

The Gods of Punching, Boxing and Sports.

This was the last of all of the Makahiki gods and was called a god of punching, boxing and sports by the Hawaiians. There was so much fun that went on with this god. Thus: When all the kapu gods went on, such as Kahoalii, the human god; Kihawahine, the lizard goddess; Kalaipahoa, the god of law; Kapalaa-laea, god of taxation; Kaili, the god that snatches governments away; the long god, the god who was paid in taxes of malo (loin cloth) and the short god that was paid with everything else.

The first day of the makahiki was a holiday, a day of rejoicing for chiefs and commoners, skilled workers and unskilled, the proud and the big eaters. It was kapu to work. This was what they did at the makahiki. When the Makahiki drew near the chiefs got everything ready and so did all the commoners. The chiefs prepared handsome garments, wreaths for adornment, feather leis, palaoa necklaces, kupee necklaces, and ornaments of every kind. The commoners did likewise. They made ready before time, prepared and hurriedly made things for themselves. The chiefs had feather capes, vari-colored helmets and huge kahilis that were beautifully made by skillful fingers, the loin

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HEN I: 1124-1126

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cloths and skirts made for chiefs by the clever printers, the soft shoulder covering, the shoulder coverings that were carefully pieced and pounded together by the expert beaters and the loin cloth and skirts made by skilled experts. This day of gladness was called Hiuwai (A day of rejoicing for the New Year).

When all the things that were made was ready, all kinds of food, tapas, and ornaments, then all was well. Before the Hiuwai day, poi and everything else was made ready, all the delicious and fat foods. When the day came, all the chiefs and commoners went very early in the morning to bathe. They bathed with their beautiful clothing on, for it was not proper to take them off and expose the skin, it was a disgraceful thing to do on that day. The chiefs and commoners all did the same thing. On that day a prominent chief was noticed, the number of servants he had, which were the chiefs whose skins were kapu and which did not lie with man or woman.

The chiefs with kapu skins were carried on manele carriers. The commoners, too, made much of their kapu skinned children, either carrying them on maneles or on their backs. All the things that they had worn were thrown away in the water. After the other clothing was soaked, dry clothing was put on in places that could not be seen lest the skin be exposed. After that they were borne on manele carriers again and the wet clothing thrown back into the water. When the bathing was finished, then they went home to feast in comfort and great joy. When that day passed, the short god, the long god, Kiha-wahine, Kahoalii, Kaili, Kalaipahoa, the god that was smeared with the red earth, the Mamalahoa warriors with gods of every kind went on their journey. They all went overland or by sea on canoes, accompanied by many chiefs and all the kahuna of images and keepers of the gods. When they went, silence was imposed and every one observed the kapu. After these had passed on the god of punching arrived then the chiefs went before it to have matches with commoners. When that was gone, the god of boxing

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arrived and boxing was the work they did, chiefs, men in their prime, old men and young men boxed. After that was gone, the god of sports came and every one played, indulging in every kind of pleasures, such as hula dancing, puhenehene, puili playing, etc.