

Legend of Kaipalaoa, the Hoopapa Youngster.

KAIPALAOA was born in Waiakea, Hilo. His father was Halepaki and his mother was Wailea the sister of Kalenaihaleauau, the wife of Kukuipahu, the king of Kohala. After Kaipalaoa was grown up his father went off to Kauai where he was killed by Kalanialiiloa, a kapu chief of Kauai. This chief was in the front rank of those who took up the profession of hoopapa,¹ who by reason of his great skill had his house enclosed in a fence of bones.² This fence was almost completed and every bone in it had come from those he had defeated in the profession.

Halepaki, the father of Kaipalaoa, was also educated in the profession but was not classed as an expert; so when he journeyed to Kauai he was challenged and defeated, and was killed by Kalanialiiloa. Pueouuiokona³ was the king of Kauai at this time. Because of this death of Halepaki, Kaipalaoa took up the profession of wrangling or disputation. Wailea, his mother, was skilled in the profession and so took the education of her son upon herself until all she knew had been imparted to the boy. She then said to him: "Go to your aunt who lives in Kohala, the wife of Kukuipahu, Kalenaihaleauau by name. She will complete your education."

When he arrived in Kohala his aunt began her instructions. She taught him all she knew relating to the profession: the things above and the things below, in the uplands and in the lowlands; the things that happen by day and the things that happen by night; of death and of life; of good and of evil. She taught him all that she knew, whereupon he was classed as an expert, and soon after arose and went in search of his father. He took along with him a calabash⁴ in which were stored all the things relating to his profession and proceeded to the sea coast where a canoe was lying. He took the canoe and started on his journey, first landing at Keoneoio at Honuaula where he spent the night. Early the next morning he again boarded his canoe and set sail landing at Kaunolu, Lanai. From this place he again set sail and landed at Kalaau Point, near Kaunakakai, Molokai, where he staid over night. On the next day he left Molokai and set sail for Oahu, landing at Hanauma where he left his canoe and proceeded overland; he first stopped at Kaimuki, then at Niuhelawai, where he took a bath, then continued on his way till he came to Pokai, in Waianae, where he spent the night. When he woke up the next morning he saw the canoes of Pueouuiokona, from Kauai, preparing for their return, so he proceeded to the landing place and asked of the men that he be allowed to accompany them to Kauai. At this request the men said: "Be off, you shameless youngster, you shall not take passage in the king's canoes."

When the king heard his men talking he called out: "Young man, come here to me." When the boy stood in the presence of the king, the king asked him: "What

¹ *Hoopapa*, disputing, wrangling, wordy contentions, debate; a profession evidently wherein the interpretation of and play on words afford occasions of witticisms in contests for entertainment, or on wager; sometimes of serious moment.

² *Pa ixi*, fence of bones here referred to, was not a testimony of Kauai chiefs' supremacy only, in utilizing the bones of his victims, for the vicinity of Fort Shafter, near Honolulu, had its *pa ixi*, a fence of human bones,

enclosing the house of a robber chief who waylaid travelers passing his province. It is coincident in these two bone enclosures that they both lacked one victim for completion.

³ *Puco-nui-o-kona*, great owl of Kona.

⁴ It is not clear what the articles of a professional wrangler would be beyond his mental powers, though doubtless he was equipped for sleight of hand and such like contests.

Kaao no Kaipalaoa, ke Keiki Hoopapa.

O WAIAKEA i Hilo ka aina, o Halepaki ka makuakane, o Wailea ka makuahine. He kaikaina hoi ko Wailea, o Kalenaihaleauau, ka wahine a Kukuipahu, ke 'lii o Kohala. Hanau o Kaipalaoa a nui, hele kona makuakane a Kauai, make ia Kalanialiiloa, he 'lii kapu no Kauai, he 'lii akamai i ka hoopapa, nana ua pa iwi nei o kanaka, o Halepaiwi, he wahi iki koe puni loa ua pa nei i ka iwi kanaka. Ua ike no o Halepaki i ka hoopapa, ua ao ia no, aole nae i ailolo, holo e i Kauai a make ai ia Kalanialiiloa. O Pueonuiakona ke 'lii o Kauai.

No keia make ana o Halepaki, ke kumu i ao ai o Kaipalaoa i ka hoopapa. He akamai o Wailea kona makuahine ia mea, ao iho la laua a pau ko Wailea ike. Olelo aku la o Wailea ia Kaipalaoa: "O hele a ko makuahine i Kohala, aia i ke 'lii ia Kukuipahu, o Kalenaihaleauau ka inoa, nana e ao ia oe a pau loa."

A hiki keia i Kohala, ao iho la me ka makuahine a pau na mea a pau loa, o ko luna o ko lalo; o ko uka o ko kai; o ko ke ao o ko ka po; o ka make o ke ola; o ka hewa o ka pono; lolo iho la a pau, ku keia a hele imi i ka makuakane. Lalau aku la keia i ka hokeo, aia i loko o laila na mea hoopapa a pau loa. Hele aku la keia a kahakai, e kau ana he waa, holo keia malaila, a kau i Keoncoio ma Honuauia; moe a ao, holo keia a pae ma Kaunolu i Lanai; malaila aku a ka lae o Kalaau ma Kaunakahakai i Molokai moe a ao.

