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OF

HAWAIIAN ANTIQUITIES AND FOLK-LORE

THE HAWAIIAN ACCOUNT OF THE FORMATION OF THEIR ISLANDS
AND ORIGIN OF THEIR RACE
WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS
GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER
AUTHOR OF "AN ACCOUNT OF THE POLYNESIAN RACE"

WITH TRANSLATIONS REVISED AND ILLUSTRATED WITH NOTES
BY
THOMAS G. THRUM

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VOL. IV.—PART II

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PART II

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The Story of Umi: One of the Most Noted of Hawaiian Kings.

CHAPTER I.

Ancestry of Umi.

IT IS said in this story that Umi was a part chief because his mother, Akahiakuleana, was not a high chiefess, although his father Liloa was a very high chief, whose genealogy could be traced to the very beginning of all things. So it is said that Umi was high on his father's side, but very humble on his mother's side. But in tracing out as to the origin of Akahiakuleana his mother, it is found that she must have been of very high blood, for her name appears in the genealogical tree of the kings of Hawaii.]

This story pertains to Umi, but in order to get at all the facts the story of Hakau his older brother should also be considered. Liloa was the father and Piena was the mother of Hakau; the father as well as the mother were chief and chiefess of very high blood. It is said that Hakau was one of the highest chiefs of Hawaii because both of his parents were of equally high blood. Waipio in Hawaii was the place where Liloa had his permanent residence. Here he lived with his wife Piena, and it was at this place that Hakau was born. Liloa was the king of the whole of Hawaii.[1]

Some time after the birth of Hakau, the first son of Liloa by his wife Piena, Liloa started out from Waipio and journeyed to Koholalele, a place at the east end of Hamakua, close on to Hilo. The cause of this journey by Liloa was to dedicate a temple which was at this place. The name of the temple was Manini. After the ceremonies pertaining to the dedication of the temple were ended he journeyed over to Kaawikiwiki, where he staid for some days. The cause of the delay at this place was the games that were being held, for it was the place where people from all the neighboring districts gathered to partake in the game of pahee[2] especially, although other games were also held there. While at the place, he one day went out to bathe in the Hoea stream, which is located next to Kealakaha. When he arrived at the place he saw a very beautiful woman, Akahiakuleana, coming out of the stream, without clothing. Her maid servant was sitting on the bank of the stream with her mistress's garment. When Liloa saw Akahiakuleana his desire to possess her became so great that they laid together, resulting in the birth of Umi, the subject of this story, for Akahiakuleana was just over her days of defilement, hence her quick conception.

[1] Modern use of the term *alii aimoku* signified a district chief. Formerly it indicated the ancient hereditary supervising lord, or chief, of a district or island, distinguished in this case as *'lii nui aimoku*.

[2] A popular game in betting contests, which consisted of sliding a slender stick—a sort of javelin some four or more feet in length, first striking the ground in its flight.

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Ka Moolelo no Umi: Kekahi Alii Kaulana o ko Hawaii Nei Paeaina.

MOKUNA I.

Na Kupuna o Umi.

UA OLELO ia ma keia moolelo, he keiki kapa alii o Umi, ma ka aoao o kona makuahine, o Akahiakuleana, a ma ka aoao o Liloa kona makuakane, he 'lii nui mai ke kumu mai, a ma ia aoao, he 'lii nui o Umi. Aka, ma ka hoomaloo ana i ka pololei o ka aoao o ka makuahine, loaa no he 'lii nui o Akahiakuleana, mai loko mai no o ka mookuauhau alii o Hawaii.]

O Umi ka mea nona keia moolelo, aka, i mea e maopopo ai ka oiaio, nolaila, e hoomaka ka olelo mua no kona kaikuaana no Hakau. O Liloa ka makuakane, o Piena ka makuahine, he mau alii laua elua, he 'lii ke kane, he 'lii ka wahine. Na laua mai o Hakau. Ua olelo ia o Hakau he 'lii nui no Hawaii, no ka mea, ua like ke 'lii nui o kona mau makua. O Waipio i Hawaii, kahi noho mau o Liloa me kana wahine, me Piena, a malaila i loaa ai o Hakau. He 'lii nui aimoku o Liloa no Hawaii a puni.

A hanau o Hakau, ke keiki mua a Liloa me kana wahine hoao me Piena, hele aku la o Liloa mai Waipio aku a hiki i Koholalele, ma ka hikina o Hamakua, e pili ana me Hilo. O ke kumu o keia hele ana o Liloa, he kapu heiau nana i laila, o Manini ka inoa o ua heiau la. A pau ke kapu heiau ana, hele aku la ia a noho ma Kaawiki-wiki; o kona kumu i noho ai i laila, o ka lealea i ka pahee, a me na hana lealea a pau loa. Ia ia e noho ana ma laila, hele aku la ia i ka auau wai, ma ke kahawai o ka Hoea, e pili la me Kealakaha. Ia ia i hiki ai ma laila, ike aku la ia i ka wahine maikai o Akahiakuleana, e hoi mai ana mai lalo mai o ka wai auau, aohe kapa, a e noho ana kana kauwa wahine ma kapa, me kona pau.

A ike o Liloa ia ia, ua hoala ia mai kona manao e hana aku ia Akahiakuleana, alaila, moe iho la laua. Ma keia moe ana, ua loaa o Umi, ka mea nona keia moolelo. Mamua ae o ka launa kino ana o Liloa ma, ua kahe o Akahiakuleana, a ia laua i moe ai, oia kona mau ana, nolaila, ua loaa koke ke keiki.

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GENEALOGICAL TREE OF AKAHIAKULEANA, THE MOTHER OF UMI.

In the following tree we will be able to see how Akahiakuleana was of high blood, and will satisfy us that Umi was also of high blood, and how Liloa was, after all, connected to Akahiakuleana. Kanipahu is the connecting link between Liloa and Akahiakuleana.

HUSBAND.	WIFE.	CHILD.
Kanipahu.	Alaikauakoko.	Kalapana.
	Hulani.	Kalahuimoku.
Kalahuimoku.	Laamea.	Oikialamea.
Oikialamea.	Kalamea.	Kamanawakalamea.
Kamanawakalamea.	Kaiua.	Ouakaiua.
Ouakaiua.	Kuaimakani.	Kanahae.
		Kuaimakani.
Kanahae. Kuaimakani.	Kapiko.	Kuleanakupiko.
Kuleanakupiko.	Keanianihoolilei.	Akahiakuleana.
Liloa.	Akahiakuleana.	Umi.

After living with Akahiakuleana for a short time, Liloa saw that she was with child, so he asked her: "Who is your father?" Akahiakuleana answered: "Kuleanakupiko." Liloa said: "Then you are a cousin of mine." She replied: "May be so."

At the close of the above conversation Liloa instructed Akahiakuleana as follows: "You live on, and should you give birth to a boy, give him the name of Umi, but if you should give birth to a girl name her on your side." Akahiakuleana then said to Liloa: "What tokens are you to leave behind in order that you may know that the child belongs to the king?" When Liloa heard this he gave her his loin cloth, his necklace of whale's tooth and his war club, and then said: "Here are the tokens for our child.[1] When it is full grown give these things to the child as his." Akahiakuleana assented to this, took them from the king and passed them over to her maid servant who would take charge of them. Liloa then went out and tied together some dried ti-leaf and girded them around his loin as a loin cloth; and returned to his house. When Liloa arrived at the house, his attendants said to him: "You had on a real loin cloth when you went away, and here at this time you have on a ti-leaf loin cloth."

Liloa continued living at this place until the ceremonies pertaining to the dedication of his temple were ended, when he returned to Waipio, to his permanent residence.

CHAPTER II.

The Birth of Umi.

In course of due time it became apparent to all that Akahiakuleana was with child. Her husband thought of course the child was his, so he took great care of his wife. He did not know that it belonged to Liloa. When Akahiakuleana gave birth to the child, she gave him the name of Umi, and brought him up carefully until he was well grown. As he grew, Umi was very mischievous and would often go out to play with other boys. It was his custom on going out to join the boys in their games to bring

[1] An evident custom for recognition in after years, as it forms the basis or key note in several popular Hawaiian traditions, for the future recognition of offspring by identification of articles of rank.

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KE KUAUHAU NO AKAHIAKULEANA, KA MAKUAHINE O UMI.

Maanei e maopopo ai ka pili ana o Akahiakuleana, ma ka mookuauhau o Liloa, a pela i maopopo ai he 'lii nui no o Umi. E pono e nana malalo iho i na kumu i loaa ai na pili. O Kanipahu ke kumu o Liloa a me Akahiakuleana i pili ai.

KANE.	WAHINE.	KEIKI.
Kanipahu.	Alaikauakoko.	Kalapana.
	Hulani.	Kalahuimoku.
Kalahuimoku.	Laamea.	Oikialamea.
Oikialamea.	Kalamea.	Kamanawakalamea.
Kamanawakalamea.	Kaiua.	Ouakaiua.
Ouakaiua.	Kuaimakani.	Kanahae.
		Kuaimakani.
Kanahae. Kuaimakani.	Kapiko.	Kuleanakupiko.
Kuleanakupiko.	Keanianihoolilei.	Akahiakuleana.
Liloa.	Akahiakuleana.	Umi.

A pau ka moe ana a Liloa me Akahiakuleana, he mau la i hala mahope, ike aku la o Liloa i ke ano hapai o kana wahine, ninau aku la keia i ua wahine la: "Na wai oe?" I mai la o Akahiakuleana: "Na Kuleanakupiko." I aku o Liloa: "He kaikuahine no ka oe no'u." I mai la kela: "Pela paha."

A pau keia mau kamailio a laua, kauoha aku la o Liloa ia Akahiakuleana: "I noho oe, a i hanau he keiki kane, e kapa iho oe i kona inoa o Umi. A i hanau he kaikamahine, kapa iho oe ma kou aoao." I mai la o Akahiakuleana ia Liloa: "Heaha kau hoailona e haawi mai ai, i maopopo na ke 'lii keia keiki?" A lohe o Liloa, haawi mai la ia i kona malo a me kona niho palaoa, a me ka laau palau. I mai la o Liloa ia Akahiakuleana: "Eia na hoailona o ka kaua keiki; a hiki i kona wa nui, e haawi aku oe i keia mau mea nona." Ae aku la o Akahiakuleana, lalau aku la ia, a haawi aku la i kana kauwa wahine, nana e malama ia mau mea. Alaila, hele aku la o Liloa a hipuupuu i ka laui i malo nona. A hume iho la o Liloa i ka malo laui, a hoi aku la i kona hale noho. A hiki o Liloa i ka hale, olelo mai la kona poe kanaka ia ia: "He malo maoli hoi kou e Liloa i hele aku nei, eia ka he malo laui kou i keia wa."

Malaila o Liloa i noho iho ai a pau ka hoomahanahana ana o kona heiau, hoi mai la oia i Waipio, i kona wahi noho mau.

MOKUNA II.

KA HANAU ANA O UMI.

NOHO iho la o Akahiakuleana me ka hapai ia Umi. Ma keia hapai ana, manao no ke kane i ka ili, nana no keia keiki e hapai nei. Nolaila malama iho la i kana wahine, aole oia i ike na Liloa.

A hiki i ka wa i hanau ai o Akahiakuleana, i ke keiki, kapa iho la ia i kona inoa o Umi; hanai iho la kona makuahine ia ia a nui. Ia wa hoomaka o Umi e kalohe, a e lealea me na keiki e ae. He mea mau ia Umi ka hele e paani me kamalii, a pau ka

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them all to the house and then give them all the food in the house. When his mother's husband returned he would get angry and often punish the boy. This was continued for many days, until at last the mother took pity on the boy and protested against the harsh treatment of her son Umi.

One day Umi secretly asked of his mother: "Have I not a different father?" The mother replied: "Your father is in Waipio; his name is Liloa." Umi then said: "Shall I not go and see my father?" The mother replied: "Yes, you may go." Some time after this Akahiakuleana's husband again beat Umi, when she said to her husband: "My husband, the child is not yours that you should beat him." The husband in angry voice then asked: "And whose child is it, Liloa's?" The wife replied: "Yes, it is Liloa's child, let me tell you." The husband asked: "What have you to prove that the child is Liloa's?" Akahiakuleana then called for her maid servant to bring the things for Umi that were left by Liloa. On the things being brought in the wife said: "Here are the proofs." When the husband saw these things, his doubts were removed, for he was sure the boy Umi belonged to Liloa.

Some days after this Akahiakuleana said to her son Umi: "Here is the loin cloth of Liloa, gird it about you; here is the necklace of whale's tooth, wear it around your neck; here is the war club, hold it in your hand. Now when you go down to Waipio and meet your father, remember this: When you get to the bottom of the Waipio valley you will see a river which you will have to swim across. When you reach the opposite bank you will see a house standing facing you; that is Liloa's house. You must not enter in by the gate, but you must climb over the fence. You must not enter in by the front door, but you must go around and enter the house by the back door. After you are in the house look for the old man that is being guarded, with kahilis around him, that is Liloa, your father, my husband who begot you. Go in and sit on his lap,[1] and when he asks for your name tell him you are Umi."

After these instructions had been imparted by Akahiakuleana to Umi, she said to Omaokamau: "You must accompany the boy, and you must carry the war club for him; take good care of the war club of Liloa." When the two boys arrived at a place called Koakea they met a boy by the name of Piimaiwaa. Piimaiwaa then asked them: "Where are you two going?" They answered: "To Waipio." Umi then said to Piimaiwaa: "Will you be my adopted[2] son?" Piimaiwaa replied: "Yes." They then proceeded on their way until they came to the river in the Waipio valley called Wailoa; they then swam across it and climbed the opposite bank; and when they looked they saw the house of Liloa standing before them. When they drew near the house Umi said to Omaokamau and Piimaiwaa: "You two remain here while I go in and meet Liloa. If I should get killed, you two must retrace your steps over the road we have come by; but if I should live we will all live."

[1] An act claiming recognition, as possessing rights. In such a case a retention of the claimant on the lap is favorable; but a separating of the knees to unseat the child is considered a repudiation.

[2] *Keiki hookama*, lit. adopted child, in this case is more that of a sworn boon companion, as they were lads together and in no sense as father and son. It illustrates a custom of companionship in expectation of sharing in the honors and good things of life. A close attendant, not a menial servant.

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paani ana, hoi mai la me ia lehulehu kamalii, a ka hale, haawi aku la i kahi ai a pau loa, a hoi mai la ke kane a kona makuahine, huhu iho la ia ia, me ka pepehi; pela no ka hana mau a kona makuakane a loihi na la i hala. Nolaila, ua pono ole ko ka makuahine manao, a ua kaumaha loa, i keia hana ino i kana keiki ia Umi.

Nolaila, ninau malu o Umi i kona makuahine: "Aole anei o'u makuakane e ae?" I mai kona makuahine, o Akahiakuleana: "He makuakane kou aia i Waipio, o Liloa kona inoa." I aku o Umi: "E hele paha wau e ike i ko'u makuakane?" I mai ka makuahine: "Ae, e hele oe." Mahope o laila, noho hou iho la lakou, a pepehi hou ka makuakane hanai ia Umi. Alaila, pane aku o Akahiakuleana i ke kane: "E kuu kane, aole nau ke keiki au e pepehi mai nei!" I mai la ke kane me ka leo huhu inoino loa: "A nawai kau keiki, na Liloa?" I aku ka wahine: "Ae, na Liloa ka'u keiki, i lohe oe." Olelo mai ke kane: "Auhea na hoike e lilo ai ke keiki na Liloa?" Alaila, kahea aku la o Akahiakuleana i kana kauwa wahine, e lawe mai i na mea a Liloa i waiho ai no Umi. A lawe ia mai la ia mau mea a kona alo, i aku ka wahine: "Eia ka hoike." A ike iho la ke kane i keia mau mea, pau ae la kona kanalua, maopopo iho la ia ia, na Liloa ke keiki o Umi.

A mahope o keia mau mea a pau loa, olelo aku la o Akahiakuleana i kana keiki o Umi: "Eia ka malo o Liloa, e hume oe a paa, eia ka palaoa, e lei oe, eia ka laau palau, ma ko lima e paa ai. Nolaila, ke iho nei oe i Waipio e ike i ko makuakane, e hoolohe pono oe. I kou hiki ana i lalo o ka pali o Waipio, hele aku oe a au i ka muliwai, a kau ma kela kapa, a ike aku oe i ka hale e ku mai ana, e huli mai ana ke alo i kou alo, o ko Liloa hale no ia. Mai komo oe ma ka puka pa, aka, e pii aku oe maluna o ka pa; mai komo oe ma ka puka maoli, aka, e komo ae oe ma ka puka pakaka. A hike oe, nana pono aku oe i ka elemakule e kahili ia ana, oia no o Liloa, kou makuakane, ka'u kane i loaa ai oe. E hele oe a noho i luna o kona uha. A i ninau mai i kou inoa, hai aku oe o Umi."

A pau ka olelo ana a Akahiakuleana ia Umi, i aku la ia ia Omaokamau: "E iho oe me ke keiki, a nau e paa aku ka laau palau a Liloa; e malama pono oe i ka laau a Liloa." A hiki mai la laua i Waipio, ma Koakea, halawai laua me kekahi keiki, me Piimaiwaa. Ninau mai la o Piimaiwaa ia laua: "E hele ana olua i hea?" I aku laua: "I Waipio." Alaila, olelo aku la o Umi ia Piimaiwaa: "I keiki hookama oe na'u?" Ae mai la o Piimaiwaa: "Ae." Hele aku la lakou a hiki i ka muliwai o Waipio, oia o Wailoa, au aku la, a kau ma kela aoao, nana aku la lakou, e ku mai ana ka hale o Liloa. A kokoke lakou i ka hale o Liloa, olelo aku o Umi ia Omaokamau a me Piimaiwaa: "E noho olua ianei, e hele au i o Liloa ala; ina i hele au a i make, e hoi no olua ma kahi a kakou i hele mai nei; aka hoi, i ola mai au, ola kakou."

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As soon as he concluded speaking he proceeded on his way and climbed over the wooden fence that surrounded the dwelling house of Liloa and then proceeded on and entered the house from the back[1] door.

When the officers of Liloa saw that the boy's life was forfeited to[2] the king, because he had climbed over the fence, the kapued place of the king, they chased the boy with the intention of killing him, but Umi boldly entered and sat on the lap of Liloa. Liloa then opened out his knees and Umi dropped to the floor. As Umi sat on the floor Liloa saw the necklace of whale's tooth around the neck of Umi, and he also saw his loin cloth around the waist of Umi. Liloa then asked: "What is your name?" The boy replied: "I am Umi." Liloa then took Umi up onto his lap and kissed him. Liloa then asked him: "Where is your mother, Akahiakuleana?" Umi replied: "She is still at home. It was by her directions that I came to you, and she gave me these things I have on me which you left with her." When Liloa heard this he said to his men around him: "This is my own loin cloth, and this is my necklace of whale's tooth." Liloa then asked the boy: "Where is my war club?" Umi replied: "It is with my companion, Omaokamau, outside of the fence." Omaokamau and Piimaiwaa were then sent for.

Liloa then proceeded to tell the people how he met the mother of Umi and how he lived with her for some days, saying: "When we went to dedicate the temple, and I one day returned without my loin cloth and I had on a ti-leaf loin cloth, you said that I was crazy; but today you see that here is my loin cloth, my necklace of whale's tooth and my war club. I left these things for my son, who is here."[3] At the end of the king's address they then knew that Umi was the son of Liloa.

Liloa then said to his servants: "Go and get my gods and bring them in the presence of Umi to perform the ceremonies of circumcision."[4] When the gods were set before Umi, the ceremonies were performed and the navel of Umi was cut, and the sacred drum was beaten. At the sound of the drum, Hakau, the first son of Liloa, heard it, so he asked of the servants: "Why is the drum being beaten?" "It is being beaten because the navel of the new son of the king is being cut. The young man's name is Umi." When Hakau heard this he came to meet Umi in a great temper. When he saw Liloa, he asked him: "Is this your new son?" Liloa answered: "Yes." And then he continued in a kindly way: "You shall be the king and he shall be your servant. You shall be above and he shall be under you." By these kindly words of Liloa his father, Hakau's temper was driven away and he pretended to be reconciled to Umi.

When Umi took up his residence with Liloa, he obeyed all of Liloa's advice, and in this way warmed the heart of his father toward him. Hakau, on the other

[1] As a rule the Hawaiian house had but one door, in front, though end or side openings were not unusual. It was likely through such an end opening Umi was advised to enter and make himself known to Liloa, to avoid the guard at the entrance.

[2] *Ua laa ke keiki* of the original is not that the lad was sacred to the king in the usual sense, but that having trespassed the kapued royal precincts he was liable to the death penalty. He had forfeited his life, and the king only could stay the law's execution.

[3] "An honest confession is good for the soul."

[4] *Oki ka piko* was in this case a formal public act to confirm Umi's heirship, for doubtless the ceremony of circumcision had been performed according to custom shortly after birth, unless possibly it had been prearranged for Liloa's act of recognition.

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A pau kana olelo ana, hele aku la ia a pii maluna o ka pa laau o ko Liloa hale noho, a komo aku la ma ka puka pakaka o ka hale.

A ike mai la na ilamuku o Liloa, ua laa ke keiki no ka pii ana maluna o ka pa laau o ko Liloa hale, kahi kapu o Liloa, alualu mai la na ilamuku e make o Umi, aka, pii aku la o Umi a noho i luna o na uha o Liloa. Wehe ae la o Liloa i kona mau uha haule iho la o Umi i lalo; a haule o Umi i lalo, ike iho la o Liloa i ka niho palaoa ma ko Umi ai, a me kona malo ma ko Umi hope. Ninau aku la o Liloa: "Owai kou inoa?" I mai la ke keiki: "O Umi au." Alaila lalau iho la o Liloa ia Umi, a honi iho la me ka hii i luna o kona mau uha. Ninau iho la o Liloa: "Auhea ko makuahine, o Akahi-akuleana?" I aku o Umi: "Aia no ke noho la. Nana no wau i kuhikuhi mai nei ia oe, a me keia mau mea au i waiho ai ia ia." A ike o Liloa i keia mau mea, olelo aku la ia i kona poe kanaka: "O kuu malo keia, me kuu niho palaoa." Ninau mai la ia ia Umi: "Auhea kuu laau palau?" I aku o Umi: "Eia 'ku no i kuu hoahele ma waho, ia Omaokamau." Alaila, kii ia aku la o Omaokamau me Piimaiwaa.

Ia wa, olelo aku la o Liloa i ko Umi manawa i loaa ai ia ia, i kona poe a pau loa: "Ia kakou i hele ai i ke kapu heiau, a hoi mai au me ka malo ole, he malo laui ko'u ia la, a ua kapa mai oukou ia'u he hehena, aka, eia ua malo la o'u, a me ka niho palaoa, ka laau palau. Ua waiho au no kuu keiki, oia keia." Ia wa, ike na mea a pau loa he keiki o Umi na Liloa.

I aku o Liloa i kona poe kanaka: "E kii aku i kona mau akua, a e lawe mai i mua o Umi, e oki i kona piko." A hiki mai la na akua o Liloa ooki ia iho la ko Umi piko, a hookani no hoi ka pahu kapu. Ma keia kani ana o ka pahu, lohe o Hakau ke keiki mua a Liloa. Ninau mai la ia i na kanaka: "He pahu aha keia e kani nei?" "He pahu ooki no ka piko o ke keiki hou a ke 'lii, Umi kona inoa." A lohe o Hakau, hele mai la ia me ka huhu ia Umi, a ninau mai la ia Liloa: "O kau keiki hou keia?" Ae aku o Liloa me ka olelo oluolu ia Hakau: "Ae, o oe no ke 'lii, o kou kanaka keia, maluna oe, malalo keia." Ma keia mau olelo hooluolu a Liloa i kana keiki ia Hakau, ua oluolu o Hakau me ke ano hookamani ia Umi.

Ma keia noho pu ana o Umi me Liloa, ua malama loa o Umi i ka Liloa mau olelo i na la a pau loa, a ua aloha o Liloa ia Umi. O kona kaikuaana hoi o Hakau, ua nui kona hana ino i kona kaikaina, a hiki i ka la i make ai ko laua makuakane o Liloa.

Mamua ae o ko Liloa make ana, hooili aku la ia i na aina a pau o Hawaii, no kana keiki hiapo no Hakau. O ka hale akua a me ke 'kua, oia kana i hooili no kana keiki muli, no Umi. A make o Liloa, noho iho o Hakau ma na aina a pau o Hawaii, a o kona kaikaina o Umi, malalo aku no ia o kona kaikuaana.

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hand, ill-treated his younger brother, and he kept this up even to the day of the death of their father, Liloa.

Before the death of Liloa, he willed all the lands of Hawaii to his first son, Hakau; but left the temples and the gods to his younger son Umi. On the death of Liloa, Hakau took immediate possession of all the lands of Hawaii, and Umi lived under him as a dependent. While thus living, Hakau showed his hatred of Umi in many ways. If Umi took Hakau's surf board, Hakau would get angry and tell Umi: "You must not use my surf board, because your mother is not a chiefess; the same with my loin cloth." This ill-treatment toward Umi was kept up by Hakau right along, which made Umi downhearted; so one day Umi was driven away by Hakau. Umi then took his companions, Omaokamau and Piimaiwaa, and left the king's presence. After they had climbed the cliff leading out of Waipio, and had reached the heights called Koakea, they then continued on to Kukuihaele where they met Koi, a young man, and he was taken along by Umi. From this place they continued on to Kaumoalii, then on to Koholalele, then to Kealakaha, where Umi was born and where his mother, Akahiakuleana, was living; but they did not call on her, prefering to wander on as strangers. They thus continued on their way until they reached the dividing line between Hamakua and Hilo, in the land of Waipunalei, where on account of darkness they called in one of the houses on the wayside.

In this part of the country there lived many pretty young women, who, when they saw how handsome Umi and his followers were, showed a desire for them for husbands. Umi, on account of his being better looking than his companions, had two wives.

After making their residence in this part of the country, they all four decided to hide Umi's identity, and to keep him at home and not let him touch work of any kind. To this Umi assented and took up a life of idleness. While living there in this way, Omaokamau, Piimaiwaa and Koi would go farming every day on the lands owned by the parents of their wives, and were thus much praised by those people and were made much of because of their great strength. Umi's father-in-law and mother-in-law, on the other hand, were displeased at the idleness on the part of their son-in-law, for he never would go out to work. Some time after this they went down to lower Laupahoehoe to have a sea bath.

CHAPTER III.

How Umi Lived in Humble Circumstances.

Umi was very skilful in riding the surf, and he showed this while living in humble life in Laupahoehoe. One day while out surf riding he had a race with Paiea, a man famous in Laupahoehoe as the best surf rider of that place. In this race Paiea crowded Umi up against the rocks, thus bruising his shoulder. Therefore, years after this it was remembered against Paiea, and he was killed by Umi when Hawaii came under his rule.

When the aku season in Laupahoehoe came around, Omaokamau, Piimaiwaa and Koi went out with the people of the place aku fishing, and would come home with

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Ia laua e noho ana, he nui loa ko Hakau huhu ia Umi, ma na mea a pau loa, ina e hee o Umi i ko Hakau papa, alaila, olelo mai o Hakau ia Umi: "Mai hee oe i kuu papa heenalu, no ka mea, aohe alii o kou makuahine. Pela ka malo." Pela no ka noho inoino ana o Hakau ia Umi, a kipaku okoa ia Umi, alaila, hele aku la o Umi me kona mau hoa hele, o Omaokamau, o Piimaiwaa. Ia lakou i pii aku ai mai Waipio aku a ka pali o Koakea, a hala ia, hiki i Kukuihaele, alaila, loaa o Koi, alaila, hele pu oia me Umi. Mai laila aku lakou a Kaumoalii, a Koholalele, Kealakaha, oia kona wahi i hanau ai, a malaila kona makuahine e noho ana o Akahiakuleana. Aka, aole nae lakou i kipa ma laila, hele kuewa wale aku la no lakou me ka malihini. Hele aku la lakou a noho ma ka palena o Hilo me Hamakua, oia ka aina o Waipunalei, no ka aui ana o ka la, kipa ae la lakou ma laila e noho ai.

Aia hoi he nui na kaikamahine maka palupalu o laila e noho ana, ike mai la lakou i ka maikai o Umi ma, lalau mai la ia lakou i mau kane. A o Umi hoi, no ka oi o kona kanaka maikai i mua o kona mau hoa hele, nolaila, elua ana wahine.

I ko lakou noho ana i laila, hooholo iho la ko lakou manao, e huna ia Umi, a e hoonoho ia ia me ka hana ole i kela mea i keia mea, a noho wale iho la o Umi, e like ma ko lakou manao.

Ma keia noho ana o lakou i laila, hele aku la o Omaokamau, o Piimaiwaa, o Koi, i ka mahiai i ka aina o ko lakou makuahunowai, a ma ko lakou mahiai ana, mahalo mai la ko lakou makuahunowai i ka ikaika i ka mahiai. Aka, o ko Umi mau makuahunowai, kaumaha ko laua manao, no Umi, i ka mahiai ole. A mahope o laila, hele aku la lakou ma Laupahoehoe-kai, e auau kai ai.

MOKUNA III.

Ko Umi Noho Ilihune Ana.

He akamai loa o Umi i ka heenalu ana, i kona wa e noho iluhune ana ma Laupahoehoe. Ia ia e heenalu ana, heihei iho la laua o Paiea, he kanaka akamai i ka heenalu, no Laupahoehoe. I ko laua wa e heihei ana, hooke loa o Paiea ia Umi i ka papa heenalu, a eha loa ko Umi poohiwi. Nolaila lilo ia i hala no Paiea e make ai ia Umi i ka wa e puni ai o Hawaii ia Umi.

A hiki i ke kau aku o Laupahoehoe, holo aku la o Omaokamau, o Piimaiwaa, o Koi, i ka hoehoe me kamaaina o laila, a loaa mai la ka lakou aku, olioli iho lakou

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aku, adding more joy to the parents of their wives. This, of course, did not help Umi's cause at all, for his wives' parents were more disappointed in their son-in-law for not going out to get some aku. So one day the father and mother of the wives of Umi said to their daughters: "If the well-proportioned physique of your husband could only be used paddling a canoe we would have some aku. It was indeed a mistake when you two took him to be your husband."

Shortly after this Umi was requested by some of the people to go out with them to help paddle their canoe, and Umi, being only too glad to go out, gave his consent and they set out. On this fishing trip Umi showed his great strength, and on their return he was given his share of the catch. In the division Umi saw that the fish given him, although a large one, was taken from under the seat of the paddlers. When Umi saw this he took the fish, but again exchanged it with one of the other paddlers for one that he saw was taken from the middle of the canoe and not from under the seat like the one he had. In asking for the exchange Umi said to the man: "Here, take my aku in exchange for your's; mine is a larger fish." The man consented to this and the exchange was made. Umi did not, however, take the fish home to be eaten, but took it and gave it as an offering to his god, Kaili,[1] which was hidden in a crevice in the cliff at Hokuli, in a place which no one but himself knew. Umi after this went out very often to fish for aku, and every time he was given his share he would take some and offer it to Kaili his god at its hiding place.

At about this time people began to see and to wonder at the frequent appearance of a rainbow on the cliff. Kaoleioku, a high priest who was living at this place, also saw the rainbow, and he, too, wondered at its constant appearance; but being of a class well versed in ancient lore, he began a study of the matter and concluded that it must be Umi, for rumors of his disappearance had come to them shortly before this. In order to make sure that his findings were true he decided to test the matter, and so one day he took up a pig and came down to look for Umi. When he entered the house and saw the form of Umi, and how noble and chiefly he looked, he made up his mind that it was indeed Umi. He, however, took the pig and offered it to Umi with a prayer, saying: "Here is the pig, O god, a chief-searching pig."[2] At the close of his prayer he released the pig and it walked towards Umi. After standing in the presence of Umi for a short time it turned and came back to Kaoleioku. Kaoleioku then asked: "Are you indeed Umi?" "Yes," said Umi, "it is I." Kaoleioku then said: "Let us return to my house." Umi assented and they returned to the home of Kaoleioku. When the father-in-law and mother-in-law as well as the people around the place saw this, they then knew that this young man was the chief Umi, the son of Liloa, the one that they had heard was lost.

Kaoleioku then took Umi and made him his chief and they lived together. As soon as Kaoleioku[3] had finished his preparations for the comfort of his chief, he im-

[1] To use *Kaili*, the inherited war god of his father Liloa, as a fish deity, by Umi, seems an unusually degrading act.

[2] The appearance of a rainbow was held to indicate a person of high rank in its vicinity, and to be identified by a black pig was conclusive evidence beyond dispute. Even Kalakaua is said to have resorted to this means for identifying royal remains when he endeavored to locate the bones of certain ancient aliis.

[3] A Hawaiian Cardinal Wolsey.

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mau makuahunowai; aka, o ko Umi mau makuahunowai, kaumaha loa laua, no ka laua hunona, i ka loaa ole o ke aku. Nolaila, olelo mai ko Umi mau makuahunowai i na wahine a Umi: "Ina paha ka puipui o ka olua kane a e ikaika ana i ka hoewaa, aina ke aku, make hewa ko olua kino ia ia."

Mahope o laila, olelo mai la kekahi mau kamaaina ia Umi, e holo e kaohi waa na lakou, ae aku la no o Umi i ka lakou olelo, a holo aku la. Ma keia holo ana o Umi i ke kaohi aku, a hoi mai la, haawi ia mai la kana aku, malalo mai o ka lemu ka haawi ana mai a ka lawaia. A ike o Umi, haalele aku la ia ia aku, aole i lawe mai, aka, kuai o Umi ia aku me kekahi mea aku e ae, no ko Umi ike ana malalo mai ka haawi ana mai. Nolaila, olelo aku la o Umi: "Eia kau aku o ka'u, he ia nui keia, he uuku kau." A pono ae la keia mea. Aole o Umi i ai i ua ia nei, hoihoi aku la no ia a haawi na kona akua, na Kaili, aia no ma Hokuli kona wahi i huna ai, me ka ike ole ia.

He mea mau ia Umi, ka holo i ke kaohi waa, a me ka lawe i aku na kona akua na Kaili, ma ua wahi la i olelo ia maluna. Eia hoi ka mea haohao loa ia, o ka pio mau o ke anuenue i luna o ia wahi. Nolaila, haohao o Kaoleioku, a manao iho la o Kaoleioku, o Umi ka i laila, no ka mea, ua lohe ia ko Umi nalowale ana. Alaila, hopu iho la o Kaoleioku i ka puaa a iho mai la e ike ia Umi. A hiki ia, nana aku la ia i ke kino o Umi, he kino hanohano, a kohu alii, a paa iho la kona manao o Umi. Alaila, lalau iho la o Kaoleioku i ka puaa, a kaumaha aku la ia Umi, penei: "Eia ka puaa e ke akua, he puaa imi alii."

A pau ke kaumaha ana a Kaoleioku i ka puaa, kuu aku la ia i ka puaa a ku ma ko Umi alo, alaila, huli hou mai la ka puaa ia Kaoleioku. Alaila, ninau aku o Kaoleioku: "O Umi no oe?" "Ae," mai la o Umi, "Ae, owau no." I aku o Kaoleioku: "E hoi kaua i ko'u wahi." Ae aku la o Umi: "Ae." Ia wa, ike kona mau makuahunowai a me na kanaka a pau loa, he 'lii ka keia, o Umi, o ka Liloa keiki, ka mea a lakou i lohe iho nei, ua nalowale.

Lawe aku la o Kaoleioku ia Umi, a lilo ae la i alii nana, a noho iho la me ia. Ia wa, hana o Kaoleioku i mea e lilo ai ke aupuni no kana alii no Umi, no ka mea, ua

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mediately set his mind to the study of how he could get control of the kingdom for his chief, Umi, for he was well aware that Umi would some day make his mark, and that he would, therefore, receive his share of the benefits. He then began to take to his home all the people that he could find. He also went extensively into the raising of animals, and farming. At the same time he taught the people the use of the spear, built houses where the men were taught everything pertaining to the arts of warfare. It was during this course of education in the arts of warfare that Koi, Omaokamau and Piimaiwaa developed into the great warriors that they proved to be later on.

When Kaoleioku decided to enlist men to help him in gaining his one end, to place Umi as king of Hawaii, he built four large houses for the accommodation of four forties, equal to one hundred and sixty men each. In no time these houses were filled.

CHAPTER IV.

Relating to Nunu and Kakohe.

These were old men who had served under Liloa as priests and were great favorites of his. After the death of Liloa they again served under Hakau, his son, when he became the king of Hawaii. But shortly after Hakau assumed the reins of power the old men fell sick and they took some cathartic medicine. After the effects of the medicine had disappeared and a longing for food came upon them, they sent a servant to go to Hakau and get some food, meat and awa. Upon the arrival of the messenger in the presence of Hakau, Hakau asked the man: "What are you after?" He replied: "I have been sent by the old men to come to you, the king, and ask you for some food, meat and awa for them, for they have been taking some medicine and are now craving for some food." When Hakau heard the words of the messenger, he said: "Go back and tell them that there is no food, no meat and no awa."

In the days of Liloa, Nunu and Kakohe were great favorites, for they were the custodians of the great god Kaili, and whatever they wanted was always granted them by Liloa. The influence of these two old men was so great that even Liloa could in no way enter into any conflict without their consent and advice; and Liloa was constrained from doing anything without their knowledge. These old men were consequently Liloa's favorites, and after the death of Liloa they continued exercising the same influence over Hakau.

When the messenger returned to the presence of the old men he told them all the words told him by Hakau. When they heard the report they were greatly distressed and became very sore at heart, and in time, as the refusal of Hakau to give them their small needs became more apparent, they got very angry toward Hakau. Because of this ill-treatment the old men began to conspire within themselves to give away the possession of the kingdom to Umi. Nunu said to Kakohe: "Let us go and see how fares Kaoleioku with his ward, whether good or bad."[1] This was agreed on by

[1] To test for royal care of the usually favored priestly order.

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maopopo ia ia, he 'lii nui o Umi, a e ku ana i ka moku o Hawaii, a e loaa ana no hoi ia ia ka pomaikai. Hanai iho la ia i na kanaka, ka holoholona, mahiai, ao i ka oo ihe; kukulu i mau hale ao i ke ano kaua, a me na mea a pau loa. A no loko mai o keia ao ana, na kanaka akamai a koa hoi, oia o Koi, Omaokamau, Piimaiwaa.

Ma keia noho ana he nui loa na kanaka o ka hale hookahi, eha kaau ka nui (ua like me 160 i ka hale hookahi), pela a pau na kaau hale eha. Pela o Kaoleioku i hoomakaukau ai no kana alii, no Umi, no ko Kaoleioku manao e lilo ana ke aupuni no kana alii no Umi.

MOKUNA IV.

No Nunu a me Kakohe.

He mau elemakule kahuna laua na Liloa, i kona wa e ola ana, a he mau punahele nana, a pela no i ka noho ana o Hakau kana keiki i alii no Hawaii a puni. Aka, mahope iho o ko Hakau noho alii ana, loaa iho la ua mau wahi elemakule nei i ka mai, nolaila inu iho la laua i ka laau naha, a pau ka inoino o ko laua opu, a me ka mai i loohia mai ia laua. Nolaila, hoouna aku la laua i ke kanaka i o Hakau la. A hiki ua elele la i mua o Hakau, ninau mai la o Hakau: "Heaha mai nei kau?" I aku kela: "I hoouna mai nei na wahi elemakule ia'u i mua ou e ke 'lii, e olelo aku ia oe, i wahi ai, a i wahi ia, i wahi awa no laua, i mea hoopaa i ka noha laau o laua." A lohe o Hakau i keia mau olelo a ka elele, olelo mai la ia: "O hoi a olelo aku ia laua, aohe ai, aohe ia, aohe awa." Maanei, e hoomaopopo ai kakou, he punahele keia mau elemakule, oia o Nunu a me Kakohe i na la e ola ana o Liloa. No ka mea, ia laua ka malama o ke 'kua o Kaili, a o ka laua mea e olelo ai, oia ka Liloa e hana ai. Aole e hiki ia Liloa ke kaua, me ka ae ole o ua mau elemakule nei mamua, aole no hoi e hiki ke hana i kekahi mea me ko laua lohe ole. Nolaila, he mau punahele laula na Liloa, a ma ia ano laua i hana aku ai i kana keiki o Hakau.

A hoi mai la ka elele, a mua o ua mau elemakule nei, hai mai la i na olelo a pau loa a Hakau; a lohe laua, eha iho la ko laua naau me ka ukiuki loa ia Hakau; nolaila ohumu iho la laua, ma ko laua mau naau, e haawi i ka aina no Umi. I aku o Nunu ia Kakohe: "E aho e pii wale kaua e nana i ka pono o ka Kaoleioku hanai, he pono paha, aole paha." A hooholo iho la laua i keia olelo, pii aku la laua mai Waipio aku a hiki ma Kukuihaele, malaila aku a Kapulena moe. A ao ae la, pii aku la laua a hala o Honokaa, a Paauhau, moe, malaila aku a Kalopa, a Kaumoali, a Kemau, moe.

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the two old men and in due time they set out from Waipio, climbed the cliff and arrived in Kukuihaele. From there they continued on to Kapulena where they spent the night. On the next day they continued on their way until they arrived at Honokaa, then on to Paauhau where they rested. From this last place they continued on to Kalopa, then on to Kaumoalii, and on to Kemau where they spent that night.

While they were resting at Kemau, a man who saw and recognized them on the way arrived ahead of them at Kaoleioku's home at Laupahoehoe, Hilo, and said to Kaoleioku: "The old men Nunu and Kakohe are on their way coming to pay you a visit." Kaoleioku then asked of the man: "When will they arrive in Hilo?" "They will arrive on the day after tomorrow." "What is their great object in coming to make this visit?" The man replied: "I believe they are coming to look at your ward, to see whether his behavior is good or bad, for their ward, Hakau, has been treating them very badly of late."

When Kaoleioku and Umi heard this, Kaoleioku was made very happy, and he began to speak in glowing terms to the large number of people present of the good promise of his ward Umi coming into possession of the kingdom, for Kaoleioku was a great prophet, and versed in the art of foretelling the future of a person by looking at the carriage and manners. It was because Kaoleioku had seen a great future ahead that induced him to take Umi to his home when he first met him, and bring him up as his own son.

Kaoleioku then began to lay plans how Umi's interest could be advanced more advantageously, and saw that in the reception to be accorded to the old men laid his greatest chance, for he was well aware that Nunu and Kakohe were great priests, and if he could once get their support, the future of Umi would be assured.

On the fifth day of the old men's journey, Kaoleioku began his preparations for their reception by cooking and preparing food, fish, pork, chickens and awa.[1] Kaoleioku also ordered one of his men to go and prepare some firewood. In size it was about two fathoms in girth and three yards long. After this ohia log was procured, Kaoleioku ordered it split up into small pieces, of the proper size, and then to have the pieces bundled up and tied together and restore the log to its former shape. Kaoleioku then directed a couple of men to go to an awa bush that was growing near the doorway and dig all around it. To another couple of men he gave orders that a pig be caught and tied securely with ropes.

These were some of the preparations made by Kaoleioku so as to enable Umi to easily perform certain acts in the presence of the old men upon their arrival. By this we see how keen Kaoleioku was in furthering the interests of Umi.

The object of these preparations made by Kaoleioku was this: When the two old men were to arrive, Umi, according to the ancient custom, must start an umu for the baking of a pig; he was then to take up the log of wood and break it into pieces, and it being already cut up it would therefore take Umi but a short time to get the wood ready, and the quickness and dispatch of the work in the breaking up of the

[1] An insight is given here of the ancient custom of entertaining distinguished guests.

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Ia laua e moe ana ma Kemau, hiki mua aku la kekahi kanaka i ike ia laua ma ke alanui, i mua o Kaoleioku ma Laupahoehoe, i Hilo, a olelo aku la: "Eia ae na elemakule, o Nunu laua o Kakohe, ke hele mai nei i anei, i ou la." Ninau aku la o Kaoleioku: "Ahea laua puka mai i Hilo nei?" "Apopo, a kela la aku hiki mai." "Heaha la ka laua huakai nui e hele mai ai?" I aku ua poe nei: "E hele mai ana e nana i ka pono o kau hanai, a me ka pono ole, no ka mea, ua hana mai nei ka laua hanai, o Hakau, ia laua i na mea pono ole."

A lohe o Kaoleioku a me Umi i keia olelo, olioli loa o Kaoleioku, a pahapaha aku la o Kaoleioku i mua o ka lehulehu, i ka lilo o ka aina no kana hanai no Umi, no ka mea, he kanaka akamai o Kaoleioku i ke kilokilo, a me ka nana ana i ke kino o ke kanaka; nolaila kona apo koke a malama i ke kino o Umi.

Nolaila, hana maalea iho la o Kaoleioku i ke ano o kana mau hana, a Umi e hana aku ai i mua o Nunu laua o Kakohe, ke hiki mai laua ma ko Kaoleioku a me ko Umi wahi.

I ka po alima o ka la o na elemakule i ke alanui, hoomakaukau iho la o Kaoleioku i ka ai, ka ia, ka puaa, ka moa, ka awa. Kena aku la o Kaoleioku i ke kanaka, e hele e oki i pauku wahie. Ua like kona nui me na anana elua ke apo ae, a o kona loa, ekolo iwilei. A loaa ua pauku ohia nei, olelo aku la o Kaoleioku: "E wawahi a liilii, alaila, pua hou ae o waho a paa, a like no me ka pauku mua." A o kekahi mau kanaka hoi, e kohi i ka pu awa a puni, a o kekahi mau kanaka hoi, nakinaki iho la i ka puaa a paa i ke kaula a paa. Pela ko Kaoleioku hoomakaukau ana, i hiki ai ia Umi, ke hana i mua o na elemakule, o Nunu laua o Kakohe. Nolaila, ua maalea o Kaoleioku ma keia mau hana a pau loa a kakou e iki nei.

Eia ke ano o keia mau hana a Kaoleioku: i ko Umi wa e hoa ai i ka umu o ka puaa, alaila, e lalau oia i ka wahie, a kaka iho i ka pauku, o ka wa ia e helelei liilii ai, ma o a maanei, alaila, e manao na elemakule he ikaika io, pela ka puaa, ka pu awa.

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wood, the catching of the pig and the uprooting of the awa bush would lead the old men to believe that Umi must be possessed of unusual strength.

After these different preparations had been accomplished, Kaoleioku then turned to Umi and said: "My chief, tomorrow shall be the day when you will gain control of the kingdom, and by your actions on that day alone is the thing to be done. My chief, I request of you that you give ear and keep these my instructions, for your future rests in your obedience. Tomorrow you will have the chance of your life, and if you fail to take heed to my instructions, my bones will not be saved by you, for then they will be dried out in the sun.'[1]

At the conclusion of these words of Kaoleioku, Umi's face beamed, showing his determination to carry out every word of the instructions. He then gave his assent and promised to obey the orders and to carry out his part of the arrangement.

After a while Kaoleioku again addressed Umi, saying: "We will now retire, and at the period of time just after midnight I will then go up to our fields with all our men, leaving no one behind with you except your wives. If two old men should arrive tomorrow morning and they should ask for me, then remember they are the ones we are expecting. You must then make their reception complete in all things.

After this last advice they retired for the night. After midnight was passed Kaoleioku and his people all went up to the fields, while Umi and his wives continued sleeping on until daylight.

After the sun was up and it had become quite warm, that being about eight o'clock, the old men, Nunu and Kakohe, arrived. When they drew near to the houses of Kaoleioku, they looked around and noticed the quietness of the place, which looked to them as though it was deserted. The old men then called out: "The houses of Kaoleioku are completely deserted; no one seems to be around."

While the two were calling, Umi heard them, and so he answered the old men by saying: "Come in. We have no one at home except myself; all the people and Kaoleioku have gone up to the mountains to work in the fields; I was made to stay at home to receive you two upon your arrival." At the call of Umi the two entered the house. When Umi saw that the two had entered, he went out, took up the log of wood, lifted it over his head and threw it down onto the ground breaking it into small pieces. Umi then followed this by lighting the umu,[2] and on account of the liberal supply of kindling wood and leaves a great volume of smoke arose, making it impossible for the old men to properly see how the wood and the umu were prepared. Umi then grabbed the pig and, after letting it squeal for a while, let it go, not killing it. The pig was released and allowed to get away on the side where the smoke was thickest. After the kindling wood had burnt up he covered the umu with grass only. After this was done Umi went to the awa bush and pulled it up whole.

When Nunu and Kakohe saw the acts performed by Umi, they said one to the other: "If the ward of Kaoleioku is anything like this fellow, what a blessing! our

[1] Illustrative of the solicitous expression "*Ola na iwi*," bones are preserved.

[2] The Hawaiian *umu*, or *imu*, oven, was made on the ground as required, by heated stones forming a mound over the various articles of food placed on a leaf-lined base of hot rocks and covered in like manner, over all which a mantle of earth was thrown to keep in the heat and steam.

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A makaukau keia mau mea a pau loa, alaila, olelo aku o Kaoleioku ia Umi: "E ke 'lii, apopo ka la o ko aina, pa ia oe. E hoolohe mai e ke 'lii, i na e malama oe i keia mau kauoha a'u, apopo pa ka aina ia oe; i malama ole oe, aole e ola keia mau iwi ia oe, kaulai wale ia ae no i ka la."

Ma keia mau olelo a Kaoleioku, ua oluolu ia i ko ke 'lii mau maka, a ua ae aku no oia i na olelo a pau loa, e malama a e hana aku e like me ia.

I aku o Kaoleioku ia Umi: "E moe kakou i keia po, a huli ke kau o ke aumoe, pii au i uka i na koele a kaua, me na kanaka a pau loa, aohe kanaka a noho iho me oe, o au wahine wale no ke noho me oe. Ina i hoea mai na wahi elemakule i ke kakahiaka o ka la apopo, i ninau mai ia'u, alaila, e manao oe o laua ia, hoomakaukau aku oe i mua o laua, ma na mea a pau loa."

A pau ke kauoha a Kaoleioku ia Umi, moe iho la lakou a huli ke kau o ka po, pii aku la o Kaoleioku me na kanaka i uka i ke koele, moe iho la o Umi me na wahine a hiki i ke ao ana.

Puka ae la ka la a mahana, oia paha ka hora ewalu, hiki mai la ua mau wahi elemakule nei, o Nunu a me Kakohe. A hiki mai la laua ma kahi o Kaoleioku, nana iho la laua i ka mehameha a me ke anoano kanaka ole, kahea mai la ua mau elemakule nei: "Mehameha na hale ua o Kaoleioku, aohe maaloalo kanaka iki."

Ia laua e kahea ana, lohe aku la o Umi i keia leo, kahea aku la o Umi ia laua: "E komo mai olua maloko nei, aohe kanaka o ko makou wahi nei, ua pau aku nei na kanaka me Kaoleioku i ke kuahiwi i ka mahiai. Owau wale iho nei no koe, i hoonoho ia iho nei au i kanaka no olua e hiki mai ai." Ma keia leo kahea a Umi ia laua, komo mai la laua i loko.

A ike o Umi ua komo laua i loko, puka aku la ia a waho, lalau iho la i ka pauku wahie, amo ae la a kiekie i luna, hahau iho la i lalo i ka ili o ka honua, a naha liilii ae la. Hoa iho la o Umi i ke ahi, a nui ae la ka uwahi, no ka nui o ka pulupulu i hoolako ia, nolaila nui loa ka uwahi, a ike ole na wahi elemakule i ke kau ana o ka wahie. Hopu aku la o Umi i ka puaa, a alala iho la, hookuu ia aku la no aole i make. O kahi i hookuu ia ai ka puaa, ma kahi nui o ka uwahi. A pau ka a ana o ka pulupulu, kalua iho la keia o ka mauu wale no. A nalo ka umu, kii aku la o Umi i ka pu awa, a huhuki ae la a hemo.

A ike o Nunu laua o Kakohe i keia mau hana a Umi, i aku kekahi i kekahi: "Ina me neia ka hanai a Kaoleioku, ola na iwi. Kai ke kanaka ikaika i keia." O ke

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bones would indeed be saved. What a powerful man this is! The reasons for the comment on the great strength of Umi were because of the breaking up of the ohia log of wood at one throw, the quickness in the covering up of the umu of pig, and the uprooting of the awa bush.

After Umi had pulled up the awa bush, he went to one side of the house where the old men were in, and cut up the awa into small pieces; then he proceeded to the place where the awa container was kept and brought it and placed it by his side; he then took some of the awa that was already prepared and put it into the cup. Umi then went over to the umu and uncovered an umu that was alongside of the one he had just covered, which contained a pig well cooked, which he took out and brought to the eating place, where the old men were already seated. The pig was well done. When Umi was uncovering the umu, Nunu said to Kakohe: "How quickly the pig has been cooked; the umu was only covered but a short time ago!"

After the pig was served, Umi brought the awa and poured it into two cups, in the presence of the two, and then handed the cups to the old men, who then took the awa and drank it down. After this they partook of the pig. Shortly after finishing their meal the effects of the awa began to come over them and they both laid down where they sat, completely overcome. In falling over, one fell near the sleeping place, while the other fell against the side of the house. Umi then picked up the one that was lying against the side of the house and took him to the sleeping place; then he pulled the other one over so that he, too, laid on the sleeping place.

While they slept Umi went on up to meet Kaoleioku in the fields, on the mountain side, where all the men were engaged in cultivating food. When Umi arrived, Kaoleioku said to him: "Have the old men arrived?" Umi replied: "Yes, they have arrived, and I have carried out your orders and have prepared everything for their comfort. They are both overcome with awa, and when I left they were sound asleep." When Kaoleioku heard this report from Umi he said to him: "Let us remain with your men, and in the afternoon we will return. The order of our return shall be as follows: I will go on down ahead, the men will then come after me, while you come on behind the procession." This was agreeable to Umi. The reason why Kaoleioku arranged the procession in this order was to allow him a chance to meet the old men first and thus give him time to answer any questions that they may put to him relating to Umi, for he wished to make a very favorable report of his ward, and also to keep the old men from making a mistake in their choice of which was Umi, whereas he, Kaoleioku, was well acquainted with them.

After Umi had gone up, and after the old men had slept off the effects of the awa, they got up and said to themselves: "This is not the way our lord has been treating us; even during the time of Liloa we never received such treatment. Then when Hakau came to the kingdom all we received was just our food and fish and kapa. Even our house is nothing but a filthy place, but here everything is so fresh and good that it is a blessing to live. This is the best treatment we have ever had. From our youth up we have ever been lowly, and here in our old age we begin to have a taste

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kumu o ko laua mahalo ana, o ka naha o ka pauku ohia i ka hahau hookahi ana, o ka hikiwawe o ke kalua puaa ana, o ka huhuki ana i ka pu awa.

A huhuki o Umi i ka pu awa, a hemo ae la, hoi ae la ia a ma kekahi aoao o ka hale a ua mau elemakule la e noho ana, wawahi iho la a liilii, kukulu ke kanoa, a waiho iho la i ka awa i wali mua i loko o ke kanoa. Kii aku la o Umi i ka puaa i kalua mua ia, ma kahi o ka umu ana i kalua hope iho ai, huai ae la o Umi, a lawe mai la i mua o ua mau elemakule nei. Ua hele a moa lea loa ka puaa. Ia Umi e huai ana, i aku o Nunu ia Kakohe: "Hikiwawe ka moa o ka puaa, o ke kalua ana aku nei no la."

A waiho ka puaa, kii aku la o Umi i ka awa, a nini iho la i mua o ua mau elemakule nei; elua apu awa. Haawi aku la o Umi i ua mau wahi elemakule nei, inu ae la laua, a pau, ai iho la i ka puaa, mahope o ka ai ana, ooki mai la ka ona o ka awa ia laua, a waiho iho la laua me ka ona. Hina aku la kekahi ma kahi moe a waiho, o kekahi hoi ma ka paia o ka hale. Lalau iho la o Umi, a hapai ae la i ka mea i hina ma ka paia, a hoihoi ae la ma kahi moe.

A moe laua, pii aku la o Umi i o Kaoleioku, ma ke kuahiwi, kahi a lakou e mahiai ana me na kanaka a pau loa.

A hiki o Umi, ninau mai la o Kaoleioku: "Ua hiki mai na elemakule?" Ae aku o Umi: "Ae. Ua hiki mai laua, a ua hoomakaukau aku nei au i na mea a pau au i kauoha mai ai, a ua ona ua mau elemakule la, haalele aku nei au e moe ana."

A lohe o Kaoleioku i keia mau olelo a Umi, olelo aku ia ia Umi: "E noho kaua me na kanaka ou, a aui ae ka la, hoi kaua. Penei nae ka hoi ana o kakou. Owau mamua, o na kanaka mahope o'u, o oe mahope loa o ka huakai." Ua oluolu ia olelo ia Umi.

O ke kumu o keia hana ana a Kaoleioku pela, i hiki mua ia a kamailio me na elemakule, no ka ninau ia Umi. A na Kaoleioku ia e olelo aku i ke ano a me ka helehelena o Umi, i ole e kuhihewa laua, i kela kanaka, keia kanaka, o Umi, no ka mea, o Kaoleioku, ua kamaaina i ko laua maka.

Ia Umi i hala ai i uka moe iho la ua mau elemakule nei a ala ae la, kamailio iho la laua: "Aole me keia ko kaua mau haku o ka noho ana, ia Liloa, a hala ia i ka make. Ia Hakau hoi, he ai, he ia, he kapa, ka mea loaa ia kaua. O ko kaua wahi hale he pelapela. A o keia a kaua e noho nei, he oi keia a kaua e ike nei; mai ko

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of real comfort; a good present indeed. In the days of our youth we never had a taste of it."

As the sun was slanting, it being about two o'clock, the first of the procession arrived from the uplands. The old men looked and saw that Kaoleioku was in the lead. They then saw a large number of people following along after him. The procession was so long that they were unable to see the rear. As the fore part of the procession came nearer they easily recognized Kaoleioku. Kaoleioku then greeted the old men and they wept,[1] for they had not seen each other for a long time.

In the arrangement of the procession Kaoleioku had divided the people into four divisions: first came the tallest of the men, then came the next in height, then came the shortest of the men, and lastly came the children.

While Kaoleioku was sitting with the old men, Nunu asked: "Where is Umi? Is it that nice-looking man?" Kaoleioku answered: "No, that is not Umi; he is coming on behind." The old men, however, kept on asking until the company of the tall men went by, then the next lot of men that came along, then on to the next in size, then to the children, when it became too dark to see the skin of one's hand. Still Umi had not been pointed out to the old men.

As it was getting late and the last of the procession had not arrived, the old men therefore said to Kaoleioku: "Are we not going to see your ward before dark?" Kaoleioku then asked them: "Have you two not seen the man that stayed here when you arrived?" The two answered: "Do you mean the one that entertained us?" "Yes, that is the man," answered Kaoleioku. The old men again asked: "The steward that received us and worked for us?" "Yes," answered Kaoleioku, "I made him stay behind to work for you two."

When the old men heard this from Kaoleioku they became very sad and for some time they bowed their heads down in shame, then they looked up and said to Kaoleioku: "Nothing will ever cover this shame." Kaoleioku answered, saying: "Is he such a rich chief that I should make much of him? He is a poor chief, and the most he can do for you is to serve you two." The old men then said: "We have no riches nor property to give him in return for his service; the only great property in our keeping is the whole of the island of Hawaii; let that be our present then to the chief Umi." Kaoleioku replied: "How can it be possible for Umi to get the kingdom, for you two have seen for yourselves that the men are not of sufficient number to go to battle? In case of war Hakau will probably be victorious, for he has all the men at his command, and owns the whole of Hawaii." The old men replied: "Hakau is already defeated;[2] he shall not live. On the day when the kapu for the gods is come, that will be the day when he shall die. He shall not escape. We will send the people to the mountain, leaving the king at home by himself, his steward and us two. That will be all who will remain."

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[1] A customary greeting on the meeting of long-separated friends or relatives.

[2] Meaning, the die is cast, his doom is sealed.

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kaua wa ui, a ko kaua wa hapauea, loaa ia kaua ka makana maikai; i ko kaua wa ui, aole i loaa."

A aui ae la ka la (o ka hora elua paha ia), hiki mai la ka maka mua o ka huakai, nana aku la laua (na elemakule), o Kaoleioku mamua o ka huakai. Nui loa na kanaka, aole o kana mai, ua mea he nui, aole ike ia o waena a me hope o ka huakai. A hiki mai la ka maka mua o ka huakai, i o laua ala, oia no o Kaoleioku, aloha mai la o Kaoleioku ia laua, aloha aku la laua, pela lakou i uwe iho ai, no ka mea, ua loihi ke kaawale ana, a hui hou lakou.

Ma keia huakai kanaka hoi e iho ana, ua mahele o Kaoleioku eha mahele, o ka mua, na kanaka nunui, o ka lua, ka poe malalo iho o lakou, o ke kolu, ka poe poupou aa, o ka ha, o na kamalii, pela kona hookaawale ana.

I ka wa e noho ana o Kaoleioku me na elemakule, ninau mai la o Nunu ia Kaoleioku: "Auhea o Umi? Aia anei o kela kanaka maikai la?" I aku o Kaoleioku: "Aole ia, eia 'ku no mahope." Pela no ka ninau ana, a hala ka huakai nunui o kanaka, a hiki i ka huakai liilii o kanaka, a ka huakai kamalii, poeleele e ka la, nalowale ka ili o kanaka, aia o Umi mahope o ia.

No ka ike ole o na elemakule ia Umi, nolaila, olelo aku la laua ia Kaoleioku: "Aole ka maua e ike i ko hanai a poeleele wale." I mai la o Kaoleioku ia laua: "Aole ka olua i ike i ke kanaka i noho iho nei la?" I mai la ua mau wahi elemakule nei: "Ke kanaka no i noho iho nei la?" "Ae, oia no hoi," pela aku o Kaoleioku. I mai la na elemakule ia Kaoleioku: "Ka aipuupuu i noho iho nei e hana na maua la?" Ae aku o Kaoleioku: "Ae, na'u no i hoonoho iho nei i mea lawelawe na olua."

A lohe ua mau elemakule nei i keia mau olelo a Kaoleioku, kaumaha loa ko laua naau, kulou iho la ko laua mau poo i lalo, a ea ae la ko laua mau poo i luna, pane mai ia Kaoleioku: "Aole mea e nalo ai keia hilahila." Pane aku o Kaoleioku i ua mau elemakule nei: "He 'lii waiwai auanei ia e hoomailani aku ai ia ia, he 'lii ilihune, o kana waiwai no ka lawelawe na olua." Ia wa, pane mai na elemakule ia Kaoleioku: "Aole a maua waiwai e paa ai ka hope o ke 'lii, hookahi no a maua waiwai nui, o ka aina o Hawaii nei a puni, no ke 'lii ia no Umi." I aku o Kaoleioku i na elemakule: "Aole paha e lilo ka aina ia Umi; ke ike ae la no olua, aohe nui o na kanaka. Ina paha e kaua, make paha ia Hakau, i ka mea nui o na kanaka, no ka mea, no Hakau wale no o Hawaii a puni." I mai na elemakule ia Kaoleioku: "Ua make o Hakau, aole ia e ola, aia i ka la e kauila ai ke 'kua, o ia kona la e make ai, aole e pakele. Na maua e hoolale na kanaka e pii i ke kuahiwi, koe iho ke 'lii hookahi wale no, a me ka aipuupuu, o maua no hoi auanei pau no."

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At the close of the remarks made by Nunu and Kakohe, Kaoleioku felt assured of the future of his ward, the chief Umi, and that Hawaii indeed would be theirs without bruising the skin in battle.

The old men lived on with Kaoleioku for forty-five days, when they decided to return to the bottom of the Waipio Valley. As they were about ready to make their return, they said to Kaoleioku and Umi: "We are going home this day and will spend the night along the road. We will be five days on the way and on the sixth day we will arrive at Waipio. You must, therefore, remain until the nights of Ole and Kaloa, when you must come down, because there are three Oles and three Kaloas,[1] giving you six days on the way. On the day of Kane you must remain on the cliff overlooking Waipio until the next day, the day of Lono, the day when the sacred ceremonies of placing new feathers on the gods are observed; that will be the day when Hakau shall be killed." These arrangements were then accepted by them all as being final.

The old men then began their homeward journey, and on the sixth day they arrived at Waipio and proceeded to make a call on Hakau. When Hakau saw them, he said: "The Hilo travelers have returned." The old men replied: "Yes," and they then paid their respects to the king, greeting him. After a while Hakau asked the old men: "Have you two seen Umi?" They replied: "Yes, we have seen him." Hakau again asked: "How is he getting along?" "He is still living with his guardian, Kaoleioku." The old men then continued: "That is the reason of our return; a kapu for your god must be declared and feathers procured."[2] Hakau then said: "Why so? Isn't such a thing done only when war is expected? I see no prospects of a coming conflict, so why declare a kapu for the god?" The old men replied: "We have seen your younger brother's men; they are too many for your comfort. He is likely to come some day and fight you while our eyes are weak; therefore, this is the proper time, while his men are yet few."

By these remarks from the old men, the king was greatly pleased. Their straightforward replies to his questions dispelled all doubts in his mind, for he believed they were telling the truth. However, they were not.

On the day of Ole[3] that was followed by Kaloa, Kaoleioku and Umi and all their men took up their journey; no one was allowed to remain behind. After six days had been consumed on the way they at last arrived at Kemamo, a place directly above Waipio. That day being the day of Kane, the day agreed by them as the day to be declared as kapued for the god of Hakau. Upon their arrival at this place they proceeded to gather stones to carry with them down to Waipio. The stones were bundled up into ti-leaf [wrappers], and made to resemble bundles of potatoes. The people were then all put to do this work; no one was allowed to be idle. When the bundles were all ready the downward journey was resumed. Those allowed to go without any bundle of stones in their hands were the chief Umi, the priest Kaoleioku,

[1] Waning days of the moon, twenty-first to twenty-sixth; Kane followed, the twenty-seventh, then Lono; nights of special temple services.

[2] *E kauila ko akua* implies a temple ceremony in which the principal god is readorned with feathers; in this case Hakau's deity.

[3] The twenty-third of the lunar month.

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Ma keia mau olelo a na elemakule, a Nunu laua o Kakohe, maopopo iho la ia Kaoleioku, e waiwai ana kana alii o Umi, a e lilo ana o Hawaii a puni ia laua me ka eha ole o ka ili, ma ke kaua ana.

Noho iho la ua mau elemakule nei a hala eha anahulu a me ka hapa, alaila, manao iho la laua e hoi i lalo nei o Waipio. A makaukau laua e hoi, olelo aku laua ia Kaoleioku a me Umi: "Ke hoi nei maua i keia la, a moe aku i ke alanui, elima la, a hiki i ke ono, hiki maua i Waipio. Nolaila, e noho oukou a hiki i na la o Ole, a me Kaloa, alaila iho ae, no ka mea, ekolu Ole, ekolu Kaloa, aono o oukou la ma ke alanui e hele ae ai. A hiki i ka la o Kane, noho oukou i luna o Waipio, a hiki i kekahi la e ae, oia ka la o Lono, oia ka la e kauila huluhulu ai ke 'kua, a oia hoi ko Hakau la e make ai." Ma keia mau olelo a pau loa, ua hooholo like lakou a pau.

Hoi aku la ua mau elemakule nei a hiki i Waipio, o ke ono ia o ka la, hele aku la laua e ike ia Hakau. Ike mai la o Hakau ia laua, olelo mai la: "Mama ka Hilo." I aku na elemakule: "Ae." Aloha aku la laua: "Anoai ke 'lii." I mai la o Hakau i na elemakule: "Ua ike olua ia Umi?" Ae aku la laua: "Ae, ua ike aku nei maua." Ninau hou o Hakau: "Pehea kona noho ana?" "Ke noho la no me kona kahu, me Kaoleioku." I aku na elemakule: "O ko maua mea ia i hoi mai la, e kauila ko akua." Kahaha mai la o Hakau: "Kahaha, kai no a hoonene kaua, alaila, kauila ke 'kua, aole ka he nene kaua, kauila e no ke 'kua." I aku na elemakule: "Ua ike aku nei maua i na kanaka o ko kaikaina, ua nui loa, e noho mai paha auanei a kipi mai ia oe, pulapula ko maua mau maka. Nolaila, eia ka wa pono, oi uuku kona mau kanaka."

Ma keia mau olelo a na elemakule, ua oluolu ko ke 'lii manao ia mau olelo. Pau ae la kona kanalua, e manao ana he oiaio ka olelo a na elemakule. Aole ka 'uanei.

A hiki i na la o Ole, a me Kaloa, iho mai la o Kaoleioku, o Umi a me ko laua mau kanaka a pau loa, aole kekahi kanaka i koe aku mahope. A pau na la eono i ke alanui, hiki lakou ma Kemamo maluna pono o Waipio. O Kane ia la, he la kapu ia no ke 'kua o Hakau. Noho iho la lakou ma laila, hana iho la i mau pohaku, e iho pu ai i lalo o Waipio, wahi iho la i ka pohaku a paa i ka laui, me he pai uala ala ke ano, pela na kanaka a pau loa, aohe mea koe. Eia nae ka poe hele wale, aole lawe pohaku ma na lima: O ke 'lii o Umi, o ke kahuna o Kaoleioku, o ke keiki hookama o

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Umi's adopted son Koi, Piimaiwaa, and Umi's uncle Omaokamau. When they came to the edge of the cliff they spent the night there. On the next day, the day of Lono, was the day when the feather god of Hakau was to be readorned with new feathers.

On this morning of Lono, Hakau said to the old men: "This is the first time that a kapu has ever been declared for my god when I, the king, remain at home, while all the men go to the mountain." The old men replied: "Yes, for you to accompany the people would have been the proper thing to do if your younger brother was making the first advances; but you see in this case you are the one who will make the first attack. Even if mistakes are made by your men, that will not matter; your men are so numerous that you will surely win; there is no mistake in that." When the king heard this he was much pleased. So the four of them remained at home; the king Hakau, Nunu, Kakohe and the chief steward.

While the four were at home that morning and as the sun began to get warm, about seven o'clock, Umi and his followers came down the eastern side of the Waipio Valley. When the first of the procession reached the bottom of the valley and were near the river, the last of the people were still out of sight on the top of the cliff.

When Hakau saw the shadows of the people on the side of the cliff, he said to the old men: "I thought that this was a day to be kapued for the god, yet I see the people going about." The old men replied: "They must be your own men from Hamakua bringing you some food." When the procession was almost up to the presence of Hakau, he saw that five of the men were without any objects in their hands; these men were Umi, Kaoleioku, Koi, Piimaiwaa and Omaokamau. Hakau then again remarked to the old men of this discovery, saying: "I see five of the people in the procession without any burden." The old men replied: "They must be your husbandmen." As Hakau beheld Omaokamau indistinctly he said: "I wonder where I first saw that man in the front of the procession?" The old men replied: "He must be one of your landlords, for you are a king who has often gone around Hamakua, so you must have seen him in your travels." Hakau then assented to this, saying: "Yes, that must be it."

While Hakau was conversing with the old men, the front of the procession came up to him, and the last of the file of people was yet on the cliff. The procession then surrounded Hakau who was seated, and continued coming until Hakau was surrounded by men about twelve deep. The men, however, kept on their feet and still held their bundles of stones in their hands. He saw that the bundles were all wrapped in ti-leaf as if they were bundles of taro or potatoes. After a while he was undeceived, for Umi came out of the ranks and stood in his presence. When Hakau saw Umi he raised up his head and then bowed down again.[1] Umi then called out to Omaokamau, who came and stood directly behind Umi. Umi then gave him the order to go and slay Hakau. At the words of command, Omaokamau went up to Hakau, took hold of his lower jaw, then turned his face up and said: "You are killed by Omaokamau, for Umi." When the people heard this remark by Omaokamau, they began to throw their stones on Hakau, killing him. The stones caused a great heap above Hakau, while the sticks

[1] Realizing the trap into which he was led, a surprise so complete that he was unnerved for any resistance, or self-protection.

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Koi, o Piimaiwaa, o ka makuakane o Omaokamau. Moe iho la lakou malaila ia po a ao, o Lono ia la, oia ka la e kauila huluhulu ai ke 'kua o Hakau.

Olelo mai o Hakau i na elemakule: "I keia kauila huluhulu wale no ko'u noho ko ke 'lii, o na kanaka a pau ke pii i ke kuahiwi." I mai na elemakule: "Ae, he pono ia, ina na ko kaikaina ke kii mai ia oe; aole, nau ke kii aku ia ia. Ina no ua hewa ka lakou hana ana mai, o ka nui no o kou mau kanaka, make no ia oe, aole e pakele."

A lohe ke 'lii i keia mau olelo, oluolu iho la no ia. Nolaila, noho iho la lakou eha, o ke 'lii o Hakau, o Nunu, o Kakohe, o ka aipuupuu.

Ia lakou e noho ana ia kakahiaka, oia paha ka mahana ana ae o ka la, he hora ehiku paha ia, iho mai la o Umi ma ka aoao hikina o ka pali o Waipio, me na kanaka ona. A hiki ka maka mua i lalo o ka muliwai, aole i pau mai o hope o ka huakai.

A ike o Hakau i ka malu o na kanaka i ka pali, i aku o Hakau i na elemakule: "He la kauila hoi keia, he la hele no ka no kanaka." I mai na elemakule: O na kanaka no ou o Hamakua e lawe mai ana i ai nau." A kokoke loa ka huakai i mua o Hakau, ike aku la ia elima poe hele wale, aohe ukana o na lima, oia o Umi, Kaoleioku, Koi, Piimaiwaa, Omaokamau. I aku o Hakau i na elemakule: "Elima poe auamo ole e hele mai nei." I aku na elemakule: "Ou poe hoa aina ia."

No ka ike pohihihi o Hakau ia Omaokamau, nolaila, ninau aku o Hakau i na elemakule: "I hea la ko'u wahi i ike ai i ke kanaka mamua e hele mai nei?" I aku na elemakule: "O kekahi hoa aina no hoi paha ia ou, he 'lii hele pinepine hoi oe ma Hamakua nei, nolaila, ua ike no paha oe?" Ae mai la o Hakau, "Ae."

Ia Hakau e olelo ana me na elemakule, hiki mai la ka maka mua i kona alo, a o ka maka hope hoi o ka huakai, i luna o ka pali. Poai ae la ka huakai a puni o Hakau, noho iho la ia i waena konu, he umikumamalua ka puni o Hakau, me ke ku no i luna me na auamo pohaku a lakou, ua paa i ka puolo ia i ka laki, me he pai ai la. Hele mai la o Umi a ku ma ke alo o Hakau. Ike aku la o Hakau ia Umi, ea ae la kona poo i luna, a kulou hou i lalo, kahea aku la o Umi ia Omaokamau. Hele mai la o Omaokamau a ku iho la mahope o Umi. Kena aku la o Umi ia Omaokamau, e kii e pepehi ia Hakau.

Hele aku la o Omaokamau a hiki i o Hakau la, lalau iho la i ka auwae a lole ae la i luna, i iho la o Omaokamau: "A make na Omaokamau, na Umi." A lohe ka lehulehu i keia olelo a Omaokamau, ia wa lakou i hailuku ai i na pohaku ia Hakau, a make

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which had been used as packers for the burdens carried on the shoulders, formed the cone-shaped tomb of Hakau.

Upon the death of Hakau Umi became possessed of the whole island of Hawaii, and the prediction of Kaoleioku which was made while they were still in obscurity thus came true. Kaoleioku on the other hand was made the chief priest of Umi, his chief, while the priests of Hakau all served under Kaoleioku, Nunu, Kakohe and Umi the king.

CHAPTER V.

How Umi Became the King of Hawaii.

We have now seen the death of Hakau, and have also seen how Umi became the king of the whole of Hawaii. After the death of Hakau the people who had been sent up to the mountain returned with their sticks. When they arrived they saw Umi with his men in possession of everything. They then knew that their king Hakau must be dead, so they wept for him; but those who did this were but few, for Hakau in his day was ever a cruel king, one who killed his men without cause.

It is said that when Hakau was king he used to do the following things: Whenever a man was praised for his good looks, or a woman for beauty, he would cause the death of that person. If the head of a person was praised for being flat,[1] the head would be cut off; and if the body was praised, then the body was cut up; if the eyes were praised they would be gouged out, and so on. Once upon a time one of the priests of Hakau, upon seeing a young boy, said to his parents: "This child has a very fine body; he has not a single blemish." When Hakau heard this remark, he immediately sent a messenger to bring the boy to his presence. When the boy arrived Hakau then cut the boy in two. When the parents heard that Hakau had cruelly killed their child, the father made a prophecy, saying: "He has cut my son;[2] his kingdom shall also be cut from him. This shall happen on the day to be declared kapued for his god. He will die on that day." This prophecy was, therefore, fulfilled.

In the night of Muku, that being the last day of the month, the priests with their men went out ulua fishing. Upon arriving at the place where the canoes were kept, a tatu beat was sounded on the edge of the canoes.[3] As the men came up one of them would be caught and killed and the great hook Manaiakalani[4] was put into the dead body and it was taken to the temple. If no one came to the canoes, instructions were given that a great ball of seaweeds be gotten and the hook was placed in it. This custom was favorable to Kaoleioku.

When Umi became the king of the whole of Hawaii he made a division of all the lands amongst his chiefs as follows: Kau he gave to Omaokamau; Puna he gave

[1] The flat-head ideal of beauty with Hawaiians had reference to a head broad and straight at the base, not flat on the top as might be supposed.

[2] *Ooki pahupu;* lit. cut asunder, is here used with a sense of injustice which calls for retaliation, or retribution.

[3] A sign to assemble together about the canoe for the capture therefrom of a victim for the altar.

[4] The fabulous fish-hook of Maui wherewith he sought to draw the islands together.

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iho la o Hakau. O ka pohaku hoi, ku iho la ke ahua maluna o Hakau. O ka laau hoi a na kanaka i pii ai, o ka puoa no ia o Hakau.

A make o Hakau, lilo ae la ke aupuni o Hawaii a puni ia Umi. Ko iho la na mea a Kaoleioku i noonoo mua ai i loko o ka wa ilihune. A o Kaoleioku hoi, lilo ae la ia i kahuna nui na Umi, na kana alii, o na kahuna hoi a Hakau, noho mai la lakou malalo o Kaoleioku, Nunu a me Kakohe a me Umi ke 'lii.

MOKUNA V.

No ka Lilo ana o Umi i Alii no Hawaii.

Ua make o Hakau, a ua lilo ae la o Umi i alii no Hawaii, a puni. Mahope o ka make ana o Hakau, hoi mai la na kanaka i hoouna ia ai i ke kuahiwi, me na laau. A hiki lakou, nana mai la e noho aku ana o Umi, a me kona mau kanaka. Nolaila, noonoo iho la lakou, ua make ko lakou alii o Hakau, uwe iho la lakou ia ia, aka, aole i mahuahua ko lakou aloha nona, no ka mea, he 'lii hana ino, a he 'lii luku wale i na kanaka.

Penei ka Hakau hana, i kona wa e noho alii ana: Ina mahalo ia ke kane, i ke kanaka maikai, a me ka wahine i ka maikai, he luku wale no ka Hakau. Ina mahalo ia ke poo i ka palahalaha maikai, alaila, ma ke poo e oki ai, ina ma ke kino ka mahalo ia, alaila, ma ke kino e oki ai, ina ma na maka ka maikai, malaila no e poalo ai, a pela aku no. I kekahi manawa, nana aku la kekahi kahuna a Hakau i kekahi keiki opiopio, a olelo aku la i na makua o ua keiki la, he keiki maikai loa keia o ke kino, aohe ona kina. A lohe o Hakau i keia olelo ana, hoouna aku la ia i ka elele, e lawe mai i ke keiki a mua o kona alo, a hiki mai la ke keiki, ooki ae la ke 'lii o Hakau, ma waena konu o ke kino o ke keiki, a moku iho la. Lohe aku la na makua i keia hana a Hakau, alaila, olelo wanana iho la kona makuakane, penei: "Ooki pahupu iho la ia i kuu keiki, pela e ooki pahupu ia ai kona noho aupuni ana. A ka la kauila o ke akua, oia kona la e make ai." Nolaila, ua hookoia.

A hiki mai la ka po o Muku (oia ka pau ana o ka malama), hele aku la na kahuna a me ko lakou mau kanaka, e kapapa ulua, a hiki i kahi o na waa, hookoele ma ka niao o na waa. A i loko o ia wa, hele mai na kanaka, alaila, hopu ia lakou a pepehi ia a make, alaila, hoolou i ka makau ia Manaiakalani; ina aole ia, o ka limukala ka maunu, e hoolou ai i ka makau, a lawe aku i ka heiau. Aka, ua lilo keia hana ana i pomaikai no Kaoleioku.

Ma keia noho alii ana o Umi ia Hawaii a puni, mahele iho la ia i ka aina no kona mau alii. Penei kona mahele ana: O Kau no Omaokamau; o Puna no ke

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to a friend of his;[1] Hilo he gave to Kaoleioku; Hamakua he gave to Piimaiwaa; Kohala he gave to Koi; and Kona he gave to Ehu.

HOW KAOLEIOKU WAS MADE PRIEST TO KING UMI.

After Umi had divided the lands amongst his chiefs, Kaoleioku one day stood up in the presence of the king, who was surrounded by his men, and said:

"O king, harken unto me.
I am standing in your presence
And in the presence of your people.
You have, O king,
Made me your priest this day.
As you have heard me in the past
Predict words that have been fulfilled this day,
I will prove to you that
God has assisted you.
You have triumphed over poverty,
And you are this day the great king of Hawaii,
With men living under you.
If you will rule wisely,
Then you will rule forever.
But if you should behave like your older brother,
Then you will be despised.
To refuse to take heed is death;
To take heed is life."

At the close of this chant of Kaoleioku to Umi he again addressed the king and Omaokamau.

We will here see whether the appointment of Kaoleioku as the high priest by Umi was a wise thing, and we will also see how true was the prophecy made by him before the king and people.

Kaoleioku said: "O king, stand up." After Umi had arisen he said: "Omaokamau, stand up." They were about eight fathoms apart from each other. This action of Kaoleioku was to test the king Umi, as to whether he would hold the kingdom firm or not.

While the two were thus standing, Omaokamau was given the spear called Kaniaupiiikalani, which he took and held in his right hand. This spear was never used for any other purpose except that of making tests, such as this, where the priest wished to determine the length of time a king was to reign. Kaoleioku then said to Omaokamau: "Say, Omaokamau, use all your strength and throw the spear at the king's middle." Kaoleioku was well aware that Omaokamau was a great spearsman, being of great strength. At this order, Omaokamau raised the spear, poised it and then threw it at Umi with all his might. [The thrust was known as "wahie."] As the point of the spear came near Umi's middle, Umi warded it off causing the spear to go glancing to his rear; while the spear was still on its flight Umi caught it by the point and held it.

[1] This friend was Umi's backer in his surfing contest with Paiea off Laupahoehoe.

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aikane a Umi; o Hilo no Kaoleioku; o Hamakua no Piimaiwaa; o Kohala no Koi; o Kona no Ehu.

KA LILO ANA O KAOLEIOKU I KAHUNA NA KE 'LII, NA UMI.

A pau ko Umi mahele ana i na aina no kona poe ponoi, ku mai la o Kaoleioku i waenakonu o ke 'lii a olelo mai la penei:

"E ke 'lii, e hoolohe mai;
Ke ku nei au i mua o kou alo,
A me ke alo o kou poe kanaka,
Ke hoolilo nei oe e ke 'lii,
I kahuna au nou i keia la,
E like me kou ike ana ia'u mamua,
A ua hooko ia mai i keia wa;
A ua kokua mai ke akua ia oe,
A ua lanakila oe maluna o ka ilihune,
A o oe ke 'lii nui o Hawaii nei.
A e noho ana na kanaka malalo ou;
Ina e pono kou noho ana alii,
Alaila, e mau loa kou alii ana,
A ina e like oe me kou kaikuaana
Alaila, hoowahawaha ia oe.
He hookuli ka make,
He hoolohe ke ola."

Mahope o keia mau olelo a Kaoleioku ia Umi, olelo aku la ia, i ke 'lii ia Umi, a me Omaokamau.

Maanei e ike ai kakou i ke kupono o ka noho kahuna ana o Kaoleioku na Umi, a maanei e ike ai kakou i ka pololei o na olelo wanana a Kaoleioku i mua o ke 'lii a me na kanaka.

I aku o Kaoleioku: "E ke 'lii; e ku i luna." A ku ae la o Umi i luna. "E Omaokamau, e ku i luna." Mawaena o laua, ewalu anana ke kaawale, a loaa kekahi i kekahi. O keia hana a Kaoleioku, he hoailona no ke 'lii no Umi, i mea e maopopo ai ka paa o ke aupuni, a me ka ole.

Ia laua e ku ana, aia ma ko Omaokamau lima akau, ka laau palau e paa ana, oia o Kaniaupiiikalani. Aole e pahu wale ia ia laau, aia no a pa i ka aina, alaila pahu, ma ke ano hoailona a kahuna. Olelo aku o Kaoleioku ia Omaokamau: "E Omaokamau e, o ko ikaika no a pau loa, pahu i ka piko o ke 'lii." No ka mea, ua ike o Kaoleioku ia Omaokamau, he kanaka ikaika i ka o ihe. Ia wa, kaikai ae la o Omaokamau i ka laau, a pahu mai la ia Umi, me ka ikaika loa (o "wahie" ka ai). A kokoke i ka piko o Umi, pale ae la o Umi, hala ka ihe mahope; me ka lele no, apo aku la o Umi, a paa aku la ma ka welelau o ka ihe.

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In thus catching the spear Kaoleioku saw not only the dodging of Umi but also the seizure of the spear and holding it in his hand. When Kaoleioku saw these acts performed by Umi, each one followed by the other in such short time, he was much pleased and in praise of Umi said: "O king, I see you have acted wisely in my presence and you have taken heed to my instructions. To you, the king, and to these your men I must say, that I can see how you will hold on to your kingdon. This day I will place myself under your feet and will give you my assured word, O king, that your kingdom will never be taken away from your hands." Kaoleioku then explained more fully to the people his remarks, as well as to Umi himself. In explanation Kaoleioku said: "I will predict to you what the gods have told me in the matter of the test that we have just seen. By warding off the spear away from you so successfully, so shall trouble be warded off from your kingdom until death overtakes you. Just as you caught the spear and held it at the end, so shall your kingdom fall to your son, your grandson, your issue, your offspring until the very last of your blood."

At the close of the remarks of Kaoleioku Umi asked: "Where are the two old men, Nunu and Kakohe?" Some one answered: "They are here." Umi then said: "You tell them to come to my presence now." Upon the arrival of the two old men, Umi said to them: "Have you come?" "Yes," the old men replied.

HOW UMI GAVE LANDS TO NUNU AND KAKOHE, THE OLD MEN.

We will here see the wisdom of Umi and his great cunning, in the awarding of lands to the two old men. When Nunu and Kakohe arrived in the presence of Umi he stood up and, accompanied by the two, they started off without telling any one where they were going. On this journey Omaokamau, Koi, Piimaiwaa and a few others accompanied them. They proceeded along the road leading up the cliff out of the valley of Waipio until they arrived on the heights of Koakea, a land adjoining Waipio. At this place Umi said to Nunu, one of the old men: "You run from here toward Hamakua. If you fall, get up and keep on running; if you get tired and sit down, I will kill you."

When Umi said this, the old man was greatly frightened, but he stood up and started off running, following the order of the king. After Nunu had started, Omaokamau followed him to see how much ground he would cover, wondering what the king was about. In running the old man's feet became entangled soon after he started and he fell down, but he got up and kept on running; but he tripped on his feet and again fell, face down, breathing very heavily. When Umi and the other old man, Kakohe, came up to where he was lying face downward, Umi said to him: "Say, are you exhausted?" All Nunu could say was "Hu." After waiting for a while Nunu recovered himself, and so Umi said to him: "From the point where you started to this place where we are standing, covering two ahupuaas, is the width of your land." In making this remark to Nunu, Kakohe heard it, so he said to himself: "So, that is the way the king is going to give lands to his people. They must run until they fall down. He is indeed justified in doing this, for we must bear our burden even as he did when we made him work for us." Umi then turned to Kakohe and said: "Now

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Ma keia apo ana a Umi i ka ihe, ike mai la o Kaoleioku i ka alo ana o Umi, a me ka apo hou ana i ka ihe, a paa ma kona lima, olioli iho la ia me ka mahalo no Umi. I aku o Kaoleioku ia Umi: "E ke 'lii, ke ike nei au, ua pololei kau hana ana i mua o ko'u mau maka, e like me ka'u mau olelo ao ia oe, e ke 'lii, a me kou mau kanaka, a ke ike nei no hoi au i ke kumu e paa ai kou aupuni me oe. I keia la, ke hoolilo nei au ia'u iho malalo o kou mau kapuai, a ke hai aku nei au i kuu olelo paa i mua ou e ke 'lii, aole mea nana e kaili ae kou aupuni mai kou lima aku." Alaila, hoakaka aku o Kaoleioku, i kona ike ma ka ouli kahuna i mua o Umi, e like me kona ike oiaio. Wahi a Kaoleioku i ke 'lii, ia Umi: "Ke ike nei au i ko akua; e like me kau pale ana i ka ihe a hala, pela oe e noho ai i kou aupuni a hala ka make. E like me kou apo ana i ka welelau o ka ihe a paa i ka lima, pela e paa ai kou aupuni a ili i kau keiki, kau moopuna, kau pua, kau mamo, a hiki loa i kau mau kawowo hope loa."

A pau ae la ka Kaoleioku olelo ana, ninau ae la o Umi: "Auhea na wahi elemakule, o Nunu a me Kakohe?" I aku la kekahi: "Eia'e no." Olelo aku la o Umi: "E olelo aku oukou e hele mai i mua o'u ano." A hiki mai la ua mau elemakule nei, i aku la o Umi: "O olua mai la ia?" "Ae," pela ua mau elemakule nei.

NO KA HAAWI ANA O UMI I KA AINA NO NUNU, A ME KAKOHE, NA ELEMAKULE.

E ike kakou maanei i ke akamai o Umi, a me kona maalea lua ole, oia kona mahele ana i ka aina no na elemakule elua. A hiki mai la o Nunu a me Kakohe i mua o Umi, ku ae la o Umi a hele aku la me na elemakule. Ma keia hele ana a Umi ma, o Omaokamau, o Koi, o Piimaiwaa, a me kekahi poe e ae, pii aku la lakou mai Waipio aku a luna o Koakea, he aina ia e pili ana me Waipio. Alaila, olelo aku o Umi ia Nunu, i kekahi elemakule: "E holo oe mai keia wahi aku, a hina, ala ae no holo; ina oe i maloeloe, noho iho, make oe ia'u."

Ma keia olelo o Umi, ua makau loa ia wahi elemakule, aka, ua holo no ia e like me ka olelo a ke 'lii. Ma keia holo ana a Nunu, o Omaokamau ka i holo pu me ia. O ke kumu i holo pu ai me Omaokamau, i maopopo ka nui o ka aina e lilo ia ia, a i ike ia ko ke 'lii manao. Ma keia holo ana, huikau na wawae o ua elemakule nei, a hina iho la, ala ae no a holo, a keehi kekahi wawae maluna o kekahi wawae, a hina iho la o Nunu i lalo ke alo ma ka honua, me ka paupauaho loa o kona hanu. A hiki o Umi, a me kekahi elemakule o Kakohe, i kahi o Nunu e waiho ana, olelo iho la o Umi: "E, make?" Hu ae la o Nunu, "Hu." Noho iho la lakou a liuliu, oluolu ae la o Nunu, i aku o Umi ia Nunu: "Mai ko wahi i ku ai a holo mai nei, a hiki i kahi a kakou e noho nei, alua ahupuaa. O kou mau aina ia." Ma keia olelo a Umi ia Nunu, lohe iho la o Kakohe kekahi elemakule. Olelo iho la ia penei, i loko ona: "Pela ka ka

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you must run." Kakohe then started off and Piimaiwaa accompanied him. They ran until one ahupuaa was passed, when Kakohe fell down to the ground and he remained there exhausted. When Umi arrived at the place where Kakohe was lying, he said: "Exhausted, are you?" Kakohe said "Hu." This expression, "hu", was intended to be for "u", meaning "yes", but being so exhausted, the "u" was changed into "hu". Umi then said to Kakohe: "This is your land, one ahupuaa, while Nunu has two ahupuaas. You two will make your own arrangements in reference to their use." Turning to both the old men, Umi continued: "All of the things that are growing on your lands are yours, and you two shall do what you wish with your lands without any reference to me; and you can leave the same to your heirs after you."[1] At the close of these remarks to the old men they all returned to the Waipio Valley where they lived.

It became a common thing to see Umi practicing the art of throwing the spear with his immediate followers, Koi, Omaokamau and Piimaiwaa. These three men were the bravest of his followers and because of this fact they were made his chief warriors. The one who was the strongest and most skilful of the three, the one whose left arm was as good as his right, was Piimaiwaa. Koi was good with his left and weak with his right arm, and this was the case with Omaokamau.

After Umi had been in Waipio for some time, Kaoleioku said to him: "O king, I believe it most proper that you should make a trip around Hawaii." When Umi heard this he was much pleased at the suggestion and directed Piimaiwaa to go on ahead and notify the different landlords of the proposed trip to be made by the king, and to order them to prepare food and meat. Piimaiwaa then set out, and as he came to the different landlords he would deliver to them the orders of the king, to the six different districts, those of Hilo, Puna, Kau, Kona, Kohala and Hamakua.

CHAPTER VI.

Relating to the Trip Made by Umi the King and His Chiefs Around Hawaii.

When the arrangements relating to the king's trip were concluded Umi expressed his wish to Kaoleioku that the first place to be visited be Kawaihae, as he wished very much to see this place. When Kaoleioku heard this wish of Umi, he said: "It will not do for you to travel toward the west. The proper thing for you to do is to travel toward the east first, this being your first journey around your kingdom. If you were a chief of the lower order, then it would be right to travel westward." By these remarks of Kaoleioku Umi was satisfied.

Soon after this conference Umi, together with Kaoleioku and the chiefs who had charge of the different districts and a very large following, set out, going by way of Hamakua. After spending about twenty days on the road at different places in Hamakua they arrived in Laupahoehoe (where Paiea was living).

[1] An unusual procedure, likely of modern interpolation.

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haawi ana a ke 'lii i ka aina i kona poe kanaka, he holo a moe okoa, o ka make wale no koe. Ua pololei io no, e like me ka maua hooluhi ana, pela no hoi e hooluhi ia ai maua." I aku la o Umi ia Kakohe: "O oe hoi, e holo oe." Ia wa holo o Kakohe me Piimaiwaa, holo aku la laua a pau ke ahupuaa hookahi, hina iho la o Kakohe i lalo ma ka honua, a waiho iho la me ka pau o ke aho. Hiki aku la o Umi i laila, olelo iho la: "Make, ea?" Hu ae la ia, "Hu." Oia olelo, penei ke ano, "u", a no ka pau pono ole o ke aho, hepa ka olelo ana, oia kela "hu". Alaila, i aku o Umi: "O kou aina keia, hookahi ahupuaa, a o ko Nunu elua ahupuaa, ia olua no ka hooponopono o ko olua." I aku la o Umi ia Nunu a me Kakohe: "O na mea a pau i luna o ko olua mau aina, no olua ia, a na olua e hana e like me ko olua makemake, mai manao olua ia'u a na olua ia e hooili aku i ko olua mau hooilina." A pau keia olelo a Umi i na elemakule, hoi mai la i lalo o Waipio, me kona mau hoahele. A hiki lakou i lalo, noho iho la.

O ka Umi hana, o ka oo ihe me kona mau kanaka ponoi, oia o Koi, Omaokamau, Piimaiwaa. O keia mau kanaka ekolu, he mau kanaka koa loa lakou, a no ko lakou koa, ua hoolilo ia lakou he mau pukaua no Umi. O ko lakou oi loa, ma ka lima akau, a ma ka lima hema, o Piimaiwaa. O Koi, he ikaika lima hema, he nawaliwali kona lima akau, pela o Omaokamau.

A liuliu ka noho ana o Umi ma Waipio, olelo aku o Kaoleioku ia Umi: "E ke 'lii e, pono e kaapuni oe ia Hawaii nei a puni." A lohe o Umi, ua oluolu ia olelo i kona manao. Ia wa, kena aku la o Umi ia Piimaiwaa, e hele e mamua e hai aku i na konohiki i ka hele aku o ke 'lii, a e olelo aku, i ai, i ia. Pela no ke kala hele ana, a lohe na konohiki, a me na 'lii, i hoonoho ia i na moku o Hawaii eono, oia o Hilo, o Puna, Kau, Kona, Kohala, Hamakua.

MOKUNA VI.

Ko ke 'Lii o Umi Kaapuni ana ia Hawaii me Kona mau Alii.

