PART I CHIASMUS IN ANCIENT HAWAIIAN PROPHECY

INTRODUCTION

In the spring of 1984 while working on my Master of Fine Arts Thesis I came across some ancient Hebrew Poetic Art Forms. I was doing some research that dealt with visual forms in ancient Hawaiian art. I found that, in ancient Hawaiian poetry, hula, and chants there could be many levels of understanding. Often one of these artistic creations could embody as many as five different meanings, such as literal (mana' o pili pono), figurative (mana' o ho' opiilii), historical or legendary reference (mo' olelo), sexual (na me'a loko), and hidden (kaona) meanings. About this time I discovered in ancient Hebrew Literature several poetic devices that were full of imagery, highly figurative, and containing dualism, paralellism and chiasmus. It was then that I began to put the literary forms of the two cultures together in my mind.

It was in May 1989, after our Hawaii Mission Presidency meeting that President Yoshihiko Kikuchi challenged me to study more about the ancient Hawaiian prophecies. I found myself going back to a prophecy by Ka-pihc that I had studied five years earlier. With a little understanding of Hawaiian chants and a mere introduction to chiasmus, I felt impressed that there were strong similarities between these literary uses and that I should continue to do more research.

It was at this time that I took a prayer chant by Hewahewa (the last high priest of the Hawaiian Kingdom) and broke it down and placed it into a chiastic form in the manner I had seen in the Old Testament Student Manual. With it before me I knew I had discovered a remarkable example of chiasmus in Hawaiian, but knew too little about Hebrew Poetry, especially, chiasmus to be able to explain it. In February 1990, I received some publications from The Foundation For Ancient Research And Mormon Studies. The following articles were especially helpful, Chiasmus In The Book Of Mormon by John W. Welch, Poetic Parallelism Of The Book Of Mormon by Donald Parry, and Hebrew Poetry In The Book Of Mormon by Angela Crowell.
JEWSH SIMILARITIES

Sheldon Dibble, an American Protestant Minister who arrived with the fourth company of missionaries in Hawaii in 1831, in his book, A History Of The Sandwich Islands, wrote that prior to the arrival of the missionaries that the ancient Hawaiian people had in their traditions several Jewish similarities.

"They were told to the missionaries before the Bible was translated and before the people knew much of sacred history." The Hawaiians offered their first fruits to the gods. The practice of circumcision was common. The Hawaiians had cities of refuge for the same purpose and under similar laws as those of the Jews. Traditions of the flood, Jonah, Joshua, Joseph, and many others exist that antedate Western contact. Dibble further states;

"It may be added, that the poetry of the Hawaiian bears a greater resemblance to that of the Hebrew than to any other, that the structure of the two languages is very similar; and especially that the causative form of the Hawaiian verb is precisely the same with the Hiphil of the Hebrew. Very few words however can be found in the two language the resemble each other.

In view of these facts, the thought would not be a very wild and visionary one, that the inhabitants of Polynesia are descended from the children of Israel." (Sheldon Dibble, A History Of The Sandwich Islands, p.16-19.) (bold print added.)

HEBREW POETRY IS BASED ON PARALLELISM OF THOUGHT-RHYTHM

The chief characteristics of Hebrew poetry are found in the peculiar form in which it gives utterance to its ideas. "This form has received the name of parallelism. Ewald justly prefers the term "thought-rhythm," since the rhythm, the music, the peculiar flow and harmony of the verse and of the poem, lie in the distribution of the sentiment in such a manner the full import does not come out in less than a distich (a poetic form containing two lines, a couplet)." (Old Testament Student Manual, p.303.) (bold print added)

David Freedman explains that in the ancient Near East, Poetry was the traditional means of expressing and transmitting religion experience. (David Noel Freedman, Pottery, Poetry, and Prophecy, 1980.)
CHIASMUS

Chiasmus can be defined simply as an inverted type of parallelism. The name chiasmus is derived from the Greek letter "chi", i.e. a cross or cross-over. The first line is parallel with the last line, the second line with the next to the last line, and etc. Note the bold print in the following example. Compare the lines with the name letters (a,b,c,c,b,a) to observe the chiasmus.

OLD TESTAMENT Isaiah 60:1-3.

a. Arise, Shine
   b. For thy light is come,
      c. And the glory of the Lord
         Is risen upon thee
      d. For, behold, darkness shall cover the earth
         d. And gross darkness the people.
      c. But the Lord shall arise upon thee
         And his glory shall be seen upon thee,
   b. And the Gentiles shall come to thy light,
      a. And kings to the brightness
         Of thy rising.

Bishop Robert Lowth of Oxford, England, was the first to identify the use of parallelism in Hebrew Poetry, and published his noted lectures in Latin in 1753 and in English in 1815. He defined Parallelism as the repetition of similar, synonymous or opposite thoughts or words in parallel or successive lines. These lines can support each other, carry a thought further, back one up, complete the thought or go beyond the first one.

Significantly, Bishop Lowth also pointed out that parallelism can be retained almost unimpaired in a translation. He saw parallelism as the principle behind the structure of nearly all Hebrew poetry.

He further defined poetical parallelisms as words, phrases, or sentences that correspond, compare, contrast, or repeat. Three chief types of parallelism mentioned are: **Synonymous parallelism**, **Antithetic parallelism**, and **Synthetic parallelism**. Other scholars have enlarged upon these three chief uses of parallelism and have added and reclassified others.

