

KE APAPALANI O MANOKALANIPO THE MANOKALANIPO ROYAL OBSERVATORY



Manokalanipo, Mo'i (paramount Chief) of Kauai (c.1425)

The symbolism of the name Manokalanipo represents the golden age of Kaua'i, a time of peace, prosperity, artistic endeavors and great works. Manokalanipo is credited as a ruler who presided over a unified island after a long period of war. Manokalanipo created the order of government, institutionalized the Moku and Ahupuaa system (a generation before the other islands) and strengthened the sacred landscape. The unity he created in this period continues unbroken to this day and his remarkable legacy continues to be tangible in our everyday lives.

“Manokalanipo has the characteristic honor among the Hawaiians of having had his name affixed as a sobriquet to the island over which he ruled, and in epical and diplomatic language it was ever after known as “Kauai a Manokalanipo.”

FORNANDER, ABRAHAM, An account of the Polynesian race, 3 vols., London, 1878.

Definitions of Manokalanipo

Mano, in Hawaiian, means four hundred thousand, thick, multitudinous, many, numerous. In Maori it means a thousand, a great number, the thousands of ancestral spirits. In Samoan, a myriad, an immense number. In Marquesan, four thousand, a great number. In Tahitian it means many, numerous.

Kalani means the sky and the heavens, the region above the clouds, the visible heavens, the division of time, a stone wall reaching clear up to heaven, a holy place, the residence of the gods, as many in number as the stars in the sky.

Po means the cosmic darkness out of which all forms of life and light were afterwards evolved or procreated, the origin of knowledge and of the cosmos, eternity, the ancestors of all things, the Shades from which the souls of men come and to which they return, the place of departed spirits, the time before there was light.

(Edward Tregear, 1891, the Maori-Polynesian Comparative Dictionary)

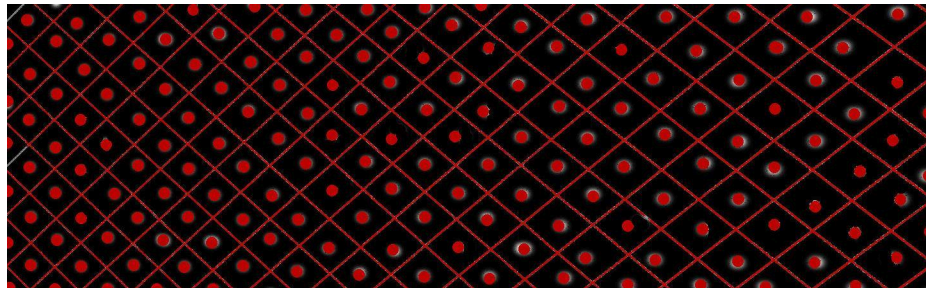
Ke Apapalani is the legendary upper stratum and abode of the gods.

PUKUI/EBERT, Hawaiian Dictionary, UH Press, Honolulu. 1986

Ke Kahua o Kaneioulouma and the Ke Apapalani o Manokalanipo represent a new era where the sacred landscape can flourish once again, great works can be accomplished, and sacred chiefs can be honored. It is our desire to usher in a new golden age for the heiau and all sacred aspects of Kauai culture, a time of peace, prosperity and artistic endeavors that honor our ancestors.

