

# Tradition of Kamapuaa.

## CHAPTER I.

KAMAPUAA'S EXPLOITS IN KOOLAU.—ESCAPE FROM OLOPANA AT KALIUWAA.—CAPTURE AT WAIANAË.—THE DEPOSED PRIEST LONOAHI AIDS IN OVERTHROW OF OLOPANA.

KAMAPUAA had two forms, that of a human being and that of a hog.<sup>1</sup> His home was at Kaliuwaa,<sup>2</sup> in Kaluanui, Koolauloa. Olopana<sup>3</sup> was the king of Oahu at this time. It was Kamapuaa's custom to go and steal the chickens from Olopana's lands at Kapaka, at Punaluu, and at Kahana. In one night all the chickens in these different places would be taken. On one of these expeditions, just before daylight while on his way home he met Kawauhele-moa,<sup>4</sup> a supernatural being who had the form of a chicken, who enticed him on until he was discovered by the guards of Olopana. When Olopana heard that it was Kamapuaa that was robbing the hen roosts he sent word to all the people from Kahana to Kaluanui to go after Kamapuaa and bring him on their backs to his presence. The people who were sent on this mission numbered about eight hundred. When they came to Kamapuaa, they took him and bound him with ropes, then placed him on a pole<sup>5</sup> and carried him to Punaluu. When his grandmother, Kamaunuaniho, saw this, she called out in a chant composed in honor of Kamapuaa,<sup>6</sup> as follows:

Be on the watch, be on the watch  
When you give birth, O Hina,  
The eyes of the hog,  
They glance to the heaven,  
And glance to the mountain.  
The son of Hina is a hog with eight<sup>7</sup> eyes.  
By Hina art thou,

<sup>1</sup>The Kumulipo creation myth states that a god, half hog, was born in the fifth era. This may have been the foundation for the story of this fabulous creature, Kamapuaa, whose exploits led him to nearly all parts of the group, thereby becoming interwoven in many legends and local traditions of the islands. Fornander traces the tradition of this celebrity to the migratory period of the race, at about the eleventh century. Among those who arrived from "Kahiki" were the brothers Kahikiula and Olopana, who settled at Koolau, Oahu, where Olopana took Hina, the daughter of Aumu, to wife. Kamapuaa was the son of Hina by Kahikiula, and shows windward Oahu to have been his birthplace. At the end of a long life of marvelous exploits he is said to have departed for Kahiki.

<sup>2</sup>*Kaliuwaa* (the canoe leak) falls, at the head of a ravine of precipitous cliffs near Punaluu, Koolauloa, Oahu, is indelibly interwoven in tradition with this demigod.

<sup>3</sup>This is not the Olopana connected with the history of Moikeha. Nor is it clear that Kamapuaa's uncle

came from the Society Islands with which Moikeha and his relative are clearly identified.

<sup>4</sup>*Kawau-hele-moa*, chicken house dampness.

<sup>5</sup>The usual method of carrying burdens, especially in long distances, was to sling it on a pole to be borne between two or more stalwarts, the ends of the pole on the shoulders of each, forward and rear. Kamapuaa in his hog form, according to practice, would have had his feet tied together and the pole passed between his legs and carried suspended.

<sup>6</sup>Evidently a name song before his birth addressed to Hina, the mother.

<sup>7</sup>This eight-eyed monster is further credited with eight feet. The epithet *makawalu* (eight-eyed) is frequently applied in Hawaiian mythology to gods and chiefs, but is used also to indicate numerous, as on occasions of a person attacked by spearmen letting their weapons fly thick and fast. *Makawalu* in the sense used here is all-seeing, wise.

By Kahikiula,<sup>8</sup>  
 By Kahikilei.<sup>8</sup>  
 Thou art Lonoiki,  
 Thou art Lononui.<sup>9</sup>  
 My eyes,<sup>10</sup> my love, O Lono.  
 Follow until thou liest on the altar of Olopana,<sup>11</sup>  
 The altar of our king.  
 This is your name, make answer.

At the close of the chant Kamapuaa grunted [like a hog] although he was still on the back of the men. When the company arrived at Kahana, the tusks of Kamapuaa went down on either side and the whole company of men were killed, with the exception of Makalii,<sup>12</sup> who was spared to carry the tidings to Olopana. This fellow ran to the presence of Olopana and told him how all the men had been destroyed excepting himself. Olopana then ordered the men from Kahana to the point of Kaoio, numbering about twelve hundred, to get ready to go and make war on Kamapuaa. When these men came to Kamapuaa he was again bound and placed on sticks and carried [to Olopana]. When Kamaunuanoho saw this she again chanted the name of Kamapuaa, saying:

Thou art Hiwahiwa,<sup>13</sup>  
 And that is Hamohamo,<sup>14</sup>  
 The eye of the god  
 That glances to heaven,  
 Of Haki, One,  
 Of Ane, the sun,  
 The season of fruits, the heavenly season,  
 When the heavens are covered with black clouds,  
 Thou art the man  
 That was born in the uplands of Kaliuwaa,  
 Having eight feet,  
 Having forty toes.  
 The leaf of the Hiwa,<sup>15</sup>  
 The ki,<sup>16</sup> the white ki;  
 The white weakling,  
 The white that is plump.<sup>17</sup>  
 Kakalanuheha, Kakalauela,  
 The red, the blue,  
 The black, the white face.  
 The kukui,<sup>18</sup> Kamaumau, Kahalauhaloa.

<sup>8</sup>Father of Kamapuaa. By its connection here it may be inferred that Kahikilei was the father of Kahikiula.

<sup>9</sup>Connecting him with the major god Lono, as (Lonoiki) small, and (Lononui) great Lono.

<sup>10</sup>Kuu maka, my eye, is used here in the sense of *onohi*, apple of the eye.

<sup>11</sup>This is advisory to look to Kamaunuanoho for aid until he is placed on the altar; prophetic of his treatment.

<sup>12</sup>"And I only am left alone to tell the tale" is familiar in Hawaiian story as it was in the tribulations of Job. Makalii was the sole survivor in all his engagements.

<sup>13</sup>Hiwahiwa, a term of endearment; one greatly beloved.

<sup>14</sup>Hamohamo, the office probably of Kamapuaa; the hiwahiwa, as the eye of the god himself; to penetrate.

<sup>15</sup>Leaf of the Hiwa, lau o ka Hiwa, or offspring of Hiwa. Hiwa, a term given to an unblemished black pig for sacrifice.

<sup>16</sup>Ki (*Cordyline terminalis*), a plant of varied use in all households.

<sup>17</sup>These three lines might be rendered as "The Ki of Kikea, the young sprout of the white stem." Either rendering is figurative.

<sup>18</sup>Kukui, candle-nut tree (*Aleurites moluccana*).

The matured shoot, the hard rock,  
 The large foreigner<sup>19</sup> with the bright eyes,  
 Thou Kama of hog excrement;  
 The cloud-shaped hog in the heaven.  
 The hog bodies of Kama in the bush.  
 Thou art Haunuu, Haulani,  
 Kaalokuloku,  
 The shark, the large fish.  
 Make a move, it is your name, respond.

At this chant the hog gave a grunt up there on the packing sticks, whereupon the ropes became loosened. He then started and ate up all the men, with the exception of Makalii. Makalii then ran until he met Olopana and told him what the hog had done. When Olopana heard this he ordered all the people from Kaluanui to Kahuku to go and bring Kamapuaa to his presence. When the people came to Kamapuaa, they took him and bound him with ropes, put him on the packing sticks and proceeded on their way to Punaluu.

When the grandmother of Kamapuaa, Kamaunuanoho, saw this she chanted as follows:

Thou art Kanaiahuea,  
 The god with the piercing eyes,<sup>20</sup>  
 The eyes that look to heaven,  
 Watching over the island here,  
 For the appearance of the rain from heaven,  
 The place of hearing, way up above.  
 Thou art Hiiaka at Puuokapolei.<sup>21</sup>  
 Thou art the god of Haia,<sup>22</sup>  
 Thou art Haia, your name, respond.

At this Kamapuaa again arose and began eating the men, all with the exception of Makalii, who ran to Olopana and told him all the things that had transpired. Upon hearing this Olopana again ordered all the men from Kahuku to Keahuopuaa, to go for Kamapuaa. When the men came up to Kamapuaa, they did the same as the others had done, tied him up and carried him this time as far as Kapaka, when Kamaunuanoho again chanted forth:

The heaven belongs to Mumu,  
 To Muahaaha,  
 The maggot that crawls.  
 To Niniole,  
 The great seed.  
 The tidings came by day,  
 By the powers of the hog,  
 By its tusks were they chewed,  
 Made soft and fine

<sup>19</sup>The expressions here are difficult to understand and must have a different meaning from what they purport.