A makaukau ka hele o Umi, olelo aku la ia ia Kaoleioku, ma Kawaihae mua e hele ai, no kona makemake loa e ike ia Kawaihae. A lohe o Kaoleioku i keia olelo a Umi, i aku la ia i ke 'lii: "Aole oe e pono ke hele ma ke komohana; eia wale no ka pono ia oe, e hele mua oe ma ka hikina. Oia kou hoomaka ana e kaapuni i kou aupuni. Ina he 'lii oe ma lalo loa, alaila, he pono oe ke hele ma ke komohana." Ma keia mau olelo a Kaoleioku, ua oluolu ia mea ia Umi.

Mahope o keia mau olelo, hele aku la o Umi me Kaoleioku a me na 'lii aimoku, na kanaka he lehulehu loa, ma Hamakua. A hala elua anahulu ma ke alanui o ka hele ana, hiki lakou ma Laupahoehoe (kahi o Paiea). Maanei, e hoomaopopo kakou

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We will now recall the incident of the surf-board race which was held between Paiea and Umi, while Umi was living in Laupahoehoe, mentioned in Chapter III, the details of which were not fully described.

While Umi was living in humble circumstances in Waipunalei, Hilo, he and Koi one day went down to the beach at Laupahoehoe, the great bathing place in those days, where they saw Paiea and several people of the place out surf riding. While looking on they often heard praises of Paiea and his great skill in the use of the surf board. Umi approached one of the people of the place and whispered to him: "Is that the best Paiea can do, just to rise up with the surf and fall back again? That is not the way surf is ridden in our land. One must ride clear to the edge of the beach before he can be called an expert." When the fellow heard this he went over to Paiea and repeated to him what he had heard. Upon hearing this expression of criticism against his skill as a surf rider, he called Umi to come to him. When Umi came up to Paiea, he was asked: "Is it true that you passed the remark that has been reported to me by this man?" Umi replied: "It was only a casual remark on my part; I did not think that he would take it seriously." Paiea then said to Umi: "Let us have a race surf riding. If you beat me I will be your servant, and if I beat you, you will be mine." Umi accepted the challenge and wager. Not satisfied with this wager, Paiea further put up two double canoes and one single canoe against Umi's whale's tooth necklace. Again Paiea offered four double canoes thinking to wager them against the bones of Umi,[1] but a young man belonging to Laupahoehoe stepped in and helped Umi by matching four double canoes against the four offered by Paiea. This young man was very wealthy, but Paiea's stock of wealth was already exhausted. Because of this assistance to Umi by the young man, Paiea said to him: "If your intention was to conspire against me I would have been killed, for you have very many relatives." Paiea was but a petty chief under Liloa, while the young man was a high chief, a resident descendant of the soil of Hilo and Hamakua.

After the bets had been decided on, Umi and Paiea swam out to the point where the surf rose before breaking and there floated waiting for a surf to form. After they were in position, Paiea upon seeing the first surf called out to Umi: "Let us take this one." But Umi said, "No". On the approach of the second surf, Paiea again called out to Umi: "Let us take this one." Again Umi refused to take it. On the approach of the third surf, Umi called out: "Let us take this one." "Yes," said Paiea and they then caught the surf at the same time and away they came in on the same surf. As they neared a rock that was in their way, Umi was crowded by Paiea against this rock. When Umi saw his predicament he made a turn, passing the coral rock on the inside, and rode clear to the edge of the beach, beating Paiea. As Umi stepped on to the beach, Koi saw the bruise on the shoulder of Umi, so he went up to him and whispered: "After you have become the king of the land I shall slay Paiea."

In this defeat of Paiea by Umi he lost all his property to the young man who backed Umi, except the canoes that were wagered against Umi's whale's tooth necklace.

[1] A not uncommon wager in those days.

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i ka heenalu ana a Paiea me Umi, i ko Umi noho mua ana i Laupahoehoe, e like me ka olelo ma ka Mokuna III. Eia nae, aole i hoakaka loa ia malaila.

Ia Umi e noho ilihune ana ma Waipunalei i Hilo, hele aku la laua me Koi, i kahakai o Laupahoehoe, nana aku la laua e heenalu ana o Paiea me na kanaka o laila, a e hookani ana ka poe makaikai i ka pae o Paiea, a me ke akamai i ka heenalu. Hele aku la o Umi, a loaa he wahi kanaka kamaaina, olelo malu aku la: "O ko Paiea iho la no ia, o ke opu wale ae no i luna o ka nalu a emi iho, aole pela ka pae o ka nalu o ko makou aina, aia ka pae a hala loa i uka i ka pa ala." Ma keia lohe ana o ua wahi kanaka kamaaina nei, hele aku la ia olelo ia Paiea. A lohe o Paiea i keia mau olelo, kahea mai la ia Umi, e hele aku ma laila. A hiki o Umi i mua o Paiea, olelo mai la o Paiea: "He oiaio anei, ua olelo oe e like me ka ia nei mea i olelo mai nei?" I aku o Umi, ia Paiea: "I mea wale ae no wau, o ke ku io mai no ka ka ia nei." I aku o Paiea ia Umi: "E heihei kaua ma ke kaha nalu ana. Ina wau e make ia oe, lilo no hoi au ia oe, a aina hoi oe i make ia'u, lilo no hoi oe ia'u." Ae aku la o Umi i keia mau olelo. Ia wa, pili laua, ka Paiea pili, elua waa kaulua, hookahi waa kau kahi, mau i ka palaoa o Umi. Pili hou o Paiea, eha waa kaulua, e manao ana o Paiea e pili i na iwi o Umi. Aka, ku mai kekahi keiki papa o Laupahoehoe, a kokua mahope o Umi. Eha waa kaulua, mau i ko Paiea. Aole i pau ka waiwai o ua keiki nei, pau e ko Paiea waiwai. No keia kokua a ua keiki nei ia Umi, olelo aku o Paiea: "E kipi ia no wau e oe, o kuu make no ia, no ka mea, he nui loa kou mau ohana." No ka mea, he 'lii no o Paiea, malalo aku o Liloa, a o ua keiki nei hoi, he keiki papa no Hilo a me Hamakua.

A mau ka pili a Umi me Paiea, au aku la laua a ke kulana nalu, i aku o Paiea ia Umi: "Pae kaua," elua kahea ana a Paiea ia Umi, elua hoole o Umi. Ku hou ka nalu, kahea o Umi: "Pae kaua." "Ae," aku o Paiea. Kaha iho la o Paiea a me Umi i ka nalu hookahi, a kokoke laua i ka moku pukoa i waena konu, hooke mai la o Paiea ia Umi. Paa loa ka poohiwi o Umi. A ike o Umi i kona paa kunihi ae la ia, hala maloko, kaa ka moku pukoa i waho, pae aku la o Umi a hiki i ka pa ala, a eo ae la o Paiea ia Umi. Ma keia pae ana o Umi, ike mai la o Koi i ka poohiwi o Umi, ua pohole, hele mai la o Koi, a ma ke alo o Umi, olelo malu mai la: "Ina e pa ka aina ia oe, make o Paiea ia'u."

Ma keia eo ana o Paiea ia Umi, ua pau loa na waiwai o Paiea i ke keike mahope o Umi, a koe na waiwai i piliia e Umi i ka palaoa. O kela keiki hoi i kokua ai ia Umi, oia ke aikane a Umi, nona kela aina o Puna, i ka wa i lilo ai o Hawaii ia Umi.

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The young man who aided Umi was the friend that was placed in charge of the district of Puna when Umi became the king of Hawaii.

We will now take up the matter of the journey of Umi around Hawaii.

After the king had visited through the district of Hamakua he continued on into Waipunalei, the land separating Hilo from Hamakua. Waipunalei was the land owned by Kaoleioku and the land in which he had already erected, at the time when he was in humble circumstances, a large temple. The temple, however, had never been dedicated by a human sacrifice offered on its altar. When they arrived at this place, Umi said to Koi: "Go and fulfill your promise and kill Paiea and those who were against me." Koi assented to this and started on his errand, killing Paiea and all those who had shown their ill feeling against Umi in that section of the country. At the end of the slaughter Koi returned with the body of Paiea, which was offered as a sacrifice on the altar in the temple erected by Kaoleioku, in Waipunalei.

In the course of Umi's and Kaoleioku's stay in Waipunalei, the government was firmly established in Umi, and Kaoleioku assured him that he would be the undisputed king of Hawaii to the end of his days. Because of these ceremonies they made a very long stay at this place before they again continued on their journey around Hawaii. After a circuit of Hawaii had been made they returned to Waipio where the king took up his residence.

The time consumed on this circuit was two summers and two winters, making about two years on the journey. The common people as well as the chiefs received Umi, the new king, graciously.

After this return to Waipio, where the king made his residence, Kaoleioku returned to his possession, the district of Hilo, to reside, leaving Omaokamau, Piimaiwaa and Koi with very many people with the king.

While Kaoleioku was in Hilo, Umi began courting a young chiefess of high rank who was connected to the king by blood. When Kaoleioku heard this he expressed his disapproval of the royal match by saying: "Umi must not marry a woman of his own blood, because he already owns the whole of Hawaii. He should take as a wife the daughter of Piilani of Maui, Piikea by name, so that Maui would be united to Hawaii by ties of blood which would assure a lasting peace with that island." This was pleasing to Umi as well as to his chiefs.

CHAPTER VII.

How Umi and Piikea, the Daughter of Piilani, the King of Maui Became United.

After the advice of Kaoleioku to Umi was agreed upon by all the chiefs as well as the king, Omaokamau was sent to Maui to inform Piilani of the desire of the chiefs of Hawaii, that Piikea become the wife of Umi. After the matter was fully understood and the arrangements perfected, Omaokamau set out for Maui and landed at Kapueokahi in Hana, a place close to the Kauiki hill. As the double canoe was making the shore the people of Maui became greatly excited, for they thought this

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Maanei, e hoomaka hou ia ke kamailio ana no ka huakai kaapuni a ke 'lii, a Umi.

A haalele ke 'lii ia Hamakua, hiki aku la lakou ma Waipunalei, ma ka palena o Hilo a me Hamakua. O Waipunalei ko Kaoleioku wahi kupa, ua hana mua oia i heiau malaila, i loko o ka wa ilihune aina ole, aole nae i hei ia i ke kanaka.

A hiki lakou malaila, olelo aku la o Umi ia Koi: "E kii oe e pepehi ia Paiea, a me ka poe a pau i kue mai ia'u." Ae mai la o Koi. Hele aku la ia, a luku aku la ia Paiea, a me na kanaka a pau o ia aoao o Hilo. A pau ae la ko Koi luku ana ia lakou, hoi mai la ia, lawe ia mai la o Paiea a kau i ka heiau a Kaoleioku, ma Waipunalei.

Ma keia noho ana a Umi me Kaoleioku ma Waipunalei, ua makia paa loa ia ke aupuni no Umi, a ua hoohiki paa hoi o Kaoleioku malaila e noho ai o Umi he 'lii nui no Hawaii a pau kona ola. Malaila lakou i noho ai a liuliu, hele aku la lakou e kaapuni ia Hawaii; a puni ae la o Hawaii a pau loa, hoi mai la lakou a noho ma Waipio.

Ma keia kaapuni ana ia Hawaii, elua kau, elua hooilo, ua like me alua makahiki, ma keia hele ana; ua mahalo oluolu mai na makaainana, no ke 'lii hou no Umi.

Ia lakou i noho ai i Waipio, a liuliu iki iho, hoi aku la o Kaoleioku i kona aina i Hilo e noho ai, koe iho la o Omaokamau, o Piimaiwaa, o Koi, a me na kanaka he nui loa.

A hoi aku la o Kaoleioku i Hilo, e noho ai, hoopilipili iho la o Umi me kekahi kaikamahine alii o loko o kekahi hanauna alii i pili ia Umi, i Kona kahi i noho ai. Lohe aku la o Kaoleioku ma Hilo, i ka hoomoe ia o Umi i ka wahine, hoole mai la ia: "Aole e moe o Umi i kekahi wahine, o loko ae o kona hanauna ponoi, no ka mea, ua puni no o Hawaii ia Umi. Nolaila, eia kana wahine e moe ai, o ke kaikamahine a Piilani o Maui, oia o Piikea, i lilo wale mai o Maui, alaila, kuikahi ka noho ana." Ua oluolu keia mau olelo ia Umi a me kona mau alii.

MOKUNA VII.

Ka Hoao ana o Umi me Piikea, ke Kaikamahine a Piilani ke 'Lii o Maui.

Mahope o keia mau olelo a Kaoleioku ia Umi, hoouna ia aku la o Omaokamau, e holo i Maui, e hai aku ia Piilani no Piikea, i ka lilo o Umi i kane nana, a i kona ae ia Umi, i kane na Piikea. A pau ka olelo ana, holo aku la o Omaokamau a pae i Kapueokahi ma Hana i Maui, ma kahi e kokoke ana me ka puu o Kauiki. Ma keia pae ana o keia mau waa, pihoihoi mai la o uka, manao iho la lakou, he mau waa kaua,

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canoe was the forerunner of war, and the people began to run back and forth not knowing what to do. Therefore they went and inquired of Omaokamau: "What is the object of the call of your canoe?" Omaokamau replied: "It is on a journey of sightseeing." Omaokamau then in turn asked the people: "Where is the king and queen?" "They are at home." Omaokamau then proceeded to the king's house. When Piilani saw him, he said: "You make a quick passage." Omaokamau greeted those present, and the people greeted him in return. After the respective courtesies had been exchanged Piilani inquired: "What is the object of this visit made by Hawaii's emissary?" Omaokamau replied: "It is in search of a wife. The chiefs of Hawaii have agreed that Umi should be the husband and Piikea the wife; they should be united." When Piilani, the father of Piikea, heard the words spoken by Omaokamau he was much pleased and he immediately gave his consent to grant the wish of the chiefs of Hawaii.

Before Omaokamau landed on Maui the people as well as Piilani the king were afraid of the canoe, thinking that it was a war canoe that they saw coming to their shores; but when they heard that it was in search of a wife they were greatly relieved.

After Piilani had heard the message delivered by Omaokamau, he ordered his men to prepare food and meat for the strangers. Upon receiving these orders the people immediately set out to prepare food and meat, and after they were ready they were set before Omaokamau and his followers.

Omaokamau remained with Piilani for ten days, and during that time he became a great favorite with the king, which good feeling was continued to the day of his departure for Hawaii.

When Omaokamau was about ready to make his return, Piikea called Omaokamau, to whom she gave her love message, saying: "Omaokamau, you are about to return to the presence of the great king of Hawaii. When you meet him, give him my love. Tell him that I, his maid servant, am pleased and honored to acceed to his desires, and shall from now on cherish him in my heart, and will think of him day and night, even in my sleep. Until I come to meet my lord face to face twenty days will have passed, then I shall sail." At the close of Piikea's remarks, Omaokamau and his followers set out on their return, and on the evening of the same day they landed at Waipio where the king was waiting for their return.

Upon the arrival of Omaokamau he immediately proceeded to the king's house and in his presence delivered the message from Piikea and Piilani. When Umi heard that his wish was favorably received by Piikea and her father he was much pleased. At the end of the report, Umi asked of Omaokamau: "What sort of a looking woman is the young chiefess? Is she good looking?" Omaokamau replied: "Yes, she is very beautiful; we have no woman in Hawaii like Piikea. She is only a young girl, but her face is fair to look upon; she is perfect from the top of her head to the soles of her feet." When Umi heard this he was quite happy and was desirous to see her at once. Umi then gave the people orders that preparations be immediately made for her reception within twenty days.

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nui ko lakou pioloke. Nolaila, hele aku la lakou e ninau ia Omaokamau: "He mau waa aha keia?" Wahi a Omaokamau: "He mau waa makaikai." Ninau aku la o Omaokamau i na kamaaina: "Auhea na 'lii?" I aku na kamaaina: "Aia no i ka hale." Hele aku la o Omaokamau a hiki i ka hale o na 'lii, i mai la o Piilani, "Mama." Aloha aku la o Omaokamau, aloha mai la lakou. Mahope o ke aloha ana, ninau mai la o Piilani: "Heaha ka huakai a ka Hawaii o ka hiki ana mai?" I aku o Omaokamau: "He huakahi hoomoe wahine. Ua hooholo iho ko Hawaii mau alii o Umi ke kane, o Piikea ka wahine, e hoao laua." A lohe o Piilani, ka makuakane o Piikea i keia mau olelo a Omaokamau, ua oluolu no kona manao, me ka ae ia mau mea a pau loa i hooholo ia e lakou ma Hawaii.

Aka, mamua ae o ko Omaokamau ma pae ana aku i Maui, ua makau na kamaaina a me Piilani, e manao ana lakou he mau waa kaua keia o ka pae ana aku, aka, i ko lakou lohe ana he waa imi wahine, pau ae la ko lakou pioloke ana.

Mahope o ka lohe ana o Piilani i na olelo a Omaokamau, kena ae la o Piilani i na kanaka, e hoomakaukau i mea ai na na malihini, a lohe na kanaka, hoomakaukau iho la lakou. A makaukau na mea ai, waiho aku la i mua o Omaokamau.

A noho pu iho la o Omaokamau me Piilani, hookahi anahulu. Ua lilo o Omaokamau i mea nui i mua o Piilani, a hiki i kona la i hoi ai i Hawaii.

A makaukau ka hoi o Omaokamau i Hawaii, kauoha mai la o Piikea i kana olelo aloha ia Omaokamau, penei: "E Omaokamau, ke hoi la oe a hiki i mua o ke alo o ke 'lii nui nona ke aupuni o Hawaii, e aloha aku oe iaia. A owau nei hoi, o kana kauwa wahine, e like me ka mea i oluolu i kona manao, pela e lilo ai i loko o'u i mea iini na ko'u naau, a e lilo ana paha ia i mea hiaa no ko'u po, ke moe iho. A hiki i ko'u wa e holo aku ai e ike i na maka o kuu haku, elua anahulu e hala ia'u ma Maui nei, alaila, holo aku wau." A pau na olelo a Piikea, hoi aku la o Omaokamau ma, a ahiahi o ia la, pae lakou ma Waipio, malaila ke 'lii o Umi kahi i noho ai, e kakali mai ana o ka hoi aku o Omaokamau ma.

A hiki o Omaokamau ma, i mua o ke 'lii o Umi, hai aku la i na mea a pau loa a Piilani, a me Piikea i olelo mai ai; a lohe o Umi, he mea oluolu loa ia i kona manao.

A pau na olelo a Omaokamau, ninau mai o Umi: "Pehea ke ano o ia alii wahine? He wahine maikai no ia alii wahine?" Ae aku o Omaokamau: "Ae, he 'lii wahine maikai loa ia, aole wahine ma Hawaii nei i like me Piikea; he kaikamahine opiopio wale no; maikai kona mau helehelena ke nana aku, mai ka piko o ke poo, a hala i lalo i na wawae." Ma keia lohe ana o Umi, nui iho la kona olioli, a me ka makemake e ike ia Piikea, a kauoha aku la ia i na kanaka a pau loa e hoomakaukau i na mea a pau loa, maloko o na anahulu elua.

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In the meantime Umi had completed final arrangements in Waipio, and everything was ready for the reception of Piikea from Maui. And so also did Piilani, on Maui, complete his final preparations to meet Umi.

At the end of twenty days Piikea set sail for Hawaii to meet Umi. She was accompanied by a fleet of canoes amounting to about four hundred. While the canoes were still out in the channel of Alenuihaha,[1] the red insignia of the canoe bearing the young princess was plainly seen from Waipio, and by this sign the people knew that it was the young princess Piikea of Maui. As Piikea was about to touch the Waipio beach the heaven was covered over by thick rain clouds, and a rainbow formed standing from in front of the canoe of the princess to its rear and remained standing proudly like a hugh helmet. As soon as the canoe bearing Piikea was beached Omaokamau stepped up to it and lifted Piikea out and placed her on the shoulders of Piimaiwaa, who carried her into the presence of Umi the king. Umi then greeted Piikea, and she greeted Umi in return.

The love borne by the two toward each other was mutual and they lived as husband and wife in peace and happiness.

Some little time after the two had been united, tidings were brought of the death of Piilani, the father of Piikea, and king of Maui.

[At this point is inserted Kamakau's version of the history of Umi from the account of the death of Hakau, to bring in the particulars of Umi's Hawaii experiences therein recorded, up to the time of his death, omitted in the foregoing version.—Ed.]

CHAPTER VIII.

Succession of Umi.

Hakau and his people, the chiefs and attendants, and the attending stewards were killed, and the weapons in the service were taken possession of by the soldiers of Umi-a-Liloa. When the chiefs, the princes and the court people who had gone up to observe malukoi[2] heard that King Hakau had been slain, and that Umi had rebelled against the government, and that the people down in Waipio had been slain, therefore the princes of Kona fled to Kona, as did those of Kau, Puna and Hilo to their respective districts to their royal parents; and they all alike rebelled against the government, so that Kona, Kau, Puna, Hilo and Kohala each became independent.

After King Hakau and his chiefs and the people of his court were slaughtered with great cruelty by the rebels, the bodies of the slain were offered as burnt offerings at the human sacrifice temple of Honuaula, in Waipio. This narrative was frequently spoken of by the wise men of former days thus: When Umi-a-Liloa sacrificed the burnt offerings on the altar of the temple, which sacrifice consisted of the dead bodies of Hakau and others, the tongue of God came down from heaven; the body was not

[1] The channel between the islands of Maui and Hawaii.

[2] *Malukoi*, a season of special temple observance to procure ohia trees for the heiau.

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Maloko o keia mau anahulu elua, hoomakaukau o Umi ma Waipio, no ka hiki aku o Piikea mai Maui aku; a pela no hoi o Piilani ma Maui, hoomakaukau no ka holo aku o Piikea i Hawaii, e launa me Umi.

A pau na anahulu elua, holo mai la o Piikea i Hawaii e launa me Umi, me kona mau waa hookahi lau (ua like me eha haneri). A hiki lakou ma ke kai o Alenuihaha, ike mua ia aku la ka ula o ko ke 'lii wahine waa i uka o Waipio, alaila, manao iho la lakou o ke 'lii wahine o Maui, o Piikea. A kokoke o Piikea e pae i Waipio, ua uhi paapu ia ka lani i na ao ua, a iho mai la ke anuenue a ku mamua o ka ihu o ka waa o ke 'lii wahine o Piikea, a hala mahope o na waa. Ku iho la ke anuenue me he papale mahiole la, ke kalali.

A pae na waa o Piikea i Waipio, lalau iho la o Omaokamau ia Piikea, i luna o ka waa hapai aku la a luna o Piimaiwaa, hoonoho iho la i mua o ke 'lii o Umi. Aloha mai la o Umi ia Piikea, a pela o Piikea ia Umi. Ua oluolu laua elua ia manawa, a lilo ae la laua i kane a i wahine, a noho iho la me ka oluolu. Ma keia noho ana a laua, he kane a he wahine, a liuliu, lohe ia mai la ka make ana o Piilani, ke 'lii o Maui, ka makuakane o Piikea.

[Ma keia wahi ua hookomoia ka Kamakau hoakaka o ka moolelo o Umi, mai ka moolelo mai o ka make ana o Hakau, i hiki ai ke hoomaopopoia na mea ano nui o ka Umi mau hana ma Hawaii, a i paa hoi maloko o ia moolelo, a hiki i kona make ana, i paa ole hoi maloko o ka moolelo mamua ae nei.—Luna H.]

MOKUNA VIII.

Ko Umi Noho Alii Ana.

O ka pau no keia i ka lukuia o Hakau ma, a ua pau na 'lii a me na kahu, a me kahu aipuupuu, a o na mea kaua a ka oihana ua pau ae i na koa o Umi-a-Liloa, a o na 'lii a me na poe kaukaualii a me ke alo alii a pau i pii i ka malukoi, a i ka lohe ana, ua pau i ka lukuia ke alii o Hakau, ua kipi o Umi i ke aupuni, a ua pau i ka lukuia o lalo o Waipio, a o na keiki alii o Kona, ua pau aku i ka mahuka i Kona, a pela ko Kau, ko Puna, a me ko Hilo, a hiki aku la i ko lakou poe makua alii, a ua kipi like ae la lakou i ke aupuni, a kuokoa ko Kona, a kuokoa ko Kau, a kuokoa ko Puna, a kuokoa ko Hilo, a kuokoa ko Kohala.

A pau i ka lukuia ke alii moi o Hakau, a me kona poe alii, me kona aialo, me ka hoomainoino ia e ka poe kipi aupuni a o na kupapau a pau o na heana, ua kaumaha ia ko lakou poe heana a pau i mau mohaikuni, ma ka heiau pookanaka o Honuaula ma Waipio. Ua olelo nui ia keia moolelo ma ka moolelo a ka poe akamai o ka wa kahiko

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visible, but the tongue was seen oscillating beneath the altar, whereby all the burnt offerings were quickly consumed. And there was also thunder and lightning.

Umi-a-Liloa reigned in the place of King Hakau through his wise effort and the cunning of his guardian attendant who directed him in the way of obtaining the throne, securing it notwithstanding the many enemies who opposed his accession on account of the lowness[1] of his royal blood. Umi had two children who were born in his days of humble circumstances, a boy and a girl; they were children by common women of the back country of Waipunalei, of Hilo-Koolau.[2]

When Umi sat upon the throne, Kaoleioku was made district chief of Hamakua, and the adopted sons[3] became Umi's courtiers and warriors. Akahiakuleana was sent for to come and reside at the royal court. Akahiakuleana begat children after Umi by the husband of her bosom. Umi-a-Liloa, however, kept the daughter of King Hakau. Pinea was the name of the girl, and she was so named by Hakau after his mother Pinea.[4] Umi-a-Liloa kept her that the royal blood might be preserved[5] pure and not diminished. Umi-a-Liloa took to wife Kapukini, the daughter of his father Liloa, who was his half sister. Royal children were born of Kapukini who were Keliiokaloa, Kapulani, and Keawenuiaumi.

One time Umi-a-Liloa went to Hilo. He did not mingle with the chiefs of that place, nor did they know him in person, but had simply heard that the government of Hakau was in the possession of Umi; therefore Umi and his adopted companions went to Hilo. Kulukulua was the king and Umi had gone there for a visit. Upon arrival at Hilo they stayed there and visited the royal abodes of that place. These men were particularly attractive from their fine youthful physique, therefore Umi-a-Liloa was married to the daughter of Kulukulua, king of Hilo.

When Umi was living with the daughter of Kulukulua he noticed that she had on a royal necklace, an imitation ivory necklace made of wiliwili,[6] braided with jet-black hair securely tied together. One night there was a grand entertainment for all the chiefs of Hilo at Kanukuokamanu, in Waiakea; there was dancing and games of papuhene, kilu and loku.[7] Umi noticed that the daughter of Kulukulua was adorned with bird feathers on her body and on her head, and on her neck was a wiliwili ornament necklace. At the close of the chief's entertainment, after they had gone home, Umi asked his wife, the daughter of Kulukulua, for the necklace, which she let him have. Umi asked her: "Is this your necklace of royalty?" "Yes," answered the

[1] Hawaiian rank was held to descend through the mother, not the father, hence the obscure unrecognized rank of Akahiakuleana was the ground for considering Umi as of low birth.

[2] An unusual term to apply to Hilo, which has reference to its northerly section.

[3] Or companions, Omaokamau, Koi and Piimaiwaa.

[4] It is unusual to find a successive family name in early history.

[5] In this and following union of close relation is shown the solicitude for the preservation of unalloyed royal blue blood, according to their then standards.

[6] *Wiliwili*, *Erythrina monosperma*, a light white wood forming the ornament or tongue of the necklace. As this has been known generally of ivory, from sperm whale's teeth, with variations in shell and in bone, the name *palaoa* is confusedly applied to all alike as an ivory-tongued necklace. This account would imply that *palaoa* was the name of the peculiar curve-tongued ornament itself, not ivory, the material of which it was formed, though its general use and reference as *niho palaoa*—ivory tooth—is responsible therefor.

[7] Each of these named games were usually for indulgences in lascivious conduct.

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penei: I ka wa o Umi-a-Liloa i kaumaha ai i na mohaikuni iluna o ka lele o ka heiau, oia hoi na heana a me na kino o ke alii o Hakau ma, ua iho mai la ke alelo o ke akua mai ka lani mai, aole i ike ia ke kino, aka, o ke alelo oia ke kapalili ana ilalo o ka lele, a miki ia aku la na mohaikuna a pau, a he uila me ka hekili pu.

A noho alii o Umi-a-Liloa ma ka noho alii o ka moi o Hakau, ma kona imi akamai a me na hana maalea a kona kahu hanai nana i kuhikuhi i ke alanui e hiki aku ai i ka noho alii, a loaa iaia ka noho alii me ka nui mai o na enemi e keakea mai ana i kona noho alii, a no kona hookae ia no ke koko hapa o kona koko alii. Ua loaa ia Umi na keiki mua o kona noho ilihune a hoopiliwale, a ua kapaia ka inoa o Nohonahele, a o ka lua, o Kapunanahuanui, he keikikane a he kaikamahine, oia na keiki a na wahine kuaaina i noho ai ma ka aina kuaaina o Waipunalei, no Hilo-Koolau.

A noho o Umi ma ka noho alii, ua lilo o Kaoleioku i alii kuaaina no Hamakua, a ua lilo na keiki hookama i mau alii ukali, a i mau pukaua no Umi; a ua kii ia o Akahiakuleana e noho pu ma ke aloalii, a ua loaa ia Akahiakuleana na keiki mahope o Umi me kana kane i ka ili. Aka, ua malama nae o Umi-a-Liloa i ke kaikamahine a ka moi alii a Hakau, o Pinea ka inoa o ke kaikamahine, ua kapa o Hakau i ka inoa o kona makuahine o Pinea; a ua malama o Umi-a-Liloa i holo pono ke koko alii, aole he koko hapa. Ua lawe ae o Umi-a-Liloa i ke kaikamahine alii a kona makuakane a Liloa, o Kapukini ka inoa, a he kaikuahine ia nona, a ua loaa mai na keiki alii me Kapukini; o Keliiokaloa, o Kapulani, a me Keawenuiaumi.

I kekahi manawa, ua hele aku o Umi-a-Liloa a Hilo. Aole i huipu o Umi me na alii o Hilo, aole no hoi i ike lakou i ko Umi kino, aka, ua lohe wale ia, ua lilo ka noho alii o Hakau ia Umi, a nolaila, ua hele aku la o Umi a me na keiki hookama ma Hilo. O Kulukulua ke alii o Hilo. A ua hele aku la o Umi i ka makaikai, a hiki lakou ma Hilo, a ike ia keia poe kanaka maikai a noho malaila a hele ma na hale alii olaila, a ui na kino, a nolaila, ua hoao me ke kaikamahine a Kulukulua, ke alii o Hilo.

I ka noho ana o Umi me ke kaikamahine a Kulukulua, he lei alii ko ua kaikamahine la a Kulukulua, he lei palaoa wiliwili, ua haku ia i ka aha lauoho uliuli, a ua luukia ia a paa, a ike o Umi. A he po lealea nui no na 'lii o Hilo a pau ma Kanukuokamanu ma Waiakea, he hula, he papuhene, a he kilu, a me ka loku; a ike o Umi, ua kahiko ia ua kaikamahine nei a Kulukulua i ka hulu o ka manu ma ke kino a ma ke poo, a ma ka ai he lei palaoa wiliwili. A pau na hana lealea ana a na 'lii, hoi aku la ua wahine nei a Umi ke kaikamahine a Kulukulua, nonoi mai la o Umi i ua wahine nei i ka lei palaoa, a haawi mai la ua wahine la i ka lei palaoa. Olelo aku o Umi: "O ko

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woman; "yes, that is our royal necklace, which is not commonly used by the people." "Those things are plentiful and common with the children of our place, and owned by many, from young people to old women. The necklace of our chiefs is of ivory, made of whale's teeth: that is the royal necklace and securely tied with cords of hair." And, saying this, Umi then broke the wiliwili necklace of the daughter of Kulukulua.

CHAPTER IX.

Battle Between Umi-a-Liloa and the Chiefs of Hilo; His Victory, and the Joining of Hilo.

When Umi-a-Liloa broke the tongue of the wiliwili necklace of the daughter of Kulukulua, after she fully realized that it was destroyed she wept bitterly and ran over to her father, saying: "My necklace ornament is completely broken by my husband." The father then said: "What was the reason for destroying your necklace?" The daughter replied: "The man said that he was ashamed of it; the wiliwili necklace ornament was common among their people from children to old women, and that the royal necklace of their chiefs were the teeth of the whale forming the ivory ornament." Kulukulua then said to his daughter: "Those men should be securely bound with cords, and if the ivory royal necklace is not furnished, then they shall all be slain and sacrificed at the temple of Kanoa."[1] Therefore, Kulukulua commanded his men, and Umi-a-Liloa, Omaokamau and Koi were securely bound, while Piimaiwaa was allowed to go to Waipio to bring the ivory necklace, because a command had been given that the ivory ornament must be produced within one day, and if it was not furnished in one day they would all be killed. So Piimaiwaa hurried down to Waipio and in a short time apprised the chiefs there of the predicament which befell Umi and his companions at Hilo. Without waste of time Piimaiwaa returned the same day and placed the ivory ornament in the hand of the daughter of Kulukulua. She was made very happy on seeing this uncommon thing that the tooth of a whale was made into an ivory royal necklace. She hopped around with joyful laughter at her good fortune, but to Umi-a-Liloa it was a sad occasion to lose the royal necklace inheritance of his royal father Liloa; but he earnestly prayed to his god Kukailimoku that the royal necklace of Nanikoki be safeguarded with the chiefs of Hilo until the time they [the chiefs of Hilo] would be conquered.

When the ivory ornament was received Umi and his companions were liberated from their place of confinement at the father-in-law's house. After their release at Hilo they returned to Hamakua, reaching Waipio where Umi met his chiefs and the tried councillors[2] of his father, who decided at once to make war upon the chiefs of Hilo. The decision was in this wise: war must be waged right away without any waste of time.

[1] *Kanoa heiau* was located at Puueo, on the northerly bank of the Wailuku river, Hilo; destroyed in recent years.
[2] The *kaakaua* were a class of chiefs consulted by the king in times of difficulty. The term implies councilors of war.

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oukou lei alii keia?" Ae mai la ka wahine: "Ae, o ko makou nei lei alii ia, aole e laha wale i na makaainana." "He mea nui wale keia mea i kamalii o ko makou wahi, mai kamalii a ka luahine; o ka lei alii o ko makou poe alii, he niho palaoa, he niho no ke kohola, oia ka lei alii, ua luukia ia me ka aha lauoho a paa." A e uhai ae ana o Umi i ka lei palaoa wiliwili o ke kaikamahine a Kulukulua.

MOKUNA IX.

No ke Kaua a Umi-a-Liloa me na 'Lii o Hilo; Lanakila Ana, a Huipuia o Hilo.

I ka haihai ana o Umi-a-Liloa i ke alelo o ka palaoa wiliwili o ke kaikamahine a Kulukulua, a ike ke kaikamahine a Kulukulua ua haihaiia ka niho palaoa ona, o ka uwe ae la no ia me ka minamina nui, a holokiki aku la i ka makuakane me ka olelo aku: "Ua pau kuu lei palaoa i ka haihaiia e kuu kane." I mai ka makuakane: "Heaha ke kumu o ka haihai ia ana o ko niho palaoa?" Olelo aku ke kaikamahine: "Ua olelo mai ua kanaka la, no ka hilahila ka. He mea nui wale no ka ia o ka lei palaoa wiliwili i ko lakou makaainana, mai kamalii a ka luahine, a o ka lei alii ka o ko lakau poe alii, o ka niho o ke kohola, me ka niho palaoa." Olelo aku la o Kulukulua i ke kaikamahine: "E hoopaa ia kela poe kanaka i ke kaula, a i loaa ole ka lei alii niho palaoa, alaila, e pau lakou i ka lukuia, a e noa ka heiau o Kanoa ia lakou." A nolaila, ua kena ae o Kulukulua i na koa, a ua hoopaa ia o Umi ma i ke kaula. Ekolu lakou i hoopaa ia i ke kaula, o Umi-a-Liloa, o Omaokamau, a me Koi; a o Piimaiwaa, oia ka mea nana i kii ka niho palaoa i Waipio, no ka mea, ua kau ia ke kanawai, hookahi no la, alaila, loaa ka palaoa, a i ole e loaa ka niho palaoa i ka la hookahi, e pau lakou i ka make. A nolaila, ua holo aku la o Piimaiwaa a hiki i lalo o Waipio i ka manawa pokole, a lohe na 'lii o Waipio ua hoopilikia ia o Umi ma ma Hilo, aole he manawa noho aku ana o Piimaiwaa ia la hookahi no. A haawiia ka niho palaoa ma ka lima o ke kaikamahine a Kulukulua, he mea e kona olioli i ka ike ana i ka mea hou, ua hanaia ka niho o ke kohola i lei alii niho palaoa, a ua lelele oia me ke kani o ka akaaka i ka pomaikai; aka, ia Umi-a-Liloa ka haawina kaumaha, no ka lilo ana o ka lei alii kauoha a kona makuakane alii o Liloa. Aka, ua amama ae la o Umi-a-Liloa i kona akua, ia Kukailimoku, e malama ia ka lei alii o Nanikoki e na 'lii o Hilo a hiki i ko lakou wa e lawe pio ia ai.

I ka wa i loaa mai ai o ka niho palaoa ua hookuu ia o Umi ma mai ko lakou wahi hoopaa pio ana ma ka hale makuahonowai. I ka hemo ana o Umi ma ma Hilo, ua hoi mai lakou ma Hamakua, a hiki ilalo o Waipio, a huipu me kona mau alii, a me ka poe kaakaua kahiko o kona makuakane, a holo ka olelo no ke kaua me na 'lii o Hilo. Penei ka olelo i hooholoia: e hele koke ke kaua me ke kakali ole o ka manawa.

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Up through the mountains of Mauna Kea and right back of Kaumana, running towards Hilo, was a short cut over the mountains to the trail of Poliahu and the well of Poliahu at the top of Mauna Kea, the trail leading down to Hilo. It was an old road for those of Hamakua, of Kohala and of Waimea to take when going to Hilo. Therefore, preparations were made and the army ascended the Mauna Kea mountain and descended on the upper side of Hilo, and encamped right back of the stream of Waianuenue, the people of Hilo not knowing that war was coming from the upper side. The Hilo chiefs were therefore unprepared.

There was a great fisherman from Puueo engaged with a large net at the heenehu[1] fishing grounds, who noticed the dirty water of the sea and was surprised at the fact. He thought that there was war in the mountains which was the cause of the dirt in the stream. Others contradicted: there was no war; the dirt in the water was the result of a cloudburst causing the muddy stream which flowed down to the sea. But in this the man would not agree with them; he held to the idea that the discoloration of the water was caused by the feet of men. He hurriedly pulled his net into his canoe and returned to the shore. He did not wait to dry his net, but seized a long spear, also some taro and a few nehu, and throwing a ki-leaf fishing coat over his back, immediately set out toward the mountain. Nau was the name of the man.

Nau proceeded till he reached the uppermost retreat of Kaumana, where was a stretch of pili grass. Above this was where the army was encamped. There was a flat stone in the stream on which the man sat and eat of his taro and little fishes. The warriors of Umi-a-Liloa saw that Nau, the great fisherman of Puueo, had taro for food and little fish for his meat. In this place the people of Umi-a-Liloa were in great difficulty; the road was narrow, and the men of Umi had to come down the pili trail in single file. As they came to the narrowest part each man had to lower himself, feeling for a landing with his feet, while the man's place in hiding was favorable to him, being curved inward, and when the person from the other side made their descent this man would only have to thrust out his long spear, sending him over the cliff to his death.

This continued for some time and many men were killed by this one man because of the narrowness of the trail, and of its nearness to Kauamoa. Forty men were thus killed. Piimaiwaa, therefore, went to the top of the cliff and on looking down he saw only one man, hugging close to the bank. Then Piimaiwaa muttered to himself: "I'll kill you;" whereupon he leaped down the cliff and caused his [Nau's] death. When Nau was killed there was no one to warn the chiefs of Hilo, and when night came the fighting was being carried down to Hilo. Umi's army were provided with torches, and Umi-a-Liloa knew the king's house in Hilo as also that of the daughter of Kulukulua; these were surrounded by Umi's men, the chiefs of Hilo killed, the daughter of Kulukulua preserved, and the famous royal ivory necklace of Nanikoki recovered. As the cause of the war was the much desired ivory necklace, at the end of the conflict Hilo and Hamakua became united, with Umi as king.

[1] A variety or species of small fish, *Anchovia purpurea*.

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Aia ma ke kuahiwi a ma ka mauna o Mauna Kea, a mauka pono o Kaumana iho i kai o Hilo, he alanui pokole ma ke kuahiwi, o ke alanui o Poliahu a me ka punawai o Poliahu, iluna pono o Mauna Kea, a iho ma ka aoao ma Hilo. He alanui kahiko ia, no ko Hamakua, no ko Kohala, a me ko Waimea, ke hele ma Hilo. Nolaila, hoomakaukau iho la ka pii o ka huakai kaua ma Mauna Kea, a iho ma ka aoao maluna o Hilo, a hoomoana iho la mauka pono o ke kahawai o Waianuenue, me ka ike ole o ko Hilo poe, aia ke kaua mauka. Aka, ua makaukau ole ko Hilo poe alii; a o kekahi kanaka lawaia nui no Puueo, aia no oia i ka lawaia kolo huki heenehu i kai; ike oia i ka lepo o ka wai i ka moana; ua puiwa kona manao, a manao iho la, he kaua aia ma ka mauna, a oia ke kumu i lepo ai ka wai; o kekahi poe hoole lakou aole he kaua, he ua naulu mauka, a no laila mai ka lepo o ka wai, a kahe ka waiula i kai. Aka, aole manaoio o keia kanaka i ka lakou mau olelo, a ua manao loa no ua kanaka nei, he lepo keia no ka wawae o kanaka. O ka huki ino ae la no ia i ka hului kolo a pau i ka waa, a o ka hoi aku la no ia a pae i uka; aole i kaulai i ka upena, hopu i ka laau pololu kaua, hopu i ke kuala me kau wahi nehu, o ke kapa pea lau-i kolo hului a kau ana i ke kua, a o ka pii iho la no ia i uka. O Nau ka inoa o keia kanaka.

I ka hiki ana o Nau i uka lilo loa o Kaumana aia he pili, aia mauka o ke pili kahi i hoomoana ai o ke kaua, a he pohaku palahalaha i kahawai a noho iho la ua kanaka nei, a paina iho la i ke kuala, a wehe ae la i ua wahi nehu nei, a ai iho la. A ike mai la ka poe kaua o Umi-a-Liloa, aia o Nau ka lawaia nui o Puueo he kalo ka ai, a he nehu kana ia. Ua pilikia ka poe kaua o Umi-a-Liloa ma keia wahi, he pilikia ke alanui, a ua hoomaka pakahi mai na kanaka o Umi e iho mai ma ua alanui pili nei, a i ka manawa i iho mai ai a hiki ma kahi haiki loa, he hoolewalewa ke kikoo ana a ka wawae, aka, o kahi a ia nei e pili ana, ua maikai no kona wahi a ua kuono iloko, a i ka wa e pili mai ai kela aoao e kikoo mai e iho, ua hou aku la keia i kana pololu a lele ke kanaka i ka pali a make.

A pela aku no, a he nui loa na kanaka i pau i keia kanaka hookahi i ka make no ka haiki o ke alanui a no ka pilikia, a no ka pili i Kauamoa, a he kanaha ka poe i make. Aka, o Piimaiwaa, ua pii kela maluna o ka pali, a i nana iho ka hana, hookahi wale no kanaka e pili ana i ka pali, alaila, i iho o Piimaiwaa: "Make oe ia'u." O ka lele iho no ko Piimaiwaa maluna iho o ka pali, a make na Piimaiwaa, lele ana i ka pali. A make o Nau, aole kanaka nana e olelo aku i na 'lii o Hilo; a i ka po ana o ka la, ua hiki ke kaua i kai o Hilo; ua makaukau ko Umi aoao kaua me na lamaku; ua ike no o Umi-a-Liloa i ka hale alii o Hilo a me ko ke kaikamahine a Kulukulua, ua hoopuniia e na koa o Umi-a-Liloa, ua lukuia na 'lii o Hilo, a ua hoolaia ke kaikamahine a Kulukulua, a loaa hou mai ka lei alii palaoa kaulana o Nanikoki. O ke kumu o ke kaua o ka minamina i ka lei palaoa. A pau iho la ke kaua, ua hui o Hilo me Hamakua a ua lilo o Umi ke alii.

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CHAPTER X.

Umi Conquers Other Districts.

Hua-a was the king of Puna, but it was conquered by Umi and his adopted sons, Piimaiwaa, Omaokamau and Koi, the daring youths and famous generals and also noted ministers during Umi-a-Liloa's administration of the government of Hawaii. So, after the death of Hua-a by Piimaiwaa, on the battlefield of Kuolo, in Keaau, Puna became the possession of Umi-a-Liloa.

Imaikalani was the king of Kau. He was blind and was famous for his strength and skill in warfare, whereby several chiefs were killed by him in battle. He had a left thrust and a right thrust which were terrible, and if he threw a long spear to the right or to the left hand there was a roaring as of thunder, and flashes as of lightning, and a rumbling sound as of an earthquake; and if he twirled his spear at his back the dust arose in volumes as whirlwinds. Umi-a-Liloa was afraid of Imaikalani, who was a blind man and could not at all see with his eyes, but his hearing was acute. He had two wild duck watchers which reported to him the appearance of any one either from the front or from the rear, or from the sides, whichever way the voices of the birds indicated. In former times, when Imaikalani was not blind and Kau was not in the possession of Umi, there was war for a long time. Umi therefore went into the mountains and made secret raids on Imaikalani, and on the chiefs of Kona, so that he became famous as the mountain rover of Hawaii, and the mountains were familiar to him for the waging of wars. But when Imaikalani became blind they were constantly at war with each other. Imaikalani was never in subjection to Umi.

Piimaiwaa sought in various ways to learn the source of Imaikalani's great strength, and the skill with which he threw the long spear with such unerring aim, and the stroke of his war club that would rip one open from head to buttocks. Piimaiwaa discovered the source of Imaikalani's skill and the daring bravery of this blind man to be by means of the wild ducks hovering above, for when the birds made a noise and the blind man heard it, either in front, or behind, or on the sides, then he (the blind man) would say: "There is a man behind." The men leading him on both sides said: "Yes, there is a man." "Where does he hold his club?" "In front." It was plain that it was a war club. "Is he near?" "Yes." The blind man suddenly threw his own club which cleaved the man from head to buttocks. When the man appeared the birds warned. "Where is his club?" "It is on the right-hand side." "It is a left thrust then that will strike him." When the man made a strike it missed, but the thrust made by the blind man took effect from the head to the waist.

After Piimaiwaa had measured his (Imaikalani's) strength and great skill, he said: "I will kill you." First he went and destroyed the scout birds; then the attendants who led Imaikalani about on this side and on that, and after them, those who carried the weapons, there were forty in number, ever ready with spears and lances, because Imaikalani usually threw ten spears at a single throw, five from the right and five from the left hand, and on a single throw the spears would fly in a group like

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MOKUNA X.

Ko Umi Lanakila ana i na Apana e ai.

O Hua-a ke 'lii o Puna, aka, ua lilo mai no o Puna ia Umi a me kana mau keiki hookama, o Piimaiwaa, o Omaokamau a me Koi na keiki koa, a mau alihikaua kaulana a he mau kuhina kaulana no ko Umi-a-Liloa noho aupuni ana no ke aupuni o Hawaii. A make o Hua-a ia Piimaiwaa ma ke kahua kaua ma Kuolo i Keaau, ua lilo o Puna ia Umi-a-Liloa.

O Imaikalani ke 'lii o Kau. He alii makapo o Imaikalani, a he alii kaulana no ka ikaika a me ke akamai i ke kaua, a ua nui na 'lii i pau i ka make ma ke kaua ia ana e Imaikalani; he hauna hema, a he hauna akau, a i ka wa e kupahu iho ai o Imaikalani i na pololu ma ka hema a ma ka akau, ua halulu me he hekili la, a lapalapa aku me he uila, a nakolo aku me he olai la; a i hahau kakua iho ma ke kua, ua wili koiula ka lepo i ka lani me he puahiohio la. Ua makau o Umi-a-Liloa ia Imaikalani. He kanaka makapo o Imaikalani, aohe he ike o kona mau maka, aka, he lohe hikiwawe ma kona pepeiao, a he mau manu koloa kona mau hoike nana e hoike mai ia ia i ke kanaka, ma ke alo paha, a ma ke kua mai paha, a ma na aoao mai paha, aia ma kahi e kani ai ka leo o ka manu. I ka wa mamua aole he makapo o Imaikalani, aole i lilo o Kau ia Umi, a ua loihi no ke kaua ana. Nolaila, ua hele o Umi ma ke kuahiwi e hoohalua ai i ke kaua me Imaikalani a me na 'lii o Kona; a ua lilo o Umi-a-Liloa i alii kaulana i ka hele ana ma na mauna o Hawaii, a ua lilo na mauna i alanui hele kaua no Umi. Aka, i ka wa i makapo ai o Imaikalani, ua kaua mau no o Imaikalani me Umi, aole no i noho pio o Imaikalani malalo aku o Umi, aka, o Piimaiwaa ua kolohe mau oia i ke kumu o kona ikaika nui, a me ke akamai i ka pahu ana i ka pololu, aole e hala kekahi pahu ana, a me ka hauna iho, naha mai ke poo a ka olemu.

A ike iho la o Piimaiwaa i ke kumu o ko Imaikalani akamai a me ke koa launa ole o keia kanaka makapo, o na manu koloa e lele ana maluna a kani ko lakou leo, a lohe ua kanaka makapo nei i ke kani o ka manu, mamua paha, a mahope paha, a ma na aoao paha, alaila, olelo ae la ua kanaka makapo nei, he kanaka aia ma ke kua, alaila, olelo ae la na kanaka alakai ma na aoao: "Ae, he kanaka." "Aia mahea ka laau?" "Aia i ke alo," ua maopopo he laau hahau. "Ua kokoke?" "Ae." O ka wala ae la no ia o ua makapo nei i ka laau palau, a naha mai ka puniu a ka olemu. A kani ka manu, he kanaka. "Aia mahea ka laau?" "Aia ma ka aoao akau." "He hauna hema e pa auanei." I hahau mai ka hana, ua hala ae la; i ka hauna a ke kanaka makapo, ua pa aku la mai ka poo a ka opu.

I ko Piimaiwaa kilohi ana a pau ke ano o kona ikaika a me kona akamai pookela, i iho la o Piimaiwaa: "Make oe ia'u." E kii mua aku ana o Piimaiwaa i na manu kani kiu, a make lakou, o na kanaka nana e alakai ma kela aoao a ma keia aoao, a pau lakou i ka make, a o ka poe kanaka nana e lawe na mea kaua, he kanaha ia poe kanaka, i makaukau i na ihe a me na pololu, no ka mea, he umi ihe a Imaikalani e lele

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lightning from which no man could dodge; not even an expert dodger could stand before Imaikalani. But all these were destroyed by Piimaiwaa, and after their death the blind man missed his helpers, whereby Piimaiwaa was able to say, boastingly: "He died by Piimaiwaa." On the death of Imaikalani Kau became a possession of Umi-a-Liloa.

Ehunuikaimalino was the king of Kona. He was a very strong man, and the father of Laeanuikaumanamana, but on account of old age Kona and Kohala were simply ceded to Umi-a-Liloa. When peace and quiet reigned in the government of Hawaii under Umi-a-Liloa, his name became famous from Hawaii to Kauai. No king was like unto him in the administration of his government; he took care of the old men and the old women and orphans; he had regard for the people also; there were no murders and no thievings.

CHAPTER XI.

The Family of Umi. His Beneficent Reign.

Umi-a-Liloa was a devout king, and on account of the fame of his administration of the government the kings of the other islands desired to bring their royal daughters and their favorite daughters to be wives for Umi-a-Liloa. He had many wives, among whom were daughters of the common people, so that he became an ancestor both of the chiefs and the common people. There is not a commoner of Hawaii who would say that Umi-a-Liloa was not an ancestor of his, and a man who declines to acknowledge it does so for lack of information. Kapukini-a-Liloa was a royal consort of Umi-a-Liloa, and by whom Umi begat Keliiokaloa, a male, Kapulani, a female, and Keawenuiaumi, a male child. Piikea was a princess, being the daughter of Piilani, king of Maui, with Queen Laieloheloheikawai, and they (Piikea and Umi-a-Liloa) begat two male children, Kumalaenuiaumi and Aihakoko.

Moku-a-Hualeiakea was also a princess among the grandchildren of Ehunuikaimalino of Kona, and she had a daughter, Akahiilikapu, by Umi-a-Liloa. He also had Ohenahenalani as wife and begat Kamolanuiaumi, and with the first children by the common women made Umi-a-Liloa the father of many children.

Waipio in Hamakua was Umi's regular place of residence, and on account of all the divisions of land of Hawaii being united under him he desired to live in Kona, a warm country, and so the chiefs resided in Kailua. During his reign Umi-a-Liloa set the laborers in order and separated those who held positions in the government. He separated the chiefs, the priesthood, the astrologers and the skillful in the land. He separated the cultivators, and the fishermen, and the canoe hewers. He set apart the warriors, the spear-warders, and every department with proficiency, and every laborer in their respective lines of work. So with the governors, district superintendents, division overseers and section wardens; they were all set in order.

Umi-a-Liloa had two principal occupations which he undertook to do with his own hands: they were farming and fishing. He built large taro patches in Waipio,

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makawalu ana i ka pahuna hookahi, elima ihe ma ka akau, a elima ihe ma ka hema, a i ka pahu hookahi ana, ua lele makawalu aku la ka ihe me he uila la, aole e hiki i kekahi kanaka ike alo ihe, a alo pololu ke ku mai ma ke alo o Imaikalani, aka, ua pau keia poe i ka lukuia e Piimaiwaa. A pau keia poe i ka make, alaila, ua hoaa ke kanaka makapo i ke alakai ole, a ua hiki ia Piimaiwaa ke olelo iho me ke kaena ana: "A make ia Piimaiwaa." I ka make ana o Imaikalani ua lilo o Kau ia Umi-a-Liloa.

O Ehunuikaimalino ke alii o Kona. He kanaka ikaika o Ehunuikaimalino, ka makuakane o Laeanuikaumanamana, aka, no kona elemakule, ua lilo wale mai o Kona, a me Kohala ia Umi-a-Liloa. I ka kuapapa nui ana o ke aupuni o Hawaii ia Umi-a-Liloa ua kaulana kona inoa mai Hawaii a Kauai; aole alii e like me kona noho aupuni ana; ua malama oia i na elemakule a me na luahine, a me na keiki makua ole, a ua malama i na makaainana; aole pepehi kanaka, aole aihue.

MOKUNA XI.

Ko Umi Ohana. Ka Lokomaikai o Kona Noho Alii Ana.

He alii haipule o Umi-a-Liloa i ke akua, a i ke kaulana o ko Umi-a-Liloa noho aupuni ana, nolaila makemake iho la na 'lii moi o na mokupuni e, e lawe aku i ka lakou mau kaikamahine alii, ai ka lakou kaikamahine punahele i mau wahine na Umi-a-Liloa. He anaina wahine alii he lehulehu ka Umi-a-Liloa, ua huipuia me na kaikamahine a ka noa, a ua lilo o Umi-a-Liloa i kupuna no na 'lii, a ua lilo i kupuna no na makaainana. Aole he makaainana o Hawaii e olelo mai ana aole he kupuna no makou o Umi-a-Liloa, a ina o ke kanaka e hoole mai, no ka ike ole i na kupuna. O ka wahine alii a Umi-a-Liloa, o Kapukini-a-Liloa, a nana mai i hanau me Umi, o Keliiokaloa, he keikikane, a o Kapulani he kaikamahine, a o Keawenuiaumi, he keikikane.

O Piikea he wahine alii; ke kaikamahine a ka moi alii o Maui a Piilani, me ka moiwahine me Laieloheloheikawai, a na laua mai me Umi-a-Liloa na keikikane elua, o Kumalaenuiaumi, a me Aihakoko.

O Moku-a-Hualeiakea, he wahine alii no ia na ka poe moopuna a Ehunuikaimalino no Kona, a ua loaa ka laua kaikamahine me Umi-a-Liloa, o Akahiilikapu. Ua noho aku o Umi-a-Liloa ia Ohenahenalani, a na laua mai o Kamolanuiaumi, a o na keiki mua a na wahine kuaaina, a ua nui na keiki i loaa mai ia Umi-a-Liloa.

O Waipio ma Hamakua ko Umi aina i noho mau ai, a no ka huipu ana o na moku a pau o Hawaii malalo ona, nolaila, ua makemake oia e noho ma Kona i ka aina pumehana, a ua noho na 'lii ma Kailua.

I ko Umi-a-Liloa noho alii ana, ua hoonoho oia i ka poe paahana, a ua hookaawale i ka poe i loaa kela oihana keia oihana o ke aupuni. Hookaawale oia i ka papa alii a kaawale, i ka papa kahuna a kaawale, i ka papa kilo a kaawale, i ka poe akamai o ka aina a kaawale. A hookaawale i ka poe mahiai, a hookawale i ka poe lawaia, a me ka poe kalai waa. Hookaawale oia i ka poe koa a me ka poe pale ihe, i kela oihana keia oihana me ka makaukau, a i kela mea paahana keia mea paahana, me ka malama ma

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and he tilled the soil in all places where he resided, and when in Kona that was his great occupation; he was noted as the husbandman king. Fishing was another favorite vocation of Umi-a-Liloa whereby he was widely known as a fisherman, from which he was called the "chubby" of the fishermen.[1] Aku fishing was his favorite, and he sojourned all along the barren coast from Kalahuipaa to Makaula. He also fished for ahi, and for kala, and his fishing companions famous in that line were Pae, Kahuna, and others. All the chiefs of his government were noted in cultivating the land and in fishing, and other important works which would make them independent.

Another thing that Umi-a-Liloa was famous for was his battle with the gods. The cause of this battle was in this way: His royal consort, Piikea, had supernatural grandmothers,[2] who were Hapuu and Kalaihauola, and who desired to have a grandchild that they might take it to Oahu to bring up, because the mother of Piikea, Laieloheloheikawai, belonged to Oahu. It was Laieloheloheikawai who sent the supernatural grandmothers to Hawaii to obtain one of Piikea's children. When they arrived in Hawaii Umi-a-Liloa refused to permit a child to be taken to Oahu to her (Piikea's) mother. He had already made a vow that none of his children with Piikea would be given to any one, and on that account the supernatural personages murdered people during the night, for in the morning the dead people were found. This continued every night, the people dying without cause. Umi-a-Liloa was therefore astonished at the way the men were killed without any knowledge of the murderers.

Piikea then said to Umi-a-Liloa: "There is no other cause of death. My grandmothers, Hapuu and Kalaihauola, did the killing. They were sent by my mother to bring one of our children, but you have withheld it, and that is why the people are murdered." "How may the killing by the gods cease, then?" asked Umi. Piikea answered: "When a child is obtained." But he was skeptical of the death by the gods, yet the killing was still continuing. Therefore Umi-a-Liloa offered to fight the deities at the sandy plains of Kamakahonu. Human beings battle with their hands, clubs and stones, but the gods without hands, and when the battle was fought the gods were victorious over the battle of men. The place is called Kauakeakua and Kaiakeakua[3] to this day.

As Hapuu and Kalaihauola were at the house with Piikea, the latter being pregnant with child, the old women slapped on Piikea's knees and the child was delivered in front of one of the old women. The child being a girl, it was taken away by the said deities and lived in Oahu. Thus the child Kahaiaonui-a-Piikea, or Kahaiaonui-a-Umi, became the adopted of Laieloheloheikawai. When Umi-a-Liloa returned from the battle with the gods, behold the child was taken by Hapuu and Kalaihauola.

It is said that there was another cause of the war; the unfaithfulness of Umi-a-Liloa relative to his children. He was asked for his offspring from the very first child, which he consented to give, but when a child was born he withheld it and would not give it, but promised that the next child would be theirs (the gods), and so on and on.

[1] *Poupou*, rendered here "chubby", applied as a nickname, hardly agrees with the earlier statement of Umi's excellent physique, which in one place won him two wives to the one each of his companions.

[2] Or grandmothers possessing supernatural powers.

[3] "Battle of the god" and "sea of the god," in the sense of overwhelming.

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ka lakou hana. A pela na kiaaina, na ai okana, na ai ahupuaa, na ai iliaina, ua makaukau i ka hooponoponoia.

Elua no mau hana nui a Umi-a-Liloa e lawelawe pono ai me kona mau lima, o ka mahiai a me ka lawaia. Ua hana o Umi-a-Liloa i mau loi kalo nui ma Waipio, a ua hana ia ma na aina a pau i ka mahiai, a aia no ma Kona, oia no ka hana nui, a ua kaulana o Umi-a-Liloa he alii mahiai. O ka lawaia kekahi hana nui a Umi-a-Liloa, a ua kaulana kona inoa ma ka lawaia, a ua kapaia o ka "puipui a ka lawaia". O ka hi aku ka lawaia nui a Umi-a-Liloa, a ua noho hele ia ke kaha mai Kalahuipuaa a hiki i Makaula, a o ka hi ahi kekahi a me ka hi kala, a ua kaulana kona poe hoa lawaia o Pae, o Kahuna ma, a me na 'lii a pau o kona noho aupuni ana, ma ka mahiai a me ka lawaia, a me kekahi mau oihana nui e hookaawale ai me ke kuokoa.

Eia kekahi hana kaulana a Umi-a-Liloa, o ke kaua ana me ke akua. Eia ke kumu o keia kaua ana me ke akua. He mau kupunawahine akua no kana wahine alii no Piikea, o Hapuu laua o Kalaihauola, a ua makemake o Hapuu ma na laua kekahi moopuna, a e hoihoi i Oahu e hanai ai, no ka mea, no Oahu ko Piikea makuawahine, o Laieloheloheikawai, a ua hoouna o Laieloheloheikawai i na kupunawahine akua ona i Hawaii e lawe mai i kekahi keiki a Piikea. I ko laua kii ana i Hawaii, ua aua o Umi-a-Liloa, aole e haawi i kekahi keiki a lawe i Oahu i kona makuawahine, aka, ua hoole o Umi-a-Liloa, aole e haawiia kekahi keiki a laua o Piikea i kekahi mea e, a nolaila, ua pepehi ua mau akua nei i kanaka i ka po, a i ke ao ana, ua make kekahi poe kanaka; a pela i kela po i keia po ka make ana me ke kuleana ole; a nolaila haohao iho la o Umi-a-Liloa: "Heaha hoi ke kumu o keia make i ka pepehiia o kanaka me ka ike ole ia o ka mea nana i pepehi?"

I mai la o Piikea ia Umi-a-Liloa: "Aole he kumu e ae o ka make. Ua pepehi kuu mau kupunawahine o Hapuu ma laua o Kalaihauola, a ua hoouna ia mai nei laua e kuu makuwahine i kekahi keiki a kaua, a ua aua nae oe, a oia ke kumu i pepehiia'i kanaka." "Pehea la e pau ai ka pepehi ana o ke akua?" wahi a Umi. I mai o Piikea: "Aia no a loaa ke keiki." Aka, ua hoomaloka o Umi-a-Liloa i ka make i ke akua, aka, ua mau no ka pepehiia e ke akua; nolaila, ua aa o Umi-a-Liloa ma ka hoouka kaua me ke akua, ma ke one o Kamakahonu. He kaua lima me ka laau me ka pohaku ka kanaka, a he kaua lima ole ka ke akua; a i ka hoouka ana o ke kaua, ua lanakila ke akua maluna o ke kaua a kanaka, a ua kapa ia kela wahi a hiki i keia la, o Kauakeakua, a o Kaiakeakua.

A o Hapuu me Kalaihauola, aia no laua me Piikea ma ka hale, e hapai ana no o Piikea i ke keiki, e pai aku ana ua mau luahine nei ma na kuli o Piikea, a hanau ana ke keiki ma ke alo o kekahi luahine, a i holo iho ka hana he kaikamahine, a o ka lilo no ia i ua mau akua nei, a noho ana i Oahu. A lilo ia Laieloheloheikawai, o Kahaiaonuiapiikea, a o Kahaiaonuiaumi. I ka hoi ana mai o Umi-a-Liloa, mai ke kaua ana me ke akua, aia hoi ua lilo ka ke keiki ia Hapuu laua o Kalaihauola.

Ua olelo ia kekahi kumu; o ka hoopunipuni o Umi-a-Liloa i ke keiki; mai ke keiki mua mai ke noi ia ana, me ka haawi no o Umi-a-Liloa, a i ka manawa e hanau ae ai, aua no o Umi, aole e haawi, me ka olelo aku aia a hanau hou ke keiki alaila o ka

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This angered Piikea's grandmothers and caused the battle between the gods and human beings.

Umi-a-Liloa reigned over his kingdom until he became old, during which time he was at peace with the chiefs of Maui, and with his father-in-law Piilani, king of Maui. There were no wars during their reign, but at the death of Piilani, the king of Maui and the father of Piikea, the heir to the government of Maui acted unjustly, therefore Umi went to the defense of Kiha-a-Piilani, and, invading Hana, the forces of Hawaii captured the stronghold of Kauiki[1] and overthrew Lono-a-Piilani.

CHAPTER XII.

Death of Umi: His Body Taken and Secreted by Koi.

When peace reigned in the government of Maui Umi-a-Liloa went back to Hawaii. And when he became very old the people of Hawaii hewed stones for a tomb[2] for his body, for he had ordered his sons and his daughters, and the chiefs and people all over Hawaii and Maui, to hew oblong squared stones a fathom or more in length, a yard wide, and half a yard deep. Ala[3] was the stone hewed, a stone which is found in the cave of Umi-a-Liloa, in Keopu, Kailua. On account of this heavy tribute required by Hawaii the attendant of Aihakoko was killed by Kihapiilani, and for that reason Aihakoko went mourning out in the ocean and landed in Kapaahu, Kamaole, in Kula, whereby the place derived its name of Kalua-o-Aihakoko. The stone tomb of Umi-a-Liloa was not completed when he died at Kailua, Hawaii.

Upon Umi-a-Liloa's death, Koi, one of Umi's chosen companions, heard of it, for he had previously been charged that he (Koi) was the one to bury his bones and completely hide them.[4] When the government settled in peace under Umi-a-Liloa and the lands were divided, this adopted son's portion was the lands from Waimanu to Pololu. His sisters becoming the caretakers, he arose and wandered away from Hawaii to Kauai. Returning from Kauai he staid over at Keoneoio, Honuaula (Maui), where he found a wife and became a resident and begat children.

When Koi heard that Umi-a-Liloa's sickness was unto death he asked the brothers of his wife to accompany him to Hawaii. His wife said to him: "Don't you

[1] Its account is given in following paper, Kihapiilani.

[2] *Ahua-a-Umi;* collection or memorial of Umi. These ruins lie on the great plateau of Hawaii about equally distant from Mauna Loa, Kea and Hualalai, the principal structure being the temple of Kaili, said to have been erected by Umi. Three northern pyramids forming the front are also credited to him to represent the districts of the island he then governed, other districts as conquered being obliged each to build similar pyramids on the side of the temple. [Wilkes U. S. Ex. Exped. 1845, vol. IV, p. 100.] Alexander says: "Umi built a remarkable temple, now known as Ahuá-a-Umi, which he is said to have occupied as his headquarters. Around this heiau he caused six pyramids of stone fifteen or twenty feet high to be erected, one by each district of the island, besides one for himself."

[3] *Ala* is the flint kind of black basalt rock, used for the adze and other native implements.

[4] A customary service committed only to one's most trusted friend. Tradition asserts that Umi in his solicitude on this subject said to Koi: "There is no place, nor is there any possible way to conceal my bones. You must disappear from my presence. I am going to take back all the lands which I have given you around Hawaii, and they will think you in disgrace. You will then withdraw to another island, and as soon as you hear of my death, or that I am dangerously ill, return secretly to take away my body." [Trans. from Jules Remy.]

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laua keiki ia; a pela aku, a pela aku, a nolaila ua huhu na kupunawahine o Piikea, a nolaila mai ke kaua ana o ke akua me kanaka.

I ko Umi-a-Liloa noho ana i kona aupuni, a hiki i kona wa elemakule, ua lokahi ka noho ana me ke kuapapa me na 'lii o Maui, a me kona makuahonowai o Piilani ka moi o Maui; aole he ike ia o ke kaua iwaena o ko laua noho aupuni ana. Aka, i ka make ana o Piilani, ka moi o Maui, ka makuakane o Piikea, ua pono ole ka noho ana o ka hooilina aupuni o Maui, nolaila, ua hele mai o Umi e kokua ia Kiha-a-Piilani a ma ka lele kaua ana ma Hana, ua lawe pio ae na koa o Hawaii i ka papu kaua o Kauiki a hoauhee aku la ia Lono-a-Piilani.

MOKUNA XII.

Ko Umi Make Ana: Ka Huna ia Ana o Kona Kino ia Koi.

A KUAPAPA ke aupuni o Maui hoi aku la o Umi-a-Liloa i Hawaii. A hiki i kona wa elemakule, ua kalai o Hawaii i ka pohaku i halelua no Umi, no kona kupapau; a ua kauoha oia i kana poe keiki, a me kana poe kaikamahine a me na 'lii a me na makaainana a puni o Hawaii a me Maui e kalai i pohaku loloa huinaha, he anana ka loa a oi aku, he iwilei ka laula, a he hapa iwilei ka manoanoa; he ala ka pohaku i kalai ia, aia ma ke ana o Umi-a-Liloa ma Keopu i Kailua. Ma keia auhau kaumaha mai Hawaii mai, a nolaila, ua pepehi ia ke kahu o Aihakoko e Kihapiilani, a oia ke kumu i naauauwa ai o Aihakoko i ka moana, a ma Kapaahu i Kamaole no Kula kahi i pae ai, a ua kapaia ka inoa oia wahi o Kalua-o-Aihakoko. Aohe i maikai loa ka hale lua pohaku o Umi-a-Liloa, a ua make e iho la oia ma Kailua i Hawaii.

I ka make ana o Umi-a-Liloa, a lohe o Koi, oia kekahi keiki hookama a Umi-a-Liloa, a ua kauoha mua oia i na iwi ona nana e huna loa a nalowale. O keia keiki hookama a Umi, i ka wa i kuapapanui ai ke aupuni malalo o Umi-a-Liloa, a pau ka aina i ka okioki, a o kona mau aina, mai Waimanu a hiki i Pololu, o kona mau kaikuahine no na noho hale, a ku ae la ia a ao i ka aea hele mai Hawaii a Kauai. Hoi mai la mai Kauai mai a noho ma Keoneoio i Honuaula, a moe wahine ia wahi a kamaaina, a loaa na keiki.

I ka lohe ana o Koi he mai make ko Umi-a-Liloa, o ka olelo aku la no ia na kaikunane o ka wahine e holo pu i Hawaii. Olelo mai la ka wahine a Koi: "Aole oe

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take my brothers; you might perhaps take and kill them." "No," said Koi. They sailed from Kipahulu and landed at Kohala, where they heard that Umi-a-Liloa was dead. From here they again set sail and landed in Kekaha at night. In this place was a man who resembled Umi-a-Liloa, whom Koi went and killed and placed in the canoe. From Kekaha, Koi and his companions proceeded and landed on the rocks below Makaeo. It was about midnight when Koi went up and found the guards of the sepulchre asleep. Piimaiwaa was the inner guard, and here was Koi coming in with a substitute body. Piimaiwaa had heard that the corpse of Umi had already been given to Koi. The substitute corpse was placed in position and the body of Umi-a-Liloa was taken out by Koi, and carried over the rocks toward the sea to Makaeo and placed in the canoe. From this night to the next night they traveled till they arrived at the precipitous cliffs of Waimanu, where Koi entered the home of his sister, who, on seeing her brother, ran forward weeping loudly.

The brother leaped forward and covered her mouth, saying: "Keep quiet, and don't you cry; where is your husband?" "He is in front." "Let me get him;" and Koi went and woke him up. The brother-in-law recognized Koi, the first time in a long while, and ran forward to cry, but his mouth was covered up, "lest our children awake." They went out and met his sister, when Koi said: "Listen, you two. I have come to meet you two, and have brought our lord to be hidden by us. With you two and myself alone the bones of our lord will be concealed, and his brother-in-law's secret burying-place shall be the place of concealment." Koi and his brother-in-law then selected the secret burial-place belonging to his brother-in-law, because he was the boy of the precipitous cliffs. They then took ropes, and fire sticks and kindlings and all other necessaries together with the corpse of Umi-a-Liloa, and went up to the place of hiding[1] where the koae was wont to hover.[2] Many were the stories given out, but not authenticated, that the brother-in-law of Koi was rolled down the precipice and killed for fear of his disclosure.

When Koi returned alone his sister said to him: "You must have done something awful to the parent of our children." "Hush: the bones of our lord should be our secret to conceal, and then live and eat the produce of the land." It is said that Koi brought the bones of Umi-a-Liloa to Maui, and that they have been searched for without success. Koi packed some valuables from the precipitous cliffs that very night, without the knowledge of any one at the house, and set sail for Maui.

[1] It is said that no hardship was considered too great to comply with the trust imposed on a faithful friend for the secret interment of their remains, reduced to a prepared bundle of bones.

[2] This indicates its place of concealment as high up in the cliffs.

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e lawe i ko'u mau kaikunane; lawe paha auanei oe a pepehi aku e oe ko'u mau kaikunane." "Aole," wahi o Koi. I ko lakou holo ana mai Kipahulu aku, a pae i Kohala, a lohe ilaila, ua make o Umi-a-Liloa. Malaila aku lakou nei a pae i Kekaha, a poeleele. Aia ma Kekaha kekahi kanaka ua kulike na ano me ko Umi-a-Liloa, a o ke kii no ia o Koi e pepehi a hooili i ka waa. Mai Kekaha aku o Koi ma a pae ka waa i ke aa makai mai o Makaeo, aia i ke aumoe; o ka pii aku la no ia o Koi a ua moe kiai o ka lua; aka, o Piimaiwaa aia no ia ia ke kiai oloko; aia hoi o Koi e komo aku ana me keia kanaka pakui. Ua lohe no o Piimaiwaa ua lilo kahiko ke kupapau ia Koi. A hoomoe ia aku la keia kanaka, a lilo mai la ke kupapau o Umi-a-Liloa ia Koi, a o ka lilo aku la no ia ia Koi ma ke aa, a hiki i kai o Makaeo, a kau ma ka waa, a mai keia po a kela po kau ana ina pali hulaana o Waimanu a komo ana o Koi i ka hale o ke kaikuahine, a ike mai la ke kaikuahine i ke kaikunane lele mai la me ka uwe nui.

A lele aku la ke kaikunane a papani i ka waha o ke kaikuahine: "Hamau, mai uwe oe; auhea ke kane a kaua?" "Aia no imua." "E kii ae au," a kii aku la o Koi, a ala mai la, a ike mai la i ke kaikoeke, akahi no a halawai, a lele mai la e uwe; a papani aku la i ka waha, "o ala mai auanei na keiki a kaua." O ka puka aku la no ia a halawai me ke kaikuahine, i aku la o Koi: "Auhea olua, ua hele mai nei au e halawai pu me olua, ua lawe mai nei au i ka haku o kaua e nalo ia kakou. Elua olua hookahi au nalowale na iwi o ka haku o kakou, o ka lua huna aia nei, i laila e huna ai." O ka lawe no ia o Koi a me ke kaikoeke i ka lua huna a ua kaikoeke nei, no ka mea, oia ke keiki o na pali hulaana; a o ke kaula, a o ka aulima, aunaki me ka pulupulu, a me na makaukau a pau, a o ko laua lawe no ia i ke kino kupapau o Umi-a-Liloa, a hiki i ka laua wahi i huna ai i ka pali lele koae. He nui na mea i oleloia, aka, aole he hoike maopopo. Ua olelo ia ua make pu ke kaikoeke o Koi, a ua hookuuia i ka pali a make loa, eia ke kumu, o hai ia e ke kaikoeke.

I ka hoi ana mai o Koi wale no ka i hoi mai, olelo aku la ke kaikuahine ia Koi: "Ua hana lokoino aku nei paha oe i ka makua o na keiki a kaua." "Hamau, o na iwi o ko kaua haku ka kaua mea huna a nalo a e noho e ai i ka waiwai o ka aina." Ua oleloia, ua lawe no o Koi i na iwi o Umi-a-Liloa i Maui. Ua oleloia ua huliia na iwi o Umi-a-Liloa, aole loaa iki. Ua hoouka no o Koi i ka waiwai o na pali hulaana ia po no, me ka ike ole ia mai e kauhale, a hoi no i Maui ia po.

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Kihapiilani.

CHAPTER I.

The Piilani Family: Chant of Maui Chiefs.

WE WILL here learn of the brothers of Piikea. The first-born of the family was Piilani,[1] a boy; the one following after him was Piikea whom we have already been introduced to as the wife of Umi. Following her was Kihapiilani, another boy; and the last of the family was Kalanipiilani, also a boy, who died young. Piilani was the heir to the kingdom of Maui, while his younger brother and sister, Kihapiilani and Piikea, were placed under him. This was the expressed will of Piilani to them, but Piilani disregarded the words of their father.

When Piilani came to the throne of all Maui he made his residence at Kauiki in Hana, and there he took his brother to live with him. While living together Piilani did not care for his brother according to the instructions of their father before his death. It was customary with Piilani while eating, or sitting in company, to care more for the others than his brother Kihapiilani. Every time his brother was around he would show a marked degree of hatred towards him, and he evinced his displeasure in many ways.

One day while Piilani was eating with his companions, all strangers, enjoying the good things placed before them, Kihapiilani, although present at the table, was not served with any of the good things; but, in front of him was placed a small calabash containing some small fish. This dish belonged to Piilani. Seeing that this was all there was to be had within reach, he reached into the dish and took out two small fish and ate them. While doing this he was seen by Piilani. Piilani then reached for the dish and held it up in his hand, then asked of Kihapiilani: "Who ate of the fish in this dish?" Kihapiilani replied: "I did, because there was nothing else for me to eat." Piilani then threw the dish with the fish in it, brine and all, at the forehead of his brother, breaking the dish into pieces and spattering the fish and brine into the eyes of Kihapiilani which blinded him for a while.

Because of this ill treatment by his elder brother, showing no love or respect for him, Kihapiilani got up and secretly ran away to Kalaniwai, a place in Makawao. While there he met a woman belonging to the place and they were united and lived as husband and wife. The people of the place, however, did not know that this was Kihapiilani, the chief, but took him to be a man from the country. While living with his wife's parents he was often spoken of as a lazy fellow, spending his time sleeping instead of going out to work. When Kihapiilani heard his wife's parents speak of him

[1] Known also as *Lono-a-Piilani*, and referred to at times as *Lono-a-Pii*. In this narrative he is given the father's name, making it confusing because unusual.

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Kihapiilani.

MOKUNA I.

Na Ohana o Piilani: Mele no ko Maui Alii.

MAANEI e hoomaopopo ai kakou i ko Piikea mau hoahanau; o ka mua o Piilani, he kane ia, o kona muli o Piikea (nona keia olelo ana); o Kihapiilani kona muli iho, he kane, o Kalaniapiilani kona muli iho he kane no, ua make mua nae ia. A o Piilani, ka hooilina aina o Maui, a o kona mau pokii malalo mai ona, oia o Piikea a me Kihapiilani; pela no ka Piilani kauoha ia lakou, aka, aole i malama o Piilani ia olelo a ko lakou makuakane.

Ia Piilani e noho ana i ka aina o Maui a puni, noho pu iho la ia me kona kaikaina me Kihapiilani ma Kauiki, ma Hana. Ma keia noho ana, aole malama o Piilani i kona pokii, e like me ke kauoha a ko lakou makuakane, mamua ae o ka wa make. He mea mau ia Piilani, i ka wa ai a me ka wa noho, o ka poe e kana mea oluolu loa, a o kona pokii o Kihapiilani, he mea pono ole i kona manao, a he mea oluolu ole ia ia.

I kekahi la, e ai ana o Piilani me kona mau hoa ai, he poe e wale no, aia i mua o lakou ka ai a me ka ia; a o Kihapiilani hoi kona pokii, aole ana ia e ai ana; aka, aia i mua o kona alo, he ipu ohua, na Piilani; lalau aku la ia elua ohua a ai iho la. Ma keia ai ana a Kihapiilani, ike mai la o Piilani; lalau mai la ia i ka ipukai ohua a paa i ka lima, ninau mai la o Piilani: "Nawai la i ai iho nei i ka ipukai ohua?" I aku o Kihapiilani: "Na'u no, no ka mea aole a'u ia." Ia wa kiola o Piilani i ka ipukai ohua, me ke kai o loko a pa i ka lae o Kihapiilani, naha ae la ka ipukai ohua, a paumaele ka maka i ke kai o ka ohua, a wewela loa iho la.

No keia hana ino aloha ole a kona kaikuaana ia ia, hele aku la ia me ka mahuka, a noho ma Kalaniwai ma Makawao. I ko Kihapiilani noho ana ma laila, moe iho la ia ma laila i ka wahine, aole nae lakou i ike o Kihapiilani keia, he 'lii, aka, i ko lakou manao, he kanaka kuaaina loa. Nolaila, olelo na makuahunowai o Kihapiilani, i ka palaualelo, i ka moe wale iho no i ka hale, aole hana. A lohe o Kihapiilani i ka olelo a kona mau makuahunowai, ala ae la ia a iho i ka ako lau uala, ma Kaluaama ma Haiku.

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as being a lazy fellow, he got up and went down to get potato stalks in the lowlands of Kaluaama at Haiku. Upon his arrival at this place, an old man by the name of Kukuiokaaulani saw him and recognized him as of high rank; so he said to his companion, another old man: "Say, that man that is coming down is either a chief or a priest." After a while he again remarked: "It must be a chief. If there was but one rainbow, then it would be a priest;[1] but since there are two it must surely be a chief." The two finally decided that the person was a chief, for the fact of the disappearance of Kihapiilani was well known. The two old men then waited for the approach of the stranger. As soon as he came up to them they greeted him, saying: "Our salutation to the chief." Kihapiilani then admonished them, saying: "Be quiet. Since you two have recognized me you must not reveal my identity."

After this Kihapiilani continued on his way until he came to Kaluaama, where a large patch of sweet potatoes was growing. Kihapiilani then proceeded to pick a quantity of stalks, taking and breaking them from the vines, leaving the hills bare. While he was thus busily picking stalks the owner of the patch arrived, and upon seeing what Kihapiilani was doing he came up to him and began beating him with a stick, but Kihapiilani paid no attention to his beating but kept on picking stalks. After he had picked a quantity sufficient for his purpose he tied them into a large pack, placed the pack on to his back and started for the uplands of Kalaniwai.

When Kihapiilani arrived at the place where the old men were living they asked him: "What is your name?" Kihapiilani replied: "My name is Kihapiilani." When the old men heard this it confirmed their guess of the morning. The old men then asked him again: "What is the object of the chief's journey to these parts?" Kihapiilani replied: "I am seeking for someone to kill my brother Piilani. That is the object of my search." Kihapiilani then related the incident of the insult which caused Kihapiilani to seek revenge. When the old men heard this they said: "Your older brother is as good as dead; he shall not live. Go to that house whose door is opened toward Waikapu; there you will find our sister, Pao by name. Upon your arrival at the place she will direct you what to do next, then you will gain your object and your older brother will be at your mercy." Kihapiilani agreed to follow out the advice of the old men and said: "I will go along home and plant my potato stalks: after that has been done, then I will carry out your instructions."

We will here set forth the chant composed in honor of Piikea and her brothers.

Kukaipaoa,[2] the lofty one is a chief,
A chief of the heavens, a cloud
Of the great heaven is Kumakomako,[3]
A chief of the rocky cliffs of Kahuku,
They are the solid[4] chiefs belonging to Lonokaeho.
It was the brow of Lono that was anointed with the milk of the coconut,
That was dedicated with the black[5] pig of Kane,
The black pig of Lono.
O Lono, here is your royal offspring,
Your leaf, your shoot, your offshoot, your bud,

[1] The first reference to the rainbow as a priestly prerogative, or that more than one was required to distinguish a chief.
[2] A sneering term applied to Piilani, as *kukaipopolo* was applied to Umi for his alleged low birth.
[3] Lit., to stand separate, alone.
[4] Or sacred chiefs, tenth descendants of Lonokaeho.
[5] Or unblemished pig.

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A hiki o Kihapiilani i kai, ike mai la kekahi elemakule o Kukuiokaaulani ka inoa, olelo aku la ia i kekahi elemakule e aku: "E! he 'lii paha keia e iho mai nei, he kahuna paha?" I aku o Kukuiokaaulani: "He 'lii. Ina hookahi anuenue, alaila, he kahuna; aka, ina elua, he 'lii." Ma keia noonoo o laua, ua holo ia laua, he 'lii, a ua lohe ia no hoi ka nalowale ana o Kihapiilani.

Noho iho la laua a hiki mai la o Kihapiilani, aloha aku la laua: "Aloha ke 'lii." Hamau aku la o Kihapiilani: "Hamau ko olua mau waha; he nani ia, ua ike iho la olua ia'u, e huna olua ia'u, mai hoike olua." A pau ka halawai ana me na elemakule, iho aku la keia a hiki i Kaluaama, malaila ka lau uala e ulu ana, ako iho la o Kihapiilani. Ma keia ako ana a Kihapiilani, lalau iho la ia i ka lau o ka pue uala, a pua ae la a paa, apahu ae la, me ke koe ole o kekahi lau uala, no ka pue.

Ia ia e ako ana, hiki mai la ka mea nana ka mala uala, a ike iho la ia, kumakena, hahau mai la ia ia Kihapiilani i ka laau, aole nae ona eueu ae. Hana iho la o Kihapiilani i kana lau uala a haawe, hoi aku la i uka o Kalaniwai. A hiki o Kihapiilani i kahi o na wahi elemakule, ninau mai la na elemakule: "Owai kou inoa?" "O Kihapiilani ko'u inoa." A lohe na elemakule, hoomaopopo iho la laua, ua like loa me ka laua mea i kukakuka ai mamua ae. Ninau hou laua: "Heaha ka huakai nui a ke 'lii o ka hele ana mai?" Wahi a Kihapiilani: "He makaia no kuu kaikuaana no Piilani, o ia ka'u e imi nei." Hai aku la ke 'lii o Kihapiilani i ka hana a kona kaikuaana.

A lohe na elemakule, i aku la laua ia Kihapiilani: "Ua make ko kaikuaana, aole e ola; aia ka mea e make ai, o kela hale e hamama mai la ka puka i Waikapu. Aia i laila ke kaikuahine o maua, o Pao ka inoa; a hiki oe i laila, nana oe e hai mai i ka mea pono e hana ai, alaila, o ka make ka hoi ia."

Ma keia mau olelo a na elemakule, ua holo ia i ko ke 'lii manao. I aku la ia i na elemakule: "E hoi au e kanu i kuu lau uala a pau i ke kanu, alaila, hooko au i keia mau olelo a pau loa." Maanei kakou e ike ai i ka haku ana o ka inoa o Piikea, a me kona mau kaikunane.

Eia ua mele la i haku ia no keia mau alii.

Kukaipaoa ka lani, he 'lii,
He 'lii ao lani, he ao-e;
He ia mau lani Kumakomako,
He lani no Kahuku, pali pohaku,
He mau lani pohaku no Lonokaeho.

No Lono ka lae poni ia i ka wai niu,
I haua i ka puaa hiwa a Kane,
I ka puaa hiwa a Lono.
E Lono e! eia ko maka lani,
Ko lau, ko muo, ko ao, ko liko;

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Your sacred chief, Kihapiilani;
Your chiefly offspring who stands in the light.
Protect thou the sacred bud of Keaka,
The thrifty sprout of Keakamahana
That grew and flowered,
The drooping flower of Hemahema, and Kaikilani,
To whom belonged the drooping leaves of Kanaloa,
Like the black-haired dog[1] in whose eye
Blackness dwells in the pupil,
With striped marks on the forehead,
Marks of the kikakapu,[2]
The sacred fish with the bitter gall.
Bitter is the chiefess Keaka,[3]
Who grew and developed through Keakealani.[4]
By them was the sacred law broken,
Broken by the product of the great chiefs.
Here is a great district chief standing here;
Kauhi is great; it is the foundation of the isles.
Keaka is great for she has produced eight.
The seas of her lands are noised on the shoals,[5]
As rolling waves from the shoals of Kahiki.
Keawe the great commander has arrived,
The only offspring of the cloud in the heaven
By the chiefess Kalanikauleleiwi.[6]
This is Keaka's chiefly one, by Keawe.
That attraction was Piilani,
For Keawe dwelt at Piilani's,
The gathering place of great chiefs.
A chief, several chiefs were seen;
They are the chiefs who go idly by,
Walking about until the close of the day.
In the month born of Ikiiki.[7]
The heaven above is panting [for breath],
The rain for the month is far removed,
Far driven away is the rain.
The earth is suffering as one in travail.
The mountain trembles, the flood gushes with violence;
It is indeed stormy for the lands are overturned and floating,
The breast of the isle is floating
On the dividing current of Kuala.
Of Kanaiki of the isle,
For the sound of crackling is heard,
It is the chiefs on the place of prayer,
They are the people of the sacred house
Within the confines of mana,[8] the lizard.[9]
One belonging to Hina, taken by Haloa.
Excellent Kalani, he is being delayed.
Boasting of his being a great favorite
When the word came to him
To take charge of his kingdom,
For the chief was of the month of Ikiiki, of Kaaona;
Of Hanaia, of Hinaiaeleele.
Thence came Piikea the wife of Umi,
She was the first-born of Laielohelohe,
Given birth through Piilani.
Lonopii[10] was born, a male.
Kihapiilani was born, a male,
Given birth through Piilani,
Kihapiilani, Kalanilonaakea.
[Of] light[11] skin [and] white loin cloth.
Kihapiilani shall see bitterness.
There were four from Laielohelohe;[12]
They possessed the border[13] of the tabu
Of Kalamaku, of Kauhiholua,
Of Kauhiholua, of Lupeikalani.
It was Nalu that spun the fish-line of Makalii,[14]
The fish-line of three strands which excels in length.
The chief is like a hidden strand
Which was caught at Miloa by Hanauane.

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[1] *Ilio hulu pano;* dog of perfection, black.
[2] A variety of striped or spotted fish (*Chaetodon ornatissimus*).
[3] From indulgence in forbidden food.
[4] Son of Kaikilani, wife of Lonomakahiki.
[5] Sound of the surf breaking on the reefs.
[6] Half-sister of Keawe, moi of Hawaii.
[7] Indicative of great heat, inducing the panting of heaven for breath.
[8] *Mana*, in connection with the sacred *hiwa*, rather than a black house of the preceding line, has reference to a temple apartment.
[9] Figurative for some personage.
[10] Abbreviation for Lonoapiilani.
[11] Light complexion.
[12] Referring to her four offspring.
[13] The edge, or border, here has reference to the chief rank embodied in them.
[14] Chief of Waimea, Kauai, of the Maweke-Moikeha line.

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Ko alii kapu o Kihapiilani.
Ko maka e ku ana i ka malama,
Malama ia ka lau kapu o Keaka,
Ka lau oheohe o Keakamahana,
I kupu a kapalulu ka pua,
Ka pua oloolo o Hemahema, o Kaikilani;
Nana ia lau oloolo no Kanaloa,
No ka ilio hulu pano i ka maka,
I noho ka eleele i loko o ka onohi;
He kakau kiko onio i ka lae,
Ke kiko o ke ki-kakapu,
O ka ia kapu hilia au awahia.
A wahia i lani Keaka wahine,
I kupu a mala o Keakealani kane,
Ia laua hai ka haka o ke kapu.
Hakahaka i ka momona o na 'lii nui,
He 'lii ku moku aimoku nui hoi nei,
He nui hoi o Kauhi, he hono ko na moku,
He nui hoi Keaka, he awalu i waho,
He kai papa nene ko na aina,
He ulu papa kai holo papa no Kahiki,
Hiki o Keawe, ke kupu kia aumoku,
Ka hua hookahi a ka ao i ka lani,
Na Kalani, Kalanikauleleiwi.
No Keaka keia lani, na Keawe,
Na kela eke hului o Piilani.
I noho o Keawe i o Piilani la,
Ahu kooka o na 'lii nui,
He 'lii, he mau alii ka ike ana aku,
He mau lani haele wale iho no;
Hele hehi i ka lihi o ka la.
I ka malama hanau o Ikiiki,
Ua Ikiiki ka lani i luna,
Ua ui-a ia ka malama,
Ka pili o hoehu ka ua,
Ke iloli nei ka honua,
Naku ka mauna waikahe ino,
Ino ua kahuli lewa na aina,
Ua lawe ka houpo o ka moku,
Ke au o mahele o Kuala,
O Kanaiki o ka moku,
O ka uuina i wawau e,
O na 'lii o ka nuu pule,
O kanaka o ka hale hiwa,
O loko o mana ka moo,
O ka Hina kii o Haloa,
O Kalani oi-oia i apa,
Ke paha ala i kona makemake ia,
A hiki mai ka olelo hoi ana,
Ko aupuni la, nana ia,
No Ikiiki, no Kaaona ke 'lii,
No Hanaia, no Hinaiaeleele,
Nolaila o Piikea, wahine a Umi,
Ka Laielohelohe hiapo ia,
A Piilani no i hanau mai.
Hanau o Lonopii, he kane,
Hanau o Kihapiilani, he kane,
A Piilani no i hanau ai,
O Kihapiilani, Kalanilonaakea,
Ili kea, malo kea,
Malailena a Kihapiilani,
O ua ha ia o Laielohelohe,
Ia lakou ke kae o ke kapu,
Ia Kalamaku a Kauhiholua,
Na Kauhiholua, na Lupeikalani,
Na Nalu e hilo i ke aho a Makalii,
Ke aho kaakolu ia i kela ka loa,
Ka maawe lau huna ia o ke 'lii,
I heia i Miloa e Hanauane,

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Kuhihewa[1] was then born.
Kaihikapu[2] of Kuhihewa was the younger,
Kaihikapu with the thick skin,
Crackled skin[3] crackled by the kapus.
The thick, ugly skin of the chief Mano,[4]
Mano, of the sharp skin, the rough skin,
Like the roughness of the pumpkin leaf
Like the roughness of the rough-skinned fish,
The peculiar skin of Mano, he of the hard forehead.[5]
The seed of Mano, belonging to Mano
Is the loin product of Mano.
Together with Nohoamakalii,[6]
Mano lived and cohabited with Pulanaieie;[7]
Kalanipiilani[8] was his child.
The only offspring[9] of Manookalanipo.[10]
The eyes are like two kindly chiefs
Who are haughty in their lofty position.
The light showers of the summer
Were scattered[11] on the plain of Kailo.
Calmness is seen at Hauoa of Keawe,
Gathering on the heated road.
The calm and clearness have reached you two.
Drooping is the diminutive of Puna,
Puna of the angry eyes,
The guardian of Kahinanalo
The isle of Ohikihokolio,
Previously secured for my chief;
For the sand crab;[12] let joy prevail,
The long-lived chief, watch over him.

[A word is here necessary in reference to the composition of this mele. The history of the kings of Maui is mentioned in this chant and the composition of it was made solely for the Maui kings.]

We will now continue with the story of Kihapiilani.

At the close of the conversation between the old men and Kihapiilani, he continued on his way to the uplands of Kalaniwai, where he began planting his potato stalks. For some time Kihapiilani devoted his whole time to the cultivation of his fields, until his season of want was finally passed, for he felt bitterly the shame and insult shown him by his wife's parents when he was called a lazy fellow. When the potatoes were at last matured he turned them over to his wife and her parents.

CHAPTER II.

Relating to Kihapiilani.

We will now see how Kihapiilani made the search for the one to avenge the insult given him by his unkind brother, Piilani.

After Kihapiilani had spoken to his wife relative to the field of potatoes, he said to her: "My wife, I am going away and shall leave you. I have labored patiently in the cultivation and care of these fields until they are ripened. You will eat the fruit of our labor." The wife replied: "Are you going away for good, then, and are you not coming back again?" The husband replied: "Yes, I am not coming back for

[1] King of Oahu, known also as Kakuhihewa.
[2] Favorite son of Kuhihewa.
[3] Rough and scaly from awa indulgences in the kapu periods.
[4] An abbreviation for Manookalanipo.
[5] Lit., rock face.
[6] A daughter of Makalii.
[7] Another wife of Mano.
[8] The Piilani, chief of Maui, father of Kihapiilani and Piikea.
[9] *Niu kaukahi*, lit., single coconut tree.
[10] Referring back to Kauai ancestors of many generations.
[11] Like a light shower that fails to reach the ground.
[12] *Ohiki*, lit., sand crab; a figurative reference to some chief.

