

KUMULIPO

© 1999 Article and translation by Lilikalā Kame'eleihiwa

HE PULE HO'OLA'A ALI'I
HE KUMULIPO NO KA'TIMAMA O A IA ALAPA'TWAHINE

KA WĀ 'AKAHI

O ke au i kāhuli wela ka honua

At the time of changing, the earth was hot

O ke au i āhuli lole ka lani

At the time of changing, the heavens unfolded

O ke au i Kūka'iaka ka lā

At the time when the sun appeared in shadows

E ho'omālamalama i ka mālama

Causing the moon to shine

O ke au o Makali'i ka pō

At the time when Makali'i [Pleiades] was seen in the night

O ka walewale ho'okumu honua 'ia

It is the slime that establishes the earth

O ke kumu o ka lipo, i lipo ai

At the beginning of the deep darkness, darkening

O ke kumu o ka Pō, i pō ai

At the beginning of the night, only night

O ka lipolipo, o ka lipolipo

In the unfathomable darkness, dark blue and bottomless

O ka lipo o ka lā, o ka lipo o ka pō

In the darkness of the sun, in the endless night

Pō wale ho'i

Indeed, there was only night

Hānau ka pō

The night gave birth

Hānau Kumulipo i ka pō, he kāne

Kumulipo [Source of darkness] was born in the night, a male

Hānau Pō'ele i ka pō, he wahine

Pō'ele [Dark night] was born in the night, a female

Hānau ka 'Ukuko'ako'a, hānau kana, he 'Āko'ako'a, puka

Born was the 'Ukuko'ako'a [coral polyp], that one gave birth to the 'Āko'ako'a [coral head], emerging

Hānau ke Ko'e 'enuhe 'eli ho'opu'u honua

Born was the Ko'e 'enuhe [worm], that digs heaping up the earth [making a refuge]

Hānau kana. he Ko'e. nuka
emerged

Hānau ka Weli, he Weliweli kana keiki, puka ¹

Born was the Weli [sea urchin], the Weliweli [small sea urchin] it's child, emerged

Hawaiians have long pondered the beginnings of our world; where did the ancestors come from? Who were they; what were their names? By what lineages do they descend to us today? Upon which lands did they live? What Gods did they worship? Hawaiian ancestors of 200 years ago knew many more answers to these questions than we modern Hawaiians today.

Political events have cut us off from the knowledge of those ancestors. The 1893 illegal invasion of our country by the American military; the 1895 American recognition of the missionary descendant Provisional Government cum 'Republic,' the 1896 banning of the Hawaiian language in all schools and government offices, and the 1898 fraudulent annexation of our country to America has cut us off from our ancestral knowledge. To some these events may seem an old familiar song of colonialism, but their scars are not lessened by the knowledge of similar events in other countries. The problems of colonization can only be undone by decolonization; we need to clear away foreign

¹ The text of the chant is excerpted from Beckwith, Martha. 1972 reprint of the 1951 original. The Kumulipo. Honolulu: University of Hawai'i Press. P. 187. The English translation is mine.

prevarications told to us to simply acquire our land through deception.² Decolonization can only proceed with education, and that education must include indigenization.³

It is not enough for us to analyze how colonialism has oppressed us and planted the seed of self hatred in the Native heart. We also need to rediscover and remaster the wisdom of our ancestors; in their wisdom is our Native identity; through their words we see their world as they understood it. Or as Ngugi wa Thiong'o describes it, in the colonizer's language we are continually subjected to the "cultural bomb" that undermines Native self determination and empowerment by framing the world in the colonizer's paradigm.⁴ While I would never argue that merely speaking Hawaiian can substitute for political analysis and decolonization,⁵ we should equally consider that in order to hear the ancestral voices, we must speak the ancestral language. In English, ancestral wisdom is distorted by the voice of foreign translation.

So we return to the questions that as modern Hawaiians we often ponder, where did we come from? How did we arrive in Hawai'i? How long have we lived in this land? And, as the non-Hawaiians ask us so frequently, what does it mean to be Native? What do the ancestors tell us?

