HWST 270 Hawaiian Mythology (WI), crn 63016
3 Credits - Online

INSTRUCTOR: Moore, Kalawaia
OFFICE: Hale A’o 201 (Moore)
OFFICE HOURS: By Appointment
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EFFECTIVE DATE: Summer 2018

WINDWARD COMMUNITY COLLEGE MISSION STATEMENT

‘O keia ka wā kūpono e ho'onui ai ka 'ike me ka ho'omaopopo i kō Hawai'i mai ho'oilina waiwai. Aia nō ho'i ma ke Kulanui Kāiaulu o ke Ko'olau nā papahana hou o nā 'ike 'akeakamai a me nā hana no'eau. Me ke kuleana ko'iko'i e ho'ohiki ke Kulanui e kāko'o a e ho'okumu i ala e hiki kē kōkua i ka ho'onui 'ike a nā kānaka maoli. Na mākou nō e ho'olako, kāko'o a paipai i nā Ko'olau a kō O'ahu a'e me nā hana no'eau ʻakea, ka ho'ona'auao 'oihana a me ka ho'onui 'ike ma ke kaiāulu — hō'a'ano a e ho'oulu i nā haumāna i ka po'okela.

Windward Community College offers innovative programs in the arts and sciences and opportunities to gain knowledge and understanding of Hawai'i and its unique heritage. With a special commitment to support the access and educational needs of Native Hawaiians, we provide Oʻahu’s Koʻolau region and beyond with liberal arts, career and lifelong learning in a supportive and challenging environment — inspiring students to excellence.

CATALOG DESCRIPTION

A survey of gods, `aumakua, kupua, mythical heroes, heroines and their kinolau as the basis of traditional Hawaiian metaphor. (3 hours lecture)

Pre-Requisite(s): Credit for HWST 107 or HAW 102.

STUDENT LEARNING OUTCOMES

The Student Learning Outcomes for the course are:

1) Evaluate and analyze the relationship between Hawaiian moʻolelo, Hawaiian religion, and Hawaiian social structure.
2) Analyze how Hawaiian moʻolelo illustrate and set precedents for Hawaiian cultural values.
3) Compare and contrast Hawaiian and Western concepts of 'history' and 'myth'.
4) Identify and access major written and oral sources for Hawaiian moʻolelo.
5) Recount with details at least one Hawaiian moʻolelo and illustrate similarities with others.
6) Describe and classify different characters from Hawaiian moʻolelo.

**Writing Intensive Hallmarks and Requirements**

Writing Intensive (WI) Courses are part of a University of Hawai‘i systemwide movement to incorporate more writing in courses from all disciplines. A WI course is a discipline-specific course in which writing plays a major integrated role. Students in course sections designated as a “WI” (preceding the course title in the Schedule of Classes) learn to understand course content through writing and to write in ways appropriate to that discipline.

English 100 is a prerequisite before students take the two required WI courses for the Associate in Arts degree. Students transferring to some bachelor’s degree campuses in the UH system may bring two or three WI courses with them to count for the bachelor’s degree. The hallmarks of a writing intensive course are:

- Writing promotes learning of course content.
- Writing is considered to be a process in which multiple drafts are encouraged.
- Writing contributes significantly to each student’s course grade.
- Students do a substantial amount of writing, a minimum of 4,000 words. Depending on the types of writing appropriate to the discipline, students may write critical essays or reviews, journal entries, lab reports, research reports or reaction papers.
- To allow for meaningful teacher-student interaction on each student’s writing, the class is restricted to 20 students.

***Individual conferences between student and Instructor on writing assignments are required in WI courses at Windward CC

**Required Resources:**

* Beckwith, Martha Hawaiian Mythology, Honolulu, Hawai‘i: University of Hawai‘i Press. 1970

**Recommended Resources:**

Bacchilega, Cristina, Legendary Hawai‘i and the Politics of Place, University of Hawai‘i Press, Honolulu, HI, 2008

* Fornander, Abraham, Fornander Collection of Hawaiian Antiquities, Volume 4, Honolulu, Hawai‘i: Bernice Pauahi Bishop Museum. 1916
  http://www.ulukau.org/elib/cgi-bin/library?c=fornander4&l=en

* Fornander, Abraham, Fornander Collection of Hawaiian Antiquities, Volume 5, Honolulu, Hawai‘i: Bernice Pauahi Bishop Museum. 1918
  http://www.ulukau.org/elib/cgi-bin/library?c=fornander5&l=en
* Fornander, Abraham, Fornander Collection of Hawaiian Antiquities, Volume 6, Honolulu, Hawaiʻi: Bernice Pauahi Bishop Museum. 1919
http://www.ulukau.org/elib/cgi-bin/library?c=fornander6&l=en


