

**Intended for Grades:** 6-8      **Est. Time:** 40-45 minutes

**Lesson Title:** *LONOIKAMAKAHIKI: My Totem - Ku'u Mea Waiwai*

**Lesson Purpose:** Students will:

- \* Study the story of Lonoikamakahiki to learn about leadership through a cultural lens
- \* Learn about and teach the basic Makahiki games and equipment use to other students
- \* Identify personal potential for leadership and growth through a Hawaiian social framework

**Materials & Preparation:**

- \* *Lonoikamakahiki: Creating Makahiki Games Reading* (See below)
- \* Makahiki Games Kit (See attachment for more details)
- \* Lonoikamakahiki – Paipai Ali'i Worksheet (See below)
- \* Before the Lesson:
  - Read the story of Lonoikamakahiki.
  - Have two copies made of the images from the Makahiki Games attachment. (Or pre-set the Makahiki Game PowerPoint on your classroom projector and print a copy for placement around the room)
  - Place images from one set around the room displaying the different Makahiki game implements.

**Background Information:**

The Hawaiian *mo'olelo* (story) of Lonoikamakahiki, also called Lono, looks at his path to becoming a famous chief of Hawai'i. The values and actions that define a Pono leader are expressed as a part of Lono's personal growth is described. This *mo'olelo* also defines community leaders in Hawai'i from the village fisherman to the highest ranking chief.

This particular lesson looks at his earliest developmental stages and how community is so critical in providing supporting environments that ensure the successful development of leaders. It also looks at the process for determining a youth's strengths through celebrating their interests while helping to refine their worldview.

**Talking points to help introduce this lesson:**

- \* Makahiki Games are some of the oldest games celebrated in Hawai'i and can be found throughout the larger Pacific. Though these games began before the birth of Lonoikamakahiki, he made the practice of Makahiki Games and the island wide circuit of competitions popular from his lifetime to ours.
- \* Lonoikamakahiki is pronounced: Low – no – ee – cah – ma – cah – hee – kee.
- \* *Paipai Ali'i* means: To raise up a chief, to encourage a chief, to excite a chief. A chief is used here as a metaphor for the youth of Hawai'i.
- \* In historical Hawai'i, high-ranking chiefs were often kept isolated and separate from the larger community because of their status. There were many processes involved that helped to acculturate them to the larger community/population.
- \* *Waiwai* means wealth or value in Hawaiian. It comes from the root word *wai*, which means water. *Wai* is considered one of Hawai'i's most valuable resources. In fact, *wai* is used when asking a person's name in Hawaiian, "*O wai kou inoa*"? (What water is your name?)
- \* *Waiwai* is pronounced: why-why. The "w" has a slight "v" sound.

**Steps:**

1. Introduce the lesson, sharing the purpose for learning about Lonoikamakahiki (Learn history, prepare for Makahiki Games, etc.). Invite discussion to find out current student thought about the following questions:

- *What makes a pono ali'i? What are the qualities, traits, or values of a good leader?*
- *How does someone earn respect and define their role in community?*
- *How does one become a pono ali'i? What are the "rites of passage" for leadership?*

2. Read aloud the story of Lonoikamakahiki (See below).

*Note:* While reading the story, hold up or project the correlated images.

3. Debrief by summarizing the story and revisiting the images of the different Makahiki implements. Ask each person to select one game that they most connect with from the story. Use these preferences to create small working groups, one for each game. *(Make sure to allow groups to form organically; group size is not important, but the group intent is).*

4. Ask each group to discuss the implement/game that they have chosen:

- a. Identify the implement/game and how it was described in the story.
- b. Discuss how to use the implement and the rules of this game.
- c. Individually complete the Lonoikamakahiki – *Paipai Ali'i* Worksheet (See below).

5. Have groups share with the class what they have discovered about themselves and their implement/game. Enable this class to teach others if Makahiki Games will be played at your school.

**Reflection Questions:**

- \* *How can an implement or a game help to define a person?*
- \* *What leadership qualities are developed in the different games?*
- \* *How can one develop themselves in areas that they are not already excelling in?*

**Resources:**

<http://www.hawaiilive.org/topics.php?sub=Early+Hawaiian+Society&Subtopic=109> - Hawaii Alive website - about Makahiki

<http://www.hmdb.org/marker.asp?marker=39409> Historical marker re: Lonoikamakahiki

## Lonoikamakahiki – Creating Makahiki Traditions

Retold by Lehua Ah Sam

*The Olympic games have become such hallmarks of global history, with their friendly international competitions of strength and prowess. What many people don't realize is that here in Hawai'i we celebrated our own type of Olympics, referred to in our modern day as the Makahiki Games. This is a simple tale of how the tradition of Makahiki games became permanently established here in Hawai'i.*

There is an island that exists on the southern end of a chain of isles that stretches like a strand of pearls across the Northern Pacific ocean. This southern island is the largest of all the others in the chain.