The foregoing cosmogonic chant, the Kumulipo, is a genealogical answer to such questions. While foreigners speculate that we sailed to Hawai'i from other parts of the Pacific, Hawaiian ancestors taught that we were born from the Pō[night], from the Akua [Gods] and from the divine 'Āina of Hawai'i. By this genealogy, our ancestors appear with the beginning of the earth, when "the earth was hot" and when "the heavens unfolded."⁶ Native for Hawaiians means to have been born from the land.

Unlike the Maori who arrived in Aotearoa [New Zealand] around A.D. 800,⁷ and who remember each canoe, each ancestor and each navigator, Hawaiians have no such tradition. In our traditions, the Hawaiian world begins in Hawai'i with the mating of the earth mother and sky father. Papahānaumoku, the woman who gives birth to islands,

² See Kame'eleihiwa, L.K. 1992. Native Land and Foreign Desires. Honolulu: Bishop Museum Press.

³ The term indigenization comes from a Maori colleague, the Native academic and famous film maker Merata Mita in a discussion in November 1997.

⁴ Ngugi refers to the colonizer's language as the "cultural bomb" that continually undermines Native self determination with a sense of despair and powerlessness. Ngugi Wa Thiong'o. 1981. Decolonizing the Mind. London: James Currey Ltd. P. 3.

⁵ We should not forget that foreigners translated the Bible into Hawaiian in order to more efficiently colonize us, and recently when the American Pledge of Allegiance to the American flag was translated from English to Hawaiian, the message is just as insidious in the ancestral tongue.

⁶ See page 1 of this article.

⁷ Walker, Rangi. 1987. Nga Tau Tohetohe: Years of Anger. Auckland: Penguin Books. P.11.

mates with the sky father Wākea, to give life to the Hawaiian islands, the Kalo plant and the Hawaiian people. In our traditions, Hawaiians were born here in Hawai'i, and from here we sailed on there, to Tahiti, to Uliuli, to Melemele, to Borabora, to Ha'eha'e and to 'Oma'okū'ululū .⁸

By our traditions, Hawaiians were the ones who sailed to other parts of the Pacific, intermarrying with great Ali'i of the southern lands, building Hawaiian style temples, and teaching them of our traditions. We have mo'olelo, or histories, of famous Hawaiian navigators and of Ali'i Nui adventurers, especially from the islands of O'ahu and Māui, who set sail in their sacred double hulled canoes to explore new lands, new peoples and returned with new knowledge from our cousins in the South Pacific.

Is such a story credible today? Does not such a story perhaps indicate great antiquity of residence, wherein the ancestors had forgotten the first ancestors who may have sailed to Hawai'i thousands of years ago? Perhaps, before we consider western theories of Pacific origins, within this Hawaiian history we ought to consider the inner workings of the Kumulipo as we decolonize and indigenize Hawaiian history.

The Kumulipo

Composed as a Pule Ho'ola'a Ali'i [prayer that sanctifies the chief], the Kumulipo was chanted at the birth of Kalaninui'iāmamao, who was also named Lonoikamakahiki after the Akua of fertility, agriculture, and peace. The Kumulipo is a great poem of the cosmos, and an 'Oli Ho'okumu Honua, [chant that creates and establishes the earth], often referred to as a cosmogonic genealogy.⁹ Over 2,000 lines in length, it divides ancient Hawaiian history into 16 wā [time periods], in which the world unfolds in genealogical procession from the the female night, who gives birth to a male night and female night, Kumulipo and Pō'ele.

The children of Pō, brother and sister, mate incestuously with one another, and from them are born the 'Ukuko'ako'a, the coral polyp, that creates the reef surrounding our islands, and that becomes the ancestor of all that lives in the reef. From the sea urchins and limu [sea weed] are born in sequential manner all the plants and animals of the Hawaiian world. They are 'Aumakua [divine family guardians] who protect and feed us, and whom we honor, and cherish. The deep darkness of the night and the coral polyp are the original ancestors of the Hawaiian people; they are the ancient ancestors who live with us still.

⁸ These lands are often referred to in religious chants. See Malo, Davida. 1951. Hawaiian Antiquities. Honolulu: Bishop Museum Press. P. 146.

⁹ There at least nine other cosmogonic genealogies that will be discussed later in the article.

