

'Ike Pono Hawai'i

Ka Nohona i Hawai'i – Settlement

Objectives:

Students will:

- Retell the story “The Voyage of Mō'ikeha.”
- Learn about the Hawaiian ahupua'a system of living
- Recognize the resources available during pre-contact Hawai'i.

Hawai'i Content Standards:

Content Area: Social Studies Grade: 4 Quarter: 1 Unit: 2 Lesson: 3

Standard 3: History: PRE-CONTACT HAWAII HISTORY – Understand the people, events, problems and ideas that were significant in pre-contact Hawaiian history.

Big Idea(s) / Major Understanding (s): Students will understand that ...

Data gathered from theories and traditional stories (myths and legends) reflect the influences of early explorers and immigrants and show how they influenced the cultures and lives of old Hawai'i.

HCPS III Benchmarks:

4.3.4 Exploration, Migration and Settlement

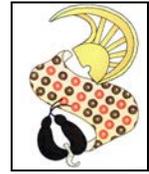
Describe the theories of early migrations from parts of Polynesia to Hawai'i, including migration myths and legends.

4.3.5 Exploration, Migration and Settlement

Identify reasons that early explorers, settlers, and immigrants came to Hawai'i (including the influence of Pā'ao) or the Polynesian region and describe what their lives and experiences were like.

Nā Honua Maui Ola Guidelines:

3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems.



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12. Develop an understanding of Hawaiian language, history, culture, and values through an indigenous perspective to foster a sense of self, place, community, and global connection.

Activity at a Glance:

Students will learn to recite a chant entitled "Eia Hawai'i." They will also read the story "The Voyage of Mō'īkeha." Storytelling, show and tell, and cultural artifact displays will describe what life may have been like when these settlers first arrived to the islands.

Assessment:

Ka Nohona I Hawai'i - Settlement Quick Quiz

Time:

One hour

Materials Needed:

1. CD recording of Eia Hawai'i by Kaleo Trinidad and Keli'i Tau'a
2. CD Player, extension cord
3. Ahupua'a giclee
4. Assorted IPH pieces: fishhooks, poi pounders, etc.

Student Handouts:

1. Settlement cover sheet
2. 'Ōlelo No'eau, waiwai Hawai'i, and Nā Hua'ōlelo Hou sheet
3. Voyage of Mō'īkeha mo'olelo
4. Eia Hawai'i
5. Student Reflection
6. Ka Nohona I Hawai'i - Settlement Quick Quiz

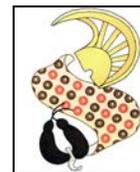
Vocabulary

ahupua'a – land division from mountain to the sea

kanaka – a native Hawaiian person or population

Mō'īkeha – name of a legendary chief that sailed to Hawai'i and Tahiti

mo'olelo – story



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Teacher Background:

Traditionally, the ahupua'a was a division of land that usually extended from the uplands to the sea. It was called an ahupua'a because an ahu (heap) of stones or an altar marked its seaside boundaries and upon this ahu was placed a carved wooden image of a pua'a (pig) head. Another reason why this land division was called an ahupua'a was because a pua'a or some other offering was laid upon the ahu as a tribute or tax to the chief.

An ahupua'a varied in size and shape. Natural physical features such as a mountain ridge or a line of trees often determine its boundaries. An ahupua'a that was located on the ko'olau (windward) side of an island would differ from one situated on the kona (leeward) side. People who lived within the accepted boundaries of an ahupua'a had the right to use what the 'āina (land) and the kai (sea) yielded.

Man and His Environment

Artist Marilyn Kahalewai named the Ahupua'a painting Makamalunohonaokalani, "Within the peaceful dwelling of heaven." While looking at her painting, the relationship between man and his environment is apparent, as well as the importance of both 'āina and kai. The kanaka were able to attain the basic needs of food, shelter, clothing, water, and medicine which were required to survive and to live comfortably on a geographically isolated chain of islands.

