

1: Hawaiian Boy Names

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The stars in the line are, metaphorically, vertebrae along a backbone. Na Kuhikuhi The Pointers point forward to Hanaiakamalama. The stars in this line, starting in the north, are as follows: This circumpolar star, which does not rise or set in the Hawaiian sky, appears "fixed" near the NCP, with other stars circling around it. Actually it is inscribing a circle 1. In our era, the Hawaiian names for this star suggest its stationary appearance: Holopuni "To circle"; "To sail or travel around"; a new Hawaiian name ; also, Hoku-Mau in honor of Mau Piailug, the Satawalese navigator who taught non-instrument navigation to Hawaiian navigators ; in Hawaiian, "mau" means "constant," "perpetual," "always". Pherkad is above Holopuni, to the right. Holopuni has circled to the left west. Pherkad is farther away and higher up than Holopuni, near the left edge of the chart. Holopuni has circled to the right, with Pherkad lower and farther away, near the right edge of the chart. The stars of Na Hiku are individually designated by numbers: A Hawaiian Creation Chant A box is created by four bright stars the dipper. Hikukahi is the brightest star in the box, at its top-left corner. Going clockwise, the box is completed by Hikulua the highest star in the box , Hikukolu and Hikuha the dimmest of the seven stars. To the south of E i. This orange-red star, the brightest in the northern hemisphere, appears south of Na Hiku. The name for this star in the West is Arcturus Alpha Bootis. Hikianalia "Hiki" may mean "star": Four stars which rise before and to the south of Hikianalia. No recorded Hawaiian name. Serepwen and Sarapori are Micronesian names for this constellation. The Western name for this constellation is Corvus "Crow". The star nearest the horizon line is Kraz. Going clockwise, the other three stars are Algarob, Gienah Corvi, and Minkar. Hanaiakamalama Hanai-a-ka-malama, "Cared for by the moon"-Johnson and Mahelona: The Western name for this constellation is the Southern Cross or Crux. In the chart below, the cross of Hanaiakamalama is crossing the meridian upright appears above due south. The two bright stars to the left, pointing at the cross are Na Kuhikuhi the pointers. Kaulia "Suspended" or "Hanging": This cool red giant is at the top of the cross of Hanaiakamalama. Kaulia has been described traditionally as a prominent star in the Southern Cross; "called the chief of the month of Ikiiki [May] because it appears in that month" Johnson and Mahelona. The name for this star in the West is Gacrux Gamma Crucis. Ka Mole Honua "The barren lands"-Makemson; a new Hawaiian name for this star based on a possible name for Hanaiakamalama, Hoku-kea [-o-ka-Mole honua]-"Star-cross-of-the-barren-lands"-Makemson: This bright blue star is at the bottom of the cross of Hanai-a-ka-malama. The Western name for this star is Acrux Alpha Crucis. Na Kuhikuhi "The Pointers"; translation of the Western name for a pair of stars that points to Hanaiakamalama: These two star follow Hanaiakamalama into the southern sky and point to it. In Kapingamarangi, Kamailemua and Kamailehope are also a pair: Ti- humu-uri and Ti-humu-te Johnson and Mahelona Three alignments in Ka Makau Nui o Maui are meridian pointers to the south. Stars of the Triangle: This brilliant white super giant rises and sets the farthest north of the three stars in Huinakolu. Thus the sky Atea became clear and unobstructed for the gods to fly through" Makemson The name for this star in the West is Deneb Alpha Cygni. This bright blue star is the first in Huinakolu to appear. Hence it probably stood for the entire constellation of Lyra" Makemson The name for this star in the West is Altair Alpha Aquilae. This constellation is also called Manaiakalani. The name in the West for this constellation is Scorpius. The shank of the fishhook is upright, with the bright star Lehua-kona Antares directly above the point of the hook, which contains the bright star called Maka Shaula. The point of the hook appears to be embedded a dark patch between two star-clouds, which form the head and jaws of the celestial fish, which extends out over the horizon to NE: When it sets in the west toward dawn, it looks like this, upside down, hence the phrase "ua huli," "it has turned": Lehuakona "Southern Lehua blossom": Lehua indicates the color red; or Lehua could be the Hawaiian form of Rehua, the Maori name for Lehua-kona: When Rehua mates with his wife Pekehawani [a star close to Lehuakona] the ocean is windless and motionless. One was Ruhi-te-rangi or Pekehawani, the