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Hanau mai o Kuhihewa.
He muli o Kaihikapu a Kuhihewa,
O Kaihikapu ili manoa,
Ili pepee, pepee i ke kapu,
Ka ili pee ku-e o ke 'lii o Mano,
No Mano ili oi, ili kalakala,
Ke kalakala o ka lau ea pu,
Ke kalakala o ka ia ili ee,
Ka ili e, o Mano, lae pohaku,
Ka ulu a Mano, a Mano no,
He mau puha ia na Mano,
Na laua o Nohoamakalii,
Noho o Mano, moe ia Pulanaieie,
Kalanipiilani kana keiki,
He niu kaukahi na Manookalanipo.
He mau lani olu iho no ka maka,
I luna wale nei-e lili nei la.
Lili ka ua i ka Makalii,
Puehu i ke kula o Kailo,
Lulana i Hauoa Keawe,
Kakaulua i ke ala wela,
Hiki loa i o olua ka lai ua malie,
Ua luhea ka iki o Puna,
O Puna maka inaina,
Ke kahu hoi o Kahinanalo,
Moku o Ohikihokolio,
Ho a e ia no kuu lani,
No ka ohiki; kau ka oli e,
Ke 'lii loa la malama ia.

[Olelo hoakaka: maloko o keia mele i haku ia, ua komo no ka moolelo o ko Maui mau alii, a ua pili no hoi ka haku ana i na 'lii o Maui.]

Ma keia kakau ana, e olelo hou ia ka olelo maanei no Kihapiilani. A pau ka olelo a na elemakule ia Kihapiilani, hoi aku la ia a hiki mauka o Kalaniwai, kanu iho la i kana mala uala. Pela o Kihapiilani i hoomanawanui iho ai i ka mahiai, a hala ke kau o ka pilikia, no ka mea, he hilahila kona i na makuahunowai i ke amuamu ia ia i ka palaualelo. A oo ka uala, haawi aku la ia i ka wahine, a me na makuahunowai.

MOKUNA II.

No Kihapiilani.

Maanei e maopopo ai ko Kihapiilani imi ana i makaia nona, e paio ai me kona kaikuaana lokoino, me Piilani.

Mahope o ka Kihapiilani olelo i ka wahine no ka mala uala, olelo aku la ia i kana wahine, penei: "E kuu wahine, e hele ana wau, haalele au ia oe, he nani ia, ua mahi iho la au i ka ai a oo, nau no e ai ka luhi o kaua." I mai ka wahine: "O kou hele no keia hele loa, aole oe e hoi mai ana?" Ae aku la ke kane: "Ae, aole au e hoi mai, a kau, a hooilo; ina he manao kane kou, e noho kane ole oe a hoi mai au." Ma keia mau olelo a Kihapiilani, aua loa iho la kana wahine, me ka ae ole e hele. No ka ikaika loa o ka aua o ka wahine, nolaila, hai aku la o Kihapiilani i mea e pau ai kona aua ana. Olelo aku la ia: "E kuu wahine, ke hai aku nei au ia oe, mai olelo iki oe

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a summer and a winter. If you have husband-regard, remain husbandless until my return." When the wife heard this she held Kihapiilani back and refused to allow him to go. Because of this stubborness on his wife's part he told her everything concerning himself in order to overcome her opposition, so he said: "My wife, I am now going to reveal certain things to you which you must not repeat, and I also urge upon you not to reveal my name. I am Kihapiilani; I am going in search of some one who will kill my brother Lonoapii (Piilani)." When the wife heard this she then knew that her husband was Kihapiilani, the great chief; and she also knew that it was beyond her to withhold him from going, so she consented for him to go on his way.

As soon as he was allowed to go, Kihapiilani started for Waikapu where the prophetess by the name of Pao was living. While Kihapiilani was yet on the road, on his way to meet her, she predicted to those around her, saying: "There is a chief on the way here in search for some one to help him in his revenge."

When Kihapiilani arrived in the presence of Pao, a rainbow appeared at the same time. Pao then said: "My lord is swift of foot." She then greeted Kihapiilani. Kihapiilani returned the greeting. After the greetings had been exchanged, Pao invited Kihapiilani to come in, and then she asked him: "What brings my lord here on this hot day?" The chief replied: "I have come in search of someone who will cause the death of my brother Piilani, for he has treated me shamefully." Pao then replied: "There in the lowlands of Kalepolepo lives the one who will assist you in killing your enemy. You go down till you reach Kalepolepo and look for a man whose face is covered over with filth. He is the one." At the close of the directions of Pao, Kihapiilani proceeded on his way to Kalepolepo, where in time he found the man described to him and he went up to meet him. As he was approaching the man, the man saw him and said: "What is the object of the chief's journey that has brought him here?" The chief, Kihapiilani, then said: "I have come to your presence by the direction of the prophetess Pao, for she told me that you have the means of fulfilling my desire, that is, something that will aid me in killing my brother Piilani, the one who has shamelessly abused me."

When the man of learning heard the words of Kihapiilani, he ordered his canoe men to prepare the canoe for a trip to Hawaii. When the preparation was complete, Kihapiilani boarded the canoe and they set sail for Hawaii, to meet his sister Piikea and his brother-in-law Umi. That same evening they landed at Waipio. As soon as they landed, Kihapiilani proceeded to the house where Piikea was living and entered it. When his sister saw him, she sprang on him and wept. At the end of their weeping Piikea asked: "How are you getting along with your brother?" Kihapiilani answered his sister, saying: "We do not get along at all; my brother ill-treats me; he gets angry, abuses me, and has no love for me. That is why I have come to you, to tell you of these things." When Piikea heard this, she cried in a loud voice, recounting their life in their early days while living with their parents and of their childhood wanderings here and there, carefree and happy. While Piikea was wailing, Umi, who was in another house, heard it and he wondered why his wife was crying; but after a while he was told that it was because his brother-in-law, Kihapiilani had arrived. Soon after

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ia'u, a mai hai no hoi oe i kuu inoa; o Kihapiilani au, e hele ana au e imi i hoamakaia no kuu kaikuaana no Lonoapii" (oia o Piilani). Ma keia mau olelo a Kihapiilani, maopopo i ka wahine he 'lii keia kane ana, he 'lii nui; alaila, pau kona manao ana i ka noho, ae aku la ia e hele o Kihapiilani.

Ma keia hookuu ana o ka wahine ia Kihapiilani e hele, hele aku la ia a hiki ma Waikapu, malaila kela wahine kaula, o Pao kona inoa. Ia Kihapiilani ma ke alanui, e hele aku ana e halawai me Pao, wanana mua oia i kana olelo ike, i mua o kona poe, penei: "He 'lii keia e hele mai nei i ke alanui, e imi i hoa makaia nona."

A hiki o Kihapiilani i mua o Pao, ku iho la ke anuenue ia wa hookahi. Pane mai la o Pao: "Mama kuu haku."

Aloha aku la o Pao, aloha mai la o Kihapiilani, a pau ke aloha, hookipa aku la o Pao ia Kihapiilani. Mahope o ka hookipa ana, ninau mai la o Pao: "Heaha ka huakai a kuu haku o ka hiki ana mai o ka la?" I aku ke 'lii: "I hele mai nei au e imi i mea e make ai kuu kaikuaana o Piilani, ua hana ino ia'u." Alaila, olelo aku o Pao: "Aia ka mea e make ai ko hoapaio i kai o Kalepolepo E iho oe a hiki i Kalepolepo, nana aku oe i ke kanaka paapu o na maka i ka haueka, oia no." A pau ka olelo ana a Pao, iho aku la o Kihapiilani a hiki i kai o Kalepolepo, e noho ana ua kanaka ala i laila. Hele aku la o Kihapiilani a ku ana i ke alo. Ninau mai la ua kanaka ala: "Heaha ka huakai a ke 'lii o ka hiki ana mai?" I aku ke 'lii o Kihapiilani: "Ua hele mai nei au i mua ou ma ke kuhikuhi a ke kaula wahine a Pao, aia ia oe ka mea e pono ai ka'u mea e hana aku ai. Oia hoi, o ka mea e ku ai ka makaia i kuu kaikuaana ia Piilani, ka mea nana i hana mai ia'u i ka pono ole."

A lohe ua kanaka akamai la i na olelo a Kihapiilani, kena ae la ia i na hoewaa, e hoomakaukau i na waa, a holo i Hawaii. A makaukau na waa, ee aku la o Kihapiilani, a holo aku la i Hawaii, i kona kaikuahine o Piikea a me kona kaikoeke o Umi; a ahiahi, pae aku la lakou ma Waipio. Ma keia pae ana, hele aku la o Kihapiilani a ma ka hale o Piikea e noho ana, kipa aku la ia, a ike mai la kona kaikuahine, lele mai la uwe, a pau ko laua uwe ana, ninau mai la o Piikea: "Pehea ko olua noho ana me kou kaikuaana?" I aku o Kihapiilani i kona kaikuahine: "Aole pono o ko maua noho ana, he hana ino kuu kaikuaana ia'u, he huhu, he aloha ole; nolaila ko'u hele mai i ou nei, e hai aku ia oe, i ko maua noho ana." A lohe o Piikea i keia mau olelo, uwe helu aku la ia ma ko laua noho pu ana me na makua, kahi i hele ai ma o a maanei. Ma keia uwe ana a Piikea, lohe aku la o Umi, haohao iho la ia i ka ike ole ia o ke kumu o ka uwe ana, a mahope, lohe o kona kaikoeke o Kihapiilani. O Piikea hoi, puka ae la ia a

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this Piikea came out of her house, still crying in a loud voice, and began disrobing and acting the part of one bereft of her mind. In doing this, Piikea was but acting her part; she had her senses about her all right enough, but she did this to impress on her husband Umi that a very great wrong had been committed, to rouse him to action.

At the end of the wailing, Umi came up to her and asked her: "What is it that has made you cry out so loud and why have you disrobed yourself?" Piikea answered: "Because of the great love I bear my brother; this is the first time that we have met after such a long separation; and also because I am grieved at the ill-treatment given him by his brother Piilani. Because of this treatment I became so worked up that I wanted to show my great grief. We must therefore go and make war on Piilani." When Umi heard this, he said: "I don't think it proper for us to go and make war on Piilani, because he is your own brother; he is not connected to you from a distance, a mere relative." Piikea said: "If you will not give your consent to my request, to go and make war on Piilani, then it would be far better for me to die than to live." At this, Umi decided that he must obey his wife's demand and so he gave his consent. Umi then summoned his war counselors, Omaokamau, Piimaiwaa and Koi, and gave them orders to prepare the fleet of war canoes for a trip to Maui to make war on Piilani.

These three men were undaunted; they did not hesitate, but immediately set out to obey the order of their king, for they were anxious to go to Maui to do battle, although Umi was doubtful about mastering Imaikalani,[1] for he was a very skilful warrior and was well versed in all the arts of warfare, and especially in spear throwing. He was a very powerful man, and he was the greatest man in all of Maui at that time, and he was credited as being the strongest man from Hawaii to Niihau.

When the preparations were about completed, Umi questioned his great and famous priest, Kaoleioku, saying: "How about this voyage to Maui to fight Piilani?" Kaoleioku said: "Chief, you may go and make war on Maui, for there is no king to oppose you; it is going to be a war of the common people; you will surely win, and, furthermore, your skin will not be bruised."

When Umi heard the words of his priest, he was much relieved. He then ordered his chiefs who had charge of the different districts, to get the fleet of war canoes in readiness and to get the men under them ready and to all come together in one place. After several tens of days passed they finally reported that the canoes and men were ready to start out. It was said that the men were so numerous that they could not be counted.

CHAPTER III.

How Umi Made War on Piilani the King of Maui.

As soon as the preparations were perfected, the canoes left Waipio and set sail for Maui, landing at Kapueokahi. On this expedition, while the first of the canoes were entering the harbor of Kapueokahi[2] the last of the fleet was still in the harbor at Waipio, Hawaii.

[1] A discrepancy of tradition appears here, as Imaikalani was the famed blind warrior king of Kau, Hawaii.
[2] The harbor of Hana.

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waho o ka hale, uwe ae la me ka leo nui loa, haalele i ke kapa, kuu i kahi hilahila, a ua like o Piikea ia wa me he pupule la, ka ulala. Ma keia uwe ana o Piikea, he manao a me ka noonoo kona, i mea e ikaika ai ka manao i loko o kana kane o Umi.

A pau ka Piikea uwe ana, ninau mai la o Umi: "Heaha kou mea i uwe ai me ka leo nui, a me kou kuu ana i kou wahi hilahila?" I aku o Piikea: "No ka nui o ko'u aloha i ko'u kaikunane; akahi no maua a halawai kino, a no ko'u lohe ana mai nei i ka hana ino o kona kaikuaana, o Piilani, ia ia; nolaila, nui ko'u aloha, a o ia ke kumu o ko'u kuu ana i ko'u mai nona. Nolaila, e pono e kii kaua e kaua ia ia." A lohe o Umi, olelo aku la ia ia Piikea: "Aole paha e pono kaua ke kii e kaua ia Piilani, no ka mea, o kou kaikunane ponoi no ia, aole he pili aoao, a hanauna hoi." I aku o Piikea ia Umi: "Ina aole oe e ae mai i ka'u e koi aku nei ia oe, e kii kaua e kaua ia Piilani, alaila, ua oi ka pono o kuu make mamua o kuu ola ana." Ma keia olelo a Piikea, manao iho la o Umi, he mea pono ole ia ia ke hoole i ka olelo a kana wahine, nolaila, o ka ae ka pono loa. Ia wa, olelo aku la o Umi i kona mau hoakuka kaua, oia o Omaokamau, Piimaiwaa, Koi, e hoomakaukau i na waa, no ka holo i Maui e kaua ai me Piilani.

Aohe makau o keia mau kanaka ekolu, ua aa lakou e holo i Maui e kaua ai, aka, o ke 'lii o Umi, ua hopohopo ia no Imaikalani, no ka mea, he kanaka akamai loa ia i ke koa, ka oo ihe, a he kanaka ikaika loa, oia ko oi ma Maui, i loko o ia kau, a o ke kela ia mai Hawaii a Niihau.

Ia wa, ui ae o Umi i kana kahuna akamai, kaulana, oia o Kaoleioku: "Pehea keia holo i Maui e kaua me Piilani?" I aku o Kaoleioku: "E ke 'lii e, e holo no oe e kaua ia Maui, aole alii nana oe e kaua mai; he kaua na ka makaainana, pio no ia oe, aole e eha ka ili."

A lohe o Umi i keia mau olelo a kona kahuna mana, a Kaoleioku, oluolu iho la ia. Kena ae la o Umi i na alii aimoku o Hawaii, e makaukau na waa, a me na kanaka a pau loa, a akoakoa ma kahi hookahi, he mau anahulu i hala, ua makaukau na waa a me na kanaka. Ua olelo ia, aole e pau i ka helu no ka nui loa.

MOKUNA III.

Ka Holo Ana o Umi e Kaua ia Piilani, ke 'Lii o Maui.

A makaukau na waa, holo mai la lakou mai Waipio mai a pae ma Kapueokahi i Maui. Ma keia holo ana o na waa, ua komo ka maka mua o na waa ma Kapueokahi ma Hana, Maui, a o ka maka hope o na waa, ma ke awa o Waipio i Hawaii.

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When the people of Maui saw the great fleet of canoes coming into the harbor at Kapueokahi they were sore afraid. Shortly after this word was received and passed from place to place that it was Umi and his wife Piikea come to make war on Piilani. Piilani,[1] however, was dead at this time, but he had a son by the name of Kalaninui-kupuapaikalaninui, who was the king of Maui at this time.

When the people of Hana heard that the canoes were on a war expedition they all ran to the top of the Kauiki hill[2] and staid there.

Umi said to Piikea, his wife: "Let us not make war on Maui as Piilani is already dead." The reason why Umi did not wish to make war was because he took pity on the son born of Piilani, for Umi thought that it would be proper for the young man to have charge of the kingdom, and that Piikea and Kihapiilani be the parents,[3] but Piikea stubbornly refused to have anything of the kind; she wanted to make war until the son of Piilani was killed, because she reasoned that if this young man was allowed to live there would be more fighting in the future. When Umi saw that it was useless to try to change his wife's mind, he ordered his three chief officers, Omaokamau, Piimaiwaa and Koi to go and make war on the stronghold of Kauiki.

THE KAUIKI HILL.

This hill is famous, for it is a natural fort and people on it are generally safe from assault, being protected on all sides by steep and inaccessible cliffs. To the top of this hill a ladder was built on one side, a sort of small bridge made so as to entrap those trying to take the hill, that if those from below were to climb up in attack stones would be rolled down on them, thereby injuring them. Furthermore, a large wooden image was hewed out and made to stand at night, and served the purpose of a guard. The image was called Kawalakii, and this great statue kept the warriors below from climbing the hill at night.

CHAPTER IV.

UMI'S GENERALS. RELATING TO OMAOKAMAU.

OMAOKAMAU was the first of Umi's men who attempted to climb the Kauiki hill. When he came up to the place where the ladder could be seen he saw that a three-cornered rock was fastened at its top. When let go the rock would roll directly down, which would kill the person attempting to go up the ladder. Therefore Omaokamau became afraid and gave up the idea of climbing the ladder, so he thought deeply of a plan to accomplish this, but without success. After thinking for some time he decided that a night attempt to ascend the hill would be the best. When it became quite dark Omaokamau rose and went up to the point where he could distinctly see the ladder; when he arrived at the place he looked and saw a very large man, very tall, about eight feet, holding a long, large war club in his hand. The war club was longer and larger than the war club carried by himself. He also saw that the man had a loin

[1] Lonoapiilani.
[2] The fortress of Hana, subsequently the scene of several important battles.
[3] Umi favored a suzerainty in behalf of the young man.

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I ka hiki ana o na waa ma Kapueokahi i Maui, ike mai la na kamaaina i ka lehulehu o na waa, makau iho la lakou. A mahope lohe lakou o Umi, a me kana wahine o Piikea, e holo aku ana e kaua me Piilani, aka, ua make e o Piilani. He keiki nae kana o Kalaninuikupuapaikalaninui, ia ia o Maui ia wa.

A lohe na kamaaina a pau o Hana, holo aku la lakou i luna o ka puu o Kauiki e noho ai. I aku o Umi ia Piikea kana wahine, aole make kaua, no ka mea, ua make o Piilani. O ke kumu o ko Umi hoole i ke kaua me Maui, no ke aloha i ke keiki mai loko ae o Piilani. Ma ko Umi manao, ua pono no ke noho ke keiki ma ke aupuni, a o na makua no o Piikea, me Kihapiilani. Aka, hoole loa o Piikea, o kona manao e kaua a make no ke keiki, no ka mea, ua noonoo ia ina e ola, o ke kipi no ia. Ia manawa kena o Umi i kona mau koa kaulana, oia o Omaokamau, Piimaiwaa, Koi, e hele e kaua ma ka puu kaua o Kauiki.

NO KA PUU O KAUIKI.

He puu kaulana loa ia, no kona lilo ana i Puuhonua kaua e pakele ai na mea a pau loa. Aia maluna o ia puu, he hulili, he wahi ala haka i hanaia i mea e make ai ke kaua, ina e pii aku ko lalo nei, hookuu ia mai maluna i ka pohaku, nolaila, pilikia. A he kii nui kekahi, me he kanaka ala ke ku mai i ka po, me na ano kaua a pau loa; o ka inoa o ua kii la, o Kawalakii. O ia kii ka mea nana e keakea na kanaka koa o lalo nei ke pii aku i ka po.

MOKUNA IV.

Na Pukaua o Umi. No Omaokamau.

O OMAOKAMAU ke koa o Umi i hoomaka e pii i luna o ka puu o Kauiki, a hiki ia ma ka hulili, nana aku la ia maluna o ke poo o ke ala, he pohaku e kau mai ana, ua hana ia ekolu huina. Ina e hookuu ia mai kela pohaku mai luna mai, alaila, e loaa pono ke kanaka e pii aku ana ma ka hulili; nolaila, ua makau o Omaokamau, aole ia i pii i luna; ua nui kona noonoo ana i ke kumu e hiki ai, aole nae he loaa. A mahope noonoo iho la ia, o ka po ka manawa e pii ai i luna o ka puu o Kauiki. A poeleele pii aku la o Omaokamau i luna o ka puu. A hiki ia ma ka hulili, i nana aku kona hana, e ku mai ana keia kanaka nui, ewalu kapuai kona kiekie, he laau palau ma kona lima. O kona nui a me kona loihi, ua oi aku ia mamua o ka Omaokamau laau palau. Ua hume i ka malo a ku ka puali. O ke kowa ma waena o Omaokamau a me ua kanaka ala, elua haneri me kanaha kapuai ka loa.

Ma keia ike ana o Omaokamau, komo mai ka makau a me ka hopohopo i loko ona no ka nui a me ka loihi o ka laau palau; e manao ia, ina e hahau ia ia, alaila, e

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cloth girded around his waist and drawn very tight. The distance between Omaokamau and the man was about 240 feet. When Omaokamau saw the man and the size of his war club fear and doubt entered his breast; he believed that if he was hit by that war club he would be knocked to pieces, so he was afraid to venture any further and decided to return.

When Omaokamau reached the bottom of the hill Umi asked him: "How did you get along with your ascent of the hill?" Omaokamau answered: "Don't think, O chief, that it will be possible for us to capture that hill. I have seen that man up on the hill; he is of incomparable size. There is no man in Hawaii like him; he is the largest of the largest, the tallest of the tallest, and his war club is the largest I have ever seen; if it should hit any one that person would be smashed to pieces."

We will here speak of this mistaken idea of Omaokamau. The large man he saw was the wooden image, Kawalakii. The attempt of the king of Maui to frighten away the Hawaii warriors from a night attack was quite successful, for it proved a good watchman at night for the Kauiki hill, to guard against enemies if ascending at night. This hill of Kauiki was quite safe as long as the deception prevailed; but when it was at last discovered the hill was easily captured.

RELATING TO KOI.

When Umi heard the report of Omaokamau relating to the large man, he sent Koi to see if he could manage to get to the top of Kauiki hill. He made his climb in the day time, but after several attempts he returned and waited for the night.

At the approach of night Koi again made another attempt, but when he got as far as the place where Omaokamau saw the large man he went no further, for he, too, looked and saw the large man standing guard, just as Omaokamau had described to them; so he, too, became afraid and returned. Like Omaokamau, he thought that the man was real, never thinking that it was only an image. Koi therefore returned and when he arrived in the presence of Umi he was asked: "How did you make out when you climbed the hill?" "Say, O chief, don't think that that man is an ordinary man; he is the tallest man I have ever seen, in size; I have not seen any one since I have been old enough to see a man that will equal him; this is the greatest, and he is terrible to behold; so I decided to come back."

RELATING TO PIIMAIWAA.

Piimaiwaa was the most famous of the soldiers of the whole of Hawaii and even of Maui, for his braveness and strength, and it was said that he never failed to go up to meet his enemy. Because of this he was the favorite of the adopted sons of Umi. We will here see that he was indeed the bravest of the brave and fearless of the enemy, so that we too without doubt will say that such is the fact.

At the close of Koi's report to Umi relating to his climb, it was seen that Umi was sad at heart. After a time he ordered Piimaiwaa to ascend the hill of Kauiki. At the order Piimaiwaa rose and started on his expedition. When he reached the ladder he saw a large body of men there assembled all prepared with their implements

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kau liilii ia i ka laau palau; nolaila, makau o Omaokamau a hoi i lalo. A hiki o Omaokamau i lalo, ninau mai la ke 'lii o Umi: "Pehea kau pii ana aku nei i luna?" I aku o Omaokamau: "Pehea mai kau e ke 'lii. Ua ike aku nei au i kela kanaka, nui launa ole, aole kanaka ma Hawaii e like me kela kanaka; nui no a nui, loa no a loa, o kana laau palau loihi launa ole, ina e hahau mai he paki liilii loa ko ke kanaka i ka make."

Maanei, e kuka kamailio iki kakou no keia kuhihewa o Omaokamau. He kii ka mea ana i kuhihewa ai, o Kawalakii. Ua akamai loa ka hana ana a ke 'lii o Maui i keia mea, a ua lilo ua kii la i ka po i kiai no ka puu o Kauiki, e malu ai i na enemi o lalo ke pii aku i ka po. A ua maluhia ka puu o Kauiki, i kona mau po e kiai ana me ka ike ole ia he kii; aka, i ka wa i ike ia ai, ua pio.

NO KOI.

A lohe o Umi i ka Omaokamau mau olelo akena, hoouna ae la ia ia Koi, e pii i luna o ka puu o Kauiki, a pii aku la o Koi i ka puu, hoaa wale aku la no a hoi mai la i ke ao.

A po iho, pii hou o Koi, a hiki i kahi a Omaokamau i hoi mai ai, i nana aku kona hana, e ku mai ana keia kanaka nui, ua like me ka Omaokamau mea i olelo mua mai ai, ia lakou; nolaila makau iho la ia. Ua like ko Koi manao me ko Omaokamau manao e kuhi ana no he kanaka maoli, aohe manao he kii. Nolaila, hoi mai la o Koi a hiki i lalo i o Umi la, ninau mai la ke 'lii o Umi: "Pehea kau pii ana aku nei e Koi i luna o ka puu o Kauiki?" "E ke 'lii e, o ka manao kau he kanaka kela a kanaka; he oi kela o ka loihi, o ka nui, aole a'u kanaka i ike ai mai ko'u la i ike ai i ke kanaka a hiki i keia la; ua like me nei ke kino a me ka nui, he keu keia, he weliweli ke nana aku, a nolaila au i hoi mai la."

NO PIIMAIWAA.

He koa kaulana o Piimaiwaa, ma Hawaii a puni, a ma Maui no hoi, no kona koa loa, a me kona makau ole, no kona aa e paio me na enemi e ku ana i mua ona; nolaila, ua punahele ia i kona makuakane alii hanai o Umi. Ma keia kakau ana e ike ai kakou i kona koa lua ole, a me kona makau ole i na enemi, alaila, e pono kakou e olelo he oiaio kona mau olelo hoike.

A pau ka Koi olelo ana ia Umi, no kona pii ana, alaila, he mea kaumaha loa ia i ko ke 'lii manao. Ia wa, olelo aku la ke 'lii o Umi ia Piimaiwaa, e pii i luna o ka puu o Kauiki. Pii aku la o Piimaiwaa, a hiki i ka hulili, aia ma laila e noho ana na kanaka he lehulehu loa, ua makaukau i na mea kaua he nui wale, ka pololu, ka ihe,

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of war, such as long spears, short spears, darts, war clubs, slings, pikoi,[1] stones, sticks, and various other things. He also saw the three-cornered rock called the "moa." When Piimaiwaa drew near to the men they began to throw stones at him. While the people were throwing stones at him he started to twirl his war club,[2] Wahie, warding off the stones; he was not hit once, for he kept on twirling his club. He kept on advancing until he got right under the ladder which hung against the cliff, where the men who were stoning him were stationed.

The ladder was about sixty feet long and it was at the foot of it that Piimaiwaa stood protecting himself with his club. By this stand of Piimaiwaa his enemies continued to hurl stones upon him without his being hit at all, on account of his great bravery and fearlessness. After standing there for some time he turned and ran down the hill at great speed and barely escaped from the many stones thrown at him.

When he arrived in the presence of Umi he was asked: "What about your climb?" Piimaiwaa replied: "Well, I went up as far as the ladder and there I encountered the men of Ohiaokealakona." By this reply of Piimaiwaa, several men substantiated the statement, for the people from below saw him enter the pass leading to the foot of the ladder, and again when he came back running with great speed. But the people below all thought, when Piimaiwaa entered the pass, that he would be killed, for the place was very narrow and hard to go through; but when they saw Piimaiwaa return running they shouted with joy, for they realized the difficulties of the way and admired his fearlessness, and also because he was the only man who ever accomplished the feat of going as far as he did, for at this place there was stationed, at this time, about eight thousand men. In the performance of this difficult feat the king and the men from Hawaii were greatly pleased.

That night when it became quite dark Piimaiwaa again climbed the hill to watch for the large man as was reported, without the least bit of fear, and with a determination to fight him to the end. When he reached the place where Omaokamau and Koi had stood he looked up and sure enough there was the large man, very tall, very large, and his club was the longest he had ever seen. When Piimaiwaa saw the man he began to study out a course of action for him to follow, and finally he decided to do this: that he would challenge the man to battle by the twirling of his war club, Wahie. This way of challenging was usually used, and the acceptance of the challenge was shown by the opponent by a return twirling of the war club. Piimaiwaa reasoned that in case the man should see him and strike at him he would be far enough away not to be touched by the club. Piimaiwaa then stepped up the ladder with firm feet, twirling his club all the while. After twirling his club on his right for some time he changed and twirled it on the left. After twirling the club on the left for some time, he looked at the man for some time studying what the man was going to do. Failing in seeing the man make any motion, he repeated the sign of the challenge, and still the man failed to make any motion. Piimaiwaa therefore concluded that the man knew nothing of

[1] The *pikoi* was a stone or hard wood weapon, a long kind of ball to which a cord was attached for use in closer than sling-shot encounters.

[2] *Wahie*, lit., firewood; an odd name for a wooden war club.

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ka elau, ka laau palau, ka maa, ka pikoi, ka pohaku, ka laau, a me na mea e ae. A he pohaku huina kolu hoi kekahi, ua kapa ia he Moa. A kokoke o Piimaiwaa i laila, hailuku mai la na kanaka ia ia i ka pohaku. Ia lakou e hailuku ana i na pohaku, ia wa o Piimaiwaa i olokaa ai i kana laau palau, ia Wahie. Ma keia hana a Piimaiwaa, aole oia i pa i na pohaku e iho makawalu mai ana ia ia, aka, ua hoomau no o Piimaiwaa i ka okaa i kana laau ia Wahie. Pela no kona hele koa ana a komo pono malalo o ka hulili mawaena o ka puu o Kauiki, kahi a ka lehulehu e nou mai ana i na pohaku.

O ka hulili, he kanaono kapuai kona keikie, a malalo o laila o Piimaiwaa i ku ai me ka puke i kana laau palau, i ua hulili la. Ma keia ku ana o Piimaiwaa, ua hoomau mai kona mau enemi i ka hailuku i na pohaku ia ia, aka, aole ia i pa ike, no kona koa loa a me ka makau ole.

A liuliu kona ku ana ma laila, holo mai la oia mai laila mai, i lalo me ka mama loa, a pakele mahunehune mai la ia i na pohaku e iho makawalu mai ana i luna ona. A hiki oia i lalo i kahi o Umi e noho ana, ninau mai la o Umi: "Pehea kau pii ana aku nei?" Olelo mai la o Piimaiwaa: "Kahaha. Ua hele au a hiki i ka hulili, a paio pu me ka Ohiaokealakona." Ma keia mau olelo a Piimaiwaa, ua nui ka poe i hooiaio mai. Ia Piimaiwaa i pii ai, ua ike ko lalo poe, i ka pii ana a komo malalo o ka hulili, a me kona holo ana mai me ka mama loa, mai laila mai. Aka, ua manao na mea a pau loa o lalo, ua make o Piimaiwaa, no ke komo ana i kahi haiki pilikia loa; aka, i ko lakou ike ana ia Piimaiwaa e holo mai ana, ua uwa lakou me ka olioli, no ke koa loa o Piimaiwaa, no ka mea, oia wale no ke koa i hele a komo i laila, aia hoi ma ia hulili elua mano kanaka ka nui, ua like me ewalu tausani ka nui. Ma keia hana ana a Piimaiwaa, ua oluolu loa ka manao o ke 'lii o Umi, a me na kanaka a pau loa o Hawaii.

I ka po ana iho, a poeleele, pii hou o Piimaiwaa e hakilo i ke kanaka nui, e olelo ia ana, me ko Piimaiwaa manao koa loa, e kaua no laua ina he kanaka. A hiki o Piimaiwaa i kahi a Omaokamau laua o Koi i ku mua ai, nana aku la ia, he kanaka nui io no e ku mai ana, kiekie no a kiekie, nui no a nui, loihi no a loihi ka laau palau. A ike o Piimaiwaa, noonoo iho la i kana mea e hana ai, a maapopo ia ia, penei: E olokaa i kana laau palau ia Wahie, i ike mai kela hookahi na hookaa like ana, wahi a Piimaiwaa, i ike mai no ia, nana ia e hahau mai i kana laau palau, ua kaawale no i waho nei, pela kona noonoo ana. Keekeehi iho la o Piimaiwaa i na kapuai wawae ona, a oniu ae la i kana laau palau ma ka akau, me ke kai o na wawae, a pau ia, kaa hema ae la me ka oniu no i ka laau palau. A pau kana mau oniu ana elua, nana aku la ia i ke ano o ua kanaka nei, a mahope hoi hou iho la ia i ka oniu ma na aoao elua, ma ka

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the use of the war club, and that he was just holding it to strike at Piimaiwaa when he got near enough, and that the man was not taught to ward off the blow with the use of the club. When he saw this he said to himself: "If that is the case I shall kill you immediately."

Piimaiwaa then advanced without fear until he reached the end of the man's club. From this point he advanced further until he reached the middle of the club, then on until he reached the very man. Piimaiwaa then stood and prepared his club to poke at the man. He then tapped the man, a sign to give the man warning; when he did he heard a sound as of wood. He then approached the man and saw that it was only an image, and not a real man. This ended his excitement and fear. He then took the wooden image and threw it down, and rolled it over the cliff of Kapueokahi. Piimaiwaa then called to those below: "Say, you people there down below, here is the image that we have all this time taken for a real man. There is no fighting up here; the men are all asleep; the hill is captured."

When Omaokamau and Koi heard the voice of Piimaiwaa calling from the top of the hill, they came and followed him up. Before they arrived on the top of the hill, however, Piimaiwaa had already begun the slaughter of the people and chiefs, and they joined therein. The king of Maui was already dead, and this fact gave Umi the control of the hill of Kauiki. This ended the battle, and Umi became possessed of the island of Maui, which he turned over to Kihapiilani and returned with Piikea his wife, and all his men, to Hawaii.



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hema, a ma ka akau, aole no he oniu mai. Nolaila, olelo iho la o Piimaiwaa: "He pono paa laau wale iho no ka paha kau, aole oe i ike i ka oniu ana, he pono uhau ka paha kau, aole oe i ao ia i ka pale; ina pela make oe ia'u ano."

Alaila, hele aku la o Piimaiwaa me ka makau ole, a hiki i ka hua o ka laau palau a ua kii nei, mai laila aku a waenakonu a hiki loa i ke ku ana o ua kii nei. Alaila, ku iho la ia i laila, a hooponopono aku la i kana laau palau e hou i ke kii, ma keia hou ana, ua loaa ua kii nei, a koele ana ka laau palau. Pela no kana hana ana a kokoke i kahi e ku ana, ike pono iho la ia he kii keia, aohe kanaka, alaila, pau kona makau a me ka pihoihoi. Lalau iho la ia i ua kii nei, a kulai aku la a hina i lalo, olokaa aku la i ka pali, a haule i lalo o ka pali o Kapueokahi.

A kahea aku la o Piimaiwaa i ka poe o lalo: "E lalo e, eia mai ke kii a kakou e kuhi nei he kanaka. Aohe kaua o luna nei, ua pau i ka hiamoe, ua hee ka puu o Kauiki."

A lohe o Omaokamau a me Koi, i ko Piimaiwaa leo e hea ana mai luna mai o ka puu o Kauiki, pii aku la laua a hiki i luna. Mamua ae o ko laua hiki ana i luna o ka puu o Kauiki, e luku ana o Piimaiwaa i na kanaka a me na 'lii o luna; a hiki laua, hookahi na luku pu ana i na kanaka. Ma keia kaua ana, ua make, a ua hee ka puu o luna o Kauiki ia lakou, a ua make hoi ke 'lii o Maui, oia o Kalaninuikupuapaikalaninui. Ia wa, lilo ae la ka puu o Kauiki ia Umi. A make ke 'lii nui o Maui, koe iho la o Imaikalani, he 'lii no, he koa nae i makau ia e Umi, no kona akamai loa.

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Story of Lonoikamakahiki.

CHAPTER I.

His Early Training.

LONOIKAMAKAHIKI[1] was the king of Hawaii after the death of Keawenuiaumi[2] at a period about sixty-four generations from Wakea. Keawenuiaumi was his father and Kaihalawai was his mother. Lonoikamakahiki was born at Napoopoo, and it was at this place that he was brought up by his retainers until he was full grown. His retainers were Hauna and Loli, and Kohenemonemo the wife of the two men.

When Lonoikamakahiki was quite young, when he was just about beginning to reason for himself, he looked up one day and saw the various implements used by his father in the different games, which were hanging up in the palace; when he saw the long spear used in the game of pahee[3] he looked at it for a long time and then asked his retainers: "What are those long things hanging up there on the side of the house?" The retainers replied: "They are pahee spears." Lonoikamakahiki again asked them: "What are they used for?" The retainers then told him: "When two men wish to wager certain articles of value, they would proceed to the pahee grounds and upon arriving at the place they would decide first as to the wager, whether it be articles of value or pieces of land. If they do not wager these things, then they would put up other things, such as their bones, meaning their lives. After the bets are agreed on, they would then proceed to play the game of pahee. If the points to be scored in order to win the game be made fifteen, then the one who first obtains this number of points would win and the one with the lesser points would lose; then the winner takes the articles wagered, or whatever had been placed as wagers. Sometimes the articles of value would be so great that it would take three and four houses to hold them all. But if the things wagered be their bones, then death of course would be meted out to the loser. Wagering for bones was not made very often, only when the parties entered into the merits of their skill by long and spirited arguments, each claiming to be superior to the other. That is the use of those long things you see."

When Lonoikamakahiki heard this explanation he replied: "Those things are worthless and have very little use; the great objection I have against them is that they are used by men for the purpose of making wagers, even to the extent of their bones, on the result of their skill after heated arguments. That is the reason they are

[1] *Lonoikamahiki*, frequently referred to as Lono, was a grandson of Umi by his wife Kapukine-a-Liloa.

[2] Father of Lono.

[3] A famous game of the ancients, the slender spears for which were made from the hard, close-grained, heavier woods; a sort of javelin, some five or six feet in length, thicker at one end.

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Ka Moolelo o Lonoikamakahiki.

MOKUNA I.

Kona ao ia Ana i ka wa Opiopio.

HE ALII nui o Lonoikamakahiki no ka mokupuni o Hawaii mahope iho o ko Keawenuiaumi make ana; he kanaonokumamaha hanauna mai a Wakea mai. O Keawenuiaumi kona makuakane, a o Kaihalawai kona makuahine; ma Napoopoo kona wahi i hanau ai, a malaila no oia i hanai ia ai a nui, e kona mau kahu, e Hauna laua me Loli, ame ka laua wahine o Kohenemonemo.

I ko Lonoikamakahiki wa opiopio, oiai ua hoomaka ae kona noonoo ana, ia manawa nana ae la o Lonoikamakahiki, e kau ana na mea lealea a kona makuakane he nui maloko o ka hale alii; a ike ae la oia e kau ana na ihe-pahee, nana loihi ae la oia, a liuliu, alaila, ninau aku la oia i kona mau kahu: "Heaha keia mau mea loloa e kau nei iluna o ka hale?" I aku la na kahu: "He ihe-pahee." Ninau hou aku la o Lonoikamakahiki: "Heaha kana waīwai?" Alaila hai aku la na kahu: "Elua mau kanaka e manao ana e lealea pili waiwai, alaila hele laua a ma ke kahua pahee; a i ka hiki ana malaila, alaila, olelo ka pili a holo, ina he mau waiwai ka pili, a i ole, he mau aina paha; a ina aole i pili ia ma ia mau waiwai, alaila, o ka pili no i na iwi ka pili, alaila pahee, ina he umikumamalima ka ai (ka helu). A ina ua hiki e aku kekahi i ka ai eo (i ka helu pau) a emi mai paha kona hoa pahee, alaila o ke eo ae la no ia, ina paha o ka waiwai ke kumu pili, alaila o ke eo ae la no ia o ka waiwai; ina ua nui ka waiwai o ka pili ana, ekolu, eha hale e piha i ka waiwai. Aka ina o na kino o laua ka pili, alaila, o ka make no o kekahi o laua ka hope. Aole nae he pili nui ia oia mea; aia no a ku ka hoopaapaa mawaena o na aoao elua, e hoole ana kekahi a me kekahi i na akamai o laua, alaila pili kino ia; a oia la, pela iho la ka waiwai o ia mea."

A lohe o Lonoikamakahiki i keia mea, olelo ae la oia: "Aole ana waiwai; aka, he waiwai no, hookahi no hewa, o ka pili ana i na iwi ke hiki mai i ka manawa e hoopaapaa ai na mea pahee i ko laua mau ike, nolaila ka waiwai ole oia mea." I aku la na kahu: "Oia iho la no ka waiwai oia mea (pahee) i malamaia ai e kou makuakane."

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worthless." The retainers then said: "That is what the pahee spears are used for and the reason why they are being kept by your father."

Lonoikamakahiki again looked up and saw a round, flat stone and again asked: "What is that thing?" The retainers replied: "It is called an olohu."[1] Lonoikamakahiki again asked: "What is it used for?" Then the retainers told him that it was used in the same way and for the same purpose as the pahee spears. At this Lonoikamakahiki replied: "Throw it away; it is also worthless."

Again Lonoikamakahiki looked, and when he saw the sugar-cane top, used as an arrow, he asked of his retainers: "What is that?" The retainers replied: "It is an arrow made from the sugar-cane top." Lonoikamakahiki again asked: "And what is it used for?" The retainers replied: "It is also used in games. If two or three fellows wish to play the game with the arrows[2] they go to the playground and see who could glide his arrow on the ground the farthest. The one who can send it the farthest wins. If articles of value have been placed as wagers the winner takes them. It is used in the same way and for the same purpose as the pahee spears, and large wagers have been lost and won on the game." Lonoikamakahiki then replied: "It, too, is worthless; you had better break it up and throw it away."

Again Lonoikamakahiki looked up, and when he saw a wooden club he asked: "And what is that thing?" The retainers replied: "It is a wooden club."[3] Lonoikamakahiki again asked: "And what is its purpose?" The retainers replied: "It is an implement of war and used to kill people with. If a battle is being fought with one side opposing the other then the war club comes in use as an implement of war. When this club is used in war it can kill as many as forty people, and sometimes it will kill more people than that." Lonoikamakahiki then said: "That thing is also without value. Its only use would be for a stick to turn over the stones in an umu."[4]

Again Lonoikamakahiki looked up and saw a bundle of war spears;[5] he then asked: "What are those things?" The retainers replied: "They are also used to kill people with. In times of war when men are fighting each other these spears are used at close quarters by thrusting, and at long range by throwing, at the enemy. These spears in the hands of strong men can be thrown for some distance. If the person on the other side is of great skill he could ward off one or more spears at a time, and in that way avoid being hit." Lonoikamakahiki then said: "Yes, those things are of some value; but the person who can skilfully ward them off is of more importance. These things of my father's are of some value; therefore, if my navel string is still in your keeping, then tie it together with my father's bundle of war spears."

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[1] This was a stone disk for rolling along, or down, regularly prepared courses; a very popular game of olden time.

[2] Another great gambling game. This favorite game of Hawaiians was, as here shown, a test of strength and skill in gliding or skipping the arrow along the ground the greatest distance. While the bow was known among the people, it had no use in these arrow contests.

[3] The club was a war weapon which was much practiced with to attain proficiency in the various right-, or left-hand, or other "strokes" therewith, termed the *hauna*—shortened from *hau ana*. There are marvelous tales told of the skill of famous warriors in its use, as also of the enormous size and magic power of many noted implements. The favorite club of a chief or warrior was named, and was thereafter identified with him.

[4] *Umu*, or *imu;* a ground oven of heated stones.

[5] This was the general war weapon of the aliis and their immediate attendants, their body guard, with which much practice was had to attain skill in its use as a weapon of offense and defense. Spears were not the general army weapon.

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Ia manawa, nana hou ae la oia, a iki i ka olohu (ulu maika) ninau hou ae la oia: "Heaha kela mea?" Hai aku la no na kahu: "He olohu." Ninau aku o Lonoikamakahiki: "Heaha hoi ka waiwai oia mea?" Alaila hai aku la no na kahu e like me ka olelo ana no ka ihe pahee. I hou aku o Lonoikamakahiki: "E kiola, aole ana waiwai."

Nana hou ae la no ua o Lonoikamakahiki, a ike i ka pua kea, ninau hou aku la no i na kahu: "Heaha hoi kela?" Hai aku la na kahu: "He pua kea." Ninau hou aku no ua o Lonoikamakahiki: "A pehea hoi kana hana?" Hai aku la no na kahu: "He mea lealea no ia; ina elua a ekolu paha mau mea e kea pua ana, a ina i lele ka kekahi a oi loa mamua o ka kekahi mau mea alaila, o ka eo ae la no ia. A ina he pili ma ka waiwai, ua like no ka waiwai me ko ka pahee ana, ke nui no hoi ka pili ana." I aku la o Lonoikamakahiki: "Aole ana waiwai, e pono ke haihai a kiola aku."

Nana hou ae la no ua o Lonoikamakahiki, a ike ae la i ka laau palau, ninau ae la: Heaha hoi kela?" I aku na kahu: "He laau palau?" Ninau hou aku la o Lonoikamakahiki: "Heaha kana hana?" Hai aku la na kahu: "He mea pepehi aku i na kanaka, ina paha he hoouka kaua mai ko kekahi aoao, a hoouka aku ko kekahi aoao, alaila o ka laau palau ka mea e luku aku ai. A ina e kaua aku me ua laau palau nei, alaila, he kanaha kanaka e make i ka laau palau hookahi, a ina no he nui aku, oia no." I aku la ua o Lonoikamakahiki: "Aole no ana waiwai, hookahi ana waiwai, he ulu imu."

Nana hou ae la no ua o Lonoikamakahiki nei, e kau ana ka ihe kaua, ninau ae la: "Heaha kela?" I aku na kahu: "He mea luku kanaka no, he mea luku aku i na kanaka ke kaua mai, ina i kahi e, e hou aku ai, ku aku la no ke kanaka. A ina he akamai mai kekahi aoao i ka pale ana o ka ihe, alaila, aole e ku." I aku o Lonoikamakahiki: "Ae, he mea waiwai ia, aka, o ka mea akamai i ka alo ihe ke kanaka waiwai; nolaila, he hana waiwai ia a kuu makuakane, nolaila, ina eia no kuu piko ke waiho nei, alaila, e nikii pu i kuu piko me ka pua ihe a kuu makuakane."

Nana hou ae la no ua o Lonoikamakahiki, a o ke kau a ke kaula maa, ninau ae la: "Heaha ka waiwai o kela mau kaula e lewalewa mai nei?" Hai aku la na kahu: "He maa." Ninau hou aku o Lonoikamakahiki: "Heaha hoi kona waiwai?" Hai aku la na kahu: "E hookomo i ka pohaku ma ka puka o ka maa, alaila, e pelu mai ina piko elua o ua maa la, a e hoopaa ae i ka piko o na kaula o ua maa la i ka poho o ka lima e ma-

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Lonoikamakahiki again looked, and seeing the strings of a sling hanging he asked: "What is the use of those strings hanging from the wall?" The retainers replied: "They belong to the sling."[1] Lonoikamakahiki again asked: "What is it used for?" The retainers replied: "A stone is placed in the opening in the middle of the sling, then the ends of the strings are brought together and held in the palm of the sling hand; then swing the sling around the head and when you think it time to let go, one of the ends of the string is released which allows the stone to fly out at the same time. Sometimes the stone would fly over forty fathoms, and if a person is struck with it the force would kill the person. It is, however, used as an implement of war." Lonoikamakahiki then said: "That makes two things of value belonging to my father. Tie it up with the bundle of spears." Lonoikamakahiki in this manner inquired into the use of all the things kept by his father. He denied the usefulness of everything but two, which two things he had the greatest desire to reserve for his own use.

Sometime after this, Lonoikamakahiki again visited the house where the different implements of war and games were kept, and again looked and saw the things he had ordered to be broken and destroyed still hanging in their respective places, so he returned and asked of his retainers: "I thought you two had destroyed those things that I told you to." His two retainers answered him saying: "We cannot destroy the things belonging to your father, for he would consider it a matter sufficient to cause our death, because the war club is one of the things highly valued by your father, for it has been used in his great battles, and it has been the means of killing many of his enemies." Lonoikamakahiki becoming very stubborn in the matter, the retainers therefore went to Keawenuiaumi and reported to him the wish of his son.

When Keawenuiaumi heard this report he was greatly surprised because of the strange wish expressed by his son. He therefore sought out Lonoikamakahiki with the intention of asking him why he wished to have these things destroyed. When Keawenuiaumi came to the place where the boy was being cared for by the retainers, he found that Lonoikamakahiki was out canoe sailing with some of his other retainers. When Lonoikamakahiki returned Keawenuiaumi was waiting for him; the boy then went up to the father and sat on his lap.[2] In order to have the matter understood by his son properly Keawenuiaumi took Lonoikamakahiki to the house where the different implements of war and games were kept, and there the father asked the son: "What do you think of these things?" meaning the implements of war and games hanging on the wall. The son replied: "These things are of no value or use. I have told those two (Hauna and Loli) to destroy them all, but to keep the bundle of spears and the sling, for they are of value." Keawenuiaumi then said to the boy: "That is not what I think about those things. When the time comes for you to assume the care of the whole island, then you will be in a position to do as you like; you can then throw these things away if you see no use in retaining them."

After this incident Keawenuiaumi for some time thought over the future of the boy and wondered what would become of him after he had grown up. The father said

[1] The account here given of the use of the sling was as a war weapon; it was also used for sports and betting contests. Slings were made of coconut fibre, usually with much care.

[2] An apparent recognized custom of a child's seeking favor, or recognition, as in the case of Umi on his visit to Liloa.

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kaukau ana i ka hana; alaila, e wili ae, a kowali ae, a e like me kona manawa i manao ai e hoolele aku i ka pohaku, alaila, e haalele loa aku i kekahi piko o ka maa, alaila e lele aku ka pohaku, he kanaha a oi aku na anana e lele ai, a ina i pa aku i ka pohaku, make loa kekahi kanaka. I hanaia no nae no ke kaua." I aku la o Lonoikamakahiki: "Alua mea waiwai a kuu makuakane; nakii pu ia aku me ka pua ihe." Pela kona ninau ana i na mea lealea a pau a kona makuakane; ua hooleia ka waiwai o na mea apau, a elua wale no mau mea a Lonoikamakahiki i mahalo.

I kekahi manawa ae, hele aku la no o Lonoikamakahiki a ka hale i waiho ai na mea lealea, nana ae la, e kau ana no na mea ana i olelo ai i na kahu, e haihai a kiola; nolaila, hoi aku la oia a kona mau kahu, olelo aku la: "Kai noa, ua kiola olua i na mea a'u i olelo aku ai ia olua?" I aku la kona mau kahu: "Aole e hiki ia maua ke kiola i na mea a ko makuakane; make mai paha maua, no ka mea, o ka laau palau a ko makuakane, he laau hai kanaka ia." A no ka paakiki loa o Lonoikamakahiki, nolaila, hele aku la na kahu, a hai aku la ia Keawenuiaumi, i keia mau hana a kana keiki.

Ia manawa, lohe ae la o Keawenuiaumi, alaila, haohao iho la oia i keia hana kupanaha a kana keiki; nolaila, hele aku la oia e ninau maopopo ia Lonoikamakahiki i ke kumu o ko ke keiki manao ana pela. Nolaila i ka hiki ana aku o Keawenuaumi i kahi i hanai ia ai e na kahu, aia nae ua o Lonoikamakahiki i ka hooholowaa me kekahi mau kahu ona. A hoi mai la ua o Lonoikamakahiki, e noho aku ana o Keawenuiaumi, hele mai la ke keiki a noho iho la i luna o na uha o ka makuakane; alaila, i mea e maopopo ai ia Keawenuiaumi ko Lonoikamakahiki manao, nolaila, lawe ae la kona makuakane iaia i kahi i waiho ai na mea lealea. A hiki aku la laua, me na kahu pu ma ka hale i waiho ai na mea lealea, ninau aku la o Keawenuiaumi: "Heaha kou manao no neia mau mea (na mea lealea ame na mea kaua) e kau nei?" I ae la ke keiki (Lonoikamakahiki): "Aole he waiwai iki o keia mau mea, ua olelo aku wau ia laua 'la (Hauna ame Loli) e kiola keia mau mea a pau, a o ka ihe kaua ame ka maa na mea waiwai." I aku la o Keawenuiaumi: "Aole pela ko'u manao, aia no a hiki i kou noho aimoku ana, alaila, nau no e kiola, ke ike aku la oe, he mea waiwai ole kela."

Ma ia hope mai, nalu wale iho la no o Keawenuiaumi i ka hope o keia keiki ke nui ae. I iho a ka makuakane: "Ane kipi wale aku no koe o keia keiki ma kona noho ai aina ana, a heaha la ka hana a keia alii ke kanaka makua aku."

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to himself: "It looks as though the boy will some day go contrary to all the laws that have heretofore governed the apportioning of lands, and I wonder what this chief will do after he has grown up."

Sometime after this Lonoikamakahiki entered the temple with his retainers and there saw the images standing up in one of the corners, when he asked of his retainers: "Who are those persons standing there within the wall?" His parents and retainers replied: "They are not persons; they are the gods of our parents, your grandparents." When Lonoikamakahiki heard that the images were gods he was sore afraid[1] and held on to his parents with all his strength, for he had been told by his playmates that ghosts were things to be avoided and feared, and he thought the images were the ghosts. Because Lonoikamakahiki held on to his parents they said to him: "You must not be afraid; what you see are not ghosts; they are the gods who own this place." Lonoikamakahiki then asked of his parents: "What are they good for?" The parents made reply: "The reason why they are kept is this: If in case of battle one is taken captive or defeated, they offer a prayer to the gods, and then the gods will direct the person to safety. If, on the other hand, a canoe is capsized out in mid-ocean, prayers are offered to the gods and those in the canoe will be saved. If a season of famine should come, prayers are offered to the gods and the food would again appear out of the earth. These are some of the benefits why a god should be kept." Lonoikamakahiki then said to his father, Keawenuiaumi: "That makes three things in your keeping that are of value. I will take care of these things."

Sometime after Lonoikamakahiki had outgrown his childhood days and had almost attained manhood, he began to learn the art of dodging and throwing the spear; he also learned how to box and wrestle. These things were in time mastered by him. When he became proficient in these arts of defense and of war, the teachers who had charge of his training in these matters then held the last customary ceremonies, as a sign of foretelling how he would act in life. The signs were favorable in all the different arts with one exception, that of boxing, which, not being favorable in this one thing, he was advised to eliminate this one art from the list of those he was to participate in. In other words, he was forbidden from ever going into any boxing contest. Because of this Lonoikamakahiki relinquished his claims as a boxer. It was in the art of wrestling, however, that Lonoikamakahiki proved himself to be the most proficient.

CHAPTER II.

How Lonoikamakahiki Searched Into the Most Useful Things.

When Lonoikamakahiki became older and more matured in thought he expressed a desire to know the things that would be of the most use to him, especially in the games, so he tried each one of them, as well as the different arts of warfare indulged in by his father, the things that were told him by his retainers as the things most desired.

[1] This alleged ignorance of idols in one at Lono's age, so closely related to the head of the system, is difficult to understand, unless it was purposely designed by his *kahus* (guardians) until he had reached the years of discretion, when he was to be made familiar with the idols and their supposed significance and powers. It was not so in the case of Liholiho who assumed some of the temple services of his father, Kamehameha, at a very early age.

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I kekahi manawa ma ia hope mai, komo ae la ua o Lonoikamakahiki i loko o ka heiau me kona mau kahu, a ike aku la i na kii e ku mai ana ma kuono o ka heiau, ninau aku la i na kahu: "Owai kela mau kanaka e ku mai la i loko o ka pa?" I aku la na makua a me na kahu: "Aole ia he kanaka, he akua ia o ko makou mau makua, na kupuna hoi ou." A lohe o Lonoikamakahiki he akua ia mau kii, alaila puliki ikaika aku la i na makua, no ka mea, ua makau o Lonoikamakahiki, a no ka mea hoi, ua lohe mua oia i ka hoomakaukauia e na hoa paani ona, a nolaila oia i puliki paa ai i na makua, no kona manao o pau mai i ke akua, no ka mea, ua oleloia e kona mau hoa kamalii: "E lono-e! A-pa-u. A pau i ke akua lapu." A no ko Lonoikamakahiki puliki ana aku, i aku la na makua: "Mai makau oe, aole ia he akua lapu, he akua ia nona keia wahi." I aku o Lonoikamakahiki i na makua: "Heaha kana waiwai?" I aku la na makua: "Eia kona mea i malama ia ai; ina he kaua a pio paha, alaila, hoomanamana aku i ke akua, alaila, na ua akua la e alakai i kahi e pakele ai. A ina he waa kahuli ma ka moana, pule no i ke akua, ola no; ina he kau wi, a pule no i ke akua, alaila ea mai no ka ai. Oia ka waiwai o ke akua i malama ia ai." I aku o Lonoikamakahiki ia Keawenuiaumi: "Akolu wale no au mea waiwai i malama ai; o keia mau mea au ka'u e malama."

Mahope mai o ko Lonoikamakahiki mau la opiopio, ma ka hookanaka makua iki ana ae, ao ae la oia i ka alo ihe a me ka oo ihe ana, a ao ae la no hoi oia i ke kui ame ka mokomoko, a akamai ae la oia ma ia mau hana. A i ka manawa i akamai ai, alaila, hailona aku la na kumu nana i ao i kela mau hana ma ka ai lolo ana. A i ka ai lolo ana, ua ku kana mau hana a pau i ka pono ma ke akamai. A o ka hailona o ke kui ma ka lolo ana, oia ka lolo i ino. Nolaila olelo aku la ke kumu kui: "Aole oe e pono ke ao i ke kui, no ka mea, ua ku kau lolo i ka pono ole, a nolaila, e pono ke haalele." Nolaila, haalele iho la o Lonoikamakahiki i ke ao ana i ke kui. Aka, ma ka mokomoko, oia ka oihana i oi aku ko Lonoikamakahiki ike ame ke akamai maoli.

MOKUNA II.

Ko Lonoikamakahiki Imi Ana i na Hana oi o ka Waiwai.

I ko Lonoikamakahiki wa i hoonaauao loa ae ai, makemake ae la oia e ike maopopo i na hana oi o ka waiwai, a nolaila, hoao pakahi aku la oia i na hana lealea, ame na hana kaua a kona makuakane, na hana hoi ana i olelo ai i kona mau kahu, he mau hana waiwai ole.

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After Lonoikamakahiki had tried these different things he was convinced that they were of no use, as he had said. The thrust and dodging spear, the sling, and the care of the god, however, were of value. He therefore made a visit around the island of Hawaii accompanied by his parents and retainers.

Hauna and his younger brother Loli, the personal attendants or retainers of Lonoikamakahiki, were prophets; they were men who paid attention strictly to the laws of the gods, and it was said that they were men who possessed supernatural powers, and that they were able to perform many miracles in the name of the god of Keawenuiaumi, and also in the name of their own god.

In this circuit of the island made by Lonoikamakahiki and his parents, upon their arrival at Hilo they made their abode at Kanokapa, a place adjoining the mouth of the Wailuku river, where lived a man by the name of Kawaamaukele, a great priest and counselor. He was a very old man, his head was wholly gray.

When Lonoikamakahiki saw the old man he was greatly surprised, because this man was the only man that differed from the rest of the men that came in the presence of Keawenuiaumi; his hair was so long that it reached below his waist, a thing common with the high priests, however. When Lonoikamakahiki, who was sitting with his attendants, had looked at the old man for some time he asked: "Is that old man with the long hair a god?" The attendants replied: "He is not a god; he is a human being, but not of the ordinary kind; he is a counselor. He is also the high priest, higher than all the others." Again Lonoikamakahiki asked: "What is the old man good for?" The attendants replied: "The man who is a counselor is a very great man in the court of the king; he must be a man who is skilful in language, and whatever advice he gives the king, the king will take heed. He can predict the coming of prosperity to the land and the people. That man can tell whether a common person will become rich or poor, or the chief who will become wealthy or not."

When Lonoikamakahiki heard these remarks from one of his retainers he was greatly impressed that such a thing could be possible, that is, that the man could tell whether a chief will become rich or poor. He therefore asked of his attendants: "And will that old man be able to recognize me?" The attendants: "Yes, he will not overlook you[1] and also your doings in the future." Lonoikamakahiki again asked them: "Is there any restriction placed on that man, that is, something that will prevent young people from addressing him? And are the grown up people the only ones that are allowed to speak to him?" The attendants replied: "You are indeed privileged to address that old man. Counselors and priests are retained and cared for to be used by the chiefs."

Because of this Lonoikamakahiki sent one of his attendants to go and bring the aged counselor, Kawaamaukele. When he came in the presence of Keawenuiaumi and Lonoikamakahiki, Lonoikamakahiki spoke up saying: "You have been requested to come here because I have been told that you are an old man who is learned in the things of the future and can tell whether a chief will become rich or poor; therefore I want you to make an examination of me and tell me what I am to be in the future."

[1] Implying, you cannot be hidden from him.

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A i ko Lonoikamakahiki hoao ana, maopopo iho la no he waiwai ole ia mau mea, a e like hoi me kana olelo mua, o ka alo ihe ame ka oo ihe, ka maa ame ka malama i ke akua na hana waiwai. Aka, no ko Lonoikamakahiki makemake nui e ike i ka hana i oi aku o ka waiwai, nolaila, kaahele ae la ia ma ka mokupuni o Hawaii, oia ame kona mau makua ame na kahu pu.

O Hauna nae ame kona kaikaina me Loli, na kahu hoi o ua o Lonoikamakahiki, he mau kaula laua, he mau kanaka haipule hoi, a ua oleloia he mau kanaka mana laua, a he hiki ia laua ke hana i na hana mana he nui ma ka inoa o ko Keawenuiaumi akua, ame ko laua akua hoi.

Ma keia kaapuni ana o Lonoikamakahiki me kona mau makua, a hiki ma Hilo, a noho iho la ma Kanokapa, kahi e pili pu ana me ka nuku o ka muliwai o Wailuku. E noho ana o Kawaamaukele malaila, he kahuna kakaolelo nui, ua elemakule oia, a poohina no hoi. Aka, he mea haohao nae ia ia Lonoikamakahiki i kona ike ana aku i kela elemakule, no ka mea, o kela kanaka ke kanaka ano e i hiki mai i ke alo o Keawenuiaumi, a ua loloa hoi kona lauoho a hiki i lalo i ka puhaka, e like mau me ke ano o na kahuna nui.

A ike aku la o Lonoikamakahiki i ua elemakule nei, oiai e noho pu ana oia me kona mau kahu. Ninau malu aku la: "He akua anei kela elemakule lauoho loloa?" I aku la na kahu: "Aole he akua, he kanaka no, he kakaolelo nae, he kahuna nui oia ma na oihana kahuna apau." Ninau hou aku la ua o Lonoikamakahiki: "Heaha ka waiwai a ia elemakule?" I aku na kahu: "O ke kanaka ike i ke kakaolelo, he kanaka nui ia imua o ke alo alii; he kanaka akamai i ka olelo, ma kana olelo e olelo ai, malaila ke alii e hoolohe ai; nana e ike ka pomaikai o ka aina ame ke kanaka, he hiki i kela kanaka ke iki mai i ke kanaka waiwai ame ka waiwai ole, ke alii waiwai ame ka waiwai ole."

A lohe o Lonoikamakahiki i keia olelo a ke kahu, he mea puiwa loa ia nona, no kona lohe ana i ka olelo, he hiki ke ike i ke alii waiwai, ame ka waiwai ole, a nolaila, olelo aku la oia i kona mau kahu, me ka i aku: "A, e ike mai no auanei kela elemakule la ia'u?" I aku na kahuna: "Ae, aole oe e nalo, a me kau hana mahope aku." I hou aku la o Lonoikamakahiki i na kahu: "He kanaka kapu anei kela, aole e kamailioia aku e kamalii? O na kanaka makua wale no anei?" I aku la na kahu: "Nau e kamailio kela elemakule, i malamaia hoi na kakaolelo ame na kahuna no oukou no na 'lii."

A no keia mea hoouna aku la o Lonoikamakahiki i kekahi kahu ona e kii i ke kakaolelo ia Kawaamaukele. A hiki mai la i mua o Keawenuiaumi me Lonoikamakahiki, i aku la o Lonoikamakahiki: "I kiiia aku nei oe no ko'u lohe ana he elemakule akamai oe i ka ike mai i ke alii waiwai ame ka waiwai ole; nolaila, e nana mai oe ia'u, malia paha he alii ilihune wau ma keia manawa aku, a e hai mai oe i ka'u mau hana

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Kawaamaukele then replied: "You are going to be a wealthy chief at times, but when you reach maturity then you will become poor, in that you will be without followers; but you are going to be a brave chief." Lonoikamakahiki then again asked him: "What profession shall I take up in order that I may become wealthy? If you know what I can take up that will be profitable as a profession, then we will take it up and you instruct me in its detail." The priest paused for a while, thinking of what Lonoikamakahiki had asked, and then replied: "The professions that will make you famous all over the islands are that of a counselor and hoopapa.[1] If you can be an expert in this profession of hoopapa, then you will become wealthy." Lonoikamakahiki took to heart every word spoken by the high priest.

Sometime after this the profession of hoopapa was taken up by Lonoikamakahiki and he was educated into the different things of the profession pertaining to that portion relating to language, and after he had mastered it he in later years did become famous all over the islands. This made the third thing that Lonoikamakahiki became proficient in up to the time of his death, and he caused no end of trouble for certain chiefs.

After completing the study of hoopapa in Hilo he returned with his parents to Napoopoo, where they took up their residence and he immediately practiced his profession on his playmates, and in this manner he made practical use of it. In this way the profession of hoopapa became a favorite thing with him, making use of it day after day. After a time, however, Lonoikamakahiki began to ensnare his playmates by getting into argument with them in order to test his profession of wrangling. All the crowds of children in Kealakekua were taken up by Lonoikamakahiki and defeated. In thus making practical tests of his vocation Lonoikamakahiki, although making great headway, was at the same time unaware of his advance in his profession; but the person who had charge of his education was well aware of his skill in argument.

When Lonoikamakahiki grew to the age of maturity he took unto himself his cousin Kaikilani to be his wife. During the early part of their married life they lived in peace and happiness, and nothing occurred between them to cause any dissatisfaction. During all the time that they lived as man and wife they did not have issue; but Kaikilani had three children with Kanaloakuaana, an uncle of Kaikilani's. When Kanaloakuaana took Kaikilani to be his wife their issue was Kalanioumi and Kealiiokalani, who were girls, and Keakealani, a boy.

Before Keawenuiaumi died he requested Lonoikamakahiki to take the head of the government, but Lonoikamakahiki did not think it proper to do so. What Lonoikamakahiki told his father was, that he did not wish to take charge of the affairs of state at that time, but to defer the time until he was able to master the arts of warfare, when he could become expert therein; then he would take charge. Because of this, Keawenuiaumi left the whole island of Hawaii in the care of Kaikilani.[2] After the death of Keawenuiaumi, Kaikilani took charge of the government. She was the first chiefess who became the ruler of the land.

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[1] *Hoopaapaa* is to dispute; wrangle; contend stubbornly; debate; to have a mental contest of language and wit. Sometimes given as *hoopapa*.

[2] This is said to be the first instance of a chiefess ruling in Hawaii, although tradition shows Kauai to have been so governed much earlier.

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ma keia hope aku." I mai o Kawaamaukele: "He alii waiwai no oe i kekahi manawa, aia a hike aku i kou wa kanaka makua, alaila, ilihune oe aole ou kanaka, aka, he alii koa oe." I hou aku la o Lonoikamakahiki: "I aha ka'u hana e hana ai i waiwai ai? A ina ua ike oe i ka hana waiwai no'u, alaila, e ao no kaua." Noho ke kahuna a liuliu me ke kali ana i kona manawa e olelo mai ai ia Lonoikamakahiki, alaila, olelo aku la: "O ka hana e kaulana ai oe a puni na moku, o ke kakaolelo, ame ka hoopapa; ina e akamai oe ma na hana hoopapa, alaila, waiwai oe." Ma ka olelo a ke kahuna kakaolelo, hoolohe aku la no o Lonoikamakahiki.

Mahope iho oia manawa, ao ae la oia i ka oihana hoopapa ma ka aoao kakaolelo, a naauao oia ma ia hana, a oia ka oihana i kaulana nui ai o Lonoikamakahiki a puni na moku, o ke kolu no hoi ia o ka Lonoikamakahiki mau hana akamai a hiki i kona make ana; a nui loa ka pilikia o kekahi poe alii iaia.

Mahope mai o kona ao ana i ka oihana hoopapa ma Hilo, hoi aku la oia me kona mau makua a noho ma Napoopoo, a hoomaka aku la oia i ka hoopapa me na hoa paani ona, a lilo iho la ka hana hoopapa i mea makemake nui na Lonoikamakahiki a pau ka la, a pela aku. Aka, o Lonoikamakahiki, ua hoolawehala wale aku oia i kona mau hoa paani, i mea e hoopapa ai, he mea e hoao ai i kana oihana hoopapa. O na puulu kamalii a pau o Kealakekua, ua hoopapa mau ia e Lonoikamakahiki, aka nae, aole i ike o Lonoikamakahiki i kona akamai ma ia hana hope ana i ao ai, aka, o ka mea nana i ao aku, ua ike aku oia i ke akamai ma ka hoopapa ana.

Ma ko Lonoikamakahiki mau la hookanaka makua, lawe ae la oia i kona kaikuahine ia Kaikilani i wahine nana. Mai ia manawa mai, he pono wale no ko laua noho ana, aole i loaa ia laua ka mea ino ma ko laua noho pu ana. Iloko o ko laua manawa i noho ai, aole i loaa keiki laua a hiki i ko laua make ana. Aka, o Kaikilani ka mea i hanau na keiki ekolu me kekahi mea e ae me Kanaloakuaana, he makuakane no no ua o Kaikilani. Ia ike ana o Kanaloakuaana me Kaikilani, loaa o Kalanioumi ame Kealiiokalani, he mau kaikamahine laua, a o Keakealani, ke keikikane.

Mamua o ko Keawenuiaumi make ana, kauoha ae la oia ia Lonoikamakahiki e noho ma ka noho alii, aka, aole pela ko Lonoikamakahiki manao. O ko Lonoikamakahiki manao i olelo aku ai i kona makuakane, aole ona makemake e ku koke i ka moku, aia a makaukau oia ma na mea kaua, a ailolo hoi, alaila, ku i ka moku. A nolaila, hooili ae la o Keawenuiaumi i ka aina a puni o Hawaii no Kaikilani. A make aku la o Keawenuiaumi, ku ae la o Kaikilani i ka moku, oia ka wahine alii i ai i ka moku.

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After Kaikilani had assumed the care of the government, Lonoikamakahiki made a circuit of the island of Hawaii making public competitions in all the different arts of warfare mastered by him, in which he was always victorious. Word of these accomplishments of Lonoikamakahiki was in time carried to the hearing of Kanaloakuaana. When Lonoikamakahiki arrived home after making this circuit, he competed in boxing against Kanaloakuaana, for he, too, was skilful in all the arts of warfare. Kanaloakuaana did not demand this competition for any other purpose than to test for himself how proficient Lonoikamakahiki was, therefore they tried at boxing and Kanaloakuaana found that he was skilful. Kanaloakuaana then took up spear throwing as the next thing. At this Lonoikamakahiki said: "I have not studied the art of spear throwing; but what I have mastered is the art of dodging the spear." Kanaloakuaana therefore took him at his word and did the throwing while Lonoikamakahiki did the dodging. In this trial Kanaloakuaana was satisfied that Lonoikamakahiki was indeed master of this art. The dodging of two spears at once was next taken up and again he proved himself to be proficient.

When Kanaloakuaana saw that Lonoikamakahiki was very skilful in dodging this number of spears they tried the dodging of four spears thrown at once; but these were as nothing to Lonoikamakahiki. This trial was continued until they reached ten spears. When this number of spears was reached Kanaloakuaana was certain that Lonoikamakahiki was master of more than ten spears, so he concluded to make further trials, the dodging of any number of spears at once.

In order to make this further trial Kanaloakuaana took Lonoikamakahiki to Kailua, to the sandy beach at Kaiakekua. When they came to the place, Kanaloakuaana said to Lonoikamakahiki: "I want to be positive of your great skill, hence I have brought you here for that test and to satisfy myself that you are indeed a master. We have tested you from one to ten spears, and I am sure you are skilful in the dodging of that number. There is, however, one more trial—the dodging of any number of spears. If you are proficient in this, then you are indeed expert."

After Kanaloakuaana had spoken the above words, the people who were to throw the spears arose in front and on both sides of Lonoikamakahiki, leaving his back free. There were about thirty spearmen to throw at the same time. After the men were ready and the spears thrown it was seen that Lonoikamakahiki was not hit by a single one of them. Kanaloakuaana continued the test from thirty spears until the number had reached two times forty spears; still Lonoikamakahiki was not hit. The only time that Lonoikamakahiki was pricked was by himself with his own spear. The trials in the different arts were carried out in the most severe way until all the different arts were gone through.

CHAPTER III.

When Lonoikamakahiki First Took Charge of the Government.

After Kanaloakuaana had put Lonoikamakahiki through all the different trials of skill in the various arts of warfare, Kanaloakuaana said to Kaikilani: "The care of the government must be given over to Lonoikamakahiki." This was because Kana-

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Ma ia hope mai o ko Kaikilani ai moku ana, kaapuni ae la o Lonoikamakahiki ia Hawaii a puni, e hoiki ana i kona ike ma na mea ana i ao ai o ka oihana kaua, a lanakila ae ia oia ma ia mau hana. Aka, kui aku la keia mau hana a Lonoikamakahiki a lohe o Kanaloakuaana; a i ka hoi ana aku o Lonoikamakahiki mai kana huakai kaapuni aku, hoomaka ae la oia i ka mokomoko me Kanaloakuaana, no ka mea, he akamai oia i na oihana kaua a pau. Aka, i mea e ike ai o Kanaloakuaana i ke akamai o Lonoikamakahiki, nolaila, hoao hou laua i ka mokomoko. Alaila, hoao aku la no o Kanaloakuaana ma ka oo ihe; i aku o Lonoikamakahiki: "Aole wau i ao i ka oo ihe, aka, o ka alo ihe ka'u mea i ao." A hoao laua i ka alo ihe, ia Kanaloakuaana nae ka ihe, o ka alo ka Lonoikamakahiki; ia hoao ana a laua, ua ike o Kanaloakuaana ua akamai. Alaila hoao hou aku la o Lonoikamakahiki no na ihe elua i ka manawa hookahi, a ua akamai no oia i ka alo ana no ia mau ihe.

A ike aku la o Kanaloakuaana ua akamai o Lonoikamakahiki, alaila, hoao ae la no laua no na ihe eha e hou i ka manawa hookahi, aka, he mea ole ia ia Lonoikamakahiki; a pela no ka laua hoao ana a hiki i na ihe he umi. Ike maopopo aku la o Kanaloakuaana, ua makaukau o Lonoikamakahiki ma keia mau maka ihe, alaila manao ae la o Kanaloakuaana e hoao hou ia Lonoikamakahiki i ka alo ana o ke olowalu ihe.

A i mea e maopopo ai ia Kanaloakuaana ke akamai o Lonoikamakahiki ma ka oo ihe, lawe ae la oia ia Lonoikamakahiki ma Kailua, ma ke one o Kaiakekua. A hiki aku la malaila, ia manawa, olelo aku la o Kanaloakuaana ia Lonoikamakahiki: "Ua makemake au e ike i ko akamai loa, nolaila wau i lawe mai nei maanei e ike i kou akamai, no ka mea, ua hoao kaua i ka oo ihe ma ka ihe hookahi a hiki i ka umi, ua ike au i kou akamai ma ia mau ihe, aka, hookahi mea i koe ia oe, o ka alo ana iloko o ke olowalu ihe, ina e akamai oe ma ia mau mea, alaila akamai io oe."

A pau ka Kanaloakuaana olelo ana no keia mea, alaila ku mai la ka poe oo ihe ma ke alo mai a ma na aoao, koe kona kua, ua like paha me kanakolu ihe e hou i ka manawa hookahi. Aka ia hoao ana, aole i ku iki o Lonoikamakahiki ia mau ihe. Pela no ka Kanaloakuaana hoao ana mai ke kanakolu ihe a hiki i ka elua kaau, aole o Lonoikamakahiki i ku iki; hookahi no eha ana o Lonoikamakahiki, i eha no i kana ihe ponoi. Pela no ka Kanaloakuaana hoao ana a pau na mea a Lonoikamakahiki i ao ai.

MOKUNA III.

Ko Ili Mua ana o ka Aina ia Lonoikamakahiki.

Mahope iho o ko Kanaloakuaana hoao ana ia Lonoikamakahiki, nolaila olelo aku la o Kanaloakuaana ia Kaikilani: "E hoihoi ka aina ia Lonoikamakahiki." No ka mea ua maopopo ia Kanaloakuaana ke akamai ma na mea e pili ana i ke Aupuni. Nolaila,

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loakuaana was satisfied that Lonoikamakahiki was well able to take charge of all things pertaining to the government. Because of this, Kanaloakuaana told Lonoikamakahiki to fill the vacancy left by Keawenuiaumi, so Lonoikamakahiki assumed control of the government. It was Lonoikamakahiki together with his wife, however, that took charge of all the lands of Hawaii, and the two were the head of the government.

After Lonoikamakahiki had ruled for some time no dissatisfaction over his administration of the affairs of the government was shown; no wars in the nature of rebellions arose, and this peaceful reign lasted for some considerable time; neither was any family trouble seen. But Kaikilani, on the other hand, was the one who fell into sin, for she took Heakekoa, the son of Kalaulipali and Uli, as her paramour without the knowledge of Lonoikamakahiki.

After a time Lonoikamakahiki formed a desire to visit Maui and to go as far as Kauai; so he took his wife Kaikilani to accompany him on this trip. When everything pertaining to the king's journey was ready he took his canoe men and his attendant, Loli. The chief desire that actuated Lonoikamakahiki to make this journey was that he might show his skill in his favorite profession of hoopapa. Because of this fact he took with him his calabash of clothes known by the name of Kuwalawala. In this calabash, besides his apparel, were several of the things which were used by him in the profession of hoopapa. Besides this calabash he took along with him his feather kahili, Eleeleualani.[1] This was a very large kahili.

After everything was made ready the king and his companions set out and went as far as Maui. They did not make a very lengthy stay in Maui and the king's visit was continued to Molokai. The journey was taken to the Koolau side of the island and a stop was made at Kalaupapa. In making the stop at this place Lonoikamakahiki did not contemplate that they would remain very long, but because of the coming of a very severe storm they were detained at this place for about four months. While the royal party was sojourning at Kalaupapa the two whiled away most of their time playing the game of konane.[2]

At the time when Lonoikamakahiki and his party left on their journey of sightseeing, Heakekoa missed his lover Kaikilani so much that he was unable to remain in Hawaii; therefore he followed Lonoikamakahiki and his party. In following them up Heakekoa first called at Maui, and, failing to find them, he continued on to Molokai and landed at Kalae, where he was informed that the royal couple were staying at Kalaupapa. Heakekoa remained at Kalae for several days with the hope of securing someone who would carry the news of his arrival to Kaikilani, but he was unable to secure a proper person.

One day, however, there arrived certain persons from Kalaupapa. When the time came for the men to make their return to Kalaupapa, Heakekoa inquired of them: "Are you people going back to Kalaupapa?" The men assented. Again Heakekoa asked: "Are not the chiefs of Hawaii staying there?" The men then told him positively, saying: "They are still there." Heakekoa then said: "When you get to the

[1] All articles seem to have special names, whether a clothes container, club, or famed kahili.
[2] A favorite pastime of the chiefs; a game very much resembling checkers.

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olelo aku la o Kanaloakuaana ia Lonoikamakahiki e pani ma ka hakahaka o Keawenuiaumi; a noho iho ia o Lonoikamakahiki ma ka noho alii o kona makuakane. Noho iho la o Lonoikamakahiki me kana wahine ma na aina apau o Hawaii, he mau poo no ke aupuni.

A liuliu ko Lonoikamakahiki noho alii ana, aole he kaua a kipi hoi ma ia hope mai, aole no hoi i kulanalana kona noho ana me kana wahine. Aka, o Kaikilani, oia o laua mea i hana i ka hewa, no ka mea, ua lawe ae oia ia Heakekoa ke keiki a Kalaulipali me Uli i kane moe kolohe nana, me ka ike ole o Lonoikamakahiki.

A i ka manawa i manao ai o Lonoikamakahiki e holo makaikai ia Maui a hiki i Kauai; nolaila, lawe ae la oia i kana wahine ia Kaikilani, e hele pu ma ia huakai hele a ke alii. A i ka manawa i makaukau ai o ka huakai a ke alii, lawe ae la oia i kona mau hoewaa, ame kona kahu me Loli. O ka manao nui o Lonoikamahiki ma ia huakai, i mea e hoike aku ai i kana mau hana hoopapa ma kahi ana e hele ai. A no ia mea, lawe ae la oia i kana hokeo, o Kuwalawala ka inoa o ua hokeo la. Aia nae maloko o ua hokeo la na mea hoopapa a pau, na ukana o kela ano keia ano. A lawe ae la no hoi i kana kahili o Eleeleualani, he kahili nui ia.

A makaukau ka huakai a ke alii, alaila, holo aku la lakou a Maui, aole i liuliu ma Maui, alaila holo aku la ma Molokai, a ma Koolau ka lakou holo ana, a noho ma Kalaupapa. Ia kau ana o lakou nei malaila, aole i manao o Lonoikamakahiki e liuliu ka noho ana malaila, aka no ka loohia ana o lakou e ka makani ino, nolaila, liuliu ai lakou malaila, he mau malama paha eha. Ia manawa no a laua i noho ai ma Kalaupapa, he konane ka laua hana nui ia mau malama.

I kela manawa hoi a ua o Lonoikamakahiki ma i haalele aku ai a holo mai ai i ka makaikai, ia manawa he mea nui loa ia no ko Heakekoa aloha no Kaikilani, a hiki ole ke hoomanawanui; nolaila, huli mai la o ua o Heakekoa mahope o Lonoikamakahiki ma. Ma ia huli ana mai a hiki i Maui, aole i halawai, a malaila mai a kau ma Kalae i Molokai; ia wa lohe oia, aia no na alii i Kalupapa kahi i noho ai. Noho iho la o Heakekoa ma Kalae no kekahi mau la, me ke ake e loaa ka mea nana e lawe aku ka lohe ia Kaikilani, aka, aole he kanaka kupono.

I kekahi la, hiki mai la kekahi mau kanaka no Kalaupapa mai; a i ka wa i hoi ai kela poe ma Kalaupapa, nolaila ninau aku la ua o Heakekoa i na kanaka me ka i aku: "E hoi ana anei oukou i Kalaupapa?" Ae, mai la na kanaka. Ninau hou aku la no ua o Heakekoa: "Aole anei na 'lii o Hawaii ilaila?" Alaila hai maopopo aku la ua mau kanaka nei: "Aia no ke noho la." I aku la o Heakekoa: "I hoi auanei oukou

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edge of the cliff, on your return, just call out the following words: 'Say, Kaikilani, Chiefess of Puna, love has been sent you by the shady cliff,[1] of Uli of Hea.' If she does not make answer, then call out again these words:

'Say, Kaikilani, Chiefess of Puna,
Your lover sends you his love
Of the shady cliff that stands, of Uli of Heakekoa.'

Will you thus make the call for me?"

When these people heard these words of Heakekoa they assured him that they would, and proceeded on their way home. When the men came to the top of the Kalaupapa cliff, at a point called Kaomilani, they called out in the words instructed them by Heakekoa. At the first call Kaikilani heard it coming down from the cliff, and she then knew that her lover had arrived. At this time, however, when the call was heard by Kaikilani, she was engaged in a game of konane with her husband, but in order to distract the attention of her husband as to the meaning of the call from the cliff she made some informal remark, yet in connection with the game of konane, saying:[2] "That is won; this is on the run, the space is long, the top is falling, the blacks are indistinct; the whites have won."

After making the calls and believing that they had not been heard by Kaikilani, the men repeated the call, saying:

"Say, Kaikilani, chiefess of Puna,
Your lover sends you his love
Of the shady cliff that stands, of Uli of Heakekoa.

For once Lonoikamakahiki knew that Heakekoa was the lover of Kaikilani, and from the calls he also knew that the fellow had landed at some place on Molokai.

After Lonoikamakahiki had made out the calls, he then asked of his cousin, his wife: "Say! Your lover Heakekoa sends you his love, I hear." Kaikilani did not make answer to the question put by her husband, however, but continued in her deception, by saying: "This here is won; that is on the run, steady progress, the top is falling, the blacks are indistinct; the whites have won." At this, Lonoikamakahiki took up the konane board and struck his wife on the head, inflicting painful wounds, but not severe enough, however, to kill her.

Because of this, the anger of Lonoikamakahiki was aroused and his mind was greatly troubled; he then made an oath that he would never again live with Kaikilani. This oath, however, he maintained within himself, not voicing it to any one. He then put her aside and refused to have anything to do with her. Because of this Kaikilani returned to Hawaii without meeting Heakekoa again, Kaikilani promising herself to have nothing more to do with Heakekoa, knowing full well that if she did she would in all likelihood be killed by Lonoikamakahiki, her husband; therefore she made up her mind to renounce Heakekoa forever.

[1] This is a covert phrase for identification; a play upon the name of her lover's father, *Kalaulipali*.
[2] These casual remarks as a chant indicating a situation in the game, are quoted in *konane* contests to this day.

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a luna o ka pali la, hea wale iho auanei oukou penei la: 'E Kaikilani alii wahine o Puna e, e aa mai ana oe ke ku a ka lauli pali o Uuli o Hea?' A ina i lohe ole mai, alaila kahea hou aku oukou:

'E Kaikilani alii wahine o Puna-e,
E aa mai ana ko ipo ia oe,
O ke ku a ka lauli pali o Uli o Heakekoa.'

Pela auanei oukou e hea aku ai?"

A lohe ae la lakou i keia olelo a Heakekoa, alaila, hoi aku la ua mau kanaka nei. Ia hoi ana a hiki iluna o ka pali o Kalaupapa, ma Kaomilani, alaila kahea aku la ua mau kanaka nei e like me ke kauoha a Heakekoa. Ma ia kahea mua ana, ia manawa, lohe aku la no o Kaikilani i keia leo kahea ma ka pali, alaila manao ae la oia, ua hiki mai kana ipo. Ia manawa nae a ua o Kaikilani i lohe aku ai, e konane ana laua, aka, i mea e nalo ai ke ano o keia leo e pae nei i luna o ka pali ia Lonoikamakahiki, nolaila, hoonalonalo ae la ua o Kaikilani me ka walaau ano e ma ke konane ana, ma ka hoopuka ana i keia mau huaolelo: "O ke kui keia, o ka holo kela, mau kawa, ninole ka luna, hapala ka ele, na ke kea ka ai."

A no ka manao o na kanaka nana i kahea aku aole i lohe o Kaikilani, nolaila, kahea hou aku la ua poe kanaka nei:

"E Kaikilani alii wahine o Puna-e.
E aa mai ana ko ipo ia oe,
O ke ku a ka lauli pali o Uli o Heakekoa."

Ia manawa, lohe ae la o Lonoikamakahiki, he kane o Heakekoa na Kaikilani, me ka manao no ua pae mai ma kekahi wahi o Molokai.

Mahope iho o ka lohe ana o Lonoikamakahiki i keia leo, alaila, ninau aku oia i ka wahine kaikuahine ona: "E, aloha mai la nae hoi ko ipo ia oe o Heakekoa." Aole nae he ekemu aku o Kaikilani, aka, ua lohe no i ka ninau mai a ke kane, hoolalau wale iho la no ua o Kaikilani: "O ke kui keia, a o ka holo kela, mau kawa, ninole ka luna, hapala ka ele, na ke kea ka ai." Ia manawa, lalau aku la ua o Lonoikamakahiki i ka papa konane, a hahau aku la i ke poo o ka wahine, a eha aku la o Kaikilani, aka, ua koe no nae ke ola.

Nolaila, huhu nui loa iho la o Lonoikamakahiki, a pono ole kona manao, me ka manao e hoohiki, aole e launa hou me Kaikilani; aka, iloko wale iho no ia ona, aole i hoopuka ma ke akea, alaila, hoomaau ae la oia i kana wahine, a hookaawale aku la. A no keia mea, hoi aku la o Kaikilani i Hawaii, aole i launa hou me Heakekoa, no ka mea, i iho la o Kaikilani, aole e launa hou me Heakekoa; a no ka mea hoi, ina e launa hou me Heakekoa, alaila o ka make ka hope a ke kane (Lonoikamakahiki) ke hana mai mahope, nolaila haalele loa o Kaikilani ia Heakekoa.

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This beating inflicted by Lonoikamakahiki on his wife was in time carried to the hearing of Kanaloakuaana, and the chiefs of Hawaii made up their minds to revolt against Lonoikamakahiki. When Kaikilani arrived on Hawaii, on her return from Molokai, she found that Kanaloakuaana together with the chiefs of Hawaii had placed guards at all the landing places of Hawaii. This was done by their orders,[1] because they had heard that Kaikilani was almost killed by Lonoikamakahiki.

On this return Kaikilani proceeded to Napoopoo and there found that all the chiefs of Hawaii had taken everything for themselves and were in open revolt against Lonoikamakahiki. Upon seeing this, Kaikilani's love for Lonoikamakahiki returned and she took pity on him, and was not in sympathy with the wish of Kanaloakuaana and the other chiefs. Because of this Kaikilani began to entertain a desire to go back and make a search for Lonoikamakahiki to inform him of the open revolt of the chiefs of Hawaii. On this return of Kaikilani, Lonoikamakahiki had in the meantime continued on his journey and was on Oahu.

CHAPTER IV.

The Sailing of Lonoikamakahiki to Oahu.—Arrival of Ohaikawiliula. —Lonoikamakahiki's Contest with Kakuhihewa.

After Kaikilani's return to Hawaii from Molokai, and the inclement weather had ceased, making the ocean fit for traveling, then Lonoikamakahiki set sail from Kalaupapa for Oahu, landing at Kailua in Koolaupoko. Upon the arrival of Lonoikamakahiki he found that Kakuhihewa was living at Kailua, residing at his palace.

When Lonoikamakahiki was approaching Kailua, Lanahuimihaku and his companion recognized the canoe of Keawenuiaumi, so they said to Kakuhihewa: "It is the king of Hawaii, Lonoikamakahiki." As Kakuhihewa and the others had heard that Lonoikamakahiki was a man well versed in the arts of hoopapa, they therefore made preparations and awaited for the arrival of Lonoikamakahiki with everything ready for a contest. Upon the arrival of Lonoikamakahiki, and the double canoe was hauled ashore, the king and the baggage were taken up and carried to the palace of Kakuhihewa.

On the next day Ohaikawiliula arrived. She was a chiefess from Kauai, and because of the great cunning and learning displayed by Lonoikamakahiki he won Ohaikawiliula and was allowed the honor of entertaining her that night, thereby giving him further subjects with which to carry on in the game of hoopapa. After having won Ohaikawiliula for the one night, without ever having an idea of committing any sin with the chiefess from Kauai, only wishing to procure further subjects for his contest with Kakuhihewa, they removed themselves to the end of the house set apart for the use of Lonoikamakahiki. After they had talked of various matters Lonoikamakahiki asked of the chiefess: "When you set sail from Kauai, were you in possession of any new chant having its origin in Kauai?" Ohaikawiliula answered: "There is a

[1] This revolt was an evidence of Kaikilani's popularity, which revolt, however, she would not countenance.

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A no keia hana ana a Lonoikamakahiki i ka wahine, nolaila, ua kui aku ka lono a lohe o Kanaloakuaana, nolaila, manao ae la na 'lii o Hawaii e kipi aku ia Lonoikamakahiki. A i ka hoi ana aku o Kaikilani mai Molokai aku, a hiki ma Hawaii; ia hiki ana aku, ua hoonoho ae la o Kanaloakuaana i na 'lii a puni na awa pae waa o Hawaii, mamuli o ke kauoha a Kanaloakuaana ame na 'lii apau, no ka mea, ua menemene ae la na 'lii i ka lohe ana mai make o Kaikilani.

Hoi loa aku la o Kaikilani a Napoopoo, ua hao ae la na 'lii apau o Hawaii e kipi ia Lonoikamakahiki. A no ia mea, he nui loa ko Kaikilani manao aloha no Lonoikamakahiki, no ka mea, aole he like o kona manao me ko Kanaloakuaana ma ame na 'lii e ae. A nolaila manao ae la ua o Kaikilani, e imi hou ia Lonoikamakahiki i hai aku ai oia i ka olelo kipi a na 'lii o Hawaii. Ma ia imi ana a Kaikilani, ua hala aku o Lonoikamakahiki i Oahu.

MOKUNA IV.

Ka Holo Ana o Lonoikamakahiki i Oahu.—Ko Ohaikawiliula Hiki Ana Mai.—Ko Lonoikamakahiki Hoopapa Ana me Kakuhihewa.

Mahope iho o ko Kaikilani hoi ana i Hawaii mai Molokai aku, alaila, ma ka pau ana o na la ino, kupono no ka holo moana, alaila holo aku la o Lonoikamakahiki mai Kalaupapa aku, a pae ma Kailua i Koolaupoko ma Oahu.

Ia hiki ana aku o Lonoikamakahiki, aia no o Kakuhihewa malaila kahi i noho ai, maloko o kona hale alii. I ka wa e holo aku ana o Lonoikamakahiki, ike mua aku la no o Lanahuimihaku ma i na waa o Keawenuiaumi, alaila, olelo aku la ia Kakuhihewa: "O ke alii o Hawaii, o Lonoikamakahiki." A no ko Kakukihewa ma lohe ana, he kanaka akamai o Lonoikamakahiki i ka hoopapa, nolaila, hoomakaukau mua o Kakuhihewa ma no ka hoopapa. A hiki aku la o Lonoikamakahiki, a kau na waa i uka, kiiia mai la na ukana ame ke alii pu, hoihoi ia aku la a ka hale alii o Kakuhihewa.

I kekahi la ae, hiki mai la o Ohaikawiliula, kekahi alii wahine mai Kauai mai, a no ka nui akamai o Lonoikamakahiki ame kona naauao loa nolaila, lawe ae la ua o Lonoikamakahiki ia Ohaikawiliula i wahine moe nana ia po, i kumu e loaa hou ai iaia kekahi mau kumu hoopapa. A lilo mai la o Ohaikawiliula ma kona poli no ka po hookahi, me kona manao mua ole e hana i ka hewa me ke alii wahine o Kauai, aka, i mea e loaa ai kona kumu hoopapa hou me ke alii o Oahu, nolaila lawe ae la oia e moe ma ia ano ia Ohaikawiliula. I ka manawa i lawe ae ai o Lonoikamakahiki i ke alii wahine ma ia po, a mahope iho o ko laua manawa hooluolu no ka ike ana ia laua iho, alaila, ninau aku la o Lonoikamakahiki: "Ia oe i holo mai nei mai Kauai mai, aole anei he wahi mele hou o Kauai i loaa ia oe?" I aku la o Ohaikawiliula: "He wahi mele no,

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chant, but it is one relating to myself."[1] Lonoikamakahiki again asked: "Is it a new chant?" Ohaikawiliula again replied: "Yes, it is a very late one. It has not become known in the country districts. It was chanted only in the royal court up to the time of my departure." Lonoikamakahiki again asked her: "What is the title of the chant?" Ohaikawiliula replied: "The Mirage of Mana." After this conversation between the two, Lonoikamakahiki began the study of the chant until dawn, by which time he had committed it to memory.

At daylight the next day Ohaikawiliula made preparation to set sail for Hawaii, where she was going to meet her future husband, Manuahi. While this preparation was going on, and the double canoe was being hauled into the sea (the chiefess had not boarded it, however), Lanahuimihaku and his companion said to Kakuhihewa: "You had better run out and ask the chiefess of Kauai for a new chant. It is possible that she knows a late chant from Kauai, then we will study it, else it will be first acquired by the king of Hawaii, Lonoikamakahiki. Ohaikawiliula will surely give her permission that it be used in honor of your name, for Lonoikamakahiki is a chief without any chant dedicated to his name." Because of these words, spoken by Lanahuimihaku and his companion, Kakuhihewa and his servants went up to where the double canoe was moored and Kakuhihewa reached out and held the chiefess, Ohaikawiliula by the arm, then asked her: "Before setting sail from Kauai, did you not hear of a new chant belonging to Kauai?" Ohaikawiliula replied: "I have a chant." Kakuhihewa again asked: "Is it a very late one, not heard in the country districts?" Ohaikawiliula replied: "It has not been heard in the country districts; it was used only at the royal court up to the time of my departure. It is one used in honor of my name." Kakuhihewa again asked: "What is the title of the chant?" "It is 'The Mirage of Mana,'" replied Ohaikawiliula.

Kakuhihewa then proceeded to master the chant by giving each of his servants a line to commit to memory. After this was done, Ohaikawiliula proceeded on her way to Hawaii, while Kakuhihewa and his servants returned to the house, where the chant was connected line by line, as committed to memory[2] by the servants, until it was mastered in whole just as given them by Ohaikawiliula.