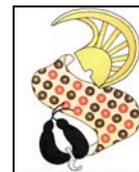
Using the ocean as a highway, Polynesian voyagers were successful at settling and populating these islands. Utilizing the rich, natural resources of the islands, and practicing proper resource management, the Hawaiian population was able to flourish. A population estimate conducted by British explorer, Captain James Cook, accounted for 300,000 inhabitants in 1778. Thus, providing evidence of kanaka success of living in a rich environment.

Using the Resources of the Ahupua'a

In early Hawai'i, no one owned the land. The land belonged to the gods and was managed by the ali'i (chiefs). Under the guidance of the chiefs, the maka'āinana (commoners) were allowed to use the resources of the land. There was a sharing and exchanging of food, services, and communal articles. An ideal ahupua'a is a self-contained, economic, and social unit that wisely and efficiently manages its resources from the mountains to the sea.

Wai – Fresh Water

This painting emphasizes and depicts an almost "picture perfect" ahupua'a as it shows nearly all the resources kānaka would have required in order to survive. Wai was acknowledged by the kanaka to be an extremely important resource needed to sustain their well-being and environment. Therefore, they created systems and practices which managed and conserved this precious resource. Shown running through the valley is a



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kahawai (stream) whose irrigation 'auwai (ditches) are diverted into fertile lo'i kalo (taro ponds). Mahi'ai (farmers) constructed stone terraces to enclose each pond. Cool water from the kahawai ran through the 'auwai to fill the upper lo'i kalo. Then, via openings in the walls, water flowed down to the lower lo'i kalo. Eventually, the water was discharged from the lower 'auwai back into the kahawai.

The major sources of fresh drinking water were puna or pūnāwai (springs) and wailele (waterfalls). A waterfall provided the purest and cleanest water and often created a pool at its base. As seen in the painting, here kōkāka could enjoy bathing and swimming.

Kauhale - A Complex of Houses

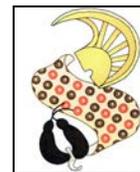
The traditional hale (house) was actually comprised of a complex of houses called a kauhale. Just as modern homes today have different rooms (i.e. dining room, kitchen, bedroom, etc.) for different purposes, so too, did each hale (house). The kapu system and its laws dictated how the kōkāka conducted themselves. Men and women ate separately and men cooked the food using two separate underground imu (ovens). Men and older boys were served in the hale mua (men's eating and gathering house). Females, along with very young male children still dependent on their mothers, ate in the hale 'aina (women's eating house). At night, however, everyone retired to the hale noho or hale moe. Much like a living room or a bedroom today, kōkāka told stories or played quiet games in this hale before they went to sleep. Work was done by all. Certain tasks were done depending on one's age and one's gender. For instance, during the day, men could finish their canoes in the hālau wa'a while women made kapa (bark cloth) in the hale kua or hale kuku. The hale papa'a was where articles such as tools, bowls, clothing and other items were stored. A house that was built a little further away than the rest of the kauhale was the hale pe'a, where women retreated during their monthly periods.

Kūkulu I Ka Hale - Building a House

A hale was built upon a paepae (platform of stones). House posts, rafters, and purlins were made from hard woods such as 'a'ali'i, mamane, naio, 'ōhi'a lehua, olopua and uhiuhi were securely lashed together with 'aha (coconut sennit). The frame was then thatched with bundles of pili, a perennial grass with tufts that were two to three feet high. If pili was not available, then the kōkāka used the leaves from the mai'a (banana), niu (coconut), and hala (pandanus) trees, as well as leaves from kō (sugar cane) and kī (ti) plants for thatching.

