

- Laka.** 1. Goddess of the hula, *maile*, 'ie'ie, and other forest plants (UL 24), often identified with Kapo-'ula-kīna'u. See *Maile*. 2. A hero whose log, which was felled for a canoe, was found growing upright the following morning. 3. A god worshiped by canoe makers; also known as Kū-'ōhi'a-Laka (upright 'ōhi'a tree Laka). (Malo 82.)
- Lani-kāula.** A mo'ō-slaying prophet (*kāula*) who lived at the *kukui* grove of the same name, East Molo-kai, celebrated in the song *Moloka'i Nui a Hina* ('O ku'u pua kukui, aia i Lani-kāula, my kukui flower is at Lani-kāula). Another song concerning Lani-kāula is quoted by Emerson (UL 130): *Māhana lua nā kukui a Lani-kāula, He kāula nō Kāne*, torch lights at Lani-kāula are double, a prophet for Kāne. (RC 57.) *Lit.*, prophet royalty.
- Lau-kapalili.** A variant name for Makani-ke-oe, wind god of love, who controlled plants and could assume the form of trees. *Lit.*, trembling leaf.
- Lea.** Goddess of canoe makers, wife of Kū-moku-hāli'i, and sister of Hina-puku'ai, who sometimes assumed her form. Both sisters took the form of an 'elepaio flycatcher to help canoe makers choose proper logs (see *Hina-puku'ai*). She was also called Hina-kū-wa'a (canoe upright) and Laea. (Malo 82, 133.)
- Lilinoe.** A goddess of the mists and younger sister of the more famous Poli'ahu. A common female name today. *Lit.*, mists.
- Līloa.** Father of 'Umi. (For. Sel. 114-125.)
- Lima-loa.** A god of mirages on Kauai (of houses, fires, ovens, etc.) and guardian of the sea. As a luckless human, he asked Kama-pua'a, the pig man (here in human form), to help him court Kāne-ike's pretty daughters; instead, Kama got them for himself (For. Sel. 226-231). *Lit.*, long arm.
- Lohi'au.** Pele's dream sweetheart fetched by Hi'iaka-i-ka-poli-o-Pele

from Kauai. In some accounts he is destroyed by Pele after reaching Kī-lau-ea because of her jealousy at seeing him embrace Hi'iaka. *Lit.*, tardy [he is an antihero].

**Lō-lupe.** A Maui demigod, also called Ololupe, in the form of a stingray or kite (*lupe*) invoked in rites for resuscitation. He consigned to death those speaking ill of a chief and led the souls of righteous persons to safety (Malo 105). At the death of a ruling chief, priests of Lō-lupe detected the sorcerer who had caused the chief's death. Kites could not be flown about houses, but only in prescribed open fields, lest famine result.

**Lono.** One of the four great gods, the last to come from Kahiki, considered a god of clouds, winds, the sea, agriculture, and fertility. He had also the form of the pig man, Kama-pua'a. He was the patron of the annual harvest *makahiki* festivals, and his image (Lono-makua) was carried on tax-collecting circuits of the main islands. Some fifty Lono gods were worshiped (HM 81).

**Lono-i-ka-makahiki.** 1. The god of the annual fall harvest *makahiki* circuit of the islands when taxes were collected. He was symbolized by a tapa banner suspended on a mast with a tiny carving of a human head at the top. 2. A younger son of Keawe-nui-a-'Umi who became chief of Hawaii Island and defeated the invading forces of Kama-lālā-walu of Maui. He was also famous as a debater (*ho'opāpā*) and *mokomoko* fighter. (HM 392-394, For. 4:256-363, RC 47-63.)

**Lono-i-ka-'ou-ali'i.** An image god taken by La'a-mai-Kahiki from Ra-'i-ātea, Society Islands, to Wai-lua, Kauai. (HM 497.) Upon the request of the demigod Māui he lengthened the night so that Māui might kill Pe'ape'a-maka-walu (eight-eyed Pe'ape'a). His taboos were the *kapu lama* (torch taboo) and the

*kapu loulu* (loulu palm taboo). *Lit.*, Lono at the chiefly supremacy.