When Kakuhihewa was being taught the chant by Ohaikawiliula, it was very considerate of her not to have informed him that she had already taught the same to Lonoikamakahiki. She did not even say a word about the matter; probably she had forgotten all about it. If she had told Kakuhihewa of teaching Lonoikamakahiki the chant it would not have been taken for a subject in the game of hoopapa that followed.

After Kakuhihewa had committed the chant to memory he and his favorites went out surf riding. Lonoikamakahiki also accompanied the king of Oahu in this outing. When it became time for Kakuhihewa to cease surfing he returned to the house with his companions. Just as soon as they reached the house Lanahuimihaku and his companion said to Kakuhihewa: "Say, Kakuhihewa, when the king of Hawaii finishes riding the surf and should send for his loin cloth and kapa, then you refuse the taking

[1] All chiefs of note are supposed to possess name songs in their honor.
[2] This reveals the method of memorizing name songs, etc., of olden time.

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he wahi inoa no nae no'u." Ninau hou aku la no o Lonoikamakahiki: "He mele hou anei?" I hou aku la o Ohaikawiliula: "Ae, he mele hou loa, aole i laha i ke kuaaina, i ke alo alii wale iho no, a holo wale mai nei wau." Ninau hou aku o Lonoikamakahiki: "Owai ua wahi mele la?" Hai aku la o Ohaikawiliula: "O Kealialia liu o Mana." Mahope iho o keia mau kamailio ana a laua, alaila ao iho la o Lonoikamakahiki i ua mele nei, a ao no hoi ka po, o ka paa naau no hoi ia o ua wahi mele nei.

A ma ke ao ana ae, hoomakaukau ae la o Ohaikawiliula e holo i Hawaii no ke kii ia Manuahi i kane nana. Ia manawa, i na waa e hoomaka aku ana e holo, aole nae i kau aku ke alii wahine, i aku la o Lanahuimihaku ma ia Kakuhihewa: "E hele aku oe e noi aku i ke alii wahine o Kauai i mele, malia he wahi mele hou kekahi o Kauai mai i loaa iaia, alaila, ao ae kakou, no ka mea, e lilo e aku auanei i ke alii o Hawaii (Lonoikamakahiki), a malia o ae mai ua o Ohaikawiliula, alaila, nou ka inoa; aia la he alii inoa ole." A no keia olelo ana a Lanahuimihaku ma pela, nolaila, hele aku la o Kakuhihewa me kona mau kanaka, a hiki i kahi e lana la na waa, a paa aku la o Kakuhihewa ma na lima o ke alii wahine (Ohaikawiliula) me ka ninau aku: "Holo mai nei oe mai Kauai mai, aole he wahi mele hou o Kauai i loaa ia oe?" Hai aku la o Ohaikawiliula: "He mele no." I aku o Kakuhihewa: "He mele hou loa aole i laha i ke kuaaina?" I hou aku o Ohaikawiliula: "Aole i laha i ke kuaaina, i ke alo alii wale iho no a hele wale mai la wau, he wahi inoa no no'u." Ninau hou aku la o Kakuhihewa: "Owai ua wahi mele la?" "O Kealialia liu o Mana."

Alaila, ao aku la ua o Kakuhihewa i ua mele nei, ma ka haawi pakahi ana i na lalani mele i na kanaka, a pau ua mele nei, holo aku la o Ohaikawiliula i Hawaii, a hoi aku la no hoi o Kakuhihewa i ka hale me na kanaka, a hookuikui ae la i na hua i haawi pakahi ia i na kanaka, a lilo ae la i mele e like me ko lakou aoia ana e ka mea nana i ao mai ia lakou.

Aka, i ka manawa i ao ai o Kakuhihewa me Ohaikawiliula i ua mele nei, he mea nani loa nae i ke alii wahine ka hai ole aku ia Kakuhihewa, ua ao ia o Lonoikamakahiki i ua mele nei, aole no hoi i puka iki aku kekahi hua olelo mai kona waha aku; aka, no ka poina loa ana paha, ina paha ua hai oia ua aoia ia Lonoikamakahiki ua mele la, ina ua lilo ole i kumu hoopapa.

Mahope iho o ko Kakuhihewa ao ana i ke mele, hele ae la oia me kana mau punahele i ka heenalu, a o Lonoikamakahiki hoi kekahi ma ia hee nalu ana. A pau ka Kakuhihewa ma heenalu ana, hoi aku la lakou a ka hale. Ia manawa, olelo aku la o Lanahuimihaku ma ia Kakuhihewa: "E Kakuhihewa! I noho auanei kakou a i pau ka auau ana a ke alii o Hawaii, a i kii mai auanei i ka malo a me ke kapa; alaila, aua

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of those things, and tell him that he shall not have the loin cloth and kapa unless he is able to recite the chant that we have just learned this morning." Kakuhihewa then saw that the proposition spoken by Lanahuimihaku and his companion was a good one, so he carried out the advice given him by the two men.

Lanahuimihaku and his companion were great favorites in the court of Lonoikamakahiki prior to their coming to Oahu, and they were recognized as the most important men in the presence of the king. They were well treated and accorded the highest position over all the people when Lonoikamakahiki took charge of the affairs of the government. But there came a time when the king ceased thinking so very much of them; that they were no longer his favorites. Because of this neglect they left Lonoikamakahiki and came and lived with Kakuhihewa. It was these two men that caused great trouble for Kakuhihewa and his people.

When Lonoikamakahiki returned from having his bath and stood outside of Kakuhihewa's palace, he said to his attendant, Loli: "You go in and bring out my loin cloth and my cloak." Because of this order of the king Loli proceeded to get these things, they being in Lonoikamakahiki's calabash, Kawalawala, which was in the palace, in the end of the house set apart for the use of the king.

When Loli came into the house he took the calabash where the things were kept and proceeded to open it. When Kakuhihewa saw Loli uncovering the calabash he said to one of his own retainers: "You go and tell the servant of Lonoikamakahiki not to take the loin cloth until he can chant the mele in honor of the king's name." Because of this order from Kakuhihewa the retainer went to meet Loli and said to him: "What are you doing, uncovering the calabash of your ward?" Loli replied: "I am uncovering it for the loin cloth and kapa of the king." Kakuhihewa's retainer then said: "You must go back without it. You cannot have the loin cloth until the chant in honor of the king's name is recited." Loli then returned and Lonoikamakahiki asked of him: "Where is the loin cloth?" Loli replied: "The loin cloth cannot be had. Kakuhihewa has kept me from taking it. It is only when the chant in honor of Kakuhihewa is recited that the loin cloth can be given up." Lonoikamakahiki then said: "You go back and get my loin cloth and bring it here, and if they should ask you about the chant, then ask them the title of the king's chant."

Loli then returned into the house and again uncovered the calabash. The retainer of Kakuhihewa again asked: "What are you doing with the calabash?" Loli replied: "I have come for the king's loin cloth and kapa." Kakuhihewa then spoke up: "You are very stubborn. Have you not heard that you have been ordered that only when the chant in my honor can be recited can you get the loin cloth and kapa?" Loli then made reply: "That is just what I have told my king, but he ordered me to return here and ask for the title of your chant." Kakuhihewa then said: "The title of the chant in honor of my name is 'The Mirage of Mana.'"

Loli was again forced to return without the loin cloth. Upon coming to Lonoikamakahiki he was asked: "What is the title of the chant in honor of the name of the king of Oahu?" The retainer Loli then told him: "He said it was 'The Mirage of

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aku auanei oe, me ko olelo aku auanei, aole e loaa ka malo a me ke kapa, ke loaa ole kela mele a kakou i ao iho nei i keia kakahiaka." Alaila ike ae la ke alii Kakuhihewa, ua pono ka olelo a Lanahuimihaku ma, alaila, hooko ae la o Kakuhihewa mamuli o ka Lanahuimihaku ma olelo.

A o Lanahuimihaku ma, he mau kanaka punahele ia ma ko Lonoikamakahiki alo, a o laua no na kanaka nui o ko Lonoikamakahiki alo alii, a ua oi ae laua mamua o na kanaka a pau ma ko Lonoikamakahiki ku ana i ka moku; a no ka pau ana o ko Lanahuimihaku ma punahele, nolaila, haalele laua ia Lonoikamakahiki, a holo mai a noho me Kakuhihewa; a o keia mau kanaka, na kanaka i pilikia loa ai o Kakuhihewa ma.

A i ka manawa i hoi mai ai o Lonoikamakahiki mai ka auau mai, hoi aku la a mawaho o ka hale alii o Kakuhihewa, i aku la i ke kahu ia Loli: "E kii aku oe i kuu wahi malo ame kuu wahi kihei." A no keia olelo a ke alii, nolaila, kii aku la o Loli i ka malo o Lonoikamakahiki i loko o kona hokeo (Kuwalawala) maloko o ko Kakuhihewa hale, kahi i waiho ai, ma ke kala hoi i hookaawaleia nona.

I ka manawa o Loli i komo aku ai i loko o ka hale, a wehe ae la i ka hokeo, kahi i waihoia aku ai na mea o ke alii. A ike aku la o Kakuhihewa ia Loli e wehe ana i ka hokeo, alaila, olelo aku la i kona kahu ponoi, me ka i aku: "E hele oe a olelo aku i ke kahu o Lonoikamakahiki, aole e lawe i ka malo a loaa ka inoa o ke alii." A no ko Kakuhihewa olelo ana pela, alaila, hele aku la ua kahu nei o Kakuhihewa a halawai me Loli, i aku la ma ka ninau: "Heaha ia au e wehe nei i ka hokeo o ua hanai au?" I mai la o Loli: "E wehe ae ana wau i ka malo a me ke kapa o ke alii." Olelo aku la ua wahi kahu nei o Kakuhihewa: "E hoi wale oe, aole e loaa ka malo ia oe, a loaa ka inoa o ke alii (Kakuhihewa)." Hoi aku la o Loli, ninau mai la o Lonoikamakahiki: "Auhea ka hoi ka malo?" Olelo aku la o Loli: "Aole e loaa mai ka malo, ua aua ia mai nei e Kakuhihewa, aia a loaa ka inoa o Kakuhihewa, alaila loaa mai ka malo." I aku o Lonoikamakahiki: "E kii oe i kuu malo, a lawe mai, a ina i ninau mai ia oe, alaila ninau aku oe i kona inoa."

Hoi aku la o Loli a wehe hou no i ka hokeo; ninau hou mai ke kahu o Kakuhihewa: "Heaha kau hana i ka hokeo?" I aku o Loli: "I kii mai nei no wau i ka malo a me ke kapa o ke alii." I aku la o Kakuhihewa: "He hoopaa anei oe; aole anei oe e lohe, ua oleloia aku nei oe, aia a loaa kuu inoa, alaila, loaa aku ka malo a me ke kapa." Olelo aku la o Loli: "O ka'u ia i olelo aku nei i ke alii a'u, i mai nei kela, e hoi mai wau a ninau aku i kou inoa." I aku o Kakuhihewa: "O kuu inoa o Kealialia liu o Mana."

Hoi wale aku la o Loli me ka nele i ka malo. Ninau mai la o Lonoikamakahiki: "Owai ka inoa o ke alii o Oahu?" Alaila, hai aku la kahi kahu, o Loli: "I mai nei, o

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Mana.'" Lonoikamakahiki then said: "You go back and bring my loin cloth. If they should again ask you, you tell them that I have said, 'The Mirage of Mana' is the chant in honor of the name of Lonoikamakahiki. You repeat this to them."

At the close of their conversation, and this was the last thing said on the subject, Loli then went back into the house, the palace of Kakuhihewa, Kamoa by name. Again Loli took up the calabash and began to uncover it for the loin cloth and kapa of his king. At this Kakuhihewa again asked: "Say, Loli, why are you again uncovering the calabash belonging to your ward?" Loli made reply: "It is for the king's loin cloth." Kakuhihewa said: "Have you not heard that you cannot get the loin cloth until the chant in my honor is recited?" Loli replied: "I have told him that, but he replied by asking, 'What is the title of the chant of Kakuhihewa?' I replied: 'The Mirage of Mana.' He made reply: 'Is it "The Mirage of Mana," the chant in honor of the name of Lonoikamakahiki?' This is the reply made by my king, and that is all." Because of this reply made by Loli, Kakuhihewa asked of Lanahuimihaku and his companion: "Is this chant really in honor of the name of the king of Hawaii?" Lanahuimihaku and his companion replied: "It is a lie; he has no chant in honor of his name like this one. He is a chief without a chant. You must not be afraid; make a wager with him."

CHAPTER V.

The Wager Made by Kakuhihewa Against Lonoikamakahiki.

After Kakuhihewa had heard from Loli the answer given by Lonoikamakahiki, that the chant belonged to the king of Hawaii, the chant was then made the subject of a contest.[1] After this was agreed on the two kings came together to decide on their bets. Some time was taken up in this before they agreed upon the different objects for the wager. Kakuhihewa on his side offered that portion of Oahu from Leahi point to the Kaena point as against the large feather kahili of Lonoikamakahiki, Eleeleualani. Lonoikamakahiki on his side would not agree to this, saying: "I will not wager my feather kahili for that amount of land." Because Lonoikamakahiki refused to agree to this offer made by Kakuhihewa, Kakuhihewa again offered all the lands, in addition to the former offer, embraced within the point of Kaena to the Kaoio point at Kualoa.

Because of this last offer made by Kakuhihewa, which really meant the passing away from him of almost all the lands of Oahu, Lonoikamakahiki replied: "I will not allow my feather kahili to be wagered for the amount of land you offer." Kakuhihewa then replied: "Since you have not agreed to my offer, make your offer then." Lonoikamakahiki said: "I will wager my feather kahili as against the inside of this house." Kakuhihewa then made answer: "That is agreed; here it is. You are satisfied with

[1] In the spirit of rivalry existing between these kings this new name chant was an opportune test of their powers of memory and narration.

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Kealialia liu o Mana." I aku o Lonoikamakahiki: "O hoi a lawe mai i kuu malo, i olelo hou mai, alaila olelo aku oe, ua olelo aku wau: 'O Kealialia liu o Mana' inoa nei no o Lonoikamakahiki la? Pela oe e olelo aku ai."

A pau ka laua kamailio ana no keia mau mea, a o ka laua olelo hope loa no hoi ia ma keia mau mea, alaila, hoi aku la o Loli a ka hale alii o Kakuhihewa, o Kamoa ka inoa o ua hale alii la. Lalau hou aku la no ua o Loli i ka hokeo, e wehe ana i ka malo a me ke kapa. Ia manawa, ninau hou mai o Kakuhihewa: "E Loli! Heaha ia au e wehe hou nei i ka hokeo a ko hanai?" I aku o Loli: "O ka malo no o ke alii." I aku o Kakuhihewa: "Aole anei oe e lohe, aole e loaa aku ka malo, a loaa kuu inoa?" I aku o Loli: "Ua olelo aku nei wau pela, aka, olelo mai nei kela, me ka ninau mai: 'Owai ka inoa o Kakuhihewa?' Hai aku nei wau: 'O Kealialia liu o Mana.' I mai nei kela: 'O Kealialia liu o Mana inoa nei no o Lonoikamakahiki la;' a pela mai ua alii la ia'u, a oia la." A no keia olelo ana aku a Loli pela, alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "No ke alii io anei o Hawaii keia inoa?" I aku o Lanahuimihaku ma: "He wahahee, aole ona inoa e like me keia, he alii inoa ole; mai makau oe pili ia aku."

MOKUNA V.

Ka Pili Ana o Kakuhihewa me Lonoikamakahiki.

Mahope iho o ko Kakuhihewa lohe ana ia Loli no ko Lonoikamakahiki hai ana mai, nona ka inoa, ke mele hoi a laua e hoopapa nei, alaila, olelo pu ae la na 'lii a elua, no na kumu pili a laua; a maopopo ae la, haawi mai la o Kakuhihewa i ka aina, mai ka lae o Leahi a ka lae o Kaena mau ia Eleeleualani, ke kahili nui o Lonoikamakahiki. I aku la o Lonoikamakahiki: "Aole e mau kuu kahili ia wahi." A no ko Lonoikamakahiki hoole ana aku i ka pili ia Kakuhihewa, alaila, haawi hou mai la ua o Kakuhihewa, i ka aina mai ka lae o Kaena a ka lae o Kaoio ma Kualoa.

A no keia pili ana mai a Kakuhihewa, aneane e pau loa o Oahu nei, alaila, olelo aku o Lonoikamakahiki: "Aole e mau kuu kahili ia pili." I aku o Kakuhihewa: "Ole ae la ka'u pili, ia oe mai hoi ia wahi." I aku o Lonoikamakahiki: "O kuu kahili a

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the inside of the house as against your kahili, while I was offering you almost all my possessions, which I had the chance of losing to you."

After the wagers had been agreed on, the loin cloth and kapa of Lonoikamakahiki were given up at last. Kakuhihewa then said: "You recite the chant first, for you have claimed that the chant was one in honor of your name. After you have finished, then we will recite ours." Lonoikamakahiki replied: "You people had better make the first recital, since I have claimed that you have appropriated the chant belonging to others and are claiming it your own. In this way we will ascertain positively whether the chant is yours. After you have finished, then I will make my recital."

Because of this argument advanced by Lonoikamakahiki, Kakuhihewa agreed that they make the first recital of the chant taught them by Ohaikawiliula. Following is the chant that caused the dispute:

It is the mirage[1] of Mana.
It is as though following behind.
The water is following,
The water of Kamakahou is following;
The water that is not water,
The mirage of Mana.
Like the sea is the water,
Like the water is the sea,
Like the sea is the water of Kamakahou.
The sugar-cane trash from my eating was cast away.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The Iliau[2] has wilted in the sun
[As] the plentiful dew of the morning.
Passed are the emblems of the god of the year,[3]
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

"There, that is the chant in honor of our name. Now it is your turn." Lonoikamakahiki replied: "The chant is not yours, it is mine." Kakuhihewa said: "We will know it is your chant, without any doubt, after you have recited it." Lonoikamakahiki then began the recital of the chant, first taking the chant in his own name as taught him by Hauna, and at the end he added on the chant taught him by the chiefess from Kauai. Following is the chant in full:

[1] *Liu*, generally accepted as mirage, and so here used, is probably a shortening of *liu-a*, to see indistinctly; otherwise the definitions of the word fail to apply.

[2] *Iliau* (*Wilkesia gymnoxiphium*); a low plant, something of the silversword order, found on Kauai and elsewhere

[3] *Aliaomao*, said to be the god of the year, of which there are doubts. *Alia* was the name of two sticks carried before the procession as emblems of the god; hence, perhaps, the idea that Omao was the god referred to. Some versions of this chant give it as *Aliaopea*.

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mau ia loko o ka hale, alaila, ae wau." I aku o Kakuhihewa: "Ua mau; o loko wale ae la no ka hoi o ka hale ka pili o kou kahili la, mai lilo hewa ka aina ia oe."

A pau ka laua pili ana, akahi no a haawaiia aku ka malo a me ke kapa o Lonoikamakahiki. I aku o Kakuhihewa: "Ia oe mua; e hana mai oe i kou inoa, a pau hoi kau hana ana, alaila, ia makou aku." I aku o Lonoikamakahiki: "Ia oukou paha mua, i ka poe lawe wale i ka inoa o kekahi; no oukou iho la ka hoi ia inoa; a o ke akaka ia o ko oukou inoa. A pau hoi ka oukou, alaila, ia'u aku."

A no ka Lonoikamakahiki olelo ana aku ia Kakuhihewa pela, alaila, lilo mua ae la ia Kakuhihewa ka hana mua o ke mele a lakou i ao ai me Ohaikawiliula. A eia malalo iho ua wahi mele la a laua e hoopapa nei:

O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia,
Wai o Mana.
Me he kai la ka wai,
Me he wai la ke kai,
Me he kai la ka wai a Kamakahou.
O ka aina-ko a'u i ai a kiola haalele.
Hoi aku a mua
Hoohewahewa mai.
Hoi ana i ke kua, i ke alo.
O ka iliau loha i ka la
Puolo hau kakahiaka.
Hele ke alia o Aliaomao,
Hele kanu kupapau,
O ke kaha i Nonohili.
Halala na niu i kai o Pokii,
Hoakua wale la o Makalii.

"Aia la, holo ko makou inoa, a ia oe hoi." I aku o Lonoikamakahiki: "Aole no oukou ka inoa, no'u ka inoa." I aku la o Kakuhihewa: "O ke akaka ia o kou inoa ke hana mai oe." Alaila, hana aku la o Lonoikamakahiki i kona inoa ponoi a Hauna i ao mai ai ia ia, a hoohuipu aku la me ke mele a ka wahine o Kauai i ao mai ai ia laua, e like me malalo iho:

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Kahikahonua to Elekaukama,
Halalakauluonae,
Nanamakaikaeleua,
Mahehaluakama,
Laloia, Laloae Kama.[1]
Cling perseveringly to the breast
Of Kukulu of Halaaniani.
Falling hither, falling thither,[2]
Falling in the time of Kama,[3]
The base of the sky, Kama,
The base of Kuami
Paepaeilani
Kekupuaiawaawa
In the time of Hakiawihi Kama
Hakekoai, O Lono.
Opuukahonua, Kamakalewa,
Noiaku Kamahuola,[4]
Peu and Kiha,
The base of Kama,
Haena and Koenamimi.
Young is the offspring of Lonokaeho.[5]
Who art thou?
It is Kakaeke,
Hanakaeke,
Nanakaeke,
Paakaeke,
Maakake.
That is the bag that will bring fame,
That is the bag, the bag of—[6]
Two—
There are two Honokeana Keana;
There are two caves of Opihi;
There are three Kahana;
Two Mailepai;
Two Honokawai;
Kawailua;
Kekaa making the third.
There are four Mahinahina
On the top[7] of Alaeloa.
There are four lands containing Hono:[8]
Honokahua,
Honolua,
Honokohau,
Honopou;
That makes four lands containing Hono.[9]
The fifth is Kahakuloa,
Kahakuloa makes the sixth,
Makalina makes the eighth,
Waihee makes the ninth,
The ninth is Honokea,[10]
Of the divisions in Wailuku.
The tenth.
One is Koolau,
One is Wailuku,
One is Paie,[11]
One is Kahookuli in going.
Two—
Two stand up.
Two—
Two sit down.
Two—
Two are inclining against Keaahala.
Two—
Two Nuailua.
Three—
Three Makaiwa.
Three—
Three foundations.
Four—
Four Waipio.
Four—
There are four in the uplands of Halehaku.
Five—
There are five Pauwela.
Five—
Five Huleia.
Five—
There are five people
Chasing each other on the lonely coast of Paie.
The one in the lead is the seventh.
There are seven Pulehu,
There are seven Mana,
The Ohia of Paukauwila is the seventh.
There are ten—
There are ten of Lele.
There are ten—
There are ten of Molokai.

[1] Series of names of personages.
[2] Falling this way and that; topsy-turvy conditions.
[3] Lonoikamakahiki, referring to himself.
[4] Another version gives this line as *Noi aku Kamahu a ola;* Kamahu asked for and obtained life, in place of Kamahuola asked, as in this case.
[5] A royal ancestor running back some ten generations.
[6] The narrator here pauses in his boasting changes.
[7] Over or above Alaeloa, in Kaanapali, Maui.
[8] The chanter here enters on a play of names.
[9] All west Maui lands.
[10] The other version gives this as *Hokea;* likely an error.
[11] *Paie* intended probably for Paia, Maui.

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O Kahikahonua ia Elekaukama,
O Halalakauluonae,
O Nanamakaikaeleua,
O Mahehaluakama,
O Laloia, Laloae Kama,
O Hoopilikulo ko i ka manawa:
O kukulu o Halaaniani,
O Hanee aku o hanee mai,
O Hanee i ke au Kama.
O ka papa o ka lewa Kama,
O ka papa o Kuami,
O Paepaeilani
O Kekupuaiawaawa.
O ke au o Hakiawihi Kama,
O Hakekoai e Lono;
O Opuukahonua, Kamakalewa,
O Noiaku Kamahuola
O Peu o Kiha:
Ka papa o Kama,
O Haena Koenamimi,
Opiopio i ka ulu a Lonokaeho.
Owai o-e-?
O Kakaeke,
O Hanakaeke,
O Nanakaeke,
O Paakaeke,
O Maakaeke,
O ka eke ia ku i ka ieie;
O ka eke ia, Kaeke-a-
Elu-a—
Elua Honokeana Keana,
Elua ana Opihi,
Ekolu Kahana,
Elua Mailepai,
Elua Honokawai,
O Kawailua,
I kolu ia Kekaa.
Eha la Mahinahina,
O ka luna i Alaeloa.
Eha la Aina hono,
O Honokahua,
O Honolua;
O Honokohau,
O Honopou,
Aha la aina hono,
Alima la ia Kahakuloa:
O Kahakuloa la aona,
O Makalina la awalu,
O Waihee la aiwa,
Aiwa i Honokea,
O na Mahele i Wailuku.
Ka umi—
Kahi Koolau-e,
Kahi Wailuku-e,
Kahi Paie,
Kahi Kahookuli ke haele:
Elua—
Elua ku mai,
Elua—
Elua noho ae,
Elua—
Elua Pili wale i Keaahala,
Elua—
Elua Nuailua,
Ekolu—
Ekolu Makaiwa,
Ekolu—
Ekolu Papa,
Eha—
Eha Waipio,
Eha—
Eha ka uka i Halehaku
Elima—
Elima Pauwela,
Elima—
Elima Huleia.
Elima—
Elima na kanaka,
Alualu o ke kaha wale i Paie,
He oi ahiku,
Ehiku Pulehu,
Ehiku Mana,
Ehiku ka ohia i Paukauwila:
He umi—
He umi o Lele;
He umi—
He umi o Molokai:

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There are ten—
There are ten of Lanai.
There are ten—
There are ten of Kanaloa Kahoolewa,[1]
The foundation, the joining together of the isles.
They join and hug like lovers.
Scrape away, scrape away.
There is Hilo
Thatching,
Ridging;
There is your lover
Passing by.
The mouth is closed,
The hand beckons,
The eyes also beckon,
Else he will be ashamed
And weep at
The quiet cliffs.
Water is on Oahu,
It shows there above.
Kaunuohua is low
Like a crawling hill at Nihoa.
That cliff,
This cliff,
That fence of wood.
The great one there below,
He sits;
He sits, he stands,
He points, he sticks out his tongue,
Kukahaulani.
He has the eyes of a bird,
Head of a bird,
Beak of a bird,
Tongue of a bird,
Neck of a bird,
Breast of a bird,
Wing of a bird,
Body of a bird,
Leg of a bird,
Thigh of a bird,
Tail of a bird,
Knee of a bird,
Feet of a bird,
Claws of a bird,
Feathers of a bird,
Neck of a bird,
Crop of a bird,
Liver of a bird,
Intestine of a bird.
Since you are a small bird,
Out you must go
In the upland wilderness,
For such is the way you dwell in Kona.
And catch the spawn of the Ii
And carry the spawn of Keaau.
O thou Hanalei!
Hanalei, the source of the rains,
Made low from carrying such a burden,
Who has stood on the hill top
Whose shadow has reached the bottom.
They are greatly wearied by the roughness [of the sea].
Lift up the canoe,
Let the people get aboard
With the probing sticks,
With the binding ropes,
With the floaters.
Get aboard, paddle away, get on.
The canoe master is aboard;
It is Lelepahu of Hawaii;
It is the large Hawaii of Kane;
It is Hilo of Kane of Kapu;
It is Hilo with the high cliffs;
It is Ku, the Lehua-eater;
The bosom companion of Kalalea and others who dwell there.
Who dwell there.
The house stands in Kona,
The front faces Koolau,
The wall faces Tahiti.
The posts were from Halawa
In Kauhuhu of Pele, of Peue.
Molokai is the back,
Lanai the front.
What is Molokini?
Wailuku is the locality of flying clouds.
What is broad Kula?
It is open upland.
Kaluanui of Kaluanui,
It stands by the twin hills,
The palm houses[2] of Kane
Which were thatched for me at Auwahi.

[1] Probably intended for Kahoolawe, though its connection is not clear.
[2] Hills likened to the palm-thatched houses of the temple.

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He umi—
He umi o Lanai:
He umi—
He umi o Kanaloa Kahoolewa,
Ka hono ka hookui o na moku,
O kana Puiki ae ka ipo aloha,
Kope ae kope ae:
Aia Hilo-la—
Ke ako mai la—
Kaupaku mai la,
Aia ko ipo-la
Ke hele ae la
Kalaau ka waha-e,
Peahi ka lima-e
E kunou na maka,
O hilahila iala,
Ai wale i na
Kilou pali-e
Wai Oahu-e.
Ahu mai la i luna
Haahaa o Kaunuohua,
He puu kolo i Nihoa:
Kela pali-e,
Keia pali-e,
Palaau-e
Ka hiwa i lalo-e.
A noho—
A noho e Ku,
Kuhi ua palu-e
Kukahaulani
Makaku manu-e,
He poo manu-e;
A he nuku manu-e,
He alelo manu-e,
Ai manu-e,
Umauma manu-e,
Eheu manu-e,
A he kino manu-e,
Uha manu-e,
He ka manu-e,
Puapua manu-e,
He kuli manu-e,
Wawae manu-e,
Maiuu manu-e,
He hulu manu-e,
Kaniai manu-e,
A he puu manu-e,
He ake manu-e,
Naau manu-e.
Ka ua manu iki,
Hele oe i waho
I ka uka nahele,
I noho i Kona nei:
I ke kaee pua o ke ii,
Ka hapai pua o Keaau:
O Hanale-i—
O Hanalei kumu a ka ua,
I amo a haahaa:
I ku i luna o ka puu,
I hala ilalo ka malu,
Ikiiki na hoa, manaka ino-e.
E hapai ka waa
E ee aku kanaka,
Me na houhou,
Me na nakinaki,
Me na lanalana,
Ee aku, hoe aku, kau aku,
Ua kau ke ala waa,
O lelepahu, o Hawaii.
O Hawaii nui a Kane,
O Hilo a Kane a Kapu,
O Hilo a ka pali,
O Ku ai lehua:
Hoa aloha wale o Kalalea ma e noho mai la,
E noho mai la
I ku i Kona ka hale,
I Koolau ke alo,
I Tahiti ka paia,
I Halawa ka pou,
I Kauhuhu a Pele, a Peu-e.
He kua o Molokai
O Lanai ke alo;
He aha Molokini?
Kahua aolelo Wailuku-e,
He Aha Kula-loa?
Kaupaku Lanakila.
Kaluanui o Kaluanui,
Ke ku la i na puu mahoe;
Na hale loulu a Kane,
I ako no'u i Auwahi.

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The potatoes of Puukamaele,
Of Kipapai, of Honokaupu,
Of the Oopu[1] of Waikolu.
I am going home to partake of some food.
The kala[2] shall be my fish
Until satisfied.
It is a fish sacred to my god.
Let the canoe enter
At Kaluakoi,
The barren coast of Puumomi,
At the entrance of Wailau,
Of Umipiilani.

It is the mirage of Mana;
It is as though following behind;
The water is following;
The water of Kamakahou is following;
The water that is not water,
The mirage of Mana.
Like the sea is the water,
Like the water is the sea.
The sugar-cane trash from my eating
Was cast away, left behind, forgotten.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The Iliau has wilted in the sun
[As] the plentiful dew of the morning.
What was seen behind, again appears in front
Of Laauhaele.
Passed are the emblems of the god of the year,
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

One can here follow on with the portion of the chant that remains. It is also a chant in honor of the name of Lonoikamakahiki, which is the one that Lanahuimihaku heard, and it is often added to the chant taught them by Ohaikawiliula.

When Lonoikamakahiki was repeating the chant which Ohaikawiliula had taught Kakuhihewa, Kakuhihewa saw that Lonoikamakahiki knew it, so he said to Lanahuimihaku and his companion: "Say, I see that Lonoikamakahiki knows of this chant?" Lanahuimihaku and his companion replied, saying to Kakuhihewa: "Yes, we see that he does. We lived with him while in Hawaii, but he had no chant of this kind. It is possible, however, that a canoe has gone to Hawaii without touching here and the chant was carried to Hawaii in that way."

After Kakuhihewa was beaten by Lonoikamakahiki, Kakuhihewa ordered all the people to get out of the house and thus leave the house to Lonoikamakahiki, the king of Hawaii, who had won. When this order was given Lonoikamakahiki was standing just outside of the door with a war club in his hands. As soon as the order was given to vacate the house the men immediately proceeded to go out; but as soon as the first party started out they were killed by Lonoikamakahiki. When the people saw this the retreated back into the house for they were afraid of being put to death by Lonoikamakahiki. When Kakuhihewa saw the people coming back into the house he asked: "Why are you people coming back? Don't you know that we have to get out and leave the house to Lonoikamakahiki?" The people replied: "Don't you know that you made a foolish bet? Such and such persons have been killed by Lonoikamakahiki. Here you have made a wager whereby we are to be killed."

When Kakuhihewa heard this from the people, he said to Lanahuimihaku and his companion: "Say, is this true?" Lanahuimihaku and his companion then replied:

[1] *Oopu*, a small mud-fish, said to be so tame as to cling to one's hand.
[2] *Kala* (*Monoceros unicornis*), a sacred fish.

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Ka uala o Puukamaele,
O Kipapai o Honokaupu.
O ka Oopu o Waikolu,
E hoi ana wau e ai,
He kala kuu ia e ai ai
A maona.
He ia pa ia na kuu akua;
Hookomokomo ka waa
O Kaluakoi,
O ke kaha wale i Puumomi,
Hoomo Wailau
O Umipiilani.

O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia,
Wai o Mana.
Me he kai ka wai,
Me he wai ke kai,
O ka aina-ko a'u i ai.
Kiola haalele poina,
Hoi aku a mua
Hoohewahewa mai.
Hoi ana i ke kua, i ke alo.
O ka Iliau loha i ka la
Puolo hau kakahiaka.
Hoi ana i ke kua i ke alo:
O Laauhaele,
Hele ke alia o Aliaomao,
Hele ae kanu kupapau,
O ke kaha i Nonohili.
Halala na niu i kai o Pokii,
Hoakua wale la o Makalii.

Ma keia wahi, e hookomo iho i ke mele i koe, he wahi inoa no no Lonoikamakahiki, a oia ke mele i lohe ai o Lanahuimihaku, a oia ke mele i kamau ia mai maluna o ke mele a laua i ao ia ai e Ohaikawiliula.

I kela manawa a Lonoikamakahiki e heluhelu ana i kela mele a Ohaikawiliula i ao ai ia Kakuhihewa ma, a ike aku la ua loaa kela mele ia Lonoikamakahiki, i aku la o Kakuhihewa ia Lanahuimihaku ma: "E! Ua loaa hoi ha kela mele ia Lonoikamakahiki?" I aku o Lanahuimihaku ia Kakuhihewa: "Oia paha, no ka mea, noho wale mai nei no makou i Hawaii aole ona inoa penei. Malia paha ua holo ae kekahi waa ma ka moana ae, a Hawaii, ao mai nei i keia mele."

I ka manawa i eo ai o Kakuhihewa ma ia Lonoikamakahiki, alaila, kena ae la o Kakuhihewa i na kanaka a pau o loko o ka hale, e puka i waho a koe iho ka hale no ke alii o Hawaii no Lonoikamakahiki. Ia manawa, e ku ana o Lonoikamakahiki ma ka puka o ka hale ma ka aoao mawaho, me ka laau palau. Ia Kakuhihewa i kena ai i na kanaka e hele, ia manawa, puka aku la na kanaka i waho; aia nae ua make mai la ka poe mua ia Lonoikamakahiki. A no keia mea, kuemi hou na kanaka i loko o ka hale, no ka mea, ua makau aku la i ka make mai ia Lonoikamakahiki. A no ia hoi hope ana mai o na kanaka mai waho mai o ka hale, ninau aku o Kakuhihewa, me ka i aku: "Heaha ka hoi ka mea i hoi hou mai ai na kanaka i loko nei? Kai noa he hele aku ko kakou, a waiho iho ka hale nona?" I aku la na kanaka: "Heaha mai ka kau, o kau pili ino ana iho nei; o mea a me mea, ua make aku la ia Lonoikamakahiki. Eia ka i pili aku nei oe e make makou."

A lohe o Kakuhihewa i keia leo, alaila, olelo aku la oia ia Lanahuimihaku ma: "Ea! He oiaio kela olelo?" I aku o ua o Lanahuimihaku ma: "Ae, he oiaio, no ka

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"Yes, it is true, because when you offered to wager your lands until there remained but a very small portion of Oahu he refused and would not wager his feather kahili for all the land you offered; but he accepted instead the inside of this house. He took this offer because of yourself the king, and your people, in order to kill us. We are beaten. You had better cry out to the king for mercy, and that we be saved." Kakuhihewa then called out: "Say, King of Hawaii, have mercy! You have won."

When Lonoikamakahiki heard this call for mercy, together with the cries of the people, he desisted and allowed the people to get away, and in the name of his regularly accepted law, "Mercy has rendered the law useless," he withheld his hand and would not attack the people further. This was the beginning of the many hoopapa contests of Lonoikamakahiki.

CHAPTER VI.

The Second, Third, Fourth and Fifth Contests, and the Arrival of Kaikilani.

After this defeat of Kakuhihewa by Lonoikamakahiki, Lanahuimihaku and his companion then said to Kakuhihewa: "Say, Kakuhihewa, since we have been beaten by the king of Hawaii in this contest, let this be his victory. Our idea is this: we think it a good plan that we go out fishing. It is more than possible that the king of Hawaii can be enticed to follow us out, and if he does, and he gets excited over the sport, he will surely ask us for hook, line and bait; then we will shame him, for he is a king without any knowledge of the art of fishing. If this can be done we will be able to defeat him, and you will then get his feather kahili."

Because of this, Kakuhihewa made up his mind to agree to this proposition expressed by Lanahuimihaku and his companion, so all doubts were removed from his mind as to his ability to win the feather kahili, and being easily led by Lanahuimihaku and his companion, Kakuhihewa of course consented. It was a common thing with Kakuhihewa to give in to the wishes of the two men, for he had the most implicit confidence in them.

On the morning of the day after, Kakuhihewa and his men made ready the double canoe and set out for the fishing grounds for a day of fishing. The fishing grounds they decided to go to that day were the ones called Akaka, directly out of Kailua, at a point from which Kahuku in Koolauloa and Mokuoniki on the east of Molokai could be seen.

When Lonoikamakahiki saw Kakuhihewa setting out for the purpose of fishing, he turned and said to his retainer, Loli: "I think it a good idea that we follow Kakuhihewa and his companions and look on while the king of Oahu does his fishing." Loli replied to his ward: "You must not urge us to follow out to watch the fishing, for if you get stubborn I will get killed, because you do not know how to fish." To this Lonoikamakahiki said to Loli: "Why should you get killed without any cause?" The attendant replied: "Here is the reason why I shall be killed: after we get to the fishing grounds you will see Kakuhihewa and his companions hauling in the fish,

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mea, pili aku nei kakou i ka aina, a he puni wale ae no koe o Oahu nei, aole kela i ae mai e pili i ko iala kahili, nolaila pili mai nei kela ia loko o ka hale nei; i pili mai kela nou no ke alii a me na kanaka, o ka pau no i ka make. Eo aku la kakou. Kahea ia aku ua alii la, e ola kakou." Alaila, kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E ola. Ua eo ia oe."

A lohe o Lonoikamakahiki i keia olelo, a me ka leo kahea maloko mai, alaila, hooko ae la oia aole e luku aku e like me kana noonoo mua ana, a ma ka inoa o kona kanawai mau, "Kai Okia Kanawai," nolaila, aole he luku hou ana a Lonoikamakahiki i koe. A oia no hoi ka hoomaka mua ana o ka Lonoikamakahiki hoopapa ana.

MOKUNA VI.

Ka Hoopapa Alua ana, Akolu, Aha, ame ka Lima, ame ka Hiki ana Mai o Kaikilani.

Mahope iho o keia eo ana o Kakuhihewa ma ia Lonoikamakahiki, alaila, olelo aku la o Lanahuimihaku ma ia Kakuhihewa, me ka i aku: "E Kakuhihewa, he nani ia ua eo ae nei kakou i ke alii o Hawaii ma keia pili ana; o kana eo hoi ia. O ko maua manao, e pono ia kakou ke holo i ka lawaia, malia holo ae mahope o kakou. A ina e holo ae, a malia o lealea ua alii nei o Hawaii i ka lawaia, a noi ae paha i makau, i aho, i maunu; ia manawa oia e pakike ia aku ai. Eia la he alii ike ole i ka lawaia; alaila ma ka lawaia oia e eo ai ia kakou, o ka lilo ka hoi ia o kona kahili ia oe."

A no ia mea, hooholo ae la o Kakuhihewa i kona manao ae, mamuli o ka Lanahuimihaku ma olelo, me ke kanalua ole, no ka mea, o na mea a pau a Lanahuimihaku ma e olelo ai, malaila wale no o Kakuhihewa e hilinai ai.

I ke kakahiaka o kekahi la ae, hoomakaukau ae la o Kakuhihewa ma i na waa, a holo aku la i ka lawaia ma ke koa lawaia i oleloia o Akaka, mawaho pono aku o Kailua, ma kahi e ike aku ana ia Kahuku, ma Koolauloa, a me Mokuoniki ma ka aoao hikina o Molokai.

A ike aku la o Lonoikamakahiki e holo ana o Kakuhihewa i ka lawaia, alaila olelo aku la ua o Lonoikamakahiki i ke kahu ia Loli: "E aho paha e hahai kakou mahope o Kakuhihewa ma, e makaikai aku ai i ka lawaia a ke alii o Oahu nei." I aku la o Loli i kana hanai: "Mai une oe ia kakou e holo i kai, ina e paakiki oe o ko'u make no ia, no ka mea, aole oe i ike i ka lawaia." I aku o Lonoikamakahiki ia Loli "Heaha auanei kou kumu e make wale iho ai?" I aku la ke kahu: "Eia hoi kuu mea e make ai, o ka holo o kaua a ka moana nana aku oe i ka lawaia a Kakuhihewa ma,

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and you will get excited over the sport and will have a desire to do some fishing yourself. Because of that desire you will ask for hook and line, and they will refuse and insult you with such expression as this: 'Where have you been that you should come here unprepared?' Therefore you will be ashamed; and this will cause my death." Lonoikamakahiki replied: "Why should they refuse to give me hook and line? Only the ignorant will refuse to give hook and line." The attendant said: "Yes, that would be the proper way of reasoning if things were right between you, but as things stand now they do not think well of you, for you have beaten them, and for this reason they will refuse giving you what you ask." But with all this advice given by his attendant the king's desire to go out was not abated; in fact, the desire became stronger, and Lonoikamakahiki finally demanded of his servant that they follow Kakuhihewa and his companions and look on while they fished.

Because of this demand made by the king, Loli therefore said to Lonoikamakahiki: "Where art thou? Since you have become stubborn about going fishing, I want you to bear in mind what I have to say to you. After we come up to Kakuhihewa and his companions, and you should wish to do some fishing yourself after seeing Kakuhihewa haul out several fish, and if you should ask for hook and line and they should refuse and insult you, then you must kill me,' take out my intestine and use it for a line, and my thigh bone for your hook; then take my flesh and use it for your bait, and my head you can use as a sinker; then lower the whole thing into the sea and, after giving a jerk, call out in my name as follows: 'Say, Loli! Say, Loli, the fish without eyes!! Catch a fish for us, Loli.' Then you will hook an ahi."[2] After giving Lonoikamakahiki these instructions they proceeded out to sea.

A FEW WORDS OF EXPLANATION RELATING TO LOLI AND HAUNA.

In the first chapter of this story of Lonoikamakahiki the character of these two men, Loli and Hauna, is there told. Hauna and Loli were men who faithfully followed their religious rites and were true worshippers of the god of Keawenuiaumi, which was left in charge of Lonoikamakahiki.

These two men were famous throughout the whole group because of their great supernatural powers and because of their great respect of their god, and by this respect it was supposed that they were able to perform many miracles in the name of the god of Keawenuiaumi.[3] It was because of this great power that Loli was able to see the future and so instructed his king Lonoikamakahiki to kill him in order to obtain line, hook and bait.

HOW LONOIKAMAKAHIKI FOLLOWED TO SEE KAKUHIHEWA AND HIS COMPANIONS FISH.

Lonoikamakahiki and his companions in due time caught up with Kakuhihewa's canoe and together they arrived at the same fishing grounds; but Lonoikamakahiki, contrary to all rules about fishing, kept on going until his double canoe stood directly

[1] Loyal devotion and self-sacrifice, as Loli was one of the two guardians who reared Lono from early childhood.

[2] *Ahi* (*Germo germo*), albacore.

[3] The reference made throughout this tradition to the "god of Keawenuiaumi" never once reveals its name. It must have been the god *Kaili* which Liloa transmitted the charge of to Umi, and doubtless descended to Keawenuiaumi, thence to Lonoikamakahiki.

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lealea aku oe i ka lakou la huki mai i ka ia. A nolaila, nonoi aku oe i na mea lawaia, pakike ia mai oe, me ko lakou la olelo mai: 'I hea no hoi oe hele mai me kou makaukau?' A nolaila hilahila oe, a oia kuu mea e make ai." I aku o Lonoikamakahiki: "O ke aha auanei ko lakou mea e aua mai ai ke noi aku wau i na mea lawaia? He holona paha ka mea nana e aua ke aho ame ka makau." I aku ke kahu: "Ae, i ka manawa pono ia, no ka mea, ua pono ole ko lakou manao i ko lakou la eo ana ia oe, oia ko lakou mea e aua mai ai ia oe." A no keia mea, aole he pio o ko ke alii manao mamuli o ka ke kahu olelo mai. A ikaika loa ae la ko Lonoikamakahiki manao holo i ka nana i ka lawaia a Kakuhihewa ma.

A no ko ke alii manao paa loa, nolaila, olelo aku la o Loli ia Lonoikamakahiki: "Auhea oe? He nani ia ke paakiki la oe i ka holo i kai; a ina holo kaua i kai, a i lealea aku oe i ka huki mai a Kakuhihewa ma i ka ia, a ina i noi aku oe i ke aho ame ka makau, a me na mea lawaia a pau, a i pakikeia mai oe, alaila, pepehi iho oe ia'u a make, lawe ae oe i kuu naau i aho nau, o kuu iwi papakole no kau makau, maunu iho oe i kuu io, a o kuu poo no kau paka, alaila, kuu iho no oe i ke kai, a kuehu ae i ka paka, alaila, kahea iho oe ma kuu inoa: 'E, Loli e! E, Loli e, ka ia maka ole o kai! I paa ka kaua ia e, Loli.' Alaila, mau ke ahi ia oe." A pau keia olelo a ke kahu ia Lonoikamakahiki, holo aku la lakou i kai.

KA HOAKAKA ANA I KO LOLI ANO AME KO HAUNA.

Ma ka mokuna mua o keia moolelo o Lonoikamakahiki, ua oleloia malaila ko Loli ame ko Hauna ano. He mau kanaka haipule o Hauna laua me Loli, ma ka inoa o ke akua o Keawenuiaumi a ili iho ia Lonoikamakahiki.

He mau kanaka kaulana laua ma na moku a puni, no ko laua mana a me ko laua malama ana i ke akua, a he hiki ia laua ke hana i na hana mana he nui, ma ka inoa o ko Keawenuiaumi akua. A nolaila i olelo ai o Loli, e pepehi ia ia i mau mea lawaia na ke alii na Lonoikamakahiki.

KA HOLO ANA O LONOIKAMAKAHIKI E MAKAIKAI I KA LAWAIA A KAKUHIHEWA MA.

Ia Lonoikamakahiki ma i holo aku ai i ka moana mahope aku o Kakuhihewa ma, ua kaulike ae la na waa o Kakuhihewa ma ma ke koa; aka, o Lonoikamakahiki, holo aku la laua, a mamua o na waa o Kakuhihewa ma, kiola ae la i kona pohaku hekau,

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at the bow of Kakuhihewa's double canoe, where he cast off the rock that served as his anchor. This rock was a very small one for the purpose, but to prove the supernatural powers of Hauna it served the purpose as an anchor, although a strong gale came up and for a short time it blew quite fiercely. When the storm was blowing, the rock that served as an anchor for the double canoe of Kakuhihewa was unable to hold the canoe and so it was carried off to the leeward of the fishing grounds for some distance. The double canoe of Lonoikamakahiki, however, never moved a bit, and the small rock held it as though a large anchor had been used. This was because of the supernatural powers of Hauna.

When Kakuhihewa saw how the double canoe of the king of Hawaii was held by the small mooring rock he expressed the desire of possessing it, so he immediately made up his mind to name the rock in his next wager with Lonoikamakahiki.

While Lonoikamakahiki and his companions were floating in the same place Kakuhihewa said to Lanahuimihaku and his companion: "What a wonderful rock the king of Hawaii must have." Lanahuimihaku and his companion replied: "Yes, we know of the rock that serves as the anchor of the double canoe of the king of Hawaii. We have seen several rocks like that." Because of this answer given by Lanahuimihaku and his companion, Kakuhihewa thought he would send for one like it from Hawaii, but Lanahuimihaku and his companion said: "You cannot make use of that kind of rock, however, because your attendants do not possess supernatural powers. That rock holds that canoe because of the supernatural powers of Hauna."

When Lonoikamakahiki and his companions were moored directly at the bow of the double canoe of Kakuhihewa, Kakuhihewa was sore displeased, for he knew that such a thing was not considered right by all fishermen. This displeasure was so strong that he spoke of the matter and remarked that he did not at all like the way Lonoikamakahiki's double canoe was moored. But Lanahuimihaku and his companion, however, said: "Don't at all mind it. If the king of Hawaii has any fishing implements with him then it would be wrong." This reply satisfied Kakuhihewa for he thought no more of the matter.

While Kakuhihewa and Lanahuimihaku and his companion were talking, Kakuhihewa felt a fish tugging at his hook, so he said to Lanahuimihaku and his companion: "Say, I have caught a fish. What can it be?" Lanahuimihaku and his companion said: "It must be an ulua.[1] Ask the king of Hawaii what it is." Because of this, Kakuhihewa called out: "There you are! Say, King of Hawaii, what kind of a fish have I caught?" Loli said to Lonoikamakahiki: "Tell him that it is a shark." Lonoikamakahiki therefore replied as directed by Loli, saying: "It is a shark."

Because Lonoikamakahiki had named the fish to be a shark Kakuhihewa asked of Lanahuimihaku and his companion: "Is it a shark?" Lanahuimihaku and his companion replied: "It is not a shark. The king of Hawaii deceives himself. Here we have been fishing on these grounds many times and we never have caught a single shark. You also know that these fishing grounds have been dedicated to our god and

[1] *Ulua* (*Carangus ignobilis*), as also other varieties; credited as the gamiest fish in Hawaiian waters.

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he wahi pohaku lana uuku no ia; a i mea e ike ia ai ko Hauna mana, nolaila, he makani nui ikaika kai pa iho ia manawa; he wa pokole nae o ka pa ana a ka makani, alaila, pau. Ia manawa a ka makani i puhi ai, ua hemo ae la na pohaku hekau o na waa o Kakuhihewa ma; aka, o ko Lonoikamakahiki mau waa, aole he neeu aku oia mau paa no, me he heleuma i loko o ke one. Mamuli nae ia o ka mana o ke kahu, o Hauna.

Ia manawa, makemake aku la o Kakuhihewa i ka pohaku hekau o ke alii o Hawaii. Alaila manao ae la oia (Kakuhihewa) o ko Lonoikamakahiki kumu pili ia e pili mai ai ia Kakuhihewa.

Ia Lonoikamakahiki ma e lana ana maluna o na waa, i aku la o Kakuhihewa ia Lanahuimihaku ma: "Kupanaha ka pohaku hekau o ke alii o Hawaii." I aku la o Lanahuimihaku ma: "Ae, ua ike maua i kela pohaku lana o ke alii o Hawaii, he nui wale ka pohaku i like me kela." A no keia olelo a Lanahuimihaku ma, manao o Kakuhihewa e kii i pohaku nana i Hawaii. I ia aku e Lanahuimihaku ma: "Aole e pono kela pohaku, no ka mea, aole ou mana a me kou mau kahu. No ka mana o Hauna wale no ka mea i paa ai kela pohaku."

Ia Lonoikamakahiki ma e lana mai ana ma ko lakou wahi, he mea pono ole nae ia i ko Kakuhihewa manao, no ka mea, he mea mau i na lawaia, aole e pono e kauia kekahi waa mamua o kekahi waa. A nolaila i manao ai o Kakuhihewa, he pono ole ia Lonoikamakahiki ke kau mamua o na waa o lakou. I aku nae o Lanahuimihaku ma: "Mai manao oe pela. Ina he mau mea lawaia ka ua alii la o Hawaii alaila hewa io." Alaila pau ae la ko Kakuhihewa manao ana pela.

Ia manawa a Kakuhihewa ma e kamailio ana me Lanahuimihaku ma, lou ana ka ia ia Kakuhihewa. I aku la o Kakuhihewa ia Lanahuimihaku ma: "E! Lou ka ia, heaha la?" I aku o Lanahuimihaku ma: "He ulua. Ninau ia aku ke alii o Hawaii." A no ia mea, kahea aku la o Kakuhihewa: "Ahaha! E, ke alii o Hawaii, he aha ka ia?" I aku o Loli ia Lonoikamakahiki: "Koho ia aku he mano." I aku la o Lonoikamakahiki e like me ka Loli olelo: "He mano."

A no ke koho ana aku a Lonoikamakahiki he mano, nolaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "He mano io anei?" I aku la o Lanahuimihaku ma: "Aole he mano, ua wahahee ke alii o Hawaii, lawaia auanei hoi kakou i keia koa a kakou e lawaia nei, he mano kekahi. Kai noa, ua hoolaaia keia koa i ke akua, aole e komo ka mano i keia koa. Piliia aku, akahi hana ana a ke alii o Hawaii e eo ai."

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no shark can come here. Make a wager with him. You will for the first time beat the king of Hawaii now."

Because of these words of Lanahuimihaku and his companion, Kakuhihewa said to Lonoikamakahiki: "Say, King of Hawaii, we had better make a wager. If it is a shark you beat us; but if the fish I hold should prove to be an ulua, then we beat you." Lonoikamakahiki replied: "What shall our wagers be?" Kakuhihewa said: "From Leahi to the Kaena point, I will place against your mooring rock." Lonoikamakahiki replied: "It is a bet." Kakuhihewa then pulled on his line and when the fish was almost to the surface, Kakuhihewa said to Lanahuimihaku and his companion: "It is a shark. We have lost to the king of Hawaii." Lanahuimihaku and his companion then looked down and when they saw it was a shark they nodded to Kakuhihewa to let go the line so as to allow the shark to break away and in that way get rid of it before the others could see it. But Lonoikamakahiki had seen the nod and at once saw the intention of Kakuhihewa and his companions to allow the fish to break away from the line; so he called out to Kakuhihewa and the others: "Say, King of Oahu, don't play false and allow the fish to get away by letting go of the line. If you don't see the shark, pull it in to be certain." Kakuhihewa was therefore forced to pull on the line and after a while they all saw plainly that it was a shark. Because of this Kakuhihewa said to Lonoikamakahiki: "You have won. It was because we were certain that no sharks came to these fishing grounds that we made the wager with you."

It was a well-known fact that no sharks were caught on these fishing grounds, as the place was dedicated to the gods, hence no sharks were supposed to get there, as the gods had charge of the place; but by the supernatural powers of Loli and Hauna the fishing grounds known to be without sharks became a place infested with them. Having won the wager, Kakuhihewa lost to Lonoikamakahiki that portion of Oahu from Leahi to Kaena point, which became the property of Lonoikamakahiki.

After this had taken place the desire to take a hand at fishing overcame Lonoikamakahiki, so he said to Kakuhihewa: "Say, King of Oahu, let me have a hook, line and some bait and also a sinker." Kakuhihewa replied: "Why did you not come prepared when you came out to fish? Did you suppose that we were to supply you with these things necessary for a fisherman?" Loli, the attendant, then said: "My king, you have been shamed. This is what I expected and therefore warned you that we had better not come out. Now, therefore, you must kill me."

In obedience to the former instructions of his attendant, Lonoikamakahiki proceeded to kill Loli and to make use of the different parts for his fishing apparatus, then lowered the whole thing into the sea. He then called the words taught him by Loli, saying: "Say, Loli! Say, Loli, the fish without eyes of the sea!! Catch us a fish, Loli." At that very moment, as soon as the last word was spoken, an ahi bit his hook. As soon as he felt the bite Lonoikamakahiki called out: "Say, Kakuhihewa, what kind of a fish have I caught?" Kakuhihewa hesitated for a while, then asked of Lanahuimihaku and his companion: "What kind of a fish has the king of Hawaii caught?" Lanahuimihaku and his companion replied: "Name it a shark, because the first fish caught being a shark there must be a lot of them down below." Because of this, and

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A nolaila, ma ka olelo a Lanahuimihaku ma, olelo aku la o Kakuhihewa ia Lonoikamakahiki: "E ke alii o Hawaii, e pono no paha ke pili, ina no hoi he mano, ua eo makou ia oe, aka hoi he ulua ka ia e paa nei i ka makou makau, alaila ua eo oe ia makou." I aku o Lonoikamakahiki: "I aha ka pili?" I aku o Kakuhihewa: "Mai Leahi a hiki i ka lae o Kaena, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau." Alaila huki ae la o Kakuhihewa i ke aho, a i ke kokoke ana ae i luna, alaila i aku o Kakuhihewa ia Lanahuimihaku ma: "He mano. Ua eo kakou i ke alii o Hawaii." Nana ae la o Lanahuimihaku ma, a ike iho la he mano, alaila, kunou aku la o ua o Lanahuimihaku ma ia Kakuhihewa, e hookuu aku i ke aho i moku aku ai ka mano i ole ai e ike ia ae. Aka, ua ike aku la o Lonoikamakahiki ia Kakuhihewa ma e hana ana pela, nolaila i kahea aku ai o Lonoikamakahiki ia Kakuhihewa ma: "E! E ke alii o Oahu, mai kalohe iho oe, aole ke kuu aku i ke aho o moku aku auanei ka makau. Ike ole ia aku ka mano, huki ae ka mano i akaka." O ka huki ae la no ia o Kakuhihewa i ke aho, a ike ia ae la he mano. A no ia mea, i mai o Kakuhihewa ia Lonoikamakahiki: "Ua eo, no ko makou ike maoli ana he koa mano ole keia, nolaila wale no makou i pili ino aku ai."

He oiaio he koa mano ole kela, no ka mea, ua hoomanamanaia kela koa i mua o ke akua, aole e komo mai ka mano. Aka, ma ka mana o Loli a me Hauna, ua lilo ke koa mano ole i koa mano. A eo ae la o Kakuhihewa ia Lonoikamakahiki, a lilo ae la kekahi hapa o Oahu nei ia Lonoikamakahiki, mai Leahi a Kaena.

Mahope iho o keia mau mea, kupu ae la ko Lonoikamakahiki manao lealea i ka lawaia, alaila, olelo aku la o Lonoikamakahiki ia Kakuhihewa: "E ke alii o Oahu! Homai hoi kau wahi makau, i wahi aho mai me ka maunu, a i paka mai no." I aku o Kakuhihewa: "I hea no hoi kou makaukau hele pu mai oe, o ka makou ka kau mea i manao ai, i anei kou lako?" I aku ke kahu o Loli: "E kuu alii! A, hilahila oe; kai noa o ka'u ia e olelo aku ana ia oe, aole kaua e holo mai i kai nei; a nolaila, pepehiia iho wau."

A e like me ka olelo mua a kona kahu, pepehi iho la o Lonoikamakahiki ia Loli, a hana iho la e like me ka Loli aoao ana. A kuu iho la i ke kai, a olelo iho la e like me ka Loli olelo mua: "E, Loli! E, Loli e, ka ia maka ole o kai! I paa ka kaua ia e, Loli." Ia manawa koke no, mahope iho o ka pau ana o kana kamailio ana; mau ana ke ahi. Nolaila kahea aku la o Lonoikamakahiki: "E Kakuhihewa e, heaha ka'u ia?" Noho o Kakuhihewa a liuliu olelo aku la ia Lanahuimihaku ma: "Heaha ka ia a ke alii o Hawaii?" I aku o Lanahuimihaku ia Kakuhihewa: "Kohoia aku he mano, no ka mea, ai ae la ka mano i ka makau mua, lalakukui aku la ka mano o lalo." A no ia mea, e like me ka Lanahuimihaku ma olelo, pela no oia i olelo aku ai ia Lonoikamakahiki: "He mano." I mai o Lonoikamakahiki: "Aole, lalau ke alii o Oahu nei." Ninau hou

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in accordance with the words of Lanahuimihaku and his companion, he answered Lonoikamakahiki, saying: "It is a shark." Lonoikamakahiki answered back: "No, you are mistaken, King of Oahu." Kakuhihewa then asked Lonoikamakahiki: "And what do you say it is?" Lonoikamakahiki replied: "This is not a shark, it is an ahi."

Because of this reply made by Lonoikamakahiki, Kakuhihewa therefore asked of Lanahuimihaku and his companion: "Is the fish caught by the king of Hawaii really an ahi?" Lanahuimihaku and his companion replied: "The king of Hawaii is deceiving us. Don't you know that everybody knows that no ahi can be caught in Oahu, and that such fish can only be caught at Niihau and Hawaii fishing stations? Make a wager with him." Kakuhihewa then called out: "Say, King of Hawaii, let us settle on a wager then. From the Kaena point to the Kaoio point as against your mooring rock." Lonoikamakahiki replied: "It is a bet."

As soon as the wager was settled Lonoikamakahiki pulled on the line and when the fish was almost to the surface he allowed it to pull away directly below the double canoe of Kakuhihewa and his companions. At this time Kakuhihewa and his men made out that the fish caught by Lonoikamakahiki was an ahi. As the fish was plainly seen Lanahuimihaku and his companion said to Kakuhihewa: "We are beaten by the king of Hawaii, for here it is; the fish is really an ahi."

When the fish came up to the side of the canoe of Lonoikamakahiki, Lonoikamakahiki took a wreath of lehua blossoms and a wreath of hala, which had been made ready beforehand for this purpose, and put them around the gills of the fish, and then called out to Kakuhihewa: "Say, King of Oahu, this fish must have come all the way from Hawaii, for it is the yellow-gilled ahi of Umulau, for it is wearing wreaths of hala and of lehua."

When Kakuhihewa heard these words of Lonoikamakahiki he, as well as those with him, was surprised and therefore asked of Lanahuimihaku and his companion, saying: "Do you two know that the ahi of Hawaii wear wreaths of lehua and hala?" Lanahuimihaku and his companion replied: "The king of Hawaii is deceiving us. Make another wager."

In obedience to this Kakuhihewa therefore called out: "Say, King of Hawaii, let us make a wager. From the Kaoio point to Mokapu I will place against your mooring rock." Lonoikamakahiki replied: "It is a bet." As soon as the bet was made the stern of the double canoe of Lonoikamakahiki was turned toward the double canoe of Kakuhihewa, the fish was then made fast and Lonoikamakahiki showed the wreaths to Kakuhihewa, so that he was beaten.

After Kakuhihewa had been beaten, Lanahuimihaku and his companion said to Kakuhihewa: "We have been beaten in all our wagers, and the island of Oahu is almost wholly gone. Now, therefore, we had better do this: let us wager the rest of island, from Mokapu to Leahi, as against the mooring rock, and let us have a canoe race. The canoe that will reach dry land first shall be the winner. If the king of Hawaii should agree to this then we will surely win, because he has but two rowers."

Because of these words of Lanahuimihaku and his companion Kakuhihewa called out: "Say, King of Hawaii, let us make another wager for the rest of the island."

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aku o Kakuhihewa ia Lonoikamakahiki: "A heaha la kau?" I aku o Lonoikamakahiki: "Aole keia he mano, he ahi keia ia."

A no keia olelo ana aku a Lonoikamakahiki pela, alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "He ahi io anei ka ia a ke alii o Hawaii?" I mai o Lanahuimihaku ma: "Ua wahahee ke alii o Hawaii. Kai noa ua ike no kakou aole he mau koa lawaia ahi o Oahu nei, o Niihau ame Hawaii wale no na aina koa ahi; pili ia aku." Kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E pili no hoi paha; mai ka lae o Kaena a ka lae o Kaoio, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau."

Alaila, ma ka pau ana o ka pili a laua, huki ae la o Lonoikamakahiki i ke aho, a kokoke e ikeia ka ia, ia manawa, ahai pono aku la ua ia nei a Lonoikamakahiki malalo pono o na waa o Kakuhihewa ma. Ia manawa ike maopopo ae la ua o Kakuhihewa ma he ahi io ka ia a Lonoikamakahiki. Alaila, i aku o Lanahuimihaku ma ia Kakuhihewa: "Ua eo kakou i ke alii o Hawaii, eia la he ahi io ka ia a ke alii."

A pili ae la ka ia ma ka aoao o na waa o Lonoikamakahiki ma, lawe ae la o Lonoikamakahiki i ka lei lehua a me ka lei hala i hoomakaukau mua ia, a hookomo ae la ma ka api o ka ia, ma na aoao elua, a kahea aku la ia Kakuhihewa: "E ke alii o Oahu e! Mai Hawaii loa mai nei ka keia ia. O ke ahi mahaoo o Umulau, eia la ke lei mai nei i ka lei hala a me ka lei lehua."

A lohe o Kakuhihewa i keia olelo a Lonoikamakahiki, he mea kupanaha ia ia Kakuhihewa ma. Alaila olelo aku la, ia Lanahuimihaku ma, me ka ninau aku: "Ea, ua ike anei olua, he lei mai no ko Hawaii ahi i ka lehua a me ka hala?" I aku la o Lanahuimihaku ma: "Ua wahahee keia hana ana a ke alii o Hawaii. Piliia aku."

A ma keia olelo, alaila kahea aku la o Kakuhihewa: "E ke alii o Hawaii e! E pili. Mai ka lae o Kaoio a Mokapu, mau i ko wahi pohaku lana." I aku o Lonoikamakahiki: "Ua mau." A holo ka laua olelo, alaila, hoohuli muku ae la na waa o Lonoikamakahiki, a kamakamaka ae la i ka ia a paa, alaila, hoikeike ae la i ka lei lehua a me ka lei hala i mua o Kakuhihewa ma, a eo ae la o Kakuhihewa.

Mahope iho o keia eo ana o Kakuhihewa, olelo aku la o Lanahuimihaku ma ia Kakuhihewa: "Eo ae la kakou ma keia mau mea, a aneane pau loa o Oahu nei. Nolaila, eia ka pono; e pili aku kakou i kahi i koe, mai Mokapu a Leahi, mau i kahi pohaku lana. E heihei hoe waa, aia no o na waa e kau koke i ka maloo. Ina e ae mai ke alii o Hawaii, alaila, o ke eo no ia ia kakou, no ka mea, elua no ana mau hoe waa."

A no keia olelo a Lanahuimihaku ma, olelo aku la o Kakuhihewa: "E ke alii o Hawaii, hoopauia aku kou aina i puni." I mai o Lonoikamakahiki: "E aha kaua?" I aku o Kakuhihewa: "E heihei waa kakou, aia no hoi o na waa e kau e i ka maloo, nana ke eo; o kahi no hoi i koe a mau i ko wahi pohaku lana." I aku la o Lonoikamakahiki: "Ua mau."

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Lonoikamakahiki then asked: "What shall we do?" Kakuhihewa replied: "Let us have a canoe race. Let the double canoe that will reach dry land first be the winner, and let that portion of the island of Oahu that is left be placed against your mooring rock." Lonoikamakahiki replied: "It is a bet." After the bets had been made, Lonoikamakahiki said to Kakuhihewa: "You had better go on ahead." When Lanahuimihaku and his companion heard Lonoikamakahiki ask of Kakuhihewa to proceed on ahead, they urged Kakuhihewa to order the rowers to go ahead. The order was therefore given and they started off.

After Kakuhihewa and his companions had started Lonoikamakahiki ordered his rowers to partake of some food. The men then took some food. By this time Kakuhihewa and his companions were almost out of sight. When they finished their meal Lonoikamakahiki ordered his rowers, Kaiehu and Kapahi, to row away. At the order the men began to row, taking the Koolauloa way and by way of Kona and then on in toward Waimanalo. After going for some time Kakuhihewa and his men laid to and awaited for the approach of Lonoikamakahiki, thinking that when they came up nearer they would then make land.

While they were waiting, Lonoikamakahiki, on the other hand, was coming inside of the Waimanalo reef and was almost at Kailua. When Lonoikamakahiki and his men were about to get to the landing place Kakuhihewa for the first time caught sight of them, so he said to Lanahuimihaku and his companion: "I want you two to look and see what double canoe that is that is entering the landing place." Lanahuimihaku and his companion then looked and said: "That canoe is Lonoikamakahiki's. We are beaten." Kakuhihewa then said to Lanahuimihaku and his companion: "Where did they come from?" Lanahuimihaku and his companion replied: "They must have come by way of Koolau, then by way of Waianae and Kona." Kakuhihewa said: "I thought you said that we were to win this race; but here it is we are beaten. You two are indeed strange. Here the whole of the island is gone, all through your advice, which I have always obeyed. Now my kingdom is lost to Lonoikamakahiki." Lanahuimihaku and his companion replied: "We were made bold to make a request for a canoe race with the king of Hawaii because we saw we have sixteen rowers while the king of Hawaii has but two." When Kakuhihewa lost this last wager he lost the whole of the island of Oahu to Lonoikamakahiki.

After this last wager Kakuhihewa wagered his daughter with the expectation of winning back his lands. The game they played, however, was the game of konane. Kakuhihewa was an expert at the game; in fact this was the one thing in which he excelled in all the games he had made a study of, and knowing this Kakuhihewa challenged Lonoikamakahiki. This challenge Lonoikamakahiki accepted. Lonoikamakahiki, on the other hand, was not an expert in the game of konane, for the only time he played the game was when they were staying at Kalaupapa, where he played with his cousin, his wife.

After the bets had been made the stones were placed in position. Lonoikamakahiki then said to Kakuhihewa: "You make the first move." Kakuhihewa therefore made the first move, and Lonoikamakahiki followed with the next. Kakuhihewa made

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Mahope iho o ka laua pili ana, kena aku la o Lonoikamakahiki ia Kakuhihewa: "Holo e aku mamua." A lohe o Lanahuimihaku ma i keia huaolelo kena a Lonoikamakahiki, i aku la ia Kakuhihewa, me ka hoolale koke aku o Lanahuimihaku ma ia Kakuhihewa e olelo aku i na hoe waa e hoe. A o ka holo iho la no ia.

A hala aku la ko Kakuhihewa ma mau waa; alaila, kena aku la o Lonoikamakahiki i kona mau hoe waa e paina; alaila, paina lakou. Aka o Kakuhihewa ma, ke aneane aku la e nalowale lakou mai ko Lonoikamakahiki ma mau maka aku. Ia manawa, hoolale koke ae la o Lonoikamakahiki i kona mau hoe waa elua, ia Kaiehu a me Kapahi, e hoe. Alaila o ka holo iho la no ia, ma Koolauloa ka holo ana a hiki ma Kona, a hoea ae maloko o Waimanalo. Aka, o Kakuhihewa ma, hoolana iho la lakou, me ke kali o ka hoea mai mahope o lakou, me ka manao a kokoke mai alaila hoopae loa na waa i ka maloo.

Ia manawa a lakou e kali la, aia nae o Lonoikamakahiki e holo mai ana maloko o Waimanalo, a hiki ae i Kailua. Ia Lonoikamakahiki ma e holo ae ana a kokoke i ke awa, ia manawa ko Kakuhihewa ike ana aku, alaila, olelo aku la o Kakuhihewa ia Lanahuimihaku ma: "E nana ae olua i keia mau waa e holo ae la maloko." I aku la o Lanahuimihaku ma: "O Lonoikamakahiki kela mau waa, ua eo kakou." I aku la o Kakuhihewa ia Lanahuimihaku ma: "Mahea ae nei hoi ko lakou holo ana?" I aku o Lanahuimihaku ma: "Ma Koolau ae nei a ma Waianae, a ma Kona loa ae nei paha." I aku o Kakuhihewa: "I ae hoi oe na kakou ke eo ke heihei, eia mai nei ka hoi na lakou la. Kupanaha olua; he puni wale ae no koe o ka aina; mamuli o ka olua mau olelo wale no makou e hoolohe nei, a lilo ko'u noho aimoku ana ia Lonoikamakahiki." I aku o Lanahuimihaku ma: "I aa aku maua i ka heihei me ke alii o Hawaii, no ko maua ike iho, he umikumamaono ko kakou mau hoe waa, a elua wale no o ke alii o Hawaii." A eo ae la o Kakuhihewa, pau loa o Oahu ia Lonoikamakahiki.

Mahope iho o keia mau mea, pili aku la o Kakuhihewa i ke kaikamahine ana, e hoi ka aina iaia, ma ke konane nae. O Kakuhihewa hoi, o ke konane kana mea oi o ke akamai mamua o kana mau hana apau i ao ai, nolaila, aa aku la o Kakuhihewa e konane me Lonoikamakahiki. A ae mai no o Lonoikamakahiki. Aka, o Lonoikamakahiki, aole oia i ao i ke konane, o kona manawa i ike iki ai, oia no kela noho ana ma Kalaupapa me kona kaikuahine wahine.

Hoomaka ae la na pili a laua a pau, alaila, kau na iliili apau, olelo aku o Lonoikamakahiki ia Kakuhihewa: "O kau lawe mua." Nolaila, lawe ae la o Kakuhihewa i ka iliili mua, a lawe o Lonoikamakahiki, kui mai la o Kakuhihewa, a holo aku o Lonoikamakahiki ia Kakuhihewa: "O kau lawe mua." Nolaila, lawe ae la o Kakuhihewa i ka iliili mua, a lawe o Lonoikamakahiki, kui mai la o Kakuhihewa, a holo aku o Lonoikamakahiki, a holo pu me Kakuhihewa, alaila lilo ka hauna hope ia Lonoika-

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another move, and Lonoikamakahiki made his. Kakuhihewa made several moves and so did Lonoikamakahiki. After this Lonoikamakahiki had his own way with the game. Of course Kakuhihewa was beaten in the first game, but since they had agreed before the start that two games must be won before the winner can claim the wager, the stones were again placed on the board and Lonoikamakahiki made the first move. In this second game Lonoikamakahiki proved to be the best player, and the game was almost won when it was stopped because of the arrival of Kaikilani at Kailua from Hawaii.

When the people saw a double canoe approaching they mentioned the fact and Lonoikamakahiki looked up and saw that it was Kaikilani, but not wanting to see her, in order to live up to the law laid down by him while in Molokai, after he had beaten Kaikilani, he therefore kept his face down onto the board so that he would not see her.

Kaikilani, on the other hand, when she came ashore approached the wall surrounding the house and on coming to the railing she saw Lonoikamakahiki playing konane, with his face turned toward the inside of the house. Upon seeing Lonoikamakahiki, Kaikilani recited the chant in his honor, similar to the one that appears in Chapter V. The chant was recited by her as follows:

Kahikahonua to Elekaukama,
Halalakauluonae,
Nanamakaikaeleua,
Mahehaluakama,
Laloia, Laloae Kama.
Cling perseveringly to the breast
Of Kukulu of Halaaniani.
Falling hither, falling thither,
Falling in the time of Kama,
Kapapaokalewa Kama,
The base of Kuami
Paepaeilani
Kekupuaiawaawa
In the time of Hakiawihi Kama
Hakekoai, O Lono.
Opuukahonua, Kamakalewa,
Noiaku Kamahuaola,
Peu and Kiha,
The base of Kama,
Haena and Koenamimi.
Young is the offspring of Lonokaeho.
    Who art thou?
It is Kakaeke,
Hanakaeke,
Nanakaeke,
Paakaeke,
Maakaeke.
That is the bag that will bring fame,
That is the bag, the bag of—
    Two—
There are two of Honokeana Keana;
There are two caves of Opihi;
There are three Kahana;
Two Mailepai;
Two Honokawai;
Kawailua;
Kekaa making the third.
There are four Mahinahina
On the top of Alaeloa.
There are four lands containing Hono:
Honokahua,
Honolua,
Honokohau,
Honopou;
That makes four lands containing Hono.
The fifth is Kahakuloa,
Kahakuloa makes the sixth,
Makalina makes the eighth,
Waihee makes the ninth,
The ninth is Hokea,[1]
Of the divisions in Wailuku.
    The tenth.
There are ten of Lele.
    Ten—
There are ten of Molokai.
    Ten—
There are ten of Lanai.
    Ten—
There are ten of Kanaloa Kahoolewa,
The foundation, the joining together of the isles.

[1] In the former version this is given as *Honokea*.

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makahiki. Ma ia konane ana, make iho la o Kakuhihewa, a ua hooholo hoi laua i ka olelo aia a elua hauna ana, alaila eo kekahi o laua. A nolaila, kau hou ka papa konane a pau na iliili i ke kau, lilo ia Lonoikamakahiki ka lawe mua o ka iliili; a ma ia konane ana a laua, aneane no e make ia Lonoikamakahiki; ia manawa, ia laua e konane ana, hiki mai la o Kaikilani ma Kailua, mai Hawaii mai.

A ike aku la na kanaka i na waa, nana aku la o Lonoikamakahiki, a ike aku la o Kaikilani keia, alaila, aole he makemake e ike aku i ko Kaikilani mau maka, a i mea e like ai me kona kanawai i kau ai i Molokai mahope iho o kona pepehi ana ia Kaikilani, nolaila, hoolilo loa iho la o Lonoikamakahiki i kona mau maka i ka papa konane, i ole ai oia e ike aku ia Kaikilani.

A o Kaikilani hoi, iaia i pae mai ai iuka, hele aku la oia a ku mawaho o ka pa, ma ka paehumu hoi, ike aku la oia ia Lonoikamakahiki e konane ana, ua huli aku ke alo iloko o ka hale. Ia manawa, hana aku la o Kaikilani i ka inoa o Lonoikamakahiki e like me ka mea i hoikeia ma ka Mokuna V. A penei kana kahea ana aku:

O Kahikahonua ia Elekaukama,
O Halalakauluonae,
O Nanamakaikaeleua,
O Mahehaluakama,
O Laloia, Laloae Kama,
O Hoopilikuloko i ka manawa:
O Kukulu o Halaaniani,
O Hanee aku
O Hanee mai,
O Hanee i ke au a Kama.
O ka papa o ka lewa Kama,
O ka papa o Kuami,
O Paepaeilani
O Kekupuaiawaawa.
O ke au o Hakiawihi Kama,
O Hakekoai e Lono;
O Opuukahonua, o Kamakalewa,
O Noiaku Kamahuaola
O Peu o Kiha:
Ka papa o Kama,
O Haena o Koenamimi,
Opiopio i kaulu o Lonokaeho.
Owai oe?
O Kakaeke,
O Hanakaeke,
O Nanakaeke,
O Paakaeke,
O Maakaeke,
O ka eke ia ku i ka ieie;
O ka eke ia, Kaeke-a
Elu-a—
Elua ia Honokeana Keana,
Elua ana Opihi,
Ekolu Kahana,
Elua Mailepai,
Elua Honokawai,
O Kawailua,
I kolu ia Kekaa.
Eha la Mahinahina,
O ka luna i Alaeloa.
Eha la aina hono,
O Honokahua,
O Honolua;
Honokohau, Honokawai
O Honopou,
Aha la aina hono,
Alima la ia Kahakuloa:
O Kahakuloa la aono,
O Makalina la awalu,
O Waihee la aiwa,
Aiwa la Honokea,
O na mahele la i Wailuku.
He umi—
He umi o Lele;
He umi—
He umi o Molokai:
He umi—
He umi Lanai:
He umi—
He umi o Kanaloa Kahoolewa,
Ka hono ka hookui o na moku,

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They join and hug like lovers.
Scrape away, scrape away.
There is Hilo
Thatching,
Ridging;
There is your lover
Passing by.
The mouth is closed,
The hand beckons,
The eyes also beckon,
Else he will be ashamed
And weep at
The quiet cliffs.
Water is on Oahu,
It shows there above.
Kaunuohua is low
Like a crawling hill at Nihoa.
That cliff,
This cliff,
That fence of wood.
The great one there below,
He sits;
He sits, he stands,
He points, he sticks out his tongue,
Kukahaulani.
He has the eyes of a bird,
Head of a bird,
Beak of a bird,
Tongue of a bird,
Neck of a bird,
Breast of a bird,
Wing of a bird,
Body of a bird,
Leg of a bird,
Thigh of a bird,
Tail of a bird,
Knee of a bird,
Feet of a bird,
Claws of a bird,
Feathers of a bird,
Neck of a bird,
Crop of a bird,
Liver of a bird,
Intestine of a bird.
Since you are a small bird,
Out you must go
In the upland wilderness,
For such is the way you dwell in Kona.
And catch the spawn of the Ii
And carry the spawn of Keaau.
O thou Hanalei!
Hanalei, the source of the rains,
Made low from carrying such a burden,
Who has stood on the hill top
Whose shadow has reached the bottom.
They are greatly wearied by the roughness [of the sea].
Lift up the canoe,
Get aboard, paddle away, get on.
Let the people get aboard
With the sounding sticks,
With the binding ropes,
With the floaters.
The canoe master is aboard;
It is Lelepahu of Hawaii;
It is the large Hawaii of Kane;
It is Hilo of Kane of Kapu;
It is Hilo with the high cliffs;
It is Ku, the Lehua-eater;
The bosom companion of Kalalea and others
Who dwell there.
The house stands in Kona,
The front faces Koolau,
The wall faces Tahiti.
The posts were from Halawa
In Kauhuhu of Pele, of Peue.
Molokai is the back,
Lanai the front,
Molokini the thatching ropes.
Wailuku is the source of the flying clouds.
It is a broad plain where councils are held.
The ridging is Lanakila.
Kaluanui of Kaluanui,
It stands by the twin hills,
The palm houses of Kane
Which were thatched for me at Auwahi.
The potatoes of Puukamaele,
Of Kipapai, of Honokaupu,
Of the Oopu of Waikolu.
I am going home to partake of some food.
The kala shall be my fish
Until satisfied.
It is a fish sacred to my god.
Let the canoe enter
At Kaluakoi,
The barren coast of Puumomi,
At the entrance of Wailau,
Of Umipiilani.

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O kana Puiki ae ka ipo aloha,
Kope ae kope ae:
Aia Hilo-la—
Ke ako mai la
Kaupaku mai-la,
Aia ko ipo-la
Ke hele ae la
Kalaau ka waha,
Peahi ka lima-e
E kunou na na maka,
O hilahila iala,
A i wale ina
Kilou pali-e
Wai Oahu-e.
Ahu mai la i luna
Haahaa o Kaunuohua,
He puu kolo i Nihoa:
Kela pali-e,
Keia pali-e,
Palaau-e
Ka hiwa i lalo-e.
A no-ho—
A noho e Ku,
Kuhiu palu-e
Kukahaulani
Makaku manu-e,
He poo manu-e;
A he nuku manu-e,
He alelo manu-e,
A-i manu-e,
Umauma manu-e,
Eheu manu-e,
He kino manu-e,
Uha manu-e,
He ka manu-e,
Puapua manu-e,
He kuli manu-e,
Wawae manu-e,
Maiuu manu-e,
He hulu manu-e,
Kaniai manu-e,
He puu manu-e,
He ake manu-e,
Naau manu-e.
Ka ua manu iki,
Hele oe i waho
I ka uka nahele,
I noho i Kona nei:
I ke kaee pua o ka Ii,
Ka hapai pua o Keaau:
O Hanale-i—
O Hanalei kumu o ka ua,
I amo a haahaa:
I ku iluna o ka puu,
I hala ilalo ka malu,
Ikiiki na hoa, manaka ino.
E hapai ka waa
Ee aku kanaka,
Ee aku, hoe aku, kau aku,
Me na houhou,
Me na nakinaki,
Me na lanalana,
Ua kau ke ala waa,
O Lelepahu, o Hawaii.
O Hawaii nui a Kane,
O Hilo a Kane a Kapu,
O Hilo a ka pali,
O Ku ai lehua:
Hoa aloha wale o Kalalea ma,
E noho mai la.
I ku i Kona ka hale,
I Koolau ke alo,
I Tahiti ka paia,
I Halawa ka pou,
I Kauhuhu a Pele, a Peu-e.
He kua Molokai
O Lanai ke alo;
He aha Molokini?
Kahua ao lele Wailuku-e,
He aha Kula-loa?
Kaupaku Lanakila.
Kaluanui o Kaluanui,
Ke ku la i na puu mahoe;
Na hale loulu a Kane,
I ako no'u i Auwahi.
Ka uala o Puukamaele,
O Kipapai o Honokaupu.
O ka Oopu o Waikolu,
E hoi ana wau e ai,
He kala kuu ia e ai ai
A maona.
He ia pa ia na kuu akua;
Hookomokomo ka waa
O Kaluakoi,
Ke kaha wale i Puumomi,
Hoomo Wailau
O Umipiilani.

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It is the mirage of Mana;
It is as though following behind;
The water is following;
The water of Kamakahou is following;
The water that is not water,
The water of Mana.
Like the sea is the water,
Like the water is the sea.
The sugar-cane trash from my eating
Was cast away, left behind, forgotten.
After I had gone beyond
I failed to recognize.
What was seen behind, again appears in front.
The iliau has wilted in the sun
[As] the plentiful dew of the morning.
What was seen behind, again appears in front
Of Laauhaele.
Passed are the emblems of the god of the year,
Gone to bury the dead
[On] the barren sands of Nonohili.
The coconut grove bends low seaward of Pokii,
In reverence to [the god] Makalii.

Dearly I love the icy waters of Malama.
Lonoikamakahiki is growing.
It is Kamakahikikaiakea
Of the plain of Kohala of Wakiu,
Of Lanikaula,
My isle of the sea.
Say, Lono,
I have recognized your back;
I have sung to you; the hearing,
The seeing is yours. Say, Lono,
Turn to me.[1]

At the close of Kaikilani's call or chant in honor of the name of Lonoikamakahiki he turned around and pretended as though it was the first time he had seen his cousin who had been standing outside of the enclosure. At sight of her, Lonoikamakahiki could scarcely contain himself, and his love for her was such that, try as he would, he could not withhold his tears; he was, however, able to refrain from crying out aloud.

As his cousin had chanted in honor of his name, it was for him to respond by chanting her name; but being unable to recall the chant at that time he looked steadily at Lanahuimihaku and his companion, for he knew that these two men were familiar with the chant, and knowing this Lonoikamakahiki looked at them with the hope that they would realize his inability to recite the chant and they do it for him. But Lanahuimihaku and his companion, however, did not wish to come to his assistance, for they were supporters of Kakuhihewa.

After a time, however, the first four lines of Kaikilani's chant came to his memory, and together with a few lines which he picked up Lonoikamakahiki chanted the following response to the chant in his honor:

My cliff of lehua at Kilou,
My land of lehua there below,
My man of lehua on the cliff,
Lehua of my land.
You must tell the others
That I am your cousin.
Yes—. Yes—. Yes—.
I was at that hill,
I was at this hill,
Muss up your apparel.
The cliff of lehua looked on
As I was jumping down.

When Kakuhihewa heard Lonoikamakahiki's response to the name of his cousin, Kakuhihewa remarked: "Lonoikamakahiki is chanting somebody else's name instead of his own." Lonoikamakahiki replied: "It is done. I am going to recite it, but I must first weep with the stranger."

[1] A plea for recognition.

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O Kealialia liu o Mana.
Ke uhai la no.
Ke uhai la ka wai,
Ke uhai la ka wai a Kamakahou;
Wai alialia wai o Mana.
Me he kai la ka wai,
Me he wai la ke kai,
O ka aina ko a'u i ai ai.
Kiola haalele poina,
Hoi aku a mua
Hoohewahewa mai.
Hoi ana ke kua, i ke alo.
O ka iliau loha i ka la
Puolo hau kakahiaka.
Hoi ana i ke kua i ke alo:
O Laauhaele,
Hele ae ke alia o Aliaomao,
Hele ae kanu kupapau,
O ke kaha i Nonohili.
Halala na niu i kai o Pokii,
Hoakua wale la o Makalii.

Aloha wai hau o Malama.
Ulu Lonoikamakahiki.
O Kamakahikikaiakea
O kula o Kohala o Wakiu,
O Lanikaula,
Kuu moku i ke kai.
E Lono-e,
Ma ke kua ka ike;
I na mai ke ae, ka lohe,
Ka ike e, Lono-e,
Haliu mai.

Apau ka Kaikilani kahea ana mai i ka inoa o Lonoikamakahiki, alaila huli mai la o Lonoikamakahiki i hope, i nana aku ko ia nei hana, o ke kaikuahine keia ona e ku nei mawaho; ia manawa nui ae la ko Lonoikamakahiki aloha, aole nae e hiki ke hoomanawanui i kona uwe ana, aka, aole nae oia i uwe me ka leo, ma ke kulu o kona mau waimaka i ike ia ai kona uwe ana.

A no ke kahea ana mai o ke kaikuahine i ko Lonoikamakahiki inoa, alaila nana pono aku la ua o Lonoikamakahiki ia Lanahuimihaku ma, no ka mea, ua makemake oia e hana aku i ko Kaikilani inoa, aka, aole he loaa, a oia ko Lonoikamakahiki mea i nana pono aku ai ia Lanahuimihaku ma, na mea i loaa ko Kaikilani inoa. Aka aole nae he makemake o Lanahuimihaku ma e hana aku i ka inoa, no ka mea, aia ma ko Kakuhihewa aoao ko laua manao nui.

Ia manawa, loaa ae la ia Lonoikamakahiki na lalani mua eha o ko Kaikilani inoa, a huipu ae la me na lalani mele apo wale a ua o Lonoikamakahiki, alaila haliu aku la a kahea aku la i ka inoa o ke kaikuahine ma ke mele penei:

Kuu pali lehua i Kilou,
Kuu aina lehua i lalo-e,
Kuu kanaka lehua i ka pali,
Lehua o kuu aina.
E i ae oe ia lakou la
He keikunane wau nou.
Ae—. Ae—. Ae—.
A kela puu wau,
A keia puu au,
Lumilumi i kou aahu.
Nana mai ka pali lehua
Owau e lehei aku ana.

A lohe o Kakuhihewa i ka hana a Lonoikamakahiki i ka inoa o ke kaikuahine, i mai la ua o Kakuhihewa: "Aia o ua o Lonoikamakahiki, ke hana ala i ko hai inoa, aole i hana mai i kona inoa." I aku o Lonoikamakahiki: "Ua hana hoi; kai noa e hana aku ana, e uwe ae hoi me ka malihini."

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Kaikilani then came in and kissed[1] Lonoikamakahiki and they wept. Seeing that Kakuhihewa was constantly urging Lonoikamakahiki to chant the name of Lonoikamakahiki, she asked of Lonoikamakahiki: "What is it that they are constantly urging you to do?" Lonoikamakahiki replied: "They are telling me to chant my name, because Lanahuimihaku and his companion have said that I am a chief without a chant in honor of my name." Kaikilani then said: "Let us cease weeping and do as they request." Lonoikamakahiki then faced about and recited to the people the chant in honor of his name, while Kaikilani joined him. The chant is the one already related above.

At the close of the chant by Lonoikamakahiki and Kaikilani, Lonoikamakahiki then said to Lanahuimihaku and his companion: "You two men are the worst of any I have known.[2] If during my visit here I shall get a hold of this island of Oahu, I will cut you to pieces while alive.[3]

CHAPTER VII.

The Dispute Between Kakuhihewa and Lonoikamakahiki About Hauna.

The dispute between the king of Oahu and the king of Hawaii which ended in a contest, spoken of in this chapter, was the last one engaged in by the two, after which Lonoikamakahiki and Kaikilani returned together to Hawaii.

The cause of this dispute was entirely about Hauna. It came about in this wise: After Lonoikamakahiki had acquired Oahu through their former contests, Kakuhihewa begged of Lonoikamakahiki to restore to him the island of Oahu, going about it in a way as though he still owned the island, saying: "Say, King of Hawaii, I think you had better restore back to me the lands you have won and let our former wagers be done away with. I think you ought to propose another contest between us, and in case you should beat me in the new contest then the whole of Oahu shall be yours, including the men of high rank and those of the low rank."

This request for a new contest, made by Kakuhihewa, was really the wish of Lanahuimihaku and his companion, for they had heard the remark made by Lonoikamakahiki that they would be put to death by being cut to pieces. This is the reason why Lanahuimihaku and his companion had urged Kakuhihewa to beg of Lonoikamakahiki for a new contest. To this request made by Kakuhihewa, Lonoikamakahiki did not give a subject for their contest.

Shortly after this, however, Lonoikamakahiki took up his calabash, which contained his personal effects as well as other things, and placed it in front of him, and then said to Kakuhihewa: "Say, King of Oahu, this calabash is filled with the bones of the chiefs who were killed in the battle on the top of Puumaneo, because there were six district chiefs that were slain by my father and their bones are in this calabash."

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[1] The kissing of olden time is well borne out in its native term, "*honi ka ihu*," touch or smell the nose.

[2] Lono realizes the duplicity of these adherents of Kakuhihewa, seceders from Hawaii's court.

[3] Or, "I will flay you alive."

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Ia manawa, hele mai la o Kaikilani a honi i ka ihu o Lonoikamakahiki, a uwe iho la. A no ka hoolale pinepine mai o Kakuhihewa ia Lonoikamakahiki e hana i ka inoa o ua o Lonoikamakahiki, alaila, ninau aku la o Kaikilani ia Lonoikamakahiki: "Heaha kela a lakou la e olelo pinepine mai nei ia oe e hana ae?" I aku la o Lonoikamakahiki: "E olelo mai ana lakou la ia'u e hana wau i kuu inoa, no ka mea, ua olelo o Lanahuimihaku ma, he alii inoa ole au." I aku o Kaikilani: "Uoki ka uwe a kaua, hana ia aku ka lakou la koi." Alaila, haliu aku la o Lonoikamakahiki a kahea aku la imua o ka aha i kona inoa, a hana pu aku la no hoi me Kaikilani. Oia kela mele maluna ae.

A pau ka Lonoikamakahiki ma hana ana i ua inoa nei ona, alaila, olelo aku la o Lonoikamakahiki ia Lanahuimihaku ma: "He oi olua o na kanaka lapuwale nui wale. No'u paha auanei ka noho a lilo ia'u keia moku o Oahu nei, koli ola ia olua e a'u."

MOKUNA VII.

Ka Hoopapa Hou Ana o Kakuhihewa me Lonoikamakahiki no Hauna.

O ka hoopapa ana a ke alii o Oahu me ke alii o Hawaii, i olelo ia ma keia mokuna, o keia ka laua hoopapa hope loa, a hoi pu aku la o Lonoikamakahiki me Kaikilani i Hawaii.

O ke kumu o keia hoopapa, no Hauna wale no; no ka mea, mahope iho o ka lilo ana o Oahu ia Lonoikamakahiki ma na pili mua ana, ua noi mai o Kakuhihewa ia Lonoikamakahiki, e hoihoi hou o Oahu iaia; a penei ka Kakuhihewa olelo: "E ke alii o Hawaii, e aho e hoihoi ka aina ia'u, a e hoopau kela pili mua, ame kela eo mua ana. E noonoo hou mai oe i kumu hoopapa hou na kaua, a ina e eo wau ma ke kumu hoopapa hope, alaila, lilo pau loa o Oahu nei ia oe, mai kanaka nui a kanaka liilii."

O keia olelo ana a Kakuhihewa pela, no Lanahuimihaku ma, no ka mea, ua olelo o Lonoikamakahiki, e koli ola ia Lanahuimihaku ma. A oia wale no ke kumu i olelo aku ai ua o Lanahuimihaku ia Kakuhihewa, e noi aku ia Lonoikamakahiki e imi hou i kumu hoopapa; aka, aole nae o Lonoikamakahiki i hai aku i kumu hoopapa na laua.

Aka, mahope koke iho oia wa no, lawe ae la o Lonoikamakahiki i kona hokeo a ku imua o kona alo, a olelo aku la ia Kakuhihewa: "E ke alii o Oahu nei, o keia hokeo la, ua piha i ka iwi o na 'lii i make i ke kaua i luna o Puumaneo, no ka mea, eono alii aimoku i make i ke kaua a kuu makuakane e waiho nei i loko o ka hokeo."

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Kakuhihewa upon hearing this said: "How you deceive! Who has taught you that that calabash could ever hold the bones of six chiefs?" "Lonoikamakahiki said: "I say it. Tomorrow my foster-father Hauna will arrive and he will tell you people about the matter." Kakuhihewa then said to him: "And who has brought you word that Hauna is to arrive tomorrow?" Lonoikamakahiki replied: "I, myself, say so because of my knowledge." Kakuhihewa then asked of Lanahuimihaku and his companion: "Say, are the words spoken by the king of Hawaii true, that he can see the future and that Hauna is to arrive tomorrow?" Lanahuimihaku replied: "It is a lie; he has no knowledge of the future. We were the two men who were able to tell him of the future from the time of his father, and this Hauna, who is living on Hawaii, and the attendant whom he killed when we were out fishing were the only men who could tell of the future; but the king there knows nothing at all about the matter." Kakuhihewa then again asked: "Is it true that Hauna is going to arrive here tomorrow?" Lanahuimihaku and his companion replied: "It is not true. Make a wager with him."

