

- ole*) from Tahiti (For. 4:394-395). (For. 4:364-434.) *Lit.*, royal Kū.
- Kū-a-Pāka'a.** See *Pāka'a*.
- Kū-hai-moana.** A shark god, brother of Pele, who lived at Ka'ula Islet, where he was left when the Pele family migrated from Kahiki to Hawaii. He was said to be thirty fathoms long and to be the husband of Ka-'ahu-pāhau (HM 129). He was also called Kū-hei-moana. *Lit.*, Kū following ocean.
- Kū-ho'one'e-nu'u.** An Oahu war god similar to Kū-ke-olo'ewa. His image, set up at Pākākā heiau near the foot of the present Fort Street, was used by Kamehameha and was considered a symbol of Kū-nui-ākea. (HM 284.) *Lit.*, Kū mover of high places.
- Ku'i-a-lua.** The god of trainees in *lua* fighting; if training rules were broken the student might be maimed. After finishing training, the student ate the eyeball of a victim (HM 50). *Lit.*, *lua* fighting blows.
- Kū-īlio-loa.** A giant man-dog. He was killed by Kama-pua'a (pig man), who stuffed his own weed bodies down the dog's throat and cut his way out (HM 202). The hero Ka-ulu tore him apart; therefore dogs are small today (HM 348). A girl fled down his throat and his tail was cut off; hence dogs have short tails (HM 500). *Lit.*, Kū long dog.
- Kū-kā'ili-moku.** The most famous of the Kū war images owned by Kamehameha, both wooden (Buck, Figure 308) and feather (Buck, Figure 318). Some are now in the Bishop Museum. They were believed to utter cries during battle (HM 28), and they were moved about to various heiaus. The original god was named Kā'ili and was inherited by 'Umi from his father, Līloa (For. Sel. 126-127). *Lit.*, Kū island-snatcher.
- Kū-ka-ua-kahi.** An important owl 'aumakua. He saved a relative from drowning, and opened a jail door for another relative (*Ka Nupepa*
- Kuokoa*, May 27, 1893). *Lit.*, Kū the first rain.
- Kū-ka-'ō'ō.** A farmers' god also known as Kū-ke-olowalu (Kū the many sounds). *Lit.*, Kū the digging stick.
- Kū-ke-olo'ewa.** A war god of Maui chiefs. His image was made from a supernatural tree, Ka-lau-o-kekahuli, which washed up on the shores of One-awa, Oahu. Although first used as a shelf (*olo'ewa*), it was later made into an image with a red-feather helmet and clothed in tapa fringed with human hair. One such image, which was linked with sorcery, was kept by Kamehameha as a guide for the souls of the dead (Kamakau, see HM 110). It was also associated with healing and rain, and was considered a visible symbol of Kū-nui-ākea.
- Kū-ke-olowalu.** See *Kū-ka-'ō'ō*.
- Kū-leo-nui.** A *menehune* god. *Lit.*, loud-voiced Kū.
- Kū-moku-hāli'i.** A god of forests and canoe makers; his wife was Lea. *Lit.*, Kū island spreader.
- Kumu-hea.** A god of cutworms, with caterpillar (*hē*, 'enuhe, *pe'elua*) and sea cucumber (*loli*) forms. A son of Kū, he married a girl from Pu'u-'enuhe (caterpillar hill), Ka'ū, Hawaii, but was seen only at night. He fed her sweet-potato greens, his own food. She wasted away on this diet, and the father, Kū, finally removed Kumu-hea's ability to assume human shape. His descendents do not eat *loli* nor destroy caterpillars. (Handy and Pukui, pp. 37, 126.) Perhaps from *kumu-hē* (caterpillar source).
- Kumu-honua.** An alleged mythical ancestor twenty generations before Wākea; also called Huli-honua. (RC 433.) *Lit.*, land source.
- Kumu-kahi.** 1. 'Aumakua of plovers (*kōlea*). On his way back from Kahiki, apparently with Kila, he stopped at the easternmost point in Hawaii, which now bears his name and where he is represented by a red stone. Two of his wives, also in

