

Kihaapiilani
Kuokoa July 19, 1884

Sacred Cords.

As Umi came to the house set apart for his brother-in-law, Kihaapiilani, he told him that they were not to go to the house where there wives were but to remain there until the sacred cords were put up... ^{Boats} ~~Boys~~ of ohia wood were set on either side of the ground that was made as smooth as a holua sled from the entrance of the house occupied by Kihaapiilani to the door of the royal house occupied by the chiefess Piikea, her sister-in-law and all other members of royalty. The kahunas and all others connected with them sat in rows in front of the platforms of the houses of the chiefs like the ohia posts on both sides. Halfway to the house occupied by the chief of Maui, the first cord was tied. The sticks to which it was tied was there. Then the next cord was attached farther on, then the next and the next until the fifth one, the aha-ula or royal cord, the most important one of them all was attached. It was very well known in that period and was mentioned in the geneological chants of the chiefs who were of divine descent. (Here permit the writer to describe the cord of Umi and other chiefs so that those of the younger generation would know).

The cords were made by chiefs and kahunas with the worship of certain gods. They were of sennit braided tight into a rope, some with a depression down the center, some like fish nets, others like the koko carrying net for wooden calabashes and still others with fringes. There were many kinds made by chiefs and priests who placed their faith in the gods that they worshipped. The chiefs took the sennit cord as a sign of their high rank, of a lineage from the gods and also to observe the kapu of the priesthood.

Sacred Cords

Ka Moololelo Hawaii
Ke Au Okoa.
Sept. 28, 1869

The Aha (sennit cord). The aha is a royal sign made of twisted fibers braided into a long cord. It was placed outside of the gate of the royal house inside of the pulo'ulo'u. That was the outer cord and the inner cord was inside of the pulo'ulo'u at the entrance of the ruling chief's house. The sacred cord was placed there only for the ruling chief. If a man was not recognized as a chief and the cord, which was the royal sign of chiefs, fell without being touched by human hands, the people knew that he was an important chief....

Nov. 4, 1869

The sacred royal cord. The chiefs of Hawaii recognized the sacredness of the sennit cord as the sign of an important chief. When it fell of its own accord, the chief stepped over it. He did not pass under the cord for he was sacred. Only the chiefs for whom the cord did not fall, passed under it. It is said that this sign of the sennit cord was one that denoted the rank of a high chief.

There was a certain chiefess of Oahu who lived in the country on Hawaii, in the upland of Olaa. She was not recognized as a kapu chiefess and no one knew when she went there. Moku was the ruling chief of Hilo and Hamakua. He had his pulo'ulo'u sticks and his sacred cords to denote his royal kapu. Among the chiefs who were in Hilo were Lonomakanaka and others with their sacred pulo'ulo'u.

The woman who wandered off into the country lived there and lived on pohole fern, kikawaio fern and popolo greens. She began to long for fish and asked her friends to go with her to Hilo for fish as they had heard that there was much fish there. Her friends agreed. When they drew near to Kanukuokamanu where the houses of Moku and the other chiefs were, on that side of Ohele, there were sacred drums, the pulo'ulo'u and the sacred cords of the chief.

The wandering woman told her travelling companions to stay a

Sacred Cords (continued).

distance away and let her go by herself. Her companions watched until she came to the pulo'ulo'u outside. They fell down and the sacred cord too, fell of its own accord. The chiefs of Hilo laid down with face up and threw off their tapa covering. The wandering woman went on, sat on their chests and leaned on their heads. Her companions saw her sitting on the chests and leaning on the heads of their Hilo chiefs [and cried] "Alas! We will be destroyed! This is a kapu chiefess!"

The wandering woman went to Waipio in Hamakua. The sacred drums of Pakaalana fell. The women went over the sacred royal cord of Liloa, the sacred nioi of Pakaalana and the sacred platform of Liloa.

The period in which this woman lived was not far back, only six generations to the present...

In the time when Haho ruled as chief over Hawaii that was the time when the kingdom of Hawaii began the use of the sacred cord. This is why the sennit cord was originated.

On the island of Hawaii, prior to Haho's reign, the people there were generally commoners. The chiefs and commoners were mixed up, the chiefs descended and the commoners ascended, until they were so mixed that they were practically commoners. For a long time the commoners made trouble because there were no chiefs, some tried to lord it over the others and robbed each other until there was much trouble in the kingdom of commoners.

Therefore the commoners of Hawaii sought a chief and found one on Oahu. He was set at the head of their Government. Haholani was the son of Paumakua, the grandson of Huanuikalala'ila'i. He was Haholani-a-Huamakua and went by the names of both his father and grandfather. Though the sacred cord the chiefs and commoners were distinguished and it was the signs shown by the cord that showed plainly which were chiefs and which were commoners.

Cords.

Hiku i ka Nahele
Hawaii Pono
Feb. 4, 1874

He told his guards to catch Hiku and to tie his hands with
cords of hau, (made of twisted strands just as our modern rope is made).

Moololo Hawaii
Ka Hae Hawaii
Apr. 21, 1858

Kila went to Kahiki and upon his return, he brought Laa-mai-Kahiki
with him. That was the time that the kaekeeke drum was brought and the
sennit cords for tying canoe parts (aha hoa waa) and the sennit ropes for
canoes (lanalana waa). They reached here in Hawaii.

Pele
Hoku o Hawaii
Sept. 10, 1908

He reached out for a rope made of ahuawa fibers and went out where the
surf of Makaiwa arose and there he committed suicide.