

Tattooing

Moolelo o Kamehameha - Kuokoa Apr. 4, 1868

When the chiefs and commoners heard that Kaunualii was dead, they wailed for him and blackened one thigh with tattooing... and round circles were marked on the faces of the men, women and children.

O ke Ano o Kekahi Mau Mea o Ka Lahui Hawaii. - S. M. Kamakau -
Aug. 8, 1868

When a chief died, the chiefs and commoners wailed aloud and mourned him by shaving the head, burning the skin with fire, by being tattooed, knocking out the teeth, exposing the private parts and also did some very good things in mourning. Feasts were given for the mourners.

Na Hunahuna o ka Moolelo Hawaii - Kuokoa - May 29, 1869

Let us pause to look a while at Hakau, son of Liloa. He opposed all things that were good for the people after the death of Liloa... He did as he pleased, cutting open the abdomen of pregnant women so that they died; and so it was with men whose hands were tattooed, he had them cut off. He did many things like that.

S. M. Kamakau - Ka Moolelo Hawaii - Ke Au Okoa Mar. 31, 1870 ✓

The people of old knew the god of thunder and he came to meet them in a human form and spoke to them in visions, dreams and trances... Sometimes his godly form was that of a man, with feet on the earth and head in the sky among the rolling clouds. One side of his body was black, that is, the right side, from head to feet. The left side was light in color from head to feet like that of any person. He spoke as a human being and his black mark was unchanged, always the same so that his descendants in the world would recognize him...

That was always the mark of Kahekili [the thunder god] from ancient

Tattooing

times, to be black on one side. That was why the chief of Maui, Kahekili, was tattooed black from head to foot on the right side, and his chiefs and members of his household ^{here} ~~was~~ also tattooed with the "pahupahu" (half-way) design, the mark of Kahekili. His [Chief Kahekili's] ancestor was the thunder god as [one of] his ancestors was a child of the thunder god's. He was Kahekili-nui-ahu-manu the son of Kakaalaneo and Kapohauola. He was taken by the thunder god and made a child of thunder. He was the child that was annointed by the thunder god at Papaaea in Hamakualoa, land of thunder. His mother Kapohauola was of the thunder and therefore their descendants are of the thunder to the present time.

Tattooing

Kamakau - Moololo o Kamehameha - Kuukoa Dec. 8, 1866

He [Kahekili] was a chief who wanted to have his skin tattooed and he was blackened on one side of the body from head to foot. He was a chief with a weak voice (hanopilo)...

Kamakau - Moololo Hawaii - Au Okoa Sept. 29, 1870

[Mourning the dead]

... Some people fasted and refused to eat, some had parts of the hair cut off, some burned the skins with fire and others were tattooed on the skin anywhere on the body. There were many ways of mourning a beloved dead.

Kamakau - Moololo Hawaii - Au Okoa Jan. 26, 1871

... When they [Kamalalawalu's warriors] landed at Kohala to fight, they began at once to destroy the people there and all the natives fled. At that time, the high chief of Hawaii, Kanaloakuaana, was caught. The grandson of Keawe-a-Uni and he were cruelly beaten. His skin was tattooed all over, his eyelids were turned up and dotted with the tattoo needle. Kanaloakuaana was called by his new names of Kamaka-hiwa (Darkened-eyes) and Ka-maka-paweo.

Kamakau - Moololo o Kamehameha - Kuukoa Mar. 23, 1867

Because of these evil deeds of Kahahanas, Kaopulupulu went to warn him and to tell him that he was doing wrong. Such deeds did not express his affection for his chiefs and commoners. But Kaopulupulu's words were not heeded, neither did Kahana change his mind therefore Kaopulupulu had his knees tattooed and so did his people, his relatives and all the members of his household. This black tattoo marks tattooed on the knees was a sign that the chief was deaf to instructions.

[Note. The word for deafness and knee is the same in Hawaiian, kuli. H. P.]