



Hō'eu Mana

reawakening ancestral stories



Hō'eu Mana

We are a group of wāhine practitioners dedicated to reawakening the mana of wahi pana and ancestral voices through art and mo'olelo.

Our 'āina is the keeper of these stories. Stories that have played an integral role in our culture, history, and genealogy. We hope you will feel a stirring too to learn these stories. To learn the names of the places in your community, the winds and rain, the sacred spaces, and the names of the kūpuna who have come before you.

We hope these stories and images will inspire. That they will speak to your heart. And reawaken, stir, activate the mana that is in all of us, our families, our Lāhui, and this precious 'āina.

E hō'eu mana kākou!

Mahalo to these mana wāhine whose gifts helped shape this series with: artwork, photography, layout & design, costuming, lei making, hair and makeup, writing, editing, mapping, researching, storytelling.

Practitioners

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Akua Wāhine

Haumea - Puni Jackson
Hina - Fiore Makanaokalani Anderson
Kaulanaikipōki'i - Wai'ale'ale "Li'i" Sarsona
Keānuenue - Kau'i Onekea Tuihalafatai
Keaomelemele - Lokai Josephine Kukahiko
Lanihuli - Jane Paia
Māmala - Ka'iulani Manuwai
Mo'oinānea - Ka'iulani Odom
Waipuhia - Nālani Stanley

Mo'oinanea

"I kēia manawa a
Kamo'oinanea e noho pu
nei me Kāne mā
ma Waolani, ua lilo kēia
kuahiwi i wahi
makemake loa na ua
makua nei o na mo'o a me
kona 'ohana nui a pau."



It's from within these lands that Mo'oinanea came from, the supernatural who, through the powers vested in her, apportioned herself into five divisions, namely: first, the chiefly lines; second, the godly lines; third, the prophet lines; and the fifth, the lineages of the common people.

When Kū and others left their land on their pathway of the sea, Mo'oinanea thought of all the things she needed for her coming, whatever she thought was befitting. Therefore she told all those who were related to her about it, those who were part human or part lizard like herself or who had other strange forms. As she possessed great mana, she decided that her whole family must accompany her to the place to which she had been invited.

translation by Mary Kawena Pukui

He 'Ina'i

After living in Waolani for some time, Mo'oinanea decides to set up residence at Pu'unui. While at Pu'unui, she is recognized as a god and from the earth emerges a special clay. Those who worship Mo'oinanea frequent the area to access the rich clay, which they use as a hair treatment or medicine. In many indigenous cultures, clay is ingested to relieve digestive disorders.



Mo'oinanea wears a head and neck lei made from green and yellow lā'i (ti leaves). Lā'i is a form of protection and the yellow color indicates her presence in fresh water areas.

The 'ōlena (turmeric)-colored mist is a hō'ailona that a mo'o is present. If a yellow foam appears on the surface of a loko i'a (fishpond) or if yellow hau blossoms are in bloom, then the mo'o of that fishpond is present. It is a warning to enter the space with aloha and respect.

Most mo'o are associated with fresh water. These pools represent the various healing springs of Kunawai, in particular the 'ōlena and pālolo clay pools where it is believed that Mo'oinanea would often visit.

Mo'oinanea as portrayed by Ka'iulani Odom.

The pattern in the background mimics the pattern on Mo'oinanea's hand. It is a reminder to all to follow in the footsteps of our ancestors.

Mo'oinanea comes from a long lineage of mo'o. She is considered the supreme being of all mo'o.

The brown and yellow colored background represents the convergence of fresh water springs, 'ōlena and pālolo clay healing pools. 'Ōlena is used in ceremony and as medicine.





**Eia lā he 'awa—
He 'awa nānā pono, nānā hewa,
He uli pono, he uli hewa.
He ola, he make,
Hua'ina ke ola o ke kanaka
'O ke ola nui, 'o ke ola loa
Āu a ke akua,
Ola ku'u aloha, Ola loa nō—
'Āmama—Ua noa—lele wale.**

— Joseph Moku'ōhai Poepoe



Keānuehue

"Ka po'e kahiko i kēia mau lā'au a mālama no nā wāhine hāpai 'ole i nā keiki, a ua 'ike ia kēia lāhui i ke au kahiko."