Celestial Understanding

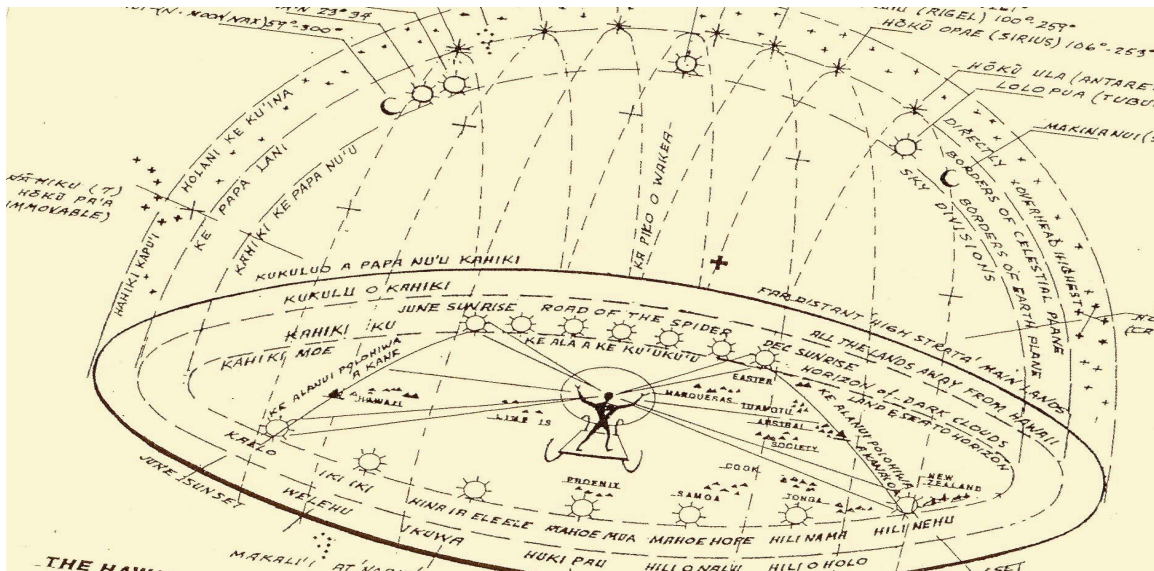
A Hawaiian celestial understanding is fundamental to the way our ancestors lived their lives. Time is not seen in terms of the clock dial; rather , it's measured by the 30 phases of the moon, the position of the sun during the seasons and the star movements at night. The day-to-day life in the pursuit of fishing, farming, building, voyaging, etc., are all regulated by the cycle of astronomy and this implies that all classes of society understood fundamental movements of the heavens.





The Movements of Stars

The world is fixed and unmoving in space. The stars rotate across our sky in fixed arches like rainbows, rising and setting on their exact counterpoint. The planets are the wanderers that move in and out of the star arches. Na Kao (Orion), is considered the east-west axis of the sky as it rises nearly due east over Ka Piko O Wakea (equator) and sets nearly due west every time. Combined with Hoku Pa'a (Polaris) and Hoku Newe, (Southern Cross), the four cardinal directions and the four quadrants are now established.



Drawing by Francis Warther

The astronomical clock is reset each year on the new moon in November when the Na Kao group is fully over the horizon. There are earlier signs with the position of Pleiades at sunset in the October new moon that prepares them for the arrival of the New Year in November. The second time the clock is checked is during the winter solstice in December when the sun reaches it's most southerly position before moving North again. The third time is during the June 21 solstice.

Structure of the Universe

If we view the level we live on as a sheet of glass (reflected water) and everything below us is clearly visible (mana flowing upwards), we are now walking (sailing) in a three dimensional way. The symbiotic nature of the world below us (source of mana) and the world above us (source of life) creates the dualities that encompass the entire spectrum of life and forms the symbiotic relationships needed to coexist with each level.

