

W. D. Westervelt

*Legends of Old
Honolulu
(Mythology)*

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Legends of Old Honolulu (Mythology)

Collected and Translated from the Hawaiian



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The legends of a people are of interest to the scholar, the thinker, and the poet.

The legends tell us of the struggles, the triumphs, and the wanderings of the people, of their thoughts, their aspirations; in short, they give us a twilight history of the race.

As the geologist finds in the rocks the dim records of the beginnings of life on our planet, the first foreshadowings of the mighty forests that have since covered the lands, and of the countless forms of animal life that have at last culminated in Man, so does the historian discover in the legends of a people the dim traces of its origin and development till it comes out in the stronger light of the later day.

So it is with the legends of the Hawaiians, or of the Polynesian race. We see them, very indistinctly, starting from some distant home in Asia, finally reaching the Pacific Ocean, and then gradually spreading abroad over its islands till they dominate a large portion of its extent.

In bringing together this collection of Hawaiian legends, the author of this little book has conferred a great favor upon all those residents [iv] of Hawaii and of those visitors to its shores who may take an interest in its original inhabitants, once an exceedingly numerous people, but now a scattering remnant only. To that native race this little book will be at once a joy and a sorrow; to the heart of the *haole*, who has lived among them, known them intimately for thirty years or more (as has the writer of this Foreword), and learned to love them, this collection of the legends of old Honolulu brings a warm "Aloha!"

Geo. H. Barton,

Director, Teachers' School of Science, Boston, Mass.

Formerly Professor of Geology at the Massachusetts Institute of Technology.

June 4, 1915. [v]

INTRODUCTION

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The ancient Hawaiians were not inventive. They did not study new methods of house-building or farming. They did not seek new tools or new weapons. They could live comfortably as their ancestors lived. But they were imaginative and therefore told many a wonderful tale of gods and goblins and men. Some of these stories were centuries old, and were closely akin to legends told in Tahiti,

Samoa, Fiji, New Zealand and many other islands of the Pacific Ocean. Most of them were of course limited to the locality from which they came. The Honolulu legends belong to this class almost entirely, although a student of Polynesian mythology will find many traces of connecting links with the mythology of far distant islands.

The legends of Old Honolulu have been compiled from stories told by the old Hawaiians. Some of them came from those still living, but many have been found in the files of papers published from 1850 to 1870.

The first alphabet for Hawaiians was prepared in 1821. The Hawaiians were taught to [\[viii\]](#)read and write their histories and ancient stories as rapidly as possible. This was the result of the labors of the American missionaries. Some of the missionaries, notably Mr. Dibble, sent their pupils out to write down and preserve the old legends and traditions. Between thirty and forty years after the first lesson in the alphabet the Hawaiians were writing articles for papers published regularly in their own language—such as *Ka Hae Hawaii (The Hawaiian Flag)*, *Ke Kuokoa (The Independent)*, *Ka Hoku Pakipika (The Star of the Pacific)*. These were followed by many papers down to the present time edited solely by Hawaiians.

Careful research through these papers brings many stories of the past into the hands of students. It is chiefly in this way that these legends of Old Honolulu have been gathered together. This is the result of several years' work of note-taking and compilation.

These legends belong of course to Honolulu people, and will be chiefly interesting to them and those who are acquainted with the city and the island of Oahu. It is hoped that the folk-lore lovers the world over will also enjoy comparing these tales with those of other lands.

Sometimes these old stories have been touched up and added to by the Hawaiian story-teller who has had contact with foreign literature, and [\[ix\]](#)the reader may trace the influence of modern ideas; but this does not occur frequently.

The legend of "Chief Man-eater" comes the nearest to historic times. Cannibalism was not a custom among the ancient Hawaiians. These are unquestionably sporadic cases handed down in legends.

These legends have been printed in the following papers and magazines: *The Friend*, *The Paradise of the Pacific*, *The Mid-Pacific*, *Thrum's Hawaiian Annual*, *Historical Society Reports*, *The Advertiser* and *Star Bulletin*, published in Honolulu.