personification of summer languour [ruhi], the other Whaka-onge-kai, She-who-makes food scarce before the new crops can be harvested. Ka Maka "The point of the fishhook"; a new name. Maka also means "eye" or "favorite"; could be related to the Polynesian name for star "mata": The Western name for this star is Shaula Lambda Scorpii. Also in the Star Line of Manaiakalani: This constellation rises behind Aotearoa Altair. The name is a translation of Delphinus, or Dolphin, as the constellation is known in the West. The story of his kite is this: One day, as Kawelo was paddling, he saw his cousin Kauahoa release a kite into the sky. His wish was granted and he flew his kite next to his cousin Kauahoa. Kawelo taunted Kauahoa, by making his kite leap from side to side. Soon the two kites became entangled. Kawelo, being slightly smaller than his cousin, knew that Kauahoa could have punished him for what he had caused. But Kauahoa sadly blamed the wind and the two remained close throughout childhood. However, everyone who watched the kites in the sky that day interpreted them as a sign: Lupe is also a sting ray, which looks like a kite with a tail. Ka Lupe o Kawelo rises between east and northeast the four brightest stars forming a square, on the right side of the chart, the top left star almost on the edge of the chart: The four stars of Ka Lupe are named as follows in the West, starting with the brightest star at the bottom left corner of the square: According to Makemson, the three brightest of the five stars forming the M or W when the constellation appears upside down below the NCP may have been named as follows: Its Western name is Caph Beta Cassiopeiae. According to Makemson, Poloahilani was "named for a blind king of Hawaii. Poloahilani had two attendants to guide him in and out, one to hold him by the right hand, the other by the left. The bright star to the far right is Hokulei Capella, forming an inverted pentagram with four other stars in the constellation known as Hokulei Auriga rising in the northeast. Hamal is the brighter of the two stars, to the left, near the edge of the chart, while Sharatan appears to its right, higher up from the horizon. Grus is crossing the meridian above S, with its two bright stars Beta Grus the end of its tail and Alnair the tip of its right wing. A row of stars forms its long neck with Al Danab at its beak. Errai or Alrai, in the constellation Cepheus is used for estimating latitude: Errai or Alrai in Cepheus:

2: Hawaiian Star Lines

Range: Indo-Pacific: East Africa to the Hawaiian and Line Islands, north to southern Japan, south to Rowley Shoals, southern Great Barrier Reef and Lord Howe Island, Guam in Micronesia; absent from most of central Pacific.