- the form of stones, manipulated the seasons by pushing the sun back and forth between them. (HM 119.)
2. The favorite younger brother of Kama-lālā-walu; the two were from Kumu-kahi, Hawaii, or near there (For. Sel. 250-251). *Lit.*, first source.
- Kū-nui-ākea.** The head of all the Kū gods, a "national god." Heiaus were erected to him in times of crisis, especially war. He was an unseen god living in the highest heavens. His visible symbols were Kū-kā'ili-moku, Kū-ho'one'e-nu'u, Kū-ke-olo'ewa, and Kū-ka-lani-ehu. He was represented on heiaus by blocks of freshly-cut 'ōhi'a wood (HM 26). *Lit.*, Kū [of] wide expanse.
- Ku-'ōhi'a-Laka.** See *Laka*, 2. He was the father of Hiku-i-ka-nahele.
- Kūpā-'ai-ke'e.** A god of canoe makers worshiped as the inventor of the adze. In one story he was banished with other gods by Pele for trying to save Lohi'au from death by fire (HM 176-177). *Lit.*, adze eating crookedness.
- Kū-pulupulu.** A god of forest and canoe makers; also called Kū-pulupulu-i-ka-nahele (Kū kindling in the forest).
- Kū-'ula-kai.** The god of fishermen, husband of Hina-puku-i'a, and father of 'Ai'ai. He lived at Alea-mai on East Maui and built the first fish pond. He gave magic objects to 'Ai'ai and instructed him to establish fishing stations (*ko'a*) and shrines (*kū'ula*) (HM 19). All fishermen's stone images and heiaus were named for him (*kū'ula*) and were taboo. *Lit.*, red [or sacred] Kū [of the] sea. [Red was taboo to Kū-'ula, and persons wearing red might not approach a fishing shrine.]
- Kū-waha-ilo.** A sorcery god, man eater, introducer of human sacrifice, and a conductor of souls; husband of Haumea and father of Pele (HM 29-30). He had many forms: human, *mo'o*, caterpillar, blood stream, and others. Some

believe he ate the souls of men, while Ka-'ōnohi-o-ka-lā conducted them to him (HM 110). Other names are Milu and Ka-hanu-o-'awa (the breath of sourness). *Lit.*, maggot-mouthed Kū [he ate a man infested with maggots].

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- La'a-hana.** Patron goddess of tapa makers and daughter of Maikohā. (Malo 82.) *Lit.*, work dedicated.
- La'a-mai-Kahiki.** An early immigrant brought from Kahiki by Kila. He introduced image worship in the form of an image called Lono-i-ka-'ou-ali'i (HM 359). *Lit.*, sacredness from afar.
- La'a-maomao.** A goddess of winds and the mother of Pāka'a, to whom she gave a calabash containing the bones of her mother; the winds could be controlled by chanting the names of the winds. *Lit.*, distant sacredness.
- Laenihi.** Sister of the antihero Halemano, who often assumed the form of the fish of the same name and once that of a chicken. She found Halemano's sweetheart for him, and twice brought him back to life after he had died of love sickness. (For. Sel. 250-273.)
- Lā'ie-i-ka-wai.** The heroine of the romance of the same name called "the masterpiece of Hawaiian romantic fiction" (HM 534). Lā'ie was hidden at birth in a pool at Lā'ie, Oahu, and later reared in a sacred house of yellow feathers at Pali-uli, a mythical paradise on Hawaii. 'Aiwhoi-kūpua of Kauai vainly wooed her. She adopted his *maile* sisters. They found her a god husband who lived in the sun—Ka-'ōnohi-o-ka-lā (the eyeball of the sun)—but he was unfaithful. Lā'ie was worshiped as *ka wahine o ka li'ulā*, the lady of the twilight. Using traditional motifs, Hale'ole (in Beckwith, 1919) wrote this long story in imitation of European romances. *Lit.*, 'ie leaf in the water. See *Ka-'ōnohi-o-ka-lā*; *Maile*; *Waka*.