The Author. [\[x\]](#)
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PRONUNCIATION

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“A syllable in Hawaiian may consist of a single vowel, or a consonant united with a vowel or at most of a consonant and two vowels, never of more than one consonant. The accent of five-sixths of the words is on the penult, and a few proper names accent the first syllable.

In Hawaiian every syllable ends in a vowel and no syllable can have more than three letters, generally not more than two and a large number of syllables consist of single letters—vowels. Hence the vowel sounds greatly predominate over the consonant. The language may therefore appear monotonous to one unacquainted with its force.

In Hawaiian there is a great lack of generic terms, as is the case with all uncultivated languages. No people have use for generic terms until they begin to reason and the language shows that they were better warriors and poets than philosophers and statesmen. Their language, however, richly abounds in specific names and epithets.

The general rule, then, is that the accent falls on the penult; but there are many exceptions and some words which look the same to the eye take on entirely different meanings by different tones, accents, or inflections.

The study of these kaaos or legends would demonstrate that the Hawaiians possessed a language not only adapted to their former necessities but capable of being used in introducing the arts of civilized society and especially of pure morals, of law, and the religion of the Bible.”

The above quotations are from Lorrin Andrew’s Dictionary of the Hawaiian Language, containing some 15,500 Hawaiian words, printed in Honolulu in 1865.

Hawaiian vowels	{	<i>a</i> is sounded as in father
		<i>e</i> is,, sounded,, as,, in,, they
		<i>i</i> is,, sounded,, as,, in,, marine
		<i>o</i> is,, sounded,, as,, in,, note
		<i>u</i> is,, sounded,, as,, in,, rule or as <i>oo</i> in moon
		<i>ai</i> when sounded as a diphthong resembles English <i>ay</i>

au when sounded as a
diphthong resembles *ou* as in
loud

The consonants are *h, k, l, m, n, p,* and *w*. No distinction is made between *k* and *t* or *l* and *r*, and *w* sounds like *v* between the penult and final syllable of a word. [1]

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I

THE MIGRATION OF THE HAWAIIANS

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The fountain source of the Mississippi has been discovered and rediscovered. The origin of the Polynesian race has been a subject for discovery and rediscovery. The older theory of Malay origin as set forth in the earlier encyclopædias is now recognized as untenable. The Malays followed the Polynesians rather than preceded them. The comparative study of Polynesian legends leads almost irresistibly to the conclusion that the Polynesians were Aryans, coming at least from India to Malaysia and possibly coming from Arabia, as Fornander of Hawaii so earnestly argues. It is now accepted that the Polynesians did not originate from Malay parentage, and that they did occupy for an indefinite period the region around the Sunda Straits from Java to the Molucca Islands, and also that the greater portion of the Polynesians was driven out from this region and scattered over the Pacific in the early part of the Christian Era. The legends that cluster around Wakea have greatly aided in making plain some [2]things concerning the disposition of the Polynesians. By sifting the legends of Hawaii-loa we learn how the great voyager

becomes one of the first Vikings of the Pacific. His home at last is found to be Gilolo of the Molucca Islands. From the legends we become acquainted with Wakea (possibly meaning “noonday,” or “the white time”) and his wife Papa (earth), the most widely remembered of all the ancestors of the Polynesian race. Their names are found in the legends of the most prominent island groups, and the highest places are granted them among the demi-gods and sometimes among the chief deities. Their deeds belong to the most ancient times—the creation or discovery of the various islands of the Pacific world. Those who worshipped Wakea and Papa are found in such widely separated localities that it must be considered impossible for even a demi-god to have had so many homes. Atea, or Wakea, was one of the highest gods of the Marquesas Islands. Here his name means “light.” The Marquesans evidently look back of all their present history and locate Atea in the ancient homeland. Vatea in the Society Islands, Wakea in Hawaii and New Zealand, Makea, Vakea and Akea are phonetic variations of the one name when written down by the students who made a written form for words repeated from generation to generation by word of mouth [3]alone. Even under the name “Wakea” this ancient chief is known in most widely separated islands. The only reasonable explanation for this widespread reference to Wakea is that he was an ancestor belonging in common to all the scattered Polynesians. It seems as if there

must have been a period when Wakea was king or chief of a united people. He must have been of great ability and probably was the great king of the United Polynesians. If this were the fact it would naturally result that his memory would be carried wherever the dispersed race might go.