Ballonfish *Diodon holocanthus* Linnaeus Balloonfishes are circumtropical in distribution. They are reef fish with a depth range of m. Balloonfishes, aka balloon porcupinefishes, blotched porcupine fishes, blotched porcupines, brown porcupine fishes, fine-spotted porcupinefishes, freckled porcupinefishes, freckled porcupinefishes, hedgehog fishes, long-spine porcupinefishes, longspined porcupinefishes, porcupines, porcupinefishes, spiny balloonfishes, and spiny puffers, are known for their large eyes, spines and their ability to swell up like a balloon when attacked. This rather comical species reaches between external cm to a maximum of 50 external cm. They have a total of dorsal and anal soft rays. Juveniles have spots on their ventral under sides, adults have dark blotches and spots on their dorsal upper sides. They have spines between their snouts and dorsal fins. A large brown bar is found above and below each eye; and a broad transverse brown bar on their occipital region back of the head. The body of the balloonfish is covered in long, sharp spines that extend when the fish inflates by taking in water. All members of the Family Diodontidae are capable of inflation, and may also change in color when threatened. Body silvery, but can darken to almost black, especially when feeding near the bottom. A bright blue-and-black border runs along the dorsal fin and onto the lower tail fin C. Size up to 59 cm. Common in clear insular areas or in reefs, common to 35 m. Juveniles frequently in areas with algae. Usually in schools which may be spawning groups, occasionally solitary. Feeds on fish, shrimps and other invertebrates. Barred Hamlet *Hypoplectrus puella* Cuvier, Occasional Florida and Bahamas, common Caribbean Body laterally flattened, pale white to yellowish with six brown body bars the first of which runs through the eye, the second broad at nape narrowing towards the insertion of the ventral fin, the third very wide, the fourth to sixth as wide as the second and evenly spaced behind the third bar H. Blue lines over the head and body. Ventral fins vary in color from white to yellowish H. Sometimes with a black saddle blotch on the base of the tail caudal peduncle. Size up to 15 cm. Body uniformly gray to silver, more or less rounded in outline, but with thin yellow to bronze stripes on the body and a stripe, bordered in white, under eye from the mouth to the gill cover. Upper part of the opercular membrane blackish. The young may display pale spots, nearly as large as the eye, on the head, body and fins. Size up to 76 cm. Inhabits shallow waters, over seagrass beds, sand or rocky bottoms and around coral reefs, down to 30 m K. Young chub are found among floating sargassum weeds. Feeds on plants, mainly on benthic algae, as well as small crabs and mollusks. The young are more colorful than adults. Adults lose the bright blue body but retain the two toned coloration. The mouth is very small. One unusual feature is that it has one nostril on each side of the head most fish have two. It grows to about four inches in length. The bicolor damselfish is one of the few fish that produce sounds. Males make a chirping noise to attract females. Inhabits shallow coral reefs and isolated patch reefs in deeper water. Feeds primarily on algae but also on polychaetes, hydroids, copepods and ascidians. Damselfish are egg layers. First they clear a site ready for a nest, then engage in a mating dance with rapid swimming and fin movements, during this time the males will often turn a shade or two darker and may display white blotches. Spawning occurs at dawn. When in the water, it appears to be completely black. In actuality it has a dark greenish-black triggerfish with purplish overtones. Pale blue lines run along the bases of the soft rear dorsal and anal fins M. Above the eye, the head may be blue, and below the eye orange or yellow M. Scales of the rear part of the body have prominent keels that form longitudinal ridges. Size up to 50 cm. Inhabits clear seaward reefs, more common around oceanic islands, down to 75 m. The diet consists primarily of calcareous algae and zooplankton, but also feeds on phytoplankton. Sometimes they even rise up to the surface to feed on drifting algae. Ascension Island Blue tangs are high-bodied, compressed, pancake-shaped fishes with pointed snouts and small scales. Their eyes are located high on their heads and their mouths are small and positioned low. Their dorsal fins are continuous. Of particular interest is their distinct yellow caudal tail spines located at the base of their tails on either side of their bodies, a characteristic shared with other surgeonfishes. This spine fits into a horizontal groove and can

be extended and used to fend off rivals and predators. These fish have three color phases. In their juvenile phase, they are bright yellow, changing to a mixture of yellow and blue during adolescence. They may also have blue crescents above and below the pupils of their eyes. They may also be spotted with blue or have a yellow body and blue fins. The head and body of the bluestriped grunt are yellow with narrow horizontal blue stripes. There is also a stripe with a distinctive arch under each eye. The spiny dorsal fin is yellow while the soft dorsal and caudal fins are dark and the anal fin is dusky yellow in color. The pelvic and pectoral fins are chalky in color. The inside lining of the mouth of the bluestriped grunt is a bright red. The sound is amplified by the taut air bladder that acts as a resonator. Grunts are closely related to snappers, but are generally smaller and have deeply notched tails. Body long, snake-like, dark brown to gray. Virtually without dorsal, anal and tail fins. Found in colonies in sand near coral reefs, down to 60 meters. Head and upper body extend from the burrow. Continuously move in wave-like motions to catch plankton. Cayman Seahorse *Hippocampus reidi* Ginsburg, They prefer to live in sheltered areas such as seagrass beds, coral reefs, or mangroves. Three species live in the Mediterranean Sea: Two species in the Caribbean H. Seahorses compose the fish genus *Hippocampus* within the family Syngnathidae, in order Syngnathiformes. Syngnathidae also includes the pipefishes. There are nearly 50 species of seahorse. They prefer to live in sheltered areas such as seagrass beds, coral reefs, or mangroves. These fish form territories, with males staying in about 1 square metre 11 sq ft of their habitat while females range about one hundred times that area. They bob around in sea grass meadows, mangrove stands, and coral reefs where they adopt murky brown and gray patterns to camouflage themselves among the sea grass. During social moments or in unusual surroundings, seahorses turn bright colors. Bahamas and Grand Cayman Island. Bahamas and the Lesser Antilles to the northern coast of South America. Also Antilles and western Caribbean Neon gobies are very small, torpedo-shaped fish. Although sizes vary slightly by species, they are generally about 2. They have dark bodies with iridescent stripes the color of which varies by species running from the tip of the nose to the base of the caudal fin. Like all gobies, their dorsal fin is split in two, the anterior dorsal fin being rounded like that of a clownfish and the posterior dorsal fin being relatively flat. The anal fin lines up with the posterior dorsal fin and is of similar shape. The pectoral fins are nearly circular, and, like all other fins, transparent. Cleaning Gobies have long and cylindrical bodies and are found in groups perched at cleaning stations on rocks waiting for fish to service. They feed on zooplankton. Length 3cm Depth m Sharknose Gobies have a long and cylindrical body with two dorsal fins. The mouth is underslung, or shark-like. Upper body dark, underside pale. Three distinct color patterns exist, each in a geographical region: These patterns are found in the central Bahamas and extending south to the north coast of South America. These patterns are found in the central and northern Bahamas. These patterns are found in the mid-Caribbean. Size of all patterns up to 4 cm.

