

# Temple of the Red-Eyed Pigs

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By Benjamin Kaoao

Kaumakaulaula was the temple, and Kamehaikaua the one who built and laid the foundation thereof after the great flood, Kai-a-Kahinalii. Kahonu was the priest, and Kekuaokalani the king. Maliko was the location of the king's house, while Kawaiakane and Kawaiakanaloa were the places where the king was reared in the Punaluu division of land, district of Koolauloa, island of Oahu-a-Lua.

In those very ancient days which are past and gone into obscurity, when the Prince Kekuaokalani was born on the island of Hawaii, his bringing-up was taken in charge by Kahonu, the priest spoken of above, and his royal consort, both of whom were close relatives, *iwikuamoo*, of the prince.

On the third *anahulu* (one month) after the prince had first inhaled the cool airs of this earthly life, the council of chiefs sat in session in accordance with the wishes of the royal guardians of the young prince, to segregate their royal charge to some other island of the group. The council of chiefs, the priests, the omen readers, the statesmen and counselors of the royal court consented to approve this request of Kahonu. And in his capacity as priest, with jealous care and with great regard, Kahonu sought to maintain the dignity and sacredness of his royal charge, for he was of the highest kapu rank, *kapu moe*, the prostration kapu, by which the breath of the common people mingled with the dust, days now long past, when a man was sure to be killed if his shadow even fell upon the king's house.

When the council of chiefs allowed the petition, Kahonu and his wife made immediate preparation, together with his people, the order of priesthood, his omen-readers, statesmen and court attendants for their voyage by canoes for the island of Oahu, and Punaluu was the destination in accordance with the orders of Kahonu to his canoe paddlers.

When the fleet arrived off the breakers at Punaluu, it was evident to the people on the shore that Punaluu was the goal, Kahonu being well acquainted with his birthplace, from which he had gone to reside in Hawaii. The canoes entered the harbor of Mamalu, where vessels nowadays are loaded with pineapples from Punaluu. Makaiwa was the landing place of the canoes, where now there is a wharf with warehouses for the convenience of the shipping public.

When the voyagers arrived in Punaluu, Kahonu and his wife took their young charge to the densest part of the forest in the deep solitude of the uplands of the mountains, a place called the Water of Kane and Water of Kanaloa, where the prince was nurtured. The place is still in existence. The priests, courtiers, and traveling companions of the young prince were made by Kahonu to remain at Maliko, to erect a house for his royal charge and to repair some deficiencies in the temple of Kaumakaulaula herein spoken of.

The house of the chief was so very sacred that the shadow of a man must not cross it, and for he who disobeyed and did not observe this law of the sacredness of the chief, death was his sure penalty, and the body of the unfortunate was placed on the altar of the temple, together with prisoners of war.

The fame of the temple of Kaumakaulaula became known through wonderful things of a mysterious nature, known only to this temple, which was this: In early times the people dwelt on the lands under the chiefs and division overseers. They raised animals such as hogs, dogs, and

chickens in those days of darkness, yet full of ingenuity; days in which they asserted that the deity lived with the people and would be kindly disposed to their supplications when accompanied by a cup of awa and the snout of a pig—*ihu o ka puua*.

On the approach of the sacred nights of the temple these omens of wonder and mystery would be observed: the eyes of all the pigs which were near the boundaries of this temple would turn red, and this has been known to happen even down to the present time. That is how the name of Kaumakaulaula became applicable and has continued famous to this day. It is spoken of as hidden, "*he heiau huna ia*," a most sacred temple. Wonderful and mysterious things pertaining to it lay hidden in the earth. Sounds of the drum, the nose flute, the whistling gourd, and the voices of the priests in prayer could be heard by our own ears to our wonder and astonishment during the nights of Kane and of the Kaloas, every six months, and this has continued from its founding even to the present day.

One would be in doubt of this to witness the present desolate condition of this temple site, because it is now but a level field lying in desolation but recently put under cultivation. The temple had but one body but divided for its services into two sections. There was a separate division where the priests performed their ritual services, this was just seaward of the house-lot adjoining on the north side of the stream of Maipuna, and above the bridge and government road. The altar of sacrifice was also a separate place where the bodies of men and other sacrifices were offered up in solemn service. Its site is a *kahua*—a hollow place—now occupied by a lime kiln, seaward of Ben Kaoao's residence, above the road. My familiarity with the boundaries of this temple site is from long residence here, and its lines having been pointed out by my parents, who were old residents of Punaluu. In length it is about six chains along the government road, commencing at the bridge of the Maipuna stream on the south and running northward. It was two chains in width on the south adjoining the stream, and one chain on the north end. The altar and temple services were at the south end, while the house of the priest was at the narrower north end.

The several divisions of the temple premises, known from the time of our ancestors, were as follows:

1. Heiau.—A place to offer sacrifices and other things prepared for the deity, with prayer.
2. Loko.—A place where captives are confined; where the vanquished die.
3. Upena.—A place where fish (victims?) are caught, or ensnared; a sign of death.

In this connection I recall certain prayers repeated by some old people who have long ago passed to the other side, wherein the word net (*upena*) is used. It is as follows:

"The man-fishing net of Lono,  
The braided net of Kamehaikane,  
The double net in which the *luhia* is caught,  
The *niuhi*, the *lalakea*, the *mano*,  
The *moelawa*, the favorite shark dish of the chief."