In the myths and legends of the Hervey Islands, Vatea is located near the beginning of their national existence. First of all the Hervey Islanders place Te-ake-ia-roe (The root of all existence). Then there came upon the ancient world Te Vaerua (The breath, or The life). Then came the god time—Te Manawa roa (The long ago). Then their creation legends locate Vari, a woman whose name means “the beginning,” a name curiously similar to the Hebrew word “bara,” “to create,” as in Gen. i. 1. Her children were torn out of her breasts and given homes in the ancient mist-land, with which, without any preparation or introduction, Hawaiki is confused in a part of the legend. It has been suggested that this Hawaiki is Savaii of the [4]Samoa Islands, from which the Hervey Islands may have had their origin in a migration of the Middle Ages. One of the children of Vari dwelt in “a sacred tabu island” and became the god of the fish. Another sought a home “where the red parrots’ feathers were gathered”—the royal feathers for the high chiefs’ garments. Another became the echo-god and lived in “the hollow gray rocks.” Another as the god of the winds went far out “on the deep ocean.” Another, a girl, found a home,

“the silent land,” with her mother. Wakea, or Vatea, the eldest of this family, remained in Ava-iki (Hawaii), the ancestral home—“the bright land of Vatea.” Here he married Papa. This Ava-iki was to the Herveyites of later generations the fiery volcanic under-world. When the long sea-voyages ceased after some centuries, the islanders realized that Ava-iki was very closely connected with their history. They had but a misty idea of far-off lands, and they did know of earthquakes and lava caves and volcanic fires—so they located Ava-iki as the secret world under their islands. This under-world with legendary inconsistency was located on the ocean’s surface, when it became necessary to have their islands discovered by the descendants of Vatea. According to the Hervey legends, Vatea was the father of Lono and Kanaloa, two of the great gods of the Polynesians. [5]They were twins. Lono had three sons, whom he sent away. They sailed out through many heavens and from Ava-iki pulled up out of the deep ocean two of the Hervey Islands. The natives of the Hervey group supposed that the horizon around their group enclosed the world. Beyond this world line were heavens and heavens. A daring voyager by sailing through the sky-line would break out from this world into an unknown world or a heaven bounded by new horizons. Strangers “broke through” from heaven, sometimes making use of the path of the sun. Thus about twenty-five generations ago Raa (possibly Laa, the Hawaiian) broke down the horizon’s bars and

established a line of kings in Raiatea. So also when Captain Cook came to the Hervey Islands the natives said: "Whence comes this strange thing? It has climbed up [come up forcibly] from the thin land, the home of Wakea." He had pierced the western heavens from which their ancestors had come.