1. **SYNONYMOUS PARALLELISM**. This is a repetition of the same thought with equivalent expressions, the first line reinforcing the second. In other words, the second line or phrase repeats or echoes the idea of the first. When prophets introduced an idea, then repeated it in different words, their hearers could more easily grasp their meaning. The idea thus received a double emphasis.
Words or phrases can be parallel by appearing as synonyms or near-synonyms such as arises/stand up, and heart/soul.

a. Arise, Shine;
b. For thy light is come,
c. And the glory of the Lord is risen upon thee.
   (Isaiah 60:1.)

2. ANTITHETIC PARALLELISM. This consist of the use of contrasting thought in the second line to accentuate the thought of the first. This group of word-pairs or phrases are made up of words opposite in meaning such as above/below, heaven/earth, and shall descend/shall ascend.

a. For, behold, darkness shall cover the earth
   And gross darkness the people.
b. But the Lord (light) shall arise upon thee
   and his glory shall be seen upon thee,
   (Isaiah 60:1.)

3. SYNTHETIC PARALLELISM is the building up of a thought, with succeeding words or line. Simple synthetic parallelism consists of two words or phrases in which the second explains or adds something new or instructive to the first:

a. Nevertheless the Lord seeth fit
to chasten his people;
b. Yea, he trieth their patience
   and their faith.
   (Mosiah 23:21.)

The prophet King Benjaman "first introduces the doctrine that God chasten his children, and immediately gives further details "yea, he trieth their patience and their faith." (Donald W. Parry, Poetic Parallelisms of the Book of Mormon, p.16, F.A.R.M.S, 1980.)

4. ALTERNATE PARALLELISM. This type of repetition occurs when word-pairs are placed alternately in succeeding lines. Notice the alternated word-pair "preacher-teacher/hearer-learner".

a. For the preacher
b. Was no better than the hearer,
a. Neither was the teacher
b. Any better than the learner.
   (Alma 1:26.)
SEVEN LAWS OF CHIASTIC STRUCTURE

In 1942, Nils W. Lund's research gave us seven laws of chiastic structure. These laws help us to see that a great deal of variety is possible in chiastic arrangement.

1. The center is always the turning point. It may consist of one, or up to four lines.
2. At the center there is often a change in thought and an antithetic (opposite) idea is introduced.
3. Identical ideas occur in the extreme and at the center.
4. Ideas occur at the center of one chiasm and reoccur in the extremes of a second chiasm which was constructed to match the first chiasm.
5. Terms gravitate toward certain positions within a chiasm such as the divine names in Psalms or quotations in the central position.
6. Large units are frequently introduced and concluded by frame-passages.
7. There is frequently a mixture of chiastic and alternating lines within one grouping.

In ancient Hebrew poetry there are no "paragraphs, punctuation, capitalization, or other such synthetic devices to demarcate the conclusion of one idea and the commencement of the next. Ancient texts were written in a steady stream of letters from the beginning of a book to the end, sometimes even without spaces between the words." (John W. Welch, Chiasmus in the Book Mormon, F.A.R.M.S. 1969.)

TWO MORE TYPES OF POETIC DEVICES

During this presentation two more types of Hebraic poetic devices will be discussed.

1. INITIAL REPETITION. This device uses the repetition of the same word or phrase at the beginning of consecutive lines.
   a. They shall eat up thine harvest and thy bread.
   b. They shall eat up thy flocks and thine herds:
   c. They shall eat up thy vines and thy fig trees.
   (Jeremiah 5:17.)

2. IMMEDIATE REPETITION. This device uses a word or phrase and then repeats it immediately without a break. It is used to convey a sense of urgency in nearly all texts.
   a. Awake, awake, put on thy strength, O Zion;
   (Isaiah 52:1.)
   b. O remember, remember, my sons the words.
   (Helaman 5:9.)
THE COMMONLY ACCEPTED INTERPRETATION OF THE PROPHECY OF KA-PIHE

The prophesy of Ka-pihe was uttered to Kamehameha I, when Kamehameha was a general under the leadership of King Kalaniopuu at the time of Ni'au-kani (1782). This was near the beach at Holualoa, North Kona on the island of Hawaii.

THE PROPHECY OF KA-PIHE IN HAWAIIAN

1. E hui ana na aina,
2. E iho mai ana ko ka lani,
3. E pii aku ana ko lalo nei,
4. E iho mai ana ke Akua ilalo nei,
5. E kamailio pu ana me kanaka,
6. E pii mai ana o Wekea iluna,
7. E ohi aku ana o Milu Ilalo,
8. E noho pu ana ke Akua me kanaka.

THE PROPHECY OF KA PIHE TRANSLATED INTO ENGLISH

1. The lands shall be united,
2. What is heaven's shall descend,
3. What is earth's shall ascend,
4. God shall descend
5. And converse with mankind,
6. Wakea shall ascend up above,
7. Milu shall descend below,
8. God shall live with mankind.
(Numbers added)

This prophesy was taken from the Hawaiian Language Newspaper KA HAE HAWAI'I, dated May 23, 1860, 52:2. The article further asks; "Perhaps you or one of your readers could explain this prophesy. It is all true? Please say so." (Rubellite Kinney Johnson, Kukini Aha Ilono, 1976, pp. 213-214.)

Samuel M. Kamakau who was a Hawaiian scholar and writer of early Hawaiian history indicated along with other scholars that he believed when King Kamehameha I conquered and united all the islands this prophecy was fulfilled. In his book: KA PO'E KAHIKO The People Of Old, he interprets this prophecy to mean:

1. The islands will be united,
2. The Kapu of the Gods overthrown
3. Those of the heavens (chiefs)
4. Will be brought low,
5. Those of the earth (common people)
6. Will be raised up.

