

**LILIUOKALANI OF HAWAII  
PRAYER OF DEDICATION  
THE CREATION  
FOR  
KA Ii MAMAO  
FROM HIM TO HIS DAUGHTER ALAPAI WAHINE  
LILIUOKALANI'S GREAT-GRANDMOTHER  
COMPOSED BY  
KEAULUMOKU IN 1700 AND TRANSLATED BY LILIUOKALANI DURING  
HER IMPRISONMENT IN 1895 AT IOLANI PALACE AND AFTERWARDS AT  
WASHINGTON PLACE HONOLULU WAS COMPLETED AT WASHINGTON  
D.C. MAY 20, 1897  
Lee and Shepard, Boston**

[1897]

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**INTRODUCTION.**

THERE are several reasons for the publication of this work, the translation of which pleasantly employed me while imprisoned by the present rulers of Hawaii. It will be to my friends a souvenir of that part of my own life, and possibly it may also be of value to genealogists and scientific men of a few societies to which a copy will be forwarded. The folk-lore or traditions of an aboriginal people have of late years been considered of inestimable value; language itself changes, and there are terms and allusions herein to the natural history of Hawaii, which might be forgotten in future years without some such history as this to preserve them to posterity. Further, it is the special property of the latest ruling family of the Hawaiian Islands, being nothing less than the genealogy in remote times of the late King Kalakaua,--who had it printed in the original Hawaiian language,--and myself.

This is the very chant which was sung by Puou, the High Priest of our ancient worship, to Captain Cook whom they had surnamed Lono, one of the four chief gods, dwelling high in the heavens, but at times appearing on the earth. This was the cause of the deification of Captain Cook under that name, and of the offerings to him made at the temple or Heiau at Hikiau, Kealakekua, where this song was rendered.

Captain Cook's appearance was regarded by our people then as a confirmation of their own traditions. For it was prophesied by priests at the time of the death of Ka-I-i-mamao that he, Lono, would return anew from the sea in a Spanish man-of-war or Auwaalalua. To the great navigator they accordingly gave a welcome with the name of Lono.

The chanters of this great poem were Hewahewa and Ahukai, and by them it was originally dedicated to Alapai, our ancestress, a woman-chief of the highest rank, then at Koko Oahu. Keeaumoku was lying on his death-bed. The Lonoikamakahiki, of whom this chant sings so eloquently in our native tongue, is none other than Kalaninuiiamamao (Ka-I-i-mamao). His name was also Lonoikamakahiki. He was thus called by his mother, Lonomaikanaka, from the very moment of his birth. It was his grandmother Keakealani who changed his name at the time he was dedicated to the gods and the sacred tabus of the Wela, Hoano, and the Moe; or, translated, Fire, Honor, and Adoration were conferred upon him at the time when his navel string was cut at the Heiau at Nueku, Kahaluu, Kona, Hawaii. The correct name of this chief was Ka-I-i-mamao, but the bards of his day named him in their chants Kalaninuiiamamao; thus he was styled in their Mele or chant called Kekoauli-kookeka ka lani. The words "lani nui" were simply inserted by them as it was their intention to hand the young prince's name down to posterity in song, while to explain the object of the parents in naming him Ka-I-i-mamao it signified that when Keawe married Lonoma-I-Kanaka it was an infusion of a new royal blood with that of their own royal line of I, the father of Ahu, the grandfather of Lonomaikanaka. By this it was also intended to show that he, that is Ka-I-i-mamao, was above all other I's, for there were many families, descendants of I, a high and powerful chief, and the last term, "mamao," means "far off" and above all the rest of the I's.

Before he was deposed by the people of Kau he was called Wakea on account of his wicked actions, and, like Wakea, he married his own daughter. By this name he wandered through the wilds of Kahihikolo at Kalihikai, Kalihiwai, and Hanalei, and ultimately became demented. Through all his wanderings he was followed by his faithful attendant and retainer Kapaihi a Hilina.

This historical character is distinct from the Lonoikamakahiki, son of Keawenuiaumi, the same one who challenged

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[paragraph continues] Kakuhihewa at checkers, Konane. He figured at a different period. There were really three persons of the name of Lonoikamakahiki; the first of these was the son of Keawenuiaumi; the second was a celebrated hunchback son of Kapulehuwaihele, and belonged to Makakaulii. The third Lonoikamakahiki is the one for whom this prayer was composed. His parents were Keaweikekahialiiokamoku and Lonomaikaamaka. Ka-I-i-mamao was the father of Kalaniopuu, this last-named being ancestor in the third degree of King Kalakaua, who reigned over the Hawaiian kingdom from 1874 to 1891, and of Liliuokalani, who reigned from 1891 to 1893. He was also ancestor in second and third degree to the wife of Kalakaua, at present the dowager Queen Kapiolani.

It will be seen, therefore, that as connecting the earlier kings of ancient history with the monarchs latest upon the throne this chant is a contribution to the history of the Hawaiian Islands, and as it is the only record of its kind in existence it seemed to me worthy of preservation in convenient form.

