

THE MYTHOS OF POLYNESIA REVISITED BY JOHN STORCH

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Across the vast expanse which is the Pacific Ocean are scattered the various cultures which make up the Polynesian race, a blend of Caucasian, Mongoloid, and Negroid blood. Using nothing more than outrigger type canoes, this courageous, seafaring race spread northward to Hawaii, south to New Zealand, and as far east as Easter Island. Along the way, such islands as Fiji, Samoa, Tahiti, Tonga, and other islands too numerous to mention were also populated.

This expansion into the Pacific took place in two distinct phases or migrations. These migrations were believed to be made by small groups of people at any given time, rather than a mass exodus. The first phase was characterized by groups of people who were more concerned about finding new homes, and not necessarily returning from where they came. Physically, they were somewhat short in stature. It is these people to whom the term *menehune* refers, not some little Hawaiian leprechauns. There are some legends and traditions which suggest that this first series of migrations took place sometime around the 5th century. The second migration, on the other hand, which took place between the 11th and 14th centuries, was driven by the spirit of pure adventure. It was led by groups of people whose physical characteristics set them apart from the others, for they were tall, strong, and handsome. They were easily able to overcome their *menehune* predecessors, either wiping them out along the way or absorbing them into their own gene pool. Those who interbred became the common class of Polynesian, while those of the second migration who remained racially pure became the *alii*, or chiefs.

It should be noted that the technology of Polynesia was rather simple. All of the tools and implements which they needed were made out of natural fibers, stones, or other direct byproducts of nature. Metal, in any form, did not exist. Armor was made out of tightly woven plant and tree fibers, but was remarkably strong. Likewise, weapons were also natural, sometimes incorporating animal material such as a wooden club studded with shark teeth. Although this might not be considered sophisticated by some standards, the quality and intricacy of their products were unparalleled. Artisans of any skill belonged to a guild for their particular craft. The most renowned artisan for each guild, no matter what the trade, was called a *kahuna*. Note that this term does not necessarily refer to a witch doctor, but is a general term for someone who is knowledgeable at a craft. Each profession had its own title for a *kahuna*. For example, one who was skilled at the hula and became an instructor in the art was called a *kumu hula*, *kumu* meaning the source.

Of course, to survive, more than just artisans were needed. The principle livelihood of the people was in fishing and farming. However, the land on which the commoners lived was property of the various chiefs and subchiefs. The *alii* not only allowed the people to live on their land, but offered protection from rival chieftains. In return, the people would pay taxes to the chief in the form of food or wares. Upon the death of an *alii*, the land would be redistributed. Of course, it was not until the late 1700's, in Hawaii, that King Kamehameha the Great was able to begin uniting all of the islands under one leadership.

The day to day lives of the people were strictly governed by the *kapu* system. Many taboos existed for one purpose or another, although some actually had basis in scientific fact. Sugar, for example, was forbidden to those who were chanters. The fact is that sugar can change the dynamics of the vocal cords, thus affecting the quality of the sound produced by the human voice. For a society which was based solely on oral communication, this was very important. Some other taboos included bananas being forbidden to women because they represented male fertility, a commoner's shadow could not pass across the form of the chief, and war was forbidden during the festival of *Makahiki*. Transgression of any one of these or countless other taboos, depending on the severity, could result in torture, maiming, or even death. Some of the lesser violations, however, might only require the offering of a sacrifice. This system was in force until the death of Kamehameha the Great in 1819, after which time, the system was challenged by his widow, Queen Kaahumanu.

The one thing which governs the lives of most of the people more than any *kapu* system, even to this day, is the spirit of Aloha. Aloha is more than just a greeting or farewell. It is a composite word made up of the roots *alo* and *ha*. *Alo* means to go with, attend, or accompany, while *ha* refers to the breath. The ancients believed that life was contained within the breath. Most often, an elder on their death bed would call for a beloved child or friend, upon whom they would breathe their last breath, believing that the power of their spirit, or *mana*, would pass on to another. Aloha, then, is sending some of your own spirit or life force to accompany or be a companion to another even when you are apart.