<sup>20</sup>Maka oioi is likely intended for ooi, a sharp, piercing eye.

<sup>21</sup>Hill of Kapolei, in the Ewa district, where Hiiaka sojourned on her return from Kauai with Lohiau. Kamapuaa resembles her attitude on that occasion.

<sup>22</sup>The god of Haia and being Haia himself is difficult of interpretation.

By Haapekupeku.  
 The hog that roots up the land,  
 Standing on the island of Kauai,  
 On Oahu, making him appear as two.  
 That is your name, make answer.

At the close of this chanting by Kamaunuanoho, Kamapuaa again destroyed all the men, with the exception of Makalii, who again ran to Olopana and reported to him all the things which Kamapuaa had done to them. At this, Olopana ordered all the men of the whole island of Oahu, the chiefs under him, the warriors, the common people, no one to remain behind, all were ordered to be armed for the battle, with their long spears, short spears, darts, clubs, shark's teeth and wooden daggers; all to be dressed in their feather cloaks and feather helmets and go and make war on Kamapuaa.

While Olopana was making his preparations, word was carried ahead to Kamapuaa at Kaluanui. Upon hearing this Kamapuaa also made his preparations, and before the arrival of Olopana he was ready.

#### RELATING TO KALIUWAA.

Kaliuwaa is a very high cliff to look at. It is a cliff impossible to climb up, or to come down; there is no way up or down this cliff and it is very high, being about two-thirds of a mile in height from its base to the highest point; but it was against this cliff that Kamapuaa leaned to provide a way of escape for his parents, as also his older brothers, his grandmother and their servants with all their things.

After everybody had reached the top of the cliff of Kaliuwaa, there was left behind Kamaunuanoho, the grandmother, for she disliked to climb up the back of her grandson, Kamapuaa; therefore he turned his back to the cliff and the grandmother climbed up along the teats of Kamapuaa until she reached the top of Kaliuwaa. In this way Kamaunuanoho got to the top of the cliff and was saved from the wrath of Olopana.

#### RELATING TO OLOPANA.

When Olopana and his men arrived at Kaluanui, Kamapuaa was not to be found. Olopana then came searching for him along the cliffs of Koolau until he arrived at Kailua; and from this place to Maunaloa, Wailupe, Waikiki, Ewa, and Waianae, where Olopana staid, for Kamapuaa was living at this place. After getting to the top of the cliff, Kamapuaa had come to Wahiawa and at this place he started farming.

Olopana and his men settled at Waianae. In this stay of Olopana<sup>23</sup> he could not proceed to the capture of Kamapuaa, because he had no advisory priest with him to direct him, to insure a victory over Kamapuaa, for Lonoaohi, who had been his priest since he became king of Oahu, was fastened with ropes and imprisoned until his death for some transgression before him, therefore he had been removed from his position as high priest.

<sup>23</sup>Olopana began to feel out of his depth without an advisory priest to interpret to him the will of the gods. His lack of success since imprisoning Lonoaohi, the

one who had held that position, caused him to halt on locating his wily opponent, for authoritative counsel on the coming conflict.

## RELATING TO MALAE.

Malae was [the name of] the high priest who was summoned by Olopana; he belonged to Kauai. When he arrived at Waianae and met Olopana in his capacity as priest he said to Olopana: "My lord and king, your opponent Kamapuaa has the character of a god; you will never be able to overcome him; and you will not live if you fight him in a regular battle. There is but one way for you to deal with your opponent whereby you will overcome him, and it is this: Get a pig, a piece of awa, a chicken, a fish, a man and a banana all having the word or letters lau,<sup>24</sup> l-a-u; then take these things and lay them before Kamapuaa. These things if offered him as a sacrifice will remove his strength and he will become as one very weak."

Olopana then followed out the instructions of Malae and prepared all the different things ordered by the priest. After the things were ready Olopana and his men proceeded to the place where Kamapuaa was living. When Olopana found Kamapuaa the things were laid at the feet of Kamapuaa as directed by the priest. Upon doing this it was seen that the strength of Kamapuaa left him and he became weak and feeble. The men then took hold of Kamapuaa and dragged him to Pahoa, a place in Waianae, and it is known by this name to this day. When they arrived at this place Olopana became very tired from the excitement and hard work and returned to his house, leaving his men to bring Kamapuaa along.

## CHAPTER II.

## RELATING TO LONOAHI THE PRIEST.

LONOAHI was bound and fastened to a post in the center of a certain house. Before this Olopana had expressed his intention to sacrifice him with Kamapuaa on the altar of the temple.

Being gifted with all the power to tell the future and so on, the high priest Lonoahi was able to know the intention of the men who had Kamapuaa in charge, which was this: When the men and Kamapuaa arrived at Pahoa [and Olopana had departed for home], the men sought instruments with which to cut the pig [Kamapuaa] open, and let the insides be taken out so as to make the carrying much easier. Lonoahi knew that if Kamapuaa was killed he would be killed also. He therefore directed his sons, Kapuaaolomea and Kapuaahiwa,<sup>25</sup> to go to the assistance of Kamapuaa, saying: "You two go to the men and tell them that the king has sent word by you not to cut the hog open. Let it be as it is till reaching the altar, or the king's victim will be spoiled. There will be all the rest of this day and night until tomorrow; by that time the sacrifice of the king will surely get spoiled. Furthermore, the king has said, that the hog must not be dragged, for his skin will get cut and injured. It must be carried on the sticks and

<sup>24</sup>It is difficult to arrive at a clear meaning of the word *lau* to these several offerings to propitiate the demigod Kamapuaa. The adjective *lau* following the noun gives it a qualifying character readily understood in some things but not in all, as for instance: referring to the pig the term *kumu lau*, a sow, would apply, and the fish, *ia*, might be the *lauhau*. Had the adjective preceded the noun the word would then indicate quan-

tity, 400, which would be natural in connection with idolatrous offerings, though even in such a case it is untenable that Olopana should augment his opponent's forces with men to this extent, if at all.

<sup>25</sup>The names of these two sons of the priest signify, the striped hog *Kapuaaolomea*, and the sacred black pig, *Kapuaahiwa*.

when the men get tired put the hog on the ground that the men may rest. Tell them that this is the wish of the king. This will be the only way of saving your master. If he lives we will all live; but if he dies we will all die."

When the two came up to the men at Pahoa,<sup>26</sup> they found them sharpening their wooden daggers and getting ready to cut Kamapuaa open. The sons of Lonoaohi then spoke to the men using the words told them by their father. When the men heard this they gave up their daggers. It was because of this fact that this place was called Pahoa and it is so known to this day. The men therefore carefully carried Kamapuaa and placed him in the temple.

That night Lonoaohi slept at the post to which he was tied, his sons with him, while the guards kept watch around the house; and Kamapuaa slept in the temple, with his guards. Late that night when the Milky Way could be plainly seen, Lonoaohi was awakened by his god. Lonoaohi then on bended knees invoked his divine help and at the close of his prayer the ropes which held him fell from his body and he rose and walked out of the house, where he found the guards all asleep. When he arrived at the place where Kamapuaa was held bound, he found that his guards had also fallen asleep and no one was watching. Lonoaohi then placed his hand along the nostrils of Kamapuaa and found that he was still breathing; he was not dead. Lonoaohi then said: "Saved. I thought that you were dead, but I see that you are not. These bones will now be cared for." After a while he again said to Kamapuaa: "Say, I want the wai lands of Oahu." Kamapuaa answered: "Hu." The meaning of the request was this: that Lonoaohi was to get the lands containing the word or letters w-a-i, such as, Waianaeanae, Waialua and so on. Lonoaohi was aware, through his great powers, that Olopana was to be killed in the contest that was yet to come, and that Kamapuaa would come in possession of Oahu. This was the reason he made this request. After this meeting between Lonoaohi and Kamapuaa, the priest returned to his place and sat down and for the rest of the night confined himself to praying to his god, for at daylight the next morning he was to be placed on the altar with Kamapuaa.