Haalele keia ia Molokai holo mai la a pae ma Hanauma; haalele ka waa ilaila, hele mai la keia a Kaimuki, oioi, malaila mai la a Niuhelawai, luu wai a mau, hele aku la a hiki ma Pokai ma Waianae, moe iho la a ao ae. Ua pae mai na waa o Pueonuiakona mai Kauai mai, e makaukau ana e hoi; hele aku la keia a ke awa, i aku i kanaka: "Owau kahi e holo me oukou i Kauai." I mai la kanaka: "Hele oe pela e na keiki mai lewalewa; aole paha o kou kau mai ma ka waa o ke 'lii." Lohe aku la ke 'lii i keia leo, kahea mai la: "E ke keiki, hele mai maanei." A hiki keia i mua o ke

were you saying to the men?" I was asking them that I be allowed passage on the canoes to Kauai; but they told me that the canoes belonged to the king." Pueonuiokona then said: "You may take passage in one of them. Have you any baggage to take along?" The boy answered: "No, except that I have a calabash of clothes." "Well, get it and come here and we will sail."

That night the boy retired very early and at the crowing of the first cock he got up. Taking his calabash he proceeded to the landing and took one of the canoes that were lying there and set out for Kauai. The king, accompanied by his men, got to the landing and waited for the boy until noon, but as he did not appear the canoes were ordered to sail. When Kauai was seen, those with the king saw something floating ahead of them, and when they drew nearer to the object they saw it was a canoe with the boy in it. The king then called out to the boy: "I see that you came ahead of us and we wasted our time waiting for you." "Yes, I thought that the king's canoes were already overloaded with bulky things and with big men and large packages, so I made up my mind to come ahead in the dark with the idea, however, of being overtaken by you here in mid-ocean." A rope was then thrown to the boy which he made fast to his canoe and he was towed on until they landed in Hanalei, Kauai.

When they arrived at this place they met two of the king's canoes which had been out fishing that night, loaded deep down with fish. At seeing this the boy asked the king: "Oh king, let me have some fish." The king answered: "Take one of the canoes of fish for you." The boy, however, reached down and only took up two fish, one was an oililepa¹ and the other a kikakapu.² The king then asked the boy: "Are those the only fish you are going to take?" "These are all the fish I am going to take as they are the kind that will cook quickly."

Soon after this the boy left Hanalei and proceeded on his way, going by way of Koolau until he arrived at Waiakalua where he rested. From this place he continued on to Anahola; thence on to Kealia and then on to Wailua where Kalanialiiloa resided, where was his bone fence, almost completed, built from human bones. When he arrived at the place he looked and saw the bones of Halepaki his father; they were still fresh, the bones not yet being bleached. At sight of this the boy bowed in sorrow and wept. After his weeping he approached the flagstaff and pushed it down and put up the oililepa, one of the fish brought along by him. He then next took the kapu stick and pushed it down and put up in its place the other fish, the kikakapu. By this action of the boy, it was meant as a challenge to the people that he was come to meet them in a wrangling contest. When Kalanialiiloa and his instructors saw the action of the boy, they knew at once that he was challenging them to a contest of wits, so a messenger was dispatched to meet the boy showing the challenge was accepted.

COMMENCEMENT OF THE CONTEST OF WITS.

When the messenger arrived in the presence of the boy, he said to the boy: "Young contestant, the chief invites you to come on up." The boy replied: "Full-grown contestant, the king invites you to come on down." At this answer the man did

¹The *hokeo* calabash was usually a long shaped gourd with an end opening for convenience of carrying the "kit", or articles of utility; one's handbag.

²*Oililepa*, file-fish (*Osbeckia scripta*).

³*Kikakapu*, butterfly-fish (*Chelodon ornatissimus*).

'lii, ninau mai la ke 'lii: "Heaha kau mea e olelo ana i kanaka?" "E nonoi aku ana au, owau kekahi e kau ma ka waa a holo i Kauai, a i mai nei lakou la no ke 'lii ka waa." I mai o Pueonuiokona: "O ka waa ia; he ukana kau?" "Aole, he wahi hokeo kapa wale no no'u." "Ae, o kii a hele mai holo kakou." Hoi aku la keia a ka hale, moe iho la a kani ka moa mua, hopu iho la i ka hokeo, hele aku la a ke awa, he waa e kau ana, holo aku la keia i Kauai.

Ke kali nei ke 'lii o kupono ka la, aohe hele aku o ua keiki nei; nolaila, holo lakou a ike ia Kauai; nana aku la lakou i keia mea e lana ana i mua o lakou, a kokoke lakou, nana aku la he wahi waa, o ua keiki nei ko luna. Kahea aku la ke 'lii: "Ua holo e mai nei no ka hoi oe, kakali makehewa ana makou ia oe." "Ae, noonoo iho la au, he waa ukana nui ko ke 'lii, he kikoo la, he mau ohua lemu kaumaha, he mau opeope palale, nolaila, holo mai nei au i ka po okoa, me kuu manao no a loa mai ia oukou i ka moana nei." Kiola ia mai la ke kaula no kahi waa o ia nei, hekau ia aku la ma hope, a hiki lakou nei i Kauai a pae ma Hanalei.

Ilaila, elua waa o ke 'lii i komo i ka ia, nonoi aku la ke keiki: "E ke 'lii, na'u kekahi ia." I mai la ke 'lii: "E lawe oe i kekahi waa ia nou." Lalau iho la keia elua ia, he oililepa he kikakapu, alua ia. Olelo mai la ke 'lii: "O kau ia iho la no ia?" "Ae, o ka'u mau ia iho la no ia, he ia hikiwawe o ka moa." Haalele iho la keia ia Hanalei, hele aku la ma Koolau a hiki i Waiakalua, hoomaha; hele aku la a Anahola a