I say this prophesy has not been fulfilled. When we compare the translation with the interpretation of Kamakau we note that certain lines have been deleted. The key to the interpretation of a prophecy is the completeness of each verse without any deviation or deletion.
In his article, author George B. Gray points out that in the past, failure to understand the structure of Hebrew poetry has frequently led to misinterpretation of scripture. Therefore, an understanding of the forms of Hebrew poetry becomes a valuable, if not necessary, means to correct interpretation. (George Buchanan Gray, The Forms of Hebrew Poetry, 1972.)

David Freedman explain, "that from the beginning of prophecy in Israel at least until the exile, poetry was the central medium of prophecy. In subsequent centuries the revival of prophecy brought with it a revival of poetry. Other authors who agree with Freedman state: It seems that the Spirit of God Often used poetry as He lifted the prophets to the highest of spiritual experiences". (David Noel Freedman, Pottery, Poetry, and Prophecy, 1980.)

**CHIASMUS IN ANCIENT HAWAIIAN PROPHECY**

By placing the prophecy in chiastic form one can plainly see how each element in the first portion of this prophecy has its corresponding element in the second half and how those elements occur in the opposite order. The center and turning point of the chiastic form is God (Jesus Christ) descending to reign a 1,000 years in peace with mankind. In the second portion it is amplified even more powerful as it continues to flows to a higher level of understanding.

a. The lands shall be united.
b. What is heaven's shall descend,
c. What is earth's shall ascend,
d. God shall descend
d. And converse with mankind,
  c. Wakea shall ascend up above,
b. Milu shall descend below,
a. God shall live with mankind.

**THE PROPHESY OF KA-PIHE IS THE SECOND COMING OF JESUS CHRIST**

1. **THE LANDS SHALL BE UNITED**. Prior to the Second Coming of the Lord Jesus Christ the waters shall be pushed back to the north and the land masses shall be united.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided."

(Doctrine and Covenants 133:23.24.)
2. **WHAT IS HEAVEN'S SHALL DESCEND.** This refers to when Jesus Christ and all the host of heaven shall descend with Him.

   "When the Son of man shall come in his glory, and all his holy angels with him, then shall they sit upon the throne of his glory."  
   (Matthew 25:31.)

3. **WHAT IS EARTH'S SHALL ASCEND.** Those that are living on the earth during the time of His coming that are righteous and those that have died that are righteous in the earth (in their graves) shall be quickened and be caught up to meet Him.

   "And the saints that are upon the earth, who are alive shall be quickened and be caught up (ascend) to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven."  
   (Doctrine and Covenants 88:96,97.)

4. **GOD SHALL DESCEND.** Jesus Christ shall descend in his glory, and all his holy angels with him it will be the beginning of the Millennium. The millennium will be a thousand year period during which the Lord Jesus Christ and his Saints will dwell together upon the earth.

   "And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."  
   (Matthew 24:30-31.)

5. **AND CONVERSE WITH MANKIND.** God will actually walk and talk with mankind.

   "For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth. For the great Millennium, of which I have spoken by the mouth of my servants, shall come. For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire."  
   (Doctrine & Covenants 43:29-30.)
"And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh." (Doctrine and Covenants 133:25).

6. **WAKEA SHALL ASCEND UP ABOVE.** Wakea is only an example of mankind and does not represent all mankind for the Hawaiian people. Mankind will be judged and shall ascend up above to the different degrees of glory which John likened unto the sun, the moon, and the stars. Man will be placed into these degrees of glory by his works whether they are good or evil, he will determine where he goes. (see I Cor.15:41; D&C.76:96-98.)

   It is interesting to note the synthetic parallelism of *Ascend up above*, three synonyms are placed together. It is possible that there was an inspiration that even extended to the three degrees?

7. **MILU SHALL DESCEND BELOW.** Milu represents those who have not kept the Kapu (laws) who will be sent below to hell. Milu was an evil chief who had been cast below.

   "Those that have kept not the commandments (kapu) shall descend below into endless, deep and intense darkness. It is said of this realm that it is a realm of evil, a friendless realm, one without family; a terrifying, fearful realm, a realm to be patiently endured, a realm of trouble, a realm in which to bear cruel treatment. There are many names in Hawaiian traditions for the realm of Milu; po pau 'ole, endless darkness; po ia milu, the dark world of milu; po kinikini, deep darkness; po manomano, intense darkness." (Samuel M. Kamakau, Ka Po'e Kahiko, The People of Old, p.51.)

   "Wherefore, he saves all except them--they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternal. These are they who deny not the Holy Ghost. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall finish the work." (Doctrine & Covenants 76:44, 81-85.)

8. **GOD SHALL LIVE WITH MANKIND.** Those that have kept the commandments and ordinances of the gospel and endured to the end in righteousness shall live with God forever. This is at the end of the millennium and the completion of the judgment.
"Christ shall have subdued all enemies under his feet, and shall have perfected his work; When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever". (Doctrine & Covenants 76:106-108.)

TYPES OF HEBRAIC POETIC DEVICES WITHIN KA-PIHE'S PROPHECY

The following illustrations are used to show the different types of Hebraic poetic devices used within Ka-pihe's Prophecy.

1. Synthetic Parallelism. The first portion a.b.c., is lands, heaven's and earth's, a building up of thought with succeeding line adding to the first. The second portion of c.b.a., is Wakea, (man); Milu, (Satan), and God, (Jesus Christ and Heavenly Father.)