3: Common Hawaiian Words and Phrases | www.enganchecubano.com

, *Fish names of eastern Polynesia* / Karl H. Rensch Dept. of Linguistics, Research School of Pacific Studies Australian National University Canberra Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required.

Idealized images were disseminated around the world from the time of first contact with Europeans: These provided source material for published and widely circulated engravings. Bred by these and other artists and by tourist iconography, musicals, and films, the notions of an almost blissfully carefree and easy way of life, devoid of harsh extremes of any type, played out on islands of great beauty and natural abundance, persisted into the 21st century in the popular imagination. Far from conforming to Western notions of paradise, traditional Polynesian cultures were in fact complex, highly specialized, and adapted to environments that could be quite hostile. Wallis and Joseph H. Hazen, Paramount Pictures Corporation; photograph from a private collection While Polynesia was never the paradise some Westerners supposed, the circumstances of contemporary life also reflect more than a century of colonial disruption to indigenous cultural traditions. Some of these disruptions have been quite severe. The French government built testing facilities on two uninhabited atolls in the Tuamotu Archipelago: Over the next three decades, bombs were detonated at those facilities. The first series of bombs in 1966 were exploded in the atmosphere and thereby created a large amount of radioactive fallout. Regional antinuclear protests eventually compelled the French to shift to underground detonation, in which explosions were contained in shafts that had been bored deep beneath the land surface of Moruroa Atoll and its lagoon. Although decreasing the risk of atmospheric contamination, the subterranean testing program has caused the atoll to sink several yards. With the end of testing in 1996, the French Polynesian government sought ways to diversify the local economy, aided by several years of financial assistance from the French government. In addition, despite the pro-French messages conveyed by the educational system and the French-controlled media, an antinuclear and pro-independence movement emerged in the islands. French Polynesia is not the only area in which people have become increasingly urbanized. By the early 21st century, more Samoans and Cook Islanders were living away from their original islands than on them. There has been an efflorescence of indigenous Polynesian literature since the 1970s, especially from Hawaii, New Zealand, Samoa, and Tonga. Although the earliest of these works often set indigenous peoples in direct opposition to the colonizers, more-recent literature grapples with the complex nature of colonial relationships and modern identities. Generally rooted in traditional culture, it reflects the continued importance of oral history, storytelling, and indigenous belief systems in the region see also Oceanic literature ; New Zealand literature. Fluency in Polynesian languages has been an area of focus since the 1970s, and many areas have immersion schools for preschool and older children. Programs in New Zealand and Hawaii, where traditional languages had essentially been lost, have been especially successful. Because of the immersion schools, the Maori and Hawaiian languages are now comparatively healthy. In the New Zealand government declared Maori an official language of that country and established the Maori Language Commission as part of that legislation. The Samoan, Tongan, and Tahitian languages were never lost, and thus are also fairly robust. Festival activity, which has always been a significant part of Pacific culture, has provided a vehicle for expressing contemporary indigenous identities. With the goal of reviving what was in danger of being lost, the festival is held every four years, each time hosted by a different country. It has become an event that is both cultural and political and that serves to promote Pacific values. Navigation over the open sea, often considered another art form, was almost lost but has been revived. In several people, all based in Hawaii, founded the Polynesian Voyaging Society in order to evaluate various theories of Polynesian seafaring and settlement. They reconstructed a double-hulled voyaging canoe in order to test both its seaworthiness and the efficacy of traditional i. Polynesians have applied the lessons learned from voyaging to cultural challenges they face today. For example, youths learn to listen carefully to elders, to learn by observing and doing, and to follow cultural rules, all of which have been useful in providing them with a sense of cultural identity. Traditional Polynesia Linguistic evidence suggests that western Polynesia was first settled some 3,000 years ago, by people of