A Hawaiian saying, roughly translated, says, "The gods are four hundred, four thousand, forty thousand", meaning simply that there are a multitude of gods in their pantheon. Although the Polynesian race spread far and wide across the Pacific, their common ancestry led to a common mythology. They took their gods with them. As they traveled across the Pacific, variations in dialect or pronunciation occurred, but the deities remained fairly consistent from one island to another (therefore, only one language will be used to identify these gods, that being Hawaiian). The gods of Hawaii could be broken down into several classes: akua, kupua, and aumakua.

The akua were generally considered to be the most powerful deities, and among these, the four greatest were Kanaloa, Kane, Ku, and Lono. Each god was appealed to for help within their own particular spheres of influence, which could be numerous and, sometimes, overlapping. To help identify the sphere of influence that a deity controlled, many of the gods had epithets attached to their names, each having a different form or function. As an example, Ku-ka-ili-moku (Ku, island snatcher) was a fierce warrior, while Ku-waha-ilo (Ku, maggot-dropping mouth) was a master sorcerer. Yet, both were avatars of the same god, Ku. In many instances, a deity had several avatars which had control over the same spheres of influence. If one avatar were destroyed, a similar one might be available to take its place.

The kupua was usually thought of as being descended from both human and divine ancestry. Generally not as powerful as the akua, their prime trait was the ability to change shapes. However, they were not unlimited in this power, for each kupua had a set number of forms which it could assume. And, although it could change shapes at will, only one name was given to a kupua.

Probably the most popular form of divinity, among the commoners especially, was the aumakua, or family god. Once an elder passed away, the remaining family members might have begun to worship it, in an informal sort of way, as a deity. These beings, though, had very limited powers, occasionally communicating with family members or bestowing a blessing or curse. Their forms were variable, but always taken from nature. The spirit could inhabit or be represented by a dog, pig, bird, fish, or even a turtle.

While the aumakua might only have a little shrine erected in some family's hut, the places for worship of the akua and kupua were temples called heiau. Within the heiau was an altar called kuahu, upon which sacrifices were placed. Around the altar were decorations which symbolized the deity to whom the temple was consecrated, including stone or wooden statues called kii (now known as tiki). The area of the temple was sacred. Any trespassers who tried to defile the area would most likely find themselves cursed with bad luck until such time that they atoned for their sins.

NEW MAGIC ITEMS

MAKALEI

This magic item simply appears as a beautifully decorated walking stick. However, with the proper command words, the possessor will find it capable of several tricks. First, it allows the wielder to command fish in a manner similar to the way a Ring of Mammal Control allows its user to command mammals. Secondly, no more than once per day, it allows the wielder to Polymorph Self into any human or humanoid being. The polymorph is permanent until dispelled or superseded by further magic use.

PAOA

This device is a digging stick which, if tested, will radiate magic. However, one must first find it, as it is disguised with illusions to make it appear as just another tree in an otherwise unremarkable tropical forest. Once it has been found and the illusion dispelled, the stick proves to be the equal of a Mattock of the Titans with the added ability of being able to generate an Earthquake once per day. This item belonged to Pele at one time.

PU'U HONUA O HONAUNAU

Pu'u Honua O Honaunau, one of the several cities of refuge, was constructed and consecrated to accommodate a portion of the Hawaiians' unwritten code of war. If an enemy party should attack one of the nearby villages and end up retreating in defeat, they could claim sanctuary and recuperate in a city of refuge without fear of retaliation before journeying home again. It can also be used by clerics and others who are in the process of repenting their broken taboos. The magic of these places is only evident when the code of the city is violated, as the city will defend itself. Although the retaliation for a common trespasser might simply be a curse, the retribution for desecration of the city could be far worse.

TI LEAVES

Ti leaves are commonly used as protection from any evils which may be found lurking in Polynesia. They add a +3 bonus to any roll made while encountering undead types, including a cleric's ability to turn undead.