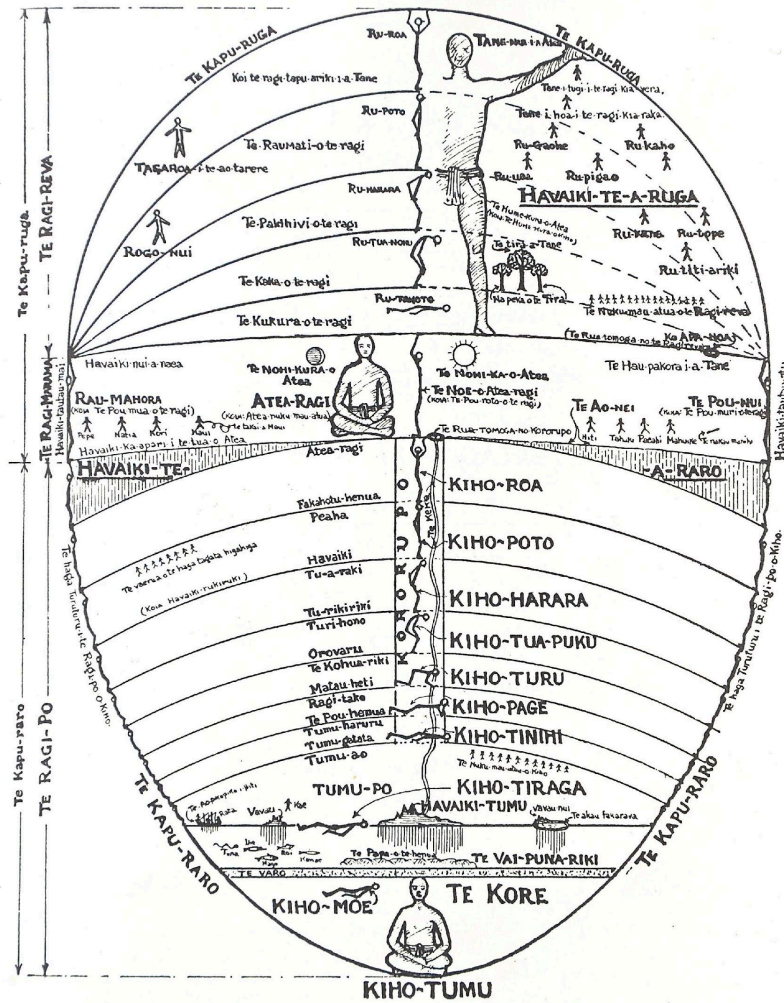


FIGURE 1.—Anaa chart of the universe.

STIMSON, J. Frank, Tuamotuan Religion: B. P. Bishop Mus., Bull. 103, 1933

The Cultural Hero Maui

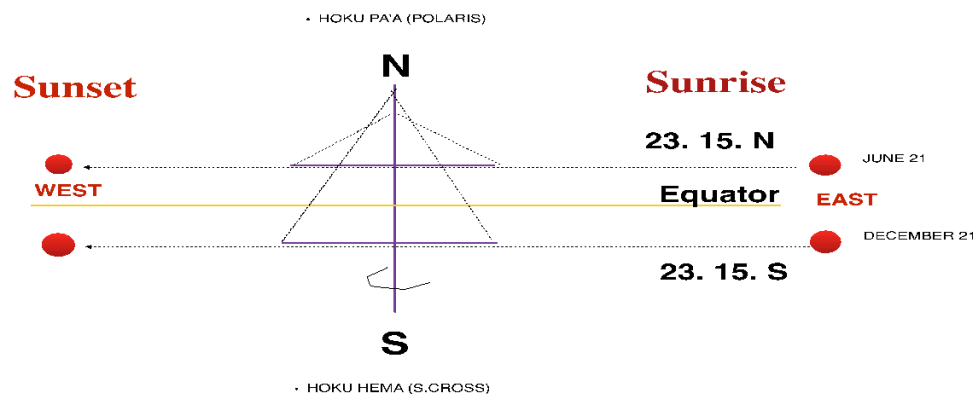
The Story of Maui' is one of the world's oldest stories and was known by nearly every Polynesian man, woman and child. There is no easier memory trigger, once the metaphors are understood, to remember the movements of the universe. We are proposing to use the story of Maui as a cornerstone in the way we teach the imagery necessary to move comfortably in the Polynesian sky.

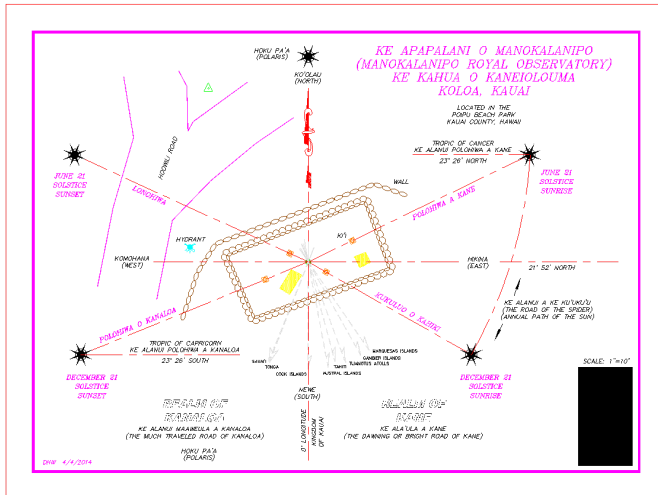
Maui regulates the path of the sun as it travels from one solstice to the other, defines the seasons into distinct zones and establishes the 30-day moon