On the leeward side of this island sits a pristine bay supported with a back of tall cliffs and two prominent peninsulas that jut out like arms of the bay. So beautiful and isolated was this bay that the great chief, Keawe-nuiaumi, chose to make this bay his personal home. This bay is known today as Kealakekua.

Keawenuiaumi had many sons, but one of his favorites was Lonoikamakahiki, or Lono for short. Lono was a very curious child, and would often be *niele* (inquisitive) while he was growing up in his father's court.

One day Lono was sitting in his father's personal *hale* (house) when he noticed several special items of interest around the room. "What are those short blunt spears used for laying over there?" Lono asked his *kahu hānai* (caretaker).

"That is an *ihe pahe'e* (blunt bowling spear)," replied his *kahu hānai*.

"What is it for?" inquired Lono.

"It is used for entertainment. Two challengers slide the spears down a lane on the ground at a target. The first to score 15 times wins."

"I don't really see any value in those things. What a waste if it is only for entertainment." replied the young Lono. Lono then turned his gaze to a set of round small round stone disc resting in the corner of the *hale* (house) below the *ihe pahe'e*.

"And what are those things laying there?" Lono asked his *kahu hānai*.

"Those are *olohu* (rolling stone disc, a.k.a. *ulumaika*), used in a bowling game similar to the *ihe pahe'e*. It is another game for entertainment," his *kahu hānai* replied.

"Another pointless game," was Lono's sassy response.

On and on Lono questioned his *kahu hānai* about all the implements used for *Makahiki Games*, until Lono came to the tall spears that belonged to his father.

"And what are those standing against the wall?" Lono inquired.

"Those are throwing spears, used in the time of war. They are used to bring protection or death," was the solemn response of his *Kahu*.

"Now that is an implement of value," Lono excitedly answered. "And that long string hanging there? What is that used for?"

“That is a *ma’a* (sling), only used in the time of war. You place a stone in the hole and swing the *ma’a* around over your head, releasing it to fly across a field at your enemy. If you are hit with this stone... you will be greatly injured or even die.”

Lono gazed expectantly at the *ma’a*, and said, “That is another implement of great worth.”

Lonoikamakahiki, being the bratty child that he was, then insisted that his *kahu hānai* throw out all those implements that displeased him and only leave the *ihe* and the *ma’a*. His *kahu*, worried about Lono’s tantrum, went to talk to his father Keawenuiaumi. “Your son... he is insisting on throwing out all of your things. What should we do?” the *kahu* asked the chief.

Keawenuiaumi became very concerned with the attitude of his son. What kind of leader would he be? What good is a leader who only values weapons of war?

One day Lono was sitting in the *hale akua* (house of the gods) with his parents. This was the first time that he saw the *ki’i* (wooden idols) of his father’s god. At first, these gods and their stern appearances frightened Lono. “Don’t fear these gods,” replied his father. “These gods are here to protect you, they are the gods of our ancestors. Pray to them, and they will give you guidance and assistance.”

“These gods, they are the third thing of yours, father, that I promise to treasure,” was Lono’s honest response.

Lonoikamakahiki continued to grow up in his father’s court at Napo’opo’o on the shores of Kealakekua Bay. As he became an adult, Lono excelled at the art of wrestling and boxing.

Finally, the day came when his *kumu* (instructors) felt that he was ready to take the test to become a teacher. In those days, a *kumu* was proven through a special ceremony referred to as *‘Ailolo* (eating the brain). Lono successfully passed his wrestling ceremony, but failed when it came to his boxing test.

Feeling like a failure, Lono decided to not give up, but to retrain in not only boxing, but also all the games that he did not value as a child, and for good reason. Lono found that he really did poorly at those games. Not to be defeated, Lono decided to travel around the island in an effort to practice and refine his skills at the games like the *pahe’e*, *ulumaika*, etc.

*Story re-written based on this edition: “He Moolelo No Lonoikamakahiki: Keiki a Keawenuiaumi A O Ka Moopuna Wiwo Ole a Umialiloa A o ke Keikialii Hoopapa Kaulana o Hawaii Nui o Keawe” Ka Hoku o Hawaii. 8 Iulai 1909.*

## Lonoikamahiki – Paipai Ali'i Worksheet

Name: \_\_\_\_\_

Date: \_\_\_\_\_

### Instructions:

- a. Read the story *Lonoikamahiki – Paipai Ali'i* as a class or in a large group.
- b. After reading the story, select which Makahiki implement or game you best associate with, based on imagery and basic story information.
- c. Work with others in a small group to better define your preferred implement or game.
- d. Individually complete this worksheet.
- e. Prepare to share about your *Ku'u Mea Waiwai*

1. ***Ku'u Mea Waiwai – The Item I Treasure:*** \_\_\_\_\_  
(Name of Implement/Makahiki Game)

1. **My *Mea Waiwai* looks like this (Sketch your implement):**

2. **Uses for my *Mea Waiwai*:**

3. **For me, my *Mea Waiwai* represents:**

4. **My *Mea Waiwai* helps me develop my skills in leadership because:**