

Material Culture

Place names and games

As they went along they came to a long house on the side of a ridge there they saw an elderly man. His companion was a gray haired man and they were practising with clubs. They remembered at once something of these two who were wielding their clubs, that this place where the long house was built for the exercising of this skillful expert and his adopted son, Keonenui-o-Kahualoa, was the sandy stretch which Kane sprinkled from the palm of his hand. Thus Puna was called the land from the bosom of Kane (Puna ka aina i ka houpo o Kane).

This prophet (Uwekahuna) and his adopted son practised all the time and Kahualoa was adept in the use of clubs; bone breaking; lua fighting; catching, carrying and throwing; breaking to pieces and so on. He was also good at running and leaping. He was so skilled that none was able to defeat him. He knew that there was no one to contest against him as his adopted father was a prophet and priest who...was versed in priestly lore.

It was their custom to challenge a passerby on the road when the prophet knew that he was seeking to try a contest of skill in strength... They threw a club at him...and if they struck and broke his bones, he was left to die on the trail. The saying, "The bones of the traveller lie on the trail" (Waiho na iwi o kamahele i ke ala) began at that time and is remembered to this day because of the secret murders by robbers, the plunderings and killings without cause.

Because of these troubles, boys and girls were trained in the mokomoko, bone breaking, lua fighting and all such arts, including stone throwing, dodging, running, leaping and so on. After they had trained until they were adept, they sought to contend against others trained in the same arts, and experts who were known for their ability. In contesting, if the contestants were equals in all things, they became friends and shared with each other, but if one had half the skill and strength of

the other, he perished. That was why the saying, "The bones of the traveller lie on the trail" came into use.

(Kamiki and his brother were attacked by Kahualoa and his adopted father, but they were badly beaten.)

Sept. 4, 1912.

The two went into the house of the prophet and his adopted son... There were racks tied with sennit cords and hau bark. Also ropes for pikoi clubs and clubs shiny with grease, with other implements used in fighting. The strangest sight of all was a deep pit over which there were planks of kauila and maua wood just inside of the door of the house. The two ends of these were tied with ropes and when others entered the rope on one side was untied so that he fell into the pit and died. The hole was covered over with a floor mat... This pit was used for throwing in all experts that came in here and their bodies were never recovered... The two used to boast, "None shall get out the young fledglings of the uwau birds in the shed that stands in the smoke of the pit..."

The door of the house was over the pit, well covered with planks neatly tied with ropes that stretched out to the sides of the house between large posts of ohia that were cut into ridges that concealed them...

Kamiki set the house afire... The priest wailed in sorrow at the burning of their house... and that is why the ridge above the rim of Halemaumau was called Uwe-kahuna (Kahuna's wail) to this day, because he wailed at the burning of his house by Kamiki...