WATER OF KANE

Much like the Arthurian quest for the Holy Grail, the Hawaiians have a legend about the Water of Kane. This water flows from a fountain located within a castle whose location is unknown. Further, the castle is the property of a powerful sorcerer who keeps at least two pet dragons as guards. With but a single drink of the water, all ills are healed, whether they are natural or magical. In effect, it combines the clerical spell powers of Cure (any), Heal, Regenerate, and Restore. Also, if poured on the lips of a dead being, that creature or person will be Resurrected completely.

THE DEITIES OF POLYNESIA

KANE (greater god)

Although he did not create the rest of the pantheon, Kane is considered to be the greatest of the four great Polynesian deities. In truth, no real creation story exists to explain the origin of the gods, only a genealogy to show how their family lines could be traced. However, Kane did take part in the creation of the human race, both commoners and chiefs, alike. He is also recognized as a god of forests, sunlight, and water.

Role-playing Notes: Kane is a benevolent ruler who cares for his people. Although he desires offerings as any other deity, human sacrifices are never made to Kane. He also enjoys drinking awa (kava), a bitter narcotic drink.

Statistics: AL lg; WAL any good; AoC creation, forests, sunlight, and water; SY kii Kane.

KANE's Avatar (bard 17, ranger 15, druid 12)

Kane is an akua with at least 70 epithets attached to his name, each with its own form and function. As examples, Kane-hekili is a thunder god, Kane-i-ka-la is a god of the sun, and Kane-noho-kai is a god of the waters. No matter what his form, though, he always appears in regal splendor. He carries with him a gourd full of awa, a drink of which can put a person to sleep if they do not make their saving throw.

Str 18	Dex 18	Con 18
Int 25	Wis 25	Chr 20
MV 24	SZ 8'	MR 50%
AC 0	HD 17	HP 136
#AT 2	THAC0 3	Dmg by weapon type

Special Att/Def: Kane's avatar can draw upon any school or sphere for his spell casting abilities. He can also call for aide from any other deity in the Hawaiian pantheon and expect to get it within 1 turn. He cannot be hit by weapons wielded by attackers with any amount of Polynesian blood in them.

Duties of the Priesthood:

Priests must always show compassion for commoners as well as chieftains, providing food and water when and where it is needed. They protect and preserve the forests, as well.

Requirements: AB standard plus minimum Int and Wis scores of 16; AL lg; WP non edged; AR f; SP all, creation, elemental*, healing, plant, protection, and sun; PW 1) light 3) tracking as per ranger at -2 levels 6) create food and water; TU turn (+1).

KANALOA (intermediate god)

Kanaloa is associated with Kane, for both are great awa drinkers. While some documents describe Kanaloa as a lesser companion to Kane, another source describes Kanaloa as a sort of fallen angel who was kicked out of the heavens for trying to steal Kane's awa. In this version, Kanaloa became a figure for the underworld, Milu. This image was used against Kanaloa when missionaries arrived in the islands, as they associated him with Satan. However, his true aspect is that of a god of the sea, and to a lesser extent, a god of healing.

Role-playing Notes: Kanaloa is not truly evil, but he does occasionally break the rules in order to get his way when he really wants something.

Statistics: AL cn; WAL any; AoC healing, the sea, and squids; SY kii Kanaloa.

KANALOA's Avatar (priest 12, wizard 12)

Kanaloa, unlike the other akua, does not have numerous epithets attached to his name. However, he is able to assume the form of a giant squid in addition to that of a man.

Str 12	Dex 16	Con 16
Int 18	Wis 18	Chr 12
MV 12	SZ 8'	MR 25%
AC 6	HD 12	HP 96
#AT 1	THAC0 14	Dmg by weapon type

Special Att/Def: Kanaloa can call upon the all, animal*, elemental*, healing, and necromantic spheres for his spell usage. The stench of stale awa on his breath, directed at any one individual per round, can cause the recipient to pass out if a successful saving throw is not made. Any being who approaches within 10' of him will lose 1 hit point per round due to his deathly aura. He sometimes uses an unbreakable net to snare his victims.