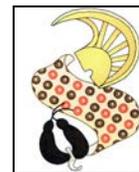
Instructional Procedures:

1. Play CD recording of "Aloha Tahiti" from Imua E Nā Pōki'i CD while students are walking into the classroom.



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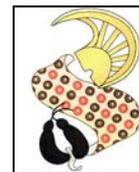
2. Review 'ōlelo no'ēau and waiwai Hawai'i, kuleana from previous lessons. Review topics from lessons one and two.
3. Introduce the mele "Aloha Tahiti" that speaks of voyagers sailing from Tahiti to Hawai'i just like the canoe Hōkūle'a they have been learning about.
4. State objectives and review today's main idea, settlement. The students' kuleana will be for them to be chanters.
5. Share two recordings of the chant "Eia Hawai'i." One by Kaleo Trinidad from Imua E Nā Pōki'i. Ask students to follow along with their words on handout. The chant was originally chanted by Kamahualele (Mō'ikeha's chanter).
6. Have students imagine being on the canoe with Mō'ikeha as he has the island of Hawai'i in sight and this 'oli is being chanted.
 - a. How would you feel?
 - b. How would you feel if you were on the island and witnessed the canoe arriving with Mō'ikeha?
7. Discussion: How do you feel after chanting these words and trying to read it? What kinds of skills do you think a master chanter may need?
8. Refer to the story "The Voyage of Mō'ikeha." Point out to students that the words are the same to the chant they just heard. Review words and pronunciation with students. Play the second chant recording of "Eia Hawai'i" by Keli'i Tau'a (if available).
9. Read the story aloud to the class and have students follow along on their handouts. Have students read the portion of the chant that they have been practicing when it appears in the story.
10. Discussion: The Voyage of Mō'ikeha.
 - a. What was his life like when he arrived in the islands?
 - b. What kinds of experiences did he have?
 - c. What if you were a voyager and you were the first to find an island, what would your island have looked like? Would it have been brown or green? Would it have had trees and plants?
 - d. Once you were settled, what would you want your island to look like?
 - e. Place emphasis upon the colors of the painting
 - i. Green- productive or unproductive, healthy or unhealthy on 'āina (land)
 - ii. Blue- clean or unclean in the kai (sea)



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11. Discussion: What is an ahupua'a?
 - a. Definition: a division of land that extended from the mountains (ma uka) to the sea (ma kai).
 - b. Natural boundaries included: bridge, stream, mountain, valley ...
 - c. Other boundaries: man made image: ahu – heap of stones; pua'a (pig) carved wooden (kukui) image of a pig on top of the ahu. Another name: pig altar.
 - d. Size of ahupua'a varied (i.e. windward/leeward), but whatever was yielded from mountain to the sea was shared.

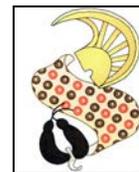
12. Introduce ahupua'a giclee. Share basic features of the ahupua'a. Incorporate artifacts from the 'Ike Pono Hawai'i Program Inventory to tell the story of what life was like back then. Point out the functions and uses of those artifacts, the plants, animals, etc.
 - a. Kai Region - Ocean – blue, clean, source of food: i'a, he'e, limu, sea urchin, 'opihi
 - i. Wa'a – various types: wa'a kaukahi (single); wa'a kaulua (double)
 - ii. Kauhale – complex of houses
 1. Foundation: made of stones (paepae)
 2. Materials/resources: pili grass, niu, 'aha (cordage), kō, mai'a, hala, kī
 3. Thatching of houses: done from bottom up so rain doesn't get in lau (leaf); lau hala (pandanus leaf); lau kī or lā'i (ti leaf); lau kō (sugar cane); lau mai'a (banana leaf); lau niu (coconut leaf); pili (pili grass)
 4. Functions of Hale – various functions (ex. modern house with four rooms)
 - a. Hale moe (sleeping house) made up of one big room
Ex. Kapa moe (blanket) Extended family lived in it: mom, dad, brother, sister, aunty, uncle, grandma, grandpa
 - b. Hale noho (sitting or dwelling house) like our living room or parlor
 - c. Hale 'āina (women's eating house)
 - d. Hale mua (men's eating house)
 - i. Every house has a system of rules. In old Hawai'i, under the kapu system, men and women were not allowed to eat together. Men did the cooking and in separate imus, too. Women, girls, and boys under the age of 5 ate in the hale 'āina. At the age of 5 or 6, boys



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were allowed to eat in the hale mua with the men. This would mean more kuleana was given to them. They would learn, participate in the work of their father (fisherman (lawai'a) or farmer (mahi'ai)). Today, at age 5 or 6, children go to school.