“

...The child was given into Keānuehue's hands. As she took the child she observed the nature of the child and saw his features and told Kū and Hina, 'Listen, O parents of this one, this not a child, but a blossom from the highest reaches.' Then she was ready to return to O'ahu, leaving her last command with Kū and Hina, 'I am going back with your precious heavenly garland, if you two are here and yearn for your child, then speak to Mo'oinanea, who will show you the pathway to the land I've come from.' As she ended her speech, she gave her last farewell to Kū and Hina, and Keānuehue's features upon the woman's form were gone, and she called out for the mist and the rainbow fragment as a blanket to wrap the child. In no time these two things appeared, and the two of them were bundled, then the woman changed and disappeared.

translation by Mary Kawena Pukui

He 'Ina'i

Keānuehue is presented with a special drink to help her produce breast milk. The ingredients consist of various plants including 'ulu (breadfruit), wauke, and the 'akoko plant. The 'akoko leaves turn a deep, blood red before falling off its stem and "bleed" sap when bruised. Today, the palula (sweet potato leaves), which also hold a milky sap, are given to new mothers to increase their milk supply.





Keānuenue as portrayed by Kau'i Onekea Tuihalafatai.

Keānuenue wears a head and neck lei of lā'au or Hawaiian medicinal plants, which are some of the plants she ingested and rubbed onto her breasts to increase milk production.

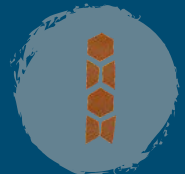
Keānuenue is the sister of Kāne and Kanaloa who is ordered to fetch and care for the akua baby — Kahānaiakeakua. Whenever she is present, she is cloaked in a rainbow.

When Keānuenue returns to Nu'uaniu with the akua baby, Kahānaiakeakua, the gods hold a ceremony to sanctify the baby with "godly kapu." Part of his umbilical cord is placed in the cliffs of Nu'uaniu at a site called Ka'ipuolono.

The palula (sweet potato leaf) is an ingredient often added to soups and other dishes to help new mothers bring in their breastmilk.



On her return home, Keānuenue deposits the baby's placenta in the ocean and it becomes a large red he'e (octopus). Today the mākoko or night octopus is found in coral reefs and along shores.



Nearly 400 hundred 'e'epa (supernatural beings) were gathered by Kāne and Kanaloa and given kuleana (responsibilities) to help raise the akua baby. Each magical being was assigned a specific task and required to heed every command ordered by Keānuenue.



Keaomelemele

"E like me ka leo o ka hekili e papaina ana i loko o ka lewa a e nākolo ana i ka honua, pēlā nō i uneune 'ia a'e ai ke kuahiwi a naha a'e la 'ia he 'elua kuahiki, a kākou ho'i e 'ike aku nei."



They sat there and saw the multitude that covered Hānaiakamalama. People covered the place from Ma'ema'e up to the place just mentioned. It was not long when the voice of Keaomelemele was heard again over the tree tops. This was the time that the people shouted themselves hoarse, as the custom was in olden times. Readers of this tale, we have come to the place where the mountain Konahuanui broke, merely through the chanting of Keaomelemele. It was not by anything that required the strength of her hands. Because of her supernatural mana and that of Kāne and the others who were endowed with great mana, so, perhaps, did Konahuanui break apart from Waolani and Nu'uanu became a valley.

translation by Mary Kawena Pukui



He 'Inai

Keaomelemele teaches her sister, Kaulanaikipōki'i, the hula. She bestows on her younger sister the supernatural powers of speech and healing. Her brother receives the kuleana of the priesthood, which includes reading omens, identifying good building sites, and oratory.



On the day Keaomelemele is born, her hānai mother, Mo'oinanea, deems the magical land of Ke'alohilani kapu and no human or supernatural beings are allowed to defile the place or harm the baby.

To protect Keaomelemele, Mo'oinanea sets up horizon clouds as guards to keep watch over the baby.

Keaomelemele's great mana and the mana of the other gods causes the violent wrenching apart of Konahuanui mountain to form Nu'uuanu Valley.

Keaomelemele readies for her graduation ceremony by preparing her ceremonial dress and adornments made from sacred lā'i leaves. The orange lei that adorns her is kaunaoa — a parasitic vine. The green kaunaoa variety is often given to pregnant women in their final trimester.

Keaomelemele as portrayed by Lokai Josephine Kukahiko.

The yellow-colored background is a wash made from the rhizome of the 'ōlena (turmeric) plant. 'Ōlena has many health benefits, but it is also used in ceremony to clear and heal spaces.