Kakuhihewa then said to Lonoikamakahiki: "Say, King of Hawaii, since we have at last found a subject for another contest—the matter of the arrival of Hauna tomorrow—let us, therefore, have one." Lonoikamakahiki replied: "What have you to offer as your wager? A good contest can only be made when one has something to place as a wager." Kakuhihewa said: "Why not let Oahu be offered as against Hawaii?" Lonoikamakahiki made answer: "When you know that I have already won Oahu you come and again offer it for a wager." Kakuhihewa said: "You must put away such thoughts, King of Hawaii. It was the small Oahu that we wagered before, and large Oahu is still my own." Lonoikamakahiki then replied: "It is well, then. The stakes are the island districts. Oahu containing six districts and Hawaii also containing six." After this bet was made and agreed on, that night Hauna arrived in Kailua, and so the next morning Lonoikamakahiki said to Kakuhihewa: "Hauna has arrived on Oahu."

When Kakuhihewa heard these words from Lonoikamakahiki, he sent out his messenger, Kuleonui, a man famous for being a very fast runner, and told him: "You must go around Oahu and look for Hauna. When you find him, kill him, and seize all his property, so that we may be able to defeat the king of Hawaii." At this Kuleonui started on his trip around the island of Oahu; but he was unable to find Hauna. He therefore returned and reported to Kakuhihewa, saying: "I have made a circuit of Oahu but was unable to find Hauna. He has not arrived even, nor is there a canoe to be seen at sea coming this way, nor is there one hauled up on the shore; none at all." At this Kakuhihewa began to think that he would beat Lonoikamakahiki. Kakuhihewa then went to Lonoikamakahiki and again asked him: "Has Hauna arrived?" Lonoikamakahiki replied: "He has arrived."

When Kakuhihewa heard this from Lonoikamakahiki, he again sent Kuleonui to make another circuit of Oahu. Again Kuleonui started out and returned to the king to whom he reported, saying: "I have not found him. He has not even arrived," repeating what he said at the other time.

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Olelo aku la o Kakuhihewa: "Wahahee wale! Owai kai ao mai ia oe, he pau na 'lii eono iloko o na hokeo?" I aku o Lonoikamakahiki: "Owau no. Aia apopo hiki mai kuu makuakane o Hauna, nana e hai aku ia oukou." I aku o Kakuhihewa: "A nawai mai nei hoi na olelo au e puka mai ana o Hauna i ka la apopo?" I aku o Lonoikamakahiki: "Na'u no, a na kuu ike." Ia manawa ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Ea, he oiaio anei kela a ke alii o Hawaii e olelo mai la, he ike kona; a e hiki io mai ana anei o Hauna i ka la apopo?" I aku o Lanahuimihaku: "He wahahee, nawai kona ike; o maua no paha kona mau kanaka ike, mai kona makuakane mai, a o ua o Hauna e noho mai la i Hawaii; a o ke kahu no ona i pepehi ai ia kakou i kai, pau ae la no na kanaka ike; a o ua alii la ea he ole loa." I hou aku o Kakuhihewa: "He oiaio, e puka mai ana anei o Hauna i ka la apopo?" I aku ua o Lanahuimihaku ma: "He wahahee. Piliia aku."

I aku o Kakuhihewa ia Lonoikamakahiki: "E ke alii o Hawaii-e. He nani ia ua loaa ae la ka kaua kumu hoopapa o Hauna, o kona hiki mai i ka la apopo." I aku o Lonoikamakahiki: "Auhea kau kumu e pili ai? I ku hoi nei mea o ka pili i ka loaa o ke kumu e pili mai ai." I mai o Kakuhihewa: "Kai noa no hoi o Oahu nei no a mau ia Hawaii?" I aku o Lonoikamakahiki: "Aia ka a lilo o Oahu nei ia'u, pili mai no?" I hou mai o Kakuhihewa: "Alia hoi ia manao ou e ke alii o Hawaii. Kai noa o Oahu iki ka kaua i pili iho nei, koe no o Oahu nui?" I aku o Lonoikamakahiki: "Ua pono. Ma na moku okana nae ka pili, eono moku o Oahu nei, eono no hoi o Hawaii." A holo ae la ka laua olelo, ia po iho hiki ae la o Hauna i Kailua, a ao ae, hai aku la o Lonoikamakahiki ia Kakuhihewa: "Ua hiki ae la o Hauna eia i Oahu nei."

A lohe o Kakuhihewa i keia olelo a Lonoikamakahiki, alaila, kena ae la oia i kana elele ia Kuleonui, he kanaka kaulana oia i ka mama, a olelo aku la: "E hele oe e nana a puni o Oahu nei, a ina i ike oe ia Hauna, alaila e pepehi iho, a hao ae i ka waiwai, i eo ke alii o Hawaii ia kakou." Alaila holo ae la o Kuleonui a puni o Oahu nei; aole i loaa o Hauna. Hoi aku la, a olelo aku la ia Kakuhihewa: "Hele aku nei wau a puni o Oahu nei, aole i loaa o Hauna, aole no i puka mai, aole he waa holo mai ma ka moana, aole no hoi he waa hekau i ke kai, aole he waa kau i uka, he ole loa no." Ia manawa i manao ai o Kakuhihewa, e eo ana o Lonoikamakahiki. Alaila, hele aku la o Kakuhihewa a olelo aku ia Lonoikamakahiki, me ka ninau aku: "Ua hiki mai nei anei o Hauna?" I aku o Lonoikamakahiki: "Ua hiki ae la."

Lohe ae la no o Kakuhihewa i keia olelo a Lonoikamakahiki, kena hou aku la no ia Kuleonui, e holo a puni o Oahu. Alaila, holo hou aku la no, a hoi aku la, hai aku la i ke alii, me ka hoole aku: "Aole i loaa, aole no i hiki mai." E like no me kana olelo mua.

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But, on the first circuit made by Kuleonui on that day, Hauna had already arrived in Kailua and was playing konane with a couple of women when Kuleonui came by, and was recognized by Hauna as a person out looking for some one, by the way he was glancing around. By this, Hauna knew that Kuleonui was a messenger and was able to conceal his identity and was in this way missed by the sharp eyes of the messenger of Kakuhihewa.

A FEW WORDS ABOUT HAUNA.

While Hauna was living on Hawaii he thought he would come in search of Lonoikamakahiki, so he therefore made ready his personal effects and placed them in his canoes. The chief articles of value that Hauna placed on the canoes, however, were a large number of feather cloaks. The canoes were loaded from stem to stern with these articles. These were the only things in the canoes.

On this voyage from Hawaii he made land at Kailua, where he saw a couple of women playing konane with their husbands. When Hauna saw the game he knew at once by the position of the stones that the men were beaten, so he said to the women: "You two are beaten, providing I was to play you women. I know I can beat you two." The women replied: "Here is the konane board, go ahead and play." Hauna said: "Let us delay the game for a while until the messenger of Kakuhihewa passes by; after he passes we will continue with the game. We must, however, cover up the board with a piece of kapa; after that we can discuss as to our wagers, and when that is settled we will begin."

After Kuleonui had passed the place the bet was discussed and agreed on in the following manner: the women said to Hauna: "We have nothing to offer on our side excepting ourselves. If you beat us in this present unfinished game you can take us as your property." Hauna then said: "I have two double canoes filled with things that are valuable; the chief articles of value on the canoes, however, are a large number of feather cloaks. If you two beat me, you two shall have the goods in the canoes together with the men on board." The women replied: "It is a bet." Hauna then said: "Let me make the first move."

It was a fact that before the game was continued, and before the bets were settled and the board covered with the piece of kapa, Hauna knew very well that he was beaten; but upon seeing Kuleonui it gave him an excuse to propose that the board be covered over until the messenger of Kakuhihewa passed by. According to his request the board was covered over. But when the kapa was removed, in order to continue the game, Hauna caught up some of the stones which gave the women the best advantage with the kapa. Hauna then made the first move and after a few more moves the women were beaten. At this he said: "I have won you two." The women replied: "We have husbands of our own and we cannot see how we can straighten out this difficulty." The husbands of the two women replied: "You two had better not consider us, because you made your own bet and have lost it yourselves." The husbands then said to Hauna: "You can take the women as your own property, for you have won them; they were not staked by others; they made the bet themselves."

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Aka, ma ke kaapuni mua ana a Kuleonui i ua la la, ua hiki mua ae o Hauna ma Kailua, e konane ana me na wahine; ike aku nae o Hauna ia Kuleonui e holo ana, me ka alawa o na maka, mao a mao, i ike aku ai oia i kona mea i hoounaia mai ai, aole nae oia i ike aku ia Hauna, aka, o Hauna kai ike mua aku ia Kuleonui, a nolaila oia i pee ai, a pakele aku la i na maka o ka elele a Kakuhihewa.

HE WAHI OLELO NO HAUNA.

Ia Hauna e noho ana i Hawaii, manao ae la oia e imi mai ia Lonoikamakahiki, a nolaila, hoomakaukau ae la oia i na ukana a pau e hooili maluna o kona mau waa. A ka ukana nui o luna o na waa o Hauna, he ahuula. Ua hoopihaia na waa mai mua a hope i ka ahuula, a oia hookahi no ka ukana.

Ia holo ana mai mai Hawaii mai a kau ma Kailua, ike aku la oia e konane ana elua wahine me ka laua mau kane. Ia ike ana aku a Hauna, ua honu ka papa konane, alaila, i aku o Hauna: "Ua make olua, ina owau ko olua hoa konane, make olua ia'u." I mai ua mau wahine la: "Eia mai no hoi ka papa konane, konane mai." I aku o Hauna: "Alia kakou e konane, aia a hala aku ka elele a Kakuhihewa, alaila, konane kakou; e pono nae ke uhi i ke kapa ka papa konane, alaila, olelo ka pili mamua, a holo, alaila konane."

A hala aku la o Kuleonui, olelo ae la lakou no ka pili, a hooholo ae la lakou. A penei ka pili ana. Olelo mai na wahine ia Hauna: "Aole a maua kumu e ae e pili aku ai, o na kino wale no o maua, a ina no hoi ua make maua ia oe ma ka hauna o ka papa mua, alaila, lilo no hoi maua nau." I aku la o Hauna: "He mau waa kaulua ko'u elua, ua piha i ka waiwai; o ka waiwai nui nae o luna, he ahuula, a ina i make wau ia olua, no olua ka waa ame ka ukana o luna apau, a me na kanaka pu o luna." I mai la na wahine: "Ua mau." Olelo aku la o Hauna: "Ia'u ka uhau mua i koe."

He oiaio, ma ko lakou hahau mua ana, mamua o ko lakou pili ana, a me ka uhi ana i ke kapa, ua maopopo ia Hauna e make ana oia; aka, no ka ike ana aku ia Kuleonui, nolaila, oia i olelo ai, alia e uhau a hala aku ka elele a Kakuhihewa, e uhi ia ka papa i ke kapa. Aka i ka hoomaka ana e lawe ae i ke kapa, lilo pu ae la me ka iliili a na wahine i ike ai he maikai, ma ka lima o Hauna. Alaila, hahau ae la o Hauna, a make iho la na wahine. I aku la o Hauna: "Ua lilo olua ia'u." I aku ua mau wahine nei: "He mau kane ka maua, pehea la auanei maua e pono ai?" I aku na kane: "Aole a olua olelo kuhikuhi no maua, no ka mea, ua lilo olua." Alaila kahea ae la na kane a ua mau wahine la ia Hauna: "Lawe ia na wahine nau, ua eo ia oe, no ka mea, aole na hai aku ka laua mea i pili ai, na laua no."

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Because of this Hauna took the women and tied them together with a loin cloth and led them to the place where the canoes were lying. Because these women were led by Hauna, the place where this act took place was given the name of Kaohao and it so remains to this day. The place is in Kailua, Koolaupoko, Oahu.

The women were taken by Hauna to the canoes where he said to one of them: "This canoe shall be yours with everything in it from stem to stern, including the men. The men shall be your servants; they are not for you to sleep with. And as he had spoken to her, so in like manner he spoke to the second woman. He then left the women and proceeded to meet Lonoikamakahiki.

CHAPTER VIII.

How Lonoikamakahiki Revealed the Bones of the Chiefs Killed by Keawenuiaumi.

When Hauna went up to meet Lonoikamakahiki, Lonoikamakahiki said to him: "If you had not arrived this day I would have been cooked in the umu, for it is now ready." Hauna replied: "You have won. Show them the bones of the chiefs killed in the battle in the time of your father, Keawenuiaumi.

At that moment Hauna reached for the bones of the chief of Kohala, which were plaited with feathers and fastened together by netting,[1] and said to Lonoikamakahiki: "Here is the chief Palahalaha, the chief of Kohala, son of Wohilani.[2] He had been residing with us, and seeing how few we were, left, and at your father's battle on Puumaneo[3] died at our hands. We secured the bones and put them away in the gourd container." At this time Lonoikamakahiki seized them and threw them in front of Kakuhihewa and began chanting:

Level indeed
Lies Kohala,
Face down.
The fragrance is wafted to me
Of the flower of Koolau, of Moolau.
Low indeed lies Puakea,
With Kukuipahu by its side.
Here are some more!

As this bundle which Lonoikamakahiki threw reached Kakuhihewa he said to Lanahuimihaku and others: "Who is this?" Lanahuimihaku and the others said: "This is Palahalaha, the chief of Kohala, the son of Wohilani. He resided with Keawenuiaumi, and seeing how few we were, left, and at the battle of Keawenuiaumi on Puumaneo we slew him. He was also a younger brother (cousin) of Keawenuiaumi. Kohala is a beautiful country and is a large district."

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[1] Showing the method of enshrouding and decorating the bones of the alii.

[2] This was probably one of high rank rather than a chief, in which case it refutes the idea that the *wohi* was a "royal title assumed only by the Oahu chiefs of the highest rank until comparatively modern times."

[3] The important battle of *Puumaneo* here spoken of must have been a rebellion against Keawenuiaumi. The carrying about of the bones of the vanquished chiefs by a successor of the victor is shown in this case to have been for the purpose of evidence, and they are identified by one who participated in the conflict.

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A no ia mea, lalau aku la o Hauna i na wahine a nakii ae la i ka malo i kekahi wahine ame kekahi wahine, a kauo aku la i kahi a na waa e kau ana. A no ia kauo ana o Hauna i na wahine, nolaila, ua kapaia ka inoa o kela wahi o Kaohao, ma Kailua, Koolaupoko, Oahu, a hiki mai i keia la.

Hele pu aku la ua mau wahine nei me Hauna a hiki i na waa, olelo aku la i kekahi wahine: "Eia kou waa a me na ukana o luna mai mua a hope, a eia kou mau kanaka, he mau kanaka lawelawe nou; aole he mau kanaka moe aku nau." A e like me ka olelo i kela wahine, pela no ka ia nei olelo ana i ka lua o ka wahine. A haalele iho la oia i na wahine, a hele aku la e halawai me Lonoikamakahiki.

MOKUNA VIII.

Ka Hoike ana a Lonoikamakahiki i ka Iwi o na 'Lii i Make ia Keawenuiaumi.

A HIKI aku la o Hauna a halawai me Lonoikamakahiki, i aku la o Lonoikamakahiki: "Ina e hiki ole mai nei oe i keia la, o ka pau no ia o'u i kalua, eia la ua makaukau ka umu no'u." I aku o Hauna: "Ua eo ia oe, hoike ia aku na iwi o na 'lii i make i ke kaua i ka wa o ko makuakane o Keawenuiaumi."

Ia manawa, lalau ae la o Hauna i na iwi o ko Kohala alii, ua hakuia i ka hulu, ua kamaahaia a paa, a olelo aku la ia Lonoikamakahiki: "Eia keia alii o Palahalaha, ko Kohala alii, ka Wohilani keiki. Me makou no ka noho ana, a ike i ko makou uuku haalele, a i ke kaua nei a ko makuakane i luna o Puumaneo, make no ia makou, lilo na iwi ia makou, komo iloko o ka hokeo."

Ia manawa lalau aku la o Lonoikamakahiki, a kiola aku la ma ke alo o Kakuhihewa, a kani aku la ke oli:

Palahalaha wale
Ka moe a Kohala,
I lalo ke alo.
Ehuehu mai ana ia'u,
Ka pua o Koolau, o Moolau.
Kai mai ana ka waiho a Puakea,
Kakaako ana Kukuipahu.
I na mai ua mea-la!

I ka waiho ana o keia mea a Lonoikamakahiki i hoolei aku ai ma ke alo o Kakuhihewa, alaila, ninau, aku o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku o Lanahuimihaku ma: "O Palahalaha, o ko Kohala alii, ka Wohilani keiki; me Keawenuiaumi no kahi i noho ai, a ike i ka uuku o makou, haalele, a ke kaua a Keawenuiaumi iluna o Puumaneo make no ia makou. He kaikaina no nae no Keawenuiaumi. He aina maikai o Kohala, he moku nui no."

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Then Hauna again spoke to Lonoikamakahiki: "Here is another chief, and also a younger brother (cousin) of your father's. He also resided with us, and learning how few we were, left us and fought on the side of the rebels expecting that we would be vanquished, and at our battle on Puumaneo we killed him and stripped his bones and put them away in the gourd."

Lonoikamakahiki, having heard of these facts, took the bones of the chief of Hamakua, which were plaited with feathers similar to those of the chief of Kohala, and held them in his hands and, before throwing them before Kakuhihewa, began to chant:

You have one, jump in;
You have two, jump in.
They go here and there,
The men in the rain,
The plovers about.
Listen to the raindrops of Hilo.
Canst thou dare
Eat in company?
Here are some more![1]

Placing the calabash before Kakuhihewa he asked Lanahuimihaku: "Who is this?" They answered: "This is Pumaia, the child of Wanua who was the chief of Hamakua, also a younger brother (cousin)[2] of Keawenuiaumi. He lived with us, and having learnt that we were few in number, deserted, and at our battle at Puumaneo he was slain by Keawenuiaumi. We secured his bones, put them away in a gourd, and these are the bones."

Hauna drew out the bones of another chief from the calabash and said to Lonoikamakahiki: "Here is another uncle (father) of yours, Hilohamakua, the chief of Hilo, child of Kulukulua, a younger brother (cousin) of your father. He also lived with us, and because there were so few of us left and joined the rebels on the other side, and at the battle fought on Puumaneo your father slew him, stripped his bones and put them in the gourd." Then Lonoikamakahiki reached for it and chanted:

That is Hilo! That is Hilo!
That is Hilo of the incessant rains,
The increasing rains,
The ceaseless rains of Hilo.
That is Hamakua of the steep cliffs.
The ti leaf of Kamae is tramped down,
Hamakua is indeed withered.
Here are some more!

Placing the bundle in front of Kakuhihewa, he asked Lanahuimihaku and others: "Who is this?" They answered: "It is Hilohamakua, Kulukulua's child, the chief of Hilo, a younger brother (cousin) of Keawenuiaumi. He lived with us, and ascertaining how few we were, went away, and at the battle fought on Puumaneo was slain by Keawenuiaumi. His bones were stripped, put away in the container, and this is he."

[1] This closing line of these several chants simply indicates it as sectional; a sort of "to be continued."

[2] Some confusion prevails in the brother-cousin term of relationship used by the translator, which arises from the fact that the word *kaikaina* applies equally to a younger brother or a cousin. The same difficulty occurs in the term *makuakane* as father or uncle, and *makuahine* as mother or aunt.

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Alaila, olelo hou aku o Hauna ia Lonoikamakahiki: "Eia hou no keia alii, he kaikaina no no ko makuakane, me makou no kahi i noho ai, a ike i ko makou uuku, haalele ia makou, hele a kipi mai ma kekahi aoao, manao e hee makou, a ke kaua a makou iluna o Puumaneo, make ia makou pau na iwi i ka holehole, komo iloko o ka hokeo."

A lohe o Lonoikamakahiki i keia olelo, alaila lawe ae la oia i na iwi o ke alii o Hamakua a paa i ka lima, ua haku ia no i ka hulu e like me ka hana ana i ko Kohala. A mamua o ko Lonoikamakahiki kiola ana aku ia mea i mua o ko Kakuhihewa alo, alaila oli aku la oia:

Akahi au opu mai;
Alua au opu mai.
O Keau wale-a,
A kanaka i ka hele i ka ua,
Kiki a kolea.
He hoolono pakaua o Hilo.
He aa mai oe
E ai pu no-e?
Eia mai ua mea-la!

Waiho keia mea ma ke alo o Kakuhihewa. Ninau ae la ua o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" Alaila hai aku la o Lanahuimihaku ma: "O Pumaia keia, ke keiki a Wanua, ko Hamakua alii ia, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ko makou uuku, haalele, a i ke kaua a makou iluna o Puumaneo, make no ia Keawenuiaumi lilo na iwi ia makou, komo iloko o ka hokeo, oia na mau iwi."

Lalau hou iho la no o Hauna i ka iwi o kekahi alii, mai loko ae o ka hokeo, a olelo aku la ia Lonoikamakahiki: "E! Eia hou no keia makuakane ou, o Hilohamakua, ko Hilo alii, keiki a Kulukulua, he kaikaina no no ko makuakane, me makou no kahi i noho ai, a no ko makou uuku haalele ia makou, hele a ma kekahi aoao, kipi mai, a i ka hoouka kaua a makou i luna o Puumaneo, make no i ko makuakane, pau na iwi i ka holehole, komo iloko o ka hokeo." Alaila, lalau aku la o Lonoikamakahiki, a oli ae la:

O Hilo ia, o Hilo ia,
O Hilo ia o ka ua kina,
Ka ua kinakina,
Ka ua mao ole o Hilo;
O Hamakua ia he pali,
Pepe ka lauki o Kamae,
Kamae loa Hamakua.
Eia mai ua mea la!

Waiho ana ma ke alo o Kakuhihewa. Ninau ae kela ia Lanahuimihaku ma: "Owai keia?" I aku o Lanahuimihaku ma: "O Hilohamakua ia, ka Kulukulua keiki ia, ko Hilo alii ia, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ka uuku o makou, haalele, a i ka hoouka kaua a makou iluna o Puumaneo, make no ia Keawenuiaumi, pau na iwi i ka holehole, komo iloko o ka hokeo, oia na."

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Thus three chiefs were accounted for, leaving three more, when Hauna spoke up: "Here is another chief, another uncle of yours, being a younger brother (cousin) of Keawenuiaumi. He resided with us, and because of our meagerness, deserted, and at the battle fought on Puumaneo he was slain by Keawenuiaumi. The bones were stripped and also put away in a gourd."

Lonoikamakahiki then took up Lililehua, the child of Hua-a, the chief of Puna and chanted before Kakuhihewa:

Lililehua
Is drifting to Waimea,
For Molokai is storm-bound.
When the wind[1] sweeps there below,
My husband then enters the house at Mana.
We two reposed at Wawaenohu
And witnessed the weeping of the deity.[2]
Here are some more!

This bundle was placed before Kakuhihewa, who inquired who it was. Lanahuimihaku and the others answered: "This is Lililehua, the chief of Puna, the child of Hua-a. He had a beautiful country where even the pandanus and the lehua enter the sea, being the only sweet-scented land on Hawaii. This chief had his home with us; a younger brother (cousin) of Keawenuiaumi, but knowing our numerical weakness, deserted us, and at the battle fought on Puumaneo we slew him, stripped all his bones, put them in a container, and this is he."

Hauna again produced the bones of another chief from the gourd, the chief of Kau, and said to Lonoikamakahiki: "Here is another chief, that of Kau. He is also an uncle (father) of yours and a younger cousin (brother) of Keawenuiaumi. He also lived with us, and seeing how few we were, deserted, and at the battle of Puumaneo was slain by Keawenuiaumi. We secured his bones and put them away in the gourd."

Lonoikamakahiki, holding the bones in his hands, chanted:

Dear is the house of Milo in the sun,
The elevated house of Moanauli.
Your skin is bruised without cause,
Bruised as though by a lover.
This lover is from Hanalei,
My lover of the awa leaf of Puna.
Kapaa is like the kalukalu[3] mats,
Where the ohai[4] turns at Papiohuli.
Here are some more!

Lonoikamakahiki tossed the bones to Kakuhihewa and asked of Lanahuimihaku and others: "Who is this?" Lanahuimihaku and the others answered: "This is Kahalemilo, the child of Imaikalani, the chief of Kau. He was also a younger brother (cousin) to Keawenuiaumi, and he was also one of those who resided with us,

[1] The *koolauwahine* of the original was a peculiar wind of Kauai.
[2] A more literal rendering would be, "We have seen the god weep."
[3] A peculiar grass, of legendary fame, found on Kauai. Also the name of a choice lace-like kapa.
[4] *Ohai*, a flowering shrub (*Sesbania grandifolia*) which turns its leaves down at night.

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A pau ae la ekolu alii i ka hoikeia, koe ekolu alii i koe, i hou aku o Hauna: "Eia hou no keia alii, he makuakane no nou, he kaikaina no no Keawenuiaumi, me makou no ka noho ana, a ike i ko makou uuku haalele ia makou, a i ka hoouka kaua a makou i Puumaneo, make no ia Keawenuiaumi, pau na iwi i ka holehole, komo iloko o ka hokeo."

Alaila lawe ae la o ua o Lonoikamakahiki ia Lililehua, ka Hua-a keiki, ko Puna alii hoi; a oli aku la i mua o Kakuhihewa:

O Lililehua la
Ko e papai Waimea,
Molokai ua ino.
A pa koolau wahine o lalo,
Komo kuu kane hale Mana.
Momomoe aku maua i Wawaenohu
Ike maua i ka uwe a ke akua la.
Eia mai ua mea la!

A waiho aku la keia mea ma ke alo o Kakuhihewa, alaila ninau ae la o oia: "Owai keia?" I aku la o Lanahuimihaku ma: "O Lililehua ia, o ko Puna alii, ka Hua-a keiki; no ia nei ka aina maikai, o ka hele no ia o ka hala a me ka lehua a luu i ke kai, o ka aina aala hookahi no keia o Hawaii, me makou no ka noho ana o keia alii, he kaikaina no no Keawenuiaumi, ike i ko makou uuku, haalele ia makou; a i ka hoouka kaua a makou iluna o Puumaneo, make no ia makou, pau na iwi i ka holehole ia, komo iloko o ka hokeo, oia na."

A pau keia, lalau hou no o Hauna i ka iwi o kekahi alii iloko o ka hokeo, i ko Kau alii, a olelo aku la ia Lonoikamakahiki: "Eia hou no keia alii, o ko Kau alii, he makuakane no nou, he kaikaina no no Keawenuiaumi, me makou no kahi i noho ai, a ike i ka uuku o makou, haalele; a ke kaua iluna o Puumaneo, make no ia Keawenuiaumi, lilo na iwi ia makou, komo iloko o ka hokeo."

Alaila, lawe ae la o Lonoikamakahiki a paa ma ka lima, alaila oli aku la:

Aloha Kahalemilo o ka la la,
Hale pakaiaulu o Moanauli.
Uli hewa ka ili,
Mehe mea i moe a ipo la.
No Hanalei nei aloha,
No kuu kane lau awa o Puna.
Kumoena kalukalu Kapaa,
Ohai huli Papiohuli.
Eia mai ua mea la!

Hoolei aku la ua o Lonoikamakahiki i na iwi haule ana ma ke alo o Kakuhihewa. Alaila, ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku la o Lanahuimihaku ma: "O Kahalemilo keia, o ka Imaikalani keiki, ko Kau alii, he kaikaina no no Keawenuiaumi, me makou no kahi i noho ai, a no ko makou

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and finding out how few we were, left us and took to fighting us on Puumaneo, but he was also slain, and this is he."

Hauna again produced the bones of the chief of Kona and said to Lonoikamakahiki: "Here is another chief, Moihala, the child of Heapae, the chief of Kona. He was also a younger brother (cousin) of your father. He lived with us, and because we were few, deserted and went elsewhere; he rebelled against Keawenuiaumi, and at your father's battle on Puumaneo was also slain, the bones stripped and put into the gourd."

Lonoikamakahiki, holding the bones in his hands, chanted thus:

This is Moihala,
Inquiring of the wind,
The bird of Kuolohia.
Waialeale, the mountain,
Waialeale, the mountain.
Kawaikini is flowing,
Of Kane in the calm.
I, the lover, shall follow
To Waialua where I leave her,
Leave her in the home of friends.
It was there I found friends,
Where I may visit.
Here are some more!

Lonoikamakahiki threw the bones in front of Kakuhihewa, who inquired of Lanahuimihaku and the others who it was. They answered: "This is Moihala, the chief of Kona, a large division of Hawaii. Moihala was also a younger brother (cousin) of Keawenuiaumi. He resided with us, and finding out how few we were, left, went to the opposite side, a rebel. He thought by rebelling he would be safe, but when putting in an appearance at our battle at Puumaneo he was slain by Keawenuiaumi."

After the final production made by Lonoikamakahiki of the bones of the chief of Kona, Lonoikamakahiki conquered the whole of Oahu.

Following this incident, Lonoikamakahiki spoke to Kaikilani: "Inasmuch as we have made the circuit of Oahu, you, of us, had better remain; it is good land, with inhabitants both large and small." Kaikilani answered: "It is agreeable to me; but we had better go to put Hawaii on a satisfactory basis, then return again to Oahu. There are the chiefs of Hawaii; they have rebelled and have confiscated everything. As for yourself, upon arriving at Hawaii, wage battle, as the men have been thickly arrayed from Anaehoomalu to the front of Kauhola."

Because of this remark of Kaikilani, Lonoikamakahiki had the canoes prepared immediately and departed. On this voyage Lonoikamakahiki did not touch at Kohala but proceeded on to Kealakekua. Upon arrival there with his men, the chiefs of Kona and the men were all at Kohala awaiting the arrival of Lonoikamakahiki there to be slaughtered by them. Upon Lonoikamakahiki's arrival he sent a messenger to Kau to get Pupuakea to come to meet his elder brother (Lonoikamakahiki) to consult concerning putting to an end the rebellious chiefs of Hawaii.

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uuku, haalele ia makou, a manao e kaua mai ia makou, a luna o Puumaneo, make no ia makou, oia na."

Alaila, lawe hou ae la no o Hauna i na iwi o ko Kona alii, a olelo aku la ia Lonoikamakahiki: "Eia hou no keia alii, o Moihala ke keiki a Heapae, ko Kona alii, he kaikaina no no ko makuakane, me makou no ka noho ana, a no ka ike i ko makou uuku, haalele, hele a ma kahi e, kipi mai ia Keawenuiaumi, a i ka hoouka kaua ana a ko makuakane iluna o Puumaneo, pau no ia makou i ka make, holeholeia na iwi, komo iloko o ka hokeo."

Alaila, lawe ae la o Lonoikamakahiki a paa ma ka lima, a oli aku la:

O Moihala nei,
Ke nonoi ae la i ka makani,
Ka manu o Kuolohia.
O Waialeale, i ka mauna,
O Waialeale, i ka mauna.
Kahe Kawaikini,
A Kane i ka lai.
E ukali aku au o ka ipo,
Waialua la waiho,
I waiho i ka hale makamaka.
Loaa ke kauna,
Kahi e kipa aku ai.
Eia ua mea la!

Hoolei aku la o Lonoikamakahiki, pahu ana ma ke alo o Kakuhihewa; alaila ninau ae la o Kakuhihewa ia Lanahuimihaku ma: "Owai keia?" I aku la laua: "O Moihala keia, o ko Kona alii, he okana nui keia o Hawaii. He kaikaina no nae o Moihala no Keawenuiaumi; me makou no ka noho ana, a no ka ike i ko makou uuku, haalele ia makou, hele a ma kekahi aoao, kipi mai kuhi ia kipi ana ana e pakele; i pii ae ka hana i ka hoouka kaua a makou iluna o Puumaneo make no ia Keawenuiaumi."

Ma keia hoike hope ana a Lonoikamakahiki i ko Kona alii, o ka pau loa no hoi ia o Oahu nei ia Lonoikamakahiki. Mahope iho o keia manawa, olelo aku la o Lonoikamakahiki ia Kaikilani: "He nani ia ua puni ae nei Oahu nei ia kaua, noho oe o kaua, eia la he aina oluolu, he kanaka iki, kanaka nui." I aku la o Kaikilani: "Ua pono ia, aka, e hoi kaua e hooponopono ia Hawaii a pono, alaila hoi hou mai ia Oahu nei; aia na 'lii o Hawaii la ua kipi, ua hao ae la na 'lii a pau, ia oe, o ko hiki no i Hawaii o ka hoouka no ia o ke kaua; pania mai la no e na kanaka mai Anaehoomalu a ka lae o Kauhola."

A no keia olelo ana aku a Kaikilani pela, hoolale koke ae la o Lonoikamakahiki i na waa, a holo aku la lakou. Ma keia holo ana a Lonoikamakahiki, aole nae i holo aku ma Kohala, aka, mawaho loa no a hiki i Kealakekua. Ia hiki ana aku o Lonoikamakahiki ma ua pau mai na 'lii o Kona a pau a me na kanaka i Kohala, no ke kali no ia Lonoikamakahiki o ka puka aku no ma Kohala o ka luku no. Aka ia Lonoikamakahiki i hiki aku ai, hoouna aku la oia i elele i Kau, e kii aku ia Pupuakea, e hele mai e halawai me kona kaikuaana (Lonoikamakahiki) i kuka ai laua no ka luku aku i na 'lii kipi o Hawaii.

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After Pupuakea arrived, they held a council of war and a decision was arrived at. Pupuakea then sent a messenger calling upon all the men to come to do battle. Kau was the only district which had not rebelled, because Pupuakea took up his residence there after Lonoikamakahiki departed for Oahu. The men having been informed, came over by the upper part of Kau to upper Kona, but the messenger that was sent reached Kealakekua, where Lonoikamakahiki and Pupuakea were living.

After receiving the information that the men had come overland, Lonoikamakahiki and Pupuakea went to intercept them at Puanahulu, and that was the place where the men were arrayed in battle formation. About this time, however, the rebels who were down at Anaehoomalu observed that the clinkers at Puuanahulu were red with people, which was a matter of surprise to the rebels. Some of them thought there was a battle being fought, while others conjectured they were some of their own men, being under the impression that Lonoikamakahiki was still at Oahu, for no news had been received that he, Lonoikamakahiki, had arrived at Kealakekua.

During the night of the day on which the rebels were surprised, Lonoikamakahiki and his younger brother Pupuakea, together with the men, came down prepared to give battle. On the night the men left Puuanahulu to go down, the rebels realized there was to be war, because there were in the hands of the men torches burning from the van to the rear of the war procession of Lonoikamakahiki. Then it was that the rebels made preparations for battle, sending out messengers to inform the men and the chiefs on their side that had been stationed from Anaehoomalu to distant Kohala.

While Lonoikamakahiki was on his way down he first met the rebels at Wailea and the fighting immediately commenced. Lonoikamakahiki was victorious on this occasion and the rebels were annihilated. This was the battle fought by Lonoikamakahiki, where it is said that blood flowed like water at Wainanalii, and hence the battle is described as that of Kaheawai.

CHAPTER IX.

Battles of Lonoikamakahiki.

Early in the morning after the battle of Lonoikamakahiki at Kaheawai, he was observed by the rebels proceeding along the lava bed of Kaniku. The rebels after returning to camp reported to their general, Kanaloapulehu, saying: "Lonoikamakahiki and Pupuakea are approaching, some men have been slain, and we (the rebels) have been routed."

Kanaloapulehu commanded Kanaloakuakawaiea, the chief of Hilo: "Let the battle be at Kaunooa where there is plenty of sand, and let it be fought there, so that when Lonoikamakahiki reaches the spot we would be in possession of the sand, so that whilst rubbing their eyes the rocks will fly and victory will be ours."

According to the instructions of Kanaloapulehu to Kanaloakuakawaiea, the men were placed in position at Kaunooa. This is a place midway between Puako and Kawaihae. At the noon hour Lonoikamakahiki came in contact with the rebels and the battle commenced in earnest and he was victorious over them, having repulsed Kanaloapulehu and his followers just as the shades of evening were falling.

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A i ka hiki ana mai o Pupuakea, kuka ae la laua a holo, alaila hoounaia aku la kekahi elele e Pupuakea, e kii aku i na kanaka a pau e hele mai no ke kaua. No ka mea, o Kau, oia wale no ka okana i koe aole i kipi, no ka mea, malaila no o Pupuakea kahi i noho ai, mahope iho o ko Lonoikamakahiki holo ana i Oahu. A lohe ae la na kanaka, alaila, hele mai la lakou mauka o Kau a mauka o Kona, a o ka luna hoi i hoounaia, hiki mai la ia ma Kealakekua, ma kahi e noho ana o Lonoikamakahiki laua me Pupuakea. Mahope iho o keia lohe ana ua hala ae na kanaka mauka, alaila, hele aku la o Lonoikamakahiki laua o Pupuakea, a halawai aku la me na kanaka i Puuanahulu, a malaila kahi i hoonoho ai o ke kaua. Aka nae, ia manawa, ike mai la ka aoao kipi i kai o Anaehoomalu i ka ula o ke a o Puuanahulu i na kanaka, he mea haohao nae ia i na kipi. Manao nae kekahi poe kipi, he kaua; a ma ka manao hoi o kekahi poe, he poe kanaka no no lakou (na kipi), no ka mea, ua manaoia, aia no o Lonoikamakahiki i Oahu, no ka mea hoi, aole he poe nana i olelo aku, ua puka ae o Lonoikamakahiki i Kealakekua.

Ma kela la a na kipi e haohao la, a ma ia po iho, iho aku la o Lonoikamakahiki me kona kaikaina me Pupuakea, a me na kanaka a pau i makaukau no ka hoouka kaua. I kela po, i na kanaka i iho aku ai mai Puuanahulu aku, ia manawa, manao ae la na kipi he kaua keia, no ka mea, aia ma ka lima o na kanaka, na lama (he mau iho-iho kukui) e a ana mai mua a hope o ka huakai kaua a Lonoikamakahiki. Nolaila, hoomakaukau ae la na kipi i ke kaua, a hoouna aku la i luna e hai aku i na kanaka a me na 'lii o ka aoao kipi i hoonohoia mai Anaehoomalu a Kohala loa.

Aka ia Lonoikamakahiki ma i iho mai ai, halawai mua iho la me na kipi i Wailea, a o ka hoouka koke iho la no ia o ke kaua, a pau iho la na kipi i ka lukuia, a lanakila ae la o Lonoikamakahiki ma ia hoouka kaua ana. O ka hoouka kaua ana keia a Lonoikamakahiki i kahe awai ai ke koko i kai o Wainanalii, a nolaila ua kapaia ia kaua a Lonoikamakahiki o Kaheawai.

MOKUNA IX.

Na Hoouka Kaua a Lonoikamakahiki.

Mahope iho o ke kaua a Lonoikamakahiki i Kaheawai, ma ke kakahiaka nui, ike ia mai la o Lonoikamakahiki e ka aoao kipi e hele aku ana i ke a o Kaniku, alaila, hoi aku la na kanaka o ka aoao kipi a hai aku la i ko lakou pukaua (Alihikaua) ia Kanaloapulehu, me ka i aku: "Eia'e o Lonoikamakahiki me Pupuakea ma, ua pau mai nei kekahi poe i ka make ua hee mai nei kakou (na kipi)."

Nolaila, olelo ae la o Kanaloapulehu ia Kanaloakuakawaiea ko Hilo alii: "Ho aku ke kaua i Kaunooa i ke one nui, i hoouka ai ke kaua ilaila, i hiki ae ai ia o Lonoikamakahiki ilaila, ua paa mua ia kakou ke one, na lakou ia e hele ae, kanu mai ke one i na maka, lilo lakou ilaila e anaanai ai hao aku na pohaku, o ka lanakila no ia."

E like me ka olelo a Kanaloapulehu ia Kanaloakuakawaiea, alaila, laweia aku la na kanaka o ka aoao kipi a hoonoho ma Kaunooa (aia no kela wahi mawaena o Puako a me Kawaihae). Ma ke ehu awakea (ainaawakea), halawai aku la o Lonoikamakahiki me na kipi, a o ka hoouka iho la no ia o ke kaua, a lanakila iho la o Lono-

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While Kanaloapulehu and his followers were fleeing they met the Kohala and the Hamakua rebels at a place called Nakikiaianihau. Kanaloapulehu commanded them, saying: "Let us go back and encamp at Haleokapuni, and let some of us go on to Puukohola, and when Lonoikamakahiki is seen approaching Nakikiaianihau, then we will occupy Puukohola so we can shower rocks from above and Lonoikamakahiki's battle will be a defeat." All the chiefs observed the commands of the general and encamped at Haleokapuni immediately below the temple of Puukohola[1] and Mailekini at Kawaihae. Lonoikamakahiki, however, did not manoeuver as was anticipated by the rebels.

After Lonoikamakahiki became victorious at the battle of Kaunooa he consulted his priests (kahunas) as to what steps best to take in order to lead to victory. The priests directed him to proceed by way of Pili until they came to Puupa, "and there a big battle should be fought, because thus far we have only fought against the Konas, and know nothing about Hilo and Puna, nor of Hamakua. Pay no heed to Kohala, it is a small district; let us fight her last. Proceed against the triplets, Puna, Hilo and Hamakua."

Lonoikamakahiki followed the directions of his priests.[2] Proceeding upwards from Kaunooa and about midway of the plains at about midnight they could see the fires of the rebels at Puupa. Lonoikamakahiki asked his priests: "What is that fire?" The priests answered: "A battle. It is the fires of the traitors of the land." He asked again: "What of us?" The kahunas answered: "Send along forty men with torches in their hands, each man to carry four torches to burn, so as to deceive and to give the rebels the impression that there are four forty men, allowing them to proceed directly and when immediately outside of Puupa permit them to light their torches so we may be able to locate the whereabouts of the enemy and learn where they are encamped, the battle to begin at once, we to follow them from the rear and the forty from the opposite direction, and the enemy will be routed."

Receiving the instructions from the priests, Lonoikamakahiki sent out forty men with Pupuakea, who made forty-one. They followed the instructions of the priests, each man carrying four torches, proceeding along the direction indicated by the priests. They travelled along to the outskirts of the camp of the rebels, lighted their four forty torches and set up a tremendous shouting, "Onto the traitors of the land! Onto the traitors of the land!" and such like.

The rebels saw the burning torches and heard the loud yells. After first counting the number of torches and discovering there were only four forties the rebels gave chase. While the rebels were absent Lonoikamakahiki and his men arrived, and in the fight with Pupuakea's men, who gained by repulsing the rebels, Lonoikamakahiki and his army stood off ready to receive them. The battle waxed fierce and hard until the two divisions of Lonoikamakahiki and Pupuakea came together, when there was great

[1] The erection of this historic temple of Puukohola is generally credited to Kamehameha I, in obedience to the instructions of Kapoukahi, Kauai's renowned prophet, whereby he would obtain supremacy over Hawaii without more loss of life.—Pol. Race, vol. I, p. 240. According to this tradition it is shown that Kamehameha's work was simply one of reconstruction and reconsecration to his war god Kukailimoku, for victory over his opponents, and it is a coincidence that the same deity as Kaili, Lono's war god, presided here, as also at the heiaus of Muleiula, in Kohala, and Makolea in Kahaluu, Kona, in their consecration by Lono as acknowledgment for his victories.—Ib., p. 122.

[2] The war being directed by the priests instead of by tried warriors of the king shows their notion of being directed by the deities in temple services.

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ikamakahiki ma ia hoouka kaua ana, a hee aku la o Kanaloapulehu ma me na kipi a pau, ma ka ehu ahiahi.

Ia Kanaloapulehu ma i hee aku ai me na kipi, loaa aku la ko Kohala poe kipi mai a me ko Hamakua mai ma kahi i kapaia o Nakikiaianihau. I aku la o Kanaloapulehu ma i ko Kohala poe kipi mai a me ko Hamakua: Hoi hou aku kakou i hope, a i Haleokapuni kakou e hoomoana ai; aole auanei he mea pii aku o kakou iluna o Puukohola, aia a ike aku kakou ia Lonoikamakahiki e hele mai ana i Nakikiaianihau ma, alaila hoi aku kakou a luna o Puukohola, i hoolue iho na pohaku o luna, alaila make ko lakou kaua (ko Lonoikamakahiki ma)." E like me ka mea i oleloia e ka pukaua nui pela no i hoolohe aku ai na 'lii a pau; nolaila, hoi aku la lakou a hoomoana iho la ma Haleokapuni, malalo pono o ka heiau o Puukohola a me Mailekini, ma Kawaihae, a e like me ka manao o ka aoao kipi; aka, aole o Lonoikamakahiki i hele e like me ka na kipi manao wale ana.

Mahope iho o ko Lonoikamakahiki lanakila ana i ke kaua ma Kaunooa, alaila, ninau ae la o Lonoikamakahiki i kana mau kahuna i kahi e hiki ai ke hele a lanakila. Olelo aku la na kahuna ia Lonoikamakahiki: "Mauka ke hele ma ke pili, a hiki, i Puupa, malaila, ka hoouka kaua nui, no ka mea, o Kona wale no ka kakou i hoouka aku nei, aole kakou i ike aku ia Hilo a me Puna, aole kakou i ike aku ia Hamakua, aole o Kohala, he wahi moku uuku ia, i kaua hope ia, e pono ke kii mua i na kolu ia Puna, Hilo, a me Hamakua." A e like me ka olelo a na kahuna a ua o Lonoikamakahiki, pela no oia i hoolohe aku ai.

Ia pii ana a Lonoikamakahiki ma mai Kaunooa aku, a waena pili, ma ke aumoe, ike aku la lakou i ke ahi a na kipi e a mai ana i Puupa. Ninau ae o Lonoikamakahiki i na kahuna: "Heaha kela ahi?" I mai la ke kahuna: "He kaua, he ahi na na kipi aina." Ninau aku o Lonoikamakahiki: "A pehea kakou?" I aku la na kahuna: "Hoounaia aku i hookahi kanaha kanaka, me na lama ma ko lakou lima, i eha lama a ka mea hookahi e hoaa ai, alaila i kuhi mai ai lakou eha kanaha kanaka, hele pono aku no, a mawaho pono o Puupa, alaila hoa ae i ke ahi i hiki aku ai kakou i kahi a lakou i hoomoana ai, alaila o ka hoomaka no ia o ke kaua, i alualu aku mahope nei a o kela poe mai hoi he kanaha, o ko lakou hee no ia."

Ia manawa a ke kahuna i olelo ai, hoouna aku la o Lonoikamakahiki i hookahi kanaha kanaka me Pupuakea pu, oia ke kanaha kumamakahi. A hana ae la lakou e like me ka olelo a ke kahuna, eha lama pakahi a na kanaka, a hele aku la ma kahi a ke kahuna i kuhikuhi ai. A hala aku la lakou a mawaho pono aku o kahi a ka poe kipi e hoomoana ana, hoaa mai la lakou i na lama eha kanaha, a hooho ae la me ka leo nui: "Iluna o ke kipi aina! Iluna o ke kipi aina!!" A pela aku.

A ike ae la na kipi i na lama e a ana, a me na leo hooho, a helu aku la lakou (na kipi) i ka nui o na lama, pakahi, ua like me eha kanaha, a alualu aku la. Ia lakou (na kipi) i hala aku ai, hiki aku la o Lonoikamakahiki me kona puali kaua, a i ka hoouka kaua ana me ko Pupuakea puali, lanakila mai la o Pupuakea, a emi hope mai la na kipi. A iloko oia emi hope ana, e hoomoana aku ana o Lonoikamakahiki me kona puali, a o ka hoouka iho la no ia, a ma ia hoouka ana, hui ae la na puali elua, o ko Lonoikamakahiki me ko Pupuakea puali, a pau iho la na kipi i ka lukuia, a o ke

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slaughter of the rebels. Some escaping, ran upwards to Ouli at Waimea that night and were there slain by their own men being under the impression that they were Lonoikamakahiki's men running away. Thereby the remaining rebels who escaped from the battle of Puupa were also killed. It is for this reason that this fight of Lonoikamakahiki's was called Puupa, and was the third of his battles.

On the day following the night of battle at Puupa, rumors began to spread everywhere that Lonoikamakahiki was at Puupa. Those who were encamped at Haleokapuni in Kawaihae, in accordance with a previous understanding had by them, would not ascend Puukohola unless a man on the side of Lonoikamakahiki should be slain; then only would Puukohola be scaled for human sacrifices. For that reason the rebels rested with high hopes, based on their former understanding and anticipations of victory, because Kanaloapulehu and Kanaloakuakawaiea were celebrated for their great prowess.

On the night following Lonoikamakahiki arrived at Kawaihae with his force of men, and Pupuakea's force came by way of Nakikiainihau, and revealed themselves. Kanaloapulehu, seeing the force of Pupuakea, sent out four hundred men to give him battle. At the same time that the men were on the way to intercept Pupuakea, Lonoikamakahiki had taken possession of Puukohola by a strategic move made during the night and was occupying the top of it. Immediately the battle commenced, and Kanaloapulehu was afterwards made prisoner by Lonoikamakahiki's warriors, and Kanaloakuakawaiea was repulsed with what was remaining of the rebels, Lonoikamakahiki being the victor that night, recording the fourth night battle won by him.

This battle of Lonoikamakahiki at Puukohola was named the Kawaluna, because of the night strategy successfully executed by him on that occasion. Kanaloapulehu, having been made prisoner, was killed and laid upon the altar (lele). So died the general of the rebels.

CHAPTER X.

Defeat of Kanaloakukawaiea and the Rebels.—Lonoikamakahiki's Victory.

After the victory by Lonoikamakahiki at the battle of Puukohola and the repulse of Kanaloakuakawaiea, the remaining great general of the traitors was forced to the top of Puainako. That eminence is about four miles to the north of Kawaihae.

On the night of the battle of Puukohola, including the following morning, after having pursued the men (Kanaloapulehu's) from Puukohola, Lonoikamakahiki's warriors commenced moving. Pupuakea and his men, however, had already arrived at the precipice of Honokoa during the darkness of early morning with the intention of capturing prisoners, but none were captured, however. So Pupuakea returned and met Lonoikamakahiki descending at Pahonu. The two divisions of Pupuakea and Lonoikamakahiki were then brought together again. They then held a consultation as to the direction they should take. Pupuakea and Lonoikamakahiki desired to go by way of Waimea, but the wish of the priest, Hauna, was to proceed by the Kohala route to Puumaneo and there make preparation for battle. Lonoikamakahiki heeded the advice of the priest.

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koena, hee aku la a uka o Ouli ma Waimea i ua po nei, a luku ia mai la no e kekahi poe kipi o lakou, me ka manao o ko Lonoikamakahiki poe keia e hee nei; nolaila, pau loa ke koena o na kipi i pakele mai i ke kaua ma Puupa. Nolaila, ma keia kaua ana, ua kapaia keia kaua a Lonoikamakahiki o Puupa, oia ke kolu o ka Lonoikamakahiki hoouka kaua ana.

Ma ke ao ana ae, i kela po i hoouka kaua ai ma Puupa, kui aku la ka lono i na wahi e ae, aia o Lonoikamakahiki i Puupa; nolaila, o ka poe e hoomoana ana ma Haleokapuni i Kawaihae, a e like hoi me ka manao mua o ka poe e hoomoana ana ma Haleokapuni, aole lakou e pii iluna o Puukohola, aia a make kekahi kanaka o ko Lonoikamakahiki aoao, alaila pii ia o Puukohola no ka hai kanaka. A no ia mea, ua noho manaolana wale lakou (na kipi) ma ka lakou manao i kuka mua ai a ua hilinai wale lakou me ka manao e lanakila ana lakou. No ka mea, ua kaulana o Kanaloapulehu he kanaka ikaika, a me Kanaloakuakawaiea.

Aka ma kekahi po, hiki aku la o Lonoikamakahiki i Kawaihae me kona puali, a o ko Pupuakea puali hoi iho ia ae a ma Nakikiainihau, hoaiai ia mai. Aka, o Kanaloapulehu, ike aku la lakou i ke kaua a Pupuakea, hoouana aku la oia hehookahi lau kanaka e hele aku e kaua me Pupuakea. Aka, ia poe i hoomaka aku ai e hele e kaua me Pupuakea, ma ua po nei, ua hiki ae la o Lonoikamakahiki iluna o Puukohola, kawa po ia mai la e Lonoikamakahiki, paa o luna o ka puu o Puukohola. Ia manawa o ka hoouka koke iho la no ia o ke kaua, a paa mai la o Kanaloapulehu ma ka lima o ko Lonoikamakahiki poe kaua, a o Kanaloakuakawaiea, hee aku la oia me ke koena o na kipi, a lanakila iho la o Lonoikamakahiki ia po; o ka ha keia o ka Lonoikamakahiki kaua po ana. A ua kapaia ia kaua ana a Lonoikamakahiki i Puukohola o Kawaluna, no ke kawa po ana mai a Lonoikamakahiki ma kela hoouka kaua ana.

Paa iho la o Kanaloapulehu ia po a ao, pepehiia iho la, a kau ia aku la i ka lele. Pela i make ai ka pukaua o na kipi.

MOKUNA X.

Ka Hee Ana o Kanoloakuakawaiea me na Kipi.—Ka Lanakila Ana o Lonoikamakahiki.

Mahope iho o ka lanakila ana o Lonoikamakahiki i ka hoouka kaua ana ma Puukohola, hee aku la o Kanalaokuakawaiea, ka pukaua nui i koe o na kipi aina; hee aku la a noho i luna o Puainako. (Aia kela oioina ma ka akau ae o Kawaihae, aneane eha mile mai Kawaihae aku).

Ma ua po hoouka kaua la i Puukohola, ma ke kakahiaka ana ae, mahope iho hoi o ka pau ana o ka hai kanaka (Kanaloapulehu) ma Puukohola, ia manawa hoomaka aku la ka Lonoikamakahiki poe kaua e hele; aka ua hiki mua aku la o Pupuakea me kana poe kaua i ka pali o Honokoa i ka manawa poeleele o ke kakahiaka nui, me ka manao e loaa aku ke pio, aka, aole he pio i loaa aku; nolaila hoi hope mai la ua o Pupuakea, a loaa o Lonoikamakahiki e iho mai ana i Pahonu, akahi no a hui na puali elua; ka Pupuakea me ka Lonoikamakahiki. Ia manawa, kuka ae la lakou i kahi e hele ai. Ma ka manao o Pupuakea laua o Lonoikamakahiki ma uka o Waimea ke pii;

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Having come to that understanding they proceeded from Kawaihae until they reached the precipice of Honokoa, and reached on to the Kohala side. At that moment Lonoikamakahiki noticed the footprints of the rebels, and the victors began to search for more traces and they were innumerable, as indicated by the withered pili grass. Lonoikamakahiki's forces followed the trodden path and lo! there were the rebels in large numbers encamped at Puainako. The rebels having first seen the forces of approaching men made their escape in every direction. However, before the final understanding had been reached at Puhaukole, Pupuakea already had dispatched a messenger to investigate the condition of the rebels who were repulsed at the battle of Puukohola.

During the progress of Lonoikamakahiki's search they came across the messenger which had been previously sent out, who reported that the vanquished were fleeing over the pili grass. The conquerors gave chase, meeting them on the beach at Kahua, when Pupuakea slaughtered them on the pili grass as well as at the beach, their repulse having scattered them in every direction. As for Kanaloakuakawaiea, he fled to the canoe landing and ordered the men to cover him with pebbles; the covering was only partial, however. Lonoikamakahiki and his men soon arrived upon the scene and Kanaloakuakawaiea was there slain.

When the men of Hilo heard that their chief was killed, they also offered themselves to be slain with him. The victors slaughtered a large number of them. Some of them scrambled over the clinkers along the beach at Kahua, like shrimps clinging to the rocks in a stream. Then it was that Pupuakea chanted:

Routed, are you, indeed you are routed!
Beaten, are you, indeed you are beaten!
You treasonable land pirates;
You are scattered about, are you,
Like water shrimps,[1]
Onto the rocks in the stream.
You were routed sometime ago,
For the battle was like a freshet,
The battle in the shower of sand at Kaunooa,
The night battle at Puupa.
In the general war at Kawaluna
The land pirates were easily defeated,
Merely by the wind from the war clubs.[2]
Men are sacrificed indeed, by Lono.
It was a victory.
Lono was victorious,
You treasonable chiefs!

This battle of Lonoikamakahiki's was called Kaiopae, and the landing place was named after this battle and is known as such to this day.

After the defeat at Kaiopae, victory continued to follow even into Kohala. Upon their arrival there the rebels were in a state of preparedness for war at Hinakahua, in Kapaau of Kohala. The rebels observed the victors approaching on the high-

[1] A lively similitude of utter routing.

[2] By the force of wind in the swirl of the war club.

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a ma ka manao hoi o ke kahuna, o Hauna, ma Kohala ke hele i Puumaneo e hoonoho ai ke kaua. Nolaila, hoolohe no o Lonoikamakahiki e like me ka ke kahuna olelo.

Ma ia hooholo ana, hele aku la lakou mai Kawaihae aku, a hiki i ka pali o Honokoa, a kau maluna o ka aoao ma Kohala; ia manawa, ike aku la o Lonoikamakahiki i ka meheu wawae o na kipi, alaila hoomaka hou aku la ka lanakila e huli i ka meheu, aia nae e ahu ana na meheu he nui, ua mae ke pili.

Nolaila hookolo aku la ko Lonoikamakahiki mau puali ma kahi e meheu ana, aia nae na kipi he nui e hoomoana ana ma Puainako. Ike mua mai la nae na kipi i keia kaua e hele aku ana, alaila, o ka hee aku la no ia ma kela wahi keia wahi. Aka nae, mamua o ka pau o ka hooholo ana i ka olelo i Puhaukole, ua hoouna mua aku o Pupuakea i ka elele e hele aku e nana i ka poe kipi i auhee ai i ke kaua i Puukohola.

A ma keia ukali ana a Lonoikamakahiki ma, halawai mua mai la me ka elele i hoounaia aku ai. Olelo mai la ua elele la: "Aia ke pio ke auhee la i ke pili." Nolaila, alualu aku la ka lanakila mahope o ke pio, halawai aku la lakou ma kahakai o Kahua, a luku aku la o Pupuakea i na kipi mai ke pili aku a hiki ma kahakai, auhee aku la, a puehu liilii aku la ma o a ma o. A o Kanaloakuakawaiea, holo aku la oia a ma ke awa pae waa, a kauoha aku la i na kanaka e uhi i na iliili (pohaku liilii) maluna ona. Aka nae, aole i nalo ua o Kanaloakuakawaiea, hiki e aku o Lonoikamakahiki me kona poe puali, a pepehi ia iho la o Kanaloakuakawaiea.

A ike mai la na kanaka o Hilo, ua make ko lakou alii, hoomake pu mai la na makaainana mamuli ona, a luku aku la ka lanakila a pau loa kekahi mau kipi, a o kekahi poe kipi, inana aku la lakou maluna o ke aa o na kahakai o Kahua, mehe opae la ka pohaku kahawai, a nolaila kahea mai o Pupuakea:

Ke hee la ka hoi e hee ai,
Ke pio la ka hoi e pio ai,
Ka ua pio kipi aina,
Ke inana la ka hoi,
Mehe opae oehaa la;
I luna ke aa haoa
E kala ka hee,
Ua kaheawai ke kaua,
Ke kaua kuehu one i Kaunooa,
Ke kawa po i Puupa,
I kaua huli moku i Kawaluna,
Hee honua kipi aina
I ka ehu makani o ka laau
Hai kanaka nae hoi, Lono-e
He lanakila-la
Lanakila nae hoi Lono,
E na 'lii hana ino o lakou-e!

Ua kapaia keia kaua a Lonoikamakahiki, Kaiopae, a nolaila, ua kapaia ka inoa o ia awa pae waa mamuli o ia kaua, a o kona inoa mau ia a hiki i keia la.

Mahope iho o keia pio ana i ke kaua ma Kaiopae, hele aku la ka lanakila a hiki i Kohala. Ia lakou nae i hiki aku ai, e hoopaa mai ana ke kaua a na kipi i Hinakahua, ma Kapaau i Kohala. I na kipi i nana mai ai i ka lanakila e hele aku ana mauka,

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lands in inferior numbers, and because of the enemy's numerical weakness, mustered courage to give battle to the forces of Lonoikamakahiki; but upon the near approach of the conquerors the rebels fled without any apparent reason, slaughtering each other in their confusion, fleeing to hide themselves among the precipices of Pololu and Honokane.

The rebels, however, were overtaken at Halelua and slaughtered by Pupuakea with his war club. Kaiopihi, the Kohala general was slain, and Lonoikamakahiki once more was victorious at this battle. This battle of Lonoikamakahiki was named Kaiopihi after the incident of the death of Kaiopihi at that place, the locality being known by that name to this day.

After this battle Lonoikamakahiki rendezvoused at the upper part of Pololu at the top of the knoll of Puumaneo, where the battle was fought as directed by Hauna, his guardian priest. While located on Puumaneo, reinforcements of rebels from Hamakua, Hilo, Puna and Kona arrived. Lonoikamakahiki gained a complete victory, and there it was that all the rebellious chiefs were slaughtered, not one escaping death. Thus Lonoikamakahiki came into control of the whole of Hawaii.

After this signal victory Lonoikamakahiki went to observe religious service at the temple at Apuakohau, and it is there that the temple called Muleilua is located. After this dedication he proceeded and held another ceremony at Puukohola. Having performed his duties at this place he went on, and at Kahaluu, in Kona, again held a dedication service at the temple of Makolea. On the way Kapulani, a rebel chief, was caught hiding in the valley by the victors. It had been previously reported that he was one of the chiefs who rebelled against Lonoikamakahiki, and because of that fact Kapulani was condemned to die. On the night that the council was held the intention was to place him on the altar the following morning, but during the night he was assisted to escape by Kalanioumi[1] when he, Kapulani, made his way to Kau safe from the clutches of the victors.

CHAPTER XI.

The Departure of Lonoikamakahiki for Maui to Visit Kamalalawalu.

Subsequent to the slaughter of the chiefs of Hawaii by Lonoikamakahiki he consulted his wife Kaikilani for the purpose of going to Maui on a visit to Kamalalawalu. They decided, and so did all the chiefs, to allow them to go, in consequence of some plans Lonoikamakahiki had in view. On the day he was prepared to sail to Maui he selected a sufficient number of men, including his strongest and best-known warriors. He also selected his younger brother Pupuakea, well known as the premier and general, to accompany the party. On this voyage of Lonoikamakahiki he did not forget Hauna in his capacity as priest and counselor.

The following is the tradition of Lonoikamakahiki concerning this voyage:

On Lonoikamakahiki's arrival at Maui, Kamalalawalu was residing at Hana on the ahupuaa called Wananalua. When Lonoikamakahiki went ashore at the canoe landing of Punahoa he was observed by Kamalalawalu, Lonoikamakahiki and his

[1] Elder son of Kaikilani by Kanaloakuaana; hence, likely, the assistant toward his escape.

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he mea e ka uuku; a no ia uuku, aa no na kipi e kaua mai i ko Lonoikamakahiki poe kaua. Aka i ka hookokoke ana aku o ka lanakila, ua auhee honua na kipi, a luku aku luku mai na kipi ia lakou iho, a holo aku la me ka manao e pee ma na pali o Pololu a me Honokane.

A Halelua, loaa aku la na kipi ilaila, a luku ia iho la e Pupuakea me kana laau palau. A make iho la ko Kohala pukaua o Kaiopihi, a lanakila ae la o Lonoikamakahiki ma ia kaua ana. Ua kapaia ia kaua a Lonoikamakahiki o Kaiopihi, no ka make ana o Kaiopihi malaila, a o ka inoa ia oia wahi a hiki mai i keia la.

Mahope iho o keia kaua, hoi aku la o Lonoikamakahiki a noho mauka o Pololu, maluna o kela puu kaua i oleloia o Puumaneo, e like me ke kuhikuhi a Hauna, kona kahu a kahuna hoi. A luna o Puumaneo, hiki hou mai la no na kipi o Hamakua, o Hilo, o Puna a me Kona. A lanakila loa ae la o Lonoikamakahiki; ilaila pau loa na 'lii kipi i ka make, aole kekahi o na 'lii i ola; a puni ae la o Hawaii a pau ia Lonoikamakahiki.

Mahope iho o keia lanakila ana, hoi aku la o Lonoikamakahiki a kapu heiau iho la ma Apuakehau, Kohala, aia malaila ka heiau i oleloia o Muleiula. A pau ke kapu heiau ana a Lonoikamakahiki, alaila hoi aku la a kapu heiau hou i Puukohola. A pau ke kapu heiau ana malaila, alaila hoi aku la a ma Kahaluu i Kona, kapu heiau hou, ma ka heiau i kapaia o Makolea. A pau ia, hoi aku la a loaa o Kapulani, kekahi alii o na kipi, ma na awawa e pee ana. A lilo ae la oia ma ka lima o ka lanakila; no ka mea, ua oleloia, oia kekahi alii i huipu e kipi aku ia Lonoikamakahiki. A no ia mea, ua hooholoia ka make o Kapulani. I ka po i kai ai ka aha, ua manaoia ma ia ao ana ae e kau ai i ka lele. Aka ma ia po iho, hoomahukaia aku la e Kalanioumi, a lilo aku la o Kapulani a noho ma Kau, a pakele aku la oia i ka lima o ka lanakila.

MOKUNA XI.

Ka Holo ana o Lonoikamakahiki i Maui e ike me Kamalalawalu.

Mahope iho o ka luku ana a Lonoikamakahiki i na 'lii o Hawaii, kukakuka ae la oia me kana wahine me Kaikilani e holo i Maui e ike me Kamalalawalu. A hooholo ae la laua a me ka nui alii a pau, e hookuu aku mamuli o ka Lonoikamakahiki mea i noonoo mua ai. Nolaila, i ka la i makaukau ai ko Lonoikamakahiki holo i Maui, lawe ae la oia i kona poe kupono, a me kona mau kanaka ikaika kaulana. A lawe ae la oia i kona kaikaina ia Pupuakea ma kona ano kaulana aina (kuhina nui, a alihikaua no hoi).

Ma ia holo ana a Lonoikamakahiki, aole oia i poina ia Hauna ma kona ano kahu, a kalahala no hoi. A penei ka moolelo o Lonoikamakahiki ma ia holo ana:

Ia Lonoikamakahiki i hiki aku ai ma Maui, e noho ana o Kamalalawalu ma Hana, ma ke Ahupuaa i oleloia o Wananalua. Ia Lonoikamakahiki i pae aku ai ma ke awa pae waa i Punahoa, ike ia mai la o Lonoikamakahiki e Kamalalawalu, kiiia mai

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retinue being sent for and taken to Kamalalawalu's royal residence, it being the first time he had cast eyes on the king of Hawaii, although he had previously heard of him. It was said that Kamalalawalu was an uncle of Lonoikamakahiki.

A few days thereafter, it being customary at the royal residences of those times to drink awa, it came to pass that Kamalalawalu wanted the pleasure of drinking awa with Lonoikamakahiki, so he said to Lonoikamakahiki: "It is my pleasure that we drink awa." In compliance with the wish of the king of Maui the king of Hawaii in like manner gave his assent.

Kamalalawalu said to Lonoikamakahiki: "Let us go surf riding and by the time we return the awa will be ready." They went. Before going, however, they decided that they would have a chicken as an accompanying dish to go with their awa, and gave directions to their younger brothers to prepare the awa and the extra dish before they returned from their surfing.

The side dish they desired to have with the awa they were to drink was chicken. Before Lonoikamakahiki started to surf he spoke to Pupuakea thus: "I'm going in surfing now with the king of Maui. You cook the chicken in blood[1] and let it be ready when we return from surfing." After giving these directions to his younger brother, he proceeded with Kamalalawalu to surf. As for Kamalalawalu, he also had given his younger brother Makakuikalani the same instructions as Lonoikamakahiki gave to Pupuakea. These instructions of the kings were each given to their brothers separate, apart and distinct from each other and not in the hearing of each other. Their majesties then went surfing. Makakuikalani prepared the chicken and awa for Kamalalawalu. The chicken cooked in blood and the awa masticated he awaited the return of the king.

As for Pupuakea, however, he made no preparations as he was directed to, for the reason he knew not how to prepare chicken nor how to properly chew the awa, being unaccustomed to such things. It was a surprise to Pupuakea himself that Lonoikamakahiki should have ordered him to do so, knowing full well that he (Pupuakea) was not accustomed to preparing chickens.

On the return of their majesties from surfing, Kamalalawalu was ready for his meal. He inquired of Makakuikalani if it was ready, and he answered: "It is; the chicken is cooked and the awa is masticated." So Kamalalawalu commanded: "Have the food served." Preparations for the meal were made, the awa being strained at the order given for preparation. Lonoikamakahiki after having returned from surfing said to Pupuakea: "Preparations are being made for Kamalalawalu's food. Where is my awa and chicken? Have you prepared them?" When Pupuakea was spoken to he was engaged playing konane. Upon hearing these inquiries of Lonoikamakahiki, Pupuakea replied: "No," and said furthermore: "The chicken is here somewhere, not killed, nor has the awa been chewed, because you well know I have no knowledge of how to prepare the things you directed me to do."

[1] *Puholo:* to cook by steaming. The food desired to be cooked is placed in a container, usually a calabash, together with the ingredients necessary to make it palatable; one or more hot stones are dropped into the container and it is covered up and left to steam till cooked. Food prepared in this way is more delicious than when *kalua*-ed (underground cooking).

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la ua o Lonoikamakahiki a me kona poe a pau, hoihoiia aku la ma ko Kamalalawalu hale alii. Ia manawa, akahi no oia a ike maka i ke alii o Hawaii, he lohe wale no kona. Ua oleloia he makuakane no o ua Kamalalawalu nei no Lonoikamakahiki.

He mau la paha mahope iho, he mea mau no hoi ma na hale alii o ia manawa, ka inu awa. A nolaila, makemake ae la o Kamalalawalu e inu awa pu me Lonoikamakahiki. Nolaila olelo aku o Kamalalawalu ia Lonoikamakahiki: "Ua makemake au e inu awa kaua." A e like me ka makemake o ke alii o Maui, pela i ae aku ai ko Hawaii alii.

I aku la o Kamalalawalu ia Lonoikamakahiki: "E hele kaua i ka heenalu a hoi mai ua wali ka awa." A nolaila, hele aku la laua. Mamua nae o ko laua hele ana i ka auau, ua hooholo mua laua, he moa ka pupu o ko laua awa ke inu. Ia manawa nae ua kauoha ae la laua i ko laua mau kaikaina e hoomakaukau i ka awa a me ka pupu, mamua o ko laua hoi ana mai mai ka auau.

O ka pupu a laua i manao ai no ka inu ana i ko laua awa, he moa. Mamua o ko Lonoikamakahiki hele ana i ka heenalu, kauoha iho la oia ia Pupuakea penei: "Ke hele nei au i ka heenalu me ke alii o Maui nei, puholo ae oe i ka moa i hoi mai maua mai ka auau mai, ua makaukau." A pau ka Lonoikamakahiki olelo ana i kona kaikaina, hele aku la oia me Kamalalawalu i ka auau. A o Kamalalawalu hoi, ua kauoha ae la no hoi oia i kona kaikaina ia Makakuikalani, e like me ka Lonoikamakahiki kauoha ia Pupuakea. Ma keia mau olelo a na 'lii, aole ma kahi hookahi ka laua kamailio ana i na kaikaina o laua. Aka ma ke kaawale no laua i olelo ai, me ka lohe ole aku o kekahi i kekahi. A hala aku la na 'lii i ka heenalu, a o Makakuikalani hoi hana iho la oia i ka moa a Kamalalawalu, a me ka awa. A pau ka moa i ka puholo, a me ka awa i ka mama, alaila kali aku o ka hoi mai o ke alii.

Aka, o Pupuakea, aole oia i hana i na mea a kona kaikuaana i kauoha ai ia ia, no ka mea, aole oia i ike i ka hana ana o ka moa, a me ka mama ana o ka awa, no ka mea, aole i maa. Aka nae, he mea haohao no ia ia Pupuakea, keia kauoha ana a Lonoikamakahiki, me ka ike no o ke alii, aole i maa o Pupuakea i ka hana ana o ka moa.

A hoi mai la na 'lii mai ka auau mai, ua makaukau o Kamalalawalu no kana mea e ai ai; a ninau aku la o Kamalalawalu ia Makakuikalani i ka makaukau; a hai mai la o Makakuikalani: "Ua makaukau, ua moa ka moa ua wali ka awa." I aku la o Kamalalawalu: "Hoomakaukauia mai ka ai." Alaila, ia manawa, lawelawe ia ae la na mea ai o ka ahaaina. A ia wa no, hoka iho la ka awa. A o Lonoikamakahiki, i kona manawa i hoi mai ai mai ka auau mai, ninau aku la ia Pupuakea: "Ea! Ke makaukau mai la ka Kamalalawalu mau mea ai; auhea hoi ka awa a me kau moe? Ua hana iho nei oe?" E konane ana nae o Pupuakea ia manawa. A i ko Pupuakea lohe ana i keia mau ninau a Lonoikamakahiki, hoole aku la o Pupuakea, me ka i aku: "Eiae no ka moa, aole i pepehi ia, aole no i mama ia ka awa, no ka mea, ua ike no oe, aole au i ike i ka hana ana o keia mau mea au i kauoha iho ai."

Ia manawa, wela ka huhu o Lonoikamakahiki, lalau iho la i ka papa konane, a hauhau aku la i ka lae o Pupuakea, a pa aku la ma ka lae, puai ke koko. A no ia mea, komo aku la ka huhu i loko o Pupuakea. Ia manawa, lalau aku la o Pupuakea i ka

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Lonoikamakahiki became angered, picked up the konane board and struck Pupuakea across the forehead making the blood flow. Because of this, Pupuakea was angered. Instantly he reached for the charcoal and firewood, started the fire, caught the chicken and choked it and tore away one of its legs. After having it skinned he broiled it over a fire at the same time reaching for the awa root. While the chicken was being broiled the awa was being chewed; with three quids[1] of the awa the legs of the chicken were cooked, the awa strained and the cooked chicken legs placed on a platter. The awa cup was placed in front of the king, and also all the other things according to the directions given to Pupuakea. He said to the king: "The chicken and the awa are ready; it only awaits you to eat and to drink of the same." When Lonoikamakahiki saw that the instructions he gave previous to surfing had been carried out, he ate before Kamalalawalu drank his awa.

While Pupuakea was preparing the chicken, Kamalalawalu took particular notice of the peculiar manner in which Pupuakea was doing it and rather admired the manner in which it was being done.

After partaking of the awa and finishing their meal, the kings played konane, and during the game Kamalalawalu said to Lonoikamakahiki: "Say, I rather like your servant. Should you go home, let your servant remain with me." Lonoikamakahiki replied: "He is not a servant of mine, he is my notable and younger brother. You can not have him." Therefore Kamalalawalu said: "If he is your notable and your general also, then I say to you, it is a low shelf which the rats will get at."[2] Lonoikamakahiki retorted: "He is a small maika that can cover a long course."

After Lonoikamakahiki had finished talking, Kamalalawalu, pointing to Makakuikalani, said: "There is my notable, my general, and my younger brother also."

Because Kamalalawalu ridiculed Lonoikamakahiki's general, Pupuakea, Lonoikamakahiki, referring to Kamalalawalu's statement, "This my notable," remarked: "He is hollow; the swirl of the war club would stagger him; a touch of the club would kill him." In consequence of this remark of Lonoikamakahiki, Kamalalawalu replied: "He is the shrivelled banana of Kaea, which will not ripen in ten days."

The passage of words between Lonoikamakahiki and Kamalalawalu were treasured and stored up within themselves. After a considerable time following the events narrated, and subsequent to the return of Lonoikamakahiki from his tour, Kamalalawalu entertained the idea to destroy by war the chiefs of Hawaii in consequence of reports having been brought of Lonoikamakahiki's strength and his success in war.

Kamalalawalu dispatched his own child Kauhiokalani, otherwise known as Kauhiakama, for Hawaii instructing him thus: "You go to learn the number of people there are on Hawaii, and on your return report to me."

In accordance with the wish of Kamalalawalu, Kauhiokalani, otherwise known as Kauhiakama, sailed for Hawaii. He arrived at Kohala at a landing place for canoes known as Puakea. Having arrived there, the canoes were put ashore and he began his itinerary along the coast of Kohala until he reached Kawaihae. On his journey he found very few people.

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[1] Three successive mouthfuls, or by the time required for its chewing. [2] A proverb of ridicule.

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lanahu a me ka wahie, hoa ae la i ke ahi, lalau ae la i ka moa, a uumi aku la, a uhae mai la i kekahi uha o ka moa, a hohole ae la i ka ili, a koala aku la i ke ahi, lalau aku la i na huluhulu awa. Ke koala la ka moa, ke mama la no hoi ka awa; a ekolu mana awa; a moa ae la na uha moa, hoka ka awa; a waiho ae la na uha moa i pulehu ia i ke pa. A waiho aku la ka apu awa ma ke alo o ke alii, a me na mea a pau ana i kauoha aku ai ia Pupuakea. I aku la o Pupuakea: "Ua makaukau ka awa a me ka moa, o kau wale no koe ka ai iho a me ka inu iho i ka awa."

Nolaila, ike ae la o Lonoikamakahiki ua makaukau na mea ana i kauoha ai mamua o kona hele ana i ka auau, alaila, paina iho la oia, mamua o ka Kamalalawalu inu ana i kona awa.

I ka manawa a Pupuakea e hana ana i ka moa nana pono mai la o Kamalalawalu, i ke kupanaha o ka Pupuakea hana ana, a makemake mai la.

A pau ka laua inu awa ana a me ka paina ana, konane iho la ua mau alii nei. A iloko o ko laua manawa konane, olelo aku la o Kamalalawalu ia Lonoikamakahiki: "E, makemake aku la ka hoi au i kau kauwa, a i hoi oe ea, noho iho kau kauwa me a'u." I aku la o Lonoikamakahiki ia Kamalalawalu: "Aole ia he kauwa na'u, o ko'u kaulana aina no ia, a o ko'u kaikaina ponoi no ia. Aole e loaa aku ia oe."

A lohe o Kamalalawalu i keia olelo a Lonoikamakahiki i ka i ana, o ko'u kaulana aina no ia, nolaila olelo aku o Kamalalawalu: "Ina o kau kaulana aina kela, a o kou pukaua hoi ia, alaila ke olelo aku nei au, haahaa, haka pau i ka iole." I aku o Lonoikamakahiki: "O ka iki ulu makua ia nana e kaa ke kahualoa e pau ai."

A pau hoi ka Lonoikamakahiki olelo ana, alaila olelo aku o Kamalalawalu, me ke kuhikuhi ae ia Makakuikalani: "Ei ae no hoi ko'u kaulana aina, o ka'u pukaua no hoi keia, o ko'u kaikaina no."

A no ka Kamalalawalu hoohenehene ana i ko Lonoikamakahiki pukaua ia Pupuakea, nolaila olelo aku ai o Lonoikamakahiki i ka Kamalalawalu olelo ana: "O ko'u kaulana aina no hoi keia." A nolaila o Lonoikamakahiki i olelo aku ai: "E, hakahaka, i ke ehu no o ka laau palau, kulana, aiwa a papa laau aku, o ka make no ia."

A no ka olelo ana mai a Lonoikamakahiki pela, i aku o Kamalalawalu: "O ka lila maia ia o Kaea, aole e pala i ke anahulu."

Iloko o keia mau olelo a Lonoikamakahiki me Kamalalawalu, waiho wale iloko o laua ia mea. A he mau manawa he nui mahope iho o keia mau hana a laua, i ka manawa i hoi aku ai o Lonoikamakahiki mai kana huakai kaapuni aku, manao ae la o Kamalalawalu e luku aku ma ke kaua i na 'lii o Hawaii, no ka mea, ua kui aku la ka lono o ko Lonoikamakahiki ikaika a me ka lanakila i ke kaua.

A o Kauhiokalani, ka Kamalalawalu keiki ponoi; o Kauhiakama hoi kekahi inoa ona. Hoouna aku la o Kamalalawalu i kana keiki e holo i Hawaii, me ka i aku: "E holo oe e nana i ka nui o na kanaka o Hawaii, hoi mai oe a hai mai ia'u."

Nolaila, e like me ko Kamalalawalu makemake, holo aku la o Kauhiokalani ka mea i kapaia o Kauhiakama i Hawaii. Ia holo ana, pae mua aku la oia ma Kohala, ma ke awa pae waa i oleloia o Puakea. A hiki oia malaila kau na waa, hele aku la ma na kahakai o Kohala a hiki i Kawaihae; aka aole i loaa nui na kanaka ia ia ma ia hele ana aku, he kakaikahi loa.

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Kauhiakama thence travelled on from there to Kona Kapalilua, at the boundary of Kau and Kona, not meeting many people. He continued on until he made the circuit of Hawaii, without seeing a great many people. At Kapaau, Kohala, on his homeward journey, there was congregated a large concourse of people at the athletic grounds called Hinakahua, it being customary for the people to gather together at this place tor athletic contests.

Kauhiakama remarked: "I thought Hawaii had more people, but not so; it is only noted as being a large island, but as to the inhabitants there are very few. If the people on the route of my travel were only as numerically large as the people of this place, it would be something, but I find it is not so."

Kauhiakama, having observed the population of Kohala during this circuit, returned to Maui. Upon arrival there, Kamalalawalu asked him: "How is Hawaii?" Kauhiakama replied: "Kohala is depopulated; the people are only at the beach, because during my circuit of Hawaii I did not find a large number of them. I first arrived at Kohala, then traveled along its shore until Kawaihae was reached and did not meet a solitary man. At the place of my landing, however, I met a few, not exceeding forty, perhaps, and at Kawaihae there were some places with few men. I proceeded from Kawaihae through Kona to a part of Kau, all the way not meeting many people. That is the most desolate place, composed of nothing but clinkers. I continued my circuit from Kau to Puna, Hilo and Hamakua. I do not recollect coming in contact with three four hundred (1200) men. On my way to Kohala I found it to be the only locality which contained some people. Kohala is depopulated; the people are only at the beach."

Kamalalawalu having heard this report from his son Kauhiakama ordered Makakuikalani to make preparations for war. It has been mentioned in this narrative that two men came from Hawaii who urged Kamalalawalu to give battle to Hawaii, being Kauhipaewa and Kihapaewa, the sons of Kumaikeau and another. According to the old historians it was Lonoikamakahiki himself who sent these two men to urge Kamalalawalu to go to war with Hawaii. And this is the story told concerning the two men.

Because of Lonoikamakahiki's intense desire to wage battle with Kamalalawalu, the former sent Kauhipaewa and Kihapaewa to consult Kamalalawalu concerning it. These two men arrived before Kamalalawalu without the latter knowing that they were emissaries from Lonoikamakahiki. On the occasion of the two men meeting Kamalalawalu, they remarked: "Go and make war on Hawaii, as you can take it if you give battle, because Lonoikamakahiki has no power, nor has his general either." Because of the remarks of these two men to Kamalalawalu, he harbored the idea of going to Hawaii to wage war.

The following is said by some of the ancient historians to be the correct narrative: Because of Lonoikamakahiki's desire to test the strength of their two generals, putting into effect the compliments exchanged between them at the time of the awa drinking both Kihapea and Kauhipea said to Kamalalawalu: "If you should sail for Hawaii to give battle to Lonoikamakahiki, let us carry on the war from the top of Puuoaoaka and Hokuula. Let us occupy these places first; we will then possess the

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Hele aku la ua o Kauhiakama mai laila aku a hiki i Kona, i Kapalilua, ma ka palena o Kau a me Kona, aole no ia i halawai nui me na kanaka. Pela kana hele ana a puni o Hawaii, aole oia i ike i ka lehulehu o na kanaka i loaa ia ia. Hoi mai oia a ma Kohala ma Kapaau; ia manawa, e akoakoa ana na kanaka he lehulehu malaila, ma ke kahua mokomoko i oleloia o Hinakahua. No ka mea, he mea mau ma ia wahi, ka akoakoa mau i kela la keia la i ka mokomoko.

I iho la o Kauhiakama: "Kai noa ua nui aku ko Hawaii nei mau kanaka, aole ka; he kaulana wale iho no ka he moku nui, a o ke kanaka, he uuku loa. Ina la hoi e like ka nui o na kanaka o kahi a'u i hele ae nei e makaikai e like me koonei mau wahi kanaka, ina la hoi e aho ia; aole, he ole loa no ka."

A ike iho la o Kauhiakama i ka nui o na kanaka o Kohala ma ia kaapuni ana, alaila hoi aku la oia a hiki i Maui. Iaia i hiki aku ai i Maui, ninau mai la o Kamalalawalu: "Pehea o Hawaii?" I aku o Kauhiakama: "Leiwi Kohala i ka nuku na kanaka; no ka mea, ma ka'u hele ana aku nei a puni o Hawaii, aole i loaa nui ia'u na kanaka. Ma Kohala kuu kau mua ana aku, hele aku la wau ma na kahakai olaila a hiki i Kawaihae, aole au i halawai me kekahi kanaka hookahi. Aka, ma kahi a'u i kau aku ai, ua halawai au me kekahi poe, aole nae paha i kanaha, a ma Kawaihae, pau no na wahi kanaka iki. Hele aku au mai Kawaihae aku a hiki i Kona a kau wahi o Kau, aole au i halawai pu me na kanaka he lehulehu; o kahi akua loa aku he a-a wale no. Kaapuni hou aku wau mai Kau aku a Puna, Hilo, a me Hamakua, aole paha i akolu lau kanaka i halawai me a'u. A i ko'u hiki ana mai ma Kohala, oia wale no ka aina kanaka a'u i ike aku nei. He leiwi no Kohala, eia i ka nuku na kanaka."

No keia lohe ana o Kamalalawalu i ka olelo a kana keiki a Kauhiakama, nolaila hoolale ae la o ua o Kamalalawalu ia Makakuikalani, e hoomakaukau no ke kaua.

Ua oleloia nae ma keia moolelo, na kekahi mau kanaka i holo mai mai Hawaii mai i paipai ia Kamalalawalu e kii e kaua ia Hawaii, na Kauhipaewa a me Kihapaewa, na keiki a Kumaikeau ma. Wahi a ka olelo ia e kekahi poe kahiko malama moolelo, na Lonoikamakahiki no i hoouna mai i kela mau kanaka, e holo mai e paipai ia Kamalalawalu e kii e kaua ia Hawaii.

A penei ka moolelo o ia hana ana a kela mau kanaka: No ka manao nui o Lonoikamakahiki e kaua me Kamalalawalu, nolaila, hoouna aku la o Lonoikamakahiki ia Kauhipaewa a me Kihapaewa e kuka pu me Kamalalawalu, no ke kaua. A hiki mai la ua mau kanaka nei i o Kamalalawalu la, me ka ike ole o Kamalalawalu, he mau kanaka keia mai ko Lonoikamakahiki alo mai. I ka manawa i halawai ai ua mau kanaka nei me Kamalalawalu, olelo aku la: "E kii ae oe e kaua ia Hawaii; e lilo ana no o Hawaii ia oe ke kii aku e kaua, no ka mea, aole he ikaika o Lonoikamakahiki a me ke kaulana aina ona." A no ka olelo ana a kela mau kanaka pela ia Kamalalawalu, nolaila o Kamalalawalu i manao ai e holo aku i Hawaii e kaua ai. A oia ka mea i olelo ia e ka poe kahiko.

A penei hoi ka olelo a kekahi poe malama moolelo. Ua oleloia penei:

No ko Lonoikamakahiki makemake e ike i ka ikaika o na Pukaua o laua, e like me na olelo hoole aku a hoole mai a laua no na pukaua elua, mahope iho o ka laua inu awa ana. A penei hoi ke ano o ka Kihapea a me Kauhipea ia Kamalalawalu: "Ina i

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stones[1] on the heights and compel Lonoikamakahiki to do his fighting from below; we, being above, would only have to roll the rocks and thus will the people of Hawaii be defeated by those of Maui."

So said these men to Kamalalawalu, which was nothing more nor less than deception, expressed so as to bring about Kamalalawalu's destruction. It was only by such means that Kamalalawalu's high ambitions were aroused to wage war against Lonoikamakahiki.

CHAPTER XII.

The Return of Kauhipaewa to Hawaii.—Kamalalawalu sails for Hawaii.

After Kauhipaewa and his companion made their final statement to Kamalalawalu concerning war they immediately returned to Hawaii. Upon their arrival at Hawaii, Lonoikamakahiki was then residing at Puako, awaiting the return of Kauhipaewa and his companion. Upon their arrival the king inquired as to their mission. They made report as to conversations had with Kamalalawalu. Lonoikamakahiki then made preparations for war, so as to be ready when Kamalalawalu made his appearance. After Kauhipaewa and his companion had departed for Hawaii Kamalalawalu made preparations to sail thither for war.

Lanikaula observed that preparations were being made to sail to Hawaii to wage war on Lonoikamakahiki, so said to Kamalalawalu: "Where are you? Preparing these canoes of yours to go where?" Kamalalawalu replied: "To sail to fight Lonoikamakahiki." Lanikaula replied: "You will not defeat Lonoikamakahiki, because no amount of strength will ever overcome Lonoikamakahiki, for the reason that you are a human being and he a god." Kamalalawalu made answer: "Kauhiakama says Kohala is depopulated; the people are only at the beach." To this remark of Kamalalawalu, Lanikaula replied: "You sent your son Kauhiakama to investigate as to how many people there were on Hawaii. He returned and made his report to you that there were not many people there, but Kauhiakama did not see the number of people in Kohala because he traveled on the seashore, reaching Kona from Kawaihae and arrived on the heights of Huehue. He could not have seen the people of that locality because there were only clinkers there, having proceeded along by way of Kona until he arrived at Kau. If he had traveled along the Kona route in the early morning he could not have met people at that time because the inhabitants of that section had gone to the uplands and some had gone fishing; those remaining home were only the feeble and sick, therefore the people of Kona could not have been seen by Kauhiakama on his tour. Had he gone during the evening he would surely have seen the large population of Kona because it is the largest district of Hawaii."

These observations of Lanikaula did not make much of an impression on Kamalalawalu. He still inclined to the idea of war. Lanikaula observed that Kamalalawalu was bent on going to war. He therefore spoke to Kamalalawalu again: "If you

[1] An insight this of Hawaiian strategy and method of warfare.

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holo ae oe i Hawaii e kaua me Lonoikamakahiki, ahai aku auanei ka kakou kaua iluna o Puuoaoaka a me Hokuula, i paa e ia wahi ia kakou, lilo e ia kakou na pohaku, i kahi kiekie, i lilo auanei ka Lonoikamakahiki kaua malalo mai, he hoonee wale no ka luna mai a o ka hee no ia o ka Hawaii i ka Maui." Pela ka ua mau kanaka nei olelo ia Kamalalawalu. Aole nae he olelo oiaio a ua mau kanaka nei ia Kamalalawalu, aka, e nolu ana i mea e pio ai ko Kamalalawalu aoao. Ma keia ano wale no i lana nui ai o Kamalalawalu e hele e kaua ia Lonoikamakahiki.

MOKUNA XII.

Ka Hoi Ana o Kauhipaewa a me Kihapaewa i Hawaii.—Ka Holo Ana o Kamalalawalu i Hawaii.

Mahope iho o ka Kauhipaewa ma kamailio ana ia Kamalalawalu no ke kaua, alaila hoi aku la laua i Hawaii. A i ka hiki ana aku i Hawaii, e noho ana o Lonoikamakahiki i Puako ia manawa, e kali ana no ia Kauhipaewa ma i ka hoi aku. A hiki aku la laua, ninau mai la ke alii i ka laua mea i hoouna ia aku ai; alaila, hai aku la laua e like me ka laua kamailio ana me Kamalalawalu. Alaila hoomakaukau ae la o Lonoikamakahiki e like me ke kaua, i makaukau ai oia no ka hiki mai o Kamalalawalu. A hala aku la o Kauhipaewa ma i Hawaii; alaila, hoomakaukau ae la o Kamalalawaln no ka holo i ke kaua i Hawaii.

A ike ae la o Lanikaula, e hoomakaukau ana no ka holo i Hawaii i ke kaua me Lonoikamakahiki, i aku la o Lanikaula ia Kamalalawalu: "Auhea oe, e hoomakaukau ana keia mau waa ou a hele ihea?" I aku la o Kamalalawalu: "E holo ana e kaua me Lonoikamakahiki." I aku o Lanikaula: "Aole e hee o Lonoikamakahiki ia oe, no ka mea, aole he ikaika nui e loaa ai o Lonoikamakahiki, no ka mea, he kanaka oe, a he akua kela." I aku o Kamalalawalu: "Ka! Ua olelo mai o Kauhiakama, he leiwi wale no Kohala, eia i ka nuku na kanaka." A no keia olelo ana aku o Kamalalawalu pela ia Lanikaula, olelo aku la o Lanikaula: "Hoouna aku nei oe i ko keiki (Kauhiakama) e hele e makaikai i ka nui o na kanaka o Hawaii, a hoi mai la, a hai mai la ia oe, aole he nui o na kanaka o Hawaii. Aka, ike ole aku la o Kauhiakama i ka nui o na kanaka o Kohala, no ka mea, ma kahakai ka hele ana; a hele aku la a hiki i Kona, hele aku la mai Kawaihae aku a hoea iluna o Huehue, aole no e ike i na kanaka olaila, no ka mea he a-a wale no; aka, hele aku la ma Kona loa a hiki i Kau, ina i ke kakahiaka nui ka hele ana ma Kona, aole e loaa kanaka ia wa, no ka mea, ua pau na kanaka o ia wahi iuka a o kekahi poe, ua pau i ka lawaia, a o ka poe koe iho he poe palupalu; a nolaila ka loaa ole o na kanaka o Kona ia Kauhiakama ma ia hele ana. Aka, ina ma ke ahiahi ka hele ana, ina ua ike i ka nui o na kanaka o Kona, no ka mea, o ka okana nui hookahi ia o Hawaii."

Ma keia olelo a Lanikaula, aole nae he hoomaopopo nui o Kamalalawalu ia olelo, aka hoomau no o Kamalalawalu i kona manao kaua. A ike mai la o Lanikaula, ua paakiki loa ko Kamalalawalu manao no ke kaua, olelo aku la o Lanikaula ia Kamalala-

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intend to go to war with Lonoikamakahiki, then your grounds should be at Anaehoomalu; and should Lonoikamakahiki come to meet you, then let the battle be fought at Pohakuloa, it being a narrow place; then you will be victorious over Hawaii."

"Kamalalawalu answered: "You do not know, because I was distinctly told by both Kauhipaewa and Kihapaewa that our battle field should be on Hokuula and Puuoaoaka, it being a place of eminence. Lanikaula again said: "You are being deceived by the sons of Kumaikeau and others; you have been led astray, therefore listen to me, for if you heed not my admonitions I do not think that you will ever come home to Maui nei again."

Kamalalawalu became indignant at Lanikaula's remarks and drove him away. But Lanikaula, out of sympathy for the king, did not cease to again give him warning: "Kamalalawalu! You are very persistent to have war. This is what I have to say to you: Better hold temple services these few days before you proceed. Propitiate the gods first, then go." But Kamalalawalu would not harken to the words of Lanikaula, therefore he ended his remarks. Makakuikalani made the preparations of the war canoes in accordance with the strict orders of Kamalalawalu.

When the canoes and the several generals, together with all the men, including the war canoes of Kamalalawalu, were ready floating in the harbor of Hamoa, Lanikaula came forth and in the presence of King Kamalalawalu and his war canoes prophesied in chant his last words to Kamalalawalu:

The red koae! The white koae![1]
The koae that flies steadily on,
Mounting up like the stars.
To me the moon is low.[2]
It is a god,
Your god, Lono;
A god that grows and shines.
Puuiki, Puunui.
At Puuloa, at Puupoko;
At Puukahanahana,
At the doings of the god of Lono.
Lono the small container,
Lono the large container.
Puunahe the small,
Puunahe the large.
By Hana, you swim out,
By Moe you swim in.
My popolo[3] is mine own,
The popolo that grows by the wayside
Is plucked by Kaiokane,
Is watched over by Kaiowahine.
We two to Kahulikini,
Numberless,
Vast, without number, countless
Are we, O Kama.
Let us two to Anaehoomalu,
O my chief.

At the end of Lanikaula's prophesy as made in the chant Kamalalawalu set sail with his large convoy of war canoes. It is mentioned in this tradition relative to the number of canoes of Kamalalawalu that the rear war canoes were at Hamoa, Hana, and the van at Puakea, Kohala; but at the time of this narrative the opinions of the ancients differed as to the accuracy of this. Some say that the number of canoes is greatly exaggerated.

Kamalalawalu having arrived at Hawaii, Kauhipaewa and Kihapaewa were stationed at Puako, in accordance with the wishes of Lonoikamakahiki. At the first meeting that Kamalalawalu had with Kauhipaewa and others, Kumaikeau and others

[1] *Koae*, the bos'n bird (*Phaëthon lepturus*).
[2] Low in comparison.
[3] *Popolo*, a medicinal herb (*Solanum nigrun*, L.); an article of food, also, when cooked.