When the crowing of the cocks became general, that early morning, Olopana and the priest Malae came to begin the ceremonies generally performed before human sacrifices were to be offered; this was, to prepare for the offering of the two prisoners. While the two were approaching the steps leading to the altar, Kamapuaa was unwound and placed on the anuu.<sup>27</sup> Behold he was above Olopana and the priest. At this particular time, as the two were facing each other, both naked, reciting the prayer, and while in the midst of it, Kamapuaa opened his eyes wide, when he was seen by Malae and Olopana, standing above them. At sight of him they became possessed of a great fear, so much so that they could not run. Kamapuaa then, while on the platform, prayed, invoking his several supernatural bodies and all his gods to come to his aid. At the close of the prayer the outside of the temple was filled with the gods and hogs. Kamapuaa then called out to the priest, Lonoaohi, saying:

<sup>26</sup>Pahoa is at the head of the Waianaeanae valley wherein is situated the sugar mill of the Waianaeanae Co., the shore section of which is Pokai, pronounced Po-ka-i.

<sup>27</sup>Anuu. This was the second or middle floor of the kapa covered structure of three platforms of a heiau, whereon the priest usually stood while conducting temple services. The higher space, termed mamao, was reserved for the king and high priest only.

Say, Lonoaohi,  
Place the rocks on the side of the umu,  
Place them here and there.

At this call Lonoaohi came out of the house where he was held, and stood up a flag; a sign that those who came under its protection would be saved from death. Shortly after this the slaughter began and everybody was killed by Kamapuaa, excepting Makalii, who ran and got in between the legs of Kamaunuaniho. This was how Olopana was killed by Kamapuaa, and how Oahu came into his possession.

### CHAPTER III.

RELATING TO THE BATTLE BETWEEN KAMAPUAA AND LONOKAELHO.—THE SECOND BATTLE.—BATTLE BETWEEN KAMAPUAA AND KUILIOLOA.

KAHIKI<sup>28</sup> was the land in which Lonokaeho lived, and he was king of one side of the island while Kowea was the king on the other. These two kings were at war with each other all the time and battles were fought every day. Kowea was the father-in-law of Kamapuaa, for Kamapuaa, upon his arrival in Kahiki, took the daughters of Kowea to be his wives. One day Kamapuaa said to Kowea: "I am going to meet Lonokaeho in battle and I want you to watch the fire when it is lit. If the smoke rises and leans toward the sea,<sup>29</sup> I have killed Lonokaeho; but if the smoke should lean toward the upland, then I have been killed by him." That night Kamapuaa slept till daylight the next morning, when he arose and proceeded to the place where Lonokaeho was living. He arrived before Lonokaeho was up, so he called out:

Ye Kahiki, sleep on!  
Ye Kahiki, sleep on!  
Ye Kahiki, sleep on!  
Ye Kahiki, awake,<sup>30</sup>  
Ye Kahiki, awake,  
Gird on the loin cloth,  
Partake of the food,  
Let the hand seize the club,  
Strike the head<sup>31</sup> shedding many tears,  
Give the land,  
The isle shall be possessed by Kowea,<sup>32</sup>  
The whole of Kahiki, yes, the whole.

When Lonokaeho heard the call of Kamapuaa, he made reply: "Is the giving away of my land any of your rights? Where are you from? Why don't you come and meet me face to face and then let us fight? If I am killed then my land shall be taken away

<sup>28</sup>This may or may not refer to Tahiti.

<sup>29</sup>Smoke was the almost universal telltale, by its direction, of the result of conflicts in Hawaiian tradition.

<sup>30</sup>In this chant Kamapuaa arouses his opponent to prepare for the conflict, confident of his own ultimate victory.

<sup>31</sup>Strike at the head, the ruler, whose overthrow will cause many tears to flow through the loss of land.

<sup>32</sup>Kowea and Koea, referred to later, is probably the same chief.

from me." Kamapuaa consented to this, saying: "Yes." Kamapuaa then approached nearer to Lonokaeho and when he was up to him, Lonokaeho showed Kamapuaa his method of attack.

THE FOREHEADS OF LONOKAEHO.

Lonokaeho had eight foreheads which were very sharp and could come down like so many axes. These foreheads were up in the heaven called Kuanuenue and Leleianaha. Lonokaeho had entertained the idea that at sight of his foreheads Kamapuaa would be frightened away, but instead of showing fear Kamapuaa called out to his gods by their names, as follows:

The small god is mine,  
 The large god is mine,  
 The long god is mine,  
 The short god is mine,  
 The god that smacks the lips is mine,  
 The god that whispers is mine,  
 Kookoona is ahead,  
 The awa drinker of Kanaloa is ahead,  
 Here is Opuaanuenue,<sup>33</sup>  
 Whose sound reaches heaven,  
 It is carried here and there,  
 Along the lehua grove.  
 Dig it up, fence it up.  
 O that sky, O this sky,  
 The sky up above,  
 The sky in the heaven.  
 The folding of it is his,  
 The wide leaf is sacred,  
 Roll it up,  
 Dry it out.  
 The small night,  
 The large night,  
 The long night,  
 The short night,  
 The night with the sun that has passed.  
 The small cloud is here,  
 The large cloud is here,  
 The long cloud is here,  
 The short cloud is here.  
 The cloud stands close to heaven.  
 The assembly of gods,<sup>34</sup>  
 Make offerings to *the* god,  
 Of Kahaka, of Keluea,  
 Of Kulia who is at war,  
 Lonomakaihe,  
 Kanaiahuea,  
 Kepolohaina.  
 The god with the piercing eyes,

<sup>33</sup>Opuaanuenue, literally "a rainbow cloud," probably refers to Lonokaeho the chief, his opponent.

<sup>34</sup>The pukui or assembly of lesser deities make offerings to the supreme god.



Ohumuhumu,  
 Hawanawana,  
 Kanikawi,  
 Kanikawa<sup>35</sup>  
 The gods with the body,  
 Of the head,  
 Hoen, Hoomalana,<sup>36</sup>  
 The piece of the head, the head scalped.<sup>37</sup>  
 Of the ear,  
 The ear wax, [affects] the hearing,  
 Lonoikiaweawealoha.<sup>38</sup>  
 Of the grinders,  
 The yellow grinders,  
 The unclean grinders.  
 Of the buttocks.  
 Of palala,<sup>39</sup>  
 Pipikauanana.  
 Of the knee.  
 Out of joint, misstep.  
 The back, the feet,  
 For fleetness.  
 There were the forty thousand gods,  
 The abode of the gods,  
 The creaking,  
 The cracking,  
 Kumahumahukole,<sup>40</sup>  
 Of kole the laughter.

When Kamapuaa ceased calling for his gods, he and Lonokaeho began a hand to hand fight. Lonokaeho then let his eight foreheads<sup>41</sup> fall on Kamapuaa, thinking they would chop him to death. When Kamapuaa saw the foreheads coming down to strike him, he called out to his gods, Kuliaikekaua and others, to turn the foreheads of Lonokaeho [from him] and let them strike on the lava rocks, which call was obeyed and the foreheads came down on the lava rocks where they kept striking until they were made dull; furthermore, after a time the foreheads were unable to get up again to resume their former place, because they were held down by the power of Kuliaikekaua and the others. At this time Kamapuaa requested of his supernatural bodies to grow over the foreheads of Lonokaeho, and at once the *puaakukui*, *puaauhaloa* and *puaamaumau*,<sup>42</sup> began to grow all over the eight foreheads, thus removing all the power and strength from Lonokaeho. After this the two fought with their human forms, until Kamapuaa requested of his hog forms to eat up Lonokaeho and all his men. In this way was Lonokaeho killed by Kamapuaa.

<sup>35</sup>These are gods affecting one's physical and mental powers in the sense of Keaumiki and Keauka being referred to at times as gods of the tides, ebb and flow. Ohumuhumu, conspiracy; Hawanawana, whispering; Kanikawi, sharp sound; Kanikawa, loud sound.

<sup>36</sup>Hoen, to excite or encourage. Hoomalana, to throw away.

<sup>37</sup>Poo i lolea, a head that is scalped, is something unusual in Hawaiian story, an unknown custom.

<sup>38</sup>Lonoikiaweawealoha is shown later to be Kama-

puaa's love-making god, hence the controlling spirit over his physical powers enumerated.

<sup>39</sup>Palala, indicating gifts, a feast, tax, etc.

<sup>40</sup>Kumahumahukole, an epithet of sarcasm applied to his opponent; creaking and crackling, referring to his boastings.

<sup>41</sup>Kamapuaa here meets a foe with eight foreheads.

<sup>42</sup>Even weeds with name showing Kamapuaa relationship are called to his aid, as having supernatural power.

## THE THIRD BATTLE, BETWEEN KAMAPUAA AND KUILIOLOA.

After the conquest of Kahiki by Kamapuaa, he left his father-in-law, Kowea, in charge of the country, while he went on his way to meet Kuilioloa.

Kuilioloa was a dog<sup>43</sup> which had a human body and had also supernatural powers. He was a great soldier and a famous warrior. He was the strongest man in his country and no one was found who would face him.