Mo'oinanea, the supreme being of all mo'o becomes the hānai mother of Keaomelemele.



"She [Mo'oinanea] gave her knowledge and great mana to her foster child, Keaomelemele. Her upbringing required only ten days, for the child grew very rapidly. She was the first to be born as a clot of blood from the head of her mother, Hinaweledani. Keaomelemele had the sacred nature of a god and had the mana to know of things far away."



Waipuhia & Lanihuli

"O ke kau a ka manu o Kaula,
Ha'i i ka 'ino o ka makani
Kīkaha ka 'iwa i luna lilo
Ho'ola'i mālie i ka lewa."



When these were seen, Kāne and Kanaloa again noticed, in their nature as gods with mana, that Hina was about to give birth again. Therefore Kāne and his companion sent Lanihuli and Waipuhia. These were maidens who lived on the top of the ridge at Waolani and Nu'uanu. Lanihuli and Waipuhia asked just where they were going. So Kāne told them specifically that they were being sent to the land of Kuaihelani, a land far away from the archipelago of Hawai'i. When they heard where they were going, Kāne said, 'You are to fetch the child of Hina for it is expected in a few days. When you get there, and are asked why you have come, tell them that you have come for the child. If you are questioned as to who sent you, then give them our names. If you are directed through Mo'oinanea, the child is yours to take.

translation by Mary Kawena Pukui

He 'Ina'i

After Kāne orders Waipuhia and Lanihuli to retrieve the akua baby, Paliuli, they hear a voice. 'You two come out here and perceive your way to Kuaihelani.' They follow the voice and come upon a huge 'iwa bird perched on the cliff waiting for them. Waipuhia and Lanihuli mount the bird and in a moment its head was stretched out in flight in the sky high above.' 'Iwa birds are 'aumakua or familial guardians for many Hawaiian families.

Waipuhia and Lanihuli are transported to the legendary land of Kuaihelani on the back of an 'iwa bird to fetch the baby akua, Paliuli.



Waipuhia & Lanihuli
as portrayed by Nālani Stanley & Jane Paia

Waipuhia is a mo'o who makes her home in Nu'uaniu at a waterfall named Waipuhia. Mo'o are known to frequent areas where winds, clouds, fog, and rain appear. Appropriately named Waipuhia refers to the spray of water blown by the winds.

Mo'o were typically water deities known to live in bodies of fresh water. They possess alternate forms, which many describe as stunningly beautiful women. If a pond is eerily still or a yellow foam is floating on the surface of the water or yellow plants surround the area, 'ākahele! A mo'o is present. These mo'o tattoos honor the genealogy of our mo'o wāhine.

The various hues of blue represent a waterfall that flows deep in Nu'uaniu Valley. Malihini refer to it as Upside Down Waterfall. The proper name is Waipuhia or the spray of water blown by the winds.

Pua 'āhihi is a variety of lehua that grows on the slopes of Lanihuli. Lehua is the kinolau (body form) of many akua. To uplift the mana of this flower, Lanihuli is adorned with a lehua lei po'o.



The uluhe (false staghorn) fern is found as a thicket in native forests. It is impenetrable and spreads over spaces with abandon. Like a mo'o, it climbs lehua trees and other plants, sometimes smothering them. Its bright green color is beautiful and attractive and its thicket prevents invasive species from growing. Uluhe is a kinolau of Lanihuli.



We acknowledge Papahānaumoku, the eldest member of this pae 'āina who has birthed these lands where generations of kanaka 'ōiwi have lived. We [the Hō'eu Mana wāhine] wish to honor the sacred lands where we call home — lands where our families were raised, traditions were practiced, and kūpuna voices still carry the stories and mana of our beloved homeland, Hawai'i.

O'ahu

Waimānalo

Maunalaha

Waihe'e

Waikāne

Māluawai

Ka'ōhao

Kahalu'u

Pu'unui

Pālolo

Mōkapu

Kāne'ohe

Manana

Kalihi

'ĀINA

Kapālama

Nu'uaniu

Kamanaiki

Waikahekaheiki

Kailua

Puna

Hau'ula

Papakōlea

Leaha

Kailuaikeohoakamalanai

Kawailoa

'Āhuimanu

Hakipu'u

Mu'olaulani

Ko'olaupoko

For further information on the **Hō'eu Mana Series** please contact:

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