

Kuokoa
Sept 16, 1865

Hawaiian
mission

Extracts from "Mookuauhau Elua" (Second Genealogy) relating to Stars, etc., as found in the Kuokoa of March 22nd. 1901.

Let us proceed to the consideration of Laukahikupua, the astrologer, Lanaaholoa the district chief, and Pokiikeana the seer and populace promoter. * * * The astrologer said:

Give strict attention to my teaching. That star standing at the east of Hoku-loa (Venus) is Kahela. It is a star of the people, which is observable during the month of ^{Ikuwa} Iiwa until its close. When Kahela (Kuaie) disappears Kumukoa'u arises, the star of Hilinehu (the 11th month). In the appearance of the morning star on the first day of the new moon, Kumukoa will travel its allotted time when that people's star will disappear. Wehewehe is the people's star observable during the month of Hilinama (ninth month), as is the regular course of the stars of the people, rising as the morning star. Wewehe begins its regular course and disappears when the days of Hilinama end.

The astrologers were regular in their observations every morning for the well-being of the throne and the people, because with them lay the question of right and of wrong, of life and of death of the community; they announced the carrying out things peaceful through their

knowledge by observation of war indications.

Pauahi, a people's star, emerged in the early morn; the morning star was high, with Pauahi a little below it. Pauahi continues during the month of Ka'ulua (the 2nd month). At its close that peoples star disappears on the morning of Maui (1st day of new moon), that is the morning this star departs, at the end of Ka'ulua it is entirely lost.

Kaulia arises in the early morning in the month of Ikiiki, on the morning of Hilo. As kaulia goes on its daily course the astrologers are observing. It is said that in ancient time it was the regular practice of this band to observe night and day all through the year. Kaulia discontinues its morning course to the end of Ikiiki (the fifth month).

In our observations of Kaleikupua, the astrologer, and Kapapapa the reliable watcher of population increase, here they are observing the distant heavens as though they had the eyes of a fish-hawk. They separated properly the stars suitable for entering the uncounted stars of the astrologers, and the expert Kapapapa folk arranged certain star for the benefit and the prosperity of successive generations.

Holoholopineau is the land star, this star travels on its regular course all nights of the month of Ikuwa, with its leader Oma'o, which

the astrologers observe as they proudly enter the winter season (Hooilo
The day Ikuwa (October) ends Holoholopinaau and Oma'o disappear; these
land stars become lost.

Kawa'unuiaola appears on the first day of Wilinehu, and continued
its allotted period. At the end of its course in benefitting its people
Kawa'unuiaola disappears. The canoe-steerers star then emerges, the star
the steering people watch for as is their custom in ocean voyaging. That
is the manner of observing the thirteen stars of the canoe steerers,
which are the land stars referred to in this category, viz:

Holoholopinaau, Kawa'unuiaola, Hoku Hookele Waa Hoku Kauopae, Hokuika-
weolani, Hoku Hookeleale, Hoku Kaukamalamala, Hoku Ukalialii, Kelalakea,
Napeha, Ululooa, Kawa Hoku kau Opua.

These are the stars desired by the navigators for the benefit and
prosperity of after generations, and placed for us of the new period, in
that way making clear to certain of present residents the means of assu-
ring our descendants living here without our clear understanding, as also
the new comers.

These are the most famous stars of the canoe steerers, they travel
this and that day within the month every night as stated in the months
of Ikuwa (October), Hilinehu (August), Kaulua (February), Ikiiki (May),

Welo (April), Mahoemua (June), Mahoehope (July), Nana (March), Hina-
 aka'ianui (), Hinaaka'iaiki (), they are the months in
 which these stars are seen by us.

Kawelolani was an astrologer whom Oōpana trusted as the chief of
 the chicken roost. Certain of our people have observed this chicken
 roost in the heavens on arrival of its nights, not however in the winter
 season.