2. Antithetic Parallelism. Repetition of contrasting thought. Shall descend/shall ascend, heaven's/earth's, above/below, God/Wakea (man), Milu (Satan)/God (Jesus Christ),

3. Alternating Parallelism. Word-pairs are placed alternately in succeeding lines. First portion (b) shall descend, (c) shall ascend, (d) shall descend. There is also Distant Word-Pair which sometime is found in lines distant from each other. In this case the second set or word-pairs are found in the second portion (c) Wakea shall ascend, and (b) Milu shall descend, also (a) heavens shall descend, (d) God shall descend, and (b) Milu shall descend below.

4. Synonymous Parallelism. Words or phrases can be parallel by appearing as synonyms or near-synonyms. First portion (a & c) lands/earth's, (b & d) heaven/God, (d & d) God/mankind, again second portion (c & a) God/mankind, (a & a) lands/mankind and united/live, and second portion (c) ascend, up, above.
THROUGH THE SPIRIT OF THE LORD

Could this prophecy have been uttered without the Spirit of the Lord? This prophecy was recorded prior to the abolition of the Kapu System in 1819. Prior to the arrival of the first company of American missionaries in 1820. Prior to the translation of the New Testament (from the Greek) into Hawaiian in 1832, and also, prior to the translation of the complete Bible, (Old Testament from the Hebrew) on 10 May 1839.

Ka-pihe's prophecy refers to The Second Coming of Jesus Christ the greatest event this world will ever witness. This prophecy is written with an economy of words, short, concise, simple, and to the point. It contained a wealth of information that is so powerful that those living in that time frame, the writers and scholars, did not understand its significance! Even after over 200 years, no scholarship has discovered its meaning.

The scriptures say no man can know the things of God unless it is made known to him by the power of the Holy Ghost. "For the prophecy came not in old times by the will of man, but by holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.)

Baring in mind this present interpretation and recognizing the excellent nature of the strong chiasmus forms, it is abundantly possible that this prophecy by Ka-pihe, uttered in 1782 could be seen to be one of the most profound prophecies recorded among the Hawaiian people.

Without modern day scriptures (which are available to all, The Book of Mormon, The Doctrine and Convenants, and the Pearl of Great Price) it would be impossible to interpret Ka-pihe's prophecy. These scriptures are witnesses of the many testimonies of ancient prophets testifying of the Second Coming of Jesus Christ. "In the mouth of two or three witnesses shall every word be established." (2 Cor.13:1.; D&C.6:28; Ether 5:4; 2 Nep 27:14.) (bold print added.)
PART II, CHIASMUS IN ANCIENT HAWAIIAN PRAYER

INTRODUCTION

The following prayer chant was composed and taught to the people of Hawaii by Hewahewa, a chief religious leader of the kingdom who was the last kahuna nui (high priest). On November 6, 1819, he

"was the first to apply the torches in burning of the heiaus (temples), images and other sacred property. Thus, ending a religious system which for fifteen hundred years or more had shaped the faith, command the respect and received the profoundest reverence of the Hawaiian people." (King David Kalakaua, The Legends And Myths of Hawaii, 1888, p.438.)

It must be remembered that this abolition of the Kapu System took place prior to the landing of the missionaries in April 1820. Hewahewa was also the last prophet of the Hawaiian kingdom. His prophecy at Kailua, on the island of Hawaii was fullfilled within days of its utterance.

John S. Emerson, one of the writers and scholars of early Hawaiian history states:

"A few days before the missionaries landed at Kailua he foresaw their coming and instructed his awa-chewer to run in front of the house, near the shore where the royal family were living, and call out, "E ka lani e, ina aku ke akila a pae mai." O King, the god will soon land yonder, pointing as he spoke, to the very spot on the sandy beach where, a few days later, April 4, 1820, the little band of missionaries landed from the brig Thaddeus, bringing with them the new god.

During the next few days the missionaries had audience with royalty and earnestly presented the claims of their god of the worship of the people. Their pleading made such an impression on the high chiefess, Kapiolani nui, that she told Hewahewa that the god had really landed, and expressed her willingness to accept the new religion. This led Hewahewa, the chief religious leader of the kingdom, to prepare this prayer as a welcome to the new god who had recently arrived."
John S. Emerson further states; "We may remark that the Hawaiians regarded the rainbow as the most beautiful object in nature, whose feet, without the connecting arch, were looked upon as indicating the presence of some exalted personage. Such is the idea conveyed in his prayer. The imagery and beauty of this exquisitely worded composition shows its author to be no mean poet. No mere translation can do it justice." (John S. Emerson, Selections From a Kahuna's Book of Prayers, 1917, pp.36-38.) (Bold print added)

John S. Emerson named Hewaheva's prayer: A PRAYER ANTE-DATING THE USE OF THE LORD'S PRAYER IN HAWAII.

1. Arise, stand up, stand.
2. Fill up the ranks, stand in rows, stand.
3. Lest we be in darkness, in black night.
4. Ye thorny-hearted, assemble, a multitude, stand.
5. A great God, mighty God,
6. A living God, an everlasting God,
7. Is Jehovah, a Visitor from the skies;
8. A God dwelling afar off, in the heights,
9. At the further end of the wind,
10. In the rolling cloud, floating in air,
11. A light cloud resting on the earth,
12. A rainbow standing in the ocean,
13. Is Jesus, Our Redeemer.
14. By the path from Kahiki to us in Hawaii He comes
15. From the Zenith to the horizon;
16. A mighty rain from the heavens,
17. Jehovah the Supreme, we welcome.
18. Sing praises to the rolling heavens.
19. Now the earth rejoices.
20. We have received the words
21. Of knowledge, of power, of life.
22. Gather in the presence of Poki,
23. In the presence of the ever mighty Lord.
24. Pray with reverence to Jehovah,
25. As a mighty Kahuna of the islands,
26. Who, like a torch, shall reveal our great sins;
27. That we all may live;
28. Live through Jesus.