the Lapita culture. It has proved harder to establish when eastern Polynesia was settled. It is possible that some islands were occupied soon after the arrival of Lapita colonists in western Polynesia. Nonetheless, it is clear that the various island groups in Polynesia interacted frequently with one another during the early period of settlement, exchanging luxury goods such as basalt adzes, pearl shell, and red feathers. Lapita pottery, reconstructed two-dimensional anthropomorphic design, c. Green One of the principal characteristics of traditional Polynesian cultures is an effective adaptation to and mastery of the ocean environment. The Polynesians were superb mariners—their voyages extended as far as Chile, approximately 2, miles 3, km east of Easter Island—but their mastery did not extend merely to the technology involved in shipbuilding and navigation. It also permeated social organization, religion, food production, and most other facets of the culture; they had social mechanisms for coping with the human problems of shipwreck, such as separated families and the sudden loss of large portions of the group. In short, they were well equipped to handle the numerous hazards of the beautiful but challenging Pacific environment. Another important characteristic of traditional culture was a certain amount of conservatism. This is apparent in all Polynesian cultures, even those that are separated by hundreds or thousands of miles, and whose populations were separated two or three millennia ago. For instance, a comparison of material goods such as stone adzes and fishhooks from widely separated groups reveals a remarkable similarity. The same is true for kinship terms, plant names, and much of the rest of the technical vocabulary of the cultures, as well as for art motifs and medical preparations. The ornate and voluminous genealogies, chants, legends, songs, and spells that were passed down and elaborated through the generations show a profound reverence for the past. Polynesian cultures displayed a thoroughly practical exploitation of the environment. Their languages reflect their systematic observations of the natural world, abounding with terminology for stars, currents, winds, landforms, and directions. Polynesian languages also include a large number of grammatical elements, indicating, for example, direction of motion implied by verbs, including movement toward or away from the speaker, relative positions of objects with reference to the speaker, and direction of movement along a seashore-inland axis. Polynesians also exhibited a profound interest in the supernatural, which they viewed as part of the continuum of reality rather than as a separate category of experience. As a result, Polynesian cultures placed every person in a well-defined relationship to society and to the universe. Creation traditions told of the origin of the world, setting forth the order of precedence of earth, sky, and sea and their inhabitants, including man and woman. Genealogies fixed the individual tightly into a hierarchical social order. A variety of legends interpreted natural phenomena, while historical accounts often described, with varying amounts of mythological elaboration, the migrations of people before they arrived at the island on which they were located, their adventures on the way, and the development of the culture following settlement. This is reflected in the oral literature and in all aspects of traditional life. Various customs controlled and repressed the direct physical expression of aggression within the kin group and the tribe up to a point, but there were definite boundaries of behaviour beyond which only violence could restore status or assuage injured pride. Punishments for transgressing ritual prohibitions and social rules often incorporated ritual sacrifice or even the death of the transgressor. Intertribal warfare was extremely common, particularly when populations began to outgrow available resources. Courtesy of the trustees of the British Museum; photograph J. Perhaps the most publicized and misconceived aspect of Polynesian culture has been its sensuality. As in many other aspects of life, Polynesian peoples generally took a very direct, realistic, and physical approach to gratification of the senses. Notably, while traditional culture placed clear restrictions on sexual behaviour, the fact that the range of acceptable behaviour was wider among Polynesians than among the Christian explorers and missionaries who reported it has fostered a stereotype of extreme sexual promiscuity. In reality, there was no abnormal focus or concentration on any aspect of sensual gratification, a situation in contrast to that seen in many other cultures where, for example, eating, drinking, or sex has become the focus of great cultural elaboration. Settlement patterns and housing Two major settlement patterns were used in Polynesia prior to European contact: Their origin and development reflected factors such as social organization, the distribution of food-crop resources, and defense considerations. A typical hamlet settlement pattern was found in the Marquesas Islands of what is now French Polynesia. There, in prehistoric times as at present, the population spread up the sides of the deep and narrow valleys in clusters of perhaps