Before Kamapuaa met Kuilioloa, Kamapuaa had met his two wives, and it was by these women that Kamapuaa was informed of their husband being a dog, and how they feared Kuilioloa. Because of their fear they requested of Kamapuaa to kill their husband and in that way free them from him; and for this service the two were willing to become the wives of Kamapuaa should he succeed in killing Kuilioloa.

After this conversation between them, Kuilioloa came home, and upon seeing Kamapuaa his countenance became changed, his hair stood up, his upper jaw went up and his lower jaw came down and his teeth were exposed. When Kamapuaa saw the features of Kuilioloa, he chanted the following mele:

Bristling up, yes,  
 Bristling up.  
 He seems mad, yes,  
 He seems mad.  
 The toes are scratching,  
 The tail is twisting,  
 The eyes are threatening,  
 The teeth are exposed,  
 Ready to bite.  
 I am bitten,  
 I am bitten.  
 That is from you the dog,  
 Death is from me the hog.

After this Kamapuaa called for his supernatural hog bodies, the weeds,<sup>44</sup> kukui, the *amaumau*, the *uhaloa*, to hold open the mouth of Kuilioloa, that it could not bite. The hogs then entered the mouth of Kuilioloa and ate his inwards until he was killed.

## CHAPTER IV.

## THE FOURTH BATTLE, BETWEEN KAMAPUAA AND PELE.

KAMAPUAA sailed for Hawaii and in due course of time landed in Puna; then he proceeded to Kilauea, where Pele<sup>45</sup> and her sisters and brothers were living. When Kamapuaa arrived at Kilauea he went and stood on a point of land called Akanikolea, looking down into the pit, a place kapued by Pele for her own use. It was on this point

<sup>43</sup>A case of dog-man against hog-man power. While Kamapuaa is the lone representative of the swine tribe in the list of Hawaiian demigods there are several legends which seek to immortalize the dog with supernatural powers.

<sup>44</sup>Mostly grass, shrubs and weeds with which to clog the dog's mouth.

<sup>45</sup>Pele, goddess of the volcano, and her Hiiaka sisters, of which there were eight, and five brothers, who presided over the destiny of Kilauea.

that Kamapuaa made his stand and looked down into the pit, where he saw the Hiiakas. They were Hiiaka, Hiiakaikapuaaneane and Hiiakaikapoliopele, the sisters of Pele, sitting there below on the floor of the pit of Kilauea stringing leis. When Kamapuaa saw them, he chanted these words:

On the heights of Puuonioni  
The company of women sat,  
On the heights of Wahinekapu  
On the peak of Kilauea.  
Where sat Papalauahi,  
For Pele throws her flames in Puna.  
For the lowlands at Malama are covered with sands,  
Keeping watch over them. Aloha.

When Kamapuaa was thus chanting Pele heard it all, but she pretended otherwise. She then rolled herself in a cloak made of mats and laid down by the edge of the fire. She knew all the time that it was Kamapuaa that was chanting up there on Akani-kolea. Kamapuaa after a pause chanted again:

It is from Puna that I have come  
And I have seen the women gathering<sup>46</sup> noni,  
Scratching noni,  
Pounding noni,  
Marking with noni,<sup>47</sup>  
Kapunaiki the long man,  
It was a long way for him to travel,  
He was lame,  
He was stiff.  
Arise. My greetings to you.

Pele then made answer from the bottom of Halemaumau: "I would get up if you were a man; but being a hog I will not get up." The reason why Pele made this reply was because Kamapuaa had teased her as the woman who was pounding noni. The real meaning being that Pele had red eyes. This was the real meaning of the chant of Kamapuaa.

After this chant Kamapuaa asked of his gods: "Say, didn't she recognize me, for she said that I was a hog?" The gods replied: "Chant again." Kamapuaa then chanted:

By Makalii<sup>48</sup> the leaves of Puna were made bitter,  
The waters went by above Kapapala.  
The heavy rains fell at Hilo,  
In Hilo and Puna the rains fell.  
O Pele, let us make our abode there,  
And string the lehua at Hopoe.<sup>49</sup>

<sup>46</sup>While digging would be a correct rendition for kohi, it does not apply to a fruit that is gathered from the branches of the tree, not dug from the ground.

<sup>47</sup>Noni (*Morinda citrifolia*), an insipid fruit that was used only in times of great scarcity of food; cultivated

as a dye-plant, and possessing also certain medicinal properties.

<sup>48</sup>Makalii, in this case the winter season, causing rank growth of all plants.

<sup>49</sup>Hopoe was said to be a woman that was turned into stone by Pele in a fit of jealous anger.

You shall string them, I shall wear them.  
Arise. My greetings to you.

The sisters of Pele, Hiiaka and the others, said to her: "Wake up, why keep on lying down, and look at that handsome man standing there on the heights of Akanikolea. Take a look at him, for you can tell on sight whether it is a big man, a small man, a long man, a short man, a good man or a sinful man." Pele made reply: "That hog that you are mistaking for a man is not a man; that is Kamapuaa the hog grandson of Kamaunuanoho, the son of Kahikiula and Hina." The sisters again said: "That handsome man standing there on Akanikolea, that you say is a hog? You are an adept in lying. We have seen hogs in the lowlands of Puna, having the body of a hog, feet of a hog, head of a hog, eyes of a hog, ears of a hog, snout of a hog and everything else that belongs to a hog; but nothing like that fellow with a human form standing there." Pele replied: "That is a hog; that is not a human being which you see standing there on Akanikolea."

Kamapuaa said to his gods: "Say, I believe I am recognized by those people." The gods replied, trying to deceive him: "No, they have not recognized you." Kamapuaa then again chanted:

You do not know that I am Kama.  
Perchance it is Kama of the mountains that you know,  
On the top of the mountain,  
In the forest,  
In the kindling wood,  
At the trunk of the tree.  
Perchance that is the Kama you know.<sup>50</sup>

Pele then replied: "I know you, for you have just come from Kahiki. You have fought Lonokaeho and have killed him, and Kowea became your father-in-law. You have lived with his daughter; you two have a child. When my fire reached out and pinched your eyes you left and came here. That is the reason you have come; to put my fire out and to fight me." Pele then chanted:

Thou art indeed Kama  
The man of the high cliffs,  
Of the low lying cliffs,  
Of the steep cliffs,  
Of the cliffs of the rolling stones,  
Where the kalokalo<sup>51</sup> birds roam,  
Making it cold in the uplands of Kaliuwaa,  
For Hiwa is thine  
And thou art Kama  
The hog-son of Hina and her husband,  
The hog-grandson of Kamaunuanoho.  
Of your pen, Lelepa,  
Of your belly, a passenger belly,<sup>52</sup>

<sup>50</sup>This mele of Kamapuaa's seeks to imply that Pele knew him only in spirit.

<sup>51</sup>This likely has reference to some bird traits or habits, there being no known birds of this name whose

home at high elevations, like the koae, or bos'n bird, is in a region of cold temperature.

<sup>52</sup>Referring to the Kaliuwaa episode where his forces climbed up his body and escaped.

Of the cord on your nose, Haleaha.<sup>53</sup>  
 Thou art Kamapuaa,  
 The buttocks that drop without effort,  
 The nose that is pierced by a cord,  
 The private that joins the belly,  
 The tail that wags behind.  
 Answer, Kama, to your name.

When Pele ended her chanting, Kamapuaa began to chant back a reply. It was by these chants back and forth that the two were led on to do battle.

Sore eyed, sore eyed number one,<sup>54</sup>  
 Who go to the lowlands at Piheka.  
 What food does she eat?  
 That which has been left by the ghosts,  
 The ghosts, the ghosts.  
 Ghosts, are the chiefs of Kona,  
 At Paieie, at Mokuhia,  
 Who goes as far as Panaewa.  
 It is warm, it is warm,  
 It is the warmth that wakes one from sleep.  
 You must wake up, why sleep so long?  
 For the sun is at Ouli.  
 The lowlands are black, are black,  
 With the small fine rain of Hopoe.  
 Strike her, let the woman fly  
 To the lowlands of Makuakeke.  
 Some of the gods are displeased,  
 Some of the gods are deceiving.  
 The swine-eating god has its nose corded.  
 Pele is the goddess that eats swine.  
 Pele grunts and groans.  
 Say, Pele, keep on chiding!  
 Say, Pele, keep on chiding!

THE BATTLE BEGINS.