calendar. By placing the Pacific islands within the solstice corridor, a map emerges where the sun's position and stars can now be correlated to specific islands.

The secret of fire is really the secret of the universe. The fire stick (pump drill) is the metaphor for explaining the movements of the universe. The central piece is our world fixed and unmoving in space. The rotating crosspiece indicates the movements of the sun and stars as they move across our skies.

By orienting the central piece to *Hoku Newe* (Southern Cross) and *Hoku Pa'a* (Polaris), the rotating crosspiece now forms the east-west axis line. We can now visualize the rise and set of the sun over the Pacific and then the star trajectories during the night.



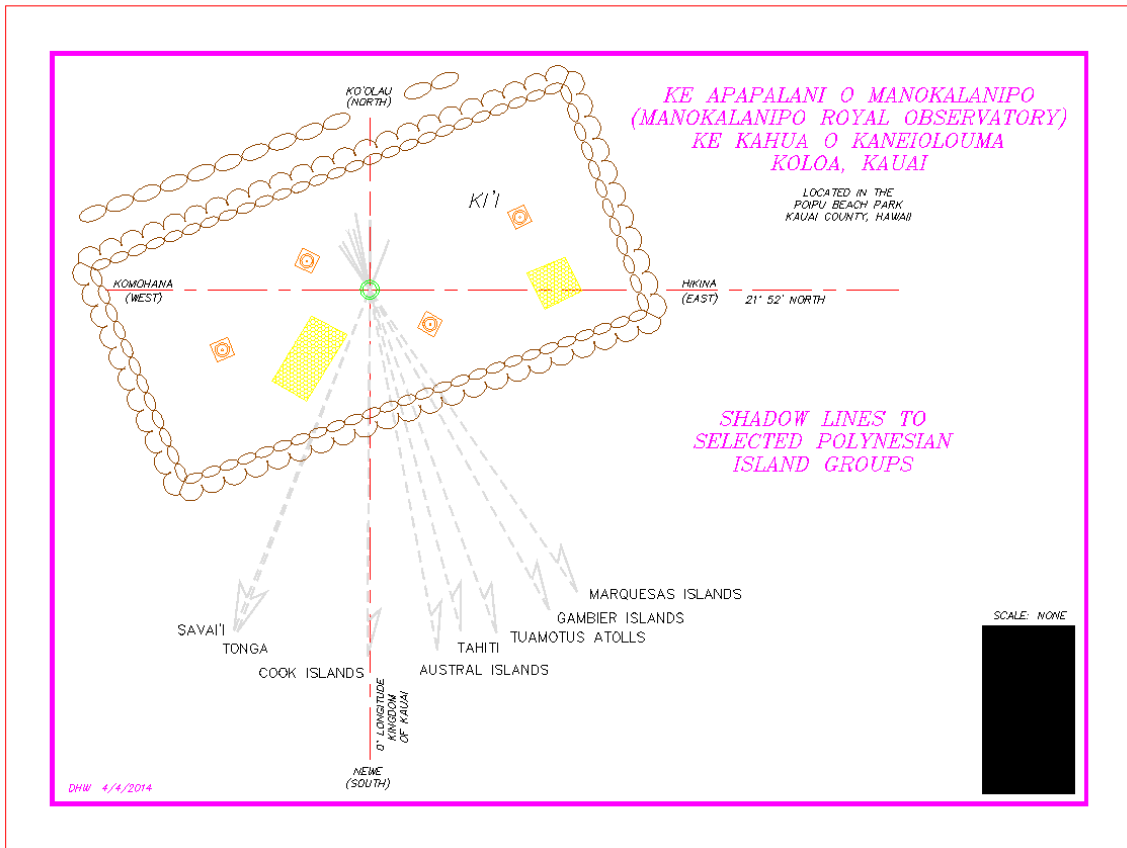


Drawing by Dave Wellman

The most northerly latitude of the sun's overhead location is the Tropic of Cancer (Polohiwa a Kane) at approximately 23°26' north and the corresponding southerly latitude overhead location is the Tropic of Capricorn (Polohiwa a Kanaloa) at 23°26' south. Much of the Polynesian area of interest lies in the latitudes between the two tropic lines.

The passage of the sun directly overhead is considered by many to be a significant celestial event. The concept of having the shadow lines marked in such a way allows the student at the Observatory to direct their attention towards a kindred island group and simultaneously participate in celebration of their celestial event. As a tool for the navigation student it attempts to demonstrate and relate the yearly motion of the sun to a diagrammatic map of a portion of greater Polynesia.

On July 20, 2013 four 16' tall carved Ki'i were installed on the platform to represent the four pillars upholding the Hawaiian celestial sphere. To the northeast is the ki'i of **Polohiwa A Kane** indicating the alignment of the Summer June 21 Solstice sunrise. To the southeast is the ki'i of **Kukuluo O Kahiki** indicating the alignment of the Winter December 21 Solstice sunrise. To the southwest the ki'i of **Polohiwa O Kanaloa** indicates the alignment of the Winter December 21 Solstice sunset. To the northwest the ki'i of **Lonohiwa** indicates the alignment of the Summer June 21 Solstice sunset.



Drawing by Dave Wellman

Island Shadow Lines