- e. Hale kua or hale kuku (workhouse) where kapa is made. Walls keep animals out.
 - f. Hale papa'a (store house)
 - g. Hale pe'a (menstrual house)
 - h. Hālau (special place of learning) - large sheltered area open on each end, doesn't need to be covered (i.e. hālau hula – school for dancing)
- iii. Loko l'a (fishpond) – contains mākāhā (gates) to allow size of fish in/out. Area acts as a refrigerator to keep fish cold. Water is green because of a mix of wai (fresh water) and kai (ocean).
 - iv. Kāheka (tidepools) – where kānaka would gather various sea life like wāna, hā'uke'uke, 'ōpihi, loli, kūpe'e, pipipi, puhi, etc.
- b. Kula Region – for farming and food production
- i. Lo'i kalo - 3 harvesting, 2 planting, 2 mid planting stage (cultivated all year round). Made up of fresh water, ditches ('auwai) branches from stream to lo'i
 - 1. Poi – main staple, can be made of kalo, 'ulu, uala, mai'a, uhi
 - ii. Plants: Pia (arrowroot – starch), wauke (paper mulberry), hala (pandanus), ipu (gourd), 'ulu (breadfruit), mai'a (banana), hau tree, 'ohe (bamboo), kī (ti leaves), niu (coconut), pili, kō, kukui (candlenut tree), etc.
 - iii. Water: Waialele (waterfall) source of water comes from mountains, rain. Kahawai (stream)
 - 1. It is important to mālama i ka wai (conserve/protect our water sources).
 - 2. Uses of water included: cooking, drinking, shower, laundry.
 - iv. Kahua pā'ani – playing field
 - 1. Purpose is for accuracy, training for war, coordination skills. Similar to our workout gyms today. Recreation was present.
- c. Uka Region
- i. Heiau hō'ola – place for treating the sick, medicinal area like our doctor (kauka)
 - 1. Kahuna lā'au lapa'au – expert at making medicines & herbs
 - ii. Heiau waihau – farmer house –
 - 1. seek guidance – mahalo; just like lawai'a does when he prays for safe catch while fishing, fish for what you need only



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- iii. Hōlua Sled – recreation
- iv. Mud sliding – recreation
- v. Waterfall – water source
 - 1. Wai collected above because it is the cleanest water
- vi. Wao akua – Realm of the akua or gods.
- vii. Koa tree and other materials collected for the construction of wa'a
- viii. Kiamanu (birdcatcher) – collected feathers for the creation of various mea hana no'eau (crafts), symbols of royalty (lei hulu manu, ahu'ula, kīpuka), as well as materials for ki'i akua (religious images)

15. Complete Student Reflection Activity.

16. Administer Ka Nohona I Hawai'i - Settlement Quick Quiz.

Follow-up Activities:

- 1. Have students read a continuation of "The Voyage of Mō'īkeha" in the book *Stories of Old Hawai'i* by Roy Alameida entitled "Kila sails for Tahiti." A suggested activity is for the students to role play as the characters in these mo'olelo (stories).

Additional Resources:

Alameida, Roy. Stories of Old Hawai'i. Honolulu: The Bess Press, Inc., 1997. pp. 5–9.

A Collection of Essays. The Wayfinding Art – Ocean Voyaging in Ancient Polynesia. California: Regents of the University of California, 1986.

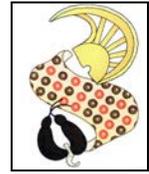
Evenari, Gail K. Polynesian Voyaging and the Wayfinding Art. 1995.

Imua E Nā Pōki'i – Go Forward Young Brothers CD. Kamehameha Schools, 2003.

"Ka Huaka'i Ana – Voyaging." 'Ike Pono Hawai'i Hawaiian Traveling Resource Program – A Teacher's Guide. Honolulu: The Kamehameha Schools, 2004.

Kane, Herb. Voyagers. Washington: WhaleSong, Inc., 1991. pp. 62-68.

