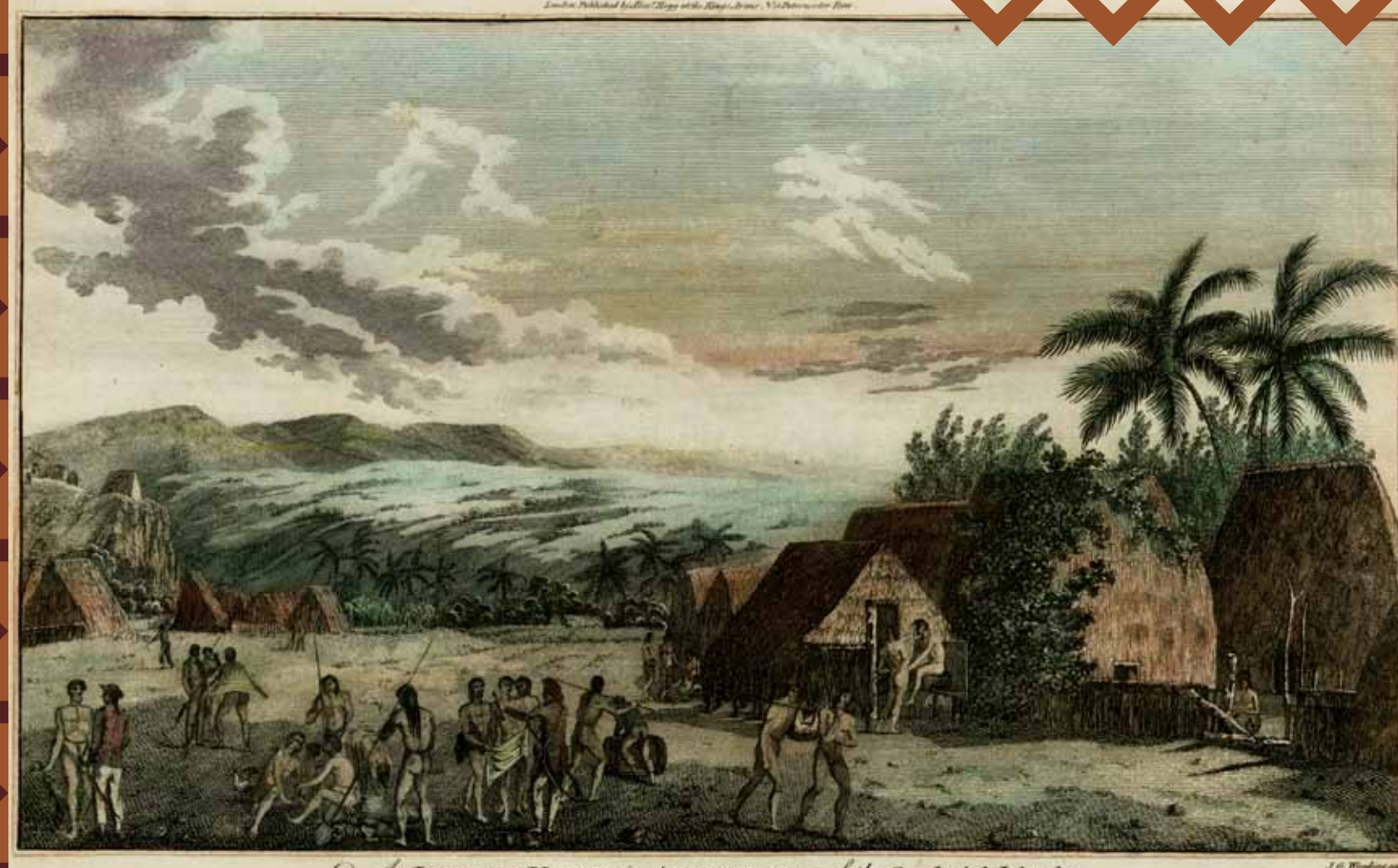




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© An INLAND VIEW, or, ATO OʻI, One of the Sandwich Islands.

(Top and bottom)
Based on an etching
by John Webber,
artist, Captain
James Cook's third
voyage, 1778.
Waimea, Kauaʻi



Ka Moolelo o Kauai

O **Kukona** ka moʻi o ke aupuni o Kauai, huiia me Kaula, Niihau, a me Lehua i na makahiki 1400. Noloko mai no o Kukona kekahi lalani alii nana i hoomalua maluna o ka aina a hiki ia **Kaumualii** (hanauia 1778 a make 1824) a lilo ke aupuni ia Kamehameha i ka makahiki 1810 ma ke kuikahi mawaena o ke aupuni o Kauai a me ke aupuni o Kamehameha.