Pualoa, the people promoter, and Kawelolani the astrologer again
 chose from the remaining stars of the first selection outside of their
 bounds, Hokuula and Hokulii, wives are they of Makalii. Kanoemakalii
 emerged from Hokuula, and Hokulei from Pukolus and Makalii. Here are
 these stars set forth in the season till the long year sends them into
 the winter season. The Pleiades cluster are certain changeable stars
 according to the astrologers; if these stars show clearly in the winter
 season the rain and wind will be severe. It is said by the astrologers
 that this star cluster is deceiving to the world observers of the heaven

Kuokoa, Sept 16, 1865 "Ka Hoomana Kahiko"

Divining customs and astronomy practices in preparing for long ocean voyages, such as sailing from Hawaii to Oahu or maybe Kauai.

There are many kinds of divining practices and astronomy observances among Hawaiian canoe-men in ancient time, one class differed from another class, and the chiefs differed from the common people. According to the number of their gods, so indeed were the divining customs made applicable thereto. However, I am not charged to explain each one of the divining customs and astrology observances of this and that canoe voyage. Therefore, the main object of the divining practices and astronomy observances of the canoe voyages of Hawaii nei urges me to make it known, so here it is: (As above title).

Thusly: In preparing for a long ^{ocean} voyage to Oahu, or to Kauai perhaps, evening is the time to commence this work. In manner as follows:

Chew the awa, bake the pig, mix the awa. The pig being cooked and all cut up is placed on polished wooden platters, with the awa cups at hand. When all these are ready then the priest offers prayer to the god of the canoe voyagers. The prayer ended, the food is all eaten, after which the priest observes the heavens. If a rainbow stands arched in front of the canoe, or the rising column-cloud perhaps, the priest will say: "it is

not right to sail lest disaster occurs on the ocean," or if in his observing the clouds instead of standing forth well they fly threatengly, scattered in fragments in the air, the priest would again say: "do not sail else death follows. But, if the priest observes the column-cloud standing in rear of the canoe; the red rain moving, the rainbow arching, and the clouds stand forth favorably, then the priest will say: "Yes, it is well, there is nothing that will interfere; but one thing remains; if during my sleep I should have a good dream, then, ever pleasant sailing will attend the voyage. The priest will then lie down, anon awaking will say: "I have had a favorable dream, therefore set sail, you will have no trouble. At this point the instruction of the priest ends, it ^{is} of the canoe steerer we must continue our remarks:

The sailing:- There are two sailing times of canoeists, one is at night and the other in the day time. If sailing at night then the starting time is when the Kauoia star appears, that is the canoe-steerer's star being spoken of. At its appearance then the steerer being prepared with all else on the canoe ready they will set sail. In this sailing forth there are two things in particular for the steerer to observe, one is the waves, the other the stars. In the observance of the stars by the steerer there are two in particular to which he must give attention,

these are the canoe-steerers at the bow of the canoe, and the fixed North star at the rear of the canoe. Thus will the voyaging be till reaching the place of landing. But, if the steerer will observe the stars to the right, they are a group of ^{seven} stars, and are called the seven, at that place is a certain small star. If the steerer observes this star to wink frequently, then he will say to the canoe paddlers, of the sail and the paddles, it will be well to effect a landing because a wind will follow. The steerer foresees the storm.

The second, are the waves. The waves are objects of watchfulness to the steerer. There are ^{four} kinds of waves, and here are their names: Ale-kuloko (blind wave), this is the wave unseen by the steerer, and is termed a swelling. Ale-uweke (^{wave} *obtaining*), this is the ^{wave} canoe that breaks canoes. Ale-niau (*smooth*), a wave that arises ahead of the canoe. Ale-panui (), this is the wave approaching from behind. Ale-maali (*small, thin?*) (), this is the big wave from abreast of the canoe. If the sailing be in the daytime then there is nothing need be said thereon, but if in darkness on the ocean, the steerer will watch the evening star for the course of the canoe. That star is called Mananalo (Venus), which is the direction of the canoe till reaching the land. This is all the history I have been able to obtain.

(J. Waiamau, in Kuokoa, Sept. 16, 1865)