(Emerson, op. cit., p.38.) (numbers added)
HEWAHEWA'S PRAYER CHANT IN HAWAIIAN: HE PULE MAMUA O KA LAHA ANA O KA PULE A KA HAKU MA HAWAII.

1. Ku, ku la ia, ku la.
2. Piha, ku lalani, ku la.
3. O pouli la, poeleele, la.
4. Opu Kalakala, lau ia, e ku la.
5. He Akua nui, he Akua mana,
6. He Akua ola, he Akua mau,
7. Iehova he Kamahele mai ka lani mai;
8. He Akua noho i ka iuui,
9. O ka welelau o ka makani,
10. Iloko o ke ao kaa lelewa.
11. He ou ku i ka honua,
12. He onohi ku i ka moana,
13. Ieku, ko makou Kalahala.
14. Mai ke ala i Kahiki a Hawaii nei,
15. Mai ka hooku'i a ka halawai;
16. Ehuehu ka ua mai ka lani,
17. Iehova I, ka makemake.
18. Himeni i ka lani kaakua.
20. Ua loaa ka hua olelo
21. O ka ike, o ka mana, o ke ola.
22. Halawai i ke alo o Poki,
23. I ke alo o ka Haku mana mau.
24. Pule pono ia Iehova,
25. I Kahuna mana o na moku,
26. Me he lama ike heva nui;
27. I ola makou a pua;
28. I ola ia Ieku.
29. Amene.

(Emerson, op. cit., pp.37-38.) (numbers added)

CHIASMUS IN ANCIENT HAWAIIAN PRAYER CHANT

With a quick observation, of this translation below one can plainly see remarkable chiastic structure containing immediate repetition of words or phrases, the appearance of synonyms or near-synonyms throughout, and the careful line by line balance. Some of these repetition are said two or three or even five times. Upon closer observation, one can easily see the many name titles Hevaheva used in addressing Jesus Christ, and at the very center which is the turning point in the chiasmus he introduces "JESUS (CHRIST) OUR REDEEMER". The corresponding elements in the second half is even more powerful as they amplify and intensify the first portion, which points to a higher level of understanding.
a. **Arise, stand up, stand**
   Fill up the ranks, stand in rows,
   **Stand.**

b. Lest we be **in darkness,**
   In **black night, ye thorny-hearted,**
   Assembly, a multitude,
   **Stand,**

c. A great God, a mighty God,
   A living God, an everlasting God,
   Is Jehovah,

d. A **Visitor** from the skies
   A God dwelling afar off,
   **In the heights,**

e. At the further end of the wind,
   In the rolling cloud, floating in air,
   A **rainbow** standing in the ocean,

f. **IS JESUS,(CHRIST)**

f. **OUR REDEEMER.**

e. By the path from **Kahiki**
   To us in Hawaii,
   **He comes,**

d. From the **zenith** to the horizon
   A **mighty rain** from **heavens,**
   Jehovah the Supreme, we welcome,
   Sing praises to the rolling **heavens,**

c. Now the earth rejoices, **We have received the words**
   Of **knowledge, of power, of life,**
   Gather in the **presence of Poki,**
   In the **presence of** the **ever mighty Lord**
   (**Jesus Christ**),
   Pray with reverence to Jehovah,

b. As a **mighty Kahuna (high priest)** of the Islands,
   Who, like a **torch,** shall reveal our great sins;

a. That we all may **live,**
   **Live through Jesus (Christ).**
Amen.

(bold print and parenthesis added)
CHIASMUS WITHIN A CHIastic STRUCTURE

1. GROUP #1
   a. Arise,
      Stand up, Stand
   b. Fill up the ranks,
      Stand in rows, stand
   c. Lest we be in darkness,
      In black night ye thorny-hearted,
   b. Assemble,
      A multitude,
   a. Stand,

2. GROUP #2
   a. A great God, a mighty God,
      A living God, an everlasting God,
      Is Jehovah,
   b. A visitor from the skies,
      A God dwelling afar off,
      In the heights
      At the further end of the wind
   b. In the rolling cloud, floating in the air
      A light cloud resting on the earth
   a. A rainbow standing in the ocean,
      Is Jesus, (Christ) Our Redeemer

3. GROUP #3
   a. By the path from Kahiki, (our ancient homelands)
      To us in Hawaii,
      He comes
   b. From the zenith to the horizon,
      A mighty rain from the heavens,
      Jehovah the Supreme, we welcome.
   b. Sing praises to the rolling heavens.
      Now the earth rejoices,
   a. We have received the words
      Of knowledge, of power, of life.

4. GROUP #4
   a. Gather
   b. In the presence of the Poki,
      In the presence of the ever mighty Lord
      Pray with reverence to Jehovah,
      As a mighty kahuna (high priest) of the islands
      Who, like a torch, Shall reveal our great sins,
   b. That we all may live,
      Live through Jesus. (Christ)
   a. Amen.

(bold print and parenthesis added)
SUMMARY

In Part II, Chiasmus in Ancient Hawaiian Prayer, we have just briefly touched upon and discussed some of the different types of Hebraic Poetic devises used within Hewahewa's prayer, because of the limited time two papers will be forth coming. One will be an expanded exploration of the ideas of PART II, and the other PART III, Chiasmus In Ancient Hawaiian Chant, The Kumulipo, Hawaii's Great Creation Chant with 2102 lines

CONCLUSION

HOW THIS CAME ABOUT

When I read Ka-pihe's Prophecy I was enlightened. The interpretation came to me while working on my thesis on February 26, 1984, at 9:23 p.m. Having pondered about this prophecy many times, on this occasion my mind of understanding was opened and the interpretation of each line came forth in a simple understandable manner. Seeing what I had before me I felt impressed to exclude those pages from my thesis. It was not until later after reading some Hebrew literature that I began to put the literary forms of the two cultural together in my mind. I first heard about chiasmus from my friend David Parker who mentioned about it.

