THE HINAS OF HAWAIIAN FOLK-LORE

(A Brief Outline of the Various Celebrities)

Students of Hawaiian folk-lore cannot but be impressed with the frequency with which Hina figures as the heroine of the story, or is closely related to its principal character, showing it to be probably (apart from their deities), the most popular name known to the early bards, either as such, or embodying some characteristic or qualifying epithet in their romances, and originating away back in the genealogies and myths of the race, invading even the precincts of the deities, and in numerous instances is endowed with miraculous power, giving birth to islands and to demigods.

The recently published Fornander Collection of Hawaiian Folk-lore in the Bishop Museum Memoirs, supplements the frequency of this name in his Polynesian Race, and furnishes an interesting field for the researcher on this or similar investigation. In the account of the origin of the islands, Hina is credited with giving birth to Kahoolawe, and as Hina-nui-alana, wife of Kuluwaia, she is also the mother of Molokai, whereby tradition abounds with reference thereto as "Molokai-a-Hina."

with, living at Hilo, where, in the exercise of that natural feminine trait, curiosity, she climbed Haupu hill that had drifted thither from Molokai with its chief, Kapepee, and his high priest, to view its attractions, whereupon it drifted back to its position off the north coast in Pelekunu district of Molokai. Thus was Hina abducted, and it called for all the miraculous powers of Kana, the cunning and strength of Niheu, his brother, with supernatural aid of their grandmother, Uli, to battle successfully against Kapepee's stronghold and rescue their mother and restore her to Hakalanileo at Hilo.

The well-known Maui myths throughout Polynesia, presents us with Hina as the mother of that famous demigod. She is so referred to in the Hawaiian narrations of many of his exploits, though sometimes given as Hina-kawea, wife of Akalana, as also Hina-nui-alana (the ka omitted), as mother of the four Maui brothers. As Hina she is further claimed as the mother of four daughters, named Hina-keahi, Hina-kekai, Hina-mahuia, and Hina-kuluua, and though the genealogy tables fail to verify this family increase, it does not lessen the popularity of the name.

It is through the exploits of Maui that we are indebted for most of our knowledge respecting Hina, his mother, thanks to his solicitude to relieve her in her household cares. He it was that sought to satisfy her desire for fish and setting out with his brothers in a canoe, seeing smoke from a fire arising ashore, returned to secure it with which to cook the food, and though long baffled succeeded at last in discovering the secret of producing fire by the friction of wood. And to aid her in kapa making he snared the sun and broke off its rays to retard it in its course, and thus lengthened the days so that her kapas might dry. In this filial duty she assisted him and instructed him, as she did also in his wrestling the fire from the mud-hen, and in other adventures. The Chant to Kuali'i has several references to Hina as the guardian and protector of the mud-hen, and as rain sprinkler.

In the collection of these myths of Maui the demigod, by W. D. Westervelt, he limits the Hawaiian Hinas to "three, practically distinct from each other," viz., the Hina already referred to as "abducted from Hilo by a chief of Molokai; Hina the wife of Kuula the fish deity, and Hina the mother of Maui," termed the Hilo-Hina, though the mother of Kana and Niheu is a Hiloite also. This statement probably refers to confusions met with in the several versions of the Maui myths, and cannot apply to the range of Hawaiian folk-lore, as we propose to show.

A version of the Maui stories is met with representing him as the son of Hina-lauae and Hina, residing above Lahalinaluna, Maui, which relate his venturing forth on mischievous pranks before

4. Ibid., vol. v, p. 536.
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birth. Reference is made to his snaring the sun that Hina might have time to dry her kapas. It says, further, that while absent on this duty Hina bore another son, an owl, which he did not treat with contempt. Setting out one day pole-fishing, Maui was seized and carried away to Moalii, some distance westerly from Lahainaluna, to be placed on the altar the following day as a sacrifice by the king. Hina saw in a vision what was being done so she and the owl followed along, Hina staying at a rock by the wayside. The owl flew on to where Maui was guarded and saw that he was tied with cords. The guards were awake, so the owl waited till near dawn, but they would not sleep.

Maui then spoke: "O thou Aina, 1 retard and prolong the night." The night being prolonged, the guards fell asleep, whereupon the owl entered and struck at Maui’s bonds till they fell off. They then set off to where Hina was waiting, by which time it was daylight. Hiding Maui under the stone Hina sat outside of him and spread out her sleeping garment and looked for fleas as the searching party came up. To their inquiry for the man which was to be sacrificed by the chief, she said that she had not seen him, having just now arisen, and by the warmth of the sun was looking for fleas. At their departure the owl led Maui forth, and Hina followed till they reached home. Thus was Maui saved.

Through the deep-seated belief in Kuula, the principal deity of the Hawaiian fisher-folk in the exercise of their vocation, the memory of Hina, his wife, has been "kept green," as being a sharper in the evils inflicted upon him, and the sacrifices made to benefit the common people. Hina, known also as Hina-puku-ia, had a sister with the characteristic name of Hina-ulu-ohia seeing she lived in the forest.

Tradition places the home of Kuula and wife at Hana, Maui, where they had a son, Aiai, in the time of its cruel king Kamohala in some versions, and Hua in others. Kuula was a devout and successful fisherman, and with forethought stocked his fish-pond against the day of scarcity. At such a time, in answer to a royal demand on him for fish, he sent an advisory message, which was purposely misrepresented to be defiant, whereupon the king ordered wood to be gathered and placed around their house and fired. In the carrying out of this decree, Aiai, it is said, "went forth through the flame and smoke to a cave for safety," and "Kuula and Hina his wife went out from the house as quietly as the spirit leaves the body, none saw how or whither." But judgment befell the king in that he was choked to death by fish.

Aiai established koas and fishing stations throughout the islands to the memory of his parents, saying as he did so; "O Kuula, my father; O Hina, my mother, I place this stone here in thy name." 2

1. Hawaiian Annual, 1901, p. 120.
2. Ibid., p. 122.
Another Hina that is linked with historic Hana is she, as Hanai-a-ka-malama¹ (fed by the moon), who ambitiously attempted to leap to the moon from Kauiki hill but was restrained by her husband and crippled. This legend is seven generations later than the time of Hina-kawea, so could not be the same celebrity as some have alleged. Even the chant of Kaulii fell into this error. Briefly the story is as follows: "Hanaiakamalama was the sobriquet of Hema's mother, Hina.² She is said to have been disgusted with her children Puna and Hema, and to have gone up in the moon to live, but in the act of ascending her husband, Aikanaka,³ caught her by the leg and tore it off, on account of which she was called Lonomuku, the maimed or crippled Lono," as is seen to this day.

A more modern moon-myth is the legend of Hina-aimalama⁴ (moon eating Hina), who is said "to have turned the moon into food and the stars into fish." This heroine was born and brought up at the bottom of the sea, her parents and ancestors being gods who changed at times into fish. Her mother, Hina-luai-koa, having a brother, Ku-keapua, as husband, gave birth to ten children, three boys and seven girls, four of the latter being: Hina-akeahi, Hina-aimalama (who was the father's idol and most beautiful of all the girls), Hina-palehoano, and Hina-luaimoa. Of the boys the father designated the one next to the youngest child to be Hina-aimalama's guard, to attend her at all seasons. All went well for a while, but for some discovered neglect of duty he was sentenced to banishment. He thereupon returned to his sister and said: "I am going, so here is your food, the moon, and your fish, the stars." By the aid of his grandparents he made his way from the depths to the ocean's surface, and seeing land he swam for it, landing at Kawaluna, in the realm of King Konikonia. In time he met and was befriended by the king, and in appreciation of the royal favor shown him decided to send for his sister, Hina-aimalama, to become the spouse of Konikonia. Upon her arrival the king at once fell in love with her and took her to be his wife, and they all lived happy ever after.

In the long legend of Kepakailiula,⁵ one of the sons of Ku and Hina, of Keau, Puna, Hawaii, little is given of the mother, Hina, beyond the fact of her having three sons, of whom the youngest, as in many Hawaiian stories, is the remarkable character to eclipse, it may be, or bring luster to the fame of his ancestry. In this case it was the peculiar birth of Kepakailiula that introduces us to Hina, his mother, and her two brothers, one a noted foreteller of events, the other a great traveler, chiefs of high rank as was their ancestors, and said to have been the only ones, directed by the gods, that found Paliuli (Paradise), as it has been hid ever since.

³. Ibid., vol. iv, p. 191.
Before journeying thither they visited for a season with Hina, their sister, at Keauau, and noticed her interesting condition. In due time she gave birth to an egg, which was taken by the brothers and wrapped in a feather cape. At the end of ten days it was examined and found to have formed into a most beautiful child. Wrapping it up again it was left forty days before re-examination, when it showed greater beauty, perfect form, open countenance, and skin as red as the cape which wrapped him, hence his name, and was called “the first-born of the beloved one of Paliuli.”

Another Ku and Hina story is found in the legend of Ka-pua-o-ka-ohelo-ai, the scene of which is laid in Waiakea, Hilo, where two children, a boy and a girl were born to them. Being of high chief rank they were brought up under very strict kapu, without knowledge of their relationship or of each other though under the same roof. Ku and Hina threatened the attendants with banishment if they relaxed vigilance over their charges, and this resulted in course of time, the daughter and her attendant being banished to Kauaihelani, where Kapuaokaoheloai meets the king and learns he is the younger brother of her mother, Hina, who originally belonged there but had moved to Hawaii.

Still another Ku and Hina couple is shown in the legend of Uweuwelekehau. They were the chief rulers of Kauai, residing at Wailua, and had as offspring Olopana, the first-born, then Ku, and lastly Hina, a daughter, and it is notable that these two latter are named after the parents, something unusual in Hawaiian practice. Through disagreement of the brothers, Ku moved to Hilo, and was followed shortly after by his sister, Hina, to whom he was much attached.

Ku being of too high rank to take any other woman to wife took Hina, in accordance with ancient custom, and they became king and queen of Hilo. In course of time Hina gave birth to a son, the subject of the story, and about the same time her brother Olopana, on Kauai, rejoiced in the arrival of a daughter, Luukia, and learning of Hina’s child he vowed his daughter should wed none other.

One day as Ku and Hina were shrimping in the Wailuku River, the son, while sailing his canoe was swept to sea by a heavy freshet and carried off in the ocean current. It is said that through the power of his gods, Kane and Kanaloa, he was changed into a fish and conveyed to Kauai, where it was found and taken to Luukia by her attendants. Being pleased therewith she ordered the fish to be well cared for, but on the second day, by the power of his gods he resumed his human form, to the pleased surprise of Luukia, who eventually took him for her companion, securing thereby her father’s displeasure and decree of banishment. Later, when the identity of Uweuwelekehau became known Olopana hastened to do him honor,
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and Ku and Hina hearing of him as alive and well on Kauai, journeyed thither from Hawaii in great state, whereupon the wedding of the young couple took place amid a joyous season of festivities.

In the exploits of the famous demigod Kama-puaa, it is in the chants for aid in time of distress where we learn that Hina gave him birth:

The son of Hina is a hog with eight eyes,
By Hina art thou, by Kahikiula.

Fornander traces Kahikiula and Olopana, his brother, to the arrivals from Kahiki at about the eleventh century, who settled at Koolau, Oahu, where Olopana took Hina, the daughter of Aumu, to wife. Kahikiula supplanting his brother in the affections of Hina becomes the father of Kama-puaa, showing windward Oahu to have been his birthplace. He is recognized by Pele as the son of Kahikiula and Hina at his appearance on the bluff of Akanikolea, at the volcano of Kilauea, where she chants.

Thou art Kama.
The hog-son of Hina and her husband,
The hog-grandson of Kamaunuaniho.

So taken up is the myth with the escapades of Kama-puaa that no further mention is made of his mother till near the end in his battling for recognition against his several relatives, as they supposed him dead.

Sending a messenger to Hina for a supply of fish for her son, then appearing in person to make request, she turned her back on him. He plead with her in chant “not to be unkind” and identified himself to her in recalling personal events of their lives till, in fear, she broke from the house and told her husband and the others of Kama-puaa’s arrival, whereupon they all went out to greet and humble themselves before him. Hina chanted a mele in his honor to please him, then approached and laid down at his feet. Kama-puaa sat on her. The others also came with chants in his honor and laid at his feet, whereupon he arose and stepped on them all for he was very angry. Hina sought by meles and pleadings to appease his anger but in vain, whereupon she disrobed and followed after him. On seeing this he relented and forgave them for failure to recognize him in his human instead of hog form.

Another Hina is presented as the mother of Mahinui, and grandmother of Palila, of remarkable birth and eventful life, in the legend devoted to him. This Hina was living in the temple of Humuula, in the mountains of Kauai, and through her supernatural powers she saw the birth of Palila, in Koloa, as a piece of cord, which was thrown away in a rubbish pile, so she came down to the house of Mahinui and asked for the child that was born a short time ago. The parents said there was no child, it was a piece of cord, it is lying in yonder rubbish. Hina went over to the place

designated and took up the piece of cord, and wrapping it in a fold of white *kapa* returned to her home. Here she unwrapped the bundle and changed it to fresh *kapas*. This she did three different times, when it began to assume human form, which, at the end of ten days, was complete. Hina then placed the child upon a shelf, and on reaching the age of taking food he was fed on nothing but bananas.

When Hina saw that the child was full formed she took him to Alanapo, another sacred temple, a resort of spirits and renowned for the bravery of people brought up in it. Here he was reared to a perfect character and developed a dual spirit and human form. At this time Kauai was in the throes of war, and it was Hina’s custom to go down and note the progress of each battle. On one such occasion Palila, awaking from sleep to find Hina gone followed after to partake in the fray (as she foresaw he would) and advised Kaluaopalena of Palila, his son, coming to his aid, and instructed him as to his course of action.

In the battle which ensued Hina’s instructions were obeyed, and Palila easily vanquished his father’s opponents, whereupon Kaluaopalena and his people bowed down before him. While they were in this position Hina arrived and stood on a little rise with Palila’s robe and *malo* in hand, and rolling over the backs of the people she approached Palila, circumcised him and bound him with white *kapa*, whereupon they returned to Alanapo.

210 MORE HAWAIIAN FOLK TALES

The legend of Punia,¹ of Kohala, Hawaii, shows him to be alone with his widowed mother Hina. They cultivated sweet potatoes, and in need of meat or fish he asked her to let him go down to the lobster cave for a supply, as was his father’s habit. Hina replied: “No, it is a dangerous place, it is infested with sharks,” but beyond the fact that she was the solicitous mother of a courageous out-witter of sharks and ghosts, the story is silent regarding her.

The legend of Lau-kia-manu-i-kahiki² is based on Hina as her mother, and Makiiooe as the father, a sojourner from Kuaihelani, where he ruled as king, but coming to Kauai he met Hina and took her as wife, living with her some time and then returning to his kingdom, but leaving tokens for recognition in case the expected child should desire to search for him, with names for boy or girl, as the case might be, as also instructions for the royal pomp which should attend the voyage.

Hina is little dealt with in this long story devoted to her daughter other than the bringing of her up, and evading truthful replies to the girl’s questionings as to her father, who and where was he? Cornered finally and charged with deception, Hina tells her of her father, Makiiooe, now in Kuaihelani; the provision he made for recognition should she desire to search him out, and naming the style in which the voyage should be

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2. Ibid., vol. iv, p. 596.
made. The girl, all impatient, set out on her search, ignoring the stipulated provisions which Hina warned her would cause her to suffer untold agony, as she gave her instructions whereby she would be aided on the way.

In the midst of troubles which came thick and fast, an owl, represented as the supernatural aunt, of Hina, came all the way from Kauai with the tokens of recognition in its keeping, and at a critical point provided the girl with her needed royal outfit.

CHARACTERISTIC NAMES

Hina has a variety of characteristic names, and, as mentioned by Mr. Westervelt in his *Maui*, it is feminine¹ as a rule, though there are a few exceptions.

Of the several recognized standard genealogies examined for this name in its characteristic variations, it seems strange that the Nana-Ulu² line or branch should show but one, Hina-koula, the mother of Ulu and Nana-Ulu and wife of Pii, twelve generations from Wakea, while that of his brother Ulu shows one preceding her,³ a step-daughter of Wakea; three others down to Hina-kawea the mother of Maui, and eight others following, ending with Hina-keuki, mother of Kani-pahu, in the forty-ninth generation from Wakea. Only once is the name met with in all lists since that time. But going back to the fuller, more complete list of the Opuukahonua genealogy⁴ in the search it is seen that Hinaimanau, one of the wives of Lanipipili in the fifth generation is the first on the list. It next appears as Hina-kului, one of the wives of Kahalolenaula, five generations after her, then as Hinanouleuae, wife of Haloa, hence a daughter-in-law of Wakea. A grandson of hers is given the name of Hina-nalo.

Twelve generations from Wakea it appears again as Hina-koula, the wife of Pii, as already mentioned. The first after this, four generations later, is Hina-kinau, then appears Hina-mahuia, also four generations apart, followed by Hina-kawea, mother of Maui (already dealt with), then Hina-kealohaila, wife of Maui-akalana, and Hina-i-kapaakua, wife of Nanamaoa. These four are all successive. Again four generations later is Hina-maikalani (Hina-from-the-heaven), the mother of Aikane,⁵ whose wife was Hina-hanaiakamalama, the mother of Puna and Hema whose pranks drove the mother frantic to leap to the moon, as already shown.

Three generations later is Hina-uluo-ohia, the sister of Hina-pukia, already given simply as Hina, the wife of Kuila. Then appears Hina-auaku (Hina-swim-away), mother of Koa, whose wife was Hina-au-mai (Hina-swim-hither), whose son Ole took Hina-maile-lii to wife, and her son, Kukuhu, took Hina-keuki (Hina-the-tantalizer).

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¹ *Maui*, p. 139.
² *Polynesian Race*, vol. 1, p. 188.
⁵ Given also as Aikanaka.
to wife, since which time, twenty-four generations prior to Kamehameha, it does not again appear in the standard lists. In the Kualii list in addition to many of the foregoing is Hina-kapeau, son of Kapapaiakea.

A prayer to Hina, a goddess, opens with “O Hinal Hina the tantalizer,” and makes reference to the “elder Hina” and the water in which she bathed; Hina that “came from heaven,” Hina of fish fame, as also “the mud-hen that came down for Hina,” and “Hina of several bodies.”

The goddess idea is also shown in the prophetic chant of Kamehameha’s overthrow of Keoua, where Hina is appealed to, thus:

\[
O \text{ Hinal} \ O \text{ Hina of heavenly song!} \\
* * * \\
Increase the power of the land.
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Nor does the foregoing exhaust the list: One Hina-uu, a princess of Kauai, who became one of the wives of Moikeha, the famed voyager of tradition, on his arrival at Wailua, and the fact that two, Hina-hawea and Hina-howana, figure in the few Menehune stories met with, is further evidence of Hina popularity.

With this variety of traditional, legendary and deified Hinas, it is small wonder that confusion is met with in reference to them, and illustrates the importance of genealogical lists, and accounts for the esteem in which they are held by Hawaiians.

2. Ibid., vol. v, p. 407.