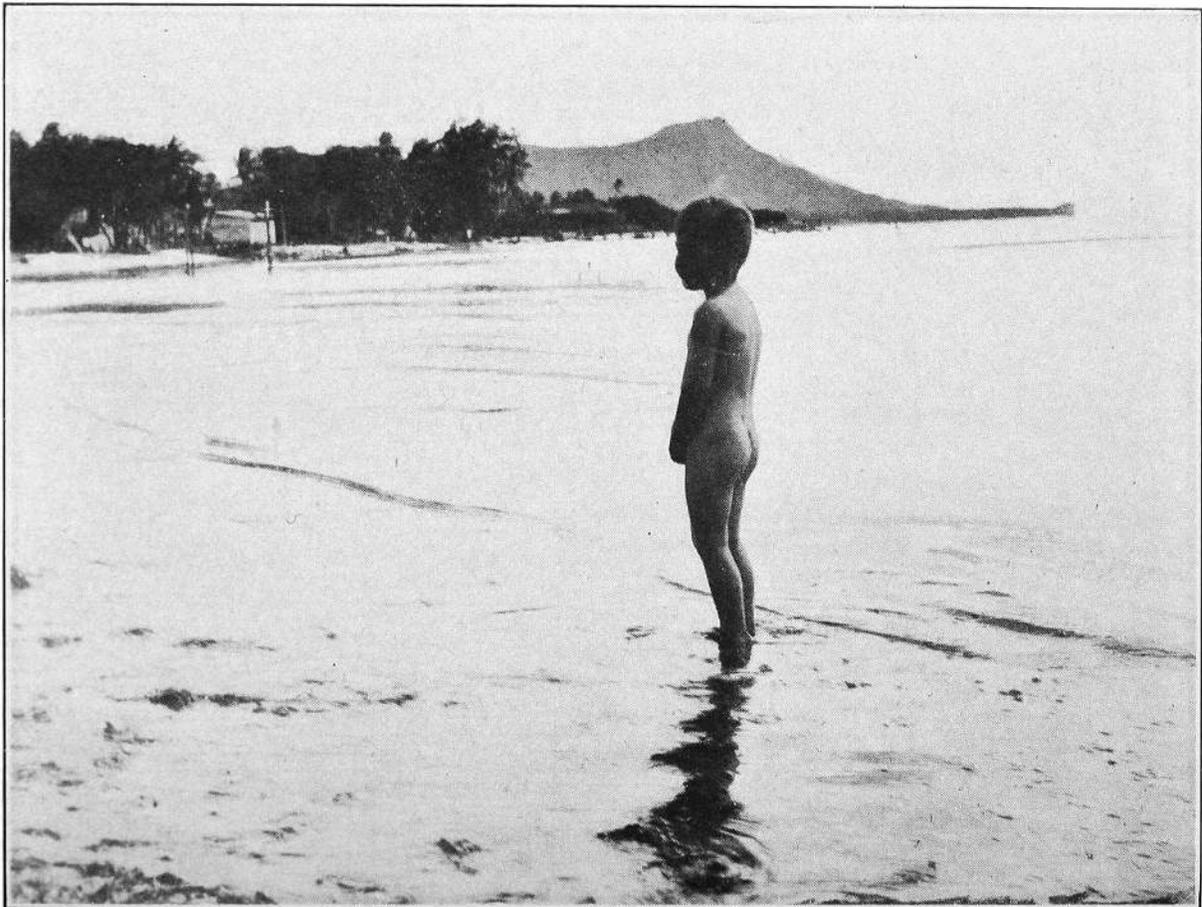
When the sons of Lono unexpectedly saw a speck of land far away over the sea, they cried out that here was a place created for them by their deified ancestors. As they came nearer they "pulled up" the islands until they grew to be high mountains rising from the deep waters. In these mountains they found the lava caves [6]and deep chasms which they always said extended down under the seas back to Ava-iki. They made their caves a passageway for spirits to the fairy home of the dead, and therefore into certain chasms cast the bodies of the dead, that the spirit might more easily find the path to the under-world.

Vatea was a descendant of "the long ago," according to the Hervey legend. Wakea of Hawaii was a son of Kahiko, "the ancient." Wakea's home is more definitely stated in the Hawaiian than in the Hervey legends. He lived in O-Lolo-i-mehani, or The Red Lolo, a name confidently referred by Fornander in "The Polynesian Race" to Gilolo, the principal island of the Moluccas. The Red Lolo, as suggested by Fornander, would refer not alone to volcanic action and its decaying debris, but would fittingly designate the largest and most important island of

the group. The fire bursting from many volcanoes in the region of the Sunda Straits was “royal” to the beholders, who felt that divine power was present in the mysterious red flames. Hence all the Polynesian tribes invested the red color with especial dignity as a mark of royalty and pre-eminence. It was on the banners allowed only to chiefs when their boats sailed away to visit distant lands. It was the color of the war cloaks of chiefly warriors. In [7]the recent days of the monarchy of Hawaii, the richest crimson was the only color allowed in upholstering the great throne room. Gilolo might worthily bear the name “The Red Lolo” in Hawaiian story. Here Hawaii-loa, the first of the Polynesian Vikings, had his home. Here the Chieftainess Oupe, a Polynesian princess, dwelt. In O-Lolo Wakea married the granddaughter of Oupe, whose name was Papa. She is almost as widely known in legends as her husband. Papa was said to be a tabued descendant of Hawaii-loa and therefore superior in rank to Wakea. Papa is described as “very fair and almost white.” Her name means “earth,” and Wakea’s name might mean “noonday.” This, with the many experiences through which they both passed, would lay the foundation for a very pretty sun-myth, but we cannot avoid the human aspect of the legends and give them both a more worthy position as ancestors of a scattered people.