With this chant of Kamapuaa Pele became furious and she ordered her sisters and brothers to start the fire. Pele next ordered her brothers that one of them climb above Kamapuaa, the one called Hiiakaluna and the other, Hiiakalalo,<sup>55</sup> to get under Kamapuaa. When the two were getting near Kamapuaa, in obedience to the command of Pele, Kamapuaa asked of his gods: "Who are these, coming?" "They are the brothers of Pele, Hiiakaluna and Hiiakalalo. If they ever come together we will be killed." Upon hearing this reply from the gods, Kamapuaa sent his love making god, Lonoikiaweawealoha, to go and make love with the brothers of Pele.<sup>56</sup> When this god met the brothers of Pele he cunningly made love to them and they immediately forgot the

<sup>53</sup>Haleaha, a place in Makua, opposite the Kaliuwaa valley, near the main road.

<sup>54</sup>Sore or inflamed eyes to which Pele is likened from her fires. The chant throughout is a series of irritating slurs.

<sup>55</sup>This is the first instance where the Hiiaka family name of Pele's eight sisters is given to any of the brothers, and is a grave error.

<sup>56</sup>A case of love soothing the way.

orders of Pele. The two proceeded to the lowlands of Puna, in Malamanui, and lived there. When the brothers decided to do this Pele was aware of their action, so she ordered Lonomakua to start the fire. When Kamapuaa saw the fire burning, he chanted these words:

The fire by Lonomakua<sup>57</sup>  
 Of the woman, Pele.  
 It is burning in the uplands of Puna,  
 By the white snow of Maunakea,  
 The smoke darkens the heaven,  
 Caused by the loud voiced woman<sup>58</sup> at Pohakea.<sup>59</sup>  
 It meets there in the heaven,  
 It is a goddess of many forms,  
 Of changeable forms.  
 The eyes are of Lono,  
 Like unto me the body.  
 Hawaii is coming for me,  
 The prophet with many tears.  
 The forehead of stones is falling,  
 The sound of the round stones is heard.<sup>60</sup>  
 The axe with the red binding is striking,<sup>61</sup>  
 The cry of the birds is heard,  
 The voice of many tears<sup>62</sup> of Hilo.  
 Kilauea is consumed by fire,  
 The sand takes on heat,  
 It ignites and flies upward,  
 By the devastation of the goddess.  
 Puna is darkened by the bitter rain,<sup>63</sup>  
 Stifling is the smoke from the pit,  
 The strong offensive smoke of Pele.  
 My greetings, woman of the pit.

Pele made reply: "Yes, that would have been all right, had you come in peace, then I would have treated you peaceably; but since you have come otherwise, it is only by strength that you can get Pele." Pele then ordered Lonomakua to keep up with the fire; she also ordered the Hiiakas, the Kahoaliis, her uncles and all the gods to keep the fire going. Molten rocks then flew up to heaven; the heaven was as though in flames; the sun looked red and the sky was cloudless. The heat from the fire reached the breast of Kamapuaa and his whole body was encompassed by the fire of Pele; but Kamapuaa was surrounded by his gods, Kuiliaikekaua and others, so he was protected and was not consumed by the fire of Pele. The sun was, however, darkened by the smoke of the woman, and Kilauea was entirely lost from view through the great heat; and this heat extended to the other islands of the group.

Therefore Pele thought that Kamapuaa must be dead, so she caused the fire to be put out, and the fire in Kilauea ceased burning; nothing remained but a few burning spots in the bottom of Halemaumau.

<sup>57</sup>Lonomakua as Pele's agent.

<sup>58</sup>Pele.

<sup>59</sup>Pohakea, a section of Kilauea.

<sup>60</sup>Thunder is frequently referred to as rolling stones in the heavens.

<sup>61</sup>This, then, would be the accompanying lightning.

<sup>62</sup>Referring to the Hilo rains.

<sup>63</sup>Volcanic eruption.

When at last Pele looked, there stood Kamapuaa on Akanikolea, still alive. Again Pele ordered that the fire be rekindled. As soon as Kamapuaa saw the fire was again burning, he called out for his sister, Keliimakahanaloa, who came up in the form of a small cloud from the south, and when it was directly over the pit of Kilauea, a heavy rain fell which filled the pit until it overflowed, putting out the fire of Pele; and the only things that were saved were the fire making sticks. The hog forms of Kama<sup>64</sup> then descended into the pit of Kilauea until the whole place was overrun with hogs. Kamapuaa then changed himself into the form of a hog, opened wide its mouth, showing its tusks, and swallowed Halemaumau, taking in Pele, her sisters and brothers, and they were kept within his stomach until Pele and the others were almost dead. But when Lonoikiawewaealoha, the fickle god, the love making and unstable god, saw this he put compassion in the heart of Kamapuaa and his gods and Pele and the others were saved, otherwise Pele would have been killed. Shortly after this, Kamapuaa left Halemaumau, whereupon Pele ordered Lonomakua to again start the fire. Lonomakua then took up the two pieces of wood and began rubbing them together<sup>65</sup> and in time the fire was started and the kindling wood was put on, and after a while the pit of Kilauea was again filled. The fire came up until it reached Kamapuaa, who was standing on Akanikolea. He then called for his different supernatural bodies, such as the trees, *olomea*, *hala*, the *uhaloa* and *amaumau*, and these different things began to grow, shutting off the fire. This battle was maintained for some time, no one gaining a single advantage. After the battle had been maintained for some days Pele and Kamapuaa lived as husband and wife. During this union the two made a compact, dividing Hawaii into two parts; Pele taking three districts, Puna, Kau and Kona, the districts having the most lava rocks; while Kohala, Hamakua and Hilo went to Kamapuaa; these districts being the ones free of rocks. This ended the war between the two.

## CHAPTER V.

### THE FIFTH BATTLE, BETWEEN KAMAPUAA AND MAKALII.

AFTER the battle between Pele and Kamapuaa had been fought he sailed from Hawaii for Maui; then to Molokai and from there to Oahu. After a short stay in Oahu he continued his journey to Kauai and landed at Kipu. On his way inland he met Limaloa who was proceeding to the home of Kaneiki, a chief and ruler of one of the districts of Kauai, he having in charge several of the ahupuaas of that island. The reason of Limaloa's visit to the home of Kaneiki was to court his two daughters. In this journey Kamapuaa had changed himself back to his human form, handsome and pleasant to look upon. Therefore Limaloa adopted him in reciprocal friendship. While on their way Limaloa said to Kamapuaa: "With your efforts I shall win the two girls as my wives, for I have given them all my possessions, but still I have not been able to win them."

On this journey the two reached Kemanō, a spring of good drinking water, and

<sup>64</sup>Abbreviation of Kamapuaa, a not infrequent habit of the race with their names, not restricted to their stories.

<sup>65</sup>Hia was the term used for rubbing the two sticks *aulima* and *aunaki* together, producing a powder which became ignited by friction.

there found a woman sitting over the spring covering it up. Kamapuaa asked for a chance to get a drink, but the woman refused, saying there was no water. At this Kamapuaa took up the woman and threw her over the cliff<sup>66</sup> and the two then quenched their thirst. From this place they continued on until they arrived at Kilohana. Just below this place was a valley overgrown with kukui trees and in this valley two girls were gathering kukui nuts; these were the Limaloa girls. Kamapuaa said to his companion: "Say, Limaloa, are not those girls your sweethearts?" "Yes," answered Limaloa. Kamapuaa then chanted this mele:

Kipu is quite a little cliff, that is being traveled,  
The distance to Makuaike has not been spanned,  
And I have not yet trodden its length,  
Nor have I walked its width.  
It is a double cliff, high and lofty,  
To Mauea that is at the top.  
The voice of man is at the top,  
The voice of Kaiwikui is at the bottom.  
Where it is pleading to the cliff of Mahukona,  
For such is Kona.  
Kona the small, Kona the large.  
For such is man when in love,  
He is overcome with love, he is ill at ease,  
Ill at ease, as the women by the cliff,  
Kukuiahinahina together with Kukuiahalu.  
The red bosom and the white bosom,  
The daughters of Kaneiki,  
What are the two doing here?  
Whiling away time in the uplands,  
Making love. Our greetings to you two.

The two girls replied: "How can there be any love when we have not lived together?" The two, however, invited Kamapuaa and Limaloa to come and sit with them. Shortly after this the two girls sent a man to tell Kaneiki of their wish to make this man [Kamapuaa] their husband.

