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Hawaiian Antiquities, Contd.
On Makahiki Festival and Sports. 6. c

[New] Year was a time of rest. All work was restricted during its period. All chiefs, all men, all women and children remained idle. No cultivating, no fishing, no worship, nor any other work could be undertaken. Simply resting was the only duty. There was four days of resting, then, work in cultivation, or fishing could be resumed, but not in distant places, only in their own locality could cultivation or fishing be resumed. [New] Year was not freed by four day's observance, for there were four months in the yearly period, which were these: Ikuwa was the last month of the season, that was the month to commence the festival. Welehu, Makalii, and Kaelo were other months of the winter season. Lono originated [New] Years. He was a great god in the thought of the ancient people. At Kealaka^{ka} in Hawaii was where he lived, with his wife Kaikilani. For the secret intimacy of Kaikilani with a certain man, Lono became jealous and very angry, so that he beat his wife to death. Realizing the death of his wife, he was heavy hearted, and sad, and became ^{really} demented and circuited the islands and instituted sports that divided the year. This is said of the [New] Year: 54

When the sports god goes forth his duty is to institute games, such as boxing, wrestling, spearing, terrapining and many other pastimes which would

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be proper for this god to perform. When his people became hungry, then they pulled the taro, the potatoes, baked the pig, the turkey and other proper things for food, with the fish of his people, then began the sports. This was the regular practice in circuiting the island. The men who accompanied him were men desiring sports or pastimes; those who were strong for boxing, they were the ones to accompany this god, and on the great battle day, then, carrying the god angry, the years god would come forth, named Lono. On his coming forth to circuit, the people followed in great numbers because he was a great god, and the reason for such following was because he taxed the six districts of the island. Taxed the food, and fish, the malo, the pau suitable for taxation so that the altar was heaped with property, whereon it was divided for the god, and the remainder of the property was distributed to the people. When that was done he went through the district levying tribute, and so continued till all the island was circuited. There was two circuits made each year. Lands that refused [tribute] to the god, he bid his men to seize. When his men heard this they proceeded to pull up all growing food, took the large hogs in the pen, which they cooked, and so also with much property found in the houses, all of which were seized, Lands refusing tribute ~~was~~ made destitute. At the end of the seizures the god went on to his place of residence they boasted with the saying: "perhaps we are glad of our share of Hawaii here, its a big island," such was the

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the men's boast. When this ended the god went on to the place of his residence.

After that restriction prevailed he was not seen by men, only by the priests.

On reaching the day of Lono, restriction began, no fire was lighted, nor other

usual work was done that day. In the morning the ~~men~~ ^{people} went through the bath-

ing ceremony in the water, then they returned to the house, the women put on

good skirts, the men girded on their malos, and the guard was stationed. Such

was the work of this day, as above stated. So also on Kane day, his people were

restricted, no work could be done till these days passed, then restrictions en-

ded freedom prevailed of course. There is this also: in the placing of the

god in the temple he is decorated with the leaves of the forest, the maile,

the fern, the ieie, and when these gods are adorned, the pig, the coconut and red

fish [offerings] are placed. Such was the constant Yearly [observance] of

Hawaii here.

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