In an effort to visually demonstrate the location of different island groups of Polynesia relative to Kauai it was conceived to monument specific shadow lines cast by an upright pole set at the center of the platform. As the declination of the sun crosses directly overhead of certain island groups a momentary observation of the shadow cast on the platform floor would be marked. If the sun is directly overhead of the island group of interest the shadow on the platform would point away from that island group. In essence a map of the islands would be created in reverse. An extension of the shadow line back through the platform center point would point their position on the horizon.

These mele oli are offered as a mele kapa inoa (name-giving mele), composed by Keao NeSmith, for the four 16-foot tall ki'i erected in July 2013 on a paepae at the Kānei'olouma Heiau complex at Po'ipū, Kaua'i as a memorial to the ingenuity of the kūpuna of Kaua'i people who built the complex centuries earlier and developed the culture around it.

The four ki'i represent

Polohiwaakāne: facing the north-east quadrant (June 21 sunrise),

Lonohiwa: is the north-west quadrant (June 21 sunset)

Kūkuluokahiki: facing the south-east quadrant (December 21 sunrise).

Polohiwaakanaloa: faces the south-west quadrant (December 21 sunset),

KUKULUOKAHIKI D. 21 SUNRISE

POLOHIWA A KANALOA D. 21 SUNSET



POLOHIWA A KANE J. 21 SUNRISE

LONOHWA J.21 SUNSET

Kau ke Ao Polohiwa a Kāne

The Sacred Dark Cloud of Kāne

Ke ao polohiwa mea a Kāne

Ke ao pōpolohua mea a Kāne

Ka pūko‘a kani ‘āina a Kanaloa

Ka huku ‘ou o nā ali‘i i Nukumoi

Nākolo ‘u‘ina i Polapola

Noho i ka lauha‘a o ka moku

Kō lau, kō mu‘o, kō ao, kō liko

Kō Ali‘i kapu, ‘o Manokalanipō

He inoa no Kāne



JUNE 21 SUNRISE

The sacred dark cloud of Kāne

The sacred purplish dark cloud of Kāne

The coral head that grows into an island of Kanaloa

The protruding rock of the gathering of the chiefs at Nukumoi

Thundering and cracking at Polapola

Residing in the gentle swaying of the island

Your leaf, your budding leaf, your cloud, your tender leaf

Your sacred chief, Manokalanipō

A name for Kāne

This mele focuses on Kāne, his migrations, and his association with the life giving force. References are made to certain kinolau of Kāne, such as dark clouds, rocks, and thunder. The imagery of an island moving on the ocean is suggestive of migration, as between Tahiti and Hawai‘i centuries ago, and reestablishing oneself on another island to grow profusely, suggested by the budding leaf and the name ‘Manokalanipō’ (‘the great sky of night’ or perhaps ‘profuse expansion of the night skies’).