By them we are connected to the beginning of the world. By them we know our identity and our proper place in the world as younger siblings of divinities. Through them we learn what is pono, or proper behavior for harmony in the universe. Through the honoring of our ancient ancestors our descendants shall live in harmony with the earth forever.

The first 8 wā exist entirely in the Pō, and last 8 wā are the time of the Ao [daylight]. In the first 8 wā are born all plants and animals of the sea and the land, of the earth and the sky, of male and female. In the last 8 wā are born the human like Akua, including Papa and Wākea, and the hundreds of generations of their human descendants, down to the time of the great Ali'i Nui Kalaninui'iāmamao, born about A.D. 1700 on the island of Hawai'i.¹⁰ Thus Hawaiians prayed to the Kini Akua [40,000 Gods], making us a very devout people.

Ka Pō

In the first wāwe learn of the birth of the sea urchins and the limu of the reef, linked by name and by familial relations with the ferns of the land.

Hānau kāne iāWai'ololi, 'o ka wahine iāWai'ololā

Born are males in narrow waters, females in broad waters

Hānau ka 'Ekaha noho i kai

Born is the 'Ekaha sea moss living in the sea

Kia'i 'ia e ka 'Ekahakaha noho i uka

Guarded by the 'Ekahakaha [bird nest] fern living on the land

He Pōuhe'e i ka wāwā

Night slips into the wāwā[distant time?]

He nuku, he wai ka 'ai a ka lā'au

A bit of land, a little fresh water are the food of the plant

'O ke Akua ke komo, 'a'oe komo kanaka

(It is a time when) Gods may enter, but not humans

The 'Ekaha and 'Ekahakaha are cousins, as are the other limu and fern pairs; the Limu 'A'ala'ula with the 'Ala'alawainui mint, the Limu Manauea with the Kalo Manauea

¹⁰ Kalaninui'iāmamao was a son of the Mo'i Keaweikekahiali'iokamoku by the 'I chiefess Lonoma'a'ikanaka. He was killed in his youth soon after being chosen as heir to the throne by his father. He was father of Kalani'opu'u, Mo'i of Hawai'i island in 1778 when Cook arrived and was a grand uncle of Kamehameha (1756-1819). Kamakau, Samuel. 1970. Ruling Chiefs of Hawai'i. Honolulu: Kamehameha Schools Press. Pp. 64-65.

upland taro, the Limu Kala of the reef with the 'Akala strawberry of the uplands, and so on until thirteen different kinds of limu are born.¹¹

All of these sea creatures are guarded by their cousins living on the land. From this simple verse, repeated in form to introduce the birth of many other sea-land cousins in later wā, we learn of the proper relationship between those of the land and the sea. The ancestors realized that the actions of those of the land would effect those that lived in the sea. It is our duty, as those who live upon the land to guard and care for those who live in the sea. Today that duty is often forgotten, and the result has been terrible pollution of our oceans, and the disappearance of our ocean dwelling ancestors, the fish.

In the second wā, in the time of Pōwehiwehi and Pōuliuli, 73 kinds of fish are born, those of the deep ocean, such as the Nai'a [Porpoise] and the Manō [Shark], as well as those of the reefs, such as Moi and Weke. They are descendants of the reef creatures of the first wā. Certain land plants with similar names are cousins of fish and are born during this wā as protectors of fish:

Hānau ka Pahaha noho i kai

Born is the Pahaha fish living in the sea

Kia'i 'ia e ka Pūhala noho i uka

Guarded by the Pūhala [Pandanus] living on land . . .¹²

Hānau ka Pāku'iku'i noho i kai

Born is the Pāku'iku'i fish living in the sea

Kia'i 'ia e ke Kukui noho i uka

Guarded by the Kukui tree living on land . . .¹³

Hānau ka Weke noho i kai

Born is the Weke fish living in the sea

Kia'i 'ia e ka Wauke noho i uka

Guarded by the Wauke plant living on the land . . .¹⁴

Hānau ka 'A'awa noho i kai

Born is the 'A'awa fish living in the sea

¹¹ Beckwith 1972: 188-190.

¹² Ibid: pg 191: lines 173-174.

¹³ Ibid: pg 192: lines 209-210.

¹⁴ Ibid: pg 193: lines 233-234.

