>Anatomia</i> (Barbett, 31 and 35; Judd 12-13).
Niho ‘Aki	1. Front teeth, incisors; nippers of insects (Pukui and Elbert, 266).
Niho O‘o	1. Wisdom Teeth (four molars) [This hua ‘ōlelo Hawai‘i is found in <i>Anatomia</i> , published in 1838 by missionaries to Hawai‘i. More research needs to be done to verify if this word originates from the language of ancestral Hawaiians, or if these were translated from English terms and perceptions into ‘Ōlelo Hawai‘i. See MA Thesis by Kamahuialani Barbett for discussion on this word and its publication in ‘Ōlelo Hawai‘i in 1838, as well as its translation back into English by Esther Mo‘okini in the 2003 republication of <i>Anatomia</i> (Barbett, 31 and 35; Judd 12-13).
Niho Palaoa	1. Whale tooth, whale-tooth pendant, a symbol of royalty (Pukui and Elbert, 266).
Nohona	1. Residence, dwelling, seat, mode of life, existence, relationship (Pukui and Elbert, 269).

Pi

Pa‘akai	1. Salt; encrusted discharge in the inner corners of the eyes, as after sleeping (Pukui and Elbert, 297). 2. Salt; that which gives sea water its taste (Andrews, 428).
Pae‘āina	1. Group of islands, archipelago (Pukui and Elbert, 298).
Pahe‘e	1. Slippery smooth, as a surface; soft, satiny to slide, slip, skid; sliding, slipping. 2. Cleared area, bare dirt. 3. Spear throwing; dart-throwing; sport of sliding a stick over a smooth surface; the dart itself. 4. Shallow hole or grave, as for flexed burial (Pukui and Elbert, 299).
Pale	1. To ward off, thrust aside, parry, fend off, bar, shield, defend, protect; to ignore a command or law, make void, nullify, prevent, repulse, resist, break, avoid, not adhere to; protection, defense, barrier, warding off, guard; curtain. 2. Gunwale lashed to a canoe (Pukui and Elbert, 311). 3. Anything that



defends or wards off. **3.** To refuse; to stand in the way; to hinder. **4.** To strike against; to be opposite to; to oppose; to resist (Andrews, 447).

Pikai 1. To sprinkle with sea water or salted fresh water to purify or remove taboo, as formerly done after death or a boy's subincision (Pukui and Elbert, 327-328).

Pilina 1. Association, relationship, union, connection, meeting, joining, adhering, fitting (Pukui and Elbert, 330).

Pō 1. Night, darkness, obscurity; the realm of the gods; pertaining to or of the gods, chaos, or hell; dark, obscure, benighted; formerly the period of 24 hours beginning with nightfall (the Hawaiian "day" began at nightfall, cf. ao 1.) (Pukui and Elbert, 333). **2.** Darkness; the time when the sun gives no light. **3.** Chaos; the time before there was light; *mai ka po mai*, from chaos (darkness) hitherto, that is, from the beginning, from eternity. **4.** The place of departed spirits; the place of torment. Po was counted as a god among the poe akuanoho (Andrews, 469).

Pōhaku 1. Rock, stone, mineral, tablet; sinker (Pukui and Elbert, 334). **2.** Of the nature or quality of stone, hard (Andrews, 475).

Polohiwa a Kāne 1. Dark, glistening black clouds of the god Kāne (Pukui and Elbert, 339). **2.** The Tropic of Cancer (Kikiloj, 89).

Pono 1. Goodness, uprightness, morality, moral qualities, correct or proper procedure, excellence, well-being, prosperity, welfare, benefit, behalf, equity, sake, true condition or nature, duty; moral, fitting, proper, righteous, right, upright, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, eased, relieved; should, ought, must, necessary. **2.** Completely, properly, rightly, well, exactly, carefully, satisfactorily, much (an intensifier). **3.** Property, resources, assets, fortune, belongings, equipment, household goods, furniture, gear of any kind, possessions, accessories, necessities. **4.** Use, purpose, plan (Pukui and Elbert, 340).

Pu'u 1. Any kind of protuberance from a pimple to a hill; hill, peak, cone, hump, mound, bulge, heap, pile (Pukui and Elbert, 358).

Pule 1. Prayer, magic, spell, incantation, blessing, grace; to pray, worship. **2.** Week (Pukui and Elbert, 353). **3.** The act of worshipping some god; religious service (Andrews, 496).

We

Wai 1. Water, liquid or liquor of any kind other than sea water, juice, sap, honey; liquids discharged from the body, as blood, semen; color, dye, pattern; to flow, like water, fluid (Pukui and Elbert, 377). **2.** A general name for what is liquid; fresh water in distinction from kai, salt water (Andrews, 504).

Waiho 1. To leave, lay or put down, place before, present, refer, submit, place in nomination, file, deposit, set aside, exclude, evacuate, abdicate, desist cease, stop, omit, quit, resign, abandon, remain; to

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table, as a motion; a leaving, depository, etc. (Pukui and Elbert, 378). 2. To give up or offer up, as one's life; to trust or commit to another. 3. To carry away to a certain place (Andrews, 504).

- Wahi** 1. Place, location, position, site, setting (Pukui and Elbert, 376). 2. A place; a space; a situation (Andrews, 508).
- Wahi Kanu** 1. Place, or site of burial (Pukui and Elbert, 259 and 376).
- Wahi Kapu** 1. Sacred place or site (Pukui and Elbert, 262 and 376).
- Wahi kupuna** 1. Ancestral place, location, site or setting (Pukui and Elbert, 186 and 376).
- Wahi Pana** 1. Celebrated, noted, legendary, or storied place (Pukui and Elbert, 313 and 376).

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