Duties of the Priesthood:

Priests must travel out to sea to commune with this god. Their duties include harvesting the remains of the dead to join in the undead army of Kanaloa, although they do not actively seek to assassinate living beings. All will come to him in their own time.

Requirements: AB standard; AL cn; WP any; AR any; SP all, animal*, elemental*, healing, necromantic, and protection; PW 3) darkness 8) animate dead; TU command (+2).

KU (intermediate god)

Ku and his wife Hina were the first gods to arrive at Hawaii. Together, they represented the male and female regenerative powers of fertility. Ku was also worshipped as a god of fishing, rain, and healing, but primarily for his warrior and sorcery skills.

Role-playing Notes: Because of his true neutral approach, Ku can sometimes seem harsh because of his inability to show compassion. On the other hand, he is not truly cruel, for he looks with favor on a battle fairly won by skill, rather than trickery and deceit. However, he will gratefully accept a human sacrifice.

Statistics: AL n; WAL any; AoC fishing, growth, rain, sorcery, and war; SY kii Ku.

KU's Avatar (wizard 18, warrior 17, priest 10)

Ku is an akua with dozens of epithets attached to his name. As stated earlier, the two most well known are his warrior and sorcerer forms, although he does have non human forms like Ku-ilio-loa, a fierce dog. He also has the ability to take the form of an ohia tree or a hawk.

Str 25	Dex 20	Con 20
Int 25	Wis 18	Chr 18
MV 12	SZ 8'	MR 50%
AC 0	HD 18	HP 144
#AT 4	THAC0	special Dmg by weapon type

Special Att/Def: Ku's avatar is able to use spells from any school or sphere of magic with but a single segment of casting time. As a warrior, he can use any weapon he wishes and will never miss.

Duties of the Priesthood:

Priests are required to learn as much magic as is possible for them and to constantly train for combat. They may never shun away from battle and must always fight fairly. A superior opponent is to be respected, not assassinated in the night.

Requirements: AB standard plus minimum Str and Int scores of 16; AL any; WP any; AR any; SP any; PW 1) magic resistance at level x 2%; TU nil.

LONO (intermediate god)

Lono is believed to be the last of the four great Polynesian gods to reach Hawaii. He came to be worshipped as a god of agriculture, clouds, fertility, the sea, and the winds. To him was dedicated the festival of Makahiki. During these winter months, war was kapu. The symbol of Lono-i-ka-makahiki, a tapa cloth banner suspended on a mast, was carried by the tax collectors during this harvest season as they traveled the island. When Captain Cook arrived in the late 18th century, the masts of his ships appeared as towering trees and the sails as makahiki banners. The Hawaiians thought that Lono had surely returned to be among them.

Role-playing Notes: Lono is generally considered to be a benevolent god to the people of Polynesia and the human race in general.

Statistics: AL ng; WAL any good; AoC agriculture, clouds, fertility, the sea, and the wind; SY kii Lono.

LONO's Avatar (ranger 15, druid 14, priest 10)

Lono is an akua with fifty some epithets attached to his name. Besides his human forms, he has a number of forms which are distortions of the human image. As just one example, Lono-ka-eho is a giant with eight stone foreheads.

Str 20	Dex 16	Con 18
Int 18	Wis 20	Chr 20
MV 12	SZ 8'	MR 25%
AC 6	HD 15	HP 120
#AT 2	THAC0 2	Dmg by weapon type

Special Att/Def: The avatar of Lono can call upon the all, animal, charm, elemental*, plant, and weather spheres of magic. Spell attacks based on the air and water elements cannot harm him.

Duties of the Priesthood:

Priests of Lono are required to be either farmers or animal caretakers in addition to their chosen profession. They see to it that all plant and animal life has a fair chance to reproduce and maintain or improve its abundance earth.

Requirements: AB standard; AL any good; WP any; AR any; SP all, charm, creation, elemental*, plant, weather; PW 6) control temperature 9) control winds 16) control weather; TU turn.