Kahiko, the ancient, is recorded as having had three sons, from whom descended the chiefs, the priests and the common people,—the husbandmen,—

almost a Shem, Ham and Japheth division. Other legends, however, give Kahiko only two sons, the eldest, Wakea, having power both as chief and priest. All the legends unite in making Wakea the head of the class of chiefs. This would very readily explain the [8]high place held by Wakea throughout Polynesia and also the jealous grasp upon genealogical records maintained by the royal families of the Pacific.



YOUNG HONOLULU AND LEAHI

Wakea and Papa are credited with being the creators of many island kingdoms of the Pacific. Sometimes the credit is given partly to a mischievous fisherman-god, Maui, after whom one of the Hawaiian

Islands is named. One of the Hawaiian legends goes back to the creation or discovery of Hawaii and ascribes the creation of the world to Wakea and Papa. The two were living together in "Po"—"darkness," or "chaos." Papa brought into existence a gourd calabash including bowl and cover, with the pulp and seeds inside. Wakea threw the cover upward and it became heaven. From the pulp and seeds he made the sky and the sun and moon and stars. From the juice of the pulp he made the rain. The bowl he fashioned into the land and sea. Other legends limit the creative labors of Wakea to the Hawaiian group. With the aid of Papa he established a portion of the islands; then discord entered the royal family and a separation was decided upon. The Hawaiian custom has always been for either chief or chiefess to exercise the right to divorce and to contract the marriage ties. Wakea is said to have divorced Papa by spitting in her face, according to an ancient [9]custom. Wakea selected a chieftainess named Hina, from whom the island Molokai (the leper island) received the name "Molokaihina"—the ancient name of the island. Morotai was also an island lying near Gilolo in the Molucca group, and might be the place from which Wakea secured his bride. Papa selected as her new husband a chief named Lua. The ancient name of Oahu (the island upon which Honolulu is located) was "Oahu-a-lua" (The Oahu of Lua). One of the Celebes Islands bears a name for one of its districts very

similar to Oahu—"Ouahju." Papa seems to have been partially crazed by her divorce. She marries many husbands. She voyages back and forth between distant islands. In an ancient island, Tahiti, she bears children from whom the Tahitians claim descent. In the Celebes she and her people experience a famine and she is compelled to send to O-Lolo for food. In New Zealand legend she becomes the wife of Langi (Hawaiian Lani, or heaven), a union of "earth" and "heaven." They have six children. Four of these are the chief gods of ancient Hawaii: Ka-ne, "light"; Ku, "the builder"; Lono, "sound"; and Kanaloa. Two of the children are not named in Hawaiian annals, unless it might be that one, Tawhirri, should be represented in Kahili, the tall standard used for centuries as the insignia of very high [10]chief families. The other name, "Haumia," might possibly be Haumea, a second name given to Papa in the legends. The Maoris of New Zealand deify all of these six sons of Lani and Papa.

Ka-ne was "father of forests." He was very strong. In ancient days the sky was not separated from the earth. He lifted up the heavens and pushed down the earth—and thus made space for all things to grow. It was while the sky rested its full weight upon the earth that the leaves started into life, but were flat and thin because there was no chance to become plump and full like the fruit which came later. Here is the foundation for another sun-myth of the Pacific, wherein it might be said light came and separating

darkness from the earth brought life into the world. Light could well be “the father of forests.” The second son was Tawhirri, “the father of winds and storms.” A part of his name was “matea,” which might possibly be referred to Wakea. He dwelt in the skies with his father Lani.

The third son was Lono, who was “the father of all cultivated food.”

The fourth was Haumia, “the father of uncultivated food”—such food as grew wild in the forests or among the herbs or in the midst of the edible sea-mosses.

