

*Edgar Henriquez
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Legend of the Chiefs of Waimea, Hawaii

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HI K 23.6

Makuakuamana (k) Wao (w)

Hoopiliahae, the Alii of Waimea, ~~who~~ built and dedicated a heiau at Ouli, a little ^a mauka of where Spencer's residence now stands at Puuiki, and called it Haleino. Hoopiliahae had five children and named them after the rains of this Heiau.

{Kauaikanahalechaleino {Koua
{Ancesters of Kekaneau Pratt. {Ancesters of Kaahanipilo

On the ridge of the mountain lived another Akua or God, named Makuakuamana who came with Paa'o the High Priest from Tahati; He also built a Heiau. While he was building his heiau, he noticed a fine red rain called uakoko or blood, falling in front of Hokuula on the land of Waiaka. Noticing this rain every day, accompanied by a very brilliant rain-bow, one day he flew to a high mountain ridge to get a better view, to try to find out the cause of this beautiful sight. To his great surprise he beheld a beautiful goddess, whose only clothing was a great quantity of very long and silky hair. He was so entranced with her great beauty, he immediately flew down to where she was. He was much pleased to learn it was the High Chiefess Wao. He soon laid seige to her heart after the custom of those days, and Wao being greatly impressed by his handsome face and Apollo form, and learning that he was the great Akua from Tahati, she could not refuse him. The marriage ceremony was performed

before all the High Chiefs of the surrounding country, and a great concourse of their followers. After the ceremonies, which lasted for days, ^{was} over, they with all their followers went to reside at Hokuula. Often would Wao go to Laelae, the hill above Kohokahau Falls on the land of Waiaka, where she would give birth to her children. For that reason the hill was called Palikapu na 'lii o Waimea or sacred hill of the Chiefs of Waimea.

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The servants of Wao would roll a stone down the hill to a flat of land and wherever the stone would stop, that would be the tabu line, and no one would be allowed to pass. Especially would it be a sign for the people who lived below the hill called Pekepekelaui who were a class known as Kauas or low born.

At night Wao would change her servants to stone and would then return to the spring where she spent the night; a little before the dawn of day, she would return and turn them back to their human selves.

It is said that Wao can be seen when any of the Waimea Chiefs or Monarchs die at this same spring, to this day.

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H. C. Keel +
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On the way from Kawaihae, some two miles before reaching the villiage of Waimea Hawaii, are the Lanikepu hills in the Ahupuaa of Ouli. The home of the High Chiefess Kaoanaeha grandmother of her late Majesty Queen Emma, near the old Spencer premises Puuiki, directly back of this place was once a beautiful forest where the Heiau of Haleinu was located.

The only Heiau ever founded, dedicated and consecrated by a woman, the High Chiefess Hoopiliahae, an ancestor of the Soverigns of Hawaii and the ruling High Chiefs of Waimea.

Haleino noted for the red rain and vivid rainbow symbols of the sacredness of this locality, was exclusively for girls of the age of purity who performed the duties of building and dedicating and participating in the different ceremonies, in which the spirit of love, purity of body and mind was imbued; also the science of healing was taught, thus consecrating their lives for the betterment of others.

Haleino to day, although neglected still stands as a memorial to the High Chiefess Hoopiliahae, to which her decendents and off-spring of her subjects point with pride to the travellers who visit the Waimea plains.



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Makua Laiana

The Story of Lorenzo Lyons

Lovingly known to Hawaiians as

Ka Makua Laiana, Haku Mele o ka Aina Mama

(Father Lyons, Lyric Poet of the Mountain Country)

Compiled from Manuscript Journals 1832-1886

By his Granddaughter

Emma Lyons Doyle

Privately Printed



REV. LORENZO LYONS

Born April 18, 1807, Coleraine, Franklin Co., Mass. Graduated Union College, 1827; graduated and ordained Auburn Seminary, 1831.

—Courtesy Hawaiian Mission Children's Society

Waimea in Proverb, Legend and History*

"Waimea is like a spear rubbed by the wind, as the cold spray is blown by the kipuupuu rain."

This is the piercing wind that so suddenly meets the traveler who makes his upward way from the heat of Kawaihae; and as he nears Waimea he comes upon a region once held sacred. Vivid were the rainbows of the Lanikepu hills, and red the rain, uakoko, that fell upon their slopes, for in the forest that was then their background was a heiau—a women's heiau, the only one; and by these lovely tinted tokens the gods honored it, and signified their approval.

Founded, dedicated and consecrated by the very high chiefess Hoapili ahae, it was attended exclusively by young virgins. There, in the sanctity of the cool highland forest, they performed the sacred ceremonies, learning also the science of healing so that they might eventually minister to others. And the names of the five rains of the heiau were given to the five children of Hoapili ahae.

On a nearby ridge stood another heiau, builded there by the great Akua Makuakua who had come from far off Kahiki. He it was who, flying to a hillside to watch the rainbows, found there the beautiful goddess Wao, clad only in her long, silky hair. Love came swiftly and was mutual, and after glorious wedding festivities the couple went to live at Hokuula, the hill of the red planet.

But to bear each of her children Wao returned to the Waimea hills, thereby made sacred. On these occasions a tabu was proclaimed, the forbidden ground extending down across the plains to whatever place a stone happened to stop rolling when started above by her servants. Stones they were themselves, these retainers, all through the night hours, for so Wao transformed them until daylight, when they became human again.

* Proverb from a Kamehameha mele (Henry Judd); Legends adapted from Henriques collection.

Tom - is strongly suggest if there is a search for the above mentioned woman's heiau that Pua Case be the one to consult with & choose the proper people. Her Ph # 885-5383 W.K. - 887-7625

Waimea in Retrospect by Albert Lyons

In the old days much of the Waimea plateau was covered by a forest largely of the ohia lehua. Accordingly the euphonious name Alaohia (fragrance of ohia) had been given to a district in Waimea. My father frequently used the expression, "Alaohia nei". It is true that the name had become unfamiliar as the ohia forest retreated toward Hamakua, but historical fitness not less than appeal to the ear and the imagination urged the acceptance of this old Hawaiian name in place of the time honored but untenable Waimea. New Englanders were delighted to find a spot where it was distinctly cool the year around. Here, at an elevation of nearly 3,000 feet, was a place for recuperation; why not even for a permanent mission station?

Someone eventually made such a choice, selecting the most desirable spot in all Alaohia nei. The stream had so cut its channels as to surround by a valley—and in times of freshet, a moat—a couple of acres of level land. On this miniature plateau the station was placed. Than the waters of that stream no sweeter or purer water anywhere on earth, despite the sherry-like tint it has taken from the forest morass at its source.

The mission house, first occupied by Dr. Baldwin, was built by "Governor Adams" in 1829.*

The Saga of the Cattle--An Interlude

The saga of the cattle—na pipi—strange wild-eyed quadrupeds released from the mysterious discomfort of cramped bondage in a swaying world. Na pipi, tokens of good will, bestowed by one who sought not fame and adulation, but rather the role of peace maker, advisor, kindly friend; gratefully received, carefully safeguarded by Kamehameha, the dauntless chief, commanding, regal, yet child-like in the dignified simplicity of the noble primitive.

Whence came you, long departed Spanish kine, destined to attract cruel, gaily garbed Latins to your new-found island highlands; to be herded by reckless, wild riding Polynesians, who found in your saga fulfillment of an untamed exultation in adven-

* When Betsy and Lorenzo arrived it was out of repair and they lived in a thatched hut. Their joyful occupation of this house is later recorded.



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