four to five houses, often with gardens, taro patches, and coconut and breadfruit trees in the immediate vicinity. Marquesan houses were built on rectangular platforms, the height and composition of which depended on the prestige of the owner. Individuals of lower status might have a simple paved rectangle no more than a few inches high, while warriors, priests, or chiefs might live in houses perched on platforms 7 to 8 feet 2. Houses of chiefs and other individuals of high status often made use of cut stone slabs for decorating the platform. Many also had rectangular pits in the platforms for storing fermenting breadfruit paste an important delicacy as well as small caches in which were interred the carefully cleaned and packaged bones of important family members. The house itself was built on a dais running across the rear of the platform. Composed of a lashed and fitted wooden framework and covered with a thatched roof, the typical house was open all the way across the front and had square ends. The roof sloped from a high ridgepole directly to the platform floor in the rear. Inside, a polished coconut log often ran the length of the house, serving as a community pillow. The floors were covered with mats, shredded leaves, or bark. Belongings were suspended in bundles from the rafters. In Samoa, on the other hand, the settlement pattern shifted from hamlets to fortified villages after about ce. These communities, consisting of 30 or more houses connected by a network of paths, were built along the coast. Early houses were built on rectangular platforms much like those of the Marquesas, but, by the time of European contact, Samoan houses were built on oval mounds that were faced with rough stone slabs. The typical house was large and open—oval in floor plan, with a beehive-shaped thatched roof supported by a series of stout wooden pillars. Rather than building substantial walls, people hung rolled mats along the eaves, unrolling them as necessary to protect the inhabitants from sun, rain, or the night air. Houses were arranged in orderly fashion within the villages, which in turn were surrounded by a fortification wall of stone or by wooden palisades. The Maori of New Zealand constructed particularly large and impressive fortified villages pas on hilltops, surpassing those of all other Polynesian cultures. Ditches, palisades, trenches, and terraces protected these forts. The interiors were partitioned off by additional defensive works to facilitate battle even after the outer defenses had been penetrated by an enemy assault. Maori houses were made of timber, rectangular in plan, and generally dug about 1 foot 0. Kinship and social hierarchy The typical Polynesian family consisted of three or more generations. Polynesian kinship terminology distinguishes between generations, as might be expected in a society so strongly oriented toward tradition and genealogy. Kin groups were also the basis for Polynesian social hierarchies. However, although patrilineality was the most common method for reckoning ancestry, there were many variations from this system. Thus, while descent through the male line was notionally preferred, in practice the descent system was often bilateral—traced through either or both parents. Children were thus able to move freely among all of these families and households. Lineages were conceptualized and organized in one of two ways. By far the most common, and perhaps the most like the ancestral form of Polynesian social organization, is known among anthropologists as the ramage, or conical clan, type, in which the whole society might be represented in the form of a multibranched tree. The most senior line of descent was typically passed from firstborn son to firstborn son; branches off this main line were founded by junior sons, and these branches in turn produced further branches. The senior line comprised the direct descendants of the gods and therefore carried the maximum traditional prestige. Subsidiary branches were ranked in terms of their proximity to the senior line. When combined with widespread generational and gender ranking, the ramage placed each individual in each branch on a prestige-ranking scale relative to other members of his household, lineage, and community.