Kia'i 'ia e ka 'Awa noho i uka

Guarded by the 'Awa plant living on land.¹⁵

The third wā opens with the male and female elements swimming in the sea, that give birth to 52 flying creatures, both birds and insects. Birds of the sea, such as the Iwa, the Lupe and the Noio, are born with their cousins of the land, the 'Io [Hawk], the Nene [Goose] and the Pueo [Owl]. Insects such as Pe'elua and its child the Pūlelehua [Butterfly] are also born.

In the fourth wā, in the time of Pōpanopano and Pōlalowehi, are born all the things of earth that move by creeping or crawling, such as the Honu [Turtle], 'Ula [Lobster], Mo'o [Lizards] and the Opeope [Jellyfish]. They descend from the flying things of the third wā. The creepers are cousins of certain land plants that also creep like the Kūhonua maile vine or the 'Ohe'ohe bamboo.

The fifth wā is the time of Kamapua'a, the pig who roots in the female earth and makes her fertile with the sacred child Kalo, while in the sixth wā are born the 'Uku [Flea] and the 'Tole [Rat], the nibblers of the earth. The 'Īlio [Dog] and the Pe'ape'a [Bat] are born in the seventh wā, which ends with the refrain:

A ka pōhe'enalu mai i hānau

All born in the night of surfing

Pōnō

It is only night [or all is right and harmonious]¹⁶

Each wā from one to seven ends with "Pōnō", which can mean 'only night' or it can symbolically mean 'Pono' or 'all is harmonious and good.' It is as if the night is a metaphor for harmony. The Pō is a time of the ancestors, and each animal or plant named becomes an 'Aumakua, or family guardian for the Hawaiian people.

It is not until the eighth wā that human like Akua and god like humans are finally born and proliferate across the land:

Hānau La'ila'i he wahine

Born is La'ila'i [Peaceful and calm], a female

Hānau Ki'i, he kāne

Born is Ki'i [Carved God image for the temple], a man

¹⁵Ibid.

¹⁶ Ibid: pg 202: lines 593-594.

Hānau Kāne, ha Akua

Born is Kāne, a God

Hānau o Kanaloa, o ka he'e haunawela

Born is Kanaloa, the hot striking octopus . . .¹⁷

'O kānaka lele wale, 'o kānaka nei lā

Humans spread here and there, it was a time of humans

Ua a o -

It has become day.¹⁸

Ua Ao

The eighth wā begins in the pō, in the time of the Akua, but ends in the Ao [daylight], the time of humans. In this genealogy, the four divinities born are brothers and sister, with the eldest being La'ila'i, the female, who by virtue of being first born has the most mana [spiritual power]. In Polynesia, as in Hawai'i, the first born also has the right to command the younger siblings, and the younger have a reciprocal duty to obey.

The ninth wā exalts La'ila'i, "He wahine kino pāha'oha'o wale"¹⁹ [A woman with a mysterious and transfigured body], who lives at Nu'umealani, a mythical land of the Akua.²⁰ Although not named as an Akua in the Kumulipo, she is prayed to as a Goddess by the female Ali'i Nui:

'O La'ila'i, 'o 'Ōla'ikūhonua

Oh La'ila'i, oh 'Ōla'ikūhonua [Earthquake appearing on land]

'O Wela, 'Owē, 'o Owāka lani

Hot and passionate, murmuring, bursting through the heavens

'O ia wahine pi'ilani a pi'ilani nō

This woman who mounts unto the heavens.²¹

La'ila'i chooses her eldest brother Ki'i for a mate, and from them are born many human descendants, the first of whom spring from her brain. Thus the theme of

¹⁷ Ibid: pg 203: lines 612-615.

¹⁸ Ibid: pg 204: lines 643-644.

¹⁹ Ibid: line 660.

²⁰ Nu'umealani may refer to Nukuhiwa [a.k.a. the Marquesas Islands], as Nu'u is cognate with Nuku, and usually refers to 'high mountain', which would aptly describe Nukuhiwa.

²¹ Beckwith 1972: pg 204: lines 644-646.

incestuous mating, introduced in the first wā by the union of male and female night, Kumulipo and Pō'ele, is again recalled. In Hawaiian mythology, brother-sister mating, or Nī'auipi'o, creates Akua children; it is what the Gods do and it creates divinity. Nī'auipi'o matings were greatly desired among the Ali'i Nui for such offspring were ranked as Akua. In this manner, while La'ila'i is born divine, and Ki'i merely a man, their human descendants are regarded as Akua upon the earth, because they descend from incestuous mating. The land becomes full of Akua.