When President Yoshihiko Kikuchi of the Hawaii Honolulu Mission challenged me to study more about the ancient Hawaiian Prophecies I began to pay closer attention to Hebrew literary forms. Finally, it all started to fall into place chiasmus and all the other Hebraic art forms. I could find an example of the very same thing (synonymous, antithetic, synthetic, initial, alternate, and immediate parallelism) in the pieces I had placed into the chiastic form.

POSSIBLE REASONS FOR CHIASMUS

John W. Welch states, "for chiasmus helps considerably in memorizing long texts. And we know that scripture in ancient Israel were substantially and extensively committed to memory." (John W. Welch, Chiasmus in The Book of Mormon, F.A.R.M.S. p.11)

Abraham Fornander in his book regarding Hawaiian traditions testifies:

"Of the almost incredible tenacity and faithfulness with which these traditions were preserved and handed down, abundant proofs exist in the uncorrupted exactness with which they are repeated even at this late day, when collected and written down as delivered by their old people in various arts of the islands.
I have two independent sets of the prayer and chant of "Kapaahulani" ("He Elele kii na Maui"), recounting the genealogy and exploits of Kualii, a famous King of Oahu,--one collected on Hawaii, the other on Oahu--and yet--though it is perhaps the longest poem in the Hawaiian language, having six hundred and eighteen lines--the two versions do not differ to a word; so tenacious was the memory, so faithful the preservation of the composition.

I have also a double version of the remarkable chant or prophecy of Kaulumoku ("O Maui ka lani etc.") regarding Kamehameha I, composed years before the conquest of the islands by the latter, and containing five hundred and twenty-seven lines; one version collected on Maui, the other on Hawaii, and the only difference between the two is the omission of one line in the Hawaii version. (Abraham Fornander, Hawaiian Antiquities and Folk-Lore, p.240.)

The reason Chiasmus was helpful for the Hebrew writer is the same reason it was for the Hawaiian people. It strengthened the memory of sacred things. Hawaiians required great accuracy in their record keeping, even to the smallest syllable. The Hawaiians today and most people looking at the Hawaiian culture do not realize the great care the people of ancient Hawaii took in preserving their genealogical chants, for example. So as soon someone goes off into chants they think its not realizable. Chiasms and other Hebraic poetic devises assisted immensely to insure accuracy. This is a strong piece of evidence that the Hawaiian people are related to the ancient Hebrews. Accepting this idea that this relationship is true the chiasmus also becomes a validation of the source for some Hawaiian prophecies. The chiasmus shows that the prophecies came from God. The structure is far too sophisticated for an oral society. I would not be surprised if these distinct forms are found in other Polynesian cultures.

**HAWAIIAN PROPHETS**

These people were Hawaiian prophets. They were not lead by evil spirits, they were lead by the spirit of God. They talked about the Restoration of the Gospel and the Second coming of Jesus Christ. God had a special love for the people of the islands and there were enough righteous, or power or desire on the part of the Lord to give them this information that He let the last few prophets do that which is amazing. The people should know that they intended to speak to the people of Hawaii.
THE KEY TO UNDERSTANDING IS THE SPIRIT

The key to understanding such literary styles is the spirit. Elder Bruce R. McConkie said the following: "In the final analysis, there is no way—absolutely none (and this cannot be stated too strongly)—to understand any Messianic prophecy, or any other scripture, except to have the same spirit of prophecy rested upon the one who uttered the truth in its original form.

"Scripture comes from God by the power of the Holy Ghost. It does not originate with man. It means only what the Holy Ghost thinks it means. To interpret it, we must be enlightened by the power of the Holy Spirit. As Peter said, "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: But holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

"Truly, it takes a prophet to understand a prophet, and every faithful member of the Church should have "the testimony of Jesus" which "is the spirit of prophecy." (Rev.19:10.) Thus, as Nephi says, The words of Isaiah"—and the principle applies to all scriptures, all inspired writing, all Messianic prophecies--"are plain unto all those that are filled with the spirit of prophecy." (2 Nep 25:4.) This is the sum and substance of the whole matter and an end to all controversy where discovering the mind and will of the Lord is concerned." the Promised Messiah, p.44.)

THE LORD POURED OUT HIS SPIRIT UPON ALL FLESH

"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and upon the handmaidens (members of the church) I will pour out in those days of my spirit: and they shall prophesy:" (Acts 2:18-18; Joel 2:28.)

Isaiah testifies, "I will pour my spirit upon thy seed, and my blessing upon thine offspring;" (Isaiah 44:3.)

THE HAWAIIANS ARE THE SEED FROM THE HOUSE OF ISRAEL AND THEIR OFFSPRINGS. This is my testimony in the Sacred and Holy Name of Jesus Christ Amen.
BIBLIOGRAPHY


Jarves, James Jackson, History of the Hawaiian or Sandwich London Edward Moxon, Dover, 1843.