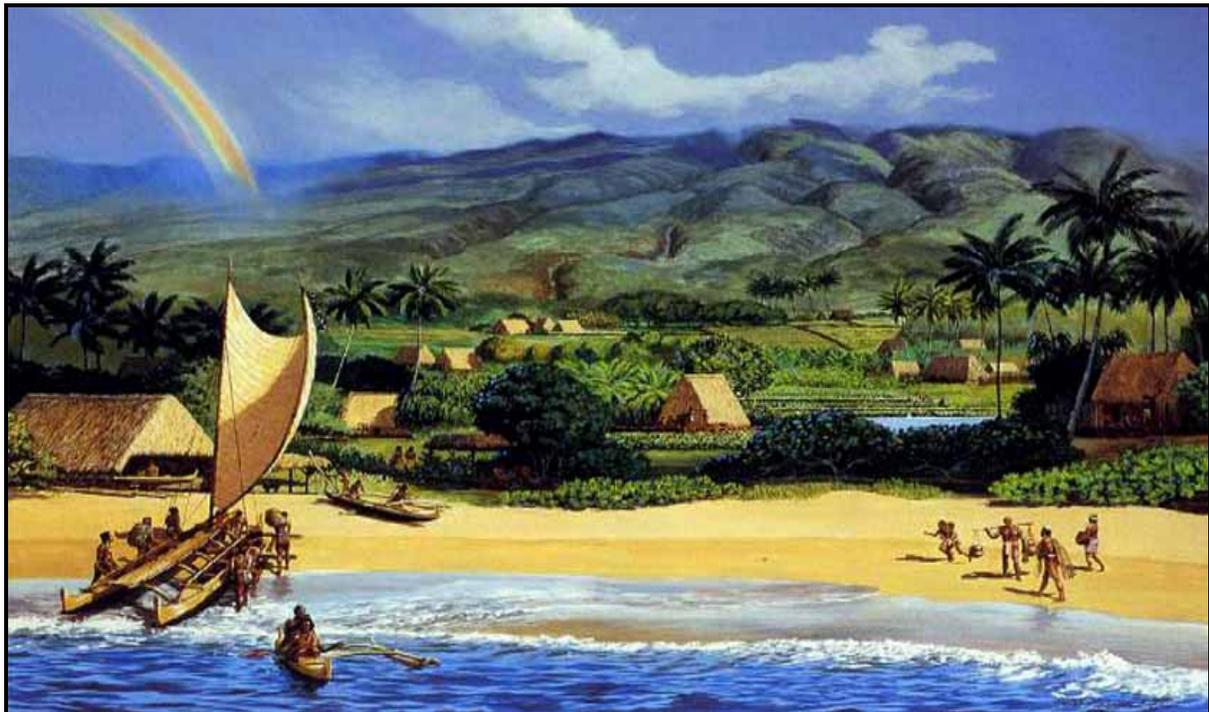
Tau'ā, Keli'i. Pule Mua. The Mountain Apple Company, 1996.

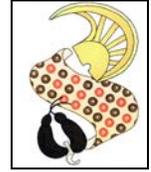


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SETTLEMENT:

Definition: To live in one place with the purpose of staying there for a long period of time.





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Ka Nohona I Hawai'i – Settlement

'Ōlelo No'eau – Wise Saying

Ha'alele koa wa'a i koa kanaka.

The koa canoe has departed, leaving the warriors behind.

He Waiwai Hawai'i – A Hawaiian Value

Kuleana – Responsibility

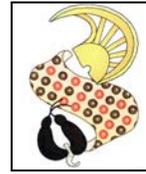
Nā Hua'ōlelo Hou - New Vocabulary

ahupua'a – land division from mountain to the sea

kanaka – a native Hawaiian person or population

Mō'īkeha – name of a legendary chief that sailed to Hawai'i and Tahiti

mo'olelo – story



The Voyage of Mo'ikeha

Mo'ikeha and his brother Olopana, the sons of the *ali'i nui* Māweke, lived in Waipi'o Valley on the Big Island. In old Hawai'i, the *ali'i* were allowed to have more than one wife or husband. So Lu'ukia, who was very beautiful, married both Mo'ikeha and Olopana.

ali'i nui high chief
ali'i chief

One day, a giant wave flooded Waipi'o Valley. When this happened, Mo'ikeha and Olopana decided to leave Hawai'i. They sailed to Tahiti.