In the tenth wā La'ila'i tires of the human Ki'i as her lover, and takes her next brother, the Akua Kāne, to her bed:

'O~ mai lā, 'o La'ila'i ka paia

It appeared, La'ila'i was the wall [of the house]

'O Kāne a Kapōkinikini ka pou, 'o Ki'i ka mahu

Kāne of Kapōkinikini [the 40,000 nights] was the house post, Ki'i was the mahu

'Hānau La'iolo'olo i noho iāKapapa

Born was La'iolo'olo [the calm rubbing back and forth] who lived at Kapapa

'Hānau Kamaha'ina, he kāne

Born was Kamaha'ina [the child who speaks], a male

'Hānau Kamamule, he kāne

Born was Kamamule [the bitter child], a male

'Hānau Kamakalua, he wahine

Born was Kamakalua [the two eyes], a female²²

In Polynesian metaphor, the house is female and the post a phallic symbol. To speak of the wall and the post of the house in juxtaposition is to allude to lovemaking. Ki'i is labeled as mahu, which if pronounced as māhu means 'vaporous', as mahū it means 'weak or flat', and as mähū, it means homosexual or perhaps bisexual.²³

It is also a curious conundrum that the elder brother is Ki'i, a human male whose name means 'a carved God image for the temple', while Kāne, who is an Akua, has a name which means 'man'. The ancestors loved such a puzzling play on words, as the mystery added to the mana of the chant and of the genealogy. In her mating with Kāne come many

²² Ibid: lines 673-678.

²³There may be another gloss of meaning that we no longer know, perhaps known only in a chiefly or priestly version of the language, as we see in other parts of Polynesia.

divine descendants, such as La'i'olo'olo, not only because Kāne is the brother of La'ila'i, but also because he himself is an Akua.

However, in the tenth wā we also learn that La'ila'i vacillates in her desire between Kāne and Ki'i. She leaves Kāne for Ki'i, and after spending time with Ki'i she returns to mate with Kāne again. The children born are two daughters, Ha'i [To tell] and Hali'a [Fond remembrance], and a son, Hākea [Fair complexion]. They do not resemble Kāne and he becomes jealous of Ki'i. Because they are born while she sleeps with two lovers, the children are known as Po'olua [having two fathers] and can claim the lineage of both fathers. In Hawaiian terms, Po'olua designation is very desirable.

Kāne is also jealous because Ki'i was the first lover of La'ila'i, and the descendants of Ki'i were born first, before those divine children of Kāne, thereby giving the status and mana accruing to the first born to the human descendants of La'ila'i. In this way, humans have a certain equality with the Akua, and a common theme of Polynesian mythology is one of selected humans usurping the mana of the Akua, or upon their death, being deified into Akua.

In Hawai'i, and in eastern Polynesia in traditional times, sexual jealousy was considered very low behavior,²⁴ and quite an unseemly emotion. It was common for chiefs, and for commoners, to share mates on a casual basis. This was known as 'Moe aku, moe mai' [sleeping here and there]. Two men, especially brothers, cousins, or good friends might spend some time making love to one woman, or living with her in the same household.

The relationship between the men was known as Punalua and it entailed certain responsibilities; Punalua should never be jealous of one another and they should care for each other's children as if they were their own. Even if the two men did not live with a woman at the same time, but in succession or separated by years in time perhaps, with the woman having a child by each, these two fathers would be known as Punalua to one another. Two women sharing the same man would also be Punalua to one another, with identical responsibilities.

Therefore, in the context of Punalua, Kāne's jealousy is most unseemly, and behavior unworthy of an Akua. By the rules of Punalua, Kāne should treat Ki'i's children as he would his own, and since each are mating with their sister who as eldest of siblings has the most mana in any event, all of their children are defined as Akua.

²⁴ While it may be considered low behavior among chiefs, Akua seem to fall prey to this emotion frequently in Hawaiian mythology. See Kame'eleihiwa 1992: 43-44.