PELE (intermediate god)

Born to Haumea in the land of Kahiki, Pele was made unwelcome by her elder sister, a sea goddess named Na-maka-o-kaha'i. With a small band of family members, Pele set sail for new lands, her brother Kamoho-ali'i at the helm. However, Na-maka-o-kaha'i was never far behind. Reaching the islands of Hawaii, the sisters clashed and Pele's bones were scattered about. Satisfied with her victory, Na-maka-o-kaha'i returned to Kahiki. Pele searched the land for a suitable home, using her digging stick, Paoa. One island after another proved unsuitable until she finally reached the Big Island. There, in the fire pit called Halema'uma'u in the Kilauea caldera of Mauna Loa, she made her home.

Usurping the former fire god of the islands, Ai-la'au, she assumed her new role as goddess of the volcano. Her uncle, Lono-makua, kept alight her sacred flame. With her powers, she was a force for both creation and destruction. Although she could easily wipe out villages with her molten rock, she also created new land. It was because of this that she became one of the most revered deities of Hawaii, not because she was the most powerful, but because she was, and continues to be, the most active.

Role-playing Notes: Pele, like her element suggests, has a very fiery personality. She easily loses control of her temper, unleashing her fury against anyone who has wronged her, whether the insult was real or imaginary. One of the things which she does not tolerate is people stealing her stones of lava. Anyone who takes them will suffer as if they carried Stones of Weight until such time that they return them to her pit. She can be satisfied with sacrifices, the most pleasing of which are black pigs or "fire water".

Statistics: AL cn; WAL any; AoC fire and earth; SY erupting volcano.

PELE's Avatar (fighter 15, druid 12, bard 11)

Pele can appear as a beautiful young woman, a wrinkled old hag, or anything inbetween. It simply depends on her mood. Each form has its own name, some examples of which are Ka-wahine-ai-honua (earth eating woman), Ka-wahine-o-ka-lua (the woman of the pit), and numerous others. One name translates to "the old hag who snores on the lava bed", referring to the rumblings made by the volcano. With each form she can assume, Pele exhibits a different charisma.

Str 22	Dex 19	Con 19
Int 18	Wis 18	Chr variable
MV 12 br	SZ 12'	MR 25%
AC 4	HD 15	HP 120
#AT 2	THAC0 1	Dmg 5d6 (Paoa) +10

Special Att/Def: Pele's avatar draws upon the elemental spheres (fire and earth only) for her spells. She can summon 2d6 Magma Para Elementals once per day, at will, to do her bidding. She is immune to

any fire based attacks and all weapons striking her form must save vs magic fire on each hit lest they melt or burn.

Duties of the Priesthood:

Priests of Pele must always carry a flame with them wherever they go, whether it is a torch, candle, or simply glowing embers. They may never put out a fire.

Requirements: AB standard; AL any neutral; WP any; AR a; SP all, creation, divination, elemental*, protection, summoning*, and sun; PW 3) Protection from Fire 7) Produce Fire 10) Wall of Fire 14) Summon Magma Para Elemental; TU turn.

HI'IAKA (lesser god)

Hi'iaka, born from the mouth of Haumea, the earth mother goddess, was transported to Hawaii as an egg under the armpit of Pele. Upon reaching their destination, Hi'iaka grew in beauty, becoming the most favored of the fire goddess. While tending her Lehua groves, she became practiced in the arts of medicine, song, and dance, eventually being worshipped as a deity of both healing and, to a lesser extent, the hula.

Her greatest adventure was the quest for Lohi'au, a prince from Kauai. Pele, having seen him in a dream, sent Hi'iaka to fetch him. Her journey was fraught with peril, including encounters with many evil Mo'o. Ultimately, Hi'iaka was successful in her quest.

Role-playing Notes: Hi'iaka is a friend of the common people, showing mercy whenever and wherever she can. She is always willing to use her powers to help others.

