

- also called Ka-hole-a-Kāne. See *Kua*.
- Ka-huila-o-ka-lani.** See *Kālai-pāhoa*.
- Kaikapū.** A cannibalistic *mo'ō* who lived in a cave at Nīnole, Ka'ū, Hawaii; her pretty granddaughter led travelers to her cave, where she ate them raw (HM 264). In another account she lived at Puna-lu'ū, Ka'ū, and was killed by Laka and his helpers (HM 263). In another story she was blind; 'Au-kele-nui-a-Iku restored her sight and she guided him to Kāne's water of life (HM 264). *Lit.*, hag.
- Kai-palaoa.** A boy expert in riddling and punning. (For. 4:574-595.) *Lit.*, whale sea.
- Kākuhihewa.** Perhaps Oahu's most famous chief, mentioned in numerous legends. Oahu is poetically called *O'ahu a Kākuhihewa* (Oahu belonging to Kākuhihewa). He supplied Ka-welo with a canoe as he prepared to invade Kauai (For. Sel. 62-63).
- Kālai-pāhoa.** Sorcery god represented by images made of the wood of three trees at Mauna-loa, Molokai. The trees, believed poisonous, were the *nīoi*, entered by the god Kāne-i-kaulana-'ula (Kāne at red resting place); the *a'e*, entered by Ka-huila-o-ka-lani (the lightnings of the heavens), believed by some to be a brother of Pele; and the *'ohe* tree, entered by the goddess Kapo. The first image of *nīoi* wood was carved by a Molokai man grateful for a gambling victory. (HM 111.) Chips from these trees were used in sorcery. The *uila* tree was also considered poisonous. Only the god Ma'i-ola could render such sorcery harmless. A Kālai-pāhoa image is on display at the Bishop Museum (Buck, Figures 297, 298). *Lit.*, dagger carving.
- Ka-lama-i-nu'u.** See *Puna-'ai-koa'e*.
- Ka-maka-nui-'aha'ilono.** A god who introduced the art of healing and who once lived at Kukui-haele, Hawaii. He possessed Lono-pūhā, causing his foot to swell, and then taught him to cure such wounds. (HM 119.) *Lit.*, the great eye messenger.
- Kama-lālā-walu.** 1. A Maui chief who sent his son to spy on Hawaii. The latter reported the island undefended. Kama-lālā-walu invaded with an enormous army, found many people (see *lē'i* in the Dictionary) and, as a result of a series of stupid actions, was annihilated with his forces by the Hawaii chief, Lono-i-ka-makahiki. 2. The Puna princess wooed by Hale-mano. *Lit.*, child [with] eight [family] lines.
- Kama-pua'a.** The pig demigod whose rootings created valleys and springs. He leaned against the cliffs at Ka-liu-wa'a, Oahu (where a troughlike depression is still visible) to allow his family to climb up his body and escape Chief 'Olopana. He had many affairs and is a symbol of lechery. He exchanged ribald taunts with Pele and then called on his plant forms—*olomea*, *hala* (pandanus), *'uha-loa*, *'āma'uma'u* (ferns)—to block her advancing fires, which they did (For. Sel. 228-229). He finally mated with Pele, taking for himself Hilo, Hāmākua, and Kohala, and allotting Ka'ū, Puna, and Kona to Pele. When he fought the dog Kū-ilio-loa he called on his *kukui*, *'uha-loa*, and *'āma'uma'u* forms to hold the dog's mouth open; he then multiplied himself into many pigs and entered the mouth to kill the dog (For. Sel. 214-215). Other forms included a handsome man, *kūkae-pua'a* grass, clouds, the *humuhumu-nukunuku-a-'pua'a* fish, and the god Lono. *Lit.*, hog man. See *Makalii*; 'Olopana.
- Ka-maunu-a-Niho.** See *Hina*, 2. *Lit.*, the bait of Tooth.
- Kāmeha'ikana.** Variant name for Haumea, as when associated with breadfruit trees. For meaning, see *Kāmeha'ikana* in the Dictionary.
- Ka-moho-ali'i.** Pele's older and favorite brother, the "most celebrated of . . . ancestral shark gods" (HM 129), who accompanied Pele

from Kahiki to Hawaii. He had a human form as well as shark and *hilu* fish forms. *Lit.*, the royal selected one.