**Lono-i-ke-aweawe-aloha.** Love-making god, a god of mercy. Kama ordered him to make love to Pele's brothers so that they would stop pelting him with Pele's fires (For. Sel. 222-223). He miraculously taught Makali'i all of Kama-pua'a's name chants in order to appease his wrath (For. Sel. 238-239). He was an uncle of Pele's and was also known as Lono-aweawe-iki-aloha. *Lit.*, Lono [with] small streaks of affection.

**Lono-ka-'eho.** An eight-headed chief from Kahiki (afar) who pierced the cliff at Kāne-hoa-lani, Kua-loa, Oahu, and severed Ka-huku from Kahipa. He was killed by Kama-pua'a, who called on his plant bodies to entangle the eight stone foreheads of Lono-ka-'eho. (HM 205.) *Lit.*, Lono the stone.

**Lono-maka-ihe.** A god of spear throwers. *Lit.*, spear point Lono.

**Lono-makua.** An uncle of Pele's, who brought fire at her command (For. Sel. 224-225). He kept the sacred fire of the underworld under his armpit (Handy and Pukui, p. 31). The *makahiki* image (see *Lono*) bore his name. *Lit.*, elder Lono.

**Lono-pūhā.** A god of healing. See *Ka-maka-nui-'aha'ilona*. *Lit.*, absciss Lono.

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**Maikohā.** A deified hairy man who became god of tapa makers. From his grave at Kau-pō, Maui, grew the first *wauke* plant (HM 99). In another version Maikohā lived in Nu'uānu.

**Maile.** Four sweet-scented sisters with human and plant forms: Maile-ha'i-wale (brittle *maile*), Maile-kaluhea (fragrant *maile*), Maile-lau-li'i (small-leaved *maile*), Maile-pāhaka (Laie 454-455). They appear in numerous legends, in the most famous as guardians of Lā'ie-i-ka-wai and her house thatched

with bird feathers in legendary Pali-uli. Fragrance had supernatural power and was associated with gods (HM 531), royalty, and religion, especially for worshipers of Laka, the hula goddess: *Ua kū ka maile a Laka ā i mua, ua lū ka hua o ka maile* (UL 32), Laka's *maile* stands first, *maile's* seeds are scattered [hula pupils are inspired by *maile*]. See *Ka-hala-o-māpuana*; *Lā'ie-i-ka-wai*.

**Ma'i-ola.** A god of healing (Malo 82) who was said to occupy certain trees, the wood of which counteracted the noxious effects of poison from the *kālai-pāhoa* wood. *Lit.*, cured sickness.

**Maka-kū-koa'e.** A god who induced palsy and insanity: the insane jumped over cliffs where tropic birds flew (*pali lele koa'e*). He was invoked by sorcerers desiring the death of an enemy. (Emerson in Malo 103.) *Lit.*, eye set on tropic bird.

**Makali'i.** A chief of Waimea, Kauai, father-in-law of Mano-ka-lani-pō, and famous as an agriculturalist. A month and the summer season collectively were named for him. During the *makahiki* festivals food plants were symbolically dropped from his net. (HM 366-367.) Several times Kama-pua'a killed all of Chief 'Olopana's men except Makali'i, who as the sole survivor took the news to 'Olopana. Later, when Makali'i had become chief of Kauai, he was frightened by Kama-pua'a's long chant of his victories; he then chanted Kama's name songs, and so his life was spared, but he was sent away to live in the mountains. (For. Sel. 198-203, 230-239.) In one account (For. 5:364-365), the gods Kāne and Kanaloa sent messengers up (*i luna*) to ask Makali'i whether Ka-ulu, a noisy kava drinker, was man or god. Later Makali'i gave his nets to Ka-ulu so that he might entangle and kill Haumea. His name is given to the Pleiades. By some he was considered a navigator.