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walu: "Ina i manao oe e kii ia Lonoikamakahiki e kaua, aia kou kahua e noho ai o Anaehoomalu, ina e hiki mai ke kaua a Lonoikamakahiki i o oukou la, alaila, hoihoi aku ke kaua i Pohakuloa e hoouka ai i kahi haiki, alaila lanakila oukou maluna o ka Hawaii." I aku la o Kamalalawalu: "Aole oe i ike, no ka mea, ua olelo maopopo loa ia mai au e Kauhipaewa laua o Kihapaewa, aia ko makou kahua kaua iluna o Hokuula a me Puuoaoaka; he wahi kau iluna." I hou aku o Lanikaula: "Puni aku la oe i na keiki a Kumaikeau ma, nolu ia mai la oe; nolaila, e hoolohe oe i ka'u; a ina e hoolohe ole oe i ka'u olelo, aole wau e manao ana e hoi kino mai ana oe ia Maui nei."

A no ka Lanikaula olelo ana ia Kamalalawalu pela, alaila wela ae la ko Kamalalawalu inaina no Lanikaula, a hookuke aku la. Aka, aole i hooki o Lanikaula, i kana olelo aku ia Kamalalawalu, no ka minamina no i ke alii; alaila olelo aku la no oia (Lanikaula): "E Kamalalawalu, ke paakiki loa nei oe i ke kaua; a eia ka'u ia oe. E pono ke kapu heiau i keia mau la, mamua o kou hele ana, e hoomalielie mua i ke akua, alaila hele." Aka, o Kamalalawalu ma keia olelo ana a Lanikaula, aole no i maliu mai. Nolaila pau ae la ka Lanikaula olelo ana. Mahope iho o ka Lanikaula olelo ana ia Kamalalawalu, alaila, hoomakaukau ae la o Makakuikalani i na waa kaua, mamuli o ke kauoha ikaika a Kamalalawalu. A i ka makaukau ana o na waa a me na pukaua e ae, a me na kanaka a pau, a ike ae la ua o Lanikaula ua makaukau na waa kaua o Kamalalawalu, a e lana ana i ke awa o Hamoa; ia manawa, hele mai o Lanikaula, a wanana mai la imua o ke alii Kamalalawalu a me na waa kaua a pau, oiai e lana ana na waa o ke alii i ke kai. A penei kana wanana ma ke mele, a o ka Lanikaula olelo hope ia ia Kamalalawalu. A penei:

Koae ula ke koae kea,
Koae lele pauma ana;
Kiekie iluna ka hoku,
Haahaa i au ka malama.
He akua ko akua o Lono,
He akua e ulu e lama ana;
Puuiki, Puunui,
I Puuloa, i Puupoko,
I Puukahanahana,
I ka hana a ke akua o Lono;
O Lono ka ipu iki,
O Lono ka ipu nui,
O Puunahe iki,
O Puunahe nui,
Na Hana au aku,
Na Moe au mai,
Na'u no ka'u popolo,
He popolo ku kapa alanui;
I aho' hia e Kaiokane
I hakaia e Kaiowahine;
O kaua i Kahulikini-e,
He ki-ni,
He kini, he lehu, he mano,
Kaua, e Kama-e
I Anaehoomalu kaua
E kuu alii hoi-e.

A pau ka Lanikaula olelo wanana ana ma ke mele e like me ka hoike ana maluna, alaila, holo aku la o Kamalalawalu me kona mau waa kaua he nui.

Ua oleloia ma keia moolelo, o ka nui o na waa o Kamalalawalu aia ka maka hope o na waa kaua i Hamoa ma Hana, a o ka maka mua hoi o na waa, aia i Puakea ma Kohala. Aka hoi, ma ka manawa o keia moolelo, aole he like o ka manao o ka poe hahiko ma keia mea. Ua manao kekahi poe he wahahee ka mea i oleloia no ka nui o na waa.

A hiki aku la o Kamalalawalu i Hawaii, ua hoonohoia o Kauhipaewa me Kihapaewa ma Puako, e like me ka makemake o Lonoikamakahiki. Ia manawa a Kamalalawalu i halawai mua ai me Kauhipaewa ma, olelo aku o Kumaikeau ma, he mau

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(who were men from the presence of Lonoikamakahiki) said to Kamalalawalu: "Carry the canoes inland; take the outriggers off so that should the Hawaii forces be defeated in battle they would not use the flotilla of Maui to escape. When they find that the outriggers have all been taken apart and the victors overtake them the slaughter will be yours." Kamalalawalu did as he was told to do by the two old men.

When Kamalalawalu arrived at Kohala, Lonoikamakahiki had his army in readiness. Kamalalawalu learning that Kanaloakuaana was still living at Waimea he concluded that his first battle should be fought with Kanaloakuaana and at Kaunooa. Kanaloakuaana was completely routed and pursued by the soldiers of Kamalalawalu, and Kauhiakama, and Kanaloakuaana was captured at Puako. At this battle the eyes of Kanaloakuaana were gouged out by the Maui forces, the eye sockets pierced by darts, and he was then killed, the eyes of Kanaloakuaana being tatued.

Because of this action on the part of Kamalalawalu's men the landing place for the canoes at Puako was called Kamakahiwa,[1] and to this day is known by that name and may ever remain so to the end of this race. Because of the perpetration of this dastardly act on Kanaloakuaana the following was composed by a writer of chants, being the middle portion of a chant called "Koauli":

The drawing out of Kama, the ohia tree;
The letting out of Kama at Waimea,
The kin of Kanaloa.[2]
He was made black like the mud-hen.
The face was blackened,
Blackened was the face of Kanaloa with fire.
The face of Kanaloa,
With burning fire.
Let me scratch the face
Of Makakii.
You poked at the eyes of Kamalea,[3]
Makahiwa, Makalau.
The men were from Hoohila,
Of Makakaile.
The face of Makakaile the large one, the life.
Kikenui of Ewa.
At Ewa is the fish that knows man's presence.[4]
The foreskin of Loe, consecrated in the presence of Mano
The chief, heralded[5] by the drum of Hawea,[6]
The declaration drum
Of Laamaikahiki.

This chant is dedicated to the eyes of Kanaloakuaana as indicated by the verses.

CHAPTER XIII.

The Battle at Waimea.—Conquest by Lonoikamakahiki—Defeat and Death of Kamalalawalu.

After the death of Kanaloakuaana by Kamalalawalu, and in obedience to the statements of the old men for the Maui war contingent to go to Waimea and locate at Puuoaoaka and Hokuula, Kamalalawalu and his men proceeded to the locality as indicated by them. The Maui forces followed and after locating at Hokuula awaited the

[1] *Kamakahiwa*, the black eye, from having had his eyes tatued.
[2] *Kanaloa* refers to Kanaloakuaana.
[3] An epithet of same.
[4] *Puaeo*, averted eye; used here to signify the sightless pearl-oyster of Ewa lagoon, famed as sensitive to sound, thereby enabling it to sense the presence of man.
[5] *Olowalu*, tumultuous noise; announcement of chief's kapus, etc.
[6] Name of one of the sacred drums introduced by Laamaikahiki.

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kanaka no ko Lonoikamakahiki alo, me ka olelo aku ia Kamalalawalu: "E Kamalalawalu, lawe ia na waa iuka lilo, wehewehe ke ama a me ka iako, i kaua ia a hee ka Hawaii ia oukou, malia o holo ke auhee pio, a manao o ka auwaa o ka Maui ka mea e holo ai, i hiki aku ia, ua pau ka iako i ka hemohemo, i loaa mai ia i ka lanakila, alaila na oukou no ka make." A e like me ka olelo a kela mau elemakule ia Kamalalawalu, alaila, hana aku la o Kamalalawalu e like me ka kela mau kanaka.

I ka manawa a Kamalalawalu i hiki aku ai ma Kohala, ua makaukau mua na puali kaua o Lonoikamakahiki. Aka, lohe ae la ua o Kamalalawalu, eia no o Kanaloakuaana i Waimea kahi i noho ai, hoouka mua iho la o Kamalalawalu me Kanaloakuaana i Kaunooa. A hee mai la o Kanaloakuaana; a alualu loa mai la ko Kamalalawalu poe koa a me Kauhiakama pu, a loaa pio iho la o Kanaloakuaana ma Puako; a ma ia hoouka kaua hou ana, poaloia ae la na maka o Kanaloakuaana e ko Maui kaua, a oo ia ae la na maka i ke kao hee, pepehiia iho la a make; ua kakauia nae na maka o Kanaloakuaana i ka uhi.

A oia hana ana a ko Kamalalawalu poe koa ia Kanaloakuaana, nolaila ua kapaia ka inoa oia awa pae waa ma Puako o Kamakahiwa, a o ka inoa ia o ia wahi a hiki mai i keia manawa, a hiki aku i ka hanauna hope loa o keia lahui.

A no ia hana ia ana o Kanaloakuaana pela, ua hanaia e ka poe haku mele penei, oia hoi ma ka hapa waena o ke mele i oleloia o Koauli, penei:

Ke koana o Kama, ka ohia,
Ko Kama kuu i Waimea,
Ka io o Kanaloa,
He ele he Alaea;
O ka maka i kuia;
I welo'a i ke kao o Kanaloa;
Ko Kanaloa maka
A lalapa no
E uwalo wau i ka maka
O Makakii;
E o mai oe i ko kamalea maka,
O Makahiwa, Makalau;
No Hoohila ka lau.
O Makakaile.
Ka maka o Makakaile nui a ola;
Kikenui a Ewa
No Ewa ka ia i ka maka o Paweo
No Loe ka ili lolo i ka maka o Mano
Ke alii ke Olowalu o ka pahu o Hawea
Ha pahu hai kanaka
O Laamaikahiki.

O keia mele i hai ia maluna no ka maka o Kanaloakuaana, e like me ka hoakaka ana ma na pauku maluna ae o kela mele.

MOKUNA XIII.

Ka Hoouka Kaua Ana ma Waimea.—Ka Lanakila Ana o Lonoikamakahiki.—Auhee o Kamalalawalu me Kona Make Ana.

Mahope iho o ka make ana o Kanaloakuaana ia Kamalalawalu ma, a e like hoi me ka olelo a na elemakule, e hoi iuka o Waimea, ma Puuoaoaka a me Hokuula e hoonoho ai ko Maui poe kaua, a nolaila ua hoi aku la o Kamalalawalu ma a ma kahi a ua mau elemakule nei i kuhikuhi ai.

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coming fray. On the day Kamalalawalu and his men went up to Waimea to occupy Hokuula the two deceitful old men at the time were with Kamalalawalu. In the early morning when Kamalalawalu awoke from sleep he beheld the men from Kona and those of Kau, Puna, Hilo, Hamakua and Kohala had also been assembled.

Kamalalawalu looked and saw that the lava from Keohe to Kaniku was one red mass. Kamalalawalu was astonished, because the day before he observed that the lava was one mass of black, but this morning it was entirely red with people. Thereupon Kamalalawalu inquired of Kumaikeau and the others why the lava was a mass of red: "What does red portend? Does it mean war?" Kumaikeau and the others replied: "Do not think the red you see is some other red and not what you assume it to be. It is not war. That red yonder is the wind. The olauniu wind of Kalahuipuaa and Puako had been blowing in the early morning and when it is very light and gentle it hugs the lava close. This olauniu wind on the lava coming in contact with the wind from Wainaualii raises a cloud of dust covering and hiding the land in the manner you saw yesterday. While cogitating to himself, Kamalalawalu concluded to drop the matter on account of the deceit of the two old men and the loss of confidence in what Kumaikeau and the others had said, for the reason that the lava continued to be strewn with people even to the time of the setting sun. During that night and including the following morning the Kona men arrived and were assigned to occupy a position from Puupa to Haleapala. The Kau and Puna warriors were stationed from Holoholoku to Waikoloa. Those of Hilo and Hamakua were located from Mahiki to Puukanikanihia, while those of Kohala guarded from Momoualoa to Waihaka.

That morning Kamalalawalu observed that the lowlands were literally covered with almost countless men. Kamalalawalu then took a survey of his own men and realized that his forces were inferior in numbers. He then spoke to Kumaikeau and the others: "Kumaikeau and the rest of you, how is this and what is that large concourse of people below?"

Kumaikeau and the others replied: "We have never seen so many people in Hawaii before. Do not think that because of their superior numbers they will escape us; they cannot, for the reason that their fighting will have to be from below. It is true they are more numerous, but being beneath we will defeat them."

The following day, Lonoikamakahiki went over to meet Kamalalawalu to confer concerning the war.[1] During their conference Kamalalawalu proposed to Lonoikamakahiki that war cease because he feared the greater forces of Lonoikamakahiki. But the proposal by Kamalalawalu for termination of the war did not meet Lonoikamakahiki's approval. He had no intention of acquiescing, because he was greatly incensed at Kamalalawalu for the brutal manner in which he killed Kanaloakuaana by gouging out the eyes and other brutal acts carried into execution while the latter was still alive.

Makakuikalani, however, upon hearing of Kamalalawalu's proposal to Lonoikamakahiki to cease the war disapproved of it and said to Kamalalawalu not to have the

[1] Realizing he has been entrapped, Kamalalawalu begins to sue for peace.

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Hoi aku la ko Maui poe a noho ma Hokuula e kali ana no ka hoouka kaua ana. I ka la a Kamalalawalu ma i pii ai iuka o Waimea a noho ma Hokuula, a o ua mau elemakule nolunolu la no kekahi me Kamalalawalu ma i kela manawa. A ma ia po a ao ae, ma ke kekahiakanui i ka manawa i ala ae ai ko Kamalalawalu hiamoe, aia hoi, ua kuahaua ia mai la na kanaka o Kona, ko Kau a o Puna a me Hilo, o Hamakua hoi a me Kohala.

Nana aku la o Kamalalawalu he ula wale la no na ke a, mai Keohe a Kaniku; ia manawa haohao no o Kamalalawalu i keia mea; no ka mea, i ka Kamalalawalu ike ana i ka la mua he uliuli ke a; a i keia kakahiaka hoi, he ula pu wale la no i na kanaka.

Nolaila, ninau ae la o Kamalalawalu: "Ea, e Kumaikeau ma, ula pu hoi ke a, heaha keia ula, he kaua paha?" I aku o Kumaikeau ma: "Aole paha ia ula au e ike la, he ula e ae, a manao aku oe he kaua ia. Aole ia he kaua. Oia ula la ea, he makani, pa aku la ka makani Olauniu o Kalahuipuaa a me Puako i ka wanaao, a malamalama loa, pili-a aku la, komo aku la keia Olauniu a pili-a aku la, hui aku la me ko Wainanalii makani, ku ae la ke ehu o ka lepo, uhia aku la nalo wale ke a au i ike ai i ka la inehinei." A no kela olelo nolu a kela mau elemakule, oki wale iho la no o Kamalalawalu, a waiho wale iloko ona ia manao, no ka mea, aole he hilinai nui i kela olelo a Kumaikeau ma, no ka mea, ua mau ka paa ana o ke a i na kanaka a hiki i ka napoo ana o ka la. Ma ia po iho, a ao ae, hiki mai la ko Kona poe a hoonoho mai la mai kai o Puupa a hiki i Haleapala. A o ko Kau hoi a me ko Puna, hoonoho ae la ka lakou poe mai Holoholoku a Waikoloa. A o ko Hilo a me ko Hamakua mai, hoonoho mai la ko lakou poe kaua mai Mahiki a Puukanikanihia. A o ko Kohala hoi, pania ia mai la e na kanaka mai Momoualoa a Waihaka.

Ia kakahiaka, nana aku la o Kamalalawalu, ua uhi paa puia mai olalo i na kanaka, aole o kana mai. Alaila, nana ae la o Kamalalawalu ia lakou ua uuku loa; alaila, olelo aku la o Kamalalawalu ia Kumaikeau ma: "Ea! E Kumaikeau ma, pehea keia? Heaha keia lehulehu olalo?"

I aku o Kumaikeau ma: "Akahi no au a ike i ka nui o na kanaka o Hawaii nei. Mai manao nae oe ia nui, e pakele ana ia kakou. Aole e pakele, aia ka lakou kaua malalo, he nui lakou, o ko lakou kaa malalo, make no ia kakou."

I kekahi la ae, hele aku la o Lonoikamakahiki e halawai me Kamalalawalu, e kuka no ke kaua. A i ko laua kamailio ana, olelo aku o Kamalalawalu ia Lonoikamakahiki, e hoopau wale ke kaua, no ka mea, ua hopo mai la o Kamalalawalu no ka nui loa o ka Lonoikamakahiki kaua. Aka, ma kela olelo kaua a Kamalalawalu e hoopau wale ke kaua, aohe manao o Lonoikamakahiki e hoopau, e like me ka Kamalalawalu olelo, no ka mea, ua wela ko Lonoikamakahiki huhu no Kamalalawalu, no ka pepehi hoomainoino ana ia Kanaloakuaana; oia hoi, ua poaloia na maka, a ua hoomainoino ia i ko Kanaloakuaana wa e ola okoa ana.

Aka hoi, o Makakuikalani, i kona lohe ana ia Kamalalawalu ua olelo aku oia ia Lonoikamakahiki e hoopau i ke kaua, he mea makemake ole nae ia ia Makakuikalani. Oia hoi, ua olelo aku o ua Makakuikalani nei ia Kamalalawalu, aole e hoopau i ke kaua. "Ho aku imua a kau i ka nananuu; alaila ike ia na keiki makua o kakou." A no ia manaopaa o Makakuikalani, hoike mau ae la oia imua o ko Hawaii kaua i kela la keia la pau na la ekolu. Mahope iho o na la ekolu, hoomaka iho la na aoao elua e

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war cease. "Onward, and stand on the altar!' Then will it be known which of us is a full grown child." This determination on the part of Makakuikalani was manifested by his presence for three consecutive days before the forces of Hawaii. After the third day, the two combatting forces waged battle, Lonoikamakahiki gaining the victory over Kamalalawalu's entire force on the same day the battle was fought, the Maui-ites being completely routed.

This is the history of the battle as related by the ancients and as the narrative is preserved by them. Before the battle commenced it was customary for the old men to encourage Kamalalawalu to do battle. Whenever the two old men heard what Kamalalawalu and the others had to say as to what they intended doing to Lonoikamakahiki in order to be victorious in battle, the old men would wend their way to make it known to Lonoikamakahiki and the others and this duty was generally carried out during some convenient time of night. The two old men always pointed out to Kamalalawalu and the others where the battle should be fought, and the suggestions of the old men were always received with the utmost confidence by him. Therefore Kumaikeau and the two deceitful old men would in turn inform Lonoikamakahiki. The two old men never suggested any place for battle which would result advantageously to Kamalalawalu and his forces; on the contrary, it was invariably such a locality where inevitable defeat would result.

In the early morning of the day of battle, Makakuikalani went to the front with his warriors following him and planted themselves at Waikakanilua below Hokuula and Puuoaoaka at a prominence looking towards Waikoloa. Pupuakea, on observing that Makakuikalani was placing his men and self in position, he and his warriors immediately came forward prepared to give battle. It was a case where both sides were equally prepared for the fray.

Makakuikalani was a man of great height and large physique; a renowned and powerful general of Maui and was also Kamalalawalu's younger brother. As for Pupuakea, Hawaii's celebrated and powerful general and who was Lonoikamakahiki's younger brother, he was only a man of small stature. Both men had been taught the art of fighting with the wooden club and were experts in its use, but their schooling was under different masters and at different places.

On the day of battle the sight of Makakuikalani put Lonoikamakahiki's forces in dreadful fear. When Pupuakea saw Makakuikalani he had no fear of him, did not tremble but stood firm ready to give battle.

While Makakuikalani and Pupuakea were standing on the battle field, Makakuikalani raised his war club and from on high struck at Pupuakea. Being short in stature he was only slightly struck but fell to the ground, however. At the instant Makakuikalani's war club struck Pupuakea the end of it was buried deep into the ground. At the moment Pupuakea was struck by the war club and fell Makakuikalani thought that he was killed, but the latter's master saw that Pupuakea was not dead, so

[1] Keep on with the battle until one of us is on the altar, as an eminent authority puts it, the meaning of which is virtually, to fight on till death, when will be seen who is the bravest. *Nananuu*, or *lananuu*, was the tall scaffold structure in the temple wherein the sacrifice was placed, and in front of which stood the idols and the lele, or altar.

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kaua, a iloko no o ua la hoouka kaua la, lanakila ae la o Lonoikamakahiki maluna o ko Kamalalawalu puali holookoa, a auhee aku la ko Maui a pau.

A penei hoi ka moolelo oia hoouka kaua ana i oleloia e ka poe kahiko, ma ka lakou malama moolelo ana. Mamua o ka hoouka kaua ana, he mea mau i na elemakule ka paipai ana ia Kamalalawalu e kaua. Aia lohe ua mau elemakule nei i na olelo a Kamalalawalu ma, no na mea a lakou e hana aku ai ia Lonoikamakahiki, ma na mea e pili ana i ke kaua e lanakila ai ko lakou aoao, a e pio ai hoi ko Lonoikamakahiki, alaila, e hele aku auanei ua mau elemakule nei e hai aku ia Lonoikamakahiki ma, ma kekahi manawa kaawale o ka po. No ka mea, na ua mau elemakule nei no e kuhikuhi aku ia Kamalalawalu ma i ke kahua kahi e hoouka ai ke kaua ana. A e like me ke kuhikuhi ana a kela mau elemakule, e lilo auanei ia i olelo na Kamalalawalu e hilinai nui ai.

A no ia mea, hele aku no o Kumaikeau ma, ua mau elemakule nolu (apuka) nei a hai aku ia Lonoikamakahiki. Aole no e kuhikuhi ana ua mau elemakule nei i ke kahua kaua ma kahi e lanakila ai ko Kamalalawalu mau puali, aka, ma kahi e pio ai o Kamalalawalu ma, malaila no ka ua mau elemakule nei kahua kaua e hoonoho ai.

I ka la o ka hoouka kaua, ma ke kakahiaka nui, hele aku la o Makakuikalani mamua, a o kona poe kaua mahope ona, a ma Waikakanilua, malalo aku o Hokuula a me Puuoaoaka, ma ka hulei e nana iho ana ia Waikoloa. Aka hoi, o Pupuakea, i kona ike ana mai ia Makakuikalani, e hoonoho aku ana me kona poe koa, alaila, hele mai la o Pupuakea me kona poe kaua, me ka makaukau hoi no ke kaua. Aka, ua makaukau no na aoao a elua no ke kaua.

He kanaka nui a loihi o Makakuikalani, ka pukaua ikaika kaulana o Maui, ko Kamalalawalu kaikaina. A o Pupuakea hoi, ko Hawaii pukaua ikaika kaulana, ko Lonoikamakahiki kaikaina, he wahi kanaka uuku no ia, a haahaa hoi. Ua aoia no laua a elua i ke kaka laau palau, a ua akamai no laua a elua, aka, he kumu okoa ka kekahi a me kekahi, a ua aoia no laua ma na wahi kaawale. Aka, i ka la o ka hoouka kaua ana, ua weliweli mai la ko Lonoikamakahiki poe kaua, no ka ike ana mai ia Makakuikalani.

Aka, o Pupuakea, iloko o kona manawa i ike aku ai ia Makakuikalani, aole i komo mai iloko ona ka makau, aole no hoi oia i weliweli, aka, kupaa mau no oia e kaua aku ia Makakuikalani.

Ia Makakuikalani a me Pupuakea e ku ana ma ke kahua kaua, ia manawa, lawe ae la o Makakuikalani i kana laau palau a kiekie, a hahau iho la maluna iho o Pupuakea, a no ka haahaa o Pupuakea, ua pa lihi aku la o Pupuakea, aka, haule aku la o Pupuakea ilalo i ka honua. A o ka welau o ua laau palau la a Makakuikalani, iloko hoi o kona manawa i hahau aku ai ia Pupuakea, napoo pu aku la i ka lepo. I ka manawa i pa aku ai o Pupuakea i ka laau palau a Makakuikalani, a haule ilalo, manao ae la ua o Makakuikalani, ua make loa o Pupuakea. Aka, o ke kumu kaka laau a Makakuikalani, ka mea nana i ao o Makakuikalani, oia ka mea nana i ike mai o Pupuakea, aole i make; nolaila, olelo aku ua kumu kaka laau la a Makakuikalani: "E hoi houia aku e hoomake, aole i make ka hoa kaua, no ka mea, he laau kau i luna, pa kano aku la kaua uhau ana." A lohe o Makakuikalani i keia olelo ana aku a kana kumu, alaila, huli ae la oia (Makakuikalaui) a wala hope ae la i ke kumu o ka laau

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said to Makakuikalani: "Go back and slay him for your opponent is not dead. Your clubbing being from above only delivered a blow with the butt end." Makakuikalani hearing the words of his teacher turned around and threw the butt end of his club, at the same time telling him to "Shut up! Instruction stops at home. He cannot escape, he must be dead because the club strikes true." At the very instant that Makuikalani faced around to talk with his teacher, he (the teacher) was dead.

Pupuakea was lying on the ground, stunned, but somewhat recovered afterwards and raised himself up from the ground. When Makakuikalani saw that Pupuakea was still alive he rushed towards him bent on killing him.

Pupuakea observed Makakuikalani's approach so prepared himself to slay him. When Makakuikalani drew near, Pupuakea raised his club and twirled it from his right. At that moment Makakuikalani attempted also to lay his club on Pupuakea, and when his club was twirled it skidded along the ground towards the feet of Makakuikalani and being parried by Makaku, fell to the ground. When Makakuikalani swung his club from the left side it struck the back of his own neck and he was instantly killed. Pupuakea immediately stepped backward and met his master who said to him: "Go back again and slay him so he be dead." The words of his master aroused Pupuakea's pride and he said to his teacher: "He cannot live, he is dead." Then looking at the palm of his hand he again said to his master: "He cannot be alive because the birthmark of Pupuakea has impressed itself thereon. The flying club through dust has killed him."

After the great and renowned general of Maui had fallen the Hawaii forces continued to slaughter Kamalalawalu and the others. Upon the death of Kamalalawalu the slaughter of the Maui-ites continued for three days thereafter and those defeated who ran towards their canoes found no arms and outriggers because they had been broken. The repulsed warriors ran to Puako and noticing the paimalau[1] floating in the sea mistook them for canoes. They began to waver and were again overtaken by the victors. The destruction of the remaining invaders was then complete. Referring to Kauhiakama the son of Kamalalawalu he escaped to safety. The story of his escape running thus:

On the day that the Maui forces were defeated Kauhiakama clandestinely escaped to Kawaihae and from there his intentions were to hie to the caves, there to remain until his side was victorious and then make his appearance.

Hinau, one of the generals of Lonoikamakahiki and a messenger also, had great affection for Kauhiakama, but it was previous to the time of Hinau's assisting in the escape of Kauhiakama that he roasted some taro and, together with some dried mudfish, already roasted, proceeded to search for Kauhiakama. Hinau came to Kawaihae first and from there went to Kaiopae where for the first time he saw Kauhiakama, so Hinau hailed him and said: "Say, Kauhiakama, remain there until I reach you!" Kauhiakama looking round saw Hinau approaching, the thought of death at the hands of the victorious crossed his mind, so covering his face with his hands he wept, for he

[1] *Paimalau*, bait boxes; recepticles for live bait preferred in aku fishing.

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palau me ka olelo aku: "Kuli! I ka hale pau ke ao ana; aole e pakele, ua make aku la, no ka mea o ka Io ka laau." A o ua kumu nei hoi a ua o Makakuikanani make loa aku la ia, i ka manawa no a ua o Makakuikalani i huli aku ai a kamailio.

I ka manawa a Pupuakea e waiho ana i ka honua, ua maule aku la oia, a mahope loaa mai la ka mama iki ana ae, ia manawa, ala ae la o Pupuakea mai ka honua ae; ia manawa ike mai la o Makakuikalani ua ola hou o Pupuakea, alaila, holo hou mai la o Makakuikalani imua o Pupuakea, me ka manao e hoomake loa ia Pupuakea.

A ike aku la o Pupuakea ia Makakuikalani e hele mai ana e kue hou iaia, alaila hoomakaukau ae la oia e pepehi aku ia Makakuikalani. A i ke kokoke ana mai o ua Makakuikalani nei, lawe ae la o Pupuakea i kana laau palau a wili ma kona aoao akau, a i ka hoomaka hou ana o Makakuikalani e hoouka hou i kana laau palau maluna o Pupuakea, alaila, ia manawa, wili ae la o Pupuakea i kana laau, a hualepo aku la ma na wawae o Makakuikalani, a pa aku la ia Makaku, haule aku la i ka honua, a i ka wili ana mai i kana laau mai ka aoao hema mai, pa mai la ma ka hono, make iho la o Makakuikalani. Ia manawa, emi hope aku la o Pupuakea a halawai me kana kumu kaka laau nana i ao. I mai la ke kumu ia Pupuakea: "Hoi houia aku e hoomake i make." A no ka olelo ana a ke kumu a ua o Pupuakea pela, alaila, olelo aku la o Pupuakea i kana olelo kaena imua o kana kumu: "Aole e ola! Ua make!!" Nana iho la oia i ka poho o kona lima, a olelo ae la i ke kumu ana: "Aole ia e ola, no ka mea, ua kukai ae nei ka ila o Pupuakea. Make aku la i ka laau a kaua i ka hualepo."

A haule aku la ka pukaua nui kaulana o Maui, alaila luku aku la ka Hawaii ia Kamalalawalu ma, a make aku la o Kamalalawalu. Ia make ana o ua o Kamalalawalu, lukuia aku la o Maui ekolu la, a hee aku la o Maui, a holo aku la, a na waa o lakou; aka, aole he iako, aole he ama, no ka mea, ua pau i ka haihai ia; nolaila holo aku la ke pio a ma Puako; a o ka ike i ke paimalau, kuhi he waa, a i ka hoolana ana iloko o ke kai, me ka manao, o ka waa ia, aia nae ua kahulihuli, a loaa hou aku la i ka lanakila, lukuia aku la na koena o ka Maui a pau loa i ka make. A o Kauhiakama hoi, ke keiki a Kamalalawalu, holo pio aku la oia, a pakele aku la. A penei ka moolelo o kona pakele ana.

I ka la o ka hee ana o ko Maui poe kaua, holo malu aku la oia a hiki i Kawaihae, a malaila mai e holo ana me ka manao e pee ma na ana, a hiki i ka wa e lanakila ai, alaila hoike ae.

A o Hinau, kekahi o na pukaua o Lonoikamakahiki, he elele no na Lonoikamakahiki, aka, ua nui loa ke aloha o Hinau ia Kauhiakama. Nolaila, mamua o ko Hinau manao ana e hoomahuka ia Kauhiakama, pulehu ae la oia i mau kalo, a moa, a paa pu ae la me na oopu maloo i pulehuia, a imi aku la ia Kauhiakama; ma Kawaihaeo ko Hinau hiki mua ana, a malaila aku a hiki i Kaiopae, ike mua aku la o Hinau ia Kauhiakama, alaila, kahea aku la: "E Kauhiakama e! Malaila iho oe a loaa aku ia'u." I alawa ae ka hana o Kauhiakama, e hele aku ana o Hinau, alaila, manao ae la o Kauhiakama: "Make, eia ka lanakila." Alaila, palulu ae la ua o Kauhiakama i na lima i ke poo me ka manao kaumaha i ka make, e uwe ana. Aka, hele aku la o Hinau a honi aku la i ka ihu o Kauhiakama, a uwe iho la, me ka i aku: "Ua noho au me ke aloha ia oe, a nolaila, pulehu mai nei i na wahi kalo, a me na wahi oopu maloo, a imi

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was greatly depressed in spirits. Hinau came forward, however, and greeted him with a kiss on the nose, remarking: "I remained behind and roasted some taro and dried mudfish for the love of you and came to search for you." These words of Hinau gave Kauhiakama great relief and hopes for life. Kauhiakama then ate of the taro prepared by Hinau and when he had finished Hinau assisted Kauhiakama to escape to Maui. Thus was Kauhiakama saved from falling into the hands of his enemies.

Upon Kauhiakama's return to Maui he sang the praises of Hinau; named his house after him and also the calabashes and fish-bowls. The cultivated fields were also named after him. Everything he possessed was named after Hinau in memory of the many tokens of friendship and kindness shown to him.

Several years afterwards rumors came to Lonoikamakahiki which informed him of the actions of Kauhiakama and of the naming of everything Kauhiakama owned by the name of Hinau. In consequence of this certain messengers were dispatched to Maui by Lonoikamakahiki to get Hinau. Before the departure of the emissaries to get Hinau he instructed them thus: "You go and bring Hinau by my command, and should you meet him, say to him to return to Hawaii and govern the country because I am going to Kauai, to view the trunkless koa tree of Kahihikolo. He is to be in my stead and inform him so. Should he board your canoes, take him to Alenuihaha channel, tear him alive in the sea, because he has done wrong by assisting Kauhiakama to escape, thus violating my very commands, to allow no one of Maui with royal blood to live." After he had given these instructions to his emissaries they set sail for Maui.

When the emissaries met Hinau they learned that he was the greatest man in Maui in the retinue of Kauhiakama and was the latter's cherished favorite. However, the instructions had to be carried out and the same were discharged in a manner that was entirely pleasing to Lonoikamakahiki.

Hinau heard the wishes of Lonoikamakahiki from the lips of the emissaries, and believing the truth of the message decided to obey the same. Kauhiakama had no intention of allowing Hinau to sail to Hawaii for he was worried lest he return not again to Maui. Hinau, however, was under the belief that he was to rule only during the time of Lonoikamakahiki's absence on Kauai, and when he returned, he (Hinau) would again return to Maui. Upon Hinau's boarding the canoes and sailing for Hawaii while yet breathing with life he was cut in two whilst in the open sea by the emissaries in compliance with the instructions of Lonoikamakahiki. So died Hinau. On the return of the men they reported having put Hinau to death in the manner desired, thus gratifying the wishes of Lonoikamakahiki.

CHAPTER XIV.

Reformation of the Government by Lonoikamakahiki.—He Sails for Kauai.—Lonoikamakahiki Deserted by the People.

After the battle with Kamalalawalu at Waimea and the death of Hinau, Lonoikamakahiki again suggested to sail for Kauai, so that he might view Kahihikolo, the place where the trunkless koa tree was. For that voyage Lonoikamakahiki made pre-

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mai nei ia oe." A no keia olelo a Hinau, akahi no a oluolu iho la o Kauhiakama, a manao ae la no hoi i ke alo.

Ia manawa, o ke kalo a Hinau i hoomakaukau ai, ai iho la o Kauhiakama. A pau ia, hoomahuka aku la o Hinau ia Kauhiakama, a hala aku la i Maui, a pela i pakele ai o Kauhiakama i na lima o kona poe enemi.

Ia Kauhiakama i hoi ai a Maui, hapai nui ae la oia ia Hinau, a kapa ae la i ka inoa o ka hale o Hinau, na umeke a me na ipukai, o Hinau; a kapa aku la i ka inoa o na mahinaai koele o Hinau. Ua kapaia na mea a pau a Kauhiakama o Hinau; he mau mea e hoomanao ana i na mea a pau a Hinau i hana maikai aku ai ia ia (Kauhiakama).

A he mau makahiki he nui ma ia hope mai, kui aku la ka lono ia Lonoikamakahiki, a lohe oia i keia mau hana a Kauhiakama, ma ke kapa ana i na mea a pau ana, mamuli o ka inoa Hinau. Nolaila, hoounaia aku la kekahi mau elele mai ke alo aku o Lonoikamakahiki, e holo i Maui, e kii ia Hinau. Mamua o ka holo ana a na luna kii ia Hinau, olelo aku la oia i ua mau luna nei:

"E kii oukou ia Hinau, mamuli o kuu kauoha; a i halawai oukou me ia, e olelo aku oukou, e hoi mai i Hawaii nei, e hooponopono ai i ka aina, no ka mea, ke holo nei wau i Kauai, i ike aku au i ka laau koa kumu ole o Kahihikolo, a e noho oia e pani ma kuu hakahaka; pela oukou e olelo aku ai. A i kau mai kela maluna o na waa o oukou, alaila, e lawe mai a ka moana o Alenuihaha, e moku ola aku iaia iloko o ke kai, no ka mea, ua hewa kana hana ana no kona hoomahuka ana ia Kauhiakama, ka mea a'u i olelo ai, aole e koe i hookahi pua alii o Maui." A pau ka Lonoikamakahiki olelo ana i na luna ana e hoouna ai, holo aku la ua mau luna nei i Maui.

A i ka halawai ana o ua mau luna nei me Hinau, ike aku la nae ua mau luna nei, o Hinau ke kanaka koikoi o Maui imua o Kauhiakama, a oia hookahi no ka punahele oi imua o ko Kauhiakama alo. Aka, ma na mea i kauohaia ia lakou na luna e hana aku, alaila hana aku la no lakou e like me ka Lonoikamakahiki olelo.

A i ka lohe ana o Hinau i keia mau olelo a Lonoikamakahiki ma ka waha aku o ua mau luna nei, a ike mai la o Hinau ua ano oiaio na olelo a pau i haiia aku iaia, alaila, hooholo ae la oia i kona manao ae no na mea i hai ia aku ai. Aka, aole nae i manao o Kauhiakama e hookuu aku ia Hinau e holo i Hawaii, me ka manao ona, aole e hoi hou mai ana i Maui. Aka, ma ko Hinau manao, he hooponopono wale no no ka manawa e holo ai o Lonoikamakahiki a hoi mai, alaila hoi mai i Maui. Aka i ke kau ana o Hinau maluna o na waa a holo aku i Hawaii ua mo-ku olaia o Hinau i ka moana, e like me ka Lonoikamakahiki kauoha. A make aku la o Hinau. A make aku la o Hinau, hoi aku la na luna a hai aku la i ka make ana o Hinau. Alaila, ua loaa ka oluolu ia Lonoikamakahiki.

MOKUNA XIV.

Ka Hooponopono Hou Ana o Lonoikamakahiki i ke Aupuni.—Kona Holo Ana i Kauai.—Haaleleia o Lonoikamakahiki e ka Lehulehu.

A pau ke kaua ana me Kamalalawalu ma Waimea, a mahope iho o ka make ana o Hinau, ia manawa hoomaopopo hou ae la o Lonoikamakahiki e holo i Kauai; oia hoi i ike aku ai oia ia Kahihikolo, i kahi o ke koa kumu ole. A no ia mea, hoomakaukau

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parations to take along with him his favorites, his warriors as companions and also his servants.

Kaikilani in the meantime was placed to rule the land and to care for the people. All preparations having been made the king sailed for Kauai arriving there with his entire retinue. Lonoikamakahiki went alone to view the trunkless tree of Kahihikolo his entire retinue having deserted him. There was a native, however, of the place by the name of Kapaihiahilina who joined the king on his tour. The king while thus journeying happened to look back to see where the rest of his people were and saw only a solitary man following him in the rear. He was a stranger with whom he had no acquaintance. Of the large retinue which accompanied him from Hawaii not one was there, every man had deserted.

When the king observed Kapaihiahilina following him, he said not a word to him but continued on with his journey without even a guide to indicate the place he so much desired to see. When Lonoikamakahiki again turned back Kapaihiahilina was still following him. At this stage Lonoikamakahiki asked the man: "Where are you going?" Kapaihiahilina replied: "I merely followed you, because I heard from your people who were on their way back, that they had deserted you, and having sympathy for you, I followed."

Kapaihiahilina, upon being told that the king had been deserted, took a calabash of poi and some fours of mud-fish, and went in search of the king. It was Kapaihiahilina's habit during the days he followed the king to observe the etiquette due to royalty, that is to say, during the early morning when the royal shadow was the longest, Kapaihiahilina, aware there were only the two of them, did not cross his shadow but always respected his royal dignity and position.

Lonoikamakahiki constantly observed Kapaihiahilina's conduct as being most respectful of royalty. One day in the course of their journey, Kapaihiahilina, always to the rear of him at a respectable distance both when walking and when at sleep, Lonoikamakahiki said to him: "Do not hold me in sacredness because you are my own brother. I have nothing dearer than yourself, therefore, where I sleep, there will you sleep also. Do not hold me aloof, because all that is good has passed and we are now traveling in the region of the gods." In consequence of this, the king's wishes were observed, and they sat down together.

During their wanderings through the mountains of Kauai, in the depths of the mountain recesses they became sorely in need of food and had to subsist on the hala kaao.[1] They were in great need of clothing and destitute of malo and had to use braided ferns in substitution thereof. They wandered on in this manner until they arrived at the place which Lonoikamakahiki was so desirous of seeing, which place was called Kahihikolo, but still continued on until they reached the shore. During these travels they were in the greatest distress from lack of food, lack of clothing, lack of malo and also distress from the rains. There was locked in the bosom of Lonoikamakahiki the thought always of how he should some day reward Kapaihiahilina. On their return from their mountain wanderings, Kapaihiahilina became a premier and a

[1] *Hala kaao*, unripe fruit of the pandanus.

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ae la o Lonoikamakahiki i kana huakai; lawe ae la oia i kona poe punahele, a me kona poe hoa hele, kona mau puali, a me kona poe lawelawe.

Aka o Kaikilani, hoonohoia iho la oia ma ke ano hooponopono aina, a e malama hoi i na makaainana. A makaukau ko ke alii holo i Kauai, alaila holo aku la. Ia holo ana, hiki aku la o Lonoikamakahiki i Kauai; ia manawa e koe akoakoa ana no kona lehulehu a pau. Aka, ma ka hoomaka ana e ike i ke koa kumu ole o Kahihikolo, oia ka manawa i haalele ai ko Lonoikamakahiki lehulehu, a koe o Lonoikamakahiki wale no. Aka, hookahi kanaka kamaaina i ukali pu ma ia huakai a ke alii, no Kauai no, o Kapaihiahilina kona inoa. I ka manawa o ke alii e hele ana, a i ka huli ana ae i hope, e nana i kona lehulehu, aia hoi, hookahi kanaka e ukali ana mahope ona (Lonoikamakahiki) he kanaka e wale no, aole oia i ike; a o kona nui i hele pu mai ai mai Hawaii mai, aole hookahi i koe, ua pau loa i ka haalele.

I ka manawa o ke alii i ike mai ai ia Kapaihiahilina e ukali ana, aole oia i ekemu mai, aka, hoomau aku la no o Lonoikamakahiki i ka hele imua, me ka mea ole nana e kuhikuhi i kahi ana i hilinai nui ai e ike. Aka i ka alawa hou ana ae o Lonoikamakahiki i hope, e ukali ana no o Kapaihiahilina mahope ona. Ia manawa, akahi no a kamailio aku o Lonoikamakahiki iaia, me ka ninau aku: "E hele ana oe ihea?" I aku la o Kapaihiahilina: "I ukali wale mai nei no wau ia oe, no ka mea, lohe ae nei wau i ou kanaka i hoi ae nei, ua pau i ka haalele ia oe, nolaila, aloha ia oe, ukali mai nei."

A o ua o Kapaihiahilina, iloko o kona manawa i lohe ai ua haaleleia, nolaila, lawe ae la oia i umeke poi, me na kauna oopu, a imi aku la i ke alii. He mea mau hoi ia Kapaihiahilina i na la a pau o kana ukali ana ia Lonoikamakahiki, ka malama ana i na kanawai o ke kapu alii. Oia hoi, i ka manawa kakahiaka nui, ka manawa e loihi ana ke aka o ke alii, aole o Kapaihiahilina i ike i ko laua kokoolua o laua wale, a'e aku i ke aka, aka, malama mau no oia i ke kapu alii.

A he mea mau hoi ia Lonoikamakahiki ka nana mau ana ia Kapaihiahilina ma kona ano menemene alii. A iloko o kekahi la o ka laua hele ana, i ka manawa e hookaawale ana o Kapaihiahilina iaia iho, ma ka hele ana, ma ka noho ana a me ka moe ana, i aku la o Lonoikamakahiki iaia: "Mai hookapukapu mai oe ia'u, no ka mea, o oe no ko'u hoahanau ponoi, aole a'u mea nui e ae, o oe hookahi wale no; nolaila, ma ko'u wahi moe, malaila mai oe, mai hookaawale oe ia'u, no ka mea ua pale ka pono eia kaua i ke au akua kahi i hele ai." A nolaila, ua hookoia ka ke alii olelo, a noho pu iho la laua.

I ka laua hele ana ma na kuahiwi o Kauai iloko o ka lipo nahelehele loloa, ua nui ko laua pilikia i ka ai, o ka hala kaao ka laua ai. A pilikia no hoi laua i ke kapa ole, o ka lauki ko laua kapa; a nele laua i ka malo ole, o ka palai i hiliia ko laua malo. Pela mau ko laua hele ana a hiki i kahi a ua o Lonoikamakahiki i ake nui ai e ike, oia hoi o Kahihikolo, a hiki wale i ka hoi ana mai i kai. Aka, i ko laua wa e hele ana iloko o na pilikia he nui, pilikia ai, pilikia kapa, pilikia malo, pilikia i ka ua, aia no nae iloko o ko Lonoikamakahiki manao ka mea e hiki ai iaia e hana aku ai ia Kapaihiahilina. A i ka hoi ana o laua mai ka laua huakai hele mauna ae, lilo ae la o Kapai-

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great favorite. Whatever belonged to Lonoikamakahiki in large as well as small things which had been left in charge of the men and the petty chiefs, including also the lands, all were under the administration of Kapaihiahilina. Before the eyes of Lonoikamakahiki no one else was superior to Kapaihiahilina and he was supreme over the island of Hawaii. Upon Lonoikamakahiki's return to Hawaii after his sojourn in the mountains, he took Kapaihiahilina with him to Hawaii and appointed him his premier and held him as an esteemed favorite.

Wherever Lonoikamakahiki slept, there Kapaihiahilina slept also; wherever he lived, there also would Kapaihiahilina reside. The emblem of royal sacredness (puloulou) where his former favorites were not permitted to tread, there would Kapaihiahilina be found. When Lonoikamakahiki arrived on Hawaii with his companion the marshals and the statesmen of Lonoikamakahiki observed that Kapaihiahilina's favoritism exceeded that of the king's former favorites, and they became embittered at the idea and were envious of him for the reason that his former favorites never received such consideration.

On a certain day, Lonoikamakahiki assembled all of his nobility and statesmen and declared that Kapaihiahilina was denominated the chief personage of all Hawaii. But this was not agreeable to the chiefs' views and the court of Lonoikamakahiki.

CHAPTER XV.

Kapaihiahilina Appointed Premier.—Intrigue for His Downfall. —His Affectionate Farewell.

After the installation of Kapaihiahilina as premier for Lonoikamakahiki, he was awarded the ahupuaa called Hihiu nui, the same being located at Kohala. Kapaihiahilina having been inducted into the office of premier, his subordinate officers began to immediately entrap him into some offense. One was found, and a most serious one, but being a very great favorite of Lonoikamakahiki's the king was loath to entertain any wrong in Kapaihiahilina.

As no incriminating charges could be brought against Kapaihiahilina that would be entertained by the king, the inferior officers made greater efforts to convict him. They finally brought the charge against him of having had illicit intercourse with Kaikilani, the wife of Lonoikamakahiki, brought about principally by the acts of the subordinate officers themselves who studiously prepared the conspiracy. The inferior officers being aware of the illicit relations between Kapaihiahilina and Kaikilani and knowing that it was such an offense from which he could not escape, the conspirators placed the information before Lonoikamakahiki, who upon hearing of it set it aside as being unworthy of his royal attention.

Being unable to implicate Kapaihiahilina in these matters it dawned upon the conspiring officers that Kapaihiahilina was indeed a highly honored favorite of the king, so they gave up conspiring.

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hiahilina i punahele nui, a i kuhina nui hoi. O na mea a pau a Lonoikamakahiki, na mea nui na mea liilii i waiho aku ai i na kanaka a me na kaukau alii; o na aina hoi a pau, aia no ia ma ko Kapaihiahilina lima ka hooponopono. Aole he mea nui e ae ma ko Lonoikamakahiki alo, o Kapaihiahilina wale no, a oia no ke poo kiekie ma ka Mokupuni o Hawaii a puni. A i ko Lonoikamakahiki hoi ana i Hawaii, mahope iho o kana huakai hele mauna, lawe ae la oia ia Kapaihiahilina i Hawaii, i hookohu aku ai oia ia Kapaihiahilina, ma kona ano kuhina nui, a punahele nui hoi.

Ma ko Lonoikamakahiki wahi moe, malaila o Kapaihiahilina e moe ai, ma kona wahi e noho ai, malaila pu no me Kapaihiahilina. O ka puloulou kapu alii, hiki ole i na punahele mua ana ke komo aku, malaila o Kapaihiahilina e noho ai. Aka, i ka hiki ana o Lonoikamakahiki i Hawaii me Kapaihiahilina, ike mai la na ilamuku a me na kakaolelo a Lonoikamakahiki, ua kela aku ka punahele o Kapaihiahilina mamua o na punahele mua, alaila, inoino ae la ko lakou manao no Kapaihiahilina, no ka mea, aole i hanaia kekahi mau punahele mamua e like me keia.

I kekahi la, hoakoakoa ae la o Lonoikamakahiki i kona mau kaukau alii a pau, a me kona mau kakaolelo, a hoike aku la i ko Kapaihiahilina lilo ana i poo kiekie ma ka aina a puni o Hawaii. Aka, he mea oluolu ole nae ia i ko na 'lii manao, a me ko Lonoikamakahiki alo alii a pau.

MOKUNA XV.

Hoonohoia o Kapaihiahilina i Kuhina Nui.—Ke Imihala ia Ana. —Kana Mele Aloha.

Mahope iho o ko Kapaihiahilina lilo ana i kuhina nui no Lonoikamakahiki, haawi ae la o Lonoikamakahiki i hookahi ahupuaa, o Hihiu nui, he wahi ahupuaa no ia e waiho ana ma Kohala. A noho ae la o Kapaihiahilina ma ka noho kuhina nui, imi ae la na luna malalo ona i hewa no Kapaihiahilina. Ua loaa no ka hewa, he hewa nui no, aka, no ka punahele nui launa ole no, nolaila, aole e manao ana o Lonoikamakahiki he hewa ia no Kapaihiahilina.

A no ka hewa ole o Kapaihiahilina ma na mea o ke alii, imi hou ae la na luna malalo ona i mea e hewa ai. Nolaila, loaa ae la ka hewa o Kapaihiahilina ma ka moekolohe ana me Kaikilani ka Lonoikamakahiki wahine ponoi, mamuli o ka hooweawea ia e na luna nana e imihala nei. A no ka ike ana o na luna malalo o ua o Kapaihiahilina ua hewa me Kaikilani, nolaila, hele aku la ka poe nana e manao ino nei o Kapaihiahilina, he hewa ia nona e hewa ai. A nolaila, hai ia aku la ia Lonoikamakahiki keia hewa ana o Kapaihiahilina me Kaikilani. Aka i ko Lonoikamakahiki lohe ana i keia mea, aole ia he hewa i ko ke alii manao.

A no ka loaa ole o ko Kapaihiahilina hewa, ma keia mau mea, imua o ke alii, alaila, ua maopopo i ua mau luna nei, ua pakela loa ka punahele o Kapaihiahilina, nolaila hoopau ae la ua mau luna nei i ko lakou manao imihala.

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After being about a year in office as premier, Kapaihiahilina proceeded to Kauai with the intention of returning to resume the premiership. Whilst he was absent on Kauai the king's suite renewed their conspiracy to implicate him in some trouble in his capacity as prime minister and as a favorite of Lonoikamakahiki. The chiefs immediately around the sovereign brought all manner of accusations of the most contemptuous description against Kapaihiahilina and the idea entered the king's mind that he should be dismissed from his ministerial position as well as losing his place as a favorite.

Lonoikamakahiki then made a solemn pledge that he would not again see the face of Kapaihiahilina. Through the subtle machinations of the royal suite the high esteem of Lonoikamakahiki for Kapaihiahilina ceased.

It was only a short while that Kapaihiahilina remained on Kauai when he heard that he was no longer the premier and favorite. To verify what he had heard relative to his dismissal he sailed for Hawaii. Whilst on the voyage to Hawaii on his canoes he commenced the composition of a song wherein was recited his travels with Lonoikamakahiki in the mountain glens, their escapes from dangers of many descriptions. On the way, he first landed at Kohala, as he desired to see the land which had been given him. Upon arriving there he found that a new konohiki had been installed on the land and the one placed there by him had been dismissed. It was then that he realized his downfall. He set sail for Kona to fully acquaint himself with the commands of the king.

At that time Lonoikamakahiki was living at Kahaluu and was then conducting temple services. When he came in sight immediately outside of Kahaluu, he was recognized at once by his canoes. In consequence thereof, Lonoikamakahiki immediately gave orders that the doors of the house be closed. The doors were not, however, closed at once. At the time the canoes reached the shore and Kapaihiahilina commenced wending his way to the king, when nearing the fencing of the house the doors shut. Kapaihiahilina observing the door closing on him stood outside the fence where the sentinels stood. Raising his voice on high he described in chant their wanderings:

Lonoikamakahiki, the sacred one of the high chief,
The sacred chief given birth by Keawe.
The chief was born a king of large possessions.
Lono is like soft mats without number,
[Stretching] from ancient lines
Come the sacred feather capes of Kumalana.
It is wrong!
It is wrong for him to maintain his anger,
For the fault is as nothing for the chief to continue being angry.
My father! The great chief,
We have tramped the ground,
We have walked the ground
At Opikananuu, at Opikanalani,
At the plains of Kanuukewe,
The base of the isle, the foundation;
The foundation of the land where Wakea lived,
Wakea the sacred chief.
By Keawe was given birth;
The right was first given birth,
Then followed that which was wrong.
The going began with numbers and was continued till few were left;
Until lonely and deserted,
But two continued tramping in the forest,
To where grew the koa tree without roots,[1]
Above Kahihikolo,
Loin-cloth of ferns was made,
Ti-leaf was broken and worn at the back;

[1] A mythical tree credited to Kauai.

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Hookahi paha makahiki o Kapaihiahilina ma ka noho kuhina nui, alaila holo aku la oia i Kauai, me ka manao no e hoi hou mai ma kona noho kuhina nui. I kela manawa o Kapaihiahilina i Kauai, manao ae la ke alo alii e imihala hou i mea e hewa ai o Kapaihiahilina ma kona noho kuhina nui, mai ka punahele ae a Lonoikamakahiki. Nolaila lawe ae la ke alo alii a pau i na olelo akiaki he nui, ma ka olelo ku i ka hoowahawahaia; nolaila, loaa i ke alii ka manao e hookaawale ae mai ko Kapaihiahilina noho ana ma ka noho kuhina, a hoopau ae la i kona punahele.

A hoohiki iho la o Lonoikamakahiki i olelo paa aole e ike hou i na maka o Kapaihiahilina. Mamuli o na olelo akiaki a ke alo alii, pau ae la ka punahele nui o Kapaihiahilina ia Lonoikamakahiki.

Ma ia noho ana o Kapaihiahilina i Kauai, aole i liuliu, hiki aku ka lohe ia Kapaihiahilina, ua pau kona punahele, a me kona noho kuhina nui ana. Nolaila, holo mai la o Kapaihiahilina i Hawaii, i ike aku ai oia i ka pau io ana o kona punahele. Ia Kapaihiahilina i kau mai ai iluna o na waa a holo mai i Hawaii, oia no ka hoomaka ana o Kapaihiahilina e haku i mele, e pili ana i ko laua hele mauna ana, ko laua alo ana i kela pilikia keia pilikia he nui. Ia holo ana a ianei (Kapaihiahilina) ma Kohala kona hiki mua ana, i ike aku ai oia i kona aina i haawi lilo ia aku ai. A i kona hiki ana aku, ike aku la oia he konohiki hou ke noho ana i ka aina, a o kana konohiki i hoonoho aku ai, ua pai ia ae la; ia manawa no ko Kapaihiahilina hoomaopopo ana i kona pau; a nolaila, holo aku la oia (Kapaihiahilina) i Kona e ike pono i ko ke alii manao nona.

Ia manawa, e noho ana o Lonoikamakahiki ma Kahaluu, no ka mea, he kapu heiau kana ia wa. A i ka hiki ana aku o Kapaihiahilina mawaho o Kahaluu, ike muaia mai la o Kapaihiahilina ma na waa. A no ia mea, kena koke ae la o Lonoikamakahiki e pani ka puka o ka hale, aka, aole nae i pani koke ia ka puka ia manawa, a i ka manawa i pae aku ai na waa iuka, a i ka hoomaka ana aku o Kapaihiahilina e hele aku e ike i ke alii, iaia i hookokoke aku ai mawaho o ka paehumu o ka hale, ia wa ke pania ana mai o ka puka. A ike aku la o Kapaihiahilina ua paa ka puka, hele aku la keia a ku mawaho o ka pa, i na koa e ku ana, alaila hapai aku la oia i ke mele, e like me ka laua hele ana:

O Lonoikamakahiki kapu a Kalani,
O Kalani kapu a Keawe i hanau;
Hanau Kalani he alii ku halau,
He lau kapaahu nehe e Lono,
Mai ka papa aku
Ka ahuula kapu a Kumalana.
Ua hewa!
Ua hewa iala la he hoomauhala,
Aohe ano hala i hoomau ai e Kalani.
Kuu makua a kalani,
Kaina i honua,
Hele ana i honua,
I Opikananuu, i Opikanalani.
I kahua a Kanuukewe
Ka papa o ka moku, ka honua,
Ke au aina o Wakea i noho ai.
O Wakea ke alii kapu
A Keawe i hanau (ai);
Hanau mai mamua ka pono
Ukali aku mamuli ka hewa.
Oi hele mai ka wa nui a hune
A mehameha kanaka ole
Hele koolua i ka nahele
I ka laau koa kumu ole
Mauka o Kahihikolo.
Hili aku i ka malo pau palai,

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Thus were we two sheltered from the rain, my companion.
We ate of the ripe pandanus in our wanderings,
Thus were our days of hunger appeased, my companion,
My companion of the tall pandanus,
From Kilauea to Kalihi;
The pandanus that had been partly eaten,
Of Pooku in Hanalei.
Thus did we two wander along, my companion,
Through the heavy and wind-blown rain,
The ceaseless and general rain.
We drank of the awa [1] of Koukou,
The fragrant-leaved awa [2] of Mamalahoa.
Say, my companion!
A companion, a friend of Lono, a man,
A companion of the deafening rains.
As the rain traveled in the uplands at Hanaleiiki,
To Hanaleinui,
One rain was from the highlands,
One rain was from the lowlands,
One rain was from the east,
One rain was from the west,[3]
Along the pandanus cape of Puupaoa.
It was there the rain fell on the sand,
The sand, food of the kinau,[4]
The kinau that ate of the ripe pandanus at Hanalei,
The rain that ripens the ohia of Waioli.
Cheer up, it is best to be so, chief.
The lord,
The lord in our toils at Kanananuu,
Of the calm stretches at Kukalaea,
Who levels and pushes along
To the sounding-leafed koa.
The battle sounds in the rear.
From the ridge-pole of the house of Maoea.
It was there the rain drops danced in the forest.
The rain in the forest fell low,
The rain in the forest danced about,
The rain in the forest fell softly,
The rain in the forest was like mist,
The rain in the forest fell from all sides,
The rain in the forest fell at the back,
The rain cut furrows in the forest
In the uplands of Laauhaele.
Goest thou?
As the man prone to idleness
[Who] on return, found trouble, found wrong doing,
You have indeed trouble-making servants.
I came at your bidding like a messenger;
You have dispossessed me, you have ousted me.
This my going cannot be laid to others since it is your own making.
The owner of the house has driven me out.
The fault would have been mine
Had I lived and left without cause,
Such action
Would have been a fault on my part,
The companion who followed you in all your tribulations.
[You] remain,
I am leaving you, my companion, I am going.
The rain is passing slightingly,
[The rain] of Hopukoa, of Waialoha.
Say, there!
My greetings to you
While you remain in anger.

CHAPTER XVI.

Departure of Kapaihiahilina.—Lonoikamakahiki's Search for Him.—Return and Reinstatement of Kapaihiahilina as Premier.

At the end of Kapaihiahilina's greetings to Lonoikamakahiki in the chant he retraced his footsteps whence he had come, weeping with affection for the king. Boarding his canoes he sailed away. After Kapaihiahilina had ceased his dedicated chant of Lonoikamakahiki's name the ancient love surged within his bosom for the loving tribute, the story of their companionship and their wanderings. It was very evident

[1] An *awa* of especially satisfying quality.
[2] *Awa lau hinano* describes a fragrant awa resembling in perfume the *hinano* blossom of the pandanus.
[3] Continuous changing rains.
[4] *Kinau*, a sand eel.

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Hahaki i ka laui pea ma ke kua.
Hala ia mao a ka ua ilaila, e ke hoa-e,
Hele aku a ai i ka pua pala o ka hala
Hala ia la pololi o ka ua ilaila, e ke hoa.
He hoa i ka nahele lauhala loloa,
Mai Kilauea a Kalihi la;
O ka hala i aina kepaia,
O Pooku i Hanalei-la.
Hala ia mao a ka ua, e ke hoa-e.
He ua kaee, ua makani,
Ua hookinakina e puni e ka ua.
Inu aku i ka awa o Koukou
I ka awa lau hinano o Mamalahoa.
E ke hoa-e!
He hoa, he kaupu e Lono, he kanaka,
He hoa la hoi no ka ua, paia;
Hele ka ua mauka o Hanaleiiki;
A Hanalei-nui
Mauka mai kekahi ua,
Makai mai kekahi ua,
Ma nae mai kekahi ua,
Malalo mai kekahi ua,
Ma ka lae hala o Puupaoa;
Ilaila ka ua hoowalea i ke one,
I ke one ai a ke kinau,
Ke kinau ai hala pala i Hanalei,
Ua hoopala ohia o Waioli.
He olioli e ke 'lii e pono ai,
Ka Haku-ha.
Ka Haku hana o Kanananuu,
O ka maka lai o Kukalaea
Kalai aku hooneenuu he ana
A ke koa lau kani.
Kani kua ke ka ua,
Ke kaupaku hale o Maoea.
Ilaila ka ua kike haa i ka nahele.
Haahaa ka ua i ka nahele,
Haaula ka ua i ka nahele,
Haalea ka ua i ka nahele,
Noe a ka ua i ka nahele,
Lauwili ka ua i ka nahele,
Opea ka ua i ka nahele,
Kuawaa ka ua i ka nahele,
I ka uka o Laauhaele,
O hele-a.
Walea kanaka i ka hele,
Hoi mai, he lalo ino, he lalo hewa,
He lalo akiki ka kou o muli-la,
Eia mamuli ka alele.
Ke pai au ka hookuke,
He nani nei hele nau,
Ua hookuke oe ka mea hale;
Eia la ka hewa o ka noho hale,
He noho a pauaho,
Ku ae hele.
Loaa ko'u kina
Ko ka hoa ukali ino,
O noho.
Haalele ia oe e ke hoa ke hele nei,
Hele kikaha ana ka ua,
O Hopukoa o Waialoha
Ei ala e-
Aloha wale ana ia oe
Iloko o kauahoa.

MOKUNA XVI.

KA HELE ANA O KAPAIHIAHILINA.—KA IMI ANA O LONOIKAMAKAHIKI IAIA. —KO KAPAIHIAHILINA HOI ANA MAI A NOHO HOU I KUHINA NUI.

A PAU ka Kapaihiahilina kahea ana ia Lonoikamakahiki ma ke mele, alaila huli hoi aku la oia, me ka uwe pu i ke aloha i ke alii, a kau iluna o na waa, a holo aku la. I ka manawa i pau ae ai ka Kapaihiahilina kahea ana i ka inoa o Lonoikamakahiki, a mahope iho, kupu mai la ko Lonoikamakahiki aloha no Kapaihiahilina, no kona hoalohaloha ana mai, ma ke ano o ka laua pili ana, a me ko laua hele ana. A he mea mao-

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that Kapaihiahilina's composition was founded on facts. Lonoikamakahiki then ordered the doors of his royal abode to be opened to allow Kapaihiahilina to enter the house. On opening the door of the royal mansion, however, Kapaihiahilina was then outside of Laaloa sailing away.

Lonoikamakahiki observing that Kapaihiahilina had sailed away, sent messengers to get him to return. The messengers, in conformity with the king's desire, set forth and upon reaching Kapaihiahilina said to him: "We come for you to return; we were sent to beseech you to come back; the king is overwhelmed with love for you and your appeal for compassion by the chant describing your wanderings; when we left the king was still weeping."

Kapaihiahilina hearing what was said, replied to the messengers: "You both return to the king. Give him my love and say, I cannot go back, because he has harkened to the slanderers who surround him. They may be the ones who accompanied him and ate the ripe flowers of the pandanus of Pooku and girded together the ti leaves as well as the ferns. Therefore I am now homeward bound to bury my bones on Kauai's shore. If I should die it would be of no moment to him, but should it be he who shall pass away, my companion of many perils, I will weep for him alone at Kauai. Both of you go back." When Kapaihiahilina finished what he had to say to the messengers, they went back, met the king and reported all that Kapaihiahilina had said.

In consequence of the statements made by the messengers Lonoikamakahiki became very much aggrieved. He immediately ordered his two canoe paddlers, Kapahi and Moanaikaiaiwa, also Kapuniaiakamau and the adopted child of Kamahualele to prepare themselves for the voyage. Prior to Lonoikamakahiki's sailing he commanded Kaikilani, Kealiiokalani, Kalanioumi and Keakealani thus: "I am about to go; stay on the land; let each of you care for each other and be not envious of one another. If I go and my companion harkens to me, then we will return; but should he listen not, then I will follow him, and by being persistent in my search he may relent, for anger only inflames and reaches the tips of the ears."

Lonoikamakahiki having ceased his admonitions went aboard the canoes which awaited him and sailed away. In his search he met Kapaihiahilina at Anaehoomalu at the seashore at the dividing line of Kona and Kohala. Thus runs the tradition concerning Lonoikamakahiki's search for his companion Kapaihiahilina:

When Lonoikamakahiki set sail on his search for his friend, Kapaihiahilina had already arrived at Anaehoomalu and soon afterwards was followed by Lonoikamakahiki and others. Lonoikamakahiki saw Kapaihiahilina sitting on the sand beach when the canoes were being hauled ashore. Lonoikamakahiki immediately began to wail and also described their previous wanderings together. Kapaihiahilina recognizing the king also commenced wailing. When they came together and had ceased weeping and conversing, then Lonoikamakahiki made a covenant between them, that there would be no more strife, nor would he harken to the voice of slander which surrounds him, and in order that the understanding between them should be made binding, Lono-

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popo hoi, ua haku o Kapaihiahilina i ke mele ma ke ano oiaio; nolaila olelo ae la o Lonoikamakahiki i na kiai puka o ka hale alii, e wehe ae ke pani, a e hookomo ae ia Kapaihiahilina iloko ka hale. Aka, i ka wehe ana ae o ke pani o ka hale alii, aia o Kapaihiahilina e holo ana mawaho o Laaloa.

A i ka ike ana o Lonoikamakahiki, e holo ana o Kapaihiahilina, alaila hoouna aku la oia i na elele, e kii aku ia Kapaihiahilina. A i ke kii ana o na elele mamuli o ka olelo a ke alii, a halawai aku la me Kapaihiahilina, me ka olelo aku: "I kii mai nei makou ia oe e hoi; ua hoouna mai nei ia makou e olelo aku ia oe e hoi, no ka mea, ua nui loa ke aloha o ke alii ia oe i ko kaukau ana ae ma ke mele, e like me ka olua hele ana; haalele aku la makou, aia no ke alii (Lonoikamakahiki) ke uwe la."

A lohe o Kapaihiahilina i keia leo, alaila olelo aku la oia i na elele, me ka i aku: "E hoi olua a i ke alii, e hai aku i kuu aloha iaia, aole au e hoi aku; no ka mea, ua hoolohe aku ia i na olelo a ka poe akiaki o kona alo, malia paha o ua poe la no kekahi i hele pu me ia, a ai i ka pua pala o ka hala o Pooku, a hume pu i ka malo laki, a me ka palai. A nolaila, ke hoi nei au a waiho aku na iwi ia Kauai. A ina he make no'u, aole hoi ana; aka ina he make nona no kuu hoa ukali ino, i Kauai no hoi au uwe mai. O u hoi olua."

A pau ka Kapaihiahilina olelo ana i ua mau luna nei, alaila, hoi aku la laua, a halawai me ke alii (Lonoikamakahiki), a hai aku la i na mea a pau a Kapaihiahilina i olelo mai ai.

A ma keia mea a ua mau elele nei i olelo mai ai, he mea pono ole loa ia ia Lonoikamakahiki. A nolaila, hoolale ae la o Lonoikamakahiki i kana mau hoewaa elua, ia Kapahi a me Moanaikaiaiwa, o Kipunuiaiakamau ma, o ke keiki hookama o Kamahualele. A mamua o kona (Lonoikamakahiki) holo ana, kauoha ae la oia ia Kaikilani, Kealiiakalani, Kalanioumi, a me Keakealani: "Eia wau ke hele nei, e noho oukou i ka aina, e nana kekahi o oukou i kekahi, mai kekeue oukou. Ina hoi i hele au a i maliu mai kuu hoa hele ia'u, alaila, hoi mai maua, aka hoi i maliu ole mai kela, alaila, ukali aku no au mamuli ona (Kapaihiahilina), a malia paha o maliu mai i ka ukali loihi ia aku. Oi-e, he makole ka huhu, o hele a ka lihi pepeiao."

A pau ka Lonoikamakahiki olelo ana i keia mau olelo, kau aku la oia iluna o na waa a holo aku la. Ia imi ana a Lonoikamakahiki, halawai aku la oia me Kapaihiahilina ma Anaehoomalu, ma ke kaha, ma ka palena o Kona a me Kohala. A penei no ka moolelo oia imi ana a Lonoikamakahiki.

I ka manawa i imi aku ai o ua o Lonoikamakahiki, ua pae mua aku o Kapaihiahilina i Anaehoomalu a mahope aku lakou nei (Lonoikamakahiki ma). A i ka manawa i ike aku ai o Lonoikamakahiki ia Kapaihiahilina e noho mai ana i kaha one, ma kahi e kau ana na waa o lakou (o Kapaihiahilina ma), alaila, uwe aku la o Lonoikamakahiki, ma ka uwe helu ana, e like me ka laua hele ana. A ike mai la no hoi o Kapaihiahilina i ka uwe helu aku a ke alii, alaila uwe helu mai la no hoi oia.

A ia laua i halawai ai, a pau ka laua uwe ana a me ka laua kamailio ana, alaila kau iho la o Lonoikamakahiki i olelo hoohiki mawaena o laua, aole e loaa hou kekahi

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ikamakahiki built a temple of rocks as a place for the offering of their prayers and the making of oaths to Lonoikamakahiki's god to fully seal the covenant.

Kapaihiahilina observed that Lonoikamakahiki was sincere in his desires and at that moment gave his consent to return with Lonoikamakahiki. After their religious observance at this place they returned to Kona and resided at Kaawaloa, in South Kona.

(Tradition says because of the covenant entered into for the erection of the mound of rocks at Anaehoomalu, the boundary between Kohala and Kona was named Keahualono, and that place has been known ever since by that name signifying the erection of a mound of rocks by Lonoikamakahiki.)

After Lonoikamakahiki and Kapaihiahilina had returned home he resumed the office of premier as formerly. After his reinstatement to his former position a conference was held between him and the king as to how to get rid of the slanderers of Kapaihiahilina from the royal presence. It is stated that Kapaihiahilina had refused to return to Kona with Lonoikamakahiki at the time they met at Anaehoomalu, the exact conversation running as follows: "I will not return with you again until those who slandered me be got rid of from your presence; then only will I return with you." By reason of this the conference was held. Lonoikamakahiki sought the wishes of Kapaihiahilina as to what disposition should be made of his slanderers, whether they should be slain, and if that, it was agreeable to him also. Should Kapaihiahilina express the desire to banish them, Lonoikamakahiki would acquiesce to that also. Lonoikamakahiki was bent on satisfying Kapaihiahilina's every wish.

At the conference stated for the consideration of this matter Kapaihiahilina decided to put to death those who had slandered him. In order to mitigate the horrible death which the slanderers would meet, by actual killing, it was decided that they should die in war. In this manner were the slanderers put out of existence. Kapaihiahilina ever after became firmly entrenched as a favorite, and he acted as premier even up to the time of his death.

Thereafter, and up to the time of Lonoikamakahiki's death, there were no more wars, no rebellions; all was peaceful. After Lonoikamakahiki's death it is said that the kingdom of Hawaii became the patrimony of Keakealani, and from his reign on to that of the successive kings until the time of Kamehameha, we are told by tradition that no great wars ever again took place. During the reign of Keoua, however, the several district chiefs rebelled.

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kue, aole hoi e hoolohe i na olelo akiaki a kona mau aialo. Aka, i mea e paa io ai ka laua hoohiki, nolaila, kukulu iho la o Lonoikamakahiki i wahi ahu pohaku (heiau), i wahi no laua e pule ai me ka hoohiki imua o ke akua o Lonoikamakahiki, no ka hoopaa ana i ko laua hoohiki ana.

A ike aku la o Kapaihiahilina ua hooiaio mai o Lonoikamakahiki i kana hoohiki ana, ia manawa ko Kapaihiahilina ae ana aku e hoi me Lonoikamakahiki. A pau ka laua kapu heiau ana malaila, hoi aku laua i Kona, a noho iho la ma Kaawaloa, ma Kona Hema.

(Ua oleloia ma ka moolelo o ko laua hana ana i olelo hoohiki no ke kukulu ana i ke ahu pohaku ma Anaehoomalu, ua kapaia ka inoa o ia palena mawaena o Kohala a me Kona "O Keahualono"; o ka inoa mau ia oia wahi a hiki mai i keia manawa; oia hoi ke kukulu ana o Lonoikamakahiki i ahu pohaku).

A i ka hoi ana o Lonoikamakahiki me Kapaihiahilina, noho hou iho la o Kapaihiahilina ma kona noho kuhina nui e like me ka noho mua ana. A mahope mai o ko Kapaihiahilina noho kuhina hou ana, alaila, kukakuka ae la o Kapaihiahilina me Lonoikamakahiki, i mea e kaawale aku ai ka poe nana i niania wale ia Kapaihiahilina mai ke alo alii aku. No ka mea, ua hoole aku ua o Kapaihiahilina ia Lonoikamakahiki i ko laua halawai ana ma Anaehoomalu. A penei ka olelo ana: "Aole au e hoi hou aku me oe, aia a kaawale aku ka poe nana i niania wale ia'u mai kou alo aku, alaila, hoi aku au me oe." A no ia mea, i kukakuka ai o Lonoikamakahiki me Kapaihihilina. Aka, ua ninau aku o Lonoikamakahiki i ko Kapaihiahilina manao no ka poe nana i niania wale oia, ina paha o ka make ko Kapaihiahilina makemake, oia no; alaila, o ko Lonoikamakahiki makemake no ia. A ina o ke kipaku ko Kapaihiahilina makemake, alaila pela no, o ko Lonoikamakahiki manao no ia. E like me ka Kapaihiahilina mea e koi ai, malaila aku no o Lonoikamakahiki.

A nolaila, ma kela kuka ana a laua ma keia mau mea, ua hooholo ko Kapaihiahilina manao, e pau i ka make ka poe nana i niania aku. Aka hoi, i mea e pau ai ko lakou make mainoino ana ma ka pepehi maoli aku, nolaila, ua waihoia ko lakou make maloko o ke kaua ana. A pau iho la ka poe nana i niania wale ia Kapaihiahilina i ka make. A mahope iho o ia manawa, kau pono iho la o Kapaihiahilina ma kona noho punahele ana, ma ka aoao kuhina nui a hiki i kona make ana.

Ma ia hope mai a hiki i ko Lonoikamakahiki make ana, aole he mau kaua ana, aole no hoi he kipi, he maikai wale no. A hala o Lonoikamakahiki i ka make, ua oleloia, ua lilo ke Aupuni o Hawaii ia Keakealani. A mai ka manawa i lilo ai o Hawaii ia Keakealani a hiki i na 'lii aimoku mahope mai ona, a hiki ia Kamehameha, aole i ikeia ma keia moolelo na kaua nui ia manawa. Aka, i ko Keoua manawa i noho ai ke kipi ana o na alii aiokana.

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History of Kualii.

CHAPTER I.

KUALII'S CHARACTER AND DOINGS.

IN THE legends and traditions the names of a large number of chiefs are spoken of that do not appear in the genealogical records from Opuukahonua to Liloa, and even from then on to Kamehameha. The name of Kualii is omitted in the genealogical records of the chiefs, but his history and doings have often been spoken of.[1] It is told that Kualii was once king of these islands, and in one of his characters[2] he was known to have possessed certain knowledge from a god, and at times even assumed the real attributes of a supernatural being.

Kualii was a celebrated chief and noted for his strength and bravery; he was known to have won all the battles fought by him, defeating his enemies every time. He was also known for his great desire for war. It is said of Kualii that he began fighting battles in his childhood and so continued until he reached manhood. The following story exhibits some of the extraordinary traits in the character of this man.

When he was well advanced in life and unable to walk, he ordered his servants to make him a network of strings (koko).[3] And in accordance with the wish of Kualii his servants proceeded to carry it out. In the engagement of Kualii here on Oahu, against the chiefs from Koolauloa, sometime after the reign of Kakuhihewa over Oahu, or possibly at a time prior to the reign of Kakuhihewa (the exact time not being very clearly ascertained), which engagement was to be upon the plains of Keahumoa at Honouliuli, Ewa, he was carried by his men in a network of strings. No actual fighting occurred, however, as the two armies upon coming together entered into a declaration of peace.[4] The number of men under Kualii in this contest was three mano,[5] which is equal to twelve thousand, and the number of men comprising the other army was three lau, which is equal to twelve hundred; and the reason why the battle was not fought is told in the following story.

Kapaahulani the elder and his younger brother Kamakaaulani were men who were in search of a new master[6] or lord, so they composed a mele, or chant, and after it was completed placed it to Kualii as his name. Shortly after the two men had com-

[1] By comparative tradition Kualii's time dates back to the middle of the seventeenth century.

[2] Likened to Keaweikekahialiiokamoku, one of Hawaii's kings.

[3] A sort of *manele* or palanquin.

[4] Through chanting the Song of Kualii; a successful bluff.

[5] A *mano* is four thousand; a *lau* is four hundred in the Hawaiian method of counting. Forty thousand is *kini*, used at times for an indefinite number.

[6] *Imi haku*, seeking a new master for the betterment of one's condition. A laudable ambition in some cases; in others, for a life of ease or self-preservation, as in the case of the priests, Nunu and Kolohe, in espousing Umi's cause against Hakau.

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Moolelo o Kualii.

MOKUNA I.

Ko Kualii Ano a me Kana Hana.

MA NA kaao a me na moolelo, ua nui na alii i komo ole iloko o ka papa hoonohonoho mookuauhau mai a Opuukahonua mai a hiki ia Liloa, a ma ia hope mai a hiki ia Kamehameha. O Kualii aole oia i ikeia ma ka papa hoonohonoho mookuauhau o na 'lii, aka, ua kamailio mau ia nae kona moolelo no kona ano, kana mau hana. Ua oleloia o Kualii he alii no Hawaii nei, a o kekahi ano ona, he akua ka mea nona mai kona ike, a he akua maoli no o Kualii ma kekahi ano i kekahi manawa.

He alii kaulana o Kualii, no ka ikaika a me ke koa; ua lanakila mau oia iloko o na hoouka kaua maluna o kona poe enemi; a ua kaulana oia no kona puni kaua. Ua oleloia o Kualii, ua hoomaka kona kaua mai ka manawa kamalii mai a hiki i kona hoomakua ana. A eia ka mea kupanaha no Kualii; i ka manawa i elemakule ai oia, a hiki ole ke hele, alaila, kauoha ae la oia i kona mau kanaka e ka i koko. A e like me ka makemake o Kualii, a pela i hana aku ai kona mau kanaka.

A i ka hoouka kaua ana o Kualii ia Oahu nei me na 'lii o Koolauloa mai, i ka manawa mahope mai o ko Kakuhihewa noho alii ana no Oahu nei, a i ole ia, i ka manawa paha mamua aku o ko Kakuhihewa noho alii ana, (aole nae i maopopo ka manawa). A i ka hoouka kaua ana i ke kula o Keahumoa ma Honouliuli, Ewa, ma ke koko kona laweia ana, i auamoia e na kanaka. Aka, ma ia hoouka kaua ana, ua hoomoe wale ke kaua, a hui na puali elua, a hoopau wale.

O ka nui o na kanaka o Kualii ma ia hoouka ana, ekolu mano, ua like me umikumamalua tausani, a o ka nui o na kanaka o kekahi kaua ekolu lau, ua like me hookahi tausani elua haneri. A penei ka moolelo no ia hoouka kaua ana i hoopau wale ai.

O Kapaahulani ka mua, a o kona kaikaina o Kamakaaulani, he mau kanaka imi haku laua, a na laua i haku i mele, a holo, hooili i ka inoa no Kualii. I ka manawa nae i haku ai ua mau kanaka nei a holo ke mele, alaila, kuka ae la laua i mea e pono ai ia laua ke hana, a i mea e loaa like ai ia laua like ka pomaikai.

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pleted the mele they held a conference as to the proper course for them to follow in order that they might both reap equal benefit. Following is how they decided which course to pursue while all by themselves and before the mele was made public:

"Since we have composed and completed this mele, you (Kamakaaulani) must therefore go and give its name to Kualii, and I (Kapaahulani) will go to the other chief and urge him to make war upon Kualii. And when we become acquainted of the place where the battle is to be fought[1] then you are to take Kualii to the place and there conceal yourselves in the bushes. You are to leave a mark on the road, however, so that I may be informed of your being there. I will then stand and chant this mele that we have just composed."

After completing their arrangement, Kamakaaulani gave out the mele which was known as the name of Kualii. Some considerable time after this, these two brothers again got together and decided upon the time when they should bring about what they had agreed upon. The following is what they said at this last meeting while by themselves:

Kamakaaulani: "You go to the chief of Koolauloa[2] and bring him to the plains of Keahumoa[3] where we will conceal ourselves. When you see a knotted ti leaf and the tail of a small fish (aholehole)[4] on a pile of sugar-cane peelings, then remember that it is the sign that we are there and you can stand on that spot and chant the mele. This must, however, be on the eve of Kane.[5] You will find us on the plains of Keahumoa." As soon as this was agreed upon, Kapaahulani proceeded on his way to meet the chief of Koolauloa. When Kapaahulani reached Waialua where the chief of Koolauloa had come and was residing for the time being, soon after his arrival there he introduced himself to the chief, and thereupon urged him to go and make war on Kualii.

On a certain evening while the priests and the chief were watching the heavens in order to discover if they could defeat Kualii, the astrologers, after a careful study, were certain that their army would not be able to overcome the army of Kualii. When Kapaahulani heard the decision arrived at by the priests of the chief of Koolauloa, he remarked to one of the chief's attendants: "You go to the chief and tell him for me that his priests are mistaken in their interpretations." Upon hearing this remark made by Kapaahulani, the man went and said to the chief: "O Chief, that man (Kapaahulani) has just said that your priests are mistaken in their interpretations." The chief replied: "You go and bring that man to me. Let him come and say what he has told you."

Kapaahulani was then sent for and he was brought in the presence of the chief, who asked him: "Is it true that you have said that my priests are mistaken in their interpretations?" Kapaahulani replied to the chief: "Yes, it is true your priests are

[1] The place of battle was generally by mutual agreement of contesting parties. Taking the enemy unaware does not seem to have been a feature of Hawaiian warfare as a rule.

[2] The name of this opponent is shown later to be Lonoikaika.

[3] Ahumoa was in the Ewa district of Oahu.

[4] *Aholehole* (*Kuhlia malo*).

[5] The night of *Kane* was dark, the moon being twenty-seven days old.

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A penei ka laua olelo ana, oiai o laua wale ma ke kaawale, mamua o ka puka ana o ua mele nei ma ke akea: "He nani ia, ua haku ae nei kaua i keia mele a holo, alaila, e hele oe (Kamakaaulani) a hooili aku i ka inoa no Kualii, a owau hoi (Kapaahulani) e kii wau a kela alii, e lawe mai e kaua ia Kualii. Aia a maopopo ia kaua kahi e hoouka ai ke kaua, alaila, malaila oe e lawe aku ai ia Kualii, alaila e pee oukou ma ka nahelehele, e hoailona oe i kekahi mea au e waiho ai ma ke alanui, i maopopo ai ia'u aia oukou malaila, alaila, e ku no wau a kahea aku i ke mele a kaua e hana nei." A holo ka laua olelo, alaila hooili aku la o Kamakaaulani i ke mele a laua i haku ai, a lilo iho la ia he inoa no Kualii.

He mau manawa he loihi ma ia hope mai, alaila, kuka hou ae la laua i ka manawa e hookoia ai ka laua mea i kuka mua ai. A penei ka laua olelo kuka hope, oiai o laua wale.

Kamakaaulani: "E hele oe a ke alii o Koolauloa, lawe mai oe, a ma ke kula o Keahumoa, malaila makou e pee ai, alaila, i hele mai oukou, a i ike oe i ka lai i nipuu ia, a me ka hiu ia aholehole e waiho ana maluna o ka puu ainako, alaila, e manao oe, o makou ia, alaila, e ku ae no oe a kahea ae i ua mele la. Aia nae a hiki i na po i o Kane a ao ae, e loaa no makou ma ke kula o Keahumoa." A holo ka laua olelo, alaila, hele aku la o Kapaahulani e launa me ke alii o Koolauloa.

I kekahi manawa o Kapaahulani ma Waialua, oiai e noho ana ke alii o Koolauloa malaila ia manawa, hoolauna aku la o Kapaahulani i ke alii, me ke koi aku e kii e kaua ia Kualii.

I kekahi ahiahi, i na kahuna a ke alii e nana ana i na ouli o ka lani, i mea e maopopo ai ko lakou lanakila ana maluna o Kualii, aka, i ka nana ana a na kahuna kilokilo lani, ua maopopo, aole e lanakila ana ko lakou puali maluna o Kualii. A lohe aku la o Kapaahulani i keia olelo a na kahuna a ke alii o Koolau, alaila olelo aku la oia i kekahi kamaaina e pili ana i ke alii: "E hele oe a ke alii, e hai aku oe i ka'u olelo ua lalau ka ike a na kahuna a ke alii."

A no keia olelo a Kapaahulani, alaila, laweia aku la ka lohe o keia olelo imua o ke alii, a hai ia aku la me ka i aku nae: "E ke alii, ua olelo mai nei kela kanaka (Kapaahulani) ua lalau ka ike a na kahuna au." I mai la ke alii: "E kii oe i ua kanaka la, e hele mai e olelo i kana mea i kamailio mai nei ia oe."

Alaila, kiiia aku la o Kapaahulani, a laweia mai la imua o ke alii, ninau aku la: "He oiaio anei, ua olelo mai nei oe, ua lalau ka ike a kuu mau kahuna?" I aku la o Kapaahulani i ke alii: "Ae, he oiaio, ua lalau ka ike a ko mau kahuna; aka, ma ko'u ike ma ko'u ano kahuna nui, e like me ka mea i aoia ia'u mai ko'u mau kupuna mai a hiki ia'u, he lalau io no ka ike a ua mau kahuna nei a ke alii."

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mistaken in their interpretations; because according to what I have seen, being also a great priest, and in accordance with the knowledge gathered by my ancestors and handed to me by them, your priests have indeed made a mistake in their interpretations to you, O Chief." Upon hearing this the chief asked Kapaahulani: "What are your interpretations then? It is proper that you relate them." Kapaahulani then replied to the chief: "My interpretations are these: If we go and make war upon Kualii, we will be victorious in that battle. I believe that if we could go and make war upon Kualii tomorrow, and it should happen that we meet him in the early morning, that by noon the battle would not be fought;[1] but if we happen to meet his army at noon time we would defeat him early in the evening."

Because of these remarks, the chief thereupon ordered his men, amounting to three lau (twelve hundred) to get ready to go to war. That night they went to the upper part of Lihue, and from there on down to Honouliuli, till they arrived on the plains of Keahumoa, just as the sun was coming up. At this same time Kapaahulani saw the mark agreed upon by him and his brother. He then rushed to the front of the army to the chief warriors and spoke to the people in the chief's immediate circle as follows:

"Say, Nuunewa (the chief warrior), we are surrounded by the enemy. I had thought that we would be the victors if we arrived here first, but I see that we are surrounded. Therefore I will chant my prayer, and if it should be acceptable this morning, we will be saved; but if I chant my prayer and it should end badly this day, then we will all be killed."

Because of these remarks spoken by Kapaahulani, the chief's priests spoke up saying: "It does seem strange. You told us that we would not be surrounded by the enemy, and that we would be victorious if we were to reach this place first; but it now turns out that we are surrounded by the enemy."

The chief then spoke up: "Stop your remarks. We have staked the life and death of the army in his keeping, therefore we must abide by what he says. If what he says is true, that we are indeed surrounded by the enemy, then it will redound to his own good, and he shall be rewarded. But in case he lies and is deceiving us, then my firm command as to his treatment is this: he shall die, and all his relations also, and death shall gather up even those who befriend him."

Kapaahulani then stood up in the presence of the army and prayed by chanting the mele composed by him and his brother.

[1] Would not be fought through, or decided.

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A no keia mea, olelo aku la ke alii ia Kapaahulani: "Pehea hoi kau ike? E pono ke olelo mai."

Olelo aku la o Kapaahulani i ke alii: "O ka'u ike, ina e kii kakou e kaua ia Kualii, alaila, e lanakila no kakou maluna o ia kaua. Ke manao nei wau, ina e kii kakou i ka la apopo ia Kualii, a i halawai kakou me ke kaua i ka ehu kakahiaka, hoomoe wale ke kaua i ke awakea. A ina hoi i halawai kakou me ke kaua i ke awakea, alaila, hee ia kakou i ka ehu ahiahi."

A no keia mea, hoolale ae la ke alii i na puali koa he ekolu lau (umi kumamalua haneri), ka nui o na koa, e hoomakaukau no ka hele i ke kaua. Ma ia po, hele ae la lakou a uka o Lihue, a malaila mai a iho i Honouliuli, a hiki lakou i ke kula o Keahumoa, oia ka hoomaka ana mai a ka la e puka. Aia hoi ike aku la o Kapaahulani i ka hoailona a laua i a'oa'o ai; ia manawa, lele mai la o Kapaahulani a mamua o ka pu kaua o ke alii, a olelo aku la i ka huakai imua o ke alii: "E Nuunewa (ka pukaua), ua puni kakou i ke kaua, manao mai nei hoi na kakou ke kaua e hiki mua ianei, eia ka e puni koke ana kakou i ke kaua. Nolaila, e kuu ae wau i kuu pule a i maikai kuu pule i keia kakahiaka, pakele kakou, aka, i kuu wau i kuu pule, a i ino kuu pule i keia la, pau kakou i ka make."

A no keia olelo a Kapaahulani, olelo ko'a mai la na kahuna o ke alii me ka i mai: "He mea kupanaha! Olelo mai nei hoi oe ia kakou, aole kakou e puni ana i ke kaua, na kakou ke kaua e hiki mua ma keia wahi; eia ka hoi, ua puni iho nei kakou i ke kaua."

I mai ke alii: "Ua oki ka oukou olelo, ua kuu ae nei kakou i ke ola, a me ka make o ka puali ia ia nei. Nolaila e pono paha kakou e hoolohe i ka ia nei olelo. A ina he oiaio ka ia nei e olelo nei, ua puni ka kakou i ke kaua, alaila o kona pono no hoi ia a me kona waiwai; aka, he wahahee na ia nei, alaila, eia kuu olelo paa maluna o ia nei: e make ia nei, a make mai me kona hanauna, o ka ohi no ia o ka make a hiki i kona poe hoaikane mai."

Ia manawa, ku ae la o Kapaahulani imua o ka huakai, a pule aku la, ma ke mele a laua i haku ai me kona kaikaina.

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CHAPTER II.

THE CHANT[1] AS REPEATED BY KAPAAHULANI.

A MESSENGER[2] sent by Maui[3],
Sent to bring Kane[4] and Kanaloa,
Kauakahi[5] and Maliu.
While great silence prevails as prayers are being uttered;
While the oracles of Hapuu[6] are being consulted, O Chief.
The great fish-hook of Maui,
Manaiakalani[7] was its fish-line,
The earth was the knot.[8]
Kauiki[9] like the winking stars towering high.
Hanaiakamalama[10] [lived there].
The bait was the alae[11] of Hina
Let down to Hawaii,
Tangled with the bait[12] into a bitter death,[13]
Lifting up the very base[14] of the island
To float on the surface of the sea.[15]
Hidden by Hina[16] were the wings of the alae.
Broken was the table[17] of Laka.
Carried far down to Kea,[18]
The fish seized the bait, the fat, large ulua.[19]
Luaehu,[20] offspring of Pimoe, O thou great chief![21]
Hulihonua the husband,
Keakahulilani the wife;[22]
Laka the husband, Kapapaiakele the wife;
Kamooalewa the husband,
Nanawahine his wife;
Maluakapo the husband,
Lawekeao the wife;
Kinilauaemano the husband,
Upalu his wife;
Halo the husband, Koniewalu the wife;
Kamanonokalani the husband,
Kalanianoho the wife;
Kamakaoholani the husband,
Kahuaokalani the wife;
Keohokalani the husband,
Kaamookalani the wife;
Kaleiokalani the husband,
Kaopuahihi the wife;
Kalalii the husband,
Keaomele the wife;
Haule the husband,
Loaa the wife;
Nanea the husband,
Walea the wife;
Nananuu the husband,
Lalohana the wife;

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[1] The notes of this chant are largely from the C. J. Lyons version so far as found to conform to this revised text, which agrees with the version published by Fornander as an appendix in Pol. Race, vol. II.

[2] Kualii.

[3] *Maui*, an ancient celebrity of fabulous deeds; said to have been born in Waianae, Oahu.

[4] *Kane* and *Kanaloa*, creative gods from Kahiki (foreign land).

[5] *Kauakahi* and *Maliu* were also two of the original gods, according to the Kumu-Uli genealogy. Kauakahi is said to have sprung from the head of *Haumea*, while Maliu is credited with originating idol worship.

[6] *Hapuu*, the god who revealed truth to the priest Maliu, and he to the king.

[7] Name of the great hook (power of heaven) which could hook up all lands, as in New Zealand mythology.

[8] *Ka'a*, the knot fastening the hook to the line.

[9] *Kauiki* (frequently given as *Kauwiki*), the bluff at Hana, was the hook.

[10] *Hanaiakamalama* (adopted of the moon), a woman who had her refuge on the summit of Kauiki.

[11] *Alae* (*Fulica alai*), the mud-hen from whom Maui learned the art of making fire by rubbing sticks.

[12] *Pu*, back part of the bait.

[13] *Haoa*, dire, evil; hence the unlooked-for result.

[14] *Nono* or *Lononuiakea*, the base of the island foundations.

[15] As in New Zealand's "Ika a Maui", his hook drew up the land from under the sea; Hawaii in one case and New Zealand in the other.

[16] *Hina* lived in the sea and spoiled the bait, the alae, so that the islands were not drawn together by the fish-hook as Maui desired.

[17] The vast unbroken bottom of the sea, thus broken up into islands and drawn to the surface by the hook.

[18] *Kea*, abreviation for *Lononuiakea*, god of the lower land under the sea.

[19] Hawaii is the *ulua*, *makele* referring to the size of the island.

[20] *Luaehu*, name of an *ulua*. A species of *Carangus*.

[21] *Lani*, a common title of the chiefs, referring here to Kualii.

[22] The first created pair. Kane is said to have created the first man, *Hulihonua*, out of the earth on the sea-shore; and *Keakahulilani*, the first woman, was made from the spirit, *aka*, of the man when asleep. Lines 21 to 70 give a genealogy from this pair to Wakea.

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MOKUNA II.

KA PULE ANA A KAPAAHULANI.

