

[From Samuel M. Kamakau, Tales and Traditions of the People of Old, Na Mo'olelo a ka Po'e Kahiko (1991: 125)

“...In the genealogy of Wakea, it is said that his wife Papa gave birth to the islands and so was called Papa-nui-hanau-moku, Great-Papa-who-gave- birth-to-islands.

“It was thus that Papa gave birth; she gave birth to a gourd, a calabash with its cover, *he 'umeke a he po'i*; Wakea threw the cover up, and it became the sky; then Wakea threw out the inner core, *ka haku o loko*, and it became the sun; as he threw it up, the seeds became stars. Wakea saw the whiteness of the soft core, the *pala haku*, of the gourd and threw that up, and it became the moon; the white layer, *papa ke'oke'o*, of the gourd Wakea scraped and threw up into space and it became the clouds; the juice of the gourd he poured into the clouds, and it became rain. The calabash from the separation of the gourd by Wakea became land and ocean.”

A. The Hawaiian *Wakea-Papa* Cosmogonic Birth Chant of Islands and Chiefs

A.1. Ka Mele a Paku'i

1. O Wakea Kahiko Luamea
O Papa, o Papahanaumoku ka wahine
Hanau Tahiti-ku,
Tahiti-moe
5. Hanau Keapapanui
Hanau Keapapalani
Hanau Hawaii
Ka moku makahiapo
Keiki makahiapo a laua,
O Wakea laua o Kane
10. O Papa o Walinuu ka wahine
Hookauhua Papa i ka moku
Hoiloli ia Maui
Hanau Mauiloa he moku
I hanauia he alo lani
He Uilani-uilani
15. Hei kapa lau maewa
He nui Mololani no Ku, no Lono
No Kane ma laua o Kanaloa
Hanau kapu ke kuakoko
20. Kaahea Papa ia Kanaloa he moku
I Hanauia he puna he naia
He keiki ia na Papa i hanau
Haalele Papa hoi i Tahiti
Hoi a Tahiti Kapakapakaua
- 25.. Moe o Wakea moe ia Kaulawahine
Hanau o Lanai Kaula
He makahiapo na ia wahine
Hoi ae o Wakea loa Hina,
Loaa Hina he wahine moe na Wakea
30. Hapai Hina ia Molokai, he moku
O Molokai a Hina he keiki moku
Haina e ke kolea o Laukaula
Ua moe o Wakea i ka wahine.
O ena kalani kukahaulili o Papa.
35. Hoi mai Papa mai loko o Tahiti
Inaina lili i ka punaluna
Hae, manawaino i ke kane, o Wakea
Moe ia Lua he kane hou ia
Hanau Oahu-a-Lua
40. Oahu-a-Lua, he keiki moku
He keiki makana lau na Lua.
Hoi hou aku no moe me Wakea
Naku Papa i ke iloli,
Hoohapuu Papa i ka moku o Kauai
45. Hanau Kamawaelua-lanimoku
He eweewe Niihau

- He palena o Lehua
 He panina Kaula
 O ka Mokupapapa
 50. Na papa kahakuakea o Lono
 O Kahakulono o Kapumaeolani
 O Kapuheeuanui o Kahaimakana
 Na Kekamaluahaku, Kaponianai
 55. I ka I, kapu I o Kaponialamea
 Ponihiwa, Poniuli, Poniele
 Kaponi, Kaponi, Kaponiponikaua
 O Papa-a, O Papa-a
 O Hoohokukalani
 60. Ka lani, o Hoohokukalani
 He lani hoowawa
 Wawa, wawaka, nihoniho,
 Inihia i kolia,
 I pipaia ka lau a lahilahi
 65. O Wakea ka hiona
 O Piimai, o Wailoa, O Kakaihili
 Nononoho kau e ka pueo alii
 Ka pueo makalulu
 70. I loha i ke kaha i ka pea
 I ka lupe o na lani kapu
 I Apikina, i huila lakou a ka wohi kahi
 Ahukaiolaa-a, O Laa-a
 O Laamaikahiki ke alii
 75. O Ahukinialaa
 O Kukonalaa
 O Laulia laamakua
 O na pukolu a Laamaikahiki
 He mau hiapo kapu a Laa
 80. Hookahi no ka la i hanau ai
 Naha mai ka nalu, ke ewe, ka inaina
 O Ahulumai ka piko
 Ka piko alii
 Ka pikopiko iloko, ke enaena alii
 85. Ke ewe o Kalani, ka lani
 O Puaakahuoi
 O Kamalea Makahiko o Piliwale
 Kamaiolena, Kahaloalena
 Halolenaula, o Kalanimanuia,
 O Kaihikapu a Manuia
 O ka ilio hulu ii i ula ia
 I mahamahao
 O Kaunui a Kanehoalani kena
 O Ipuwai a Hoalani ke ai
 95. O Kehokumanawa
 I ka pilina ake i ke kea manawa
 Naau manawa kee
 I na io hoiimo maka
 I huaina i wehea ka naki
 100. Kapuaululana awai ali'i