While Mo'ikeha, Olopana, and Lu'ukia were in Tahiti, a friend named Mua began to cause trouble. He told Lu'ukia that Mo'ikeha was making fun of her to others in the village. Of course this was not true. When she heard this, Lu'ukia became very angry. She refused to talk to Mo'ikeha or tell him what was bothering her. She told Mo'ikeha to leave.

So Mo'ikeha decided to leave. He told his canoe masters to prepare the double-hull canoe for sailing. He said, "Let us sail to Hawai'i. When the peaks of the mountains are below the horizon, I will no longer think of Tahiti." It was then that Mo'ikeha left his beautiful wife, Lu'ukia, and son, La'a.

One early morning just as the morning star rose above the horizon, he prepared to leave. Mo'ikeha and his younger brothers, two of his sisters and all his attendants boarded the canoe. He also brought the sacred temple drums. These drums were made from



hollowed-out coconut logs. They were covered with dried sharkskin drawn tightly together.

They sailed for many weeks, using the stars and ocean currents to find their way. Then one morning the peaks of Mauna Kea and Mauna Loa appeared above the horizon.

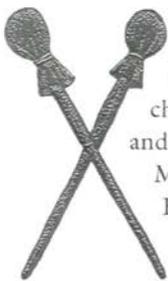
Kamauleule, the navigator, began to chant:

Eia Hawai'i, he moku, he kanaka
Here is Hawai'i, an island, a man
He kanaka Hawai'i——e
Hawai'i is a man indeed
He kanaka Hawai'i,
Hawai'i is a man,
He kama na Kahiki
A child of Tahiti

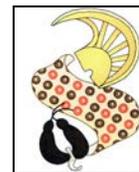
This chant was his way of celebrating the long voyage across three thousand miles of open ocean. It was also a way of praising his *ali'i*, Mo'ikeha. The sail from Tahiti was difficult. The ocean was challenging. The days were hot and the nights wet and cold.

Mo'ikeha's younger brothers chose to stay on the Big Island. His sisters made their home on O'ahu. But Mo'ikeha sailed on to Kaua'i. The canoe landed at night on the beach at Wailua. It was not until the next morning that the people of the valley saw the double-hull canoe on the beach. The *pūlo'ulo'u* stood tall in the sand. This showed that an *ali'i* was on board the canoe.

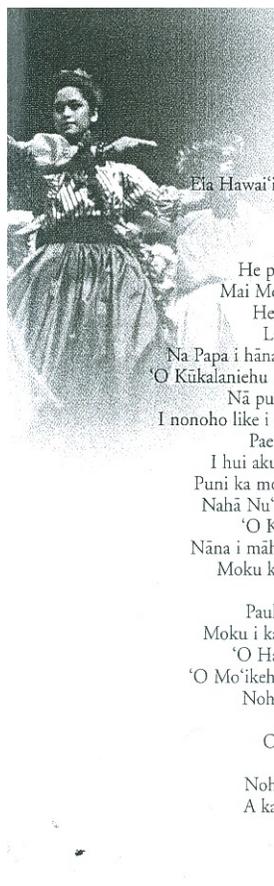
Mo'ikeha lived on Kaua'i for a long time. He was known to be honest, kind and wise. The people loved him.



pūlo'ulo'u
kapu sticks



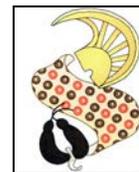
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14. EIA HAWAI'I
*Here is Hawai'i
He 'ōlelo ku'una
Kepakepa 'ia e Kaleo Trinidad*