* Kamakau, Samuel Manaiakalani, Tales and Traditions of the People of Old: Nā Moʻolelo A Ka Poʻe Kahiko Honolulu, Hawaiʻi: The Kamehameha Schools Press. 1992

Kameʻeleihiwa, Lilikalā, He Moʻolelo Kaʻao o Kamapuaʻa, Bishop Museum Press, Honolulu, HI, 1996

* Rice, William Hyde Hawaiian Legends, Bernice Pauahi Bishop Museum. 1923

* Westerveldt, William Drake, Legends of Old Honolulu, Boston, MA: Geo. H. Ellis Press. 1915
http://babel.hathitrust.org/cgi/pt?id=uc1.$b737130;view=1up;seq=9

https://ia700400.us.archive.org/12/items/hawaiianhistoric00west/hawaiianhistoric00west.pdf

* Westerveldt, William Drake, Legends of Maui – a demi god of Polynesia, and of his mother Hina, Honolulu, HI: The Hawaiian Gazette Company. 1910
https://ia601409.us.archive.org/29/items/legendsofmauid00west/legendsofmauid00west.pdf

* Westerveldt, William Drake, Hawaiian Legends of Volcanoes, Boston, MA: Geo. H. Ellis Press. 1916
https://ia902704.us.archive.org/9/items/hawaiianlegendso00west/hawaiianlegendso00west.pdf

* Westerveldt, William Drake, Legends of gods and ghosts, Boston, MA: Geo. H. Ellis Press. 1915
https://ia600408.us.archive.org/2/items/cu31924029908781/cu31924029908781.pdf


COURSE CONTENT OUTLINE

Week #1 — Hawaiian Mythology
(1) How moʻolelo differ from kaʻao. (2) Who are the major informants, authors, and researchers in the field of Hawaiian Mythology.
Reading Assignment:

Brief #1 Due Wednesday, May 23, 11:55pm

Week #1 — Kū and Hina - In Beckwith her informants say that Kū and Hīna were the first Gods here, all others came after. We will examine some of the moʻolelo about Kū and Hīna, and about Kū in particular.

Reading Assignment:

Brief #2 Due Saturday, May 26, 11:55pm

Week #2 — Lono – He came later, some say with Laʻamaikahiki as Lonoikaoualiʻi, some say he was here already, but he did become one of the four major Gods in Hawaiian life. The year was split between the time of Kū and the time of Lono marked by the celebration of Lono during Makahiki. He is an important God whose moʻolelo we must examine.

Reading Assignment:
1) Beckwith, Martha, *Hawaiian Mythology*, “Lono” pp. 31 - 41
2) Pukuʻi, Handy & Handy, “The Makahiki Harvest Festival” pp. 327 – 388 in Native Planters in Old Hawaiʻi: Their Life, Lore, and Environment

Brief #3 Due Tuesday, May 29, 11:55pm

Week #2 — Kāne and Kanaloa – Kāne was worshipped as the highest God at one point. He became the prominent God for families to turn to, and his lore and association with Kalo, Water, Awa, and strong health are important. Kanaloa is revered by canoe sailors and fisherman, and while we have less written about him today he is still invoked in ancient pule as one of the four major important deities.

Reading Assignment:

Brief #4 Due Friday, June 1, 11:55pm

Week #3 --- Akua ‘ē aʻe – Beckwith categories many of our other Akua as holding a lower level status or operating at a different stratification. Let’s take a look and assess for ourselves.

Reading Assignment:

**Quiz One: on Mythology, Kū, Lono, Kāne and Kanaloa, Due Monday, June 4, 11:55pm**
[Quiz will be open on Fri. June 1 at 12 noon]

**Brief #5 Due Wednesday, June 6, 11:55pm**

**Week #3 — Nā Aumakua: Manō, Pueo, Moʻo** – Aumakua are our relatives, and stories about their guidance, deeds, and sometimes mischievousness abound in our culture.

**Reading Assignment:**

**Brief #6 Due Friday, June 8, 11:55pm**

**Week #3 — Nā Aumakua: Manō, Pueo, Moʻo (Continued)** – We will continue this topic by reading specific moʻolelo on different Aumakua.


**Brief #7 Due Monday, June 11, 11:55pm**

**Week #4 — Pele** – She comes from another land and establishes herself and her family here in dramatic fashion. Her moʻolelo and their meanings are still the foundation of hula and our culture today.