I have endeavored to give the definition of each name as far as it came within my knowledge of words, but in some cases this could not be done because the true signification has been lost. The ancient Hawaiians were astronomers, and the terms used appertained to the heavens, the stars, terrestrial science, and the gods. Curious students will notice in this chant analogies between its accounts of the creation and that given by modern science or Sacred Scripture. As with other religions, our ancient people recognized an all-powerful evil spirit: Mea was the King of Milu as Satan is of the infernal regions, or hell.

I hope that to some interested in all that pertains to Hawaii, this may give one-half the pleasure which it gave to me in the translation and preparation of the manuscript.

LILIUOKALANI, *of Hawaii, Patron of the Polynesian Historical Society.*

## HE PULE HOOLAA ALII.

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(An ancient prayer for the dedication of the high chief Lonoikamakahiki to the gods, soon after his birth, and at which time the honors of Kapu, Wela, Hoano, and Moe were conferred on him by his father, Keaweikekahialiokamoku, King of Hawaii. After the ceremony his name was changed to Ka I i Mamao.)

HE KUMULIPO  
(THE CREATION)  
FOR  
KA I I MAMAO.  
FROM HIM TO HIS DAUGHTER, ALAPAI WAHINE.

### THE FIRST ERA, OR AGE.

#### FIRST VERSE.

At the time that turned the heat of the earth,  
At the time when the heavens turned and changed,  
At the time when the light of the sun was subdued  
To cause light to break forth,  
At the time of the night of Makalii (winter)  
Then began the slime which established the earth,  
The source of deepest darkness.  
Of the depth of darkness, of the depth of darkness,  
Of the darkness of the sun, in the depth of night,  
It is night,  
So was night born.

## SECOND VERSE.

Kumulipo was born in the night, a male.  
Poele was born in the night, a female.  
A coral insect was born, from which was born perforated coral.  
The earth worm was born, which gathered earth into mounds,  
From it were born worms full of holes.  
The starfish was born, whose children were born starry.  
The phosphorous was born, whose children were born phosphorescent.  
The Ina was born Ina (sea egg).  
The Halula was born Halula (sea urchin).  
*Shell-fish.*  
The Hawae was born, the Wana-ku was its offspring.  
The Haukeuke was born, the Uhalula was its offspring.  
The Pioe was born, the Pipi was its offspring (clam oyster). The Papaua was born, the  
Olepe was its offspring (pearl and oyster).  
The Nahaweke was born, the Unauna was its offspring (muscle and crab in a shell).  
The Makaiaulu was born, the Opihi was its offspring.  
The Leho was born, the Puleholeho was its offspring (cowry).  
The Naka was born, its offspring was Kupekala (rock oysters).  
The Makaloa was born, the Pupuawa was its offspring.  
The Ole was born, the Oleole was its offspring (conch).  
The Pipipi was born, the Kupee was its offspring (limpets).  
Kane was born to Waiololi, a female to Waiolola.  
The Wi was born, the Kiki was its offspring.  
The Akaha's home was the sea;  
Guarded by the Ekahakaha that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

## THIRD VERSE.

### *Seaweed and grasses*

Man by Waiololi, woman by Waiolola,  
The Akiaki was born and lived in the sea;  
Guarded by the Manienie Akiaki that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

## FOURTH VERSE.

Man by Waiololi, woman by Waiolola,  
The Aalaula was born and lived in the sea;

Guarded by the Alaalawainui that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**FIFTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Manauea was born and lived in the sea;  
Guarded by the Kalo Manauea that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**SIXTH VERSE.**

*Seaweed and grasses*

Man by Waiololi, woman by Waiolola,  
The Koeleele was born and lived in the sea;  
Guarded by the Ko punapuna Koeleele that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**SEVENTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Puaiki was born and lived in the sea;  
Guarded by the Lauaki that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**EIGHTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Kikalamao was born and lived in the sea;  
Guarded by the Moamoao that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**NINTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Limukele was born and lived in the sea;  
Guarded by the Ekele that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**TENTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Limukala was born and lived in the sea;  
Guarded by the Akala that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**ELEVENTH VERSE.**

Man by Waiololi, woman by Waiolola,  
The Lipuupuu was born and lived in the sea;  
Guarded by the Lipuu that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter but not man.

**TWELFTH VERSE.**

*Seaweed and grasses*

Man by Waiololi, woman by Waiolola,  
The Loloa was born and lived in the sea;  
Guarded by the Kalamaloloa that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

**THIRTEENTH VERSE.**

*Seaweed and grasses*

Man by Waiololi, woman by Waiolola,  
The Ne was born and lived in the sea;  
Guarded by the Neneleau that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

#### FOURTEENTH VERSE.

Man by Waiololi, woman by Waiolola,  
The Hulu-waena was born and lived in the sea;  
Guarded by the Huluhulu Ieie that grew in the forest.  
A night of flight by noises  
Through a channel; water is life to trees;  
So the gods may enter, but not man.

#### FIFTEENTH VERSE.

A husband of gourd, and yet a god,  
A tendril strengthened by water and grew  
A being, produced by earth and spread,  
Made deafening by the swiftness of Time  
Of the Hee that lengthened through the night,  
That filled and kept on filling  
Of filling, until, filled  
To filling, 'tis full,  
And supported the earth, which held the heaven  
On the wing of Time, the night is for Kumulipo (creation),  
      'Tis night.