The fifth son was Kanaloa, “the father of all [11]reptiles and fishes,” at first dwelling in Hawaiki on the land with all his descendants.

The sixth son was Ku “with the red face,” “the father of fierce or cruel men.” Ku was easily made angry, and after a time waged war against his brothers and their followers. There was great destruction, but Ku could not win the victory alone. He was compelled to call upon Tawhirri, “the father of winds and storms.” Fierce men and fierce storms made it difficult for the remainder of the household to escape. The “father of forests” bowed to the earth under the terrific force of hurricanes and tornadoes. The “fathers of foods” buried themselves deep in the ground to escape destruction at the hands of cruel mankind and tempestuous nature. Then came the bitter conflict between the family of Kanaloa and their combined enemies. Cruel men were without pity

in the blows dealt against their inferior kindred. At last the fish fled to the sea and sought safety in distant waters, finding homes where the children of Ku did not care to follow. The reptiles fled inland to the secret recesses of the mountains and forests. There they have kept their wild savage life through the centuries even to the present day, as in Sumatra, Borneo, the Celebes, the Philippines and other sections of the region around the Sunda Straits. They are not now ocean [12]lovers any more than in the ages past. They do not “go down to the sea in ships.” Neither do they love the coming of Dutch or Spanish or American civilization. They seem to have an hereditary dislike for strange and cruel men.

The sea rovers became great wanderers, carrying with them the name of “Kanaloa” and planting it in almost all the Pacific islands to be worshipped as one of the supreme gods.

How much these domestic troubles surrounding the name of Papa may have had to do with an early migration of the Polynesians we do not know. It may be that while the household was engaged in war the Malays came from the north and with tornado power scattered the divided family, compelling swift flight to distant lands. It is now understood that the great dispersion of the Polynesians came from the incursions of the powerful Malays during the second century of the Christian Era. Some of the Hawaiian and New Zealand legends imply that for a number of generations a part of the Polynesians remained in

the old family home, Hawaiki. The New Zealanders enter quite fully into the account of the troubles attending the coming of their ancestors from Hawaiki. They mention battles and domestic discords. They tell of the long journeys and wearisome efforts put forth until their ancestors find Northern [13]New Zealand, Ke-ao-tea-roa (The great white land). This was pulled up out of the sea for them by Maui with his wonderful fish-hook. This story of the magic fishing of the disobedient and mischievous Maui is common in Polynesia.

After the discovery of New Zealand, boats were sent back to Hawaiki to induce large companies of colonists to leave the land of warfare and trouble and settle in rich lands bordering the beautiful bays of New Zealand.

Like stories of discovery of new lands and return for friends adorn the legends of all Polynesia. Wakea's descendants were clannish and stood by each other in that great migration of the second century as well as in the better-remembered journeys of later years. There seems to have been a continued migration of the Polynesians. Sometimes they were apparently fought off by the black race, as in Australia; sometimes they held their own for a time, keeping the black men inland, as in Fiji; and sometimes they struck out boldly for new lands, as when they sailed long distances to the Hawaiian and Easter Islands. It is said that the purest forms of the Polynesian language, most harmonious with one

another, were carried by the children of Wakea to the far distant islands of New Zealand, Hawaii and Easter Island. [14]

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LEGENDARY PLACES IN HONOLULU

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Ho-no-lu-lu is a name made by the union of the two words “Hono” and “lulu.” Some say it means “Sheltered Hollow.” The old Hawaiians say that “Hono” means “abundance” and “lulu” means “calm,” or “peace,” or “abundance of peace.” The navigator who gave the definition “Fair Haven” was out of the way, inasmuch as the name does not belong to a harbor, but to a district having “abundant calm,” or “a pleasant slope of restful land.”

