“...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 lau o Kane

10. O Papa o Walinuu ka wahine
    Hookauhua Papa i ka moku
    Hoioli ia Maui
    Hanau Maunloa he moku
    I hanauia he alo lani
    He Uilani-ulani

15. Hei kapa lau maewa
    He nui Mololani no Ku, no Lono
    No Kane ma laua o Kanaloa
    Hanau kapu ke kuakoko

20. Kaahaea 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,
    Loa 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 kukahaullili 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 ewewewe Niihau
He palena o Lehua
He panina Kaula
O ka Mokupapapa

50. Na papa kahakuakea o Lono
O Kahakulono o Kapumaeolani
O Kapuheeeuanui 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 kolla,
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 Puaakahauoi
O Kamalea Makahiko o Piliwale
Kamaiolena, Kahaloalena
Halolenaula, o Kalanimanuia,
O Kaikihapu a Manuia
O ka ilio hului i i ula ia
I mahamahao
O Kaunui a Kanehoalani kena
O Napwai a Hoalani ke ai

90. O Kehokumanawa
I ka pilina ake i kea manawa
Naau manawa kee
I na io hoiimo maka
I huaina i wehea ka naki

95. Kapuaululana awai ali'
Kapuakahi kuaana aua Kane
Wahine a lwikuikaua i noho
Loaa hoi a Kaneikauaiwilani
Na nal u haki ka kakal a
105. Haki kaualua
   I halehale i popoi i na hua ali i
   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 Makakaulii ali i lani
   O Kamawaelualani
   O Kaunakea, o Kapaikauanalulu
   O Kaalawai, o Hinakuluiuna
120. O ka olikoliko muolau o Kalani
   Loaa mai Kuauwa ka au ali i
   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 Mauloa, 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 birling, 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 was 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
   Kapuheenuanui 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,
   Reverbearing, crackling, sharpened,
   That is modified and pared down.
   As leaves are worn to thinness

60. 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 Ahukaialaa and was Laa
Laamaikahiki the chief

75. Then Ahukinialaa
Kukonalaa
And the parent Laulialaa
The triplets of Laamaikahiki

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

80. The afterbirth of the chief, the heavenly one
Was Puaakahuoi
Kamalea and Makahiko o Piliwale
Kamaolena, Kahaloalena
Halolenaula, Kalanimanuia

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

90. It is Kaehokumanawa
The crest breaking double
Which is uncovered and unties the knot
The floating flower on the royal platform
I am Kapuah Kuaana from Kane

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

95. 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

Liloa of Pakaalana the adept in heavenly lore
The royal offspring was Hakau
The fair flower outside
The message that wa shot outside the claims of Umi
Which was a bravado of Umi's at the royal precincts

100. The great precinct of Mako
Of Makakauialii, the heavenly chief
Of Kamawaelualani
Of Kauinakea, of Kapaikauanalulu
Of Kaalawai, of Hinakuluina

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.
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-Nanau lu 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
   Hikawaopuaianea
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 Nanau lu (k)

Ulu-Nanau lu Migrations ca. 4th century A.D.

Other migrations: Pahulu migration
Kapo migration

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= 3 and 1/2 centuries =350 years after Wakea/Papa

The Ulu-Nanau lu Migrations

Ulu-Nanau lu Migrations

Other migrations: Pahulu migration (Lana’i + O’ahu)
Kapo migration (O’ahu)

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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’olaupeko 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]