4: Fish Posters of the World

Fish names of eastern polynesia pacific linguistics pdf, polynesia and australasia spanning the eastern and western hemispheres, oceania covers an area of 8,, square kilometres (3,, sq mi) and has a population of

The culture of West Polynesia is conditioned to high populations. It has strong institutions of marriage and well-developed judicial, monetary and trading traditions. It comprises the groups of Tonga , Niue , Samoa and extends to the atolls of Tuvalu to the north. The pattern of settlement that is believed to have occurred is that the Polynesians spread out from the Samoan Islands into the Tuvaluan atolls, with Tuvalu providing a stepping stone to migration into the Polynesian Outlier communities in Melanesia and Micronesia. The large islands of New Zealand were first settled by Eastern Polynesians who adapted their culture to a non-tropical environment. Unlike Melanesia , leaders were chosen in Polynesia based on their hereditary bloodline. Samoa, however, had another system of government that combines elements of heredity and real-world skills to choose leaders. According to Ben R. Finney and Eric M. Jones, "On Tahiti, for example, the 35, Polynesians living there at the time of European discovery were divided between high-status persons with full access to food and other resources, and low-status persons with limited access. Trading of both luxuries and mundane items was important to all groups. Periodic droughts and subsequent famines often led to war. In these cases fishing, the primary source of protein, would not ease loss of food energy. Navigators, in particular, were highly respected and each island maintained a house of navigation with a canoe-building area. Settlements by the Polynesians were of two categories: The size of the island inhabited determined whether or not a hamlet would be built. The larger volcanic islands usually had hamlets because of the many zones that could be divided across the island. Food and resources were more plentiful. These settlements of four to five houses usually with gardens were established so that there would be no overlap between the zones. Villages, on the other hand, were built on the coasts of smaller islands and consisted of thirty or more housesâ€”in the case of atolls, on only one of the group so that food cultivation was on the others. Usually these villages were fortified with walls and palisades made of stone and wood. As well as being great navigators, these people were artists and artisans of great skill. Simple objects, such as fish-hooks would be manufactured to exacting standards for different catches and decorated even when the decoration was not part of the function. Stone and wooden weapons were considered to be more powerful the better they were made and decorated. In some island groups weaving was a strong part of the culture and gifting woven articles was an ingrained practice. Dwellings were imbued with character by the skill of their building. Body decoration and jewelry is of an international standard to this day. The religious attributes of Polynesians were common over the whole Pacific region. While there are some differences in their spoken languages they largely have the same explanation for the creation of the earth and sky, for the gods that rule aspects of life and for the religious practices of everyday life. People traveled thousands of miles to celebrations that they all owned communally. Beginning in the s large numbers of missionaries worked in the islands, converting many groups to Christianity. Polynesia, argues Ian Breward, is now "one of the most strongly Christian regions in the world Christianity was rapidly and successfully incorporated into Polynesian culture. War and slavery disappeared. Polynesian languages Polynesian languages are all members of the family of Oceanic languages , a sub-branch of the Austronesian language family. Polynesian languages show a considerable degree of similarity. The vowels are generally the sameâ€”a, e, i, o, and u, pronounced as in Italian , Spanish , and German â€”and the consonants are always followed by a vowel. The languages of various island groups show changes in consonants. R and v are used in central and eastern Polynesia whereas l and v are used in western Polynesia. Some encourage their young people to go where they can earn good money to remit to their stay-at-home relatives. Many Polynesian locations, such as Easter Island , supplement this with tourism income. Under the Greater East Asia Co-Prosperity Sphere, all nations stretching from Southeast and Northeast Asia to Oceania would be united under one, large, cultural and economic bloc which would be free from Western imperialism. The policy theorists who conceived it, along with the Japanese public, largely saw it as a pan-Asian movement driven by ideals of freedom and independence from Western colonial oppression. This never came to fruition, however,