When Kaneiki heard the wish of his daughters, he said to the man: "You go back and tell the young chiefesses that their brother has made an oath that they shall marry no other husband except Kamapuaa. If, however, this man is Kamapuaa himself then they can marry him." Continuing, Kaneiki said to the man: "You go back to where they are and bring them all here that they may partake of food." After the man had gone on his way, Kaneiki prepared food and meat for the strangers. When Kamapuaa and Limaloa arrived, they were invited to sit down and partake of some food. Limaloa ate as any other human being, but Kamapuaa ate like a hog. After these events they lived together for several days.

Kaneiki at this time was at war with Makalii<sup>67</sup> and on setting out to battle one day, he was defeated. Kaneiki went forth the second time to war but he was again

<sup>66</sup>Summary treatment for a discourteous act.

<sup>67</sup>The same Makalii that had escaped alone on several occasions to tell Olopana of his defeat.



beaten by the forces of Makalii. At these repeated defeats of their father, the two girls of Kamapuaa wept at the prospect of their coming death by Makalii. Kamapuaa, however, did nothing but sleep in the house; he never went about anywhere, nor did any work; all he did was sleep.

## RELATING TO MAKALII.

This Makalii was none other than the Makalii who escaped from Oahu and ran to Kauai, during the battle between Olopana and Kamapuaa, that took place at Waianae, as already spoken of. Upon the arrival of Makalii on Kauai, he became the king of that island and all the people of Kauai served under him.

When Kamapuaa awoke from his sleep, the girls said to him: "How strangely you behave! Here you do nothing but sleep while our father and ourselves were almost slain today, and you would not have known of it." Kamapuaa replied: "Let me go out and fight this Makalii, while you people remain at home. You must not follow me." Kaneiki answered: "Yes, you can go." Kamapuaa then asked of Kaneiki: "Have you seen a large stick of wood anywhere, or heard of the whereabouts of one?" Kaneiki replied: "There is a large stick, it is in the uplands of Kahikikolo." Several men were then sent to cut and bring the log home. As soon as it was brought home, Kamapuaa took it up and went off to do battle with Makalii, while Kaneiki and Limaloa followed behind. When Kamapuaa arrived on the heights of Kahoaea, he met Ahuli, one of Makalii's warriors. Upon meeting this man, Kamapuaa challenged him to strike. Ahuli then lifted his war club and aimed a blow at Kamapuaa, but Kamapuaa warded off the blow with the point of his log, Kahikikolo, sending the club of Ahuli flying from his hands. When Ahuli saw that he was without his club, he turned and started to run off; but Kamapuaa struck at him with his club and killed him.

After the death of Ahuli, Kanakea stood up, also a great warrior. He came on up and struck at Kamapuaa with his war club; but before the club struck Kamapuaa, Kamapuaa warded it off with the butt end of the log, sending the club of his opponent flying from his hands. At this Kanakea ran to hide under the aalii.<sup>68</sup> Kamapuaa then took up his club and struck at Kanakea, killing him on the spot.

After his death, Omaumaukioe and Owalawalaheekio came up. Both of these men were skillful in the art of throwing the spear. Kamapuaa challenged them saying: "Throw your spears at me." The two then threw their spears at Kamapuaa, who dodged, both spears missing their mark. The two then started to run off and before Kamapuaa could get at them they were out of sight.

After these two, Makalii came. When Kamapuaa saw him coming, he said to Kaneiki and Limaloa: "This fellow Makalii will simply run away." Kaneiki and Limaloa replied: "Makalii is a brave soldier and will not run away." Kamapuaa repeated: "He will run away. Just by my chant alone he will run." Kamapuaa then chanted:

How beautiful is the face of the cliff!  
Looking as though hewed into ridges,  
The cliff of Kualele  
Flies,<sup>69</sup> perchance it will fly.

<sup>68</sup>Aalii (*Dodonaea viscosa*), a medium-sized, common forest tree of hard-grained, dark wood.

<sup>69</sup>This is a play on the latter part of Kualele, a practice common to chants and meles; a poetic license.

Makalii then chanted back, stating that he was a warrior of Kauai and that he did not know Kamapuaa, saying:

I am Makaliikuakawaiea,<sup>70</sup>  
 The possessor of this land.  
 I have the uplands, I have the lowlands.  
 I have the lands within, I have the lands below.  
 As I strut as a warrior,  
 The small men follow  
 When I journey, the great soldier  
 Of Kauai.  
 What is your name?  
 Does it compare with mine?

Kamapuaa chanted back his reply to Makalii:

The turtle jumps to the sea below,  
 And holds onto the face of the rock,  
 In the sea it listens.  
 The native son of Kaena,  
 Perchance he will run. My greetings to you.

Makalii replied to Kamapuaa: "How handsomely you do chant my name! If I kill Kaneiki this day, I will save you." At these words Kamapuaa was made very angry, so he chanted of the several opponents met by him in battle, at the same time giving their names.

Thou at Naipuni in the calm  
 Of Owela the isle.  
 The land was willed to the parents,  
 To the father,  
 To the mother,  
 To the older brother,  
 To the grandmother,  
 To the priest Lonoaohi.  
 He went all alone in the going,  
 Who followed after Kapomailele,  
 He traveled along the border of Kahiki.  
 The battle at Ahuku was won,  
 The battle at Ahumoe was routed.  
 The battle in which Olopana was defeated,  
 The battle in which Pohuehue was routed.  
 The battle in which Mahiki was defeated,  
 The battle in which Popoki was routed.  
 The battle in which Ohiki was defeated,  
 The battle in which Aleale was routed.  
 The battle in which Pipipi was defeated,  
 The battle in which Aoa was routed.

The battle in which Lepokolea was defeated,  
 The battle in which Palahalaha was routed.  
 The battle in which Akiaki was defeated,  
 The battle in which Loloa was routed.  
 The battle in which Paoolakei was defeated,  
 The battle in which Paookauwila was routed.  
 The battle in which Alamihi was defeated,  
 The battle in which Aama was routed.  
 The battle in which Kuapaa was defeated,  
 The battle in which Naka was routed.  
 The battle in which Opihi was defeated,  
 The battle in which Heepali was routed.  
 The battle in which Lipoa was defeated,  
 The battle in which Limukohu was routed.  
 The battle in which Ina was defeated,  
 The battle in which Haukeuke was routed.  
 The battle in which Olali was defeated,  
 The battle in which Oopukai was routed.  
 The battle in which Hinalea was defeated,  
 The battle in which Weke was routed.  
 The battle in which Opule was defeated,

<sup>70</sup>First use of this name in full, probably through his higher rank and claiming possession of Kauai. As an epithet it embodies nothing complimentary.

The battle in which Uhu was routed.  
 The battle in which Mano was defeated,  
 The battle in which Malolo was routed.  
 The battle in which Piopio was defeated,  
 The battle in which Lelepo was routed.  
 The battle in which Auau was defeated,  
 The battle in which Kauleinaha was routed.  
 The battle in which Honunui was defeated,  
 The battle in which Honuiki was routed.  
 The battle in which Kumunuiaiake was defeated,  
 The battle in which Niuloaihiki was routed.  
 The battle in which Moananuikalehua was defeated,  
 The battle in which Kaeohoku was routed.  
 The battle in which Kaeholalo was defeated,  
 The battle in which Nalukua was routed.  
 The battle in which Nalualo was defeated,  
 The battle in which Alei was routed.  
 The battle in which Alemoe was defeated,  
 The battle in which Keaumiki was routed.  
 The battle in which Keauka was defeated,  
 The battle in which Ahuikukanalao was routed.  
 The battle in which Laumaiakewili was defeated,  
 The battle in which Laumaiakenahae was routed.  
 The battle in which Kupalii was defeated,  
 The battle in which Kanaunaumamaawa was routed.  
 The battle in which Mokumokupoo was defeated,  
 The battle in which Namakaokahai was routed.  
 The battle in which Kuilioloa was defeated,  
 The battle in which Koea was routed.  
 The battle in which Lonokaeho was defeated,  
 Kahikiku became mine.  
 I married the daughter of Kowea,  
 Kekaihaakuloulani,  
 Within Puokooko.  
 Koo of Wainanauli.  
 There was the sleeping house.  
 My father-in-law constrained me  
 To stay and enjoy the result of our labor.  
 You cannot restrain the hog  
 For I am going to put out  
 The fire from the time unknown (darkness);  
 You cannot quench the fire,  
 It is the fire of the goddess,  
 Pele the great creator of isles.<sup>71</sup>  
 Traveling to Kauanahunahu is quite a distance.

