

**Kāne-pūniu.** A demigod who assumed the form of a coconut. *Lit.*, coconut-shell Kāne.

**Ka-‘ōnohi-o-ka-lā.** 1. A sky-dwelling god who conducted the souls of dead chiefs. See *Kū-waha-ilo*. 2. A supernatural being who lived in the eyeball of the sun (*ka ‘ōnohi o ka lā*). He was taken to Pali-uli as a prospective husband for Lā‘ie-i-ka-wai. They went to the sun to live, but on a later journey to the earth he was unfaithful, and Lā‘ie banished him to become the first wandering spirit or ghost (*lapu*). (HM 527–528.)

**Kapo-‘ula-kīna‘u.** More commonly known as Kapo, this unusual goddess was a sister of Pele and daughter of Haumea. She had a dual nature—as a benevolent hula goddess identified with Laka, and as a fierce goddess of sorcery. At Mauna-loa, Molokai, she entered an ‘*ohe*’ tree and poisoned it (see *Kālai-pāhoa*). She saved Pele from being raped by Kama-pua‘a by sending her flying vagina (*kohe lele*) as a lure. Kama followed this to Koko Head, Oahu, where it left an imprint. Later Kapo hid it in Ka-lihi Valley. (HM 187, 212–213.) Kapo was also called Kapo-kohe-lele. As a hula goddess, one of her forms was the *hala-pepe* tree, branches of which were therefore placed on hula altars. *Lit.*, Kapo red dotted with dark.

**Kapua‘i-‘aiā.** See *Makani-ke-oe*.

**Ka-pū-o-alaka‘i.** A forest goddess who presided over the lines (*pū*) by which new canoes were guided (*alaka‘i*) as they were pulled from the mountains to the sea. (Emerson in *Malo* 133; HM 16.)

**Ka-uhi.** 1. A demigod who was chained to a cliff near Kahana, Oahu, by Pele. He asked Hi‘iaka to free him, but when she regretfully refused he tried to tear himself loose and rose to a crouching position. Today he is called Crouching Lion, as his figure suggests that of a lion. His full name was Ka-uhi-

‘*imaka-o-ka-lani* (the observant cover of the heavens). (PH, chapter 20.) 2. The murderous husband of Ka-hala-o-Puna.

**Ka-ulu.** A trickster demigod born as a rope. In human form with his strong hands he created surf by breaking the waves; he created small dogs by breaking Kū-‘ilio-loa (Kū long dog) into pieces. He made the sea salty by draining it and spitting it out. Makali‘i gave him his nets and he entangled and killed Haumea. (HM 436–437.) He defeated Lono-ka-‘eho and gained control of Ko‘olau, Oahu (For. 5:370–371). *Lit.*, the inspired one.

**Ka-welo.** A hero born at Hanamā-‘ulu, Kauai, who killed ‘Ai-kanaka’s warriors and finally drove ‘Ai-kanaka into exile. (‘Ai-kanaka was a Kauai chief who had mistreated Ka-welo’s parents.) This is one of the most richly detailed of Hawaiian legends. *Lit.*, the family trait. Ka-welo’s full name was Ka-welo-lei-mākua (Kawelo beloved of parents).

**Ka-welo-mahamaha-i‘a.** An older brother of Ka-welo who was turned to a shark and was worshiped. *Lit.*, Ka-welo [with] fish gills.

**Kāwelu.** The daughter of ‘Olopana and wife of Hiku-i-ka-nahele. She was named for a grass. See *Milu*.

**Ke-ali‘i-kau-o-Ka‘ū.** A shark god who protected the Ka‘ū people from sharks. He was a cousin of Pele and the son of Kua. He had an affair with a young human of Wai-ka-puna, Ka‘ū, and she gave birth to a beneficent green shark (HM 132–133). *Lit.*, the placed chief of Ka‘ū.

**Ke-ao-melemele.** A daughter of Kū and Hina born as a blood clot from the crown of Hina’s head. She was raised at the mythical land Ke-‘alohi-lani (the heavenly glow) by Mo‘o-i-nanea, the chiefess of all *mo‘o*. She was guarded by horizon clouds (‘*ōpua*). She finally married her brother, Kau-ma-‘ili-‘ula (placed at red skin). She visited all the

islands and excelled in chanting, hula, and surfing. Finally she and her husband returned to Ke-‘alohi-lani, and thereafter she was worshiped by soothsayers and readers of omens. *Lit.*, the yellow cloud.