**Reading Assignment:**

**Brief #8 Due Wednesday, June 13, 11:55pm**

**Week #4 — Pele** – Continued look at this important Akua in Hawaiian culture

**Reading Assignment:**
2) Emerson, Nathaniel B, *Pele and Hiiaka: A Myth from Hawaii. Selections*
Brief #9 Due Friday, June 15, 11:55pm

**Week #4 – Pele** – Continued look at this important Akua in Hawaiian culture

**Reading Assignment:**
1) *Emerson, Nathaniel B, Pele and Hiiaka: A Myth from Hawaii. Selections*

**Brief #10 Due Sunday, June 17, 11:55pm**

**Week #5 – Pele** – Continued look at this important Akua in Hawaiian culture

**Reading Assignment:**
1) *Emerson, Nathaniel B, Pele and Hiiaka: A Myth from Hawaii. Selections*

**Brief #10 Due Tuesday, June 19, 11:55pm**

**Week #5 — Kamapuaʻa** – Perhaps the most well known Kupua and trickster in Hawaiian culture, Kamapuaʻa exemplifies some of the more base male forms of Hawaiian archetypal behavior and values

**Reading Assignment:**
1) *Beckwith, Martha, Hawaiian Mythology, “Kamapuaʻa” pp. 201 – 213*
2) *Kameʻeleihiwa, Lilikalā, He Moʻolelo Kaʻao o Kamapuaʻa, Selections*

**Brief #11 Due Friday, June 22, 11:55pm**

**Quiz Two:** on Pele, Akua ʻē aʻe, Nā Aumakua,
Due Sunday, Apr.1, 11:55pm
[Quiz will be open on Wednesday, Mar. 28 at 12 noon]

**Week #5 — Kamapuaʻa** – Continued

**Reading Assignment:**
1) *Kameʻeleihiwa, Lilikalā, He Moʻolelo Kaʻao o Kamapuaʻa Selections*

**Brief #12 Due Monday, June 25, 11:55pm**

**Week #6 – Hina** – a look at the different Hina(s) that exist from the Mother of Maui to the Goddess of the Moon

**Reading Assignment:**
Week #6 — Maui — One of the more importantly shared figures in moʻolelo around the Pacific. We will look at some of the major moʻolelo that define hi in Hawai‘i including his wok with Manaiakalani, catching the sun, and getting the secret of fire.

Reading Assignment:
1) Beckwith, Martha, Hawaiian Mythology, “Maui The Trickster” pp. 226 – 237

Brief #15 Due Friday, June 29, 11:55pm

Final Quiz: On Kamapuaʻa, Hina, Haumea and Maui, Due, Saturday, June 30, 11:55pm

****Course Syllabus Subject to Change****
Grade scales:
A = 90 – 100% of total points
B = 80 – 89% of total points
C = 70 – 79% of total points
D = 60 – 69% of total points
F = less than 60% of total points

**All grades can be followed, tracked through the “Gradebook” section of our laulima course site.**

**This syllabus is subject to changes and revisions**

Make-up Policy:

- **Quizzes:** There are no make-ups for quizzes unless you let me know ahead of time that you will be missing the quiz for a valid reason, or unless you bring in a valid doctor’s note or some other official’s letter stating that there was no way you could carry out the task online.
- **Assignments:** There are no late assignments accepted for grades.
- **Kalawaia‘a Directive** is to always do your best, and don’t take anything personally.

Disabilities Accommodation:
If you have a physical, sensory, health, cognitive, or mental health disability that could limit your ability to fully participate in this class, you are encouraged to contact the Disability Specialist Counselor to discuss reasonable accommodations that will help you succeed in this class. Ann Lemke can be reached at 235-7448, lemke@hawaii.edu, or you may stop by Hale Akoakoa 213 for more information.

**LEARNING RESOURCES**

Course reading materials will be provided by PDF through the class Laulima site.

**Additional Information**

**DISABILITIES ACCOMMODATION STATEMENT**

*If you have a physical, sensory, health, cognitive, or mental health disability that could limit your ability to fully participate in this class, you are encouraged to contact the Disability Specialist Counselor to discuss reasonable accommodations that will help you succeed in this class. Ann Lemke can be reached at 235-7448, lemke@hawaii.edu, or you may stop by Hale ‘Akoakoa 213 for more information.*

I (incomplete), is given at the INSTRUCTOR’S DISCRETION if the student is unable to complete a small part of the course because of circumstances beyond your control. It is THE STUDENT’S responsibility to make up incomplete work with a minimum level (or better) of achievement. Failure to satisfactorily make up
incomplete work within the appropriate time period will result in a grade change from “I” to the contingency grade identified by the instructor (see catalog).

CR (credit), 70% or above in total points. The student must indicate an intent to take the course as CR/N in writing by the end of the 10th week of classes (see catalog).

NC (no credit), below 70% or total points (see catalog). The NC grade will not be used as an alternative grade for an “F”

W (withdrawal), Official withdrawal from the course will depend on the course length at time course is offered.