O **Manokalanipo** ke keiki a Kukona. Oia ka moʻi i mele nui iaʻi iloko o na mele e like me Nani Waialeale a me Kauai Beauty. O ke kumu o kona mele nui ia ana, no ka mea, oia ka moʻi o ka aina nei nana i kukulu i kona aupuni me ka hoohonoho pono ana i na mahele aina like ole he moku a he ahupuaa me ka hoohono ana i na alii maluna o kela me keia na lakou e lawelawe no ka pono o ka lahui. Mamuli o keia papa hana, ua lako ka aina a lako ka ai a me ka iʻa na kanaka. Ma ia hope mai ikeia ka laha loa o ka maluhia maluna o ka aina a ua nui ke alohaia o ua moʻi nei.

Kauaʻi's Heritage

Kūkona is a king of the 15th century of a dynasty that ruled the Kauaʻi Kingdom (including the islands of Kauaʻi, Niʻihau, Lehua and Kaʻula) for five hundred years until the last king, **Kaumualii** (circa 1778–1824), at which time King Kamehameha of the Hawaiʻi Kingdom took over reign. Kūkona's son, **Manokalanipō**, is praised in Kauaʻi society through chants, songs, and proverbs as the one who organized the system of land management and politics in which the island is divided into districts (**moku**) and sub-districts (**ahupuaʻa**), each with their land managers (**alii**) who answered to the **alii** **ʻaimoku** (paramount king). This system led to long lasting peace and advances in economy, engineering, architecture and culture.

Kūkona is the 7th paramount king of Kauaʻi. In the early 15th century, King Kalaunuiohū, the ambitious chief of Hawaiʻi Island, tried to seize Kauaʻi. He was accompanied into battle by the combined armies and chiefs of Maui, Molokaʻi, and Oʻahu and they landed ashore here in Poʻipū. The war is known as **Ke Kaua ʻo Kawelewele**, or 'the War of the Clearing'. The much smaller forces defending Kauaʻi, led by Kūkona and his son Manokalanipō, soundly defeated the invaders after leading them inland and then surrounding them, capturing all four chiefs. The peace that lasted since that time was called **Ka Laʻi Loa iā Kamaluohua**, or 'The Long Peace of Kamaluohua'.

KA MOOLELO O KAUAʻI



KAUAʻI'S HERITAGE

Holomua ka Naauao

Ua holomua loa ka naauao o kanaka mamuli o ke akamai o ka noho alii ana o **Manokalanipo**. I kona wa i kukuluiaʻi na loko ia e like me ka mea kamaaina i keia au nei, a peia pu ka hana hooulu ai iloko o ka loi kalo. Mamuli o keia mau hana akamai, ua hiki ke hoolakoia ka ai a me ka iʻa i ka lahui kanaka a nui loa.

Ke Kaua a me ka Maluhia

Ua ikeia na kaua ma keia wahi nei o Kauai nei. I ke au ia **Kukona**, ka makua kane o **Manokalanipo**, ua kii mai ka moʻi o **Kalaunuiohū** mai Hawaii mai i huiiaʻi me na alii o Maui, Molokaʻi, a me Oahu a hoouka kaua mai ia i ko Kauai nei poe. O Poipu nei kahi a lakou i pae mai ai, aka, mamuli o ke akamai o ka hana a **Manokalanipo**, ua hoopuniia na puhi koa no waho mai mauka aku o **Kaneiolouma** nei a hopuia na alii o lakou. Ua iini o **Kukona** i ka maluhia a ua hookuu oia i keia poe hoa paio e hoi i ko lakou mau aina me ka hohiki pu mai i ka maluhia a me ke kii hou ole ana mai e hoouka kaua i ko Kauai poe. O ka inoa o ua kaua la, o **Ke Kaua o Kawelewele**, a o ka inoa o ka maluhia i hohikiiaʻi, o **Ka Lai Loa o Kamaluohua**. Ua maluhia ka aina a hiki loa mai i keia au nei.



Kīʻi pōhaku (stone image) from Nihoa (Necker Island).
© B.P. Bishop Museum



Na Ano Heiau Like Ole

He mau ano no o ka heiau. Aia ma keia wahi o Poipu me Kōloa nei, ua heluia he iwakaluakumamakolu mau heiau. Ua like keia hana me na hana a na lahui Polenekia o ka aao hema o ka Pakipika, e like me **Nuuhiwa**, **Tahiti**, a me **Lalakoʻa**. Ma ua mau aina la, kukuluia na heiau me na pohaku e like me ka hana i Hawaii nei.