as Japan was defeated during World War II and subsequently lost all power and influence it had. It does not, however, constitute a political or monetary union. Polynesian navigation Polynesia comprised islands diffused throughout a triangular area with sides of four thousand miles. The area from the Hawaiian Islands in the north, to Easter Island in the east and to New Zealand in the south were all settled by Polynesians. Navigators traveled to small inhabited islands using only their own senses and knowledge passed by oral tradition from navigator to apprentice. In order to locate directions at various times of day and year, navigators in Eastern Polynesia memorized important facts: Generally each island maintained a guild of navigators who had very high status; in times of famine or difficulty these navigators could trade for aid or evacuate people to neighboring islands. Tupaia had knowledge of islands and named 74 on his chart. His grandfather and father had passed to Tupaia the knowledge as to the location of the major islands of western Polynesia and the navigation information necessary to voyage to Fiji , Samoa and Tonga. To this day, original traditional methods of Polynesian Navigation are still taught in the Polynesian outlier of Taumako Island in the Solomon Islands. From a single chicken bone recovered from the archaeological site of El Arenal-1, on the Arauco Peninsula , Chile, a research report looking at radiocarbon dating and an ancient DNA sequence indicate that Polynesian navigators may have reached the Americas at least years before Columbus who arrived AD , introducing chickens to South America. In contrast, sequences from two archaeological sites on Easter Island group with an uncommon haplogroup from Indonesia, Japan, and China and may represent a genetic signature of an early Polynesian dispersal. Modeling of the potential marine carbon contribution to the Chilean archaeological specimen casts further doubt on claims for pre-Columbian chickens, and definitive proof will require further analyses of ancient DNA sequences and radiocarbon and stable isotope data from archaeological excavations within both Chile and Polynesia. This left the problem of accounting for the presence of the Polynesians in such isolated and scattered parts of the Pacific. By the late 19th century to the early 20th century a more generous view of Polynesian navigation had come into favor, perhaps creating a romantic picture of their canoes, seamanship and navigational expertise. In the mid to late s, scholars began testing sailing and paddling experiments related to Polynesian navigation: David Lewis sailed his catamaran from Tahiti to New Zealand using stellar navigation without instruments and Ben Finney built a foot replica of a Hawaiian double canoe "Nalehia" and tested it in Hawaii. Recent re-creations of Polynesian voyaging have used methods based largely on Micronesian methods and the teachings of a Micronesian navigator, Mau Piailug.

5: Search FishBase

Home» ANU Research» Scholarly output» ANU Asia-Pacific Linguistics / Pacific Linguistics Titles» Fish names of eastern Polynesia Fish names of eastern Polynesia Download (MB).

6: Fish list in French Polynesia

Moved Permanently. The document has moved here.

7: Index of Tropical Fish Listed in www.enganchecubano.com

If you already know the Family, go to Search FishBase, select Family and click on 'Identification by pictures' to display all available pictures in FishBase for the family.

8: List of Fish Species -- Fish Photos

Eastern Indian Ocean and Pacific Ocean: Christmas Island in the eastern Indian Ocean to the Hawaiian, Marquesan and Tuamotu islands, north to the Ryukyu Islands, south to Rowley Shoals in northwestern Australia, New Caledonia, and Rapa.

9: Polynesia - Wikipedia

Polynesian culture, the beliefs and practices of the indigenous peoples of the ethnogeographic group of Pacific Islands known as Polynesia (from Greek poly 'many' and nŀsoi 'islands'). Polynesia encompasses a huge triangular area of the east-central Pacific Ocean.

Wright r research methods for counseling 2014 How to Get Anything You Want.and Save Gunparade March, Vol. 1 The money supply of the American colonies before 1720 Cfa level 2 books 2015 All Men will cry out, and God will hear Understanding Lifes Insanity Hearing on the reauthorization of the Individuals with Disabilities Education Act (IDEA) Not a fan sermon series Can a Fox Wear Polka-Dotted Socks? (A Predictable Word Book) Conclusion: Believing Gods promises The Dinosaur Who Lived in My Backyard/Package Life Games of Mikhail Tal The Gospel story of Zacchaeus Jesus Teaches Us How to Be Good (Jesus Teaches) Addition and subtraction decimals worksheets Interactive Phonics Workbook with CD-ROM (Interactive Workbook) Does khaki become you? Liquid fuels from natural gas The Social Gospel in Black and White Black Shirts and Brown Shirts Shaped by the general research questions and the theoretical framework Raymond m smullyans books of puzzles Educational programs for the Spectrum Secondary English project Bloody Hands Into Stinging Fists Art collaboration project template The beautiful in music. A contribution to the revisal of musical aesthetics . Daredevils (Planets Most Extreme) Institutional analysis Tables of Data Tabellen der Daten (Numerical Data Functional Relationships in Science Technology) Training for the stage Media, audience, and social structure 11th accounts book in hindi Guide to Financial Management in FE (Essential Fe Toolkit) Spinetingles! Cambridge Primary Library Pack The accursed joyce carol oates The best of the Berkshires Issues in selecting, collecting, reporting, using performance measures. The total success book