In the beginning of wa elevenū, the children of La'ila'i and Ki'i are named and their names are the same as Kāne's children, proving they are indeed Po'olua:

'Oia wahine noho lani a pi'o lani nō

She was the woman who lived in the heavens [and with gods] and mated incestuously

'Oia wahine haulani a noho lani nō

She was the restless woman who lived in the heavens

Noho nōi luna a iho pi'o iāKi'i

She lived above and descended to mate incestuously with Ki'i

Weli ai ka honua i nākeiki

The land was fearful of all the descendants

'Hānau Kamaha'ina, he kāne

Born was Kamaha'ina, a male

'Hānau Kamamule, kona muli

Born was Kamamule, his younger brother

'Hānau Kamakalua, kona pōki'i, he wahine

Born was Kamakalua, his youngest sibling, a female²⁵

La'ilai solved the problem of Kāne's jealousy by mating Kamaha'ina, her son by Kāne, with his sister Hali'a, supposed child of Ki'i, as his wahine [woman]. Their child is Loa'a [To obtain a goal], who takes as his wahine an unknown woman called Nakele'ā [Fresh lava still soft and not yet cold]. From Loa'a and Nakele'ā come 800 generations of descendants until at last Pōla'a [S`acred night] is born.

During the time of Pōla'a there are great storms and the sea rises to cover the land, whereupon many lineages are drowned. The great universal flood is called Kaihinali'i. During the time of Pōla'a is born the Moa [Cock] 'on the back of Wākea'. The verse symbolically records the strife between the descendants of the Moa and the descendants of the famous Wākea. It is the descendants of Wākea who will prevail in many parts of Polynesia. It is from Wākea that Hawaiians claim their descent.

Thus the eleventh wā is the longest of all with over 800 lines, and was composed to honor the Moa who is known to have been an 'Aumakua of Ali'i Nui in many parts of Polynesia. The Moa is an 'Aumakua of the Māui lineage, a family of great navigators found

²⁵Beckwith 1972: 205: lines 708-715.

in every part of Polynesia. Māui is an ancestor of Kalaninuiʻiamamao, the last Aliʻi Nui for whom the Kumulipo was recited.

The twelfth wā on the other hand, is dedicated to the glorification of Wākea's lineage and of his son Hāloa [Long stalk]. All Hawaiians descend from Hāloa, and so this lineage is important to every Hawaiian. This section begins with Opu'upu'u, another descendant of Loa'a and Hāli'a, born 607 generations after Loa'a. Opu'upu'u's elder brother, Ali'ihonupu'u, is an ancestor of Pōla'a and the Moa. So, by this genealogy the Moa and Wākea descend from the same ancestors, La'ila'i, Kāne and Ki'i, although Wākea is on the junior line. The Moa being senior means the Māui clan claims greater mana than Wākea's descendants; the argument is part of the age old 'mana gobbling' so fascinating to Polynesians.

From Opu'upu'u to Wākea are 184 generations, and included as his ancestors are the Wauke [Paper Mulberry plant], and the 'Ulu [Breadfruit]. Each name chanted in the hundreds of generations lends mana to the Ali'i Nui child for whom the chant was performed. Also included in the twelfth wā are the names of other cosmogonic genealogies -- Palikū, Ololo, Ololohonua, and Kumuhonua.

'Hānau Palikū

Born was Palikū [The erect cliff]

Hānau Ololo [noho iā] Ololonu'u

Born was Ololo [Of the brain] who mated with Ololonu'u [The brain at great heights]

Hānau Olohonua [noho iā] Olalohana

Born was Olohonua [The round earth], who mated with Olalohana [The work below]

Hānau Kumuhonua [noho iā] Haloiho

Born was Kumuhonua [Source of the earth], who mated with Haloiho [Peering below],

and their children were

{'O ***Kāne (k)***

Kāne (a male)

{'O ***Kanaloa, he mau māhoe***

Kanaloa, they were twins

{'O Ahukai (ka muli loa) [noho iā] Holehana

Ahukai (the youngest) who mated with Holehana [Stripping bark] ²⁶ . . .