Kana. The stretching demigod born as a rope on Maui. He could stretch from Molokai to Hawaii and wade in the deep sea. His exploits explain gashes, ledges, and footprints on the islands. He restored the sun and, with his brother Nīheu, rescued his mother, Hina, who had been stolen (not, perhaps, against her will) by a Molokai chief. (HM 464-477; Emerson in Malo 227-229.) Emerson calls him a god of jugglers (Malo 227).

Kanaloa. One of the four great gods. His name was not coupled with innumerable epithets, as were the names of the others. His companion and leader was Kāne. They were renowned as kava drinkers, and they found water in many places. Three days of the lunar month were sacred to Kanaloa—the twenty-fourth (*Kāloa-kū-kahi*), the twenty-fifth (*Kāloa-kū-lua*), and the twenty-sixth (*Kāloa-kū-pau*). Some considered him a god of the sea, and in Christian times he was equated with Satan. Emerson (Malo 111) gives a healing prayer to him as god of squids (he had this form, as well as that of the *'ala'ala-pū-loa* weed).

Kāne. The "leading god among the great gods" (HM 42); a god of creation and the ancestor of chiefs and commoners; a god of sunlight, fresh water, and forests (Thrum, p. 82) to whom no human sacrifices were made. In prayers to Kāne (HM 53-55) his name is followed by more than seventy epithets. Kanaloa was his constant companion, but Kāne's name always preceded. Twelve sacred paradisiac islands lay off the Hawaiian group "within easy reach," visible on the distant horizon at sunrise and sunset. One is Kāne-hūnā-moku (Kāne hidden island) where Kāne and Kanaloa lived. (HM 67.) The twenty-seventh

night of the lunar month was sacred to Kāne. See UL 257-259 for a famous chant to Kāne. *Lit.*, male.

Kāne-'āpua. A trickster *kupua* described variously as a brother of Pele, as a bird brother of Nā-maka-o-Kaha'i, as a younger shark brother of Kāne and Kanaloa, and as a fish god of Kaunolū, Lanai (HM 452), where a nearby islet is named for him. He angered Kāne and Kanaloa by urinating in their water, and they flew away as birds. Wahanui (great mouth), a voyager bound for Kahiki, passed Kaunolū Point and Kāne-'āpua hailed him. Wahanui replied that his canoe was full, but when Kāne raised a storm, he took Kāne-'āpua aboard. Kāne-'āpua quieted two *kupua* hills, Pali-uli (dark cliff) and Pali-kea (white cliff), that clashed together destroying canoes, and he performed many other feats. (HM 448-449.) On the journey of the Pele family from Kahiki, Pele's brother Ka-moho-ali'i abandoned Kāne-'āpua on Nihoa Island. Later Pele longed for him and Ka-moho-ali'i steered back to rescue him. (PH x-xi.) *Lit.*, Kāne fish trap.

Kāne-hekili. God of thunder. (HM 48.) *Lit.*, thunder Kāne.

Kāne-hoa-lani. A god who "ruled over the heavens" (Malo 83), a father or ancestor of Pele; she chanted her love for him as she prepared to leave Oahu on her migration (PH xiii). A mountain behind Kua-loa, Oahu, is named for him. His female companion was said to be Ka-papa Islet nearby. *Lit.*, Kāne royal companion.

Kāne-hūnā-moku. An *'aumakua* who carried away the bodies of his worshipers when they died. (HM 68.) Kāne and Kanaloa lived on a mythical paradisiac island of the same name that was believed to be visible off Hāna, Maui, on certain days; some called it a beautiful floating cloud. *Lit.*, hidden island [of] Kāne.

Kāne-i-kaulana-'ula. See *Kālai-pāhoa*.