“Honolulu” was probably a name given to a very rich district of farm land near what is now known as the junction of Liliha and School Streets, because its chief was Honolulu, one of the high chiefs of the time of Kakuhihewa, according to the legends. Kamakau, the Hawaiian historian, describes this farm district thus: “Honolulu was a small district, a pleasant land looking toward the west,—a fat land, with flowing streams and springs of water, abundant water for taro patches. Mists resting inland breathed softly on the flowers of the hala-tree.” [15]

Kakuhihewa was a king of Oahu in the long, long ago, and was so noted that for centuries the island

Oahu has been named after him “The Oahu of Kakuhihewa.” He divided the island among his favorite chiefs and officers, who gave their names to the places received by them from the king. Thus what is now known as Honolulu was until the time of Kamehameha I., about the year 1800, almost always mentioned as Kou, after the chief Kou, who was an ilamuku (marshal), under King Kakuhihewa. Kou appears to have been a small district, or, rather, a chief’s group of houses and grounds, loosely defined as lying between Hotel Street and the sea and between Nuuanu Avenue and Alakea Street.

Ke-kai-o-Mamala was the name of the surf which came in the outer entrance of the harbor of Kou. It was named after Mamala, a chiefess who loved to play konane (Hawaiian checkers), drink awa, and ride the surf. Her first husband was the shark-man Ouha, who later became a shark-god, living as a great shark outside the reefs of Waikiki and Koko Head. Her second husband was the chief Hono-kau-pu, to whom the king gave the land east of Kou, which afterward bore the name of its chief. In this section of Kou now called Honolulu were several very interesting places.

[16]

Kewalo was the place where the Kauwa, a very low class of servants, were drowned by holding their heads under water. The custom was known as “Ke-kai-heehee,” “kai” meaning “sea” and “hee” “sliding along,” hence the sliding of the servants under the waves of the sea. Kewalo was also the nesting-

ground of the owl who was the cause of a battle between the owls and the king Kakuhihewa, where the owls from Kauai to Hawaii gathered together and defeated the forces of the king.

Toward the mountains above Kewalo lies Makiki plain, the place where rats abounded, living in a dense growth of small trees and shrubs. This was a famous place for hunting rats with bows and arrows.

Ula-kua, the place where idols were made, was near the lumber-yards at the foot of the present Richards Street.

Ka-wai-a-hao (The water belonging to Hao), the site of the noted old native church, was the location of a fine fountain of water belonging to a chief named Hao.

Ke-kau-kukui was close to Ula-kua, and was the place where small konane (checker) boards were laid. These were flat stones with rows of little holes in which a game was played with black and white stones. Here Mamala and Ouha drank awa and played konane, and [17]Kekuanaoa, father of Kamehameha V., built his home.

Kou was probably the most noted place for konane on Oahu. There was a famous stone almost opposite the site of the temple. Here the chiefs gathered for many a game. Property and even lives were freely gambled away. The Spreckels Building covers the site of this well-known gambling resort.

In Hono-kau-pu was one of the noted places for rolling the flat-sided stone disc known as "the maika

stone.” This was not far from Richards and Queen Streets, although the great “Ulu-maika” place for the gathering of the chiefs was in Kou. This was a hard, smooth track about twelve feet wide extending from the corner of Merchant and Fort Streets now occupied by the Bank of Hawaii along the seaward side of Merchant Street to the place beyond Nuuanu Avenue known as the old iron works at Ula-ko-heo. It was used by the highest chiefs for rolling the stone disc known as “the maika stone.” Kamehameha I. is recorded as having used this maika track.

Ka-ua-nono-ula (rain-with-the-red-rainbow) was the place in this district for the wai-lua, or ghosts, to gather for their nightly games and sports. Under the shadows of the trees, near the present Hawaiian Board Mission rooms at [18]the junction of Alakea and Merchant Streets, these ghosts made night a source of dread to all the people. Another place in Honolulu for the gathering of ghosts was at the corner of King Street and Nuuanu Avenue.



HONOLULU HARBOR

Puu-o-wai-na, or Punchbowl, was a “hill of sacrifice” or “offering,” according to the meaning of the native words, and not “Wine-hill” as many persons have said. Kamakau, a native historian of nearly fifty years ago, says: “Formerly there was an imu ahi, a fire oven, for burning men on this hill. Chiefs and common people were burned as sacrifices in that noted place. Men were brought for sacrifice from Kauai, Oahu, and Maui, but not from Hawaii. People could be burned in this place for violating the tabus of the tabu divine chiefs.”