O kekahi ano heiau, he **mapele**. He heiau keia no ka waiho ana i na mohai he mea kanu a he mea ulu no **Lono**, ke akua o ka hooulu ai. O kekahi ano heiau, he **puuhonua**, he heiau keia no ka hoomalua ana i na kanaka i haki i ke kanawai e imi ana i ka maluhia. O kekahi heiau, he **luakini** a i ole he **poo kanaka**. He heiau keia no ka mohai ana i ke kanaka. Ikeia na mahele like ole o keia kahua o Kaneiolouma i kupono no kela a me keia ano o ka heiau.

Sacred Sites and Religious Centers: Heiau

Surveyors and researchers of the 1800s have estimated that in the area of Kōloa alone, there are 23 **heiau** (complexes built of rock wall enclosures for religious gatherings and rituals). As in other Polynesian societies in the Pacific, such as in Tahiti, **Te Henua ʻEnana** (Marquesas) and **Kuki ʻAirani** (the Cook Islands), the religious order of **Kānaka Maoli** (native Hawaiians) of the Hawaiian Islands was a polytheistic system. These Polynesian cultures developed **heiau** as an integral part of society.

There are different types of **heiau** for different purposes centered on religious devotion. Among these are **māpele**: a type of **heiau** devoted to the worship of gods associated with agriculture; **luakini**: a type of **heiau** devoted to the worship of gods associated with governance, politics, and war; and **puʻuhonua**: a type of **heiau** dedicated to the protection of the populace in times of war or mediation with regards to the breaking of laws.



Kīʻi lāʻau (wooden image) from Kauaʻi.
© B.P. Bishop Museum



Limahuli Botanical Garden
Hāʻena, Kauaʻi

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Ke Kini Akua

O na ano akua i nanaiaʻi e na kupuna o ko Kauai poe i ke au i kukulu a hoohana nui ia ai o **Kaneiolouma** nei, o **Kane** no, o **Kanaloo**, o **Lono**, a o **Ku**, a he wa no iloko o ka makahiki no ka nana nui ana i kela a i ole keia akua. I ka wa no o ke akua, kukuluia na kii nana, a o na akua aole no lakou ia wa o ka makahiki, hoomeia lakou ilalo a i ole hooneeia i kahi e.

The Bounty of the Land

In addition to the religious centers described above, 19th century observers also described 20 **koʻa** (designated spots offshore for fishing), as well as numerous **loʻi kalo** (water fields for cultivating taro, one of the most important crops in Hawaiian society), **pūnāwai** (fresh water springs), house sites, **loʻi paʻakai** (salt beds for cultivation of sea salt), **paena waʻa** (canoe landings), and **ala hele** (walking highways).



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Ke Ano o ʻKaneioloumaʻ

Ma ka nana ana i ka inoa o **ʻKaneioloumaʻ**, manaʻoia o ke ano nui o ua inoa nei, oia o **Kane**, ke akua, iloko o ke **kanoa awa**, oia hoi, he ʻoloʻ. Oia i pela ke kii o ke keena nui loa o ke kahua nei he ʻolo a he punawai no ma ka papaku o ia keena, he manao kupono no paha he hoomalua o **Kane** maluna o keia kahua nei.

Nui na mea o **Kaneiolouma** nei i maopopo ole i keia wa, e like me ka hoohanaia ana o keia kahua, ina ma ke ano he heiau a i ole he kauhale. O na kahuna naauao i ike, ua pau lakou i na makahiki 1800 paha, a ua koe ole kekahi kahuna mai ia manawa mai e hoike mai ai i na hana ma **Kaneiolouma** nei. O ka ike i loaa, mai ka waha mai no o na kamaaina, a mai na palapala like ole mai he kakaikahi no.

The Realm of the Gods

The name, **Kāneiʻolouma** (Kāne-i-ʻolo-uma), can be understood to be **ʻKāne**, the god of fresh water and **ʻawa** (kava) inside an ʻawa serving bowl. **ʻOlo** (or **kānoa**) is a serving bowl for ʻawa, a traditional ceremonial drink that causes intoxication. **Uma** is concave like the floor of the arena of **Kāneiʻolouma heiau**. Therefore, **Kāneiʻolouma** can be understood as ʻKāne who dwells in the water of the ʻawa serving bowl'.

The four principle gods in Hawaiian tradition are **Kāne** (god of creation and freshwater), **Kanaloo** (god of the ocean and the underworld), **Lono** (god of agriculture and fertility), **Kū** (god of the forests and war). These gods can be represented as wooden or stone figures or in other ways.

There are many other lesser gods in Hawaiian tradition and many of them are various aspects of the four main gods. Certain plants and animals, even natural elements, such as cloud formations, spring water, or rocks can be the embodiment of various of these gods. The gods can interact with people through these various **kinolau**, or bodily forms.

KANEIOLOUMA.ORG