He elele kii na Maui,
Kii aku ia Kane ma, laua o Kanaloa;
Ia Kauakahi, laua o Maliu.
Hano mai a hai a hai i ka pule,
Hai a holona ka Hapuu e Kalani.
Ka makau nui a Maui,
O Manaiakalani kona aha,
Hilo honua ke kaa.
Hauhia amoamo Kauiki;
Hanaiakamalama.
Ka maunu ka alae a Hina.
Kuua ilalo i Hawaii,
Kahihi kapu make haoa,
Kaina Nonononuiakea
E malana i luna i ka ili kai.
Huna e Hina i ka eheu o ka alae,
Wahia ka papa ia Laka,
A haina i lalo ia Wakea.
Ai mai ka ia, o ka ulua makele,
O Luaehu, kama a Pimoe, e Kalani e.
O Hulihonua ke kane,
O Keakahulilani ka wahine;
O Laka ke kane, o Kapapaiakele ka wahine;
O Kamooalewa ke kane,
O Nanawahine kana wahine;
O Maluakapo ke kane,
O Lawekeao ka wahine;
O Kinilauaemano ke kane,
O Upalu ka wahine;
O Halo ke kane, o Koniewalu ka wahine;
O Kamanonokalani ke kane,
O Kalanianoho ka wahine;
O Kamakaoholani ke kane,
O Kahuaokalani ka wahine;
O Keohokalani ke kane,
O Kaamookalani ka wahine;
O Kaleiokalani ke kane,
O Kaopuahihi la ka wahine;
O Kalalii la ke kane,
O Keaomele la ka wahine;
O Haule ke kane,
O Loaa ka wahine;
O Nanea ke kane,
O Walea ka wahine;
O Nananuu ke kane,
O Lalohana ka wahine;

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Lalokona the husband,
Lalohoaniani the wife;
Hanuapoiluna the husband,
Hanuapoilalo the wife;
Pokinikini the husband,
Polehulehu the wife;
Pomanomano the husband,
Pohakoikoi the wife;
Kupukupunuu the husband,
Kupukupulani the wife;
Kamoleokahonua the husband,
Keaaokahonua the wife;
Ohemoku the husband, Pinainai the wife;
Mahulu the husband,
Hiona the wife;
Milipomea the husband,
Hanahanaiau the wife;
Haokumukapo the husband,
Hoao was the wife;
Lukahakona the husband,
Niau the wife;
Kahiko the husband,
Kapulanakehau the wife;
Wakea the husband,
Papa the wife.

A chief was conceived and born, a great red fowl.
A chief was Pineaikalani, thy grandfather,
A chief who begot a chief,
Bearing innumerable offspring.[1]
Mixed are the seed of the noble chief,
Clamoring to be recognized
As being of thy stock, O dread chief.
A chief ascending, urging on, opening upwards
Until the heaven is reached,[2] where the king is held fast.
This, O Ku, Kualii is thy name.[3]
Dost thou not already stand at its height?[4]

O Ku, thou axe of chiefly edge![5]
The train of clouds[6] along the horizon doth march
For Ku, the edge of the sea is drawn[7] down by Ku.
The sea of Makalii, the sea of Kaelo,
The rising sea in Kaulua.
The month of Makalii[8] in which the food bears leaf,
The worm that eats as it crawls, even to the rib.
The sea-crab[9] that ate the bone of Alakapoki
Who was the parent of Niele of Lauineniele,[10]
The people of the water.[11]
Ku, the king of Kauai.
Kauai with its high[12] mountains.
Spread down low is Keolewa,[13]
Niihau and the others[14] are drinking the sea.
Ah, it is Kiki and his company that are at Keolewa,
Kamakauwahi and his company that are above,
O Hawaii.
Hawaii of high mountains;
Towering unto heaven is Kauiki.[15]
Down at the base[16] of the islands,
Where the sea holds it fast.
Kauiki,
Kauiki the mountain,

[1] *Kowili*, a word applied to abundant fruit.

[2] *Lani paa*, undisputed chieftainship.

[3] *He inoa*, a suitable description.

[4] *I ona, ilaila*, i. e., at that point in rank.

[5] *Makalani*, keen edge.

[6] *Maueleka* means the clouds in line. *Aha* here refers to the horizon.

[7] *Kohia*, from *ko*, to draw. The line refers to the apparent variation in the height of the horizon at different times.

[8] The order of the monthly calendar of the different islands varied materially, so that it is not an easy matter to define the season referred to. The order here given is that of Molokai's, to bring *Makalii* in "fruit-bearing leaf," April; *Kaelo* being May, and *Ka'ulua* June. Oahu's calendar would bring these all into the winter months, October to December.

[9] *Pokipoki*, a small crab found at sea by those foundering in their canoes. Kualii is all-destroying like these animals which eat to the bone the shipwrecked people, *Alapoki*.

[10] *Niele, Lauineniele*, a climatic form.

[11] *Kanaka o ka wai—Ka wai*, Kauai; a play on words.

[12] *Hoahoa*, an unusual term for *kiekie*, high.

[13] A mountain of Kauai.

[14] Islands far distant at sea.

[15] The *Kauiki* stronghold at Hana, a bluff famous in many wars.

[16] *Hono*, here thought to refer to joining together of the islands at the base.

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O Lalokona ke kane,
O Lalohoaniani ka wahine;
O Hanuapoiluna ke kane,
O Hanuapoilalo ka wahine;
O Pokinikini la ke kane,
O Polehulehu la ka wahine;
O Pomanomano la ke kane,
O Pohakoikoi la ka wahine;
O Kupukupunuu la ke kane,
O Kupukupulani ka wahine;
O Kamoleokahonua ke kane,
O Keaaokahonua ka wahine;
O Ohemoku ke kane, O Pinainai ka wahine;
O Mahulu ke kane,
O Hiona ka wahine;
O Milipomea ke kane,
O Hanahanaiau ka wahine;
O Haokumukapo ke kane,
O Hoao no ka wahine;
O Lukahakona ke kane,
O Niau ka wahine;
O Kahiko ke kane,
O Kupulanakehau ka wahine;
O Wakea la ke kane,
O Papa ka wahine.

Hanau ko ia ka lani he ulahiwa nui.
He alii o Pineaikalani, ko kupunakane;
Hanau ka lani he alii;
Hua mai nei a lehulehu;
Kowili ka hua na ka lani;
Lele wale mai nei maluna.
Ka leina a ka lani weliweli.
He alii pii aku, koi aku, wehe aku,
A loaa i ka lani paa ke alii.
E Ku e (Kualii), he inoa.
Ina no oe, i ona?

O Ku o ke koi makalani!
Kakai ka aha maueleka,
Na Ku! kohia kailaomi e Ku!
Kai Makalii, kai Kaelo,
Kai ae Kaulua.
Ka malama hoolau ai a Makalii
O ke poko ai hele, ai iwi na.
Ka pokipoki nana i ai ka iwi o Alakapoki-e
O ka makua ia o Niele o Lauineniele,
O kanaka o ka wai.
O Ku, ke alii o Kauai.

O Kauai mauna hoahoa,
Hohola i lalo o Keolewa.
Inu mai ana Niihau ma i ke kai-e.
O Kiki ma ka kai Keolewa.
O Kamakauwahi ma ka kai luna e
O Hawaii.

O Hawaii, mauna kiekie.
Hoho i ka lani Kauiki;
Ilalo ka hono o na moku,
I ke kai e hopu ana
O Kauiki.
O Kauiki i ka mauna

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Like the sea-gull flapping its wings when about to fall.[1]
Kauai,
Great Kauai inherited from ancestors.[2]

Sitting in the calm of Waianae
Kaena is a point,[3]
Kahuku is hala-wreathed.
Covered with dew is the back of Kaala;[4]
There below doth Waialua sit,
That is Waialua.
Mokuleia with its dish of Kahala;
A fish-pond, like cooked[5] shark,
The tail of the hammer-headed shark is Kaena,
The shark that travels at the bottom of Kauai,
At the bottom of Kauai my land;
O Kauai!
Ku is sailing to Kauai
To see the worm-eyed oopu of Hanakapiai;
Ku is returning to Oahu
To see the transient oopu,[6]
The shameful fish of Kawainui
Floating near the surface of the water.
When the hala is ripe the neck becomes red;[7]
'Tis a sign of Ku,
He has now landed. O Kauai!
Great island of lehua is Kauai;
Like a moving island in the sea,
Like a moving island toward Tahiti--
Looking from Tahiti while Wakea[8] has the sun—
Invited,[9] Kona first meets the eye,
Growing up as though from Kumuhonua,
Rattling the foundations of Hawaii of Kea,[10]
Pointing to the early rays[11] of the sun;
Kona is visible to the eye—
Kona is plainly seen,
Kohala stretches forth[12] in the distance.
Tahiti! Whose is Tahiti?
For Ku indeed.
Tahiti, that island stretched far across the ocean,
Land where Olopana[13] once dwelt.
Within is the land, without is the sun;
Approaching that land the sun hangs low.[14]
Perchance you have seen it?
I have seen it—
I have indeed seen Tahiti,[15]
Tahiti where the language is strange.
To Tahiti belong the people who ascend
To the backbone[16] of heaven,
And while above they tread
And look down below.
There are none like us in Tahiti.
Tahiti has but one kind of people, the haole.[17]
They are like unto gods;
I am like a man.
A man indeed,
Wandering about, and the only one who got there.[18]
Kukahi is past, Kulua comes next;

[1] *Kala'ina—kala ia ana e hina*, loosened that it fall.

[2] *Kuapapa*, an inheritance or fixed residence.

[3] The northwesterly point of Oahu.

[4] *Kaala*, the high mountain of the Waianae range; the ridge running down to the sea, suggesting the form of a shark.

[5] *Lawalu* is to cook in ti-leaf.

[6] The *oopu* (gobies) of Kawainui were famed for not swimming away from the hand of the fisher, but rather clinging to one's skin in the water.

[7] Referring to the wreaths of *hala*, or pandanus fruit.

[8] *Wakea*, Kea, the god of below; not Wakea the king. Tahiti is used here in a double sense, as referring not only to foreign lands, but also to the east (*hikina*), i. e., the coming or rising of the sun.

[9] *Kolohia—konoia*, i. e., the sun is invited. Kona, on Hawaii, suggested by the above allusion to the east.

[10] *Papa*, the foundation table of *Lonononuiakea*.

[11] *Kuhia—kuhiia, muo* the upper portion, the rays pointing upward at sunrise; same word as the budding of plants.

[12] *Ke Maele* in former published versions, rendered darkness, is here given as *ke moe la* which, in contrast to Kona plainly seen, is, Kohala stretches forth in the dim distance.

[13] *Olopana*, a foreign chief who visited Hawaii and left again.

[14] *Aloalo*, the receding of the sun far to the south; evidently referring to some voyagers who had been to the north. This is a most remarkable passage of ancient poetry.—C. J. Lyons. If aloalo is the elusive, mirage idea, suggested by Fornander, it would imply that the Tahiti dealt with here was a mysterious receding island, not borne out by the context.

[15] Kualii had been to foreign lands.

[16] *Kuamoo*, lizard back—path. Compare the old story of Phæton.

[17] This is supposed to be the first reference to foreigners.

[18] A lone voyager in a strange land of stranger people. The foreign land referred to as Tahiti is often confused with Tahiti of the Society Islands.

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I ke opaipai, e kalaina e hopu ana—
O Kauai.

O Kauai nui kuapapa,
Noho i ka lulu o Waianae,
He lae Kaena,
He hala o Kahuku,
He kuamauna hono i kehau Kaala,
Noho mai ana Waialua i lalo-e—
O Waialua ia.

O Mokuleia, Kahala ka ipu,
Ka loko ia mano lalawalu,
Hiu lalakea o Kaena,
Mano hele lalo o Kauai-e—
Olalo o Kauai, kuu aina,
O Kauai—.

Ke holo nei Ku i Kauai
E ike i ka oopu makapoko o Hanakapiai.
Ke hoi nei Ku i Oahu-e—
I ike i ka oopu kuia, ia
Hilahila o Kawainui
E lana nei iloko o ka wai.
A pala ka hala, ula ka ai-e—
He hailona ia no Ku,
Ua pae mai-la-o Kauai!

O Kauai nui moku lehua,
Moku panee lua iloko o ke kai,
Moku panee lua ana Tahiti,
Halo Tahiti ia Wakea ka la,
Kolohia kau mai ana Kona i ka maka,
Hooulu ilalo o Kumuhonua,
O nakeke ka papa i Hawaiiakea.
O kuhia i ka muo o ka la;
Kau mai ana Kona i ka maka—
Ke kau la Kona,
Ke moe la Kohala.
O Tahiti! Ia wai Tahiti?
Ia Ku no.

O Tahiti moku kai a loa,
Aina a Olopana i noho ai.
Iloko ka moku, iwaho ka la;
O ke aloalo o ka la ka moku ke hiki mai.
Ane ua ike oe?
Ua ike.

Ua ike hoi wau ia Tahiti.
He moku leo pahaohao wale Tahiti.
No Tahiti kanaka i pii a luna
A ka iwikuamoo o ka lani;
A luna, keehi iho,
Nana iho ia lalo.
Aole o Tahiti kanaka;
Hookahi o Tahiti kanaka, he haole.
Me ia la he akua,
Me a'u la he kanaka;
He kanaka no.
Pai kau, a ke kanaka hookahi ia e hiki;
Hala aku la o Kukahi la o Kulua,

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Kukahi the night, Kulua the next day.
The food is partly eaten,
Eaten as by birds little by little.[1]
Listen now, bird of victory!
Victory! Through whom?
Through Ku indeed.
The rain was there, the sun was there,
The early rising star[2] was there, a king.
Kaulakahi the sun,
Kapukahi the day,
Puna, hooilo,[3] Hana, lanakila;
Hooilo, Pele[4] is angry.
The wind! Who hath the wind?
It is held by Ku indeed.
Blown is the wind of Laamaomao,[5]
Like the soft koolauwahine[6] breeze below.
Kauai have I seen,
The northwest wind of Wawaenohu,
The north wind of Niihau,
The south wind is the strong wind,
The aoa[7] the tempestuous wind,
The wind scattering kukui blossoms on the flood,[8]
Carried to awaken Lonomoku,[9]
Blowing there below at Hanae,
For of such is the koolauwahine of lower Kauai
While it tarries at Wailua.[10]
The star! Whose is the star?
For Ku indeed.
The rain is at Puanalua.[11]
Pierced by the three stars[12] of Orion
Are the clouds as they drift[13] on.
The stars are peeping out two by two,
The south wind and rain.
Pierced by the three stars of Orion
Are the clouds as they drift on.
The rain! Whose is the rain?
For Ku indeed.
Slantingly[14] falls the rain at Kunaloa,
Dropping singly[15] on the skin;
Heavily falls the rain at Kananaola;[16]
Slippery is Mahiki, the traveler falls.
For Hina hath sprinkled the rain,
Which shook the bottom of Maheleana,
The mist of the rain[17] was at Kahalahala,
The small rain[18]
That falls amongst the lehua.
The sun! Whose is the sun?
For Ku indeed.
The sun comes forth at Kauiki;[19]
Scorching[20] is the sun at Upilialoula.
The children are piping forth[21]
The sun is sinking, sinking fast,
The sun[22] in the flower-nets of Hilo.
The back of the sun is turned up,
The face of the sun is turned below,
The shade of the sun is turned inward,
The light of the sun is traveling over the land
And sinks beyond Lehua.[23]
The sea! Whose is the sea?
For Ku indeed.
The vastness of the sea is from Tahiti,[24]

---

[1] Lines 161 to 164 are thought to refer to a voyage where they suffered from short rations.

[2] The north star.

[3] Contrasting the ill conditions of *Puna* with victorious *Hana*.

[4] Conditions attributed to the wrath of *Pele*, goddess of the volcano.

[5] *Laamaomao*, the Hawaiian Eolus; god that caused the winds.

[6] *Ahe*, breeze. Koolauwahine, a wind from the north on Kauai.

[7] *Aoa*, the west wind when violent.

[8] In heavy rain-storm and freshets.

[9] *Lonomuku*, the woman that leaped up to the moon from Hana, Maui.

[10] *Wailua*, Kauai.

[11] *Puanalua*, on Hawaii.

[12] The three stars in the belt of Orion were called *na kao*. Kao was a sharp-pointed stick like a fid, or marlin-spike. The goat is so named from its sharp horns. These three stars were supposed to be sharp points in the heavens which pierced the clouds and let forth the rain.

[13] *Ke kai'na*, marching.

[14] *Moea*, referring to the long drifts of rain-cloud. *Kunaloa*, on the Waimea-Waipio road, Hawaii.

[15] *Pakakahi*, *paka*, a drop of rain.

[16] *Kananaola*, as also *Mahiki*, on the same Waimea-Waipio road, Mahiki being noted for its muddy, slippery condition, causing the traveler to fall.

[17] *Punohu*, the rain-clouds gathering around a peak. *Kahalahala*, on Kauai.

[18] *Pokii o ka ua*, the light rains clinging to the woods.

[19] *Kauiki*, the bluff at Hana.

[20] *Hawewe*, burning in Kailua, Oahu.

[21] A play in which children dare each other at sunset to hold their breath until the sun has disappeared entirely.

[22] Sunrise, seen through the bushes, compared to a net, *kieke*, full of *lehua* blossoms.

[23] *Lehua*, islet to the southwest of Kauai.

[24] *Tahiti* in its broader, foreign sense; not Tahiti of the Society group.

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O Kukahi ka po, o Kulua ke ao,
O hakihana ka ai;
Kanikani ai a Manua.
Hoolono mai Manuolanakila,
Malie ia wai lanakila?
Ia Ku no.

Ilaila ka ua, ilaila ka la;
Ilaila ka hoku Hikimakahano he alii.
O Kaulakahi ka la,
Kaupukahi ka la,
O Puna, o hooilo, o Hana, o lanakila,
O Hooilo, ua ino Pele.
O ka makani! Ia wai ka makani?
Ia Ku no.

Puhia ka makani a Laamaomao,
Ke ahe koolauwahine ka makani o lalo
O Kauai ka'u i ike,
O ke kiu ko Wawaenohu,
O ka hoolua ko Niihau,
O ke kona ka makani ikaika,
O ka aoa ka makani ino,
Ka makani halihali wai pua kukui,
I lawe ia la e Lonomuku,
Pa ilalo o Hanae
Oia koolauwahine o lalo o Kauai
E pa ka i Wailua la la.
O ka hoku! ia wai ka hoku?
Ia Ku no.

Iluna ka ua o Puanalua
Ku i ke kao Maaiku hoolewa
Ka wae o ke kaina,
Oiliili lupea na hoku mahana elua.
He ua kona me ka makani,
Ku i ke kao Maaiku hoolewa
Ka wae o ke kaina
O ka ua, ia wai ka ua?
Ia Ku no.

I moea ka ua i Kunaloa,
I pakakahi ka ua i ka ili,
Iliki ka ua i Kananaola,
Pahee Mahiki ke ka la,
Ua lu ia ka ua e Hina,
Haalulu ai lalo o Maheleana.
O ka punohu o ka ua kai Kahalahala,
O ka pokii o ka ua,
E ua ka i ka lehua la,
O ka la, ia wai ka la?
Ia Ku no.

I puka ka la ma Kauiki,
Hawewe ka la i ka Upilialoula,
Ke kohokoho la kamalii,
Ke na'u na'u la ka la,
Ka la kieke pua o Hilo,
O ke kua o ka la kai hulihia iluna,
O ke aloalo o ka la kai lawea ilalo,
O ka malu o ka la kai kaa iloko,
O ke aka o ka la ke hele nei maluna o ka aina
A kau aku i Lehua la la.
O ke kai! ia wai ke kai?
Ia Ku no.
I nui mai kai i Tahiti,

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Calm[1] is the sea by the land,
Taken up is the sea in the hand.
Dressed[2] is the hair with the sea,
Red is the hair with very salt[3] sea,
Softened is the hair in the great sea,[4]
Brown is the hair[5] with the foamy sea.
Rich is the soup[6] of the hog,
Fat is the soup of the dog,
Dainty the soup of the fowl,
Fragrant the soup of the mullet,
Strong the soup of the palani.[7]
The sea for surf-riding is at Kahaloa,[8]
The sea for casting the net is at Kalia,
The sea for going naked[9] is at Mamala,
The sea for swimming is at Kapuuone,
The sea for surf-riding sideways[10] is at Makaiwa,
The sea for kicking up mullet[11] is at Keehi,
The sea for small crabs[12] is at Leleiwi,
The sea of many harbors[13] is at Puuloa,
A sea that blows up nehu and lala,[14]
Is the sea of Ewa so calm;
The great Ewa [lands] of Laakona.[15]
Ku[16] holds up the rain in the heaven.
The mottled[17] sea of Heeia,
The sea for spearing hee is at Kapapa,
The sea that calls[18] is at Kualoa,
The sea that wears away is at Kaaawa,
The wild sea[19] is at Kahana.
Paao[20] left open the sea,
Paao is seen in the waterfall,
The great one is known from below Kona,
He is the great[21] one from below Kona.[22]
A handle, an axe, the cord, the cover;[23]
Take it, bind it, wind it round,[24]
And cut down the foundations of Tahiti.
While it rains at Hilo
The rain-clouds at Maheleana are in conflict[25] with one another,
Else it will rain on the people.
For there the rain is till it ceases;
A long day[26] in the wind,
Cramped is[27] the traveler by the rain.
Mahiki causes struggling[28] with its muddy hills;
There Mahiki causes him to fall.

While Kapaahulani was chanting this section of the mele Kualii's chief officer remarked to the king: "Why are we delaying this battle? Why not let us fight out this small battle?" Kamakaaulani, the brother of Kapaahulani, then spoke to the chief officer: "Let us perhaps delay the battle. I hear the king's name is being mentioned;

[1] *Miha*, the calm in the lee of the land.

[2] *Kiki*, the stiff way of dressing the hair called *keohopukai*, the one-time stylish waterfall; *oho—lauoho*.

[3] *Kai liu*, the sea in hollows on the rocks.

[4] *Kai loa*, the great or open sea; the long swell of the ocean.

[5] *Lelo*, bleached to reddish brown. *Kai kea*, foamy sea.

[6] *Kuhinia*, savory richness. Lines 229 to 233 are a play upon the word *kai* in its double meaning of salt water and gravy.

[7] *Palani*, sturgeon (*Teuthis matoides*), a kind of strong-tasting fish.

[8] *Kahaloa* at Waikiki. The localities mentioned here follow one another Ewa-wards from Waikiki.

[9] *Kohana*, naked. *Mamala*, the entrance to Honolulu harbor. The natives often traveled along the reef, especially in time of war, to avoid their enemies on the land. Coming to the break in the reef at Mamala they were obliged to swim across.

[10] *Kaha*, to move sideways as the shying of a horse. The bending surf of *Makaiwa*, Kauai, is famed in song and story.

[11] *Ka anae*, mullet (*Mugil cephalus*) scoop net.

[12] *Alamihi*, a small crab.

[13] Indicative of the various arms comprising the Pearl Harbor lochs.

[14] *Nehu*, silversides (*Atherina*); *lala*, small bait fish.

[15] *Laakona*, a chief of Ewa; a district embracing many lands.

[16] Kualii.

[17] *Apukapuka*, many-colored; suggested by the varied hues in Kaneohe waters abreast of Heeia.

[18] *Ohaiki*, applied to the fisherman lifting up his head often when looking down as he fished.

[19] *Ahiu*, wild; also name of a wind, fitting naturally to a wild sea condition at Kahana.

[20] *Kai o Paao*, sea of Paao, another name for *Kaiakahinalii*, the flood. Also called *kai a ka hulu manu*—birds lost all their feathers in the flood.

[21] *Hiwa*, applied to what is sacred and hidden; *hiwahiwa*.

[22] *Kona*, a term for the lower regions of the earth.

[23] Different parts of the ancient Hawaiian stone adze.

[24] *Hoa*, to wind around in order to fasten. *Lanalana*, to bind; compare the same term for a spider.

[25] *Kuee nei na opua*, clouds in conflict. *Maheleana*, the place off the east point of Hawaii where the trade wind divides and becomes an east wind down the Hamakua coast, and N.N.E. down that of Puna; hence the name.

[26] The long days of summer marked by steady trades.

[27] *Haiki*, narrow, cramped; suffering occasioned by the rain.

[28] *Hakookoo*, strive, struggle.

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I miha kai i ka aina,
I lawea kai i ka lima,
I hiki ke oho i ke kai,
I ehu ke oho i ke kai liu,
I pala ke oho i ke kai loa,
I lelo ke oho i ke kai kea.
He kai kuhikuhinia ko ka puaa,
He kai lihaliha ko ka ilio,
He kai okukuli ko ka moa,
He kai ala ko ka anae.
He kai hauna ko ka palani,
He kai heenalu ko Kahaloa,
He kai hului ko Kalia.
He kai hele kohana ko Mamala,
He kai au ko Kapueone,
He kai kaha-nalu ko Makaiwa,
He kai ka anae ko Keehi,
He kai elemihi ko Leleiwi,
He kai awalau ko Puuloa,
He kai puhi nehu, puhi lala,
Ke kai o Ewa e noho i ka lai nei,
Na Ewa nui a Laakona,
Ku i ke alai ka ua i ka lani,
Kai apukapuka Heeia,
He kai ohee ko Kapapa,
He kai oha i ke Kualoa,
He kai aai ko Kaaawa,
He kai ahiu ko Kahana.
I wehe kai ia Paao,
Ikea Paao i ka waihi,
Ikea ka hiwa mai lalo Kona,
O ka Hiwa ia, mai lalo Kona,
He a'u he koi, he aha he pale,
E kii e hoa e lanalana,
E kua i kumu o Tahiti-e,
O ua mai Hilo.
Ke kuee nei na opua ua o Maheleana-e,
O ua mai kanakea,
Ilaila ka ua a malie,
Lola loa ai ka makani,
Haiki ka make a ka ua,
Hakookoo ana Mahiki i ka puukolea,
Aia Mahiki ke ka la.

I loko o keia wa a Kapaahulani e heluhelu la i keia pauku, i mai la ka pukaua o Kualii iaia: "E apa ana kakou i keia kaua i ke aha? Kai noa he hoouka ae ka kakou i keia wahi kaua uuku." Ia manawa olelo aku o Kamakaaulani, ke kaikaina o Kapaahulani, i ka pukaua: "E kali paha ka hoouka o ke kaua, ke loaa mai la hoi ka

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therefore it is but proper that we wait. If he can rightly name Kualii's ancestors from the beginning right down to him (Kualii), then we should let them go, and there will be no fighting." Kualii, by his silence, showed that he would abide by the words spoken by Kamakaaulani. In the meantime Kapaahulani continued on with his chanting of the mele, called a prayer.

Opuukahonua,[1] Lolomu, Mihi,
Lana the wife.
Wakea lived and took Papa,
Lived with Kanananuukumamao.
Naupaka[2] was then born, which stands by the seashore.
Ohikimakaloa the wife,
Hoopio, Hulumaniani,
Overcome by jealousy[3]
He was struck down.
Mehepalaoa,[4]
Naholo,
Like the broad calm[5] sea of Manu,
The one who led[6] Ku to earth.
The closed heaven,[7] the open heaven,
The heaven that turns, the heaven that breaks up.[8]
Lono the rolling thunder,[9]
The heaven that rumbles[10]
The disturbed sea.[11] Waia.
The long-delayed night,[12]
The last of the nights,
Kane[13]
And Ahulukaaala;
Kane who is ever ready.[14]
Twice ten days[15] am I with you, O Ku,
O Kualii.
Here is the attractive hook[16] of Kapaau;
The men of Wawa[17] are at Kapua,
Playing with the sugar-cane arrows of Hawi.
Here is the torch of Kukuipahu,[18]
The woman whose mouth is made red by eating the sea-urchin[19] of Makakuku.
Here is the cliff-climber,
Of the ladder of Nanualolo,[20]
The bird-catching youngster
Raising his bird-catching[21] pole at Lehua.

[1]Ancient characters; progenitors of the *Opuukahonua* genealogy.

[2]*Naupaka*, a thick-leafed shrub growing where the sea spray falls.

[3]*Ena*, anger, glow of fire, jealousy. *Anaia*, knocked or struck down.

[4]*Mehepalaoa*, resembling the royal *palaoa* ornament made of ivory, worn around the neck. Its application is not clear.

[5]*Olohia*, calm and broad. *Manu* or *Manua*, the one who had power to induce this calm, the priest's *kapu* or ordinance, when the people marched in perfect silence through the *heiau* and prostrated themselves, not daring to stir for fear of death.

[6]*Alakai honua*, earthly leader. The several following lines in the original Hawaiian are ancestors in the Opuukahonua line though not in regular order. Several of the names, however, are used suggestively at this point.

[7]*Lanipipili* refers to holding one's breath. *Lanioaka*, the talking of the priests alone.

[8]*Lanikahuli*, the sacredness began to break up. *Omealani*, the storm clears up, i. e., the sacred scene closes.

[9]*Lonohekilikaaka*, the god Lono is thundering.

[10]*Nakolo*, to rumble along. *Ailani*, heaven-devouring.

[11]*Iloli*, the loathing of food by pregnant women; applied here to the disturbed state of the sea in a storm.

[12]*Hikapoloa*, a wicked king who killed his nephews; his evil deeds compared to the darkness suggested by the word *po* in his name.

[13]*Kane*, on the contrary, beneficent and good.

[14]*Kaneimakaukau*, a god skilled in all work, and so a title to anyone who was ready at anything.

[15]*Anahulu*, term used for ten, as we say "a dozen" for twelve. The writer of the song with Kualii for this length of time.

[16]*Paia*, the pearl fish-hook used for *aku*, or bonito. *Kapaau*, a land in Kohala, name used here with allusion to its meaning as denoting a strong, steady man, viz., Kualii.

[17]Men of *Wawa*, awkward men. *Kapua* is at the north point of Kohala. An unskillful fisherman in trying to weather the point and keep along with the fleet of canoes would often be obliged to put in there and give up; hence the saying, "Kau i Kapua ka auwaa panana," *panana—hawawa*, a saying frequently quoted nowadays. There is also a similar Kapua at Waikiki.

[18]A double allusion to the proper name *Kukuipahu*, a place in Kohala; a great torch, also called *lamaku*.

[19]*Ina*, a sea urchin used for food.

[20]*Haka ulili*, the rude ladders of precipitous coasts of the fishermen and bird-catchers. *Nanualolo*, doubtless the pali Nuololo, on the northwest coast of Kauai.

[21]*Kiakia*, catching birds with a pole at the end of which was either bird-lime or a noose. At the islet of Lehua, near Niihau, was a variety of sea birds, the *o'u* (*Psittirostra olivacea*), prized for its green feathers, being especially sought after there.

[22]Ridiculing unskilled bird-catchers who stand still and gaze, *ku hoaa*, through the double meaning of these proper names.

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inoa o ke alii; nolaila e pono kakau ke kali aku; ina i hana mai kela i ko Kualii mau kupuna mai ka po mai a hiki ia ianei (Kualii) alaila e hookuu aku, aole e kaua." A e like me ka olelo a Kamakaaulani, pela no o Kualii i hoolohe ai. Aka, o Kapaahulani, aole oia i hooki i kana hana ana i keia mele, ka mea i kapaia he pule.

O Opuukahonua, o Lolomu, o Mihi,
O Lana ka wahine.
Noho Wakea noho ia Papa,
Noho ia Kanananuukumamao,
Hanau ka naupaka, ku i ke kahakai,
O Ohikimakaloa ka wahine,
O Hoopio, o Hulumaniani,
Ku i ka ena, anaia ilalo.
O Mehepalaoa,
O Naholo,
Mehe kai olohia a Manu,
Oia alakai honua Ku.
O Lanipipili, O Lanioaka,
O Lanikahuliomealani,
O Lono, o Hekilikaaka,
O Nakoloailani,
O Kailolimoana, O Waia,
O Hikapoloa,
O Kapoimuliwaa,
O Kane,
O Ahulukaaala,
O Kaneikamakaukau,
Alua anahulu wau ia oe e Ku-e;
E Kualii.
Eia ke paia ai o Kapaau,
He kanaka o Wawa kai kapua.
Kea pua ko o Hawi,
Eia ke puhi kukui ai o Kukuipahu,
Ka wahine wahaula ke ai i ka ina o Maka-
kuku,
Eia ke kanaka pii pali
Haka ulili o Nanualolo,
Keiki kia manu-e—
Kau kia kia manu o Lehua.

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Kuku,[22] Aa, Naio,
Haulanuiakea,[1] the axe of Hinaimanau,
Paepae, Manau his wife,
They brought forth Kanaenae[2] that dwells on the mountain,
The hinihini[3] that sings on the high mountain.
Broken on the front[4] seat,
That is Molokai torn asunder,[5]
Deserted by Kanaloapuna—
Kanaloa of Waia.
There is death if you run toward the mountains;
There is death if you run toward the sea.
Luukia is suffering headache,
Made sick by the unpleasant sensation of pregnancy
Conceiving the child.
The ieie[6] is conceived that creeps in the forest,
Makaaulii was his wife
Which brought forth the lupua and laulama
Like un o the bushy stock of Lono,
Kapolei was the wife.
Kukaikaina behind the spider,
Of Kukonaihoae, Ku.
The rising sea
Like unto a dancing sea is Ku.
Here is the woman that hides,
Covered by the dust of Keaau,[7]
The calabash of kneaded earth.
Like unto the leaf of the sugar-cane is the path.[8]
Here is the company of travelers.
The slippery road that makes men fall,
Which softened the dirt of Mahiki,[9]
Being trodden down by the foot.
Kapapaiakea the wave of wrath,[10]
Kauhihii was his wife
Which brought forth the koa for canoes[11] growing in the rich soil.
Loosened was the vessel in the rippling sea,
Loosened was Hainakapeau.[12]
Then was seen Ukinohunohu,[13]
Ukinaopiopio,[14] Moakueanana,
Kalei, Keelekoha,[15]
The god with the downcast eyes.
The turned-up [eyes] of Kahualewa,
Gathering the seaweeds of Kanamuakea,
The broad sea,
The broad ocean
Of Hulukeeaea.[16]
The cold dew, the shivering dew,
The great dew that makes one quiver,
The cold dew that comes[17] over the sea,
The sea where you put on the loin cloth,[18] Ku.
Ku puts on his loin cloth for war, and you tremble.
Scattered is the oven,[19] like the rushing of a stream.
This is the plucker of feathers,
The bird-catcher of Haili,[20]
The boys that watch the flowers,
The bunch of flowers that is below.
This is the woman that picks the flowers,

[1] The famed weapon of Kualii, whereby he gained the victory at Kalaupapa.

[2] *Naenae*, name of the plant called "pewter-sword", and resembling the silver-sword of the mountain.

[3] *Hinihini* and *pololei*, insects that sing in the mountain woods.

[4] *Wae mua*, the front seat of honor on a canoe.

[5] The deep gorge on north side of Molokai, near Pelekunu, attributed to the god Kana.

[6] *Ieie* (*Freycinetia arnotti*), a woody climber.

[7] *Keaau* in Puna, and the road through the woods of that region being very muddy the poet is led off into reflections thereupon.

[8] Probably likened from its straight and narrow restrictions.

[9] The muddy Waipio-Waimea road.

[10] *Nalu*, wave. *Inaina*, seat of anger.

[11] A proper name with a meaning; one of those provoking double entendres so common in this string of allusions.

[12] Still another; name of a woman, alluding, however, to a paddle—*kapeau*, to turn the paddle from one side of the canoe to the other.

[13] *Ukinohunohu* refers to the simultaneous bending of the rowers to their task.

[14] *Ukinaopiopio*, the steerers of the canoe.

[15] Terms indicating peculiar wave action.

[16] *Hulikeeaea*, etc., terms applied to shivering with cold. *Naholoholo*, the crawling on the skin of shivering.

[17] *Hau-ii*, etc., terms indicating cold conditions to the mariner. *Kai apo kahi*, the sea nearer the shore where the waves grow less.

[18] Coming to shore a dry *malo* (loin cloth) is put on.

[19] Compares the effect of Ku's appearance in war upon his enemies to the crushing down of the stone arch of an *imu*, or oven.

[20] *Haili* at Hilo. In the lines following Ku is compared to a bird-catcher watching the flowers where he has prepared his snare for the birds—*lahui pua o lalo*, the crowd, common herd.

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O Kuku, o Aa, o Naio,
O Haulanuiakea ke koi, o Hinaimanau;
O Paepae, o Manau ka wahine,
Hanau ka naenae noho kuamauna
Ka hinihini kani kuaola,
Hakina iho i ka wae mua,
O Molokai ua naha ke 'na,
Haalele aku Kanaloapuna,
Kanaloa a Waia,
O Make holo uka,
O Make holo kai.

Hoonalulu ana Luukia,
Hoopailua i ka iloli,
I ke kauhua o ke kamaiki
Hanau ka ieie hihi i ka nahele,
O Makaaulii kana wahine.
Hanau ka lupua me ka lau lama,
Ku i ke opu o Lono.
O Kapolei ka wahine,
O Ku kaikaina i hope ka lanalana,
O Kukonaihoae, o Ku,
O ke kai mahuehue,
Mehe kai e haa aku ana Ku.

Eia ka wahine peeki
Uhi lepo o Keaau,
Ka umeke hoowali 'na lepo,
Mehe hako la ke ala,
Eia na huakai hele
Alanui ka kanaka.
Wali ai ka lepo o Mahiki,
I ka paala a ka wawae.

O Kapapaiakea, o ka nalu o ka inaina,
O Kauhihi i kana wahine,
Hanau koa waa ku i ka nenelu,
Kalaia ka ipu i ke kai aleale,
Kalaia o Hinakapeau,
Loaa mai o Ukinohunohu la,
Ukinaopiopio, o Moakueanana,
O Kalei, o Keelekoha,
O ke 'kua maka holo lalo,
O ke kau i luna Kahualewa,
Ako lipoa o Kanamuakea,
O ke kai akea
O ka moana akea.
O Hulukeeaea
O Hauii, o Hauee,
O Hauii nui naholoholo,
O Hauii kai apo kahi,
Kai humea mai ko malo e Ku.
No Ku ka malo i ke kaua haa oe.
Oia i luia, ka umu mehe awai la.
Eia ka uhuki hulu manu,
Kau pua o Haili,
Na keiki kiai pua,
Ka lahui pua o lalo.
Eia ka wahine ako pua,

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Stringing flowers, wearing flowers, dressed in the flowers of Paiahaa,[1]
Who comes chasing after the ghosts.[2]
It is gone, all is deserted like Apua,
The wind of the sleep that wakes not[3] has passed over,
The wind that sleeps, sleeps on,
On the broad expanse of Kukalaula,[4]
Uliuli,[5] Maihea,[6]
Kahakapolani the wife,
The sacred, the lonely place.[7]
Dark is the heaven with storm,
The heaven is stormy, for the earth is rumbling,[8]
Caused by the water that precedes[9] the birth of the king,
Travailing, fainting, struggling,
Suffering pangs, feeling the pressure,
Bringing forth in the month of Hinaiaeleele,
Our Ku is brought forth in the forest,
Brought forth the ouou[10] singing on the mountain ridge.
The child is brought forth;
It stands in the presence of the travailing mother,
A chief warrior for the king, an army,
An army of hosts, for Ku is indeed king.
A battle for Ku,
Beating his enemy on the heights[11] of Kawaluna.
Where? Where is the battle field
Where the warrior is to fight?
On the field of Kalena,
At Manini, at Hanini,
Where was poured the water of the god
By your work at Malamanui;
On the heights of Kapapa, at Paupauwela,
Where they lean and rest;
At the hala trees of indolent Halahalanui,
At the ohia grove of Pule-e,[12]
The god of Lono, of Makalii,
The fragrant branch[13] of the Ukulonoku,
Mayhap from Kona,[14] from Lihue,
For the day at Maunauna,[15]
For the water at Paupauwela.
Growing low at Nepee,
At the slaughter[16] of Aui,
Where the priests joined in the battle;
Ku is arrayed in his feather cloak;[17]
The sun-lighted[18] rain in the heavens;
The sun at Kauakahihale.[19]

[1] Another comparison: *Paiahaa*, in Kau, flowers, as symbols of love, thrown into the sea in Puna were carried by the current to Paiahaa, where the loved one awaited their coming to the shore.

[2] The effect of Kualii's slaughter; the people are killed and ghosts come in their places. *Apua*, an uninhabited land on the Kau boundary of Puna.

[3] Effect of the slaughter.

[4] *Papa o kukalaula*, a vast expanse of sun-scorched *pahoehoe* lava in Apua. "Make ka iole i Apua"—even the mice are killed by the heat.

[5] *Uliuli*, the name of a kapu of Kualii, otherwise called *kaihehee*. The victims of this kapu, i.e., those who broke it, were held in the surf till drowned, and then burnt with fire.

[6] *Maihea*, the name of a mysterious visitor of ancient time from the heavens; also his wife *Kahakapolani*. This name has a double meaning: *haka*, the frame upon which the *kapa*, wearing apparel, was thrown; and *polani*, a sacred shrine or retreat in the inner recesses of royal habitations.

[7] *Kaukeano*, *ano*, fear inspired by great sanctity, or sacredness.

[8] *Wawa*, *walaau*, a boisterous, tumultuous noise.

[9] *Inaina*, preceding travail. The succeeding terms apply to the throes of childbirth, to which the stormy month of *Hinaiaeleele* is compared.

[10] *Ouou*, a small bird; *kuaola*, applied to inaccessible, remote regions of the mountains.

[11] Referring to his victory at the temple dedication of Kawaluna, upper Nuuanu.

[12] *Pule-e* originally meant to talk at random as if uttering a prayer.

[13] *Lala aala* refers to all good gifts, rewards, *uku*, of those who are *lono*, who hear. *Lono*, to hear uncertainly, as a report.

[14] Kona, of Oahu, once included Ewa and Lihue.

[15] *Maunauna* is the name of the locality where the following incident took place. Kuiaia, the chief of Waianae, came with his forces to meet Kualii on the battle ground here mentioned. His *kahu*, forewarned, told him when in coming to battle he should find a knotted *ti* leaf in the road he would know he was in danger and surrounded by an ambush which would cut off his whole force. On finding this knotted *ti* leaf, he began and chanted this *mele* from beginning to end, to the honor of Ku. All on both sides laid down in reverence. Ku gave the signal of reconciliation, and the slaughter was averted.

[16] *Hau'na*, *hahau ana*, battle-club strokes; *aui*, epithet applied to Kualii's military scourgings of his enemies.

[17] *Ahuula;* all the feather robes, capes and cloaks come under this title. *Halakea*, the adjective applied to the yellow ones, sometimes two or three yards in length. The bird *mamo* held on its black body feathers a layer of several orange-colored, while the *o-o*—of glossy black—had a tuft of yellow feathers under the wings.

[18] *Ka wela o ka ua* may refer either to the rainbow or to showers lit up by the evening sunlight, or any spectral illumination of vapor in the heavens, to which the warriors in their bright cloaks are compared.

[19] *Kauakahi hale*, the name of the royal residence of Kualii. *Ka la*, the day set apart for display.

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Kui pua, lei pua, kahiko pua o Paiahaa,
Ke uhai mai nei i ke 'kua,
A pau mehameha Apua.
Kauia ka makani, hiamoe-la-e—
Moe ua makani, hiamoe la la-e
I ka papa o Kukalaula.
O Uliuli, o Maihea,
O Kahakapolani ka wahine,
O Kaukeano, o Mehameha,
O po ka lani i ka ino;
He ino ka lani ke wawa nei ka honua,
I ka inaina o kalani.
Hoonaku, hookaahea, hoowiliwili,
Hoonahu, hoomamae,
Hookokohi ana iloko o Hinaiaeleele.
Hanau ka maua Ku i ka nahele,
Hanau ka ouou kani kuaola,
Puka ke kamahele
Ku i ke alo o ka hakoko.
He pukaua na ke alii, he kaua.
He wai kaua o Ku no ke alii,
He kaua na Ku,
E uhau ana iluna o Kawaluna.
Ihea, ihea la ke kahua,
Paio ai o ke koa-a?
I ka i kahua i Kalena,
I Manini, i Hanini
I ninia i ka wai akua,
I ko hana i Malamanui
Ka luna o Kapapa, i Paupauwela,
I ka hilinai i ke kalele,
Ka hala o Halahalanui maauea,
Ke kula ohia ke Pule-e,
Ke 'kua o Lono o Makalii
Ka lala aalao Ukulonoku,
No Kona paha, no Lihue.
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu haa lilo i Nepee,
A ka hauna o Aui.
Kikomo kahuna i kakua laau,
Komo Ku i kona ahuula,
Ka wela o ka ua i ka lani,
Ka la i Kauakahihale,

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Red is the leaf of the mamane,[1]
The koaie[2] of Kauai;
The sea grass has been stripped[3] by Ku—
The waving [grass] of Kamaile;
The towering surf[4] of Maihiwa,
Which dammed[5] up the waters of Halapo.
The breaking up is below at Eleu,
The rain is drawn away to the sky,
Like a full retreat from the mountain;
It must be the defeat[6] of Hilo by Puna,
There at Hilo is Peahi.
Red is the water of Paupauwela,
From the slain at Malamanui,
The slain on the ridge at Kapapa.
The tidings[7] reached Haalilo
Your younger brother[8] is beaten.
Haalilo is sore at heart,
For Ku has left but few of the priests;[9]
They are beaten[10] by Ku,
The children of Haalilo.
Here is Malanaihaehae,[11]
Offspring of mischief-making Niheu,[12]
The dammer of the waters of Kekuuna.
A prodigy[13] among the people.
He is girding[14] on his robe,
He is whirling[15] his weapon [in the air],
The war club is caught in his[16] robe.
Here is Haalilo,[17]
Ku is indeed king.

Dear are the kukui trees wafting[18] the message of Paoa,
The tender shoots of the ilima are dead,
Withered[19] in the month of Makalii.
It is in Makalii that the koolau[20] blooms,
Wet with the dew of Maemae.
Fast fades the voice of the sea[21] there below;
Malamanui listens for its voice.
Where Ku ate the potato
Covered in cooking with the fragrant kupukupu[22] of Lihue.
Ugly thoughts are breeding, O Ku,
It is brought forth and towers to heaven;
For Ku is indeed king.

The voice of Ku was like the trumpet of hala blossom at Kamakoa,
While Ku jumped down the cliff.
Well nigh perished was Ku by fire.
What is thy failing, O Ku?
Is it the cutting of the tree?
Is it the binding[23] of thy robe?
Is it the thrusting of thy spear?[24]
The spear, the companion of Ku
In the sun, in the rain?
Where Ku did eat[25] the scale of the rock.
Ku was saved by the vessel of Lono,
The vessel of Kupaka,
For Ku is indeed king.

---

[1] The *mamane* (*Sophora chrysophylla*), a mountain acacia, said to turn like the autumn woods. The blossom is abundant of a rich yellow.

[2] *Koai* (*Acacia koaie*), a hard, scrubby species of koa, used for weapons. A rich furniture wood.

[3] The term *pili kai*, sea clingers, conveys the idea of shore forces flayed, speared, *ihi ia*, by Ku.

[4] *Kahala*, threatening, towering. *Maihiwa*, a place off Waikiki.

[5] *Pania*, *pani ia*, the waters stopped; i. e., the forces of the enemy are checked.

[6] The vanquished ask for quarter—like a man in Hilo, overwhelmed with rain from Puna-wards begs for a cessation.

[7] *Kui ka lono*, repeated tidings striking one like waves. *Haalilo*, a chief of Hilo defeated by Kualii in the battle at Laupahoehoe.

[8] The vanquished chief, a branch of the same race.

[9] Of the other side.

[10] *Ila*, a mole or dark spot on the skin, regarded by Hawaiians as signs, as among fortune tellers of other countries.

[11] *Malanai*, a wind from the sea at Kailua, Oahu; the appended *haehae* indicates it as fierce; boisterous.

[12] *Niheu*, a chief and ancestor of Kualii, remarkable for his small size and yet great strength. It is said that with his brother, Kana, they fought a battle at Molokai, and treading violently a hill on the sea coast, the fragments flew off in the shape of small islets which now stand in the sea near Pelekunu.

[13] *Mee* has a peculiar use; anything remarkable is *mee*, but the phrase is as follows: "He *mee* keia no ka i-a nui." A wonderful example of a great fish. "He *mee* keia no ke alii akamai."

[14] *Pu* for *hipuu*, a knot or fastening.

[15] Brandishing weapons before fighting.

[16] *Laulau*, to bind up. The weapon is caught in the folds of Ku's robe.

[17] *Lilo* is a play on the name *Haalilo*, the transfer of power to Ku.

[18] Waving leaves in the wind compared to beckoning.

[19] *Make nonu*, partly dead.

[20] *Koolau*, or kookoolau, the Hawaiian tea plant (*Campylotheca*).

[21] *O lalo*, the surf of Waialua below, heard from upon the highlands above.

[22] *Kupukupu*, a fragrant, fine-leafed plant. *Kauwewe*, the covering of an *imu*, or oven.

[23] *Luukia*, binding; also sealing.

[24] The spear called by the same name as the rafter of a house.

[25] Kualii destroying his enemies piece-meal.

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Ula ka lau o ka mamane,
Ke koaie o Kauai;
He pili kai ihi ia e Ku,
Ka aloalo o Kamaile,
Ka nalu kakala o Maihiwa,
Pania ka wai i Halapo,
Ka naha ilalo o Eleu.
Huki kaua a moa i ka lani,
Me he hee nui no kuahiwi;
Ka hee na o Hilo ia Puna,
Aia ma Hilo Peahi;
Ula ka wai i Paupauwela,
Ke kilau o Malamanui,
Ka moo kilau i Kapapa.
Kui ka lono ia Haalilo,
Haua aku la ko kaina;
Hahaki Haalilo i ka manawa;
I kai muku kahuna ia Ku;
I la ka mawa ia Ku,
I keiki a Haalilo.
Eia Malanaihaehae,
Kama a Niheu kalohe,
Ke pani wai o Kekuna,
He mee nei no ke kanaka,
Ke pu nei i ka aahu,
Ke lapa nei i ka lauu,
Ka laulau o ka palau,
Eia Haalilo-e!—
O Ku no ke alii.

Aloha kukui peahi i na leo paoa;
Ua oa ka maka o ka ilima make,
Nonu i ka malama o Makalii;
Ia Makalii la pua ke koolau,
Pau i ke hau o Maemae.
He mae wale ka leo o ke kai o lalo,
Hoolono uwahi o Malamanui,
Ia ai ku i ka uwala,
Kauwewe kupukupu ala o Lihue.
Kupu mai nei ka manawaino e Ku-e
Hanau mai a me Kalani wale la;
O Ku no ke alii.

He pu hinalo no Ku i Kamakoa,
Oi lele Ku i ka pali,
Mai pau Ku i ke ahi,
O keaha la kau hala e Ku?
O ke kua aku i ka laau,
O ka luukia ana o ka pau,
O ke ahina ana o ke oa,
O ko Ku ia o kona hoa haele
Kaua i ka la.
Aai ai Ku i ka unahi pohaku,
Ola Ku i ka ipu o Lono
I ka ipu a Kupaka,
O Ku no ke alii.

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Kailua with its dry waste wind,[1]
The wind sent by Hema,
Where the voice sounds weak[2] in its pleadings;
The voice which is still ringing till it reaches Kalahuimakani.
Stand forth at the call, at the pleading;
Turn not a deaf ear.
By the birth of offspring,[3]
The voice hath indeed gone forth.
We had thought the battle was to be without
Where we would indeed contend it.
But you return to the house[4] with jealousy,
As though the battens[5] could respond;
You show anger[6] to the mats,
The bed covering, and the robes;
And call to the pillows in vain.
That is not [the actions of] a man;
We are indeed the men.

When Kapaahulani reached that portion in his chant where it says, "Stand forth at the call, at the pleading; turn not a deaf ear," Kualii was raised up while still in the netting.[7] As he was being held up, the soldiers of the two wings of his army also stood up. When the warriors from Koolauloa looked about them and saw that Kualii had a very large army, they nudged back and forth and remarked to one another: "The priest[8] is indeed wise; here we are indeed surrounded by the enemy." At this same time the chief warriors of the Koolauloa army were thinking of the trouble they had gotten into.

While Kualii was being held up in the koko, standing amidst his warriors, Kapaahulani still kept on chanting the mele of Kualii, never once stopping to rest, from the time he began it until both armies met. When Kapaahulani saw Kualii he endeavored to find some one with whom he could compare Kualii, but try as he would he was unable to find any one worthy of comparison except Keaweikekahialiiokamoku, the king of Hawaii. The reason of this was because Kualii was compared to a god.[9] When Kualii walked from Kahaluu to Waialua by way of the sea, the sea within the reef would dry up.

Keaweikekahialiiokamoku,[10] on the other hand, when out fishing with his men and ran out of water would turn salt water into fresh. When his paddlers became thirsty they would tell Keawe: "Say, we are thirsty." The paddlers would then dip up the sea and pour it into the canoe, and Keawe would get up from the covered seat between the two canoes and sit in one of the seats; then he would stretch out his legs in the sea water that had been poured into the canoe, and the sea water would lose its saltness and become fresh, and the paddlers would then use it for drinking purposes. This was the reason why Kualii was compared to Keaweikekahialiiokamoku.

Following is the mele to that effect:

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[1] *Anea*, making lazy; unnerving; characteristic of the south wind, *hema*.

[2] *Ualo*, to call to one in the distance.

[3] Words uttered. Lines 461 to 465, the priest of the opposing side calling to Ku to be merciful.

[4] Ku is urged to spare his wrath at home.

[5] *Aha*, given here and in former versions, meaning a company of people, is thought by the context to be *aho*, the battens of the house, which, like the mat, kapa and robes, are incapable of responding to exhibitions of anger.

[6] *Kaunuia*, provoked to anger, or jealousy.

[7] In his palanquin.

[8] Referring to the self-styled priest Kapaahulani.

[9] Or one having supernatural powers.

[10] *Keawekekahialiiokamoku*, Keawe-a-certain-chief-of-the-land, who ruled Hawaii four generations preceding Kamehameha.

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O Kailua makani anea oneanea,
Makani aku a Hema,
He mama wale ka leo ke uwalo mai-e—
E o ianei o Kalahuimakani,
E ku mai oe i ka hea i ka uwalo,
Mai hookuli mai oe;
O ke kama hanau
O ka leo kai lele aku la i waho,
Kai no i waho ka paio,
Pale aku la ilaila;
Hoio mai ika hale liliia,
Mehe leo la ko ka aha,
Ke kaunuia la ka moena,
Ke kapa me ka aahu,
Ke hea wale la i ka uluna-e
Aole ia he kanaka.
O maua no na kanaka.

I keia manawa, a Kapaahulani i hea ai: "E ku mai oe i ka hea, i ka ualo, mai hookuli mai oe." Ma keia kaukau ana, ia manawa ku mai la o Kualii me ka paa i ke koko; na Kualii i ku mai, hele pu mai la me na koa o na aoao elua o ko Kualii puali no; i nana aku auanei ke kaua o Koolauloa mai, aole i kana mai a ka nui o ke kaua a Kualii. Ia manawa, iniki aku, iniki mai ka puali o Koolauloa mai, me ka olelo iho: "Ike wale ke kahuna; eia ka ua puni io kakou i ke kaua." Alaila ia wa, ke nalu la na pukaua o ko Koolauloa kaua mai i ka pilikia.

I kela manawa a Kualii e amo ia la iloko o ke koko, aole nae i hooki o Kapaahulani i kona kahea ana i ka inoa o Kualii, nokamea, o kana kahea ana mai no mai kinohi mai, o kana hea iho la no ia me ka hoomaha ole a hiki i ka hui ana o na kaua elua.

Ia Kualii i kela manawa, hea mai la o Kapaahulani ma ka hoohalike ana ia Kualii i mea e like ai, aole nae he mea e like ai. Aka, o ka mea i like ai o Kualii ma ka hoohalike ana, o Keaweikekahialiiokamoku ke alii o Hawaii. Nokamea, ua oleloia, he akua o Kualii. Ina e hele o Kualii mai Kahaluu aku a hiki i Waialua, maloko o ke kai, alaila maloo ke kohola.

A o Keaweikekahialiiokamoku hoi, ina e holo oia me kona mau kanaka i ka lawaia, a ina i makewai na hoewaa, alaila, olelo aku ia Keawe: "E! makewai makou." Alaila ukuhi ae la na hoewaa i ke kai iloko o ka waa, alaila hoi ala mai la hoi o Keawe, mai luna mai o ka pola o na waa a noho i ka noho-ana, hoolei loa na wawae iloko o ke kaina liu, alaila, ua manalo koke ke kai, a lilo iho la i wai no na hoewaa; pela i lilo ai o Kualii i mea like me Keaweikekahialiiokamoku.

Eia malalo iho ke mele o ia ano:

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Thou canst not be compared[1] to the twisted hala,
The crooked[2] naio tree,
Nor the thick garland of the motherless ahihi,[3]
Nor the deep pool trod[4] by the bathers,
Nor the hinahina[5] in the wind,
Bending to lean and to fall.
Not like these art thou, Ku.
Perhaps thou art like the ohia,[6]
The lehua in the very ninth[7] recess of the forest,
The tree standing alone[8] in the jungle.
Not like these art thou, Ku.
Not like the ekaha[9]—
The ekaha placed under the mat
Like the kiele in fragrance,
Like the changing leaf of the olapa,[10]
Like the flower of the fragrant grass,
Falling now hither now thither so easy.
Not like these art thou, Ku.
[Nor] the rain that brings the land breeze,[11]
Like a vessel of water poured out.
Nor to the mountain breeze of Kumomoku,
[The] land breeze coming round to Leleiwi.[12]
Truly, have you not known?
The mountain breezes, that double up your back,
[That make you] sit crooked and cramped at Kaimohala,
The Kanehili at Kaupea?
Not like these art thou, Ku.
Not like the lipoa[13] (sea weed),
The nanue, food of the fishes,
The lipahapaha of Waimea,
The moss that hangs on the wood,
The red crab[14] on the top of Kaala.
Not like unto these art thou, Ku.
Not like the kukui,
The rough-barked kukui,[15]
The bark cracked up by the sun.
Like to a man who drinks awa,[16]
Are the roughness of the kukui trees of Lihue.
Not like these art thou, Ku.
Not like the aalii,[17]
The fragrant poholua tree,
Nor the maile[18] that grows on the heights[19] of Maoi,
Nor the kaluhea[20] of Kawiwi.
Not like these art thou, Ku.
Not like the kokio[21] [tree],
With its branches of solitary flowers,
Dropping them wilted to the ground.[22]
Not like these art thou, Ku.
Not like the kawau[23]
Is the kalia[24] standing in the open.
The division recognized a man,
An island, a district, a land.[25]
Not like these art thou, Ku.
Nor art thou like the porpoise

---

[1] A long series of comparisons from this point indicates the change in style and subject of the poet.

[2] *Naio* (*Myoporum sandwicense*), the bastard sandalwood of Hawaii.

[3] A white-fringed flower in Nuuanu.

[4] *Keekeehia*, or *keehi ia*, trodden or trampled.

[5] *Hinahina* (*Geranium tridens*), a fine silver-gray-leafed plant; the silver-sword of Haleakala.

[6] The *ohia* and *lehua* are the principal forest woods of the islands.

[7] *Wao*, very remote; *eiwa*, nine, hence ninth recess.

[8] *Hao wale*, applied to great trees standing alone in the ferns.

[9] *Ekaha* (Genus *Acrostichum*), a peculiar fern with an entire leaf, often used underneath bed-place mats, for warmth.

[10] *Olapa* (*Cheirodendron gaudichaudii*), a large tree; its bark or leaves furnished material for a blue dye.

[11] *Kehau*, morning land breeze, rather than dew, at this point.

[12] *Kumomoku* and *Leleiwe* were localities near Puuloa, Ewa, where the land breezes were said to be peculiarly cold.

[13] *Lipoa*, a fragrant kind of seaweed and favorite article of food.

[14] There is said to be a pond on the summit of Kaala in which is found a fresh-water crab.

[15] The effect of drinking *awa* is to crack the skin.

[16] *Awa* (*Piper methysticum*), the root of which furnished the intoxicant of Hawaii as also Polynesia generally.

[17] *Aalii* (*Dodonæa viscosa*), a forest tree of fine, durable wood; leaves were used for medicinal purposes.

[18] *Maile* (*Alyxia*, a genus of several species); its fragrant and glossy twinings are greatly favored for *leis*, etc., on festive occasions.

[19] *Hoe*, the peculiar whistle uttered by Hawaiians in climbing a pali.

[20] *Kaluhea*, lazily drooping.

[21] *Kokio* (*Hibiscus kokio*), a medicinal plant.

[22] *Paka*, the noise as of raindrops upon dry leaves.

[23] *Kawau* (*Byronia sandwicensis*), a forest tree.

[24] *Kalia* (*Elæocarpus bifidus*), a common tree in lower woods of Kauai and Oahu; scarce on other islands.

[25] Some philosophy here.

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Aole i like i ka hala wili,
Ke naio laau kekee,
Ka auka a hihi ku makua ole,
Ke kawakawa i keekeehia,
Ka hinahina i ka makani
Hele ana e hio, e hina-la—
Aole i like Ku.
Ua like paha ka ohia,
Ka lehua i ka wao eiwa,
Ka laau hao wale ku i nahelehele,
Aole i like Ku.
Aole i like i ka ekaha,
I ka ekaha ku i ka moena,
Me ke Kiele, me ke ala,
Me ka olapa lau kahuli,
Me ka pua mauu kuku,
Hina wale, hina wale-la—
Aole i like Ku.
Ia ua hoohali kehau,
Mehe ipu wai ninia la,
Na hau o Kumomoku;
Kekee na hau o Leleiwi,
Oi ole ka oe i ike
I ka hau kuapuu.
Kekee noho kee, o Kaimohola,
O Kanehili i Kaupea-la
Aole i like Ku.
Aole i like i ka lipoa,
Ka nanue ai a ka ia,
Ka lipahapaha o Waimea,
Ka limu kau i ka laau,
Ka elemihi ula i ka luna o Kaala-la
Aole i like Ku.
Aole i like i kukui,
I kukui ili puupuu,
Ili nakaka i ka la,
Mehe kanaka inu i ka awa la,
Ka mahuna o kukui o Lihue la,
Aole i like Ku.
Aole i like i ke aalii,
Ka poholua laau ala,
Ka maile hoe hoi i Maoi,
Ke kaluhea o Kawiwi la,
Aole i like Ku.

Aole i like i ke kokio,
I ka hahaka pua maoia,
Ke kahuli pua i ka paka-la.
Aole i like Ku.

Aole i like i ke kawau,
I ke kalia ku ma ka waha,
Ai mai ka mahele he kanaka,
He moku, he au, he aina la,
Aole i like Ku.

Aole i like i ka naia,

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With his snout that cuts the sea,
His body in the water where dwells the shark.
Not like these art thou, Ku.
Nor art thou like the kokio,
The hawane, nor [the] lehua-flower eater,
The oo,[1] bird of Kaiona.
Not like these art thou, Ku.
Not like the pig[2]
Discerning the progeny of the god;
[Or] The breadfruit planted by Kahai.[3]
Truly, have you not known
The woman with the dyed[4] garment,
On the top of Puuokapolei?
Not like these art thou, Ku.
Not like the wiliwili[5]
Whose seeds are made into bracelets,
Whose trunk is gliding;
Whose body is down mid the rollers, surf-riding.
Not like these art thou, Ku.
Not like the beating of the wind,
Moaning through the mountains,
Bracing up the house of Koolau,
Fastening it lest it fall by the wind;
The fish-pole of the fisherman,
The pearl fish-hook of Manaiakalani.[6]
Not like these art thou, Ku.
Not like the mamaki,[7]
With its long, tangling shoots in the forest;
The discerning eyes amid the shrubs,
The small piercing eye, blanched eye;
Blanched in the presence of Kuehu,
Along the sacred road, along the long road,
Along the highway traveled by him.
Not like these art thou, Ku.
Not like the ti leaf[8]—
The yellow ti leaf of Nuuanu,[9]
Softened by the rain and wind till it falls;
The yellow ti leaf on the heights of Waahila.[10]
Not like to these art thou, Ku.
Not like the Waahila [wind],
The cold wind of Kahaloa,
Scattering the blossoms of the kou,[11]
Stringing them into garlands and carried
To wreath the sea of Kapua.
Not like these art thou, Ku.
Not like the red kamani,
The bright catcher of birds,
Nor the bundle of garlands[12] of hala,
[Or] like the blossoms of the kaa [vine],
Whose leaves make music for Ku,
For Ku indeed is chief.
Not like these art thou, Ku.
Not like the makole,[13]
That moisture-laden plant
With its creepers hanging over the cliff.
Not like these art thou, Ku.
Yet thou hast an equal.
There is a person to whom thou art like:
Keaweikekahialiiokamoku;

[1] *Oo* (*Moho nobilis*), a prince among Hawaiian birds, now scarce. This species, as also the rarer mamo, yielded the yellow feathers so precious to Hawaii's alii.

[2] Certain pigs were held to have the power of identifying royalty, as in the case of Umi, where the priest Kaoleoku makes use of a "chief-searching" pig to confirm his suspicions aroused by the appearance of a rainbow. See page 188 for the incident, with note 2 thereon.

[3] A species of breadfruit said to have been introduced by *Kahai* from Upolo, Samoa, was planted at Puuloa.

[4] *Pa'u ma'o*, garment dyed yellow from flowers of the mao tree which were used in coloring kapa.

[5] *Wiliwili* (*Erythrina monosperma*); its various uses are given in the few succeeding lines. The lightness of its wood makes it preferred for surf-boards.

[6] The famous fish-hook of Maui. See note 7, page 370.

[7] *Mamaki* (*Pipturus albidus*), the bark of which furnished a choice quality of kapa.

[8] *Ti* (*Cordyline terminalis*), an essential article of Hawaiian household economy. Its leaves were their sole wrappers, especially for food, whether for conveyance or in cooking; it also covered the food placed in the ovens; it relieved headaches and cooled the brow of the feverish; it had uses also in net fishing, and worn around the neck was held to have the charm of warding off evil spirits. Its roots, baked, furnished a sweet, fibrous tuber from which an intoxicating drink called *okolehao* was made, though this name indicates it as a modern product since the improvised iron-pot and gun-barrel stills became known to them.

[9] *Nuuanu*, the principal valley of Honolulu with its famed precipice at the Koolau gap over which Kamehameha in later times drove the Oahu forces in conquering the island. The name implies a cold raised place.

[10] *Waahila*, in the moutain ridge at the head of Manoa Valley.

[11] *Kou* (*Cordia subcordata*) furnishes a rich cabinet wood and was the choice for calabashes, bowls, platters, etc., of the Hawaiians.

[12] Garlands made from the drupes of the pandanus were favorite wreaths, not only for their bright yellow-red blend of color, but also for their fragrance and being serviceable for several days.

[13] *Makole* is taken here to represent a worthy companion for Ku.

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I kona ihu i kihe i ke kai,
Kona kino i kai; o ka mano la
Aole i like Ku.
Aole i like i ke kokio
I ka hawane, ai pua lehua
Ka oo, manu i Kaiona-la
Aole i like Ku.
Aole i like i ka puaa,
I ka weke lao a ke akua,
Ka ulu kanu a Kahai;
Oi ole ka oe i ike,
Ka wahine pau mao
I ka luna o Puuokapolei-la?
Aole i like Ku.
Aole i like i ka wiliwili,
Kona hua i kupee ia
Ka oiwi ona i hee-a,
Kona kino i kai o ka nalu la, heenalu,
Aole i like Ku.
Aole i like i ka pa a ka makani,
E nu ana i ke kuahiwi,
Kakoo ana ka hale o Koolau,
Lawalawa ana a hina i ka makani,
Ka mokoi hoolou a ka lawaia,
Ka pa o Manaiakalani-la,
Aole i like Ku.
Aole i like i ka mamaki,
I ka hialoa maka o ka nahele,
Ka maka kohikohi laalaau;
Ke a maka ulii,maka ehu,
I ehu i ke alo o Kuehu,
I ke ala ihi, i ke alaloa,
I ke alaloa e heleia la-la,
Aole i like Ku.
Aole i like i na laki,
I ka laki pala o Nuuanu,
I heheia e ka ua e ka makani a helelei.
Ka laki pala i ka luna i Waahila-la.
Aole i like Ku.
Aole i like i ka Waahila.
Ia makani anu o Kahaloa,
E lu ana i ka pua kou,
E kui ana a paa ia,
E lei ana i ke kai o Kapua-la,
Aole i like Ku.
Aole i like i ka maniula,
Ma ke kia ula o na manu la,
Me ka pa lei o ka hala-la,
Me ka pua o ke kaa,
Lau kani o Ku-la
O Ku no ke alii,
Aole i like Ku.
Aole i like i ka makole,
Ia laau kewai nui,
E hihi ana e ka lihilihi-la
Aole i like Ku.
Ua like;
Aia ha kou hoa e like ai,
O Keaweikekahialiiokamoku,

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To Keawe, lord of Hawaii.
There is saltness in the sea water,
There is freshness in the water,
There is heat to the sun,
There is warmth to my skin,
From my husband, Nininini, [is] the water
Pulele. Are you alike?
Not like to these art thou, Ku.
Not like this chief
Is there any comparison.
He is a man (human),
Ku is a god.
Ku is a messenger sent from heaven,
Ku is a *haole*[1] from Tahiti.
There are four of these men;
Yes, eight of these men,
Ku, Lono, Kane, Kanaloa,[2]
Kanemakaiahuawahine,
Haihaipuaa, Kekuawalu;
These are your equal.
There is Kona whose stone floor burns;
The shimmering heat from the sun arises;
Warmed are the offspring of Umulau,
Lanipipili, and Hooilo;
The sun rises, it comes forth;
By the power of the great-voiced Ku
Was the sun given;
By it are warmed the selfish chiefs of Kona.

[The following is found as a conclusion of the foregoing chant, contributed by S. M. Kamakau to the *Kuokoa* in May, 1868, and is the "unwritten portion" referred to by C. J. Lyons in his published translation (with Judge L. Andrews) of the Song of Kualii.[3] Fornander refers to it in his Polynesian Race, Vol. II, p. 284, but does not append it in his republication of the song, with a somewhat different interpretation as an Appendix in said Volume II, from the fact that he questioned its genuineness. Not doubting his judgment in the case, it serves here as a further tribute, at a later period possibly, to the name and fame of Kualii by a historian of his race.—Ed.]

A CHANT FOR KUALII.

The first[4] chief, the second chief,
The third chief, the fourth chief,
The fifth chief, the sixth chief,
The seventh chief, the eighth chief,
The ninth chief, the tenth chief is Ku,
Kuikealaikauaokalani[5] encircled.
The first warrior, the second warrior,
The third warrior, the fourth warrior,
The fifth warrior, the sixth warrior,
The seventh warrior, the eighth warrior,
The ninth warrior, the tenth warrior
Is Kalanikahimakaialii,[6]
The young warrior of all Maui.
Rent is Kauakahi,[7] one;
The second is mistaken,[8] two;
Kaihikapu is third, three;
Kukawelo is fourth, four;
Lononuiakea[9] is fifth, five;
Kahoowaha the sixth, six;
The seventh is at Kapua, seven;
Hoalani is [an] even [number], even;
The sea beach of Hua is ninth,
The sea beach where I was wont to ramble.
Kalani has encircled Kahiki,
The flying of the great koae,[10]
The koae that soars high above
Is Kapiiohookalani.[11]
You have ruled[12] the land

[1] Kualii, from his voyaging abroad is designated a foreigner—*haole*.
[2] The four primeval gods of the Hawaiian race.
[3] See *Islander*, Sept.-Oct., 1875.
[4] *Kalani*, a name given to high chiefs by those of lower rank.
[5] *Kuikealaikauaokalani*, Ku-who-stood-in-the-path-of-the-rain-of-the-heaven.
[6] *Kalanikahimakaialii*, Chief-who-combed-the-king's-eye.
[7] *Kauakahi*, a warrior who was split in two.
[8] A play on the name Kuihewa.
[9] The defeated king of the Kona district at the battle of Kawaluna who disputed Kualii's right to dedicate its temple.
[10] *Koae*, the white bos'n bird (*Phaëthon lepturus*).
[11] *Kapiiohookalani*, the curly-hair-of-the-heaven.
[12] *Ai*, not to eat, but to possess, or rule.

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O Keawe, Haku o Hawaii-la.
He awaawa hoi ko ke kai,
He mananalo hoi ka wai,
He welawela hoi ko ka la,
He mahana hoi ko kuu ili
Ko kuu kane o Nininini ke wai
O Pulele la. Ua like?
Aole i like Ku.
Aole i like nei lani,
I ka hoohalikelike wale mai;
He kanaka ia,
He akua Ku,
He ulele Ku mai ka lani,
He haole Ku mai Tahiti,
He mau kanaka ia eha.
Ewalu hoi nei kanaka,
O Ku, O Lono, O Kane, O Kanaloa,
O Kanemakaiahuawahine,
O Haihaipuaa, Kekuawalu la,
Ua like.
O Kona la, ua wela ka papa,
Ua keehu o ka la,
Ua wela ka hua o Umulau,
O Kalanipili, o Hooilo,
E a'e, e puka ae ka la;
Ka mana o Kuleonui
Haawia mai ai ka la;
Mahana ai na 'lii aua o Kona.

[Ua loaa keia malalo iho, mai a S. M. Kamakau a i ke *Kuokoa*, ma ka malama o Mei, 1868, ma ke ano he panina no ke mele maluna 'e, a oia nohoi ka "hapa i kakau ole ia" i oleloia e C. J. Lyons iloko o kana (ame ka Lunakanawai L. Andrews) unuhina o ke Mele o Kualii, i hoolahaia 'i. Ua hoakaka o Fornander ia mea ma kana Buke Pol. Race, Buke II, aoao 284, aka, aole nae i hoopili mai i ua mea la me kekahi unuhina ano okoa ae, ma kana hoopuka hou ana i ua Mele la, ma ke ano he Pakui no ua Buke II la, mamuli hoi o kona kanalua i ka oiaio o ia mea. Me ke kanalua ole i kona manao ma keia ninau, e lilo ana ia mea maanei i keia wa a ma kekahi wa aku paha mahope, i kakoo ikaika i ka inoa ame ke kaulana o Kualii, ma o kekahi mea kakau moolelo la o kona lahui ponoi.—LUNA HOOPONOPONO.]

HE MELE NO KUALII.

Akahi kalani, alua kalani,
Akolu kalani, aha kalani,
Alima kalani, aono kalani,
Ahiku kalani, awalu kalani,
Aiwa kalani, umi kalani ia Ku.
Ia Kuikealaikauaokalani, a puni.
Akahi koa, alua koa,
Akolu koa, aha koa,
Alima koa, aono koa,
Ahiku koa, awalu koa,
Aiwa koa, umi koa,
Ia Kalanikahimakaialii,
I ke keiki koa o Maui a puni,
Owa Kauakahi-akahi,
Kuihewa i ka lua-alua,
He kolu Kaihikapu-akolu,
He ha Kukawelo-aha,
Lononuiakea i ka lima-alima,
He ono Kahoowaha-aono,
He hiku ai Kapua-ahiku,
He like Hoalani-a like,
He iwa kahakai o Hua,
Kuukahakai e paiai a puni
Puni Kahiki ia Kalani.
I ka lele a ke koae nui,
A ke koae lele kau maluna.
O Kapiiohookala—ni,
Ua ai oe i ka aina

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Of Waialua, of Waimea,
Places endeared to the chief.
Kupihea[1] has fled
And is out on the ocean,
The eye looking on Oahu.
Like the entrance to a house
Is the ravine[2] of Pohakea,
Maunalahilahi standing beside.
The sailing to Kanilio,
Moving on, yes, moving on,
Moving on to Waihee.
Landing at Kapahukukui
[He] seized and hurled the weapons around.
Turning, yes, turning,
Turning the canoes seaward
You land at Maeaea.
Kaweloiki of Aila gave
The food of Kamananui,
The food of Palaa.
Your fame resounds in Nahuina,
'Tis the fault of Kanealala,
The son of Kaio the elder,
The pig for the king,
The lord that craves for the goose.
The uau[3] screams, agitated, disturbed;
The ao calls as the rod is poked in;[4]
When pressed, yea, it shrinks.
When the mice[5] glance aside the owl is gone,
The auku[6] cries, the duck extends its neck.
At Waikoloa in Keawewaihe
[At the] mudstone the birds cluster
Within the depression.
The ao, the ao, the agitated, the agitated,
Going over the land in flocks,
They ate at the boundary of Kaakiko stream.
The first drawing of Ewa's net
Entrapped the fish of Mokumoa;
They are strewn on the grass.
The kalo danced, danced noisily,
The fish of Kawelo danced,
The potatoes of Pahua danced,
The mahiki grass at Puukea danced,
The ununu[7] danced at Peleula,
Makaaho danced on the way.[8]
Say, Ku, the rain comes by way of Kekaha, Ku,
Bringing food[9] for the fish of Maunalua;
The rain that supplies Kekuapololi,
Coming near to the hill of Kalalau
Koolau trembles.
O Ku, O Kalamahaaiakea,[10]
To Kalama indeed that land belongs,
A permanent resident in Kailua.
Waimanalo commences to be jocular
While they oppose Kaneohe.[11]
Yea, from Mahinui to Haakalo
Until Kuikealaikauaokalani[12] reigns,
At the back, in front, and all around.[13]
To Kahiki of Paumakua the chief,
To Kahiki in Keakeaau the chief.
By Wakea the chief, Kahiki is sheltered.
Peaceful is Kahiki.
In the rainy season of Maheleana, yea,
Mullet is plentiful at Kauai.
It reaches to Puna and outward
Even to Kau, to Hilo.
The land is seen to be peaceful
By a certain chief, offspring of the heaven,
By Keakaliilani of Waipa.
Lest you will be overtaken, Kipu, mischief-maker of Palaau,
By the wild spy[14] below at Kahana
For supporting a certain chief.
Say, chief, reign over your land,
From Kaiwi to Kekuapololi
To the water that quenches not,
The sea that marks the seasons,
The bambu that cuts the skin

[1] Term for vanquished chief.

[2] A division between two localities. *Pohakea*, a rock in the sea off Kualoa.

[3] *Uwau*, a sea-gull of the petrel species (*Puffinus cuneatus*).

[4] Refers to the method of dislodging the *ao* birds.

[5] Bird-catchers likened to mice.

[6] *Aukuu* (*Ardea sacra*), a fish-hawk.

[7] *Ununu*, a certain grass that abounded at Peleula.

[8] Even the products of land and sea rejoice at Ku's approach.

[9] The tribute to the god having been observed, therefore the hunger pangs—likened to a god, Kekiapololi—were appeased.

[10] *Kalamahaaiakea*, Kalama that-dances-to-Kea.

[11] The adjoining district is sought to kick out—*peku*—the revelers.

[12] An epithet of Ku.

[13] Refers to absorption of land.

[14] *Kiu ahiu*, lit. "wild spy", is the name of a wind in several parts of the island of Oahu.

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O Waialua, O Waimea,
O na wai aloha a Kalani,
Ua hee Kupihea,
Aia i kai i ka moana,
Nana ka maka i Oahu.
Me he ipuka no ka hale la,
Ke kowa o Pohakea
Ke ku a Maunalahilahi,
Ke holo ana i Kaneilio.
Panee la-e-panee,
Panee aku a Waihee,
Pae no i Kapahukukui,
Hopu no pahu i ka laau a puni;
Hookaa-la-e-hookaa
Hookaa na waa makai,
Kau oe i Maeaea.
Haawi o Kaweloiki a Aila,
O na ai o Kamananui,
O na ai o Palaa.
Kani ko pihe i Nahuina,
Kihewa a Kanealala.
O keiki a Kaiao nui,
O ka puaa i ka Moi,
O ka haku-ne i ka nene,
U o ka ua'u, li-o o ka li-o,
A o ka ao, hou ka houhou,
Ke anunu, ka ekekekeiau-e,
Awihi ka iole, heo ka pueo,
Owa ka aukuu, aeae Koloa,
O Waikoloa ia Keawewaihe,
Pohakulepo pae mai ka manu,
Iloko o ka poopoo,
Ka ao ka ao-e—, ka li-o— ka lio-e.
Kakakai honua, puaoao,
Ai nui, pale kahawai kaakiko e,
Ka makauakahi o Ewa,
Ua puni ka ia o Mokumoa,
Ua kau ia i ka nene,
Ua haa kalo, haa nu,
Haa ka ia o Kawelo,
Haa na uala o Pahua,
Haa ka mahiki i Puukea,
Haa ka unuuu i Peleula,
Haa Makaaho i ke ala,
E Ku-e-ma Kekaha ka ua e Ku,
I ai na ka ia o Maunalua.
Ua nana ia Kekuapololi,
Hoae ia i Puuokalalau,
Naueue Koolau,
E Ku e Kalamahaaiakea,
No Kalama no ia aina,
He aina noho mau i Kailua,
Hoomaka lealea aku Waimanalo,
E kii e peku o Kaneohe.
Mai Mahinui a Haakalo-e
A ai o Kuikealaikauaokalani,
Ma ke kua, ma ke alo a puni
A Kahiki ia Paumakuakalani,
A Kahiki i Keakeaau o ka lani,
Ia Wakea ka lani, a malu Kahiki,
Malumalu Kahiki.
I ke ao ua o Maheleana-e—
Amaama ka Kauai
Ua hiki ma Puna mawaho,
Ma Kau, i Hilo,
Ua ikea ka like o ka aina,
E kekahi alii hua o ka lani,
A Keakaliilani o Waipa,
O loohia oe e Kipu, ahiahi o Palaau,
E ke kiu ahiu ilalo o Kahana,
Hoolawa i kekahi alii,
E puni e Kalani-e-ko aina-e—
A Kaiwi i Kekuapolo-li—
A ka wai i ke hoomanalo,
Ke kai kalua i ka manawa,
Ka ohe oki i ka ili,

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Of the eye[1] of the rain of Haao,[2]
The retreating red[3] rain of Kii,
Of the pandanus diver of Halakua,[4]
Of the waters of the ebbing tide,
And the food that is served on arrival.
The water that cleanses the skin
[Is] the water which befriends a man
At the change of the season,
The length and breadth of the land.
The awa that withers the skin
Of the eye by the rain of Haao.
As one labors drawing the nectar of the lehua[5] blossoms of Hilo,
Like burden to a friend,
Is the arm of the squid that draws seaward,
Like cords braided tightly
Like the grip of the summer wind
That increases in strength
Until its fury reaches the end
And ceases in its anger.
Of the heat that rolls on;
Of the sea that Alapai drank up dry.[6]
Shallow is the sea of Koholalele;
Of Malae where the canoe-vines[7] grow,
Where the canoe-vines grow near the sea
Of Malae, the little cove
Bounded by a cluster of hills.
At Keana [of the] wide sea,
Where the hala wreaths are piled up,
The hala wreaths of Puna.
The south winds have arrived, the upper lands are dry;
There travels Kuhoopepelaualani,[8]
Traveling on Kaipuni, your land.

At the cutting[9] of the pieces
The oio[10] is prepared, being mashed there.
Speedy is the alahee[11] digger of the cultivator
As he toils there.
The bird-catcher is speedy with his trap-pole,
Catching the apane[12] of the woods.
The pili-grass is scorched by the sun,
The sun of Makalii[13] [season].
The kauila drum[14] of the fun maker,[15]
Is Wailoa, so say his companions.
As the sun declines it is calm.
With the drinking of the awa the rain fell at Maheleana,
The waters appeared,
And the kukui trees of Hapuu, they moved.
Like a strange[16] shell that drifts ashore
Is a low-born who partakes with a chief.
My bundle of pulpy wauke,[17]
Obstructed, yet returned by the wind,
So is the water in the trench,
Even to the wall by the river,
At the main branch that flows to the sea.
White cane fell at the wells,
Calm is the sea of Hikiau
At Kailikahi, the friendly district,[18]
The aukuu of Mokupaoa.
The lehua of Kawaihaipai runs
To the bird swamps of Anahola,

[1] Eye of the rain may refer to its beginning.

[2] *Haao*, a wind driving rain, said to be peculiar to *Auaulele*.

[3] *Alaea*, red rain.

[4] *Halakua*, a place where the pandanus grows in the sea, so that when the bunch is cut one has to dive down in the water to get it.

[5] Refers to the difficulty attending the gathering of lehua blossoms, owing to the dew and rain often drenching one and inducing cold, hence its burden.

[6] Referring to the shallow waters of *Alapai*.

[7] *Ie waa; ie* vine had various uses for tying, as also in basketry.

[8] *Kuhoopepelaualani*, Ku-conqueror-of-many-chiefs.

[9] *Opana*, cutting.

[10] *Oio* (*Albula vulpes*), a fish with very fine meat, and generally mashed before eating.

[11] *Alahee* (*Plectronia odorata*), a very hard wood, preferred for their *o-o*, or digger, as a narrow spade.

[12] *Apane* or *apapane* (*Himatione sanguinea*), a bird sought for its choice feathers.

[13] Summer season of *Makalii*.

[14] This has reference to a sportive season, not an instrument of the hard *kauila* wood.

[15] *Pahipahi* was an ancient game or pastime that had connection with hand manipulation of a small drum, as in the *hula*.

[16] Some personage.

[17] *Wauke* bark rendered pulpy in preparation for the beating process in kapa making.

[18] *Ili*, a piece of land.

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O Ka maka o ka ua o Haao,
A ka hee i ka ua alaea o Kii,
A ke kanaka luu hala o Halakua,
Ka wai i ka hee moana
Ka ai ka hoea ana
Ka wai hole a ka ili
I ka wai e hookane ana,
Ka hakipuu i ka manawa,
Ka loana o ka aina
Ka awa loha i ka ili
O ka maka i ka ua o Haao.
A ka hana i ke ka wailehua o Hilo,
A ka luuluu i ke hoaloha,
A ka puhee miki i kai
A ka aha i ke hili a paa
O ka paa i ka hoolua,
O ka hoolua i ka hoonui
Hiki ka pona i o honau,
O ma i ka hookaona,
O ke kaa ma i ka wela
O kai a Alapai inu a maloo
Papau kai e Koholalele,
O Malae i ka ie waa,
Me ka ie waa i kai,
O Malae i ka hookahana,
I ka pae puu e loaa,
O Keana kai akea,
O ka hoohukuhuku i ka hala lei,
I ka hala lei o Puna.
Uaua hiki kona, iluna ka malie,
Ke hele ae la e Kuhoopepelaualani
Hele ae o Kaipunui ko aina-e—
A ka opana i opanaiki
A ka oio e hana, e lomia mai la,
Holo ka oo alahee a ka mahiai,
E mahiai mai la,
Holo ka o i ke kia manu,
Ka pili apane o ka nahele
Ua wele i ka la na mauu pili
I ka la o Makalii,
A ka pahukauila i ke kanaka pahipahi,
O Wailoa ia i na hoa i ka olelo
O ka hookauna i ka la o lalo he malie.
A ka pupu o ka awa ua o Maheleana-e,
A ka wai i ke hoea 'na
A ke kukui o Hapuu ke hele ia,
O ka pupu e loa ke pae ia
O ka punaunu inai o ka nenue
O kuu palauhu wauke
Alai hoihoi o ka makani
A ka wai i ke hooloa
A ka pa i na muliwai
I ka mana kai e nui,
Hina kokea i na lua wai
Malino o Hikiau
A Kailikahi i ka ili hoaaloha,
Ka aukuu i o Mokupaoa,
Kawaihaipai lehua o ka holo.
A Kealia manu o Anahola

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A nook near the heap of stones[1] of Kupihea
In his time.

Move on to Kaipuni, your land;
To Kaula, the rain-swept cliffs of Hanalei.
When the voice is hoarse
Of the swimmer below in the calm,
[Where lives] the cloth-tearing sand-crab[2]
of Waiolono,
And the surf rider of Makawa.
The maile[3] vines creep, creep down to Kua,
To the dripping water, the sacred water
At the pebbly beach at the knoll;
The knoll at the small point,
Where, drenched by the heavy rains,
Yea, the heavy rains of winter,[4]
Kuikealaikauaokalani is indeed the king.

O Kawelo! Say, Kawelo!
Kaweloiki, the sharp-pointed hill,
Hill of Kapolei.
Blue is the poi which appeases [the hunger]
of Honouliuli;
Fine the salt of Kahuaike—Hoaeae;
Slippery is the fish of Waikele—Waikele;
The arched house at Kauamoa—Waipio;
Let us cast the net in the awa-pond—of
Waiawa;
Do not stretch yourself at—Manana.
Many[5] are the ravines,
Numerous[6] the sharks, at Waimano;
We are drawn by the current of Waiau;
In the kukui grove we are sheltered—in
Waimalu;
Let us arise, it is daylight—at Kalauao;
Let us enter and dine—at Aiea;
Do not pass by—Halawa;
Let us abide in the hollow—of Moanalua;
We will bend the hau—at Kahauiki;
And go zigzagging down the edge—of Kalihi;
Let us go up for lama[7]—in Kapalama;
Then bundle and fasten on the back—at
Honouunu;
There my hair is annointed—at Waikiki;
The egg of the mud-hen[8] is broken—at
Waialae;
This is a woman with flowing hair—Wailupe;
Let us climb to get coconuts—at Niu;
This is a woman with catamenia—Koko;
The bird of Kaula is singing—at Kuliouou;[9]
The island is encompassed by Ku,
As by the sea, as by the water,
As a sheltered sea indeed;
The kou trees down at Kahaloa,
The koa stands, the o'a stands,
The lehua stands, the chief stands.
We can wend our way
With Kuikealaikauaokalani,
Compassed. It is opened.[10] It is free.

At the conclusion of the chanting of the mele by Kapaahulani, the two armies came together and the battle was declared off. The king of Koolauloa then gave over, or ceded, the districts of Koolauloa, Koolaupoko, Waialua and Waianae. When the king of Kauai heard how Kualii excelled over all the others in war, and how he had gained the victory at the battle of Honouliuli on the plains of Keahumoa, he came to meet Kualii and gave him Kauai, and by this act Kualii became possessed of all the islands from Hawaii to Niihau.

[1] *Ahu*, a heap of stones.
[2] *Ohiki*, the sand-crab.
[3] *Maile*, a sweet-scented vine.
[4] *Hooilo*, the season of winter rains.
[5] *Kini*, from the word *kinikini*, many.
[6] *Lau*, four hundred; often used for unnumbered.
[7] *Lama* (*Maba sandwicensis*), name of a certain wood.
[8] *Alae*, the mud-hen.
[9] A long series of play on names of places ends here.
[10] *Amama*, from the word *hamama*, open, equivalent to our amen.

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A keena i ke ahu a Kupihea
I kona au.
Hele ae o Kaipunui ko aina-e—
A Kaula i ka pali ua o Hanalei.
A ka ha o ka leo
I ka aukai o lalo he malie,
A ka ohiki haehae kapa o Waiolono,
A ke kanaka kaha nalu o Makawa.
Hihi na maile, hihi i kai o Kua,
A ka wai kulu i ka wai hoanae
A ka maili i ka ohuku,
O ka ohuku i ke hoolae.
A ka hawahawa i ka pili a ka ua
O ka ua pili o Hooilo-e-a,
O Kuikealaikauaokalani no ke 'lii.

O Kawelo-e, e Kawelo-e,
O Kaweloiki puu oioi,
Puu o Kapolei-e—
Uliuli ka poi e piha nei—o Honouliuli;
Aeae ka paakai o Kahuaiki—Hoaeae,
Pikele ka ia e Waikele—o Waikele;
Ka hale pio i Kauamoa—o Waipio;
E kuu kaua i ka loko awa—o Waiawa;
Mai hoomanana ia oe—o Manana.
He kini kahawai,
He lau kamano—o Waimano;
Ko ia kaua e ke au—o Waiau;
Kukui malumalu kaua—Waimalu;
E ala kaua ua ao-e—o Kalauao;
E kipi kaua e ai—o Aiea;
Mai hoohalawa ia oe—o Halawa;
E noho kaua i ka lua—o Moanalua;
Hoopiopio hau kaua—o Kahauiki;
Hookeekee lihi kaua—o Kalihi;
E pii kaua i ka lama—o Kapalama;
E nunu a paa hoawe—o Hononunu;
Kiki kuu oho ilaila—o Waikiki;
Kike ka hua o ka alae—o Waialae;
He wahine oho lupe keia—o Wailupe;
E pii kaua i niu—o Niu;
He wahine heekoko keia—o Koko;
Ouou ka manu o Kaula—o Kuliouou;
Ua puni ka moku ia Ku,
Me he kai la, me he wai la,
Me he kai malu la ka hoi;
Ka poe kou i kai e Kahaloa,
Ku ke koa, ku ka o'a,
Ku ka lehua, ku ke alii,
Ku ka hele a maua.
O Kuikealaikauaokalani,
A puni—Amama—ua noa.

A pau keia pule ana a Kapaahulani i keia pule, alaila, hui ae la na kaua elua, a hoomoe wale ke kaua. Ia manawa, haawi ae la kela alii o Koolauloa i kona mau okana Koolauloa, Koolaupoko, Waialua, a me Waianae. A lohe ko Kauai alii i ka oi ana aku o ko Kualii akamai i ke kaua, a me kona lanakila ana ma keia hoouka kaua ana ma Honouliuli i kula o Keahumoa, ia manawa, holo mai la ua alii nei o Kauai e halawai me Kualii, a haawi lilo mai la ia Kauai me Kualii, a lilo ae la na moku a pau ia Kualii mai Hawaii a Niihau.

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CHAPTER III.

KAPAAHULANI AND HIS BROTHER KAMAKAAULANI.

AFTER the battle of the plains of Keahumoa as related in the preceding chapters, Kapaahulani, the elder brother of Kamakaaulani, the one on the side of the king of Koolau, received great riches from the king. Kapaahulani also became a great favorite with the king, and the king gave away his own lands to him; and on the same day in which the battle ended and while on their return by way of Lihue, Kapaahulani was presented with swine, food and various other things; and when they arrived at Waianae presents of property were again given him.

It was while on this return to Koolau that Kapaahulani remarked to the chief these words: "Here I am possessed of all this property, while my younger brother and my wife are without any knowledge of what amount of property I am in possession of."

Because of these words spoken by Kapaahulani, the chief warrior of the king, in obedience to the order of the king, picked out a certain number of canoes and loaded them with some of the presents given to Kapaahulani to be taken to his people. After the presents were loaded into several large double canoes, they were sent out to meet Kamakaulani who was then at Puuloa, and there the presents were given him.

Before Kamakaaulani parted from his brother they had an understanding where he would be at the close of hostilities. This was why Kamakaaulani resided at Puuloa, that being the place agreed upon by them. Thus by this conduct of theirs both sides were deceived through their duplicity.

ABOUT THE RETURN OF THE KING TO WAIALUA.

When Kapaahulani was returning to Waialua with the king, after leaving Waianae, the king said to him: "How about the lands I gave you while we were on the plains of Keahumoa on the day the battle was called off?"

Kapaahulani replied: "Listen, O King! I do not care for the lands nor for anything else. The only thing I want you to give me is to have the general care of your store houses."[1] When the king saw that Kapaahulani had made the proper answer in the matter, he was thereupon made chief steward over the store houses in the name of the king.

After he became chief steward and had control of the king's store houses, he took it upon himself as a duty to continuously supply his younger brother with the different good things in the store houses, in accordance with their first agreement.

[1] Having an eye to self provision through a lucrative stewardship.

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MOKUNA III.

KAPAAHULANI A ME KONA KAIKAINA O KAMAKAAULANI.

MAHOPE iho o ka hoouka kaua ana i ke kula o Keahumoa, e like me ka mea i oleloia ma na Mokuna mua, a o Kapaahulani ke kaikuaana o Kamakaaulani ka mea ma kela aoao o ke alii o Koolau mai. Hooili ia aku la ka pomaikai a me ka waiwai ia Kapaahulani, a lilo ae la oia i punahele nui na ke alii; a haawi ae la ke alii i kona mau aina ponoi no ua Kapaahulani nei, a ma ka la o ka hoouka kaua ana, ia lakou i hoi ai a uka o Lihue, hookupu iho la ka puaa, ka ai, a me ka waiwai; a haule lakou nei i lalo o Waianae, hookupu no ka waiwai.

Ia manawa, olelo aku la o Kapaahulani i ke alii: "Ke ai nei au i ka waiwai, ke noho la ko'u kaikaina a me ka'u wahine, me ka ike ole mai i ko'u puu waiwai." A no keia olelo a Kapaahulani, alaila, wae ae la ka pukaua o ke alii i mau waa, mamuli o ke kauoha a ke alii, e lawe i ka waiwai hookupu na ko Kapaahulani poe. A nolaila, ua laweia ka waiwai maluna o na waa kaulua, a loaa o Kamakaaulani ma Puuloa, a malaila i haawiia aku ai ka waiwai i laweia ai.

A o Kamakaaulani hoi, mamua o ko laua hookaawale ana ia laua, ua kuka mua no laua i kahi e noho ai o Kamakaaulani, mahope iho o ka hoomoe ana o ke kaua; a nolaila no i noho ai o Kamakaaulani ma Puuloa, mamuli o ka laua kuka mua ana. A ma keia hana a laua ua puni na aoao elua ia laua mamuli o ka laua nolu ana.

NO KA HOI ANA O KE ALII I WAIALUA.

Ia Kapaahulani i hoi ai me ke alii i Waialua mahope iho o ka haalele ana ia Waianae, i aku la ke alii ia Kapaahulani: "Pehea na aina a'u i haawi aku ai ia oe i ka la i hoomoe ai ke kaua i kula o Keahumoa?" I aku la o Kapaahulani: "E ke alii, aole o'u manao aina, aole no hoi kekahi mea e ae. Aka, o ka'u mea i manao wale ai he pono i ke alii ke haawi mai, o ka halepapaa ko'u." A ike ke alii ua pono ka Kapaahulani olelo ma ia mea, alaila, lilo ae la o Kapaahulani i puuku nui no ka halepapaa, ma ka inoa o ke alii.