“The great stone on the top of Punchbowl Hill was the place for burning men.”

Part of an ancient chant concerning Punchbowl reads as follows:

**“O the raging tabu fire of Keaka,
O the high ascending fire of the sacrifice!**

Tabu fire, scattered ashes.

Tabu fire, spreading heat.”

Nuuanu Valley is full of interesting legendary places. The most interesting, however, is the little valley made by a mountain spur pushing [19]its way out from the Kalihi foothills into the larger valley, and bearing the name “Waolani,” the wilderness home of the gods, and now the home of Honolulu’s Country Club. This region belonged to the eepa people. These were almost the same as the ill-shaped, deformed or injured gnomes of European fairy tales. In this beautiful little valley which opened into Nuuanu Valley was the heiau Waolani built for Ka-hanai-a-ke-Akua (The chief brought up by the gods), long before the days of Kakuhihewa. It was said that the two divine caretakers of this chief were Kahano and Newa, and that Kahano was the god who lay down on the ocean, stretching out his hands until one rested on Kahiki (Tahiti or some other foreign land) and the other rested on Oahu. Over his arms as a great bridge walked the Menehunes, or fairy people, to Oahu. They came to be servants for this young chief who was in the care of the gods. They built fish-ponds and temples. They lived in Manoa Valley and on Punchbowl Hill. Ku-leo-nui (Ku-with-the-loud-voice) was their master. He could call them any evening. His voice was heard over all the island. They came at once and almost invariably finished each task before the rays of the rising sun drove

them to their hidden resorts in forest or wilderness.
[20]

Waolani heiau was the place where the noted legendary musical shell “Kiha-pu” had its first home—from which it was stolen by Kapuni and carried to its historic home in Waipio Valley, Hawaii. Below Waolani Heights, the Menehunes built the temple Ka-he-iki for the “child-nourished-by-the-gods,” and here the priest and prophet lived who founded the priest-clan called “Mo-o-kahuna,” one of the most sacred clans of the ancient Hawaiians. Not far from this temple was the scene of the dramatic plea of an owl for her eggs when taken from Kewalo by a man who had found her nest. It forms part of the story of the battle of the owls and the king.

Nearer the banks of the Nuuanu stream was the great bread-fruit tree into which a woman thrust her husband by magic power when he was about to be slain and offered as sacrifice to the gods. This tree became one of the most powerful wooden gods of the Hawaiians, being preserved, it is said, even to the times of Kamehameha I.

At the foot of Nuuanu Valley is Pu-iwa, a place by the side of the Nuuanu stream. Here a father, Maikoha, told his daughters to bury his body, that from it might spring the wauke-¹tree, used for making kapa ever since. From this place, the legend says, the wauke-tree spread over all the islands. [21]

In the bed of the Nuuanu is the legendary stone called “The Canoe of the Dragon.” This lies among

the boulders in the stream not far from the old Kaumakapili Church premises.

In Nuuanu Valley was the fierce conflict between Kawelo, the strong man from Kauai, assisted by two friends, and a band of robbers. In this battle torn-up trees figured as mighty war-clubs.

These are legendary places which border Kou, the ancient Honolulu. Besides these are many more spots of great interest, as in Waikiki and Manoa Valley, but these lie beyond the boundaries of Kou and ancient Honolulu. In Kou itself was the noted Pakaka Temple. This temple was standing on the western side of the foot of Fort Street long after the fort was built from which the street was named. It was just below the fort. Pakaka was owned by Kinau, the mother of Kamehameha V. It was a heiau, or temple, built before the time of Kakuhihewa. In this temple, the school of the priests of Oahu had its headquarters for centuries. The walls of the temple were adorned with heads of men offered in sacrifice.

Enormous quantities of stone were used in the construction of all these heiaus often passed by hand from quarries at great distances so [22]the work of erection was one consuming much time and energy.

According to the latest investigations there were one hundred and eight heiaus on the island of Oahu, some evidences of which may still be traced, showing the far-reaching influence of kings and priests over these primitive people.