Eia Hawai'i, he moku, he kanaka	Here is Hawai'i, an island, a man
He kanaka Hawai'i ē,	A man is Hawai'i
He kanaka Hawai'i,	Hawai'i is a man
He kama na Tahiti,	A child of Tahiti
He pua ali'i mai Kapa'ahu,	A royal flower from Kapa'ahu
Mai Moa'ulanuiākea Kanaloa	From Moa'ulanuiākea Kanaloa
He mo'opuna na Kahiko	A grandchild for Kahiko
Lāua 'o Kapulanakehau	And Kapulanakehau
Na Papa i hānau, na ke kamawahine	Papa begat him, the daughter of
'O Kūkalaniehu lāua 'o Kahakauakoko	Kūkalaniehu and Kahakauakoko
Nā pulapula 'āina i pae kahi	The scattered islands are in a row
I nonoho like i ka hikina, komohana,	Placed evenly from East to West
Pae like ka moku i lālani,	Spread evenly is the land in a row
I hui aku, hui mai me Hōlani,	Joined on to Hōlani
Puni ka moku 'o Kaiālea ke kilo,	Kaiālea the seer went round the land
Nahā Nu'uhiwa, lele i Polapola,	Separated Nu'uhiwa, landed on Polapola
'O Kahiko ke kumu 'āina,	Kahiko is the root of the land
Nāna i māhele ka'awale nā moku	He divided and separated the islands
Moku ke aho lawai'a a Kaha'i	Broken is the fishline of Kaha'i
I 'okia e Kūkanaloa	That was cut by Kūkanaloa
Paukū nā 'āina, nā moku,	Broken up into pieces were the lands, the islands
Moku i ka 'ohe kapu a Kanaloa	Cut up by the sacred knife of Kanaloa
'O Haumea Manukahikele,	Haumea Manukahikele
'O Mo'ikeha ka lani nāna e noho	Mo'ikeha the chief who is to reside
Noho ku'u lani iā Hawai'i	My chief will reside on Hawai'i
Ola, ola, o kalana ola	Life, life, O buoyant life!
Ola ke ali'i, ke kahuna,	Live shall the chief and the priest
Ola ke kilo, ke kauā	Live shall the seer and the slave
Noho iā Hawai'i a lūlana,	Dwell on Hawai'i and be at rest
A kani mo'opuna i Kaua'i	And attain old age on Kaua'i
'O Kaua'i ka moku,	Kaua'i is the island
'O Mo'ikeha ke ali'i	Mo'ikeha is the chief

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Name: _____

Student Reflection Activity:

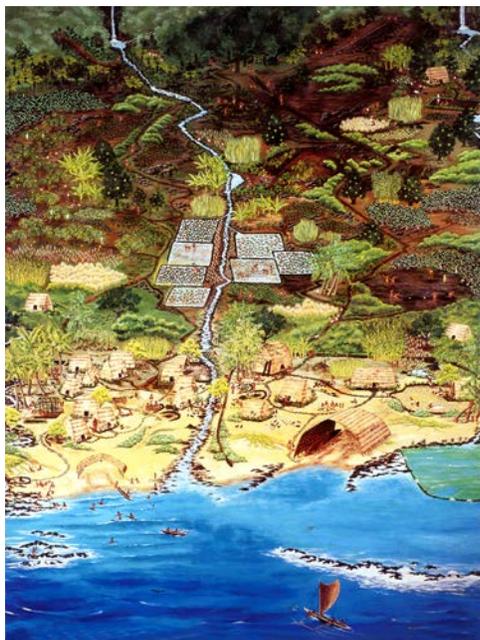
Unit: Settlement

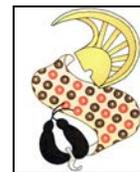
Question: If you were the first settler on an island, what would your island look like? What kind of plants and animals would you have?

Please write at least five sentences and draw what your island would look like below.

WRITE:

DRAW:





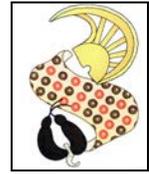
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Ka Nohona I Hawai'i - Settlement Quick Quiz

Instructions:

Answer the following statements to the best of your ability. Circle the letter of your choice.

