

**Polynesian researches, during a residence of nearly eight years  
in the Society and Sandwich Islands. By William Ellis.**

Ellis, William, 1794-1872.

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the degraded classes, especially the females,\* to the rank and influence for which they were designed, and render their domestic society as rational and happy as under the tabu it was abject and wretched.

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## CHAPTER XV.

Traditions connected with the northern part of Kohala—Methods of procuring sandal-wood—Manufacture of salt at Towaihae—Visit to Waimea—Ascent of Mouna Kea—Arrival of Messrs. Bishop and Goodrich at Kairua—Erection of a place of worship—Observance of the Sabbath—Maritime character of the people—Government of the islands—Hereditary rank—Tenure of lands—Revenue and laws—Embarkation for Oahu.

HAVING seen the most remarkable places in the village, we took leave of Miomioi, and proceeded in a north-north-west direction.

At noon we stopped at Kapaau, an inland village, where, with some difficulty, we collected a congregation of about fifty, principally women, to whom a short discourse was addressed. When we had remained some time for rest and conversation, we resumed our journey, and proceeded towards the north point of the island, near which we passed through the district of *Pauepu*, in which formerly stood a temple called *Mokini*, celebrated, in the historical accounts of the Hawaiians, as built by Paoa, a foreign priest, who resided in *Pauepu*, and officiated in this temple.

A tradition preserved among them states, that in the reign of *Kahoukapu*, a *kahuna* (priest) arrived at Hawaii, from a foreign country; that he was a white man, and brought with him two idols or gods, one large, and the other small; that they were adopted by the people, and

\* Their degraded condition appears to have attracted the notice of the intelligent voyagers by whom the islands were discovered; for, speaking of the Sandwich islanders, Captain King, in his Continuation of Cook's Voyages, remarks, "It must, however, be observed that they fall very short of the other islanders, in that best test of civilization, the respect paid to the women. Here they are not only deprived of the privilege of eating with the men, but the best sorts of food are tabooed, or forbidden them;" and adds, "In their domestic life, they appear to live almost entirely by themselves; and, though we did not observe any instance of personal ill-treatment, yet it is evident they had little regard or attention paid them."—*Cook's Voyages*, vol. iii. p. 130.

placed among the Hawaiian gods; that the above-mentioned temple of Mokini was erected for them, where they were worshipped according to the direction of Paaó, who became a powerful man in the nation. The principal event preserved of his life, however, respects a child of Kahoukapu, whose mother was a woman of humble rank, but which was spared at the solicitations of Paaó. After his death, his son, Opiri, officiated in his temple; and the only particular worthy of note in their account of his life is his acting as interpreter between the king and a party of white men who arrived at the island. We forbear making any comment on the above, though it naturally originates a variety of interesting inquiries. We heard a similar account of this priest at two other places during our tour, namely, at Kairua, and at the first place we visited after setting out.

During our journey to-day we also passed another place, celebrated as the residence of the brother of *Kana*, a warrior; in comparison with the fabulous account of whose achievements, the descriptions in the Arabian Nights' Entertainments are tame. He is described as having been so tall that he could walk through the sea from one island to another; stand with one foot on the island of Oahu, and the other on Tauai, which is seventy miles distant.

The tale which recounts his adventures states, that the Hawaiians, on one occasion, offended a king of Tahiti; who, in revenge, deprived them of the sun; that after the land had remained some time in darkness, *Kana* walked through the sea to Tahiti, where *Kahoaarii*, who, according to their traditions, made the sun, then resided. He obtained the sun, returned, and fixed it in the heavens, where it has remained ever since. Other adventures, equally surprising, are related. The numerous tales of fiction preserved by oral tradition among the people, and from the recital of which they derive so much pleasure, prove that they are not deficient in imagination, and lead us to hope that their mental powers will be hereafter employed on subjects more consistent with truth, and productive of more pure and permanent gratification.

In this part of the island there is another tradition very generally received by the natives, of a somewhat more interesting character; and as it may tend to illustrate the history of the inhabitants, and the means by

which the islands were peopled, I shall introduce it in this place.

They have traditions respecting several visits, which in remote times some of the natives made to *Nuuhiwa* and *Tahuata*, two islands in the Marquesian group, and to *Tahiti*, the principal of the Society Islands. One of these accounts the natives call, "The Voyage of *Kamapiikai*," in which they state that *Kamapiikai* (child running, or climbing the sea,—from *kama*, a child, *pii*, to run or climb, and *kai*, the sea) was priest of a temple in *Kohala*, dedicated to *Kanenuiakea*. The exact period of their history when he lived we have not been able to ascertain; but it is added, that the god appeared to him in a vision, and revealed to him the existence, situation, and distance of *Tahiti*, and directed him to make a voyage thither. In obedience to the communication, he immediately prepared for the voyage, and with about forty of his companions set sail from *Hawaii* in four double canoes. After an absence of fifteen years, they returned, and gave a most flattering account of *Haupokane*, the country which they had visited. We know of no island in the neighbourhood called by this name, which appears to be a compound of *Haupo*, sometimes a lap, and *Kane*, one of their gods. Among other things, they described the *one rauena*, a peculiar kind of sandy beach, well stocked with shell-fish, &c. The country, they said, was inhabited by handsome people, whose property was abundant, and the fruits of the earth delicious and plentiful. There was also a stream or fountain, which was called the *wai ora roa* (water of enduring life).

*Kamapiikai* made three subsequent voyages to the country he had discovered, accompanied by many of the Sandwich islanders. From the fourth voyage they never returned, and were supposed to have perished at sea, or to have taken up their permanent residence at *Tahiti*. Many were induced to accompany this priest to the country he visited, for the purpose of bathing in the life-giving waters, in consequence of the marvellous change they were reported to produce in those who used them; for it was said, that however infirm, emaciated, or deformed they might be, when they went into the water, they invariably came out young, strong, and handsome.

Without making further remarks, these traditions fur-

nish very strong evidence that the Sandwich islanders were acquainted with the existence of the Marquesian and Society Islands long before visited by Captain Cook; and they also warrant the inference, that in some remote period the Sandwich islanders have visited or colonized other islands in the Pacific.

About three P. M. we reached Owawarua, and passed on to Hihiu, where we had an opportunity of speaking to a small party of natives.

In these villages we saw numbers of canoes and many large fishing-nets, which are generally made of a native kind of flax, very strong and durable, but produced by a plant very different from the *phormium tenax*, which furnishes the flax of New-Zealand, and bearing a nearer resemblance to the plant used by the natives of the Society Islands called roa, the *urtica argentea*, or *candicans*, of Parkinson. In taking fish out at sea, they commonly make use of a net, of which they have many kinds, some very large, others mere hand-nets; they occasionally employ the hook and line, but never use the spear or dart, which is a favourite weapon with the southern islanders.

Quantities of fish were spread out in the sun to dry, in several places, and the inhabitants of the northern shores seem better supplied with this article than those of any other part of the island. The shores of Hawaii are by no means so well stocked with fish as those of the Society Islands. The industry of the Hawaiians in a great degree makes up the deficiency, for they have numerous small lakes and ponds, frequently artificial, wherein they breed fish of various kinds, and in tolerable abundance.

It was about seven o'clock in the evening when we sailed from Hihiu, in a single canoe. The land-breeze was light, but the canoe went at a tolerably rapid rate, and about eleven at night we reached Towaihae, where we were kindly received by Mr. Young. By him we were informed that Messrs. Bishop and Goodrich had arrived at Towaihae on the preceding Tuesday, and had gone to Kairua, expecting to obtain a passage to Oahu, in a native vessel called the pilot-boat.

Before daylight on the 22d, we were roused by vast multitudes of people passing through the district from Waimea with sandal-wood, which had been cut in the adjacent mountains for Karaimoku, by the people of