

Ka Pōe Kabiko

THE PEOPLE OF OLD

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of Kaneiakama. After the death of Kane'alai and Kumuko'a, her son by Keawe, and all the other children of Kane'alai, these gods became the property of Kahekili, ruler of Maui. He also kept them under rigid restriction. While Kahekili was still alive, Kamehameha I asked for a Kalaipahoa god for himself, and Kahekili gave him a little Kalaipahoa god in the shape of a small wooden image about a foot high; he was named Kanemanaipai'ea. That was the first Kalaipahoa god obtained by a chief of Hawaii island.

After the death of Kahekili, and after his son Kalanikupule and the chiefs of Maui had died in the battle of Nu'uauu, which gave Kamehameha victory over the land from Hawaii to Oahu, all their gods became the property of Kamehameha, the Kalaipahoa among them. Kane'alai'kane and Keli'ikukahaoa then became the kahuna's of Kalaipahoa *ma*. Kalaipahoa did not kill them because they were also the *kabu* of Ma'iola, the antidote to the Kalaipahoa poisons. Ma'iola had a thick white bark which, if simply touched to the lips of one who ate some scrapings of Kalaipahoa, caused him to recover. Kalaipahoa woods were the most powerful and poisonous of woods. They were not bitter or anything, nor did they eat the internal organs like opium and other poisonous mixtures made by *baoles*, but they caused death. There was no antidote that compared with Ma'iola, which, if only touched to the lips, brought recovery.

PUA MA

It was less than a hundred years ago that sorcery, *hana 'ino*, began on Molokai. Peleioholani was ruling on Oahu, Kamehameha-nui on Maui, and Kalani'opu'u on Hawaii when sorcery, *ho'opi'opi'o*, *hi'u*, *kaina*, and *lelopu'u*, had their start on Molokai, and at first it was not widespread. The hereditary chiefs *na'li'i nona pono'i* of Molokai were still living at that time; Kane'alai was still alive, and her children, and most of the chiefs of Molokai. It was kapu to use Kalaipahoa for sorcery or for praying to death (*hana 'ino a me ka 'ana'ana*). But one man, and only one, on Molokai was taught sorcery by the gods, and he did not spread his knowledge. Let this writer of Hawaiian history explain a little about the origin of the spread of sorcery, *ho'opi'opi'o*, *ho'ounauna*, *kaina*, and *pabi'ubi'u*.⁷

Kaiakea, a prominent man of Kala'e and its vicinity, was said to have been a man without a god. He built a large new household below Kahanui and provided all kinds of food, such as poi, pig, 'awa, bananas, fish, and everything else necessary for a "house-warming" (*o ka hale komo*). When the day came, Kaiakea's wife and the other women were at the *bale noa*, the common house, and Kaiakea and the other men and the servers were at the *bale mua*, the men's house. The *bale noa* was apart from the *bale mua*, which was surrounded by a lanai. Kaiakea was in the doorway of the *bale mua*, and while the feast was being prepared, he saw a long procession of women coming over the plains of Ho'olehua to Pala'au. They were dressed in yellow tapa skirts and yellow tapa shoulder coverings (*kibe'i*), with variegated (*papabi*) leis of *ma'o* and 'ilima crowning their heads. There was one man among them. The procession went down to the spring, named Piliwale,

and left their things (*he ukana*) there. These were a *puniu hulihuli*, or coconut-shell container, and the women's 'alae bird bodies. When Kaiakea saw the many beautiful women in that company, he called out to them to come in on the lanai, but they remained outside. Only the man who was with them approached and stood at the door of Kaiakea's house and talked with him. Kaiakea offered them food, but the spirit man (*kanaka anela*) said they would not eat his food unless a leaf-thatched house, a *hale lau*, was built for them; then they would eat of his food. This man revealed that they were not humans, but "angels," and he told Kaiakea their names. Pua was his name, and Kauluimaunaloa (the-grove-at-Maunaloa, that is, Kapo) was the name of the chiefess who led the procession. He said they would become Kaiakea's gods if the *hale lau* was finished that day, and would give into his charge the *puniu hulihuli*, their visible form (*ko lakou kino 'ike maka 'ia*), and all the paraphernalia to do their work (*ka lakou mau hana a pau*), which was inside it. The 'alae birds were their bodies which they showed abroad (*kino ho'ike 'ia iwaho*). After revealing these things to Kaiakea, the being vanished. Kaiakea went to the spring to look for the *puniu*, and got it; the 'alae birds were resting there at the spring. That very day Kaiakea erected the *hale lau* and filled it with poi, 'awa, bananas, and tapas appropriate to these gods; that same evening it was dedicated (*ke kapu no 'ia*). The food offerings (*ka 'ai me ka 'ia*) and the 'awa were all consumed by the 'alae birds, and they were well content with the food provided for them.*

It was in this way that Kaiakea became the *kahu* of gods, and he became known as a man who had gods. He was the *kahu* of Kapo (Kauluimaunaloa) and Pua. Kaiakea, however, just took care (*malama pono*) of these gods. He did no harm to others, and did not send his gods to bring death (*ho'ounauna e make*) to any man or to any chief. He just took care of his *akua ho'old'a* (the spirits who had been made gods by his consecration and offerings). Upon his death he commanded his children to take care of the gods against the days of trouble; the gods would repay them with life (*ola*). But they were not to seek wealth from the gods through sorcery.**

Before Kaiakea died he strictly warned his children not to spread the knowledge of sorcery, nor to give it to outsiders. But after his death his daughter Ka'akau-makaweliweli set up kapus (*kukulu i na kapu*) and built some houses for these gods, and made offerings to the 'alae bird (*ho'olulu i ka manu 'alae*). Kapualei, and all the lands where the daughter of Kaiakea lived, became famous on account of the houses erected for these gods. This art of *ho'ounauna*, the sending of spirits on malicious errands, did not come from Kaneiakama; this was a different art, although the gods were the same kind (*ma ke 'ano akua ua like*). The two sides, 'ao'ao, [that is, the side that sent the spirits to do harm and the side that counteracted their harm] would conflict; one or the other of the *kahu* of the gods would be defeated, or victorious, and the contesting (*ku'e*) goes on between them to this day.*

* May 19, 1870.

** July 14, 1870.