Kamakau, Samuel H. Ka Po'e Kahiko, The People of Old, Bishop Museum Press, Honolulu, Hawaii, 1964


Welch, John W., Chiasmus in the Book of Mormon—Annotated Annotated Transcript of CHI-V, Study Aid, F.A.R.M.S., Provo, Utah, 1988
ENDNOTES

1. Who was Ka-pihe? Ka-pihe was a noted prophet (kaula) of the 18th century, living in Kona on the island of Hawaii. The term "Kaula" was used by the scholars as the Hawaiian translation of the word "prophet" in the Bible. "There seems to be some doubt whether this word kaula is of equal antiquity with the word makaula. By some scholars the word makaula is compounded from maka for eye and ula for red. The Kaula, or prophet was said to possess more power than other classes of Kahuna, (priest)." (David Malo, Hawaiian Antiquities, pp.114-115.)

Ka-pihe uttered that profound prophecy (The Second Coming of Jesus Christ) in the presence of Kamehameha when he was a general under the leadership of King Kalaniopuu ruler of the island of Hawaii "at the time of ni'au Kani (1782). Near the beach at Holua'loa, North Kona on the island of Hawaii." (Rubellite Kinney Johnson, Kukiki 'Aha Ilo no (Carry On The News), p.213.)

In the Hawaiian Language Newspaper, Ka Hae Hawaii dated May 23, 1860, states: "Ka-pihe was a person from Kuamo'o and he was insane." for uttering that prophecy. The Legend of Ka-pihe taken from the Hawaiian Language Newspaper dated March 15, 1862, the article states:

"O listen, you chiefs, a loincloth of forty length shall be made into a pathway for the god; the god shall descend and shall live with men, and what is below shall ascend upward, and the islands from Hawaii to Tahiti shall become one. Here are the signs which shall come before; the day shall become dark as night; then the rain shall rain, the thunder peal, the lightning flash, and seven rainbows arch where you shall see your deceased relatives and ancestors."

The article continues, "Thus were the words of Ka-pihe to The King, chiefs, and commoners, then the chiefs and the people were in awe of what had come out of the mouth of Ka-pihe, and they called him crazy. Maybe there was some truth to it since part of the prophecy has been fulfilled, and another has not. Here is what the people mistook when they said the sky and the earth would be joined together, (or) that Hawaii would be joined to Maui and then to Tahiti. If that is the mistaken judgement of the people, God is not in heaven. Ka-pihe had one God, (and) as they have said, he didn't speak as other men spoke, the islands are not joined together, and they called Ka-pihe a lying lunatic."
"Perhaps it's true or maybe he wasn't lying; rather, Ka-pihe had thought up a riddle and did not intend to mean that the lands were to be joined physically, as he was a kind of seer. How about Easias in Matthew 3:3. It was spoken by the prophet Isaiah announcing that the open wilderness shall be free from evil: "Prepare ye the way of the Lord, make his paths straight."

"Here is a question on that (point). Is it a physically real path, a road actually tramplled by feet that travel upon it? Or is it just a manner of expression, a sort riddle of God gave the words which issued from his mouth, and Ka-pihe was the one who prophesied that the God of the heaven would become ours."

"And there shall be one government of men from America, and people of other countries shall be with us. And the souls of good men shall be seen above. And the king to whom Ka-pihe prophesied, Kamehameha I, would be victorious over Maui, and Oahu, setting aside Kauai, and his grandchildren would rule his Kingdom, (and this) is what Ka-pihe's words meant." The name J.D. Kauakolawe, was placed under the article with Honolulu, March 15, 1862. (Johnson, op. cit., p.211.)

2. It is quite interesting how some of the writers of Hawaiian history have Ka-pihe as a crazy, lying lunatic who was insane. When in 1819, was "the Commander of the royal vessels" of King Kamehameha II having 20 men under his leadership and command. (David Kalakaua, The Legends And Myths of Hawaii, p.431.)

Ka-pihe as the commander was also the canoe steersman (ho' okele waa) of King Kamehameha II favorite 40 foot double-hull canoe. Walter F. Judd a fourth-generation member of one of Hawaii's most widely known kamaaina families, whose father wrote Hawaiian Proverbs and Riddles, wrote about an eye-witness account on Ka-pihe commanding and directing his men. They brought his double-hull canoe along side one of the whaleships that was anchored in side of Kealakekua Bay on the island of Hawaii, on September 18, 1819.

"Two foreigners wearing small, black, peaked captain hats leaned over the quarterdeck bulwark. One waved and shouted, "Hello! Come aboard."

102
"Ka-pihe skillfully directed the double-canoe alongside. At his command the rapidly moving double-canoe was stopped abruptly, just at the right location, by the paddlers (20 men) thrusting their large oval-blade paddles (the handles were three feet long, oval-blades 18 inches long and 12 inches wide.) straight down and hold them that way with all their considerable strength. It was a picked crew, thought Liholiho Kamehameha II) with pride."
(Walter F. Judd, Let Us Go, p.56.)
(Parentheses added)

When Liholiho, Kamehameha II departed Honolulu November 27, 1823, to visit the King of England, Ka-pihe was one of the members of that royal party. (Ralph S. Kuykendall, The Hawaiian Kingdom, Vol.I, p.77.)

Ka-pihe must have been a man of great integrity and highly respected and trusted to be given positions of command and leadership and to accompany King Kamehameha II during their visit to England. While on their return trip to Hawaii with the royal party, Ka-pihe was also stricken with measles and died, and was buried at sea at Valparaiso, Chile.

3. Page 7, The Land Shall Be United. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great... And every island fled away, and the mountains were not found." (Rev.16:18,20.)

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their place." (Rev.6:14.)

Ka-pihe testifies; "Here are the signs which shall come before; the day shall become dark as night; then rain shall rain, the thunder peal, the lightning flash, ... and the islands from Hawaii to Tahiti shall become one." (Johnson, op. cit., p.211.)