Kau ke Ao Lonohiwa

No Lono ka lae poni 'ia i ka wai niu lā ē
I haua i ka pua'a hiwa a Kāne lā ē
I ka pua'a hiwa, pū'awa hiwa a Lono lā ē
E Lono ē, eia kō maka lani lā ē
Kō lau, kō mu'ō, kō ao, kō liko lā ē
Kō Ali'i kapu, 'o Manokalanipō lā ē
E manomano kini a lehu ka pō lā ē
Kani ka pahu, 'o Hiwakāmau lā ē
Pō kahi kai a Kāne lā ē
'Awe'awe kai a Kanaloa lā ē
Ua 'ikea ē

'O Lonohiwa 'oe!



JUNE 21 SUNSET

The point anointed in coconut water belongs to Lono
Where the sacred pig of Kāne is sacrificed
The sacred black pig along with the black 'awa of Lono
Lono, here is your young chief
Your leaf, your budding leaf, your cloud, your tender leaf
Your sacred chief, Manokalanipō
May there be countless nights
Let the pahu, Hiwakāmau, be heard
The sea of Kāne is darkened at night
The sea of Kanaloa carries it
Let it be seen

You are Lonohiwa!

Kau ke Ao Kūkuluokahiki

Hehi 'ia ka pe'a kapu o Kūkuluokahiki lā ē
Kahiki i ka moku Newa'ula lā ē
I laila ka pilikua, ka pilialo lā ē
Ka pili i ka haoa e nā ka'upu lā ē
Kawewe i ka lani, nehe i ka honua lā ē
Kōhia e Kāne ka moku o Hi'oakaikalani lā ē
Na Pele ia ahi ke 'ā lā i Kīlauea lā ē
Nākolo 'u'ina i Polapola lā ē
Noho i ka lauha'a o ka moku lā ē
Hina kūkulu o Kahiki lā ē
Hui 'ia nā moku lā ē

'O Kūkuluokahiki 'oe!



DEC. 21 SUNRISE

The sacred borders of Kūkuluokahiki have been trampled
The distant land, the island of Newa'ula
There is where you find the dear one that clings to you
Clinging to you despite the beating of the ka'upu bird
Making a cracking noise in the sky, gently rustling on earth
Kāne tows the island of Hi'oakaikalani
The fire that burns is that of Pele at Kīlauea
Thundering and cracking at Polapola
Residing in the gentle swaying of the island
The pillars of Kahiki fall
The islands come together

You are Kūkuluokahiki!

Kau ke Ao Polohiwa a Kanaloa

Pō, ua pō, ua pōpoʻi aku, pōpoʻi mai
Poʻipū ana ka nalu nuʻanuʻa lā ē
Poʻipū me ka pō, puka lā ē
Ka pūkoʻa kani ʻāina a Kanaloa lā ē
Ka huku ʻou o nā aliʻi i Nukumoe lā ē
I ke ao polohiwa a Kanaloa mā ē
E lana nei i ka houpo o ka moana lā ē
E kū nei i ka ʻāina nei ē
I neʻi nei nō ʻoe e kū ai lā ē
Ua ʻikea, ua ʻikea, i lei nou lā ē

ʻO Polohiwaakanaloa ʻoe!

Night, it is night, the waves crash over and
over

The large, massive waves crash

Closing in with the night, the night ushers in

The coral head that grows into an island of Kanaloa

The protruding rock of the gathering of the chiefs at Nukumoe

In the dark cloud of Kanaloa and the others

Floating on the breast of the ocean

Reaching the land here

Here you shall stand

It is seen, it is seen, wear this lei for you

You are Polohiwaakanaloa!



DEC. 21 SUNSET

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