1. What were some of the reasons for exploration through Polynesia?
 - a. To discover new lands, find more resources for growing populations
 - b. Family conflict, visit relatives, famine
 - c. Famine (crop failure and/or food shortage)
 - d. All of the above
2. What resource was not needed by the Polynesians to explore?
 - a. A seaworthy vessel for transportation
 - b. Knowledge of the environment
 - c. A cow
 - d. Intelligence, skill
3. Hōkūle'a is a modern day vessel (canoe) used: _____.
 - a. For exploration
 - b. To retrace major migratory routes of the Polynesians
 - c. Racing
 - d. Both a and b
4. These two individuals developed theories of Polynesian Migration to Hawai'i:
 - a. Lingle and Akiona
 - b. Malo and Kamakau
 - c. Thor Hyerdahl and Andrew Sharp
 - d. Kamehameha I and Kauikeaouli
5. In theory, Polynesia was settled in this sequential order:
 - a. Southeast Asia – Tonga – Sāmoa – Marquesas – Society Islands – Rapa Nui – Hawai'i – NZ
 - b. NZ – Hawai'i – Rapa Nui – Society Islands – Marquesas – Sāmoa – Tonga – Southeast Asia
 - c. Hawai'i – Marquesas – Rapa Nui – NZ – Tonga – Sāmoa – Society Islands – Southeast Asia
 - d. South America – Rapa Nui – Marquesas – Hawai'i – Society Islands – Tonga – Sāmoa



'Ike Pono Hawai'i

6. Which answer is incorrect? The video: "Wayfinder's – A Pacific Odyssey" expressed that we must have come from a people that:
 - a. Were not smart
 - b. Sailed purposefully
 - c. Built seaworthy canoes
 - d. Navigated without the use of instruments

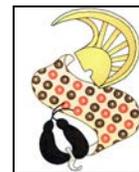
7. The story, "The Voyage of Mō'īkeha" did not teach us that:
 - a. A family left Hawai'i for Tahiti because a giant wave flooded their home
 - b. Mō'īkeha did not know how to sail on a voyaging canoe
 - c. Mō'īkeha sailed back to Hawai'i because of an untruth Mua shared with Lu'ukia
 - d. Mō'īkeha used the stars and ocean currents to find Hawai'i

8. An ahupua'a is a land division that runs from mauka (mountain) to makai (sea).

TRUE or FALSE

9. Early kānaka needed to be able to provide for these basic necessities:
 - a. Food, water, shelter, clothing, and medicine
 - b. Food, games, shelter and clothing
 - c. Farming, fishing, hōlua sledding and kapa making
 - d. Shelter, gourd making, pounding poi and feather lei making

He mau mana'o (thoughts): Please share how you felt about what you learned in this lesson. (Minimum 2 sentences).



'Ike Pono Hawai'i

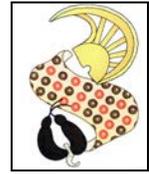
ANSWER KEY

Ka Nohona I Hawai'i - Settlement Quick Quiz

Instructions:

Answer the following statements to the best of your ability. Circle the letter of your choice.

1. What were some of the reasons for exploration through Polynesia?
 - a. To discover new lands, find more resources for growing populations
 - b. Family conflict, visit relatives, famine
 - c. Famine (crop failure and/or food shortage)
 - d. All of the above
2. What resource was not needed by the Polynesians to explore?
 - a. A seaworthy vessel for transportation
 - b. Knowledge of the environment
 - c. A cow
 - d. Intelligence, skill
3. Hōkūle'a is a modern day vessel (canoe) used: _____.
 - a. For exploration
 - b. To retrace major migratory routes of the Polynesians
 - c. Racing
 - d. Both a and b
4. These two individuals developed theories of Polynesian Migration to Hawai'i:
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 - c. Hawai'i – Marquesas – Rapa Nui – NZ – Tonga – Sāmoa – Society Islands – Southeast Asia
 - d. South America – Rapa Nui – Marquesas – Hawai'i – Society Islands – Tonga – Sāmoa



'Ike Pono Hawai'i

6. Which answer is incorrect? The video: "Wayfinder's – A Pacific Odyssey" expressed that we must have come from a people that:
- Were not smart
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- TRUE or FALSE
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