4. Page 8. What Is Heaven's Shall Descend. "And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with his power and great glory;" (Joseph Smith--Matthew 1:36.)

103
"And then they shall look for me, and behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; and with all the holy angels;" (Doctrine & Covenants 45:44.)

"These are they who are the church of the firstborn. These are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fullness, and of his glory; And are priests of the Most High, after the order of Melchizedick, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are Gods, even the sons of God." ( Doctrine & Covenants 76:54-58.)

"These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who have come in an innumerable company of angels, to the general assembly and church of Enoch and of the Firstborn. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." ( Doctrine & Covenants 76:63, 67,69,70.)

5. What is Earths' Shall Ascend. "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left; Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matthew 24:39-41.)

"Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; Two shall be grinding at the mill, the one shall be taken, and the other left." (Joseph Smith--Matthew 1:44-45.)

6. Page 8. God Shall Descend. "They are Christ's, the first fruits, they who shall descend with him (God) first, and they who are on the earth and in their graves, who are first caught to meet him." (Doctrine and Covenants 88:98.)

"And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they shall also shall be caught up to meet him in the midst of the pillar of heaven." (Doctrine & Covenants 88:95-97)
"Behold he comeths with clouds; and every eye shall see him."
(Revelation 1:7.)

"Isaiah also testified that the "glory of the Lord shall be
revealed and all flesh shall see it together." (Isaiah 40:5.)

7. Page 8. And Converse With Mankind. "And the Lord,
even the Savior, shall stand in the midst of his people
and shall reign over all flesh." (Doctrine and Covenants 133:25.)

"Yea, and Enoch also, and they who were with him; the
prophets who were before him; and Noah also, and they who
were with him, and they who were before him; and Moses also,
and they who were before him; And from Moses to Elijah, and
from Elijah to John, who were with Christ in his resurrection,
and the holy apostles, with Abramham, Isaac, and Jacob, shall
be in the presence of the lamb. And the graves of the saints
shall be opened; and they shall come forth and stand on the
right hand of the Lamb, when he shall stand upon Mount Zion,
and upon the holy city, the New Jerusalem, and they shall sing
the song of the Lamb, day and night forever and ever."  
(Doctrine and Covenants 133:54-56.)

8. Page 9. Wakea Shall Ascend Up Above. This portion
takes place at the end of the millennium or when the
millennium is completed. This is when the Second Resurrection
will transpire. The First resurrection which is the
resurrection of the righteous will takes place at the Coming
of the Lord Jesus Christ.

"When the Son of man shall come in his glory, and all holy
angels with him, then shall they sit upon the throne of his
glory. And before him shall be gathered all nations; and he
shall separate them one from another as a shepherd divideth
his sheep from the goats; And he shall set the sheep on his
right hand, but the goats on the left." (Matthew 25:31-33.)

"And after this another angel shall sound, which is the
second trump; and then cometh the redemption of those who are
Christ's at his coming; who have received their part in that
prison which is prepared for them, that they might receive
the gospel, and be judge according to men in the flesh."
(Doctrine & Convenants 88:99.)

"And also they who are the spirits of men kept in prison,
whom the Son visited, and preached the gospel unto them, that
they might be judged according to men in the flesh; Who
received not the testimony of Jesus in the flesh, but
afterwards received it. Theses are they who are honorable
men of the earth, who were blinded by the craftiness of men.
These are they who received of the presence of the Son, but
not of the fullness of the Father. Wherefore, they are
bodies terrestrial, and not bodies celestial, and differ in
glory as the moon differs from the sun."
"These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (Doctrine & Covenants 76:73-75, 77-79.)

"There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Corinthians 15:41.)

"And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one: for as one star differeth from another in glory, even so differeth one from another in glory in the telestial world;" (Doctrine and Covenants 76:96-98.)

9. Page 9. Milu Shall Descend Below. "And again, we saw the glory of the telestial; which glory is that of the lesser, even the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they they who deny not the Holy Ghost. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall finish the work." (Doctrine & Covenants 76:81-85.)

Hell is that part of the spirit world inhabited by wicked spirits who are a waiting the eventual day of their resurrection. "Between their death and resurrection these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they waver in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked." (Bruce R. McConkie, Mormon Doctrine, p.349.)

"Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow.
"And then shall it come to pass, that the spirits of the wicked, yea, who are evil--for behold, they have no part nor portion of the spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house--and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil." (Alma 40:11-13.)

"And another trump shall sound, which is the forth trump, saying: There are found among those who are to remain until that great and last, even the end, who shall remain filthy still." (Doctrine & Covenants 88:102.)

"And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still." (Mormon 9:14.)

10. Page 9. God Shall Live With Mankind. "Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put downs all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:24-26, 28.)

"These are they who are the church of the Firstborn. They are they into whose hands the Father, has given all things--They are they who are priests and kings, who have received of his fulness, and of his glory; and are priests of the Most High; after the order of Melchizedek, which is after the order of Enoch, which was after the order of the Only Begotten Son."

"Wherefore, as it is written, they are gods, even the sons of God--Wherefore, all things are theirs, whether life or death, or things present or things to comes, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. These shall dwell in the presence of God and his Christ forever and ever." (Doctrine & Covenants 76:54-62.)

Those so attaining will receive "a fulness of the glory of the Father" and be glorified in Christ as he is in the Father. (Doctrine and Covenants 93:16-20.)
"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory." (Doctrine & Covenants 132:20-21.)

The Prophet Joseph Smith said that in the resurrection the righteous "shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ." (Teachings, p.347.)