Statistics: AL lg; WAL any good; AoC healing, and dance; SY lehua tree.

HI'IAKA's Avatar (priest 16, bard 14, paladin 3)

Hi'iaka appears as an ordinary, yet attractive young woman. She wears the garments of a commoner, yet walks with the grace of one raised in the courts of the alii. As kupua, she is able to assume the shape of the pala'a fern, but does so very rarely.

Str 15	Dex 18	Con 13
Int 15	Wis 19	Chr 19
MV 12	SZ 6'	MR 20%
AC 6	HD 16	HP 128
#AT 1	THAC0 10	Dmg by weapon type

Special Att/Def: Besides being able to use all healing and protection spells available to priests, the avatar of Hi'iaka has several other abilities. She has the terrible power to Turn to Stone any 2 beings per round on whom she fixes her gaze (save at -2). On the other hand, she can Resurrect any being fully without need for rest afterwards, and she regenerates lost hit points at a rate of 2 per round until dispelled.

Duties of the Priesthood:

Priests of Hi'iaka must not be afraid to use their healing abilities to ease the suffering of those around them, whether they are chiefs or simple commoners. Although they will not directly ask for recompense for their good deeds, they will gladly accept donations.

Requirements: AB standard; AL any good; WP non edged; AR f; SP all, creation, divination, healing, and protection; PW 1) the ability to Lay Hands as per paladin 6) the ability to Cure Disease as per paladin 11) immunity to diseases 16) immunity to poisons; TU turn.

KAMAPUA'A (lesser god)

Kamapua'a was born as a wild boar on Kauai. So upset was his father at his birth, that he abandoned his child on Oahu where his grandmother raised and cared for him. Although he was somewhat of a rascal, he was well beloved by the people of Hawaii. He has been associated with many ribald adventures and has become the symbol of lechery. Further, he is also connected with the water and earth elements.

Of the Kamapua'a legends, the most memorable deal with his battles with Pele. Together, they symbolize the eternal struggle between fire and water. At one point, Kamapua'a nearly quenched the flames of the goddess. For a short time thereafter, he took her for a wife and a child came from their union. However, it wasn't long before their courtship ended and the battle began anew.

Role-playing Notes: Kamapua'a is a rascal who uses his thieving skills and seductive powers to get away with whatever he can. He is a fun-loving, free-spirited individual. Although he is presented here as a unique divinity, some believe him to be an avatar of Lono.

Statistics: AL cn; WAL any; AoC lechery, earth, and water; SY wild boar.

KAMAPUA'A's Avatar (ranger 17, thief 13)

The avatar of Kamapua'a can take many forms, as he is a kupua. These forms include a handsome young man who tries to hide the bristles on his back with a cloak, a wild boar, hala and kukui trees, 'ama'uma'u fern, clouds, and the popular humuhumunukunukuapua'a fish. Another reportedly monstrous form is that of a giant boar with eight flashing eyes.

Str 23	Dex 18	Con 19
Int 16	Wis 16	Chr 24
MV 12 sw	SZ 8'	MR 20%
AC 2	HD 17	HP 136
#AT 2	THAC0 -1	Dmg d8+3 (spear) +11

Special Att/Def: The avatar of Kamapua'a controls all charm, elemental earth, elemental water, and weather spheres of spells. His spear, for all intents and purposes, acts as a Frost Brand. His main weakness is food, with which he can easily be distracted. OPTIONAL: Kamapua'a practices a little known form of Polynesian martial arts called lua fighting. Treat as a 12th-level monk.

Duties of the Priesthood:

Priests of Kamapua'a indulge in whatever pleasures they may. They always carry water with them in a gourd. They are tillers of the soil

Requirements: AB standard plus minimum Chr of 16; AL any chaotic; WP any; AR a; SP all, charm, divination, elemental*, protection, and weather; PW 1) Charm Person 7) Charm Monster 12) Control Weather 16) Mass Charm; TU nil.