These other cosmogonic genealogies are listed in the Kumulipo to incorporate and subordinate the mana of their lineages into that of the Ali'i Nui for whom this 'oli was chanted. If these had been omitted altogether, expert genealogists would have challenged the knowledge of the composer, and their presence indicates these lineages were important when Kumulipo was composed.

Today we know of ten such cosmogonic genealogies that tell of different ancestors who began the world, before the mating of Papahānaumoku and Wākea.²⁷ It is probable that before the massive depopulation from foreign diseases that occurred in the late 1700's, and early 1800's, there were many other variant cosmogonic genealogies, since lost for lack of Ali'i Nui descendants to tell their story. Just as Hawaiians debated which of the 40,000 Akua had the most mana, the ancestors also loved debating the mana of variant lineages. As all genealogies were political, because they bestowed political as well as spiritual power, genealogical debate was and still is a favorite topic among Polynesians.

The lineage is finally traced through Wākea's grandfather Welaahilaninui [Great heavenly fiery heat] who mates with the female 'Oweu [To Sigh; another name of La'ila'i],²⁸ giving birth to a son Kahikoluamea [Doubly Ancient] who takes as his wife Kupulanakehau [Growth of the floating dew].

The thirteenth wā honors Papa, the earth mother, who is also known as La'ila'i, Haumea [The cold one], Papanuihānaumoku [Great Papa who gives birth to land], Papahulihonua [Papa who overturns the earth] and Papahulilani [Papa who overturns the heavens]. La'ila'i and Haumea are known for their mysterious bodies, their ability to give birth from different parts of the body, and their rebirth in their female descendants.

Papa's lineage begins with Palikū, the male introduced in wā twelve, and the female Paliha'i [Broken Cliff]. The Palikū lineage exalts other famous female Akua, such as Kaha'ula, Goddess of sexual dreams, Haumea, O'ahu Goddess of childbirth, war and politics, and Kahakauakoko [Mark of the ocean rainbow], mother of Papanuihānaumoku. The chapter ends with Papa's mating with Wākea, the establishment of the 'Aikapu, and the eventual birth of Hāloa, inheritor of great female Akua mana.

²⁶ Ibid: pg 230: lines 1710-1715.

²⁷ These are found in Malo 1827, and Fornander's Account of the Polynesian Race. Vol 1.

²⁸ Beckwith 1972: pg 204: line 645.

The fourteenth wā begins with the mating of the male Li'aikūhonua [Desiring to stand upon the land], with Keakahulihonua [The overturning shadow of the earth]; their child is Laka. Li'aikūhonua was introduced in wāthirteen as the 19th generation from Palikū. This wā reveals the ancestors of Kupulanakepūhau, wahine of Kahikoluamea, and mother of Wākea. By this lineage Kupulanakepūhau is shown to be a relative of Papahānaumoku, wahine of her son Wākea, through the same ancestor of Palikū.

Here also we see that Wākea has another name, Paupaniākea [Completely closed is the wide expanse of sky], and three younger brothers. They are Lehu'ula [Red ashes], Mākulukulukalani [Dripping in the heavens],²⁹ and Kanaka'ope'openui [Human with a large bundle]. The last sibling seems to have been transformed into the Makali'i star constellation. Thereafter are born 94 stars and planets, many of whom are no longer known to us today.

'O Kupulanakēhau wahine

The woman Kupulanakēhau

I noho iā Kahiko, Kahikoluamea

Lived with Kahiko, Kahikoluamea

Hānau 'o Paupaniākea

Born was Paupaniākea

'O Wākea no ia, 'o Lehu'ula, 'o Mākulukulukalani

He was Wākea, [born were] Lehu'ula, and Mākulukulukalani

'O ko lāua hope, 'o kanaka 'ope'ope nui

Their last born was a human with a large bundle

Huihui a kau io Makali'i, pa'a

Bundled all together and placed in Makali'i [Pleiades constellation], and made permanent

Pa'a nāhōkū kau i ka lewa

The stars were established and placed in the heavens

Lewa Ka'āwela, lewa Kūpo'ilaniua

Suspended in the sky were Ka'āwela [Jupiter] and Kūpo'ilaniua [unknown star, lit., the rainy sky cover appears]³⁰

²⁹ Makulukulu is also another name for the planet Saturn.

³⁰ Pg. 234: Lines 1844-1851.