By the fire, the hair of the hog was consumed.  
 The fetor of which reaches the group,  
 Smoke and heat covered the land,  
 Vanquished were the Oahu chiefs by me.  
 Olopana was hit by the rays of the small sun;  
 Olopana was killed by the great sun.  
 He was food for the pebbles,  
 He was food for the moi (fish),  
 He was food for the nananuu,<sup>72</sup>  
 The sacred images in front were partakers;  
 Possession of Oahu was mine.  
 The younger brother died from self-destruction;  
 He was placed on the shelf of Keluea.  
 The land was taken away  
 By Iouli, by Iomea,  
 By the family of Paikaua,  
 Of Pueonuiokona,  
 Of Kahonunuimaeaea,  
 Of Kahonuikipooiki,  
 Of Kapaemahu from Wakea.  
 The parents were sent away, they fled to Kauai,  
 A province belonging to Kama,  
 A leap<sup>73</sup> from Oahu.  
 Such art thou, Makaliinuikuakawaiea,  
 Be careful, my lehua flower, Makalii.<sup>74</sup>  
 I am ascending, going up.  
 I am picking it, picking it.  
 I am passing them round, dividing them,  
 Take of my white lehua, O Makalii.  
 I am descending, going down.  
 I am selecting [the choice ones], selecting.  
 I am plucking them [from the stem], plucking them.  
 I am biting them [with the teeth], biting them.  
 I am braiding [them], braiding them.  
 I am stringing [them], stringing [them].  
 I am completing it, completing it.  
 I have finished it, finished it.  
 I am wearing it, wearing it.  
 I am off with it, off with it.  
 I have snatched it, snatched it.  
 The sea is despoiling the sands of Akelekele.  
 The sea of Hanalei has become tempestuous,  
 tempestuous.  
 The sea of Haena is shallow,  
 The sea of Kalalau breaks over,  
 The sea of Milolii is very quiet,

<sup>71</sup>Aimoku is rendered creator of the isles rather than devourer, as connected with volcanic origin.

<sup>72</sup>Nananuu, the place of offering in the temple, as was experienced at the heiau of Kawaewae, where the tables were turned on Olopana.

<sup>73</sup>Mahiki in the sense used here is thought to mean a leap, to indicate the proximity of the two islands, rather than Kauai being pried from Oahu.

<sup>74</sup>Kamapuaa here warns Makalii that he is an easy mark.

The spray of the sea flies up,  
Revealing the side of the blue rock,  
The wave which places the stone.  
Then will my wind-form appear,  
Kukeaoiki, Kukeaonui,  
Kukeaoloa, Kukeaopoko,  
Kukeaonuimihamihaikalani.<sup>75</sup>

The heaven is raging, the heaven is furious,  
The heaven is furious because of thee,  
Makaliinuikuakawaiea.  
Your land is routed in the morning,  
Makaliinuikuakawaiea,  
The whole of Kauai has become mine, the whole.

When Makalii heard this chant by Kamapuaa, he repented within him, because of his coming fate. He was made certain now that this person was none other than Kamapuaa; so he humbly questioned Kamapuaa in a chant, saying:

Are you then, Haunuu,  
Haulani, the great shark,  
Kaalokuloku, a question?  
Is this your name? Make answer.

Kamapuaa then replied: "Yes, it is I, Kama."

Makalii said to Kamapuaa: "Defeated, there is no way of escape; no place in the uplands, no place in the lowlands, no place toward the east, no place underneath, not even a bunch of grass for me to hide in. I am your captive, Kama." Kama made answer "You will not be killed if you are able to chant one of the mele in my honor." The reason why Kama requested a mele was because he was angry at Makalii on account of the haughty expression used: "How handsomely you chant my name! If I kill Kaneiki this day, I will save you."

Makalii replied: "It is when a person is still in his mother's womb that he should know how to chant a mele." Kamapuaa said with some heat: "Can't you think of one?"

Because of this persistency, Lonoikiaweawealoha (one of Kamapuaa's deities) took compassion on Makalii and taught him one of the chants in honor of Kamapuaa. After learning the mele, Makalii chanted it to Kamapuaa, and at the conclusion Makalii asked: "What of me?" Kamapuaa replied: "You shall not be saved because of this one mele; you must chant another one." Makalii again chanted, giving all the mele of Kamapuaa, at the conclusion of which Makalii was spared by Kamapuaa. By this release of Makalii he requested of Kamapuaa that he be given a piece of land for himself and his people. Kamapuaa then said to him: "You must go to Kahiki and live with Koea." Makalii replied, saying: "No, I will never live there, for I will have to cross so many seas." "Go to Hawaii then and live with Pele." "I will not be able to live with her." "Go to Oahu and live with Kekeleiaiku and Kamaunuaniho." "I will never be able to live there." "Go up to the mountains then and live where the *ti*, the *pala*, the *mau*, and *hapuu* are plentiful." Makalii then replied: "Yes." He then proceeded to the mountains and there he made his home and lived with all his people.

<sup>75</sup>Names indicative of various cloud formations, the latter "a large cloud standing close to the heavens."

## CHAPTER VI.

## RELATING TO KAHIKIULA AND KAHIKIHONUAKELE.

AFTER Makalii had departed from the presence of Kamapuaa, up came Kahikiula,<sup>76</sup> the father of Kamapuaa, a great warrior. When Kamapuaa saw his father his love for him began to well up within him and so he said to Kaneiki: "There is your man." Kaneiki replied: "He is a powerful man and a great warrior." Kamapuaa said: "If he is such a great warrior he would have retained possession of his own land, Oahu, and some one else would not have acquired it."

Kahikiula then faced Kaneiki and without so much as a warning Kaneiki fell on Kahikiula with his war club and struck him to the ground. As he fell Kaneiki jumped on him to make sure of his death, but Kamapuaa spoke up: "Let me finish him, you go on forward." Kamapuaa then said to Kahikiula:<sup>77</sup> "Say, you are almost dead." "Yes, I am almost dead; the young man struck me but once and I am laid low." Kamapuaa again said: "You look as though you were my father and that I was your son." Kahikiula replied: "I have no other child,<sup>78</sup> but one, that is Kahikihonuakele."<sup>79</sup> Kamapuaa said to him: "Crawl from here until you meet Makalii and the others in the mountains and there make your home."

After the departure of Kahikiula, up came Kahikihonuakele, the oldest brother of Kamapuaa. At sight of the new arrival, Kamapuaa said to Limaloa: "There is your man." Limaloa replied: "I shall be killed for he is a young man." Kamapuaa replied: "It is because I know he is not strong is the reason why I ask that you take him." Limaloa then stood up facing Kahikihonuakele and struck him with his club, felling him to the ground. Limaloa then jumped on his opponent to make sure that he was dead, but Kamapuaa spoke up: "Go on forward, I will finish him." After Limaloa had departed, Kamapuaa took hold of Kahikihonuakele and worked over him<sup>80</sup> until he was restored to consciousness, when Kamapuaa said to him: "You are helpless; one stroke of the young man's club laid you low. You look as though you were my older brother, and I your younger brother." Kahikihonuakele replied: "I have no other younger brother. My two younger brothers<sup>81</sup> are dead. One was killed by Pele and the other hung himself." Kamapuaa said to Kahikihonuakele: "Crawl from here until you find Makalii and the others."

After this Kaneiki and Limaloa returned, when Kamapuaa said to them: "There is one great conflict yet to be had; it will be against a woman, so we must therefore run away and save ourselves." The woman spoken of by Kamapuaa was Hina, their own

<sup>76</sup>The early part of this story locates this person with Olopana in Koolau, Oahu.

<sup>77</sup>Kahikiula, father of Kamapuaa, a reason for shielding him from certain death at the hand of his antagonist, as also to test him for recognition.

<sup>78</sup>This denial was probably based on the supposed death of Kamapuaa in the encounter with Pele.

<sup>79</sup>This is the first mention of the demigod having a

brother. Kahikihonuakele, lit., muddy foundation foreign land.

<sup>80</sup>Reviving his brother by the lomilomi process, a rubbing, pressing method to relieve pain and bruises.

<sup>81</sup>Further insight in Kamapuaa's family history. The failure of father and brother and subsequently the mother to recognize him shows he had assumed a form which they were unfamiliar with.

mother.<sup>82</sup> Kaneiki and Limaloa then started to run off. The reason why Kamapuaa ordered these two to run was because he took pity on his mother, Hina.

Because Kamapuaa made use of the stick of wood called Kahikikolo as his war club, he was named "Kaneiki's-son-in-law-with-the-great-club."

Some time after this Kamapuaa left his wives and his father-in-law, Kaneiki, and set out to Kalalau to pay his parents a visit, for at this time Kahikiula and Hina were the recognized rulers of the whole island of Kauai. Fish had been caught at Kalalau; Wailinuu was their head fisherman. When Kamapuaa was nearing his parents' place of abode, he tarried at a woman's home. While living there, news of plentiful fish reached him.