**Keawe-‘ī-kekahi-ali‘i-o-ka-moku.** One of the last great chiefs before Cook, a contemporary of Kū-ali‘i and grandfather of Ka-lani-‘ōpu‘u (the whale-tooth-pendant royal chief). He is probably the Keawe mentioned in the epithet *Hawai‘i o Keawe*. *Lit.*, Keawe [of the] ‘*ī*’ [family], a chief of the district.

**Kiha-nui-lūlū-moku.** The fierce lizard *mo‘o* guardian of Pali-uli, a mythical paradise on Hawaii and home of the sacred princess Lā‘ie-i-ka-wai. He often rested on the tops of ‘*ōhi‘a*’ trees to observe the approach of enemies. *Lit.*, great island-shaking lizard.

**Kiha-wahine.** The “most famous” (HM 125) of *mo‘o*; she was a Maui chiefess who at death became a *mo‘o* and a goddess worshiped on Maui and Hawaii. She had dog, chicken, mullet, and spider forms. Kamehameha set up her image in a heiau. It was carried on *makahiki* tours and people prostrated themselves before her. The famous chief Pi‘i-lani was descended from her, and his son, Kiha-a-Pi‘i-lani, was named for her. *Lit.*, female lizard.

**Kila.** Son of Mo‘ikeha who went to Kahiki to fetch Mo‘ikeha’s adopted son, La‘a-mai-Kahiki (HM 355–356).

**Kou.** 1. An *ilāmuku* (executive officer) under Kākuhihewa of Oahu, after whom old Honolulu (Kou) was named. 2. A second wife of the hero Ka-welo. (For. Sel. 64–65.)

**Kū.** In some accounts, Kū and Hina were the first gods to reach Hawaii, and were followed next by Kāne and Kanaloa, and last by Lono (HM 11). Kū (upright) represented male generating power, and Hina (prostrate) was the expression of female fecundity and the power of growth. Kū also refers to the rising sun, and

Hina to the setting sun; hence their realm includes the whole earth and the heavens and all generations of man born and unborn. (HM 12–13.) Many fictional characters are named Kū and Hina, with implication of high birth, and most of the few references to infanticide in the stories refer to Kū and Hina, possibly indicating that it occurred rarely and that the motive was racial purity. Dozens of epithets are associated with Kū. Various forms of Kū were appealed to for rain and growth, fishing, and sorcery, but he is best known as a god of war. When gathering medicine with their right hands, people prayed to Kū for success. The third, fourth, fifth, and sixth nights of the lunar month were sacred to Kū. He sometimes assumed the form of the ‘*ōhi‘a*’ tree or the ‘*io*’ hawk. *Lit.*, upright.

**Kua.** A shark god called the king shark of Ka‘ū and the ancestor of numerous Ka‘ū folk. (Handy and Pukui, pp. 35–36.) With Ka-holi-a-Kāne he raised a storm between Kauai and Oahu in order to prevent the marriage of their divine relative, Pele, and Lohi‘au, a mortal (PH 160–162). His full name may have been Kua-a-Wākea (Kua, son of Wākea).

**Kū-‘ālana-wao.** A god of the forest (*wao*) and of canoe makers. He was banished by Pele for attempting to protect Lohi‘au from Pele’s fires (HM 176–177). *Lit.*, Kū [of the] upland offering.

**Kū-ali‘i.** One of the last great chiefs, a descendent of Līloa’s wife Pine‘a, said to have subjugated first his own Oahu, and then the remainder of the Hawaiian Islands. He was succeeded by his son Pele-iō-Hōlani (Pele at Hōlani [a mythical realm]). Kamakau says he died in 1730 at the age of 175 (For. 4:432). In a 610-line chant he is praised as a mortal (*kanaka*), a god (*akua*), one who flies from heaven (*ulele* . . . *mai ka lani*), and a foreigner (*ha-*