In the latter part of wā fourteen, the seeds of the Makali'i become parents of the ancient goddess Hina, who is the mother of the Moa, Wākea's rival introduced in wā eleven. When Hina, of Wākea's lineage, mates with 'Akalana, of the Moa's lineage, she becomes mother to the great hero Māui, who by this mating unites these two great lineages.

Māui is a great navigator, who slows the sun, lifts the sky, and fishes new lands from the bottom of the sea. He also travels the length and breadth of Polynesia, no doubt using his ancestors the stars to guide his canoe. He is also the ancestor of the Māui chiefs for whom the island is named, and ultimately for Kalaninui'iāmamao, for whom the Kumulipo chant is recited.

Wā fifteen begins with Haumeanui'aiwaiwa [Great Haumea of divine mystery], the most famous O'ahu goddess of childbirth, politics and war, previously introduced in wā thirteen as a descendant of the Palikū lineage, and an ancestor of Papahānaumoku. Haumea is glorified as the woman of the wonderous births who is reborn in each of her female descendants, and returns to mate with her grandsons. Thus Haumea is present and multiplied in all of her female descendants; she is Papahānaumoku, mother of Wākea.

Haumea is also ancestor [by way of the well known ancestor 'Ulu] of 'Akalana, husband of Hina, father of Māui. All the siblings and adventures of Māui are revealed in this section, including his dominance throughout the Hawaiian archipelago.

Finally, in wā sixteen the descendants of Māui are recounted for the next forty-four generations leading up to the birth of Pi'ilani, the great Ali'i Nui and Mō'i [supreme ruler] of the island of Māui around c. AD 1450, and from whom all ruling chiefs in the Hawaiian islands descend. We see how Pi'ilani's daughter, Pi'ikea, mates with 'Umi, the Mō'i of Hawai'i island, thereby joining the lineages, and perhaps in time, the sovereignty of those two islands.

From these two, Pi'ikea and 'Umi, descend the celebrated 'I [Supreme] chiefs of Hilo, who strive in a most contentious manner generation after generation with their cousins the Keawes of Kona for the Mō'i position of Hawai'i island.³¹ The Keawes are also descendants of 'Umi, but by his sister Kapukini, which by the Ni'auipi'o principal makes them Akua who walk upon the earth.

The child Kalaninui'iāmamao for whom the Kumulipo was chanted and dedicated, was a son of the Hawai'i island Mō'i Keawekekahiali'ioka-moku, a Keawe chief, and the chiefess Lonoma'a'ikanaka of the 'I lineage. This mating was an attempt by the Mō'i Keawekekahiali'iokamoku to end the warfare between the cousins and unite Hawai'i island under his son, Kalaninui'iāmamao [The great supreme chief of a distant land].

³¹ The argument began in the 1400s and persisted until the electoral race between Emma Kaleleonalani (a Keawe) and David Kalakaua (an 'I) in 1874.

Thus the chanting of the Kumulipo was not only to reveal the creation of the world in all of its glory; it was also to bring the mana of each of those 40,000 akua, and hundreds of ancestors to the child that was born, that he might be a great ruler of his people. His other name, Lonoikamakahiki, was the name of the Lono Akua worshipped by the Tahitian Ali'i Nui, brought to Hawai'i by La'amaikahiki. By this inference Kalaninui'iāmamao was linked to the mana of Tahitian chiefs; the name Tereinuiāmamao is a place in downtown Pape'ete, capitol of Tahiti.

And, as all Hawaiians were related to Kalaninui'iāmamao, we are all elevated by the recounting of mana in this cosmogonic genealogy. By the Kumulipo, we Hawaiians know that we are the descendants of Akua, descendants of the earth mother and sky father, as well as all living things of the Pacific that are also our 'Aumakua, or family guardians. As the younger siblings of the Hawaiian islands, we are inextricably part of this land, and born with a responsibility to mālama, or to love and care for the land, for the earth, for the Akua, and 'Aumākua. Our ancestors define our identity.

KUMULIPO

<i>PO</i>		<i>AO</i>
1	9	
2	10	
3	11	
4	12	
5	13	
6	14	
7	15	
8	16	

THE COSMOGONIC GENEALOGY OF THE HAWAIIAN PEOPLE