## CHAPTER VII.

### HOW THE PARENTS FAILED TO RECOGNIZE KAMAPUAA, WHICH ACTION ALMOST COST THEM THEIR LIVES.

WHEN Kamapuaa arrived where Wailinuu, his parents' fisherman was with the canoe of fish, he leaned on the edge of the canoe and asked: "Give me some fish? If you withhold it you will be killed. Death shall be your portion today and maggots tomorrow." Wailinuu made reply: You are asking for two things: the request for some fish and my death." Kamapuaa again asked: "Give me some fish." Wailinuu replied: "Why don't you dive down into the sea for some." Kamapuaa then ordered one of his companions to proceed to Hina and say: "Here comes your son. He has come for some fish for himself." When Hina heard this from the messenger, she refused, saying: "I have no other son. One was killed by Pele, one hung himself and Kahikihonuakele is the only one that is left. I don't know where that fellow comes from. Perhaps it is some one who has heard that we have caught a large quantity of fish and has come<sup>83</sup> with deception to get him some fish." The messenger was sent back to Hina by Kamapuaa five different times and the messenger returned empty handed to Kamapuaa as many times. Kamapuaa then came to Hina, and when she saw him she turned away her face. Kamapuaa, upon seeing this, said to Hina: "Is your back then to be the one to converse with me?" Kamapuaa then chanted to Hina as follows:

How contented was I while living in the uplands of Waiahulu,  
Where the rumor reached me of the great catch of fish here in  
the lowlands;  
I then questioned,  
To whom does the fish belong, there in the lowlands?  
To Hina, to Kahikiula.  
All that fish shall be mine, were I to get there.  
Say, Hina, let me have some fish?  
Say, Hina, don't be hard hearted.  
Kahikimaolina dwells in happiness,  
The sands that face the Isles.

<sup>82</sup>"Their own mother," a customary complimentary term, rendered more applicable in this case owing to the bond of relationship existing between the men.

<sup>83</sup>This throws light perhaps on a tendency in ancient times of falsely claiming or asserting kinship for the sake of personal gain.

He faced about to come in search,  
 In search of the parents.  
 The mother was without feeling,  
 The father was mean,  
 The older brother was unkind.  
 They pointed to the sea for fish.  
 In the long feeding grounds, in the short feeding grounds.  
 In the feeding grounds where the fish dwell,  
 In the feeding grounds known to Hina.  
 Say, Hina, I have come for some fish for myself.  
 Say, Hina, don't be unkind, for I greet you.  
 The top of the ridge was seen to appear on Waiawaawa.  
 It was my hog form.  
 I thought that when I came  
 The parents would remember.  
 Say, Hina, don't be hard hearted.

The wives of Kahikihonuakele upon hearing this chant said to Hina: "Say, Hina, perchance this is your son?" Hina made reply: "I have no other son on Kauai. If you two wish to give him some fish you may do so." When the two girls heard this from Hina, they gave Kamapuaa some of the fish. Kamapuaa then ordered his companions to take and carry away the fish.

Shortly after this Kamapuaa again chanted to Hina; and in the chant he informed her of his connection from the very first.

It was by way of Kona that I came.  
 I saw the bunch of bananas  
 That was eaten and pecked by the birds;  
 The first hand of the bunch  
 Was directly under the leaf.  
 In the path that leads up, Hina,  
 In the path where one searches for the water of Kekelani;  
 The water of Waialamihi  
 On the heights of Kaula,  
 That water for which I long.  
 Say, Hina, give me some fish.  
 Say, Hina, don't be unkind,  
 For it was by way of Kona that I came.  
 I have seen the light  
 At the bottom of a valley.  
 Waawaaiki is foolish.  
 The inside is rolling like a raging sea.  
 Where is thy sympathy?  
 I am from Kohala,  
 For the cold wind, the Apaa is of Kohala.  
 The mouth is covered, it is the sign of refusal.  
 Say, Hina, give me some fish.  
 Say, my older brother,  
 My older brother of the cliff that is held to the bosom,  
 The double cliff of Kaliuwaa,

The cliff that fed us, the cliff where we roamed,  
 The cliff that is carried at the back,  
 That appears as though carried on the back when one's back is  
 turned toward it.

O, let us weep. Here is my greeting.  
 Say, Hina, give me some of the fish,  
 Say, Hina, don't be unkind.  
 Thou art from Kalihi. I am from Kalihi.  
 The woman that fished for crabs was from Kalihi.  
 The rope was pulled and broken,  
 The covering floated away with the calabash.  
 The woman went in pursuit of the calabash.  
 The sea of Kalihi that breaks the strings of the calabash.  
 Kalihi is immovable.  
 Say, Hina, give me some fish.  
 Say, Hina, make answer. Give me some of the fish.

By this chant recited by Kamapuaa, Hina began to think that this must be Kamapuaa himself, and so she became afraid, because it was she who went to Kalihi and there lost her calabash of crabs.

When she realized this she broke through the back end of the house with the idea of escaping, for Kamapuaa was standing in the doorway preventing her from going out that way. After Hina had made her escape from the house, she ran and told Kahikiula and Kahikihonuakele,<sup>84</sup> who were preparing awa in another house, and said to them: "Say, Kamapuaa is coming; he has arrived." At this they all went out to greet and to humble themselves before him. Hina then chanted a mele that was composed in his honor, in order to please him:

In the top of the kukui on Hanunanuna,  
 On the shores of Waimalu,  
 My sire, it is raining.  
 I have no gifts to offer so as to appease your anger,  
 For there is but the insufficient heavens,  
 For the tears are coming down as rain.  
 It is raining; I am wet;  
 My body is wet with the rain,  
 My son of the cliffs carried on the bosom.

Hina then approached Kamapuaa and laid down at his feet, and Kamapuaa sat on her. Kahikiula then chanted a mele in honor of Kamapuaa, saying:

In the top of the kukui on Hanunanuna,  
 On the shores of Waimea,  
 My sire, it is raining.  
 I have no gifts to offer so as to appease your anger,  
 The only gift is my tears.  
 It is raining; I am wet.

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<sup>84</sup>These two had been assigned to the uplands with Makalii, but are prepared to "eat humble pie" and own Kamapuaa.



Kahikiula then approached Kamapuaa and laid down at his feet like Hina. Kahikihonuakele then chanted his mele in honor of Kamapuaa, saying:

Your son was born a bundle.  
 This is indeed your name,  
 The fragrant skin<sup>85</sup> of the cold dew of Kaala,  
 Your skin that is become scaly<sup>86</sup> from awa  
 Which grew in the uplands of Kaliupeapea,  
 The fine rain<sup>87</sup> of Keke,  
 The hala and the lehua were in the uplands,  
 Which sprouted in the uplands of Kaliuwaa.  
 This is your name; make answer.

At the conclusion of the chant by Kahikihonuakele, he approached Kamapuaa and laid in his presence.<sup>88</sup> Kamapuaa then stood up and stepped on them all and proceeded on his way, for he was very angry with them all. At this Hina began to chant all the mele composed in honor of Kamapuaa, trying to please him and in that way save themselves; but all her mele and pleadings were in vain, for Kamapuaa would not listen. When Hina saw that all her efforts to appease the anger of Kamapuaa were in vain, she disrobed and went naked,<sup>89</sup> following him. When Kamapuaa saw Hina following after him, entirely nude, he turned and abandoned his angry feelings, and said: "Your fisherman shall die, however, because of the words he spoke to me, that I must dive down into the sea to get my fish." To this request Hina gave her consent. The hog then started in and in a very short time the fisherman was completely consumed.<sup>90</sup> Kamapuaa then said to his parents: "Why did you two not recognize me?" The parents replied: "Because we knew that you had the form of a hog and did not have the form of a human being." At this Kamapuaa showed them all his different forms; and after this he returned to Kahiki with Koea.

<sup>85</sup>A complimentary, figurative name to sooth Kamapuaa's anger; a play on Iliahi, the fragrant sandalwood.

<sup>86</sup>A condition that arises from the excessive use of awa, sacred to the gods.

<sup>87</sup>Ka ua kilinoe hau might be better defined as "the fine dewy rain," or probably "the cold misty rain."

<sup>88</sup>Prostrating at one's feet is indicative of contrition

for past wrongs, but the sitting on Hina and then trampling on them all shows Kamapuaa was not to be placated.

<sup>89</sup>An act of abandon; abject submission, appealing for forgiveness.

<sup>90</sup>Resuming his hog form he revenges his insults at the fisherman's hands.