POLYNESIAN HEROES

MAUI

Maui is the legendary trickster of Polynesian mythology. Using his magical and thieving abilities, Maui often performs tasks not for himself, but for the benefit of friends, relatives, or mankind in general. The approach he takes to accomplish his goals, however, sometimes lacks regard for the consequences. In situations where this gets him into more trouble than he started with, he relies on his fighting skills to finish the job. Among the deeds Maui is credited with are pushing up the sky, acquiring fire for humans from a mudhen kupua, fishing up the islands, and snaring the sun in order to make it slow down enough so that his mother could dry her tapa cloth.

(fighter 13, wizard 16, thief 12)

Str 18/76	Dex 16	Con 16
Int 16	Wis 14	Cha 18
AC 6	MR nil	MV 12
HP 128	AL ng	THAC0 6
#AT 2	Dmg d8+3 (club) +4	

Special Att/Def: Although he is an accomplished magic user, Maui relies on the aid of several enchanted items to accomplish his tasks. The first item is that which he stole from the mudhen kupua. It appears as a branch from the waimea tree, but functions as a Wand of Fire with unlimited charges. His second item is a magical fish hook which, when anchored into land, can Move Earth (as per spell) and rock with equal ease. Additionally, the holder can Conjure Earth Elemental once per day upon command. The third item is a Net of Entrapment which cannot be broken by non-magical means and is immune to any form of fire damage, magical or otherwise. Finally, as a fighter, he relies on his shark-tooth-studded club which, for all intents and purposes, acts as a Sword of Wounding.

POLYNESIAN MONSTERS

AUMAKUA

As stated earlier, the aumakua are not truly monsters, but family ancestors who have been deified through worship. Since the number of these beings is countless and each is unique, it is impossible to develop a standard list of attributes for them. They may appear in the spirit form of a person, animal, or manifestation of nature such as a tree, cloud, or even fire. However, they will always be able to speak, either by voice or telepathy. Further, they can cast any first level spells at the 6th level of ability, whether they are clerical or magical in nature, but usually the aumakua are restricted to a particular sphere of control based on their former lifestyle. Non-magical attacks or weapons cannot harm them, but any amount of damage will dispel their avatar permanently.

MANO

Sharks play an important part in the mythology of Polynesia. Although many are typical sharks, a number of them (25%) are actually humans who have been permanently changed by some form of magic. For the most part, they are benevolent to the human race and have been known to converse with those in need of aid. Some rare exceptions (5%) even know magic. Two of the most notable shark gods are Ka-moho-ali'i, one of Pele's brothers, and Kua, known as the shark king. Both of these beings are reportedly huge specimens.

MO'O

Brought to Hawaii by their matriarch, Mo'o-i-nanea, these beings are similar to Lizard Men with the exception that their intelligence is in the high to exceptional range rather than low to average. Because of this, more of them tend to dabble in magic (67%) rather than fighting (33%), although both classes exist. Among the Mo'o, there are tribal factions with varying outlooks on human kind. While some (10%) may be beneficial, most avoid or even kill them. A number of the more foul members take much pleasure in eating human flesh. Lani-kaula, a prophet from the isle of Molokai, has made his goal the destruction of this reptilian species.

NIGHT MARCHERS

On moonless nights, these most feared homeless spirits wander the land in search of final rest and release from their terrible curse. Any unfortunates who happen across their path could easily find themselves walking among the undead. Presenting them with fresh pork meat will distract them momentarily, but they hunger for the taste of human flesh. Ti leaves, on the other hand, will actually aid a cleric in attempting to turn them and can afford some small protection to others. The Night Marchers appear as a mix and match collection of 6d6 lesser undead types, i.e., skeletons, zombies, ghouls, etc. Very rarely however (5%), a vampire, ghost, or lich may also be among them.

SUGGESTED FURTHER READING

The following list of books is suggested for those who are interested in learning more about Hawaiian or Polynesian mythology. For further information on the cultures of Polynesia, consult your local library.

Beckwith, Martha Warren, Hawaiian Mythology, University of Hawaii Press, Honolulu HI, 1987.

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