Alaila, o ka hana a ua Kapaahulani nei, iaia ma ke ano puuku nui no ka halepapaa, o ka hoouna mau i na mea a pau ma ka halepapaa no kona kaikaina no Kamakaaulani. A oia ka hookoia ana o ka laua mea i manao mua ai.

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CHAPTER IV.

THE GENEALOGICAL TREE OF KUALII FROM KANE TO WAKEA.

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Kane.		Hulihonua.
Kanaloa.	Ukinaopiopio.	Laka.
Kauakahi.		Kamooalewa.
Maliu.		Maluakapo.
Hulihonua.	Keakahulilani.	Laka.
Laka.	Kapapaiakele.	Maluakapo.
Kinilauaemano.	Ulupalu.	Halo.
Halo.	Koniewalu.	Kamanonookalani.
Kamanonookalani.	Kaehuaokalani.	Keohokalani.
Keohokalani.	Kaamookalani.	Kaleiokalani.
Kaleiokalani.	Kaopuahihi.	Kalalii.
Kalalii.	Keaomele.	Haule.
Haule.	Loaa.	Nanea.
Nanea.	Walea.	Nananuu.
Nananuu.	Laholana.	Lalokona.
Lalokona.	Lalohoaniani.	Hanuapoiluna.
Hanuapoiluna.	Hanuapoilalo.	Pokinikini.
Pokinikini.	Polehulehu.	Pomanomano.
Pomanomano.	Pohakoikoi.	Kupukupunuu.
Kupukupunuu.	Kupukupulani.	Kamoleokahonua.
Kamoleokahonua.	Keaaokahonua.	Ohemoku.
Ohemoku.	Pinainai.	Mahulu.
Mahulu.	Hiona.	Milipomea.
Milipomea.	Hanahanaiau.	Hookumukapo.
Hookumukapo.	Hoaono.	Luakahakona.
Luakahakona.	Ninau.	Kahiko.
Kahiko.	Kapulanakehau.	Wakea.
Wakea.	Papa.	Hoohokukalani.
Wakea.	Hoohokukalani.	Haloa.
Haloa.	Hinamanouluae.	Waia.
Waia.	Huhune.	Hinanalo.
Hinanalo.	Haunuu.	Nanakehili.
Nanakehili.	Haulani.	Wailoa.
Wailoa.	Hikawaopuaianea.	Kio.
Kio.	Kamole.	Ole.
Ole.	Kai.	Pupue.
Pupue.	Kamahele.	Manaku.
Manaku.	Hikohaale.	Kahiko.
Kahiko.	Kaea.	Luanuu.
Luanuu.	Kawaamaukele.	Kii.
Kii.	Hinakoula.	Ulu.
		Nanaulu.
Nanaulu.	Ulukou.	Nanamea.
Ulu.	Kapunuu.	Nana.
		Kapulani.
		Nanaiea.
Nanaiea.	Kahaumokuleia.	Nanailani.
Nanailani.	Hinakinau.	Waikulani.
Waikulani.	Kekauilani.	Kuheleimoana.
Kuheleimoana.	Mapunaiaala.	Konohiki.
Konohiki.	Hikaululena.	Wawena.
Wawena.	Hinamahuia.	Akalana.
Akalana.	Hinakawea.	Mauimua.
		Mauihope.
		Mauikiikii.
		Mauiakalana.
Mauiakalana.	Hinakealohaila.	Nanamaoa.
Nanamaoa.	Hinaikapaekua.	Nanakulei.
Nanakulei.	Kahaukuhonua.	Nanakaoko.
Nanakaoko.	Kahihiokalani.	Heleipawa.
Heipawa.	Kookookumaikalani.	Hulumalailani.
Hulumalailani.	Hinamaikalani.	Aikane.
Aikane.	Hinahanaiakamalama.	Puna.
		Hema.
Puna.	Hainalau.	Ua.
Hema.	Ulamahahoa.	Kahai.

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MOKUNA IV.

KA PAPA KUAUHAU O KUALII, MAI A KANE MAI A HIKI IA WAKEA.—*Continued.*

HUSBAND. KANE.	WIFE. WAHINE.	CHILD. KEIKI.
Kahai.	Hinauluohia.	Wahieloa.
Wahieloa.	Koolaukahili.	Laka.
Laka.	Hikawaolena.	Luanuu.
Luanuu.	Kapokulaiula.	Kamea.
Kamea.	Popomaili.	Pohukaina.
Pohukaina.	Huahuakapolei.	Hua.
Hua.	Hikimolulolea.	Pau.
Pau.	Kapohaakia.	Huanuikalalailai.
Huanuikalalailai.	Kapoea. Molehai.	Paumakua. Kuhelani.
Paumakua.	Manokalililani.	Haho.
Haho.	Kauilaianapa.	Polena.
Polena.	Hikawainui.	Hanalaanui. Hanalaaiki.
Hanalaanui.	Mahuia.	Lanakawai.
Lanakawai.	Kalohialiiokawai.	Laau.
Laau.	Kukamolimolialoha.	Pili.
Pili.	Hinaaiaku.	Koa.
Koa.	Hinaaumai.	Ole.
Ole.	Hinamailelii.	Kukohou.
Kukohou.	Hinakeuki.	Kaniuhi.
Kaniuhi.	Hiliamakani.	Kanipahu.
Kanipahu.	Hualani. Alaikauakoko.	Kalahumoku. Kalapana.
Kalapana.	Makeamalamaihanae.	Kahiamoeleaikaaikupou.
Kahiamoeleaikaaikupou.	Kapoakauluhailaa.	Kalaunuiohua.
Kalaunuiohua.	Kaheka.	Kuaiwa.
Kuaiwa.	Kamuleilani.	Kahoukapu. Kukulani. Hanauea.
Kahoukapu.	Laakapu.	Kauholanuimahu.
Kauholanuimahu.	Neula.	Kiha.
Kiha.	Waoilea.	Liloa.
Liloa.	Pinea. Akahiakuleana.	Hakau. Umi.
Umi.	Kulamea.	Kapunanahuanuiaumi.
	Makaalua.	Nohowaaumi.
	Kapukini.	Keliiokaloa. Kapulani. Keawenuiaumi.
	Piikea.	Aihakoko. Kumalae.
Keliiokaloa.	Makuwahineopalaka.	Kukailani.
Kukailani.	Kaohukiokalani.	Kaikilani. Makakaualii.
Makakaualii.	Kapukamola.	Iwikauikaua.
Keawenuiaumi.	Koihalawai.	Kanaloakuaana.
Kanaloakuaana.	Kaikilani.	Kealiiokalani. Keakealanikane. Kalanioumi.
Keakealanikane.	Kealiiokalani.	Keakamahana.
Iwikauikaua.	Keakamahana.	Keakealani.
Kanaloaakapulehu.	Keakealani.	Keawe.
Kaneikauaiwilani.	Keakealani.	Kalanikauleleaiwi.
Keawe.	Kalanikauleleaiwi.	Keeaumoku. Kekela.
Keeaumoku.	Kamakaimoku.	Kalanikupuapaikalaninui.
Kekela.	Haae.	Kekuaipoiwa.
Kalanikupuapaikalaninui.	Kekuaipoiwa.	Kamehameha.

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The genealogical tree from Kane to Kahiko contains twenty-nine generations and from Wakea to Kamehameha seventy-five generations. By adding the generations before Wakea with those after him we have one hundred and fourteen generations. We cannot, however, ascertain whether this is so, nor can we say that this genealogical tree is correct. This, however, is what is shown in the history of Kualii.

There are several genealogical trees in connection with this genealogy of kings; the following is one of them:

HUSBAND.	WIFE.	CHILD.
Kapapaiakea.	Kauhihi.	Hinakapeau.
Hinakapeau.	Ukunohunohu.	Ukunaopiopi.
Ukunaopiopi.	Maakuanana.	Kalei.
Kalei.	Kaeelekoha.	Kaiakea. Moanakea. Hulukeeaea.
Kaiakea.	Kaehokumanawa.	Hauii. Hauee.
Moanakea.	Kauakahikuaana.	Kanehoalani.
Iwikauikauanui.	Kauakahikuaana.	Hauonunaholoholo.
Hulekeeaea.	Kahakuakea.	Hauiikaiapokahi.
Hauiikaiapokahi.	Wahineikapeakapu.	Uliuli. Maihea.
Uliuli. Maihea.	Kahakapolani.	Kaukeano. Mehameha.
Uliuli.	Niau.	Kahiko.
Kahiko.	Kupulanakehau.	Wakea.

In this genealogical tree there are eleven generations from Kapapaiakea[1] to Wakea. It is, however, told that the genealogical tree to which Kane is the head, and the genealogical tree of Kapapaiakea, were handed down by those who had the keeping of the Oahu genealogy, and these divisions are seen in the history of Kualii; and the genealogical tree from Opuukahonua[2] to Wakea and from Wakea to Kamehameha had been handed down by the Hawaii genealogy keepers, and this genealogical tree is seen in the history of Moikeha. But the genealogical tree that is commonly seen these days is the one from Wakea to Kamehameha as told by Kalauwalu and other genealogy keepers.

In trying to ascertain the truth of the different divisions of these genealogical trees one is left in doubt as to their correctness, but in looking them over one cannot help seeing that each island had a separate tree, the Maui one being different from that of Kauai. Molokai's genealogy differs again. In the records kept by the Molokai genealogist it is stated that Hookumukahonua was the progenitor of the royal family of Hawaii, but in the opinion of historians they generated from Wakea.

CHAPTER V.

THE BATTLES OF KUALII AND THE BATTLE GROUNDS.

THE battle on the plains of Keahumoa at Honouliuli, Ewa, is described in Chapter I. In looking over the history of Kualii related in that chapter, it is thought to have been the last battle in which he took part, for in Chapter II it is shown that Kauai was simply given over by its king to Kualii, whereby the whole group from Hawaii to Niihau was united [under him]. Therefore it is believed that was Kualii's final contest.

[1] The first man, according to this Kualii chant.

[2] The genealogy of Opuukahonua puts himself as the origin of the race.

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O ka papa mookuauhau mai a Kane mai a hiki ia Kahiko, he iwakaluakumamaiwa hanauna; a mai a Wakea mai hoi a hiki ia Kamehameha, he kanahikukumamalima hanauna; alaila e huipu i ka hanauna mamua aku o Wakea, hookahi haneri me kumamaha hanauna. Aka, aole nae e hiki ke hoomaopopo, he pono io, a he pololei keia mau papa mookuauhau. Pela nae ka mea i ikeia ma ka moolelo o Kualii.

He nui na mookuauhau e pili ana i keia mookuauhau alii, e like me ka papa kuauhau malalo:

KANE.	WAHINE.	KEIKI.
O Kapapaiakea.	O Kauhihi.	Hinakapeau.
O Hinakapeau.	O Kunohunohu.	Ukunaopiopi.
O Ukunaopiopi.	O Maakuanana.	Kalei.
Kalei.	O Kaeelekoha.	Kaiakea. Moanakea. Hulukeeaea.
Kaiakea.	Kaehokumanawa.	Hauii. Hauee.
Moanakea.	Kauakahikuaana.	Kanehoalani.
Iwikauikauanui.	Kauakahikuaana.	Hauonunaholoholo.
Hulukeeaea.	Kahakuakea.	Hauiikaiapokahi.
Hauiikaiapokahi.	Wahineikapeakapu.	Uliuli. Maihea.
Uliuli. Maihea.	Kahakapolani.	Kaukeano. Mehameha.
Uliuli.	Niau.	Kahiko.
Kahiko.	Kupulanakehau.	Wakea.

Ma keia papa kuauhau, he umikumamakahi hanauna mai ia Kapapaiakea mai a hiki ia Wakea. Ua oleloia nae, o ka papa mookuauhau o Kane, a me ka papa kuauhau o Kapapaiakea, na ko Oahu nei poe malama kuauhau ia, a ua ikeia keia mau mahele elua ma ka moolelo o Kualii. A o ka mookuauhau o Opuukahonua a hiki ia Wakea, mai a Wakea a hiki ia Kamehameha, na ko Hawaii poe malama kuauhau ia. A ua ike ia pela ia papa mookuauhau ma ka moolelo o Moikeha. Aka o ka mea i ike mau ia i keia manawa, o ka mookuauhau mai a Wakea mai a hiki ia Kamehameha, mamuli o ka mea i olelo ia e Kalauwalu, a me kekahi poe malama kuauhau e ae, a ma ka hoomaopopo ana i ka oiaio o na mahele mookuauhau, aole he akaka; aka, ma ka nana ana i ka malamaia ana o na mookuauhau me he mea la, ua kaawale ko Maui mookuauhau, a kaawale ko Kauai. Aka, o ko Molokai mookuauhau he okoa. Ma ka malama ana a ko Molokai poe kuauhau, ua oleloia o Hookumukahonua ke kupuna mua o ko Hawaii nei lahui alii. Aka, ma ka manao ana o ka poe kakaolelo, mai a Wakea mai no ka hookumu ana o ka hanauna alii.

MOKUNA V.

NA HOOUKA KAUA A KUALII, A ME NA KAHUA KAUA.

UA oleloia ma ka Mokuna I ka hoouka kaua ana ma ke kula o Keahumoa, i Honouliuli, ma Ewa, a i ka nana ana i ka moolelo o Kualii ma kela mokuna, ua manaoia oia ka hoouka kaua hope loa a Kualii. No ka mea, ma ka Mokuna II, ua oleloia, ua haawi wale ia mai o Kauai e ko Kauai alii ia Kualii; nolaila, ua hui na moku aina mai Hawaii a Niihau. Pela i manao ia ai, oia ke kaua hope loa a Kualii.

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The first battle on Oahu in which Kualii took part where a general war was had, was the one fought on Kawaluna, the heights above Waolani,[1] where a great slaughter took place that reddened the pili grass of Keanakamano. The history of that battle is told as follows:

Oahu had four kings just prior to the time of Kakuhihewa; Lonohulimoku was the king of Koolaupoko; Lonohulilani was the king of Koolauloa and Waialua; Lonokukaelekoa was the king of Waianae and Ewa: and Lonoikaika was the king of Kona, from Moanalua to Maunalua. While Kualii was residing at Kalehuawehe, in Waikiki, at a time when he was about to attain the age of manhood, he began to be dissatisfied with the king of Kona district, because his immediate attendants often complained of being oppressed and would come to him with the following remarks:

"If your muscular body was only that of a fearless warrior these bones would indeed be saved: but no, your strength is worthless. Here we are being ordered roughly by the different chiefs which is so degrading and angers us. In your younger days you could beat everybody whom you fought against. Being so fearless in your childhood days, one would think it would continue; yet alas, it was only the fearlessness of youth." Kualii replied: "There will be fighting then, since you have found the cause why I should urge it. A few days hence the pili grass will be reddened."[2]

On the expiration of the days during which the temple on Kawaluna was dedicated,[3] the following night the army of Lonoikaika arrived on Keanakamano, as word had been carried to Lonoikaika that "Kualii has rebelled." This was the reason why the soldiers slept that night on the plains of Keanakamano, Kualii in dedicating the temple on Kawaluna had overstepped himself. Very early that morning Kualii aroused his father Kauakahiakahoowaha[4] with the words: "Say, Where art thou? Rouse up the men, we are now surrounded by the enemy; there is one army below us, there is another army from Koolau and there is still another one from Waialua; there is but one pali left, that of Waolani, therefore you must rouse up the men and get them together as I am ready for the battle." Kauakahiakahoowaha replied: "How do you know that we are surrounded by the enemy?"

Kualii spoke up: "The night tells me that there will be war in the day time, for the king, Lonoikaika, has remarked, that we have rebelled against him, because we have come here to dedicate this temple on Kawaluna, thus taking upon ourselves something which only a great god has power to do." Kauakahiakahoowaha replied: "Say, Kualii, since the night has told you that there will be war during the day and you say there is left us but one more pali, that of Waolani, my idea is this: let us escape by way of that pali this early morning and return to Waikiki." Kualii replied: "Why should we run? Do you suppose that we would be saved by escaping? If we are to die in this battle, running will not save us, we would indeed die; and if we are to live, we will surely live."

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[1] On the northerly side of Nuuanu Valley, now the Country Club.

[2] Reddened with men; the gathering armies.

[3] Kualii appears here to assume a hereditary royal right to this high service, though rival aliis were ruling Oahu's several districts.

[4] *Kauakahiakahoowaha*, Kualii's father, was a great-grandson of *Kahuihewa*, king of Oahu. *Mahulua* was Kualii's mother.

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O ka hoouka kaua mua a Kualii i hoomaka ai ke kaua nui ma Oahu, oia ka hoouka kaua ana iluna o Kawaluna maluna aku o Waolani, oia ka luku nui ana i ula pu ai ke pili o Keanakamano. A penei ka moolelo o ia kaua ana:

Eha mau alii o Oahu mamua aku o Kakuhihewa, o Lonohulimoku, oia ke alii o Koolaupoko; a o Lonohulilani, oia ke alii o Koolauloa a me Waialua; o Lonokukaeelekoa, oia ke alii o Waianae a me Ewa; o Lonoikaika, oia ke alii o Kona, mai Moanalua a Maunalua.

Aka, o Kualii i kona manawa ma Waikiki, iaia e noho ana i Kalehuawehe, iloko o kona mau la e hookanaka makua ae ana, pono ole iho la kona manao i ko Kona nei alii; no ka mea, o na kahu ponoi o Kualii, ua kaniuhu mau lakou no ko lakou hooluhi ia. A no ia mea, hele aku la ua mau kahu nei o Kualii, a ia Kualii, olelo aku la, me ka i aku: "Ina no hoi paha ka waawaa o kou kino a he waawaa ikaika i ke kaua, ola nei mau iwi; aole, o ka waawaa huhewa; kai ka lilo o ka hoounauna ino i na 'lii e, hele a ukiuki. I ko wa kamalii ka hoi, paeha oe, kai no ko koa i ka wa kamalii, e mau la ia koa ou. Eia ka he koa ia no ka wa kamalii." I aku o Kualii: "Ua kaua, ua loaa mai la ia oukou ka hua e hooikaika ai, he mau la koe ula ke pili."

A pau na la o ke kapu heiau iluna o Kawaluna, ma ia po iho, hiki aku la ke kaua a Lonoikaika iluna o Keanakamano, no ka mea, ua oleloia e Lonoikaika, ua kipi o Kualii. A oia no ke kumu i hoomoe ai na koa ma ke kula o Keanakamano. No ka mea o ke kapu heiau ana ia Kawaluna, aole i kupono ia ia Kualii.

Ma ka pili o ke ao, hoala aku la o Kualii i kona makuakane ia Kauakahiakahoowaha: "E! Auhea oe, hoalaia aku na kanaka, eia la ua puni kakou i ke kaua, eia malalo mai o kakou kekahi kaua, a eia ma Koolau mai kekahi kaua, a eia malalo o Waialua mai kekahi kaua; hookahi wale no pali i koe o Waolani; nolaila, e hoala mai oe i na kanaka, a e hoakoakoa mai, no ka mea, ua makaukau wau no ke kaua."

I aku la o Kauakahiakahoowaha: "Pehea i maopopo ai ia oe ua puni kakou i ke kaua?" I aku o Kualii: "Ke hai mai nei ka po ia'u he kaua ko ke ao, no ka mea, ua olelo ae la ke alii o Lonoikaika ua kipi kakou, no ko kakou kii ana mai nei e kapu heiau ia Kawaluna nei. No ka mea, he akua nui ka mea nana e kapu keia heiau."

I aku o Kauakahiakahoowaha: "Auhea oe e Kualii, he nani ia ua hai mai la ka po ia oe he kaua ko ke ao ana ae, a nolaila, ke olelo mai nei hoi oe, hookahi pali i koe aole i paa i ke kaua, o Waolani; a eia ko'u manao, ma ia pali kakou e holo aku ai i keia wanaao, a hiki aku ma Waikiki." I aku la o Kualii: "Heaha ka mea e holo aku ai, a holo aku auanei pakele ina he kaua no keia no ko kakou make; e holo no paha a he make, e make ana no, a ina no hoi he ola ko kakau, e ola ana no."

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Kauakahiakahoowaha again asked: "What are we to do then?" Kualii replied: "Let us remain and fight them." Kauakahiakahoowaha remarked: "If you want to fight, you may do so, but as for myself I am going to look for a way of escaping." Kualii then said: "You must not go; remain where you are; if you go, I may not be able to see you, for you might get killed by mistake; it is best that you stay with me and let us die together in this battle against Lonoikaika if need be."

This conversation with his father took up a good part of Kualii's time and the day grew brighter. When it became broad daylight, Kualii looked forth and behold the pili grass was red with men; the pili grass of Keanakamano was entirely covered with men. Kualii at this time covered himself over as though asleep; he was not, however, really asleep, but he did this to show his father and their men that he had indeed spoken the truth that early morning. While the men and Kauakahiakahoowaha were sleeping they heard a great commotion from the mountain, somewhere near Kawaluna. Kauakahiakahoowaha was therefore startled and looking around he saw that the enemy was already formed for battle. When he looked down the bottom of Waolani, one wing of the army was climbing Puuiwa; the army from Koolau was coming down Kaniakapupu, while one of the wings of the army from Koolau was already on the Kalihi cliffs, and still another wing from Kona was coming up soon to meet the army from Koolau, whereby Kualii would be entirely surrounded.

When Kauakahiakahoowaha saw this he called out to Kualii: "Say, where are you? Are you to continue sleeping, when here we are surrounded by the enemy?" When Kualii heard this he spoke from within the bed clothes that covered his head: "What can I do by getting up? There is only one thing for me to do, that is, to remain where I am till the slaughter gets here. What have we on hand to fight them with when we can see for ourselves that they have no end of men on their side. On the other hand it is entirely within reason that this battle is not intended for us."

That morning a messenger was seen coming as though sent by Lonoikaiaka. He approached Kualii and said: "There is going to be a battle today." When Kualii heard the messenger he replied: "Why did they send you? If you wish to make war come and do so, I shall not prevent it. You know well enough that I have not as yet acquired the art of warfare. All would have been well if there was reason for this. With all this lack of reason, still you come and make war on a mere youngster whose bones are not even matured. You go back and ask Lonoikaika what is my fault." Hema, the messenger, replied: "I have heard of your fault. It is the fact that you dedicated the temple, taking upon yourself something only a god has the right to do." Kualii replied: "Go back and tell Lonoikaikaole[b] that I have the right to dedicate this temple."

Hema thereupon returned to the king and reported as follows: "Kualii told me to come back and tell you the following words: 'Go back and tell Lonoikaikaole that I have the right to dedicate this temple.'" When Lonoikaika heard what Hema had to say, he became very angry and remarked: "Is this youngster who is still so young that he has no knowledge of what shame is, going to be the one to tell me that I am

[b] Taunting play on name of Lono, implying no strength.

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I aku la o Kauakahiakahoowaha, me ka ninau aku: "A e aha kakou?" I aku la o Kualii: "E noho kakou e kaua." I aku la o Kauakahaikahoowaha: "Ina i makemake oe i ke kaua, e kaua no oe; aka, owau nei la, e imi ana wau i ko'u wahi e pakele ai." I aku o Kualii: "Mai hele oe, noho iho pela, ina e hele aku oe, aole auanei wau e ike aku ia oe, make e mai oe i ke kaua kuhewa; e aho no e noho mai oe a make pu iloko o ke kaua a Lonoikaika."

A no ia mea, ua lilo loa ko Kualii manawa i ke kamailio me kona makuakane ma keia mea a malamalama loa. Ia ao ana ae, i nana aku auanei ka hana o Kualii, he ula pu wale la no na kanaka i ke pili, ua pani ia iho ke pili o Keanakamano paapu i na kanaka; ia manawa, hiamoe iho la o Kualii, aole nae he hiamoe maoli, aka, i mea e maopopo ai i kona makuakane a me ko laua mau kanaka, ua pololei ka olelo a Kualii ia wanaao. I na kanaka a me Kauakahiakahoowaha e hiamoe ana, lohe ae la lakou i ka pihe uwauwa ma kuahiwi mai, ma kahi e kokoke mai ana i Kawaluna. Nolaila, hikilele ae la o Kauakahiakahoowaha, i nana aku auanei ka hana, e hoonoho ana ke kaua; i kiei aku ka hana ia lalo o Waolani, e pii ana ke kahi maha o ke kaua i Puuiwa; e iho mai ana hoi ko Koolau kaua i Kaniakapupu, a o kekahi maha hoi o ko Koolau kaua mai aia ma ka pali o Kalihi, ke pii aku nei hoi kekahi maha o ko Kona aku nei kaua a hookui me ko Koolau kaua mai, alaila puni o Kualii.

A ike ae la o Kauakahiakahoowaha i keia mea, kahea aku la ia Kualii: "E, auhea oe? He moe mai ka kau, eia la ua puni kakou i ke kaua?" A no keia mea, pane ae la o Kualii mai loko ae o ke kapa e pulou ana: "I aha auanei ka'u pono e ala ae ai? Hookahi no paha a'u pono, o ka noho iho no a hiki mai ka luku; i aha auanei ka kakou make e hele aku ai; oia e, he wahi hapa kanaka ae a lohe mai i ka olelo, e pono ai ke hele aku i ke kaua. Malia paha aole no no kakou keia kaua."

Ia kakahiaka, ike ia aku la kekahi luna i hoounaia mai, mai o Lonoikaika mai, a hele aku la a halawai me Kualii, me ka olelo aku: "He kaua ko keia la." A lohe o Kualii i keia olelo a ka luna, alaila i aku la i ka luna: "I hoouna ia mai la no hoi oe i ke aha? Ina no hoi paha e makemake no ke kaua, aole a'u hana aku, kai noa ua ike mai la no ia aole wau i a'o i ke kaua; a i mea aha no hoi ia o ke kala ana ia Oahu nei a puni e kii mai ia'u e kaua ai? Ua pono no hoi ia ina la he hala kekahi; me ia hala ole no ka, o ke kii mai la no ia e luku i ke kamalii aole i oo ka iwi. E hoi oe a olelo aku ia Lonoikaika i kuu hewa." I mai o Hema ka luna: "Ua lohe au i ko hewa. O ka lilo ana o ka heiau nau e kapu, aole ka i kupono keia heiau ia oe, he akua ka ka mea nana e kapu keia heiau." I aku o Kualii: "O hoi a hai aku ia Lonoikaikaole, na'u e kapu keia heiau."

Hoi aku la o Hema, a olelo aku la i ke alii: "I i mai nei o Kualii, e hoi mai au a olelo aku ia oe, penei oia i olelo mai nei: 'E hoi oe a ia Lonoikaikaole, na'u e kapu keia heiau.' A pela mai nei oia i olelo mai nei ia'u." A lohe o Lonoikaika i keia olelo

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not strong enough? Well, we 'll see about it." Lonoikaika then sent Hema to hasten and inform the army from Koolau to bring the wings of the armies together so as to surround Kualii.

When the armies were ready to begin the conflict, Kualii looked about him and saw that the different armies were closing in on him, and the grass was so thickly covered with men that it was dried up from the tramping; he then remarked to his own personal attendant, Maheleana: "Say, where are you? This morning you must learn how to fight and how to be brave." Maheleana replied: "One cannot show his strength against such odds. The rain clouds are encircling from above, from sea-ward and from all sides." Kualii spoke up: "There are two of us as Kane and Kanaloa are also two. Let us then make a stand and you will see these numbers flee." While the armies were closing around Kualii he entered the temple to pray. At the close of Kualii's prayer Maheleana looked and lo, the enemy was close upon them. Kualii then reached for his war club Manaiakalani[1] and handed it to Maheleana with the remark: "Here is my war club, go out and enter into the army of Lonoikaika."

As directed by Kualii, Maheleana went forth and began the slaughter of the people with such courage that the enemy retired from before him and ran directly toward Lonoikaika. When these people withdrew the whole of the enemy retreated, those on the pali of Waolani fell over like pebbles down the pali. Kualii then slew almost all the chiefs on Lonoikaika's side. The dead bodies were strewn around like logs of wood, so great was the number of those that were killed in this battle. Kualii was therefore victorious in this his first battle and he became the owner of all the land from Moanalua to Maunaloa. Shortly after this Kualii went and lived in Kailua, Koolaupoko, in a great palace callad Kalanihale.

Sometime after this, Kualii and Maheleana, his personal attendant and fellow companion in battle, took lessons in learning the art of using the war club, and he took Kahai and Malanaihaehae to be his chief warriors. They all studied the different arts of warfare until they were quite proficient. Shortly after this Kualii and his chief warriors sailed for Kauai, being desirous of procuring certain kinds of war clubs.[2] On this tour they were able to obtain what they wanted and returned with their new weapons. Kualii named his war club Hulimokualana.[3]

On their return from Kauai, Kualii desired to land at Kamaile, Waianae, but upon arrival there he found that the place was already prepared for battle under the command of the chief of Waianae and Ewa, the Koolau chief and his army had also arrived there and all were waiting for Kualii's return from Kauai when they would engage him.

While out at sea some distance from land Kualii, by his supernatural powers, knew beforehand that Waianae was surrounded by an army which was waiting for him. So he remarked to Malanaihaehae and Maheleana: "Say, Waianae is surrounded by an army that is ready to fight us as soon as we make a landing." Before Kualii had sailed for Kauai he ordered his men to come and meet him at Waianae upon his

[1] Taking the name of the fabulous fish-hook of Maui.
[2] Weapons of *kauila* wood, very hard and durable, were said to be the kind sought.
[3] *Huli-moku-alana*, victorious land turning.

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a Hema, ia manawa, aole o kana mai a ka huhu o Lonoikaika, me ka i iho: "Eia ka oia wahi keiki ma'i lewalewa ko'u mea nana e olelo mai i ka ikaika ole. A heaha la hoi kana."

Hoouna aku la o Lonoikaika ia Hema e holo e hai aku i ko Koolau kaua mai, e hui na holo o na kaua, e hoopuni ia Kualii. A makaukau ke kaua, ia manawa, nana aku la o Kualii e hoeu mai ana na kaua a pau, ua owela ka nahele; alaila ninau ae la o Kualii ia Maheleana i kona kahu ponoi: "E, auhea oe? I nei kakahiaka, ao ke kaua, ao ke koa." I aku o Maheleana: "Aole e ku ka ikaika i keia pakela nui, ke poai mai nei ka ohu mauka a makai, ma o a ma o." I aku o Kualii: "Elua kaua, elua o Kane laua o Kanaloa, ku no kakou la, o ka pau no ia o ia nui i ka hee." I ke kaua e hoopuni aku ana ia Kualii, komo ae la oia i ka heiau e pule ai, a i ka pau o ka pule ana, i nana aku ka hana o Maheleana, ua kokoke loa ke kaua. Ia manawa, lalau ae la o Kualii i kana laau palau ia Manaiakalani, a haawi aku la ia Maheleana, me ka i aku: "Eia kuu laau palau, puka aku oe a komo iloko o ke kaua a Lonoikaika."

E like me ka Kualii olelo, puka ae la oia a luku aku la me ka laau palau, a hee aku la ke kaua ma kona alo ponoi aku ke kaua ia Lonoikaika; na lakou i hee, hee na kaua a puni; o ke poe kaua ma ka pali o Waolani, hiolo aku la lakou me he iliili la ilalo o ka pali, luku aku la o Kualii a pau loa na 'lii ma ko Lonoikaika aoao. Ahu aku la na kanaka make me he pauku laau la, ka heana o ka poe make ia kaua ana; a lanakila ae o Kualii ma ia hoouka kaua ana, a oia ka hoouka kaua mua a Kualii, a lilo ae la ia Kualii ka aina mai Moanalua a Maunalua. Mahope iho o ia manawa, hoi aku la o Kualii i Kailua ma Koolaupoko, a malaila oia i noho ai, maloko o kona hale nui o Kalanihale.

I kekahi manawa mahope mai, ao ae la o Kualii laua me Maheleana, kona kahu, a hoa kaua pu hoi, i ka hahau palau ana, a lawe ae la oia ia Kahai, a me Malanaihaehae i mau pu kaua nona, ao iho la lakou nei i na mea kaua a pau a makaukau. Ia manawe mahope iho, holo ae la o Kualii me kona mau pu kaua i Kauai, no ka manao e loaa ia lakou ka laau palau no lakou malaila. A ma ia hele ana, ua loaa ko lakou makemake, a hoi mai la lakou me ua mau laau palau la, a kapa aku la o Kualii i kana laau o Hulimokualana.

Hoi mai la o Kualii mai Kauai mai a pae ma Kamaile i Waianae. Aia hoi, ua hoonoho mua ia ke kaua e ko Waianae alii a me ko Ewa, a o ko Koolauloa alii mai me kona kaua. E kali ana o ka hoi mai o Kualii mai Kauai mai, alaila o ka hoomaka no ia e kaua.

A waena moana, ike e no o Kualii ua puni o Waianae i ke kaua hoomoemoe. Ia manawa, olelo aku la o Kualii ia Malanaihaehae laua me Maheleana: "E, ua paa uka o Waianae i ke kaua, i hakalia no ia kakou a pae o ka hoomaka no ia o ka luku." No ka mea, ua ike e no o Kualii i keia mau mea ma kona ano akua. A o Kualii hoi, mamua o kona holo ana i Kauai, ua kauoha oia i kona mau kanaka e imi mua mai, ke

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return from Kauai, but when Kualii and his fellow travelers arrived outside of Kamaile they saw the place surrounded by an army. Upon seeing this they laid off in their canoes all that day and night. In the morning when Kualii looked he saw the pili grass of Kamaile was completely covered by the people.

While on the canoes that morning Kualii, upon seeing the people, addressed them in the following words: "You no doubt want to fight Kualii, but where will the battle be?" The people from the shore replied: "As soon as the canoes land the fighting will commence." Kualii answered back: "Let us go to Kalena and fight there. If you insist on fighting here the canoes will continue by sea and land at Molokai." Because of this request of Kualii to go to Kalena and there fight, the chiefs of Waianae consented because it was but a reasonable request. Kualii, Maheleana and Malanaihaehae therefore came ashore and proceeded by land to Malamanui. All that night both sides took a long rest; but early in the morning the fighting commenced at Kalena on the plains of Haleauau, at Lihue. On the one side there were twelve thousand men, while on Kualii's side there were but three men, and yet the armies of the chiefs of Waianae and Koolauloa were routed. Kualii named this the battle of Kalena.

A few days after this three more battles were fought, at Malamanui, Pulee and Paupauwela. These were the greatest of the battles fought by Kualii in all the Oahu contests. Sometime after he had conquered the whole of Oahu he heard that there was a battle in Hilo, Hawaii; he therefore made up his mind to make a trip to Hawaii with his chief warriors. When Haalilo heard that Kualii had arrived at Laupahoehoe he immediately prepared for war, so that when Kualii reached Peahi in Hilo he ran into Haalilo and the battle commenced. It was of but short duration and Kualii was victorious. When the chiefs of Puna heard that Haalilo was beaten they too fell back.

Shortly after this word was brought to Kualii at Hilo that the chiefs of Oahu had again risen against him and were ready to dispute his title as king of Oahu. Upon hearing this Kualii returned from Hilo to Oahu and found upon his arrival that all the people, together with the rebellious chiefs, had gone to Waianae to hold a council of war with the one set purpose of fighting him. When Kualii heard that all the chiefs were gathered at Waianae, he continued on with his chief warriors for that place. Upon arrival at the seat of war they looked and saw that the rebellious chiefs had indeed a very large army. No time was lost, however, for the battle immediately commenced, and again Kualii was victorious. After the battle Kualii and his chief warriors looked over the battle ground and saw that a very large number of men had been killed, so much so that the waters of Kalapo were dammed and a large number of dead bodies were strewn below Eleu. Because of this great victory certain lines of mele were composed by his attendants which read as follows:

A battle for Ku,
Beating his enemy on the heights of Kawaluna.
Where, where is the battle field
Where the warrior is to fight?
On the field of Kalena,
At Manini, at Hanini,
Where was poured the water of the god
At Kahana, at Malamanui;
On the heights of Kapapa, at Paupauwela,
Where they lean and rest;
At the hala trees of indolent Halahalanui,

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hiki aku i na la e hoi aku ai o Kualii mai Kauai mai. Aka, ia Kualii ma i pae aku ai ma Kamaile, aia hoi ua puni i ke kaua; a no ia mea, lana iho la na waa iloko o ke kai a po ia la, a ao ia po. Ia kakahiaka ana ae, i nana aku auanei ka hana o Kualii ma, ua uhi ia mai ke pili o Kamaile e na kanaka.

Iluna no o na waa ma ia kakahiaka, pane aku la o Kualii: "A he makemake kaua me Kualii, ihea e kaua ai?" Olelo mai la o uka: "Pae no na waa i uka nei, o ke kaua no ia." I aku la o Kualii: "Ho aku kakou iuka o Kalena, ilaila e kaua ai. Ina ia nei no kakou ma ka moana loa no e hele ai na waa, o Molokai ke awa." A no keia olelo a Kualii, iuka o Kalena e kaua ai, ae aku la ko Waianae mau alii. A nolaila, pae aku la lakou iuka, o Kualii, o Maheleana o Malanaihaehae. Hele aku la lakou mauka a noho i Malamanui. Ia po a ao ae, ma ke kakahiakanui, o ka hoouka iho la no ia o ke kaua ma Kalena, i ke kula o Haleauau ma Lihue. Ma kela aoao mai he ekolu mano ka nui; a ma ko Kualii aoao hoi, ekolu wale no lakou, a o ka hee iho la no ia o na alii o Waianae a me Koolauloa; a kapa iho la o Kualii ia hoouka kaua ana o Kalena.

A ma kekahi mau la ae, he mau hoouka kaua ma Malamanui, ma Pulee, a ma Paupauwela, oia ka hoouka nui ana a Kualii i oi aku mamua o na hoouka kaua a pau ma Oahu nei. I kekahi mau manawa mahope mai o kona ai ana ia Oahu, lohe ae la oia, he kaua ma Hilo i Hawaii; nolaila, hele aku la oia i Hawaii me kona mau pukaua. A lohe o Haalilo, ua hiki aku o Kualii ma Laupahoehoe, alaila, hoomakaukau ae la oia no ke kaua. A hiki aku la o Kualii i Peahi ma Hilo, halawai koke ae la o Kualii me Haalilo, a o ka hoomaka iho la no ia o ke kaua, a lanakila ae la o Kualii; a lohe aku la na 'lii o Puna, ua hee o Haalilo, hee honua aku la ko Puna mau alii.

A mahope iho o ia manawa, hiki aku ka lohe ia Kualii, ua kipi hou na 'lii o Oahu nei. Ia manawa, hoi mai la o Kualii mai Hilo mai a hiki ma Oahu nei, ua pau loa na kanaka a pau me na 'lii kipi ma Waianae kahi i noho ai, ua hui ae la na 'lii mua o Oahu nei a pau me ka manao lokahi, e kipi aku ia Kualii. A no keia mea, ua lohe o Kualii, aia na 'lii a pau malalo o Waianae; nolaila, hele aku la no oia me kona mau pukaua, a hiki lakou malaila, i nana aku auanei ka hana, he mea e ka nui o na kanaka. A o ka hoouka kaua iho la no ia, a lanakila iho la o Kualii ma ia hoouka ana. Aka, ma ka nana aku a Kualii ma i ka nui i make ma ia hoouka ana, ke paa la ka wai o Kalapo, a nui no hoi na kupapau malalo o Eleu. A nolaila ua hoike ia kekahi mau lalani mele ma ka haku ana a kona mau kahu e like me ke ano o ia hoouka kaua ana malaila, a penei no ia:

He kaua na Ku,
E uhau ana iluna o Kawaluna.
Ihea, ihea la ke kahua,
Paio ai o ke koa-a?
I ka i kahua i Kalena,
I Manini, i Hanini
I ninia i ka wai akua,
I Kahana i Malamanui
Ka luna o Kapapa, i Paupauwela,
I ka hilinai i ke kalele,
Ka hala o Halahalanui maauea,
Ke kula ohia ke Pule-e,

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At the ohia grove of Pule-e,
The god of Lono, of Makalii,
The fragrant branch of the Ukulonoku,
Mayhap from Kona, from Lihue,
For the day at Maunauna,
For the water at Paupauwela;
Growing low at Nepee,
At the slaughter of Aui,
Where the priests joined in the battle.
Ku is arrayed in his feather cloak,
The sun-lighted rain in the heavens,
The sun at Kauakahihale.
Red is the leaf of the mamane,
The koaie of Kauai;
The sea grass has been stripped by Ku—
The waving [grass] of Kamaile;
The towering surf of Maihiwa,
Which dammed up the waters of Halapo.
The breaking up is below at Eleu,
The rain is drawn away to the sky,
Like a full retreat from the mountain;
It must be the defeat of Hilo by Puna,
There at Hilo is Peahi.
Red is the water of Paupauwela,
From the slain at Malamanui,
The slain on the ridge at Kapapa.
The tidings reached Haalilo
Your younger brother is beaten.
Haalilo is sore at heart,
For Ku has left but few of the priests;
They are beaten by Ku,
The children of Haalilo.
Here is Malanaihaehae,
Offspring of mischief-making Niheu,
The dammer of the waters of Kekeuna.
A prodigy among the people.
He is girding on his robe,
He is whirling his weapon [in the air],
The war club is caught in his robe.
Here is Haalilo,
Ku is indeed king.

CHAPTER VI.

RELATING TO KUALII'S TRIP TO HAWAII.

SOMETIME after the battles spoken of in Chapter V were fought, where Kualii maintained his title of king of Oahu, after the land matters were satisfactorily arranged, he again set sail for Hawaii and landed in Hilo where he took up his residence for some time. While there word was brought to him of wars on Molokai, where several pitched battles had been fought and the chiefs were in conflict with one another all the time. The cause of all the trouble was this: The chiefs on the Koolau side of Molokai were anxious to get possession of Kekaha, a stretch of country from Kawela to Maamomi; and the reason why these chiefs were so desirous of getting possession of this section of country was on account of the fishing. But the chiefs of Kekaha, knowing the value of these fishing grounds, were determined to hold on to them; so this determination on their part caused a general internal conflict at this time.

When Kualii heard of this general conflict on Molokai, he left Hilo and set sail for Molokai. On the way Kualii touched at Honokawai in Kaanapali, Maui, where a chief by the name of Paepae arrived at the same time. This Paepae was one of the chiefs of Kekaha, and the reason why he had come to Maui was to enlist Kauhi, one of the chiefs of Maui, to come to their aid. This Kauhi was the son of Kauhiakama, the younger brother of Kamalalawalu. Upon Paepae's arrival at Kaanapali he was told that Kualii had already arrived there. Upon hearing this he went to ascertain whether it was really the Kualii who was noted for his great strength. That was the sole purpose of Paepae's visit to see and be assured that it was Kualii.

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Ke 'kua o Lono o Makalii
Ka lala aalao Ukulonoku,
No Kona paha, no Lihue.
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu haa lilo i Nepee,
A ka hauna o Aui.
Kokomo kahuna i kakua laau,
Komo Ku i kona ahuula,
Ka wela o ka ua i ka lani,
Ka la i Kauakahihale,
Ula ka lau o ka mamane,
Ke koaie o Kauai;
He pili kai ihi ia e Ku,
Ka aloalo o Kamaile,
Ka nalu kakala o Maihiwa,
Pania ka wai i Halapo,
Ka naha ilalo o Eleu.
Huki kaua a moa i ka lani,
Me he hee nui no kuahiwi;
Ka hee ana o Hilo ia Puna,
Aia ma Hilo Peahi;
Ula ka wai i Paupauwela,
Ke kilau o Malamanui,
Ka moo kilau i Kapapa.
Kui ka lono ia Haalilo,
Kaua aku la ko kaina;
Hahai Haalilo i ka manawa;
I kai muku kahuna ia Ku;
I la ka mawa ia Ku,
I keiki a Haalilo.
Eia Malanaihaehae,
Kama a Niheu kalohe,
Ke pani wai o Kekuna,
He mee nei no ke kanaka,
Ke pu nei i ka aahu,
Ke lapa nei i ka laau,
Ka laulau o ka aahu,
Eia Haalilo-e!—
O Ku no ke alii.

MOKUNA VI.

NO KA HOLO HOU ANA O KUALII I HAWAII.

MAHOPE mai o kela mau hoouka kaua ana i olelo ia ma ka Mokuna V, a me ko Kualii lanakila ana, a pau ka hooponopono ana i ka aina, alaila, holo hou aku la o Kualii i Hawaii, a ma Hilo oia i noho ai. A liuliu kona noho ana malaila, alaila, kui aku la ka lono o ke kaua ma Molokai, ua kaua aku a kaua mai a pono ole ka noho ana o na 'lii. No ka mea, o na 'lii o Koolau o Molokai, ua makemake nui loa lakou e lilo Kekaha ia lakou, mai Kawela a Maamomi, no ka mea, o ka ia ke kumu o ko lakou manao nui ana i kela wahi; aka, ua paa no i na 'lii o Kekaha, a nolaila i kipi ai na 'lii o Molokai ia manawa.

A no keia mea, lohe ae la o Kualii i keia kaua ma Molokai, haalele aku la oia ia Hilo, a holo mai la i Molokai. Hiki mai la o Kualii ma Honokawai, i Kaanapali ma Maui, ua puka aku o Paepae i Kanapaali ia manawa. O ua Paepae nei, oia kekahi alii o Kekaha ia manawa. A o ke kumu o kona hiki ana i Maui, i kii aku ia Kauhi, kekahi alii o Maui, he keiki ua o Kauhi na Kauhiakama, ke keiki o Kamalalawalu. Ia Paepae i hiki mai ai ma Kaanapali, ia manawa, lohe ae la oia o Kualii keia, ua hiki aku ma Kaanapali, a hele aku la oia e ike maopopo ia Kualii, no ka mea ua kaulana o Kualii no ka ikaika, a oia wale no ke kumu o ko Paepae hele ana e ike maopopo.

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When Paepae saw for himself that it was indeed Kualii he decided there and then to abandon his first idea of enlisting Kauhi's aid, and left in haste for Kekaha to notify the chiefs of his discovery and to ask their consent to the change in the programme. Upon his arrival at Kaunakakai he found that all the chiefs of Kekaha had gone to Kalamaula preparing for another battle to commence upon the arrival of Kauhi. But when Paepae arrived at Kalamaula the chiefs saw that Paepae had returned alone and so were anxious to hear what he had to say about his mission.

When Paepae came up to the chiefs he was asked: "Where is Kauhi, the chief?" Paepae replied: "I left here with my mind fully made up to procure Kauhi, but upon my arrival at Kaanapali I met Kualii, the king of Oahu, so I returned to inform you of this fact and to urge upon you to try and enlist him on our side, else the Koolau chiefs will get him first." When the chiefs heard this they urged upon Paepae to again set sail, and also sent Kapolei, daughter of Keopuolono, to entertain Kualii. Early that morning Paepae reached Kaanapali, but to his surprise found that Kualii had already left for Molokai at dawn.

Upon hearing that Kualii had already left for Molokai, he boarded his canoes again and returned in haste. While in mid-channel he saw the flapping of the sails of canoes inside of the reef at Kamalo, so Paepae followed in. Before the several things in Kualii's canoes could be taken ashore and before the canoes could be hauled on the beach, Paepae arrived and moored his canoe at the stern of Kualii's canoes. Without further delay Paepae told Kualii the object of his errand in the following words: "I have come to entreat you to come to our rescue. The chiefs of Koolau have taken up arms against us with the intention of taking away from us our lands from Kawela to Maamomi. Because of this desire on their part we have had several disputes and a battle is about to commence. A minor engagement has already taken place, however, in which we were beaten. The majority of the chiefs are encamped on the top of Maunaloa."

When Kualii heard this he immediately gave his consent and the canoes were again put to sea and they set sail for Kaunakakai where they arrived in due time. A council was then held by the chiefs, at the close of which they set out. The men were embarked on the canoes, while the Molokai chiefs and Kualii went by land until they reached Maamomi, where Kualii and the chiefs took the canoes and set sail for Kalaupapa.

When the chiefs of Koolau heard that the war was to be carried into Kalaupapa, the war canoes were put out from Halawa and from all the Koolau side to go to battle. But Kualii and his chief warriors, Maheleana and Malanaihaehae, with two other warriors had already encountered the chiefs residing at Kalaupapa and had defeated these chiefs. But other chiefs of Koolau and Kona with their men arrived soon after this who were prepared to continue the battle against the chiefs of Kekaha. In this battle Paepae was very conspicuous both in strength and bravery, so much so that he and his force surpassed the chief warriors of Kualii. When Kualii and his followers were victorious over all the chiefs of Molokai all the lands on the Koolau side came into Paepae's possession. This victory was not, however, gained through the use of the war clubs, but through the use of Kualii's stone axe named Haulanuiakea. Following is the story of the destruction of the enemy by Kualii with the blade of the axe.

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A ike aku la o Paepae o Kualii io keia, nolaila, haalele oia i kona manao mua e kii ia Kauhi. A no keia mea, hoi koke aku la oia a hai aku la i kekahi mau alii o Kekaha, o Kualii keia. Ia ia i hiki aku ai ma Kaunakahakai, aia na 'lii a pau o Kekaha ma Kalamaula, e hoomakaukau ana no ka hoouka kaua ke hiki mai o Kauhi. Aka, ia Paepae i hiki aku ai ma Kalamaula, ike mai la na 'lii ua hoi aku o Paepae; a no ia mea, nana mai la na 'lii i ka hope o ka Paepae olelo.

A halawai o Paepae me na 'lii ninau mai la lakou: "Auhea ke alii o Kauhi?" I aku la o Paepae: "Ua hele aku nei au me kuu manao ia Kauhi, aka, halawai koke aku nei wau me ke alii o Oahu me Kualii ma Kaanapali, nolaila hoi mai nei wau e hai aku ia oukou, e kii aku ia Kualii e lawe mai ma ko kakou aoao, o lilo e ae auanei i ko Koolau mau alii." A no ia mea, hoolale hou na 'lii ia Paepae e holo, a hoouna pu aku la ia Kapolei ke kaikamahine a Keopuolono, i mea hoolealea ia Kualii.

Ma ia wanaao no hiki aku la o Paepae i Kaanapali, aka, ua hala mai o Kualii ia wanaao no i Molokai. A lohe o Paepae, ua hala mai o Kualii, hoi hou mai la no oia, a iwaena moana, ike aku la oia e kilepalepa ana ka pea o ka waa, maloko o kuaau i Kamalo, a malaila no o Paepae i hiki mai ai. Aole i pau na ukana o na waa o Kualii i ka lawe i uka, e hekau ana no i kai no ke kai a maloo, hiki ana o Paepae a hekau pu na waa me ko Kualii, a pili muku na waa.

Ia manawa, hoomaka koke no o Paepae e hai i kana olelo i huli aku ai ia Kualii, me ka i aku: "I kii mai nei wau ia oe e kokua ia makou. Aia na 'lii la o Koolau, ua kipi mai nei ia makou, e ake ana ko Koolau mau alii, e lilo ko makou mau aina mai Kawela a Maamomi; a nolaila, ua kue aku a kue mai makou e noho nei, a o ke kaua wale no koe; ua hoomaka mua iho nei no nae i ke kaua, a ua hee makou, o ka nui o na 'lii aia iluna o Maunaloa kahi i noho ai."

A lohe o Kualii i keia olelo o ka ae koke no ia, a holo aku la lakou a kau ma Kaunakahakai, a kukakuka ae la me na 'lii; a pau ke kuka ana, o ka hele koke iho la no ia, maluna o na waa na kanaka, mauka na 'lii o Molokai me Kualii, a hiki ma Maamomi, a malaila kau aku la o Kualii ma me na 'lii maluna o na waa a hiki i Kalaupapa.

I ka lohe ana aku o na 'lii o Koolau ua hiki aku ke kaua ma Kalaupapa, nolaila holo mai la na waa kaua mai Halawa mai, a me Koolau a puni no ka hoouka kaua. Aka, ua hoouka mua aku o Kualii me kona mau pukaua me Maheleana a me Malanai-haehae a me kekahi mau pukaua e ae elua. A make pio iho la na 'lii e noho ana ma Kalaupapa ia manawaa. A hiki mai la kekahi mau alii e ae o Koolau a mai Kona mai kekahi mau alii me na kanaka i makaukau no ka hoouka kaua i na 'lii o Kekaha. Aka i ka hoouka kaua ana no, alaila ua oi aku ko Paepae ikaika a me kona koa mamua o na pukaua a Kualii. A lanakila ae la o Kualii ma maluna o na 'lii o Molokai a puni, a lilo ae la ka aina ia Paepae a puni o Koolau.

Aka, aole me ka luku i ka laau palau kela lanakila ana, ua lanakila i ka luku ana a Kualii me ka maka o ke koi ana o Haulanuiakea ka inoa, he koi pohaku. A penei ka moolelo o ka luku ana a Kualii me ka maka o ke koi.

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While Kualii and his followers were floating in their canoes over the sand bar at Kalaupapa the soldiers from Koolau swam out to the canoes of Kualii with the intention of capturing them; there were some forties in number. When they got to the canoes they took hold of them and lfted them onto their shoulders. While this was being done Kualii rose with his axe in hand and swung it along one side of the canoes killing those on that side, which caused the canoes to lean toward that side as the canoes were then on the shoulders of the men. When Malanaihaehae saw that the people on one side of the canoes were all slain, he rose and reached for the axe which was being held in Kualii's hand and swung it along the other side of the canoes, which slew all the people on that side; and the canoes again fell on even keel in the sea and floated as before.

Not very long after this some more of the enemy came along, equal in number to those that had been slain, and again lifted up the canoes of Kualii just as the others had done, without any signs of fear, although the others were floating around dead. Again the axe was used with deadly effect and again Kualii and his followers were victorious by the use of the blade of Haulanuiakea. This was kept up until the whole army was slain.

At the final battle which was fought at Pelekunu, Kualii left the fighting to Paepae and Malanaihaehae. Again Paepae showed his quality by routing the whole army. After this great slaughter at Pelekunu, Paepae stood up in the canoe and spoke to the people in a boastful manner saying: "You are all slain by the war club of Kualii." At these words the people were for the first time made aware of the fact that it was Kualii that had killed their men. The chiefs of Koolau then gave up to Kualii the whole of Molokai. It was this battle that a few lines of the Kualii mele speaks of in Chapter I, which run as follows:

Kuku, Aa,
Haulanuiakea the axe,
Paepae, Manau his wife.
They brought forth Kanaenae that dwells on the mountain,
The Hinihini that sings on the high mountain.
Broken on the front seat of the canoe,
That is [Molokai] torn asunder,
Deserted by Kanaloapuna,
Kanaloawaia,
[There is] death if you run toward the mountains;
[There is] death if you run toward the sea.
Luukia is suffering headache,
Made sick by the unpleasant sensation of pregnancy
Conceiving the child.
The ieie is conceived that creeps in the forest,
Makaaulii was his wife
Which brought forth the lupua and laulama
Like unto the bushy stock of Lono,
Kapolei was the wife.
Kukaikaina behind the spider,
Of Kukonaihoae,
Ku of the rising sea.
Like unto a dancing sea is Ku;
Here is the woman that hides,
Covered by the dust of Keaau,
The calabash of kneaded earth.
Like unto the leaf of the sugar-cane is the path.
Here is the company of travelers,
The slippery road that makes men fall,
Which softened the dirt of Mahiki,
Being trodden down by the foot.

In this mele the battles fought by Kualii as related in this chapter are spoken of. After Kualii had made a new division of the lands, he then left Paepae and Manau his wife in charge of the island of Molokai subject to his further pleasure. Kualii then returned to Oahu and went to live in Kailua, Koolaupoko, in his palace called Kalanihale.

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Ia Kualii ma e lana ana ma kahi one i Kalaupapa, au aku la na koa, a lalau i ka waa o Kualii e hoopio, he mau kanaha kanaka ka nui, a auamo ae la i na waa o Kualii. Ia wa, ku ae la o Kualii me kana koi a hili iho la me ka maka o ke koi ma kekahi aoao o na waa, a hio aku la kekahi waa i lalo oiai ua amo ia na waa. A ike mai la hoi o Malanaihaehae, ua pau na kanaka o kekahi aoao i ka make. Alaila, ku ae la ua Malanaihaehae nei, a lalau mai la i ke koi ma ko Kualii lima e paa ana, a oki iho la ma kekahi aoao, a pau aku la na kanaka i ka make, a haule iho la na waa i ke kai, a lana e like me mamua.

Aole no i liuliu, hiki hou mai la no he mau kanaka hou, ua like no ka nui me na kanaka mua i make, a lawe ae la no i na waa o Kualii iluna e like me ka auamo mua ana no a kela poe, me ka makau ole mai i keia poe e make ana. Ia manawa, luku hou ia iho la no me ka maka o ke koi, a lanakila hou ae la no o Kualii ma ka maka o Haulanuiakea. Pela mau no ka luku ana a pau loa na kanaka i ka make. A i ka hoouka kaua hope loa ana ma Pelekunu, hookuu aku la o Kualii i ka luku ia Paepae me Malanaihaehae, a lanakila ae la o Paepae maluna o na koa a pau. A mahope iho o ka luku ana ma Pelekunu, ku aku ai o Paepae a olela kaena aku la iluna o na waa me ka i aku: "Ua pau oukou i ka lukuia e ka laau palau a Kualii."

Ia huaoleio, alaila akahi no lakou a lohe o Kualii keia e luku nei, ia manawa, haawi ae la na 'lii o Koolau i ka aina o Molokai a puni no Kualii. A ma keia kaua ana, o keia ke kaua i olelo ia ma kekahi mau lalani mele o ko Kualii inoa i hoike ia ma ka Mokuna I, e like me ka hai ana malalo iho penei:

O Kuku, o Aa,
O Haulanuiakea ke koi.
O Paepae o Manau ka wahine,
Hanau ka naenae noho kuamauna,
Ka hinihini kani kuaola;
Hakina iho i ka wae mua o ka waa,
Ua naha ke 'na.
Haalele aku Kanaloapuna,
Kanaloawaia,
Make holo uka,
Make holo kai.
Hoonalulu ana Luukia,
Hoopailua i ka iloli,
I ke kauhua o ke kamaiki.
Hanau ka ieie hihi i ka nahele,
O Makaaulii kana wahine.
Hanau ka lupua me ka laulama,
Ku i ke opu o Lono,
O Kapolei ka wahine.
O Ku ka i aina i hope ka lanalana
O Kukonaihoae,
O Ku o ke kai malielie
Me he kai e haa aku ana o Ku;
Eia ka wahine peeki
Uhi lepo o Keaau,
Ka umeke hoowalina lepo
Me he haka la ke ala.
Eia na huakai hele
Alanui ka kanaka.
Wali ai ka lepo o Mahiki
I ka paala a ka waewae.

Ma keia mele, ua haiia na hoouka kaua ana a Kualii i olelo ia ma keia Mokuna. A pau ka Kualii hooponopono ana i ka aina, a hooili aku la oia ia Paepae, a me Manau kana wahine o laua na 'lii aimoku o Molokai malalo o Kualii. A hoi mai la oia i Oahu nei a noho ma Kailua, Koolaupoko, maloko o kona hale i kapa ia o Kalanihale.

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CHAPTER VII.

KUALII'S RETURN TO OAHU FROM MOLOKAI.

AFTER Kualii completed the redivision of the lands of Molokai, those pertaining to the chiefs as well as to the people, he returned to Oahu accompanied by his companions, his chief warriors. Upon arriving from Molokai he proceeded on his way to Kailua where he found that the chiefs and people were all living in peace. After residing on Oahu for some time Kualii again set out for Hawaii and again took up his residence in Hilo, this being the third time that he decided to go and live there. After Kualii had been living in Hilo for some time word was brought to him that war had broken out on Lanai, caused by Kauhi, son of Kauhiakama; the chief of Lanai having taken up arms against the son of Kauhiakama, one of Kamalalawalu's ministers. Following is the story of this battle:

Haloalena, the chief of Lanai, was considered a very good ruler. His great favorite pastime was the collection of the skeletons of birds. When the chief's bird tax was about due it was the usual custom of the agents to go out and proclaim the chief's wishes. Following was the proclamation announced by the agents:

Tomorrow cook the food.
The following day,
[Is] the snaring of birds for the king.
Pick the feathers off the birds,
Pick all the meat,
Be careful with the bones lest you break them.
If the bones are broken and you are a chief of a district
You shall no longer be a district chief;
If you are a chief of an ahupuaa[1]
You shall no longer be chief of that ahupuaa;
If it be a common farmer who breaks the bones of the bird,
Death shall be his portion.

This was the king's constant proclamation to the people in order that they be informed of his law. After a person has cleaned the skeleton of a bird it is then carried into one of the king's warehouses and there made to stand. These skeletons are picked clean of their meat and are stood up in rows in their storehouses. After the king's wishes are carried out he is then sent for to come and look at the skeletons. After looking through one house he would go to the next one and inspect the skeletons in that house. This was Haloalena's usual way of passing his time. After inspection the king would retire to his house.

Once upon a time Kauhi happened to be in Lanai and saw the king returning to his house one day after inspecting his skeletons. Kauhi then went into Haloalena's storehouses with long poles and knocked down all the skeletons from their places, and he kept this up until he had gone through all the storehouses of the chief of Lanai. When the king heard that Kauhi had entered the storehouses and had destroyed all his skeletons he sent for the son of Kauhiakama and asked him: "Whose mischievous son

[1] *Ahupuaa*, a division of land larger than an *ili*.

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MOKUNA VII.

HOI O KUALII I OAHU MAI MOLOKAI AKU.

MAHOPE iho o ka pau o ka Kualii hooponopono ana ia Molokai, a me ka hooponopono ana i na 'lii a me na kanaka, alaila, hoi aku la o Kualii i Oahu me kona mau hoa hele, kana mau pukaua hoi. Ia hoi ana mai a Kualii mai Molokai mai, a noho ma Kailua, e mau ana no nae ka pono o ka noho ana o na kanaka a me na 'lii, a he mau manawa mahope mai o ka noho ana ma Oahu, alaila hoi hou aku la o Kualii i Hawaii a noho hou ma Hilo, oia ke kolu o ko Kualii hiki ana ma Hilo.

Noho iho la o Kualii ma Hilo ia manawa, a he mau malama mahope mai, lohe hou aku la no ua o Kualii he kaua ma Lanai me Kauhi, keiki a Kauhiakama, no ka mea, ua kipi mai la ke alii o Lanai i ke keiki a Kauhiakama kekahi kuhina o Kamalalawalu. A penei ka moolelo o ke kaua ana. I kekahi manawa, he alii maikai o Haloalena, a o ka puni punahele a ua alii la, o ka manu iwi. I ka manawa e hiki aku ai ka auhau manu a ke alii, alaila, he mea mau i ka luna a ua alii nei ka hele e kala aku i ka olelo a ua alii nei e like me kona makemake. A penei e kala hele aku ai ua luna nei:

Apopo-e, kahu ke-o.
Ia po iho a ao a-e,
He hoohei manu na ke alii-e.
E hukihuki ka hulu o ka ma-nu,
E lawe ka io a pa-u,
E malama i ka iwi o ha-i;
Ina i hai ka iwi o ka manu, a he aimoku i-a,
E pau kona aimoku a-na;
Ina he alii aiahupua-a,
E pau kona aiahupuaa a-na.
Ina he lopa ka mea i hai ka iwi o ka ma-nu,
He make kona ho-pe.

Penei ke alii e kala aku ai imua o na kanaka, i malama ai lakou i ko ke alii kanawai. Aia a pau ka ke kanaka hana ana i ka manu, alaila lawe ia aku la e kukulu maloko o kekahi mau halau loloa elua, He mau manu iwi wale no, i lawe ia ka io a pau, a kukulu like aku la iloko o ka halau. Aia a makaukau ko ke alii makemake, alaila kii aku la ke kanaka i ke alii e hele mai e nana i na hele manu iwi. Ia manawa a ke alii e hele aku ai e nana i ke kuku mai a na manu iwi maloko o ka halau; aia a pau ae kana nana ana ia halau manu, aiaila komo aku ana he halau hou; a pela e makaikai mau ai o Haloalena. I ka pau ana ae o ka ke alii makaikai ana, alaila hoi aku la ke alii i ka hale.

Aia a lohe o Kauhi ua hoi o Haloalena i ka hale, ia manawa e komo aku ai o Kauhi iloko o ka hale manu a Haloalena, me ka laau loihi, a hili aku la i na manu iwi, a pau loa i ka ulupaia, pela oia e hana mau ai a pau na halau manu o ke alii o Lanai. Ia manawa lohe aku ke alii nana na halau manu iwi ua pau i ka haihai ia e Kauhi, alaila, hele mai la o Haloalena a ninau mai i ke keiki a Kauhiakama: "Nawai ke kupu

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art thou?" Kauhi answered without fear: "Kauhiakama's." Haloalena again asked him: "Was it Kauhiakama that told you to destroy all my skeletons?" Kauhi replied: "Kauhiakama did not tell me to destroy the skeletons in your storehouses, but what he told me was to come and act in a mischievous manner and to be fearless. This was all he told me; therefore I came and acted mischievously." This was the cause of the hostilities between the king of Lanai and the king of Maui, and the reason why the king of Lanai wanted to be independent and not be any longer under the king of Maui. At this time the chiefs of Lanai were under the control of Kamalalawalu, king of Maui.

When Kualii heard of this proposed war he set sail from Hilo and first touched at Kaupo where he found that the Maui chiefs had gone to Lanai. Upon hearing this Kualii continued on his way to Lanai and landed at Wailehua. Upon his arrival at this place Kualii saw a fleet of war canoes in Kekaa. Kamalalawalu at this time was on Lanai with his army waiting for the return of Haloalena when the fight would commence. When Haloalena heard that Kualii was on his way to this war he decided to wait with his fleet of war canoes at Kekaa. On the next day the news of Kualii's arrival at Wailehua was carried to Haloalena. Immediately upon hearing this he started off to meet Kualii and entreat him to take up his cause and fight Kamalalawalu.

That night Kualii and the chiefs of Lanai sailed under the lee side of Kaena as directed by the people who were acquainted with the place. All that night until the next day Kualii's canoes were moored along the beach at Manele. [In the meantime Kamalalawalu was still waiting for Haloalena.] After a time Kamalalawalu grew anxious and sent for his messenger Hinau and instructed him to make a circuit of Lanai. When Hinau arrived at Manele he saw Kualii's fleet of canoes moored there, and according to their appearance judged them to be war canoes. Upon making this discovery Hinau drew closer with the intention of ascertaining if they were Haloalena's. He did not, however, see Haloalena and Kualii, but by the paddlers he recognized Haloalena's canoes, and by the shape and appearance of the others he was positive they belonged to Kualii.

Upon making this last discovery Hinau returned to Kamalalawalu and informed him of what he had seen in the following words: "I ran by way of Maunalei to Kaena without seeing the king. From this last place I continued to Manele and there I saw some canoes moored along the beach which had the appearance of war canoes. Upon making this discovery I drew closer so as to ascertain their true character. I did not, however, see the chiefs who owned the canoes, but I saw the king's paddlers; they appeared to me to be Haloalena's men, and the other canoes looked like those of Kualii. I did not, however, see Kualii.

When Kamalalawalu heard Hinau speak of Kualii, he immediately sent for some soldiers and ordered them to go and bring Kualii. When Kauhi heard the orders given to the soldiers he thereupon set out and ran to Manele to meet Kualii without receiving any orders from Kamalalawalu to do so, but took it upon himself to be the first person to bring Kualii. When Kauhi arrived at the place where the canoes moored he first looked for Haloalena's canoes and upon ascertaining which canoes were his, this mischievous son of Kauhiakama unfastened the rope that held Haloalena's canoes

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o oe?" Alaila hai aku la o Kauhi me ka makau ole, me he koa la: "Na Kauhiakama." Olelo hou aku la o Haloalena: "Na Kauhiakama no oe i olelo mai e haihai i kuu mau halau manu?" Alaila olelo mai o Kauhi: "Aole i olelo mai o Kauhiakama ia'u e hele mai e haihai i ko mau halau manu. Aka, eia kana mea i olelo mai ia'u, e hele mai au e kolohe, a e koa hoi, oia wale no kana i olelo mai ia'u; a nolaila la hele mai nei au e kolohe." O keia ke kumu o ke kipi ana o na 'lii o Lanai me ko Maui, me ka manao, e kuokoa o Lanai aole malalo o na 'lii o Maui. No ka mea, o ka noho ana o na alii o Lanai, malalo no lakou o Kamalalawalu ko Maui alii nui.

A lohe o Kualii i keia haunaele kaua, ia manawa holo mai o Kualii mai Hilo mai a hiki ma Kaupo, ua pau mai na 'lii o Maui i Lanai. A lohe o Kualii ua pau na 'lii o Maui i Lanai, nolaila holo loa mai la oia a pae i Wailehua. I nana aku auanei ka hana o Kualii e hoomoana mai ana na waa kaua o Lanai i Kekaa. A o Kamalalawalu hoi aia kela me kona puali alii i Lanai e kali ana ia Haloalena o ka hoi aku, alaila hoouka ke kaua. Aka, no ka lohe ana o Haloalena e hiki aku ana o Kualii i keia kaua ana, nolaila i kali ai na waa o Haloalena ma Kekaa. I kekahi la ae, kui aku la ka lono o Kualii no kona hiki ana a noho ma Wailehua; ia manawa no ke kii ana mai a Haloalena ia Kualii e lawe e kaua aku ia Kamalalawalu.

Ia po iho holo aku la o Kualii me ko Lanai mau alii, malalo o Kaena ka holo ana, e like me ke alakai a na kamaaina. Ia po a ao, hoomoana mua na waa o Kualii i kai o Manele. Aka, o Hinau, ka Kamalalawalu elele, hoouna ia aku la oia e hele a puni o Lanai.

Ma ia hele ana, ike aku la o Hinau e lana mai ana na waa o Kualii ma i Manele, a i ka ike ana aku a Hinau, he mau waa kaua ke ano, nolaila, hookokoke loa aku la o Hinau e ike lea ia Haloalena. Aka, aole i ike ia o Haloalena me Kualii, ma na hoewaa ka ike ana ia Haloalena, a ma na waa hoi ka ike ana ia Kualii.

Nolaila hoi aku la o Hinau a hai aku la ia Kamalalawalu i kana mea i ike ai, me ka i aku: "Holo aku nei au ma Maunalei a hiki i Kaena, aole au i ike iki i ke alii, hele hou mai au a hiki i Manele, ike aku la au, he mau waa ke lana mai ana, he waa ano makaukau no ke kaua. Alaila hele loa aku la au e ike pono, aole nae au i ike i na 'lii nona na waa, aka, o na hoewaa o ke alii ka'u i ike aku, ua like no me ko Haloalena mau hoewaa, a o kekahi mau waa, ua like me na waa o Kualii, aole nae au i ike ia Kualii."

A lohe o Kamalalawalu i ka olelo a Hinau no Kualii, alaila, hoouna ae la o Kamalalawalu i kekahi mau koa, e kii aku ia Kualii. A he lohe ana nae ka Kauhi i ka huaolelo kena no kekahi mau koa, alaila, puka aku la o Kauhi a holo aku la ma Manele e halawai me Kualii, me kona kena ole ia aku e Kamalalawalu. Aka, ua lilo mua ia Kauhi ke kii e ia Kualii.

Ia Kauhi i hiki aku ai ma kahi a Kualii ma e lana mai ana, ua hekauia na waa iuka. Aka, o ua Kauhi nei, iaia i hiki aku ai ma kahi e hekau ana na waa, nana pono ae la ia, a ike i na waa o Haloalena, alaila wehe ae la ua keiki kolohe nei a Kauhia-

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to the shore and dropped it in the sea. At this time a strong breeze was blowing and the canoes were carried out to sea, leaving Kualii's canoes by themselves at their mooring place. Kauhi next took up the rope which held Kualii's canoes to the shore and pulling on it drew them toward him and when near he jumped aboard, approached Kualii and sat on his lap. By the action of the boy Kualii knew he was a mischievious fellow and therefore asked him: "Whose mischievious son art thou?" Kauhi replied: "Kauhiakama's." Kualii again asked him: "Did Kauhiakama tell you to come and sit on my lap?" Kauhi replied: "Yes, he told me to sit on your lap."

Because of these positive replies made by Kauhi, Kualii made up his mind to go to Kauhiakama and ask him directly on the matter. Kualii then set off with Kauhi on their way to meet Kamalalawalu. Upon coming up to Kamalalawalu and his company, Kualii turned to Kauhiakama and asked him: "Is this your son Kauhi?" Kauhiakama replied: "Yes, my own son." Kualii again asked him: "Was it you who told him to come and sit on my lap?" Kauhiakama replied: "I did not tell that deceitful boy to go and sit on your lap, O King." Kualii remarked: "He told me that you had told him to sit on my lap." Kauhiakama then replied: "What a deceitful boy; send for that mischievious boy." Kauhi was then sent for and he was brought in the presence of Kauhiakama his father and was then asked: "Say, Kauhi, is it true that you told the king (Kualii) that it was I that had instructed you to go and sit on his lap?" Kauhi replied: "Yes, you told me to do it." The father then said: "You are indeed a deceitful boy. When did I tell you to do such a thing?"

Kauhi then answered his father without fear: "Here is what you told me. While I was teasing the boys and was pulling up our newly planted fields till you had about enough of my mischievous capers, you then spoke to me in the following words: 'At last I am sick and tired of your capers; the best thing for you to do is to go and behave this way in the presence of the king, there you can cut as much of your capers as you like.' These were your very words to me, and that is the reason why I acted the way I did to the king."

Because Kauhi spoke the way he did to his father, Kualii made up his mind that Kauhi had in him the makings of a brave soldier, and thereupon took him as one of his soldiers. In course of time Kauhi proved to be what Kualii had predicted of him and was made his chief warrior, even over Maheleana and Malanaihaehae.

The battle prepared by Haloalena was declared off by Kualii, and Lanai once more came under the rule of Kamalalawalu. Shortly after this, Kualii returned to Oahu taking Kauhi along with him.

CHAPTER VIII.

THE BATTLE FOUGHT BY KUALII AT KALAKOA.

In most of the battles fought by Kualii it was customary for him to accompany his soldiers. But later on when Kualii saw that his soldiers were proficient and that they showed great strength he decided to let them go to war by themselves, while he stayed behind at Kailua. But nevertheless, his soldiers usually told him the time and place the battles were to be fought, so as to keep the king informed. This was the

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kama i ke kaula hekau o na waa o Haloalena a kiola aku la iloko o ke kai; e pa ana nae ka makani ia manawa, ua hele loa na waa iwaho, a haalele mai la i ke kaulike pu ana me Kualii.

A o ko Kualii mau waa hoi, lawe ae la keia i ke kaula i kekauia iuka, a hukihuki mai la i ke kaula hekau, a kau aku la iluna o na waa o Kualii, hele aku la ua o Kauhi, a noho iho la iluna o ka uha o Kualii. Ia wa, maopopo ae la ia Kualii he keiki kolohe keia. Nolaila ninau aku oia: "Nawai ke kupu o oe?" Olelo aku la o Kauhi: "Na Kauhiakama." Olelo hou o Kualii me ka ninau aku: "Na Kauhiakama no oe i olelo mai e hele mai a noho iluna o kuu uha?" I aku o Kauhi: "Ae, nana no i olelo mai ia'u e noho iluna ou."

A no keia olelo a Kauhi, manao ae la o Kualii e hele aku e ninau pololei aku ia Kauhiakama. Alaila holo pu aku la o Kualii me ua o Kauhi, a hiki aku la i o Kamalalawalu, ninau aku la o Kualii ia Kauhiakama: "Nau no anei keia keiki o Kauhi?" I mai o Kauhiakama: "Ae, na'u ponoi." Ninau hou aku o Kualii: "Nau no anei i olelo aku, e hele ae e noho iluna o kuu uha?" I mai o Kauhiakama: "Aole au i olelo aku ia keiki wahahee, e hele aku e noho iluna ou e ke alii." I mai la o Kualii: "Ka! I olelo ae nei, nau i olelo ae e noho iluna o'u." I aku o Kauhiakama: "E nani ke keiki wahahee; kii ia aku na keiki kolohe." Kii ia aku la o Kauhi, a hiki mai la imua o Kauhiakama kona makuakane, ninau ia aku la: "Ea, e Kauhi, he oiaio anei ua olelo aku nei oe i ke alii (Kualii) na'u oe i olelo aku e hele e noho iluna o ka uha o ke alii?" I mai o Kauhi: "Ae, nau no." I aku la ka makuakane: "Nani ke keiki wahahee o oe. I nahea nei ka'u olelo ana aku ia oe pela?"

I mai o Kauhi me ka makau ole i kona makuakane: "Penei kau olelo ia'u. Ia'u e paeha ana i na kamalii, a e uhuki ana i na ai opiopio o na mahinaai a kaua, a ana oe i kuu kolohe, olelo mai oe penei: 'Akahi ke ana ia oe e ke keiki i ke kolohe; e aho e hoi oe i ke alo alii e kolohe ai, ilaila e ku ai kau kolohe.' Pela mai no oe iau; a nolaila au i hele aku ai e kolohe ia Kualii."

A no keia olelo a Kauhi pela i kona makuakane, alaila, manao ae la o Kualii he kanaka koa o Kauhi, alaila, lawe ae la o Kualii ia Kauhi i koa nona; a lilo ae la o Kauhi i pukaua nui no Kualii maluna o Maheleana a me Malanaihaehae.

Aka, o ke kaua i hoomakaukau mua ia e Haloalena, hoopau wale aku la o Kualii ia kaua ana, a hui hou ae la malalo o Kamalalawalu. A hoi aku la o Kualii i Oahu, lawe pu ae la ia Kauhi.

MOKUNA VIII.

KE KAUA ANA A KUALII I KALAKOA.

He mea mau i na hoouka kaua ana a pau a Kualii, ka hele pu ana me na koa. Aka, no ko Kualii ike ana aku i kona mau koa ua makaukau, a ikaika no hoi, nolaila, hookuu aku ai o Kualii e hele i ke kaua o kona mau koa wale. He nui na kaua ana i hookuu aku ai i kona mau koa, noho no nae oia ma Kailua. Aka, he mea mau hoi i

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practice regularly observed. Kualii, however, often went to witness these battles without the knowledge of his soldiers. In these secret tours of his, he always took part in the battles against his enemies and carried away the feather cloaks. Kualii often went out to battle in this secret way and the soldiers were puzzled at certain things they saw which they were not able to unravel. Every time an engagement occurred Kualii was there, fighting those who were opposed to his men. At the close of the battle the men would then see some one come out of the conflict bearing a feather cloak who would disappear on the way to Kailua. It was no one else but Kualii.

After a while Kualii's soldiers became very anxious to know who this person was that always came out from the ranks of the enemy carrying a feather cloak on his arm. So the soldiers made up their minds to seize him, so that they would be able to find out who this brave soldier was. Several battles were fought after this where Kualii joined in without being recognized by his men, and the soldiers began to question amongst themselves: "Is it possible that this is indeed Kualii? Who can it be?" The soldiers therefore held a council to decide what must be done to him.

One early morning just before dawn Kualii set out from Kailua; leaving Kaneohe he went by sea and the sea was dried up. When Kualii arrived at Kahaluu that same morning he was seen by a certain boy at Kualoa. The boy resided at Kaoio Point. Upon seeing Kualii the boy remarked to his grandmother: "Say, how swiftly that man runs along the sea." The grandmother replied: "Watch him closely; it cannot be anybody else; it must be the king, Ku." The grandson then remarked: "When the king arrives I am going to follow him." The grandmother replied: "If you are thinking of following your lord you must carry along these shrimps wrapped in ti-leaf together with the king's fan. It is possible that the king may look behind him and see the fan and would like to know who you are; then make yourself known to him. Don't go near him, however; your shadow may pass over the king; and don't go on his lee side for you may step over the king's shadow, but keep at a little distance away from him."

Just as the grandmother concluded her instructions Kualii passed by. The boy then followed. Kualii kept on running and passed Kaaawa, then along and over Makaua and as he was going up the rise from which place you can see Kahana, Kualii looked behind and saw a boy following him. The king then remarked: "I see there is a boy following me." As the king did not wish to be followed for fear that his intention of going to battle might be known, he ran much faster with the idea that when they reached the sands of Kahana he would outrun the boy. When Kualii reached the sands of Kahana he then ran at great speed along the sea, with the boy close behind; when Kualii got on the other side of Kahana which adjoins Punaluu he looked around and saw the boy still close behind him. The king then remarked to himself: "Surely this boy is a fast runner." Passing Punaluu, Kaluanui and up the summit of Kaipapau, the boy kept on following close behind till the king reached Waimea; Kualii continued down the slope and sat down on the other side of the Waimea stream; but the boy remained on this side at a place called Piliaama where he sat down, as the sun had now risen. The boy wanted to get nearer to the king, but was afraid his shadow might pass over him, so he concluded to stay where he was.

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na koa o Kualii ka hele aku e hai i ke alii i ka manawa e hoouka ai ke kaua, a me ke kahua hoi kahi e hoouka ai, i maopopo ai i ke alii. A pela mau no ka hana ana. Aka, hele aku la o Kualii e makaikai i ke kaua a kona mau koa, me kona ike ole ia mai. Iloko nae o kona manawa e hele ana e nana i ke kaua, ua luku aku la no oia i ke kanaka, a lawe mai i ka ahuula. Pela pinepine o Kualii e hele ai i na kaua, aka, he mea haohao nae ia i na koa o Kualii. Aia a hoomaka iho ka hoouka ana o na kaua o na aoao elua, aia aku la o Kualii ma kela aoao kahi i luku aku ai i ke kaua e kue mai ana i ko ia nei poe kaua. Aia a pau ka hoouka ana o ke kaua, he ike ana ka i ka oili a keia kanaka me ka ahuula mailoko aku o ka poe kaua, o ka puka aku la no ia hele ana, hoi aku la i Kailua; eia no ka o Kualii.

A no ka uluhua mau o na koa o ua o Kualii i keia mea e hele mau nei me ka ahuula, nolaila manao ae la na koa e hopu i keia kanaka, i ike ai lakou i keia kanaka koa e puka nei mai loko aku o ke kahua kaua. Ua nui na hoouka kaua ana i hala i komo ai o Kualii me ka ike ole ia. A nolaila, ua ninau wale iho kona mau koa: "O Kualii no paha keia? Owai la?" Nolaila, kukakuka ae la na koa i na mea e hiki ai ke hana ia aku nona.

I kekahi kakahiaka ma ka manawa e molehulehu ana, hele mai la no o Kualii mai Kailua mai; a hiki ma Kaneohe, hele mai la oia ma ke kai, maloo ke kai. A hoea oia i Kahaluu, ma ke kakahiaka nui, ia manawa ike mai la kekahi keiki i Kualoa, ma ka lae o Kaoio kahi i noho ai. I aku la ua keiki nei i ke kupunawahine: "E, mama hoi keia kanaka e holo mai nei maloko o ke kai." I aku la ke kupunawahine: "Nana pono ia aku, aole na he kanaka e; o ke alii aku la na, o Ku." I aku la ka moopuna: "Aia a hiki mai ke alii, alaila, alualu au mahope." I aku ke kupunawahine: "A ina i mano oe e ukali i ko hanai, e paa aku oe i ka wahi opae me ka peahi o ke alii. Malia o hele kela a alawa iho mahope, malia o ike i ka peahi, ninau iho ia oe, alaila hai aku oe. Mai hele hookokoke aku nae oe, o ae kou aka iluna o ke alii, a mai hele oe ma ko ia la malu, o ae oe iluna o ke aka o ke alii; hoomamao ike mai oe."

Pau no hoi ka ke kupunawahine olelo ana, hele ana o Kualii makai o lakou nei. Ia manawa, ukali pu aku la ua keiki nei; ke holo la o Kualii, a hala o Kaaawa, a ae iluna o na Makaua, a ka hoopiina aku e nana aku ai ia Kahana. I alawa iho auanei ka hana o Kualii, e pili ana keia keiki mahope o ia nei. I iho la ke alii: "He keiki hoi keia mahope." A no ka makemake ole o Kualii e ukaliia aku ia, o ike ia auanei kana hele ana i ke kaua; nolaila, holo mama aku la o Kualii me ka manao o ke one o Kahana kahi e pau ai ka mama o ua keiki nei.

A hiki o Kualii i ke one o Kahana, holo mama loa aku o Kualii ma ke kai, o ke keiki aku no mahope; a hiki o Kualii ma kela aoao o Kahana e pili aku ai me Punaluu, i alawa iho auanei ua Kualii nei, e kau aku ana no ke keiki mahope ona. Ia manawa, e kuupau aku ana o Kualii i kona mama, a hala o Punaluu, a Kaluanui, a hele ana iluna o Kaipapau, i alawa mai auanei o Kualii e pili aku ana no ua keiki nei mahope. I iho la ke alii: "He oi ka hoi keia keiki mama." Pela ka uhai holo ana o ua keiki nei mahope o ke alii a hiki i Waimea. Iho aku la o Kualii a ma kela aoao o Waimea noho, a o ua keiki nei pili aku la ma keia aoao ma kahi i oleloia o Piliaama, a malaila

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While they were at Waimea, Kualii looked and saw that the boy was holding his fan; he then watched the boy to see if he would use it, but the boy did not, because he knew that the fan belonged to the king. Had the king seen the boy use the fan the boy would have been killed. After waiting for a while the king called for the boy and the boy stood up and went over to meet the king. The king then asked him: "Who gave you that fan?" The boy answered: "Your honored servant." Kualii again asked the boy: "Where are you going to?" The boy replied: "I am following the king." The king again asked him: "If I should run and grab hold of a feather cloak, would you grab one too?" The boy answered: "I would grab a feather cloak too." Kualii again asked him: "If I should seize hold of a man, would you seize one too?" "Yes, I would seize one too," replied the boy. After hearing the boy answer all his questions, Kualii made up his mind that this must be a very brave boy.

Upon their arrival at Lihue they heard that the two armies were encamped at Kalakoa, so they kept right on and went into the battle. This is known as the battle of Kukaniloko. When they drew close to the enemy, Kualii entered into the thickest part of the fight with the boy behind him. Kualii, upon entering into the fight, left his own men far behind him, but he and the boy kept on with the desire of again encountering the enemy at Paia where another battle was being fought. Upon reaching Paia, Kualii saw the opposing king dressed in a feather cloak. Kualii then drew near to the other king and after killing him seized the feather cloak and took it. While Kualii was carrying off the feather cloak the boy cut off one of the man's small fingers and took it. The boy also cut off one of the man's ears and took it.

After getting the feather cloak Kualii returned with the idea that the boy would not be able to follow him out of the fight. While Kualii was on his way to Kailua with the idea that he was all by himself, he thought he would look behind him; when he did, he saw to his surprise that the boy was still behind him. When Kualii saw the boy following he stopped and waited for the boy to come up to him. When the boy got up to him, the boy asked him: "How are you?" Kualii replied: "Just as usual." Kualii then asked the boy: "Where is your man?" The boy replied: "When you took the feather cloak, I took the small finger and one of his ears."

When the boy made this answer, Kualii made up his mind that this must be a brave lad. They then resumed their journey until they reached Kaoio Point at Kualoa, where the king asked his servant for his malo. Upon receiving it he gave it to the boy to be his own, and he fastened it to the boy with his own hands.[1] They then returned to Kailua in Koolaupoko.

While they were approaching near the houses, Kualii told the boy to stay where he was. "You stay here while I go on ahead to the mua.[2] When you hear the beating of the drum, then someone will come and bring you along." With these words Kualii went on and entered the mua. Soon after this the boy heard the beating of the drum and saw someone coming for him.

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[1] This is certainly royal recognition and reward for faithful service.

[2] The *mua* house of the temple.

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oia i noho ai, no ka mea ua puka mai la ka la. Manao ua keiki nei e hookokoke aku i kahi a ke alii e noho ana, aka, manao keia o ae ke aka o ua keiki nei iluna o ke alii, a nolaila i pili ai ua keiki nei malaila.

Ia laua me Kualii malaila, nana aku la o Kualii e paaia mai ana ka peahi o ua o Kualii e ua keiki nei; kali aku la nae oia o ka peahi mai o ke keiki, aole oia i pea-peahi, no ka mea ua ike no kela (keiki) no ke alii ka peahi. Ina e ike aku o Kualii i ua keiki nei e peahi ia ana ua peahi nei, ina ua make ua keiki nei. A liuliu iki ko Kualii kali ana, alaila, kahea aku la o Kualii i ke keiki, a hele aku la a halawai me ke alii. Ninau aku la ke alii: "Nawai i haawi mai ia peahi ia oe?" Hai aku la ua keiki nei: "Na ko kahu no." Ninau mai la o Kualii i ke keiki: "E hele ana oe i hea?" I aku la ke keiki: "I ukali mai nei au i ke alii." I hou aku ke alii: "Ina holo au a hopu i ka ahuula, hopu no oe?" I aku la ke keiki: "Hopu no au i ka ahuula." I hou aku o Kualii: "A ina e hopu au i ke kanaka, hopu no oe?" "Ae, hopu no au." Pela aku ke keiki. A no keia mea, manao ae la o Kualii, he keiki koa keia.

Ma ia hele ana a laua nei a hiki iuka o Lihue, i laila lohe laua ua hoomoana ke kaua i Kalakoa. A nolaila, hele loa aku la laua a komo iloko o ke kaua, oia ke kaua i olelo ia o Kukaniloko. Ia laua nei i hookokoke aku ai, komo aku la o Kualii iloko o ka pukuikui kaua, a komo pu aku la no hoi me ua keiki nei.

A hala na koa ponoi o Kualii mahope o laua, apu aku la laua e loaa ke kaua a Paia. Ike aku la o Kualii i ke alii e aahu mai ana me ka ahuula, hopu aku la o Kualii i ka ahuula a lawe mai la. Ia Kualii i lawe mai ai i ka ahuula, hopu aku la no hoi ua keiki nei i ka manamana lima iki a lawe mai la, lalau aku la no ua keiki nei i kekahi pepeiao o ua kanaka nei no nona ka ahuula.

Hoi mai la o Kualii me ka manao aole e hiki mai ana ua keiki nei. Ia hoi ana o Kualii me ka manao oia wale no ke hoi ana a hiki i Kailua, aka, i alawa ae ka hana o Kualii i hope, e hele mai ana ua keiki mahope ona. Nolaila, kali iho la ua o Kualii a hiki mai la ke keiki. Ia hiki ana mai, ninau aku la ke keiki: "Pehea oe?" I aku o Kualii: "Oia mau no." Ninau aku la hoi o Kualii; "Auhea hoi kau kanaka?" I aku la ke keiki: "Ia oe no i lawe mai ai i ka ahuula, lilo mai la ia'u ka manamana lima iki me kekahi pepeiao."

A no keia olelo a ke keiki, manao ae la o Kualii, he keiki koa keia. Nolaila, hoi aku la laua a hiki ma ka lae o Kaoio i Kualoa. Ninau aku la i ka malo i kona kahu. A haawi lilo ia mai ua malo nei o Kualii i ke keiki, a hoahume pono aku la no o Kualii i ka malo i ke keiki, alaila, hoi aku la laua a hiki ma Kailua, Koolaupoko. Ia laua i ane hiki aku ai ma ka hale, hoonoho iho la o Kualii i ua keiki nei, me ka i iho: "E noho oe maanei, e hele au imua, aia kani mai ka pahu, alaila he okoa kou mea nana e kii mai." Alaila, hoi aku la o Kualii, a komo aku la imua, a mahope kani ana ka pahu. Kiiia mai la ua keiki nei.

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CHAPTER IX.

SUPPLEMENTARY.

The Royal Kolowalu Statute.[1]—This was the best law during the reign of Kualii Kuniakea Kuikealaikauaokalani.[2] It was strict, unvarying and always just. It was for the care and preservation of life; it was for the aged men and women to lie down in the road with safety; it was to help the husbandmen and the fishermen; to entertain (morally) strangers, and feed the hungry with food. If a man says, "I am hungry for food," feed [him] with food, lest he hungers and claims his rights by swearing the *kolowalu* law by his mouth, whereby that food becomes free, so that the owner thereof cannot withhold it; it is forfeited by law. It is better to compensate. He who swears must observe the law faithfully, lest he be accountable to the law of the king which he has sworn to observe,[3] and the punishment be upon him. If it is simple robbery of others' food, or of others' property, then severe punishment shall be meted out to the person who violated the law. A transgressor,[4] or one who is about to die, is, under the application of this law exonerated of his death or other penalty. Through the uprightness of his [Kualii's] law, and the honesty with which he administered the government, God preserved him, so that he lived a long life, and his is that notable life spoken of in the annals of the ancient people, of the king of Oahu, who lived four times forty and fifteen years. In the last stage of life he was bent with age and withered, with the eyes reddened and bedimmed; and was carried about in a netting. He died at Kailua, in Koolaupoko, in A.D. 1730, in the one hundred and seventy-fifth year of his life.

Kualii is thus shown to have lived to an extremely old age, and to have possessed unusual strength and vigor throughout. Fornander, in his Polynesian Race, Vol. II, pages 283-4, furnishes the following additional legendary data and characteristic final of this eminent worthy:

"It is related that when Kualii was upwards of ninety years old, Peleioholani arrived one time from Kauai on a visit to his father on Oahu. Without endorsing the details of the legend, it suffices to say that a quarrel arose between father and son; that the latter assaulted the former, and a scuffle ensued in which the old man, getting the grip of the *lua*[5] on his son, handled him so severely that, when released from the paternal grasp, he started at once for Kauai, and never revisited Oahu until after his father's death.

"Kailua, in Koolaupoko, seems to have been the favorite residence of Kualii, and there he died at a very advanced age. Shortly before his death he called his trustiest kahu and friend to his side and strictly enjoined upon him the duty of hiding his bones

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[1] A beneficent law which, on occasions, appears to supercede the established ordinance.

[2] The historian Kamakau here furnishes Kualii's full name for the first time, though this latter appellation is used in the supplementary mele.

[3] A safeguarding against seeking to obtain benefits under this law by false representation.

[4] Under the old order mercy was unknown; death penalty for transgressions usually prevailed.

[5] The *lua* was like the strangle-hold in wrestling, giving one the complete mastery over the other. It is said that one getting this grip on his opponent could break his bones in mid-air as he threw him.

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MOKUNA IX.

HE PAKUI.

O ke Kanawai Niaupio Kolowalu. O ke kanawai oi keia o ka maikai loa i ke au o ka noho aupuni ana o Kualii Kuniakea Kuikealaikauaokalani, he paa, he luli ole he oiaio mau, o ke ola o ka pomaikai, o ka hele o ka elemakule ame ka luahina a moe i ke ala, o ka kokua i ka poe mahiai ame ka poe lawaia, o ka hookipa i ka poe malihini, o ka hanai i ka poe pololi i ka ai. Ina e olelo mai ke kanaka he pololi au i ka ai, e hanai aku i ka ai, o pololi kela a kau mai, a hoohiki mai i ke kanawai ma kona waha he kolowalu, a ua laa kela ai ma ke kanawai, aole e hiki i ka mea nana ka ai ke aua, ua lilo ma ke kanawai, o ka uku ka pono. E malama hoi ka mea nana e hoohiki i ke kanawai o pili ia ia ke kanawai ana i hoohiki ai i ke kanawai o ka Moi me ka hewa ole, aia maluna ona ka uku hoopai. Ina he makaha wale i ka hai ai, a i ka hai waiwai, alaila, maluna o ka mea nana i lawe wale i ke kanawai ka hoopai kaumaha. O ke kanaka lawelawe a he kanaka e make ana, a i kauia e keia kanawai, ua hookuuia oia mai kona make aku a lawehala hoi. O ka pololei o kona kanawai ame ka pololei o kona malama ana i ke aupuni, ua malama mai ke akua ia ia, a ua loihi kona ola ana, a nona ke ola kaulana ma ka moolelo o ka poe kahiko. No ka Moi alii o Oahu, ua ola oia i na makahiki eha kanaka me umikumalima makahiki. Ua hele a kolopupu a ula ka maka, a haumakaiole, a palalauhala, a kauikapuaneane, a paa i koko me ka aumaka make oia ma Kailua i Koolaupoko i ka A. D. 1730, i kona mau makahiki o ke ola ia. Ua ana he 175.

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after death, so that mortal man should never get access to them or be able to desecrate them. When Kualii was dead, and the body, according to custom, had been dissected and the flesh burned, the kahu carefully wrapped the bones up in a bundle and started off, as everybody thought, to hide them in some cave, or sink them in the ocean. Instead of which, he repaired to a lonely spot and there pounded up the bones of the dead king into the finest kind of powder. Secreting this about his person, the kahu returned to court and ordered a grand feast to be holden in commemoration of the deceased. Immense preparations were made, and the chiefs from far and near were invited to attend. The night before the feast the kahu quietly, and unobserved, mixed the powdered bones of the dead king in the poi prepared for the morning's feast. At the close of the meal the following day the kahu was asked by the chiefs present if he had faithfully executed the wishes of the late king regarding his bones. With conscious pride at his successful device, he pointed to the stomachs of the assembled company and replied that he had hidden his master's bones in a hundred living tombs. The legend does not say how the guests liked their repast, but the kahu was greatly applauded."



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