- Kapuakahi kuaana aua Kane
 Wahine a Iwikauikaua i noho
 Loaa hoi a Kaneikauaiwilani
 Na nalu haki kakala
105. Haki kaulua
 I halehale i popoi i na hua alii
 I na hua haki lumilumi i ka hohonu
 Lumilumi ka a Liloa
 I ke kaailani
110. O Liloa ka ike lani i Pakaalana
 Ka oha lani o Hakau
 Ka puakea i waho
 O ka pua kani nana i ka wai a Umi
 He keha ia no Umi, i ka lohelohe lani.
115. Ka lohelohe makomako o Mako
 O Makakaualii alii lani
 O Kamawaelualani
 O Kauinakea, o Kapaikauanalulu
 O Kaalawai, o Hinakuluina
120. O ka olikoliko muolau o Kalani
 Loaa mai Kuauwa ka au alii
 Kamehameha, ku kohai i Kawaluna
 Kanipe, Kanipinana i Hakawili
 I luluu kaumaha i ke kapu
125. Kahoukapu o Maheha
 Na Nukuilimahi i Hakau i haka i luna o
 Hawaii.

Song of Paku'i

1. Wakea Kahiko Luamea
 Papa who gave birth to islands the wife
 Tahiti east
 Tahiti west
5. Was born the great strata
 Was born the heavenly strata
 Was born Hawaii
 The first-born child
 Their first born child
 Of Wakea and Kane
10. Of Papa, of Walinuu the wife
 Papa conceived an island
 Was sick of child-sickness with Maui,
 Then was born Mauiloa, an island,
 Was born with the countenance of a chief
 A high chief, a handsome chief
15. Sacredly treated as a favorite child
 Mololani was a great one to Ku, to Lono
 To Kane, and also to Kanaloa.
 Was born during the sacred pains.

20. Papa was prostrated with Kanaloa, an island
 Was born as a birdling, as a porpoise
 A child that Papa gave birth to
 Then Papa left and went back to Tahiti
 Went back to Tahiti at Kapakapakaua.
25. Wakea then slept with Kaulawahine
 And Lanaikaula was born
 The first born child of that wife.
 Then Wakea turned around and found Hina
 Hina was found as a wife for Wakea
30. Hina conceived Molokai, an island
 Hina's Molokai is an island child
 That plover Laukaula told the tale
 That Wakea had slept with a woman.
 Fierce and fiery was the anger of Papa
35. Papa came back from within Tahiti
 Was angry and jealous of her rivals
 Was wild and bad-tempered toward her husband, Wakea
 And slept with Lua for a new husband,
 Oahu-a-Lua was born
40. Oahu-a-Lua an island child;
 One of Lua's many children
 Went back and lived with Wakea
 Papa wa restless with child-sickness
 Papa conceived the island of Kauai
45. And gave birth to Kamawaelualanimoku
 Niihau is the last droppings
 Lehua was a border
 And Kaula the closing one
 For the low coral islands
50. The low white-marked isles of Lono
 The Lord Lono of Kapumaeolani
 The rain-dispelling zenith of Holani
 Kapuheeuanui of Kahaimakana
 Of Kekamaluahaku, Kaponianai
55. From the I, the sacred I of Kaponialamea
 The dark dye, blue dye, the black dye
 The anointed, the anointed destined to war
 That is Papa, Papa.
 Hoohokukalani.
 The high chiefess, Hoohokukalani,
 The chiefess of the loud voice,
 Reverberating, crackling, sharpened,
 That is modified and pared down.
 As leaves are worn to thinness
65. Wakea was the resemblance
 It was **Haloa** that was theirs,
 It was Piimai, Wailoa, and Kakaihili
 That was placed by the royal owl
 The owl of the still eyes
70. That lowered the height of the sail on the course
 At the kite of the sacred chiefs

- That was folded and united in the same wohi
That was Ahukaiolaa and was Laa
Laamaikahiki the chief
75. Then Ahukinialaa
Kukonalaa
And the parent Laulialaa
The triplets of Laamaikahiki
80. Who were born on the same day
The birthwater broke, gushed forth with the afterbirth, the reddish flow
The navel is Ahulumai
The royal navel
The center within, the royal heat
85. The afterbirth of the chief, the heavenly one
Was Puaakahuoi
Kamalea and Makahiko o Piliwale
Kamaolena, Kahaloalena
Halolenaula, Kalanimanua
90. The highly praised one of Manuia
The yellow dog that was reddened
To beget full friendship
That is Kaunui of Kanehoalani.
This is the water gourd of Hoalani
95. It is Kaehokumanawa
The crest breaking double
Which is uncovered and unties the knot
The floating flower on the royal platform
I am Kapuakahi Kuaana from Kane
100. The wife who lived with Iwikauikaua
At the liver near the chest bone
The changing thought
That controls the muscles of the eye
Who begat Kaneikauaiwilani
105. That breaks double
The high-combing wave that broke over the royal foam
The broken waves that suck and draw towards the deep
That twisted and absorbed Liloa
The one of the royal belt
110. Liloa of Pakaalana the adept in heavenly lore
The royal offspring was Hakau
The fair flower outside
The message that was shot outside the claims of Umi
Which was a bravado of Umi's at the royal precincts
115. The great precinct of Mako
Of Makakaualii, the heavenly chief
Of Kamawaelualani
Of Kauinakea, of Kapaikauanalulu
Of Kaalawai, of Hinakuluina
120. The very topmost sprouting leaves of the heavenly bud
From thence sprang Kuauwa, a chiefly branch
Kamehameha that stands alone at Kawaluna
The lower step, the highest step at Hakawili
That is heavy and burdened with tabus.

125. The sacred sweat from Maheha
The black lips that Hakau hung up on Hawaii.
[Fornander Antiquities]

From lines 51-124, the theme of the primal pair of creation ends, followed by a standard, early period of active rule by Wakea and Papa's successors in the first two or three generations of Haloa's chiefly line of descendants (*Pi'imai, Wailoa, and Kakaihili, same as Nanakehili*) until the **Ulu-Nanaulu** migrations. Two brothers, Ulu and Nanaulu, come to Hawai'i from Tahiti. One (Nanaulu) stays and the other (Ulu) goes home, or sails to find another home.

1.	Wakea	Papa (w)	ca. 17 B.C.-8 A.D. (?)
2.	Ho'ohokukalani	Wakea	
3.	Haloa	Hinamanouluae	
4.	Waia	Huhune	= 1 century
5.	Hinanalo	Haunu'u	
6.	Nanakehili	Haulani	
7.	Wailoa	Hikawaopuaiaanea	
8.	Kio	Kamole	= 2 centuries
9.	Ole	Hai	
10.	Pupue	Kamahele	
11.	Manaku	Hikoha'ale	
12.	Luanu'u I	Kawa'amaukele	= 3 centuries
13.	Ki'i II	Hinako'ula	
14 gen.		had *Ulu (k) and Nanaulu (k)	= 3 and 1/2 centuries =350 years after Wakea/Papa

The Ulu-Nanaulu Migrations

ca. 4th century A.D.

Other migrations:	Pahulu migration	(Lana'i + O'ahu)
	Kapo migration	(O'ahu)
c.308 A.D.* Ulu	Kapunu'u	
c.333 Nanaie	Kahaumokuleia	
c.358 Nanailani	Hinakina'u	
c.383 Waikulani	Kekaulani	
c.408 Kuheleimoana	Mapunaiaala	
c.433 Konohiki*	Hikaululena	*[Cp. Tongafiti; Rarotonga]
c.458 Wawena (k)	Hinamahua	
c.483 Akalana	Hinakawe'a	
	had Maui-mua, Maui-hope	
c.508 A.D.	Maui-ki'iki'i, <i>Maui-akalana</i>	
c.508 A.D. Mauiakalana	Hinakealohaila	[" <i>Maui-a-ka-malo</i> died in Ko'olaupoko,
c.533 Nanamaoa	Hinakapa'ikua	[At Kahalu'u the placenta,
c.558 Nanakulei	Kahaukuhonua	[At Waikane the umbilical cord,
c.583 Nanakaoko	Kahihiohalani	[Fell at Hakipu'u in Kualoa" {Kumulipo}]
c.608 Kapawa/Heleipawa		

The evidence from recent coordination of Hawaiian genealogies with archaeologically determined dates for the settlement of O'ahu by 350 A.D and earlier is available in the work by Ross Cordy, whose results are supportive of early Polynesian settlement in the Hawaiian Islands between the first and fifth centuries A.D:

“A model of Hawaiian cultural changes developed in the early 1970s suggested that early permanent settlement was first established on the windward sides of O'ahu in the Ko'olauloa and Ko'olaupoko districts.”

“...Early settlement was suggested to have taken place ca. the A.D. 300s-600s, based on dates from two sites on O'ahu, one on Moloka'i, and two on Hawai'i Island..

“...For O'ahu, it was stated that the leeward areas with flowing, year-round streams---most notably those around Pearl Harbor--may also have been permanently occupied fairly early, albeit after optimal windward areas”

“...**Ignoring the two very early dates from Kahuku and Kahana which must await further evaluation**, [emphasis mine, RKJohnson] the above information points to a picture of initial settlement on O'ahu between A.D. 0-600...Many researchers now consider a settlement date for O'ahu and the other major islands of ca. A.D. 0-300 to be very reasonable.”

- | | |
|-------------------|--|
| A.D. 145-600 A.D. | (‘Ewa, Site 3357) |
| A.D. 225-565 | ‘Ewa Plain (Site 3357, near Barber’s Point); initial use ca. 145-600 A.D.] |
| A.D. 245-265 | Waimanalo (Bellows dune, coast) |
| A.D. 300-600 | Maunawili Stream (Site 2022, back of Kawainui marsh) |

[Cordy, Ross, The Rise and Fall of the O'ahu Kingdom: A Brief Overview of O'ahu's History, 1993: 4-9]