



### WĀKEA AND PAPA BEGINNING OF HAWAIIAN TIME

One of the more fundamental patterns for Ali'i Nui behavior was established in the epic tradition of Wākea and Papa, the sky-father and earth-mother, who by the 'Opūkahonua lineage were half-brother and half-sister. These two were said to be the parents of islands, Hawai'i and Maui (and later Kaua'i, Ni'ihau, Lehua, and Ka'ula), as well as the ancestors of Ka Lāhui Hawai'i. According to tradition, their first human offspring was a daughter, Ho'ohōkūkālani (to generate stars in the sky), who matured into a great beauty. A desire for his daughter welled up in Wākea, but he hoped to gratify his desire without his sister and wahine (woman, or wife) knowing of it.

It is the kahuna, or priest, who provided Wākea with a religious solution. This solution has come to be known as the 'Aikapu (sacred eating). The 'Aikapu is a religion in which males and females are separated in the act of eating, males being la'a or "sacred", and females haumia or "defiling," by virtue of menstruation. Since, in this context, eating is for men a religious ceremony or sacrifice to the male Akua Lono, it must be done apart from anything defiling, especially women. (Female mana, however, was only haumia to the male Akua, and not to the female Akua whom women worshipped freely.) Thus, men must prepare the food in separate ovens, one for the men, another for the women, and must build separate eating houses for each. Under 'Aikapu, certain foods, because of their male symbolism, also are forbidden to women, including pig, coconuts, bananas, and some red fish.

The kahuna suggested that the new 'Aikapu religion should also require that four nights of each lunar month be set aside for the special worship of the four major male akua: Kū, Lono, Kāne, and Kanaloa. On these nights it was kapu for men to sleep with their wahine. Moreover, they should be at the heiau (temple) services on these nights. When Papa was informed of the priest's new regulations, tradition tells us she accepted them without question.

On one of these kapu nights, Wākea was able to be alone with his daughter, Ho'ohōkūkālani, and he seduced her. Being a faithful daughter, Ho'ohōkūkālani told her mother what had occurred. After a dreadful row, Papa left Wākea in anger and took other lovers, although they were eventually reconciled and she would bear him other islands.

The first child of Wākea and Ho'ohōkūkālani was an unformed fetus, born prematurely, they named him Hāloanaka (quivering long stalk). They buried Hāloanaka in the earth, and from that spot grew the first kalo plant. The second child, named Hāloa in honor of his elder brother, was the first Hawaiian Ali'i Nui

and became the ancestor of all the Hawaiian people. Thus the kalo plant, which was the main staple of the people of old, is also the elder brother of the Hawaiian race, and as such deserves great respect.

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Papa (w) = Wākea (k) = Ho'ohōkūkalanani (w)

- |                     |                         |
|---------------------|-------------------------|
| 1) Hawai'i          | 1) Hāloanaka, the kalo  |
| 2) Maui             | 2) Hāloa, the Ali'i Nui |
| 3) Ho'ohōkūkalanani |                         |

[Reunited]

- 4) Kaua'i
- 5) Ni'ihau
- 6) Lehua
- 7) Ka'ula

8) Kaho'olawe was considered a part of the "afterbirth" found in the placenta (womb) of Papa. The origin for the birth of the other Hawaiian islands came about during the brief period of separation in which both Papa and Wākea, took other spouses.

Hina (w) = Wākea (k) = Ka'ula (w)  
1) Moloka'i 1) Lāna'i

Papa (w) = Lua (k)  
1) O'ahu

w indicates *wahine* (female), k indicates *kāne* (male)  
= indicates *pi'o* matings

What, then, are the lessons, or historical metaphors, that arise from the mo'olelo of Wākea?

The first lesson is of man's familial relationship to the Land, that is, to the islands of Hawai'i and Maui, and to the kalo Hāloanaka, who are the elder siblings of the Hawaiian chiefs and people. This relationship is reflected in the Hawaiian tradition of Mālama 'āina, "caring for the Land."

The second lesson of 'Aikapu is separation of the sacred male element from the dangerous female, thus creating order in the world. The Kahuna Nui's suggestion of 'Aikapu also allows the chief to fulfill his desires.

The third lesson revolves around the mana (divine power) that emanates from Nī'auipi'o mating (chiefly incest). The Ali'i (primarily those families that were ruling) practiced Nī'auipi'o mating to maintain class distinctions and to preserve their chiefly bloodline lineage directly to Papa and Wākea. By following the precedent established by Sky father and Earth Mother, the Ali'i were able to produce offspring of high chiefly and godly descent.

The fourth and final lesson established the status of the **dominant male** in society through the creation of the 'aikapu. Men were thus viewed as being la'a: sacred and women: haumia or defiled because of their periodical cycle of being "unclean." However, it should be noted that women were only viewed as being, "haumia" to the primary male Akua (Kū, Kāne, Lono and Kanaloa) and not to the Akua whom women worshipped freely. Thus, men and women had distinguished roles in society that established limitations and restrictions for women.

These are the four traditional patterns from which all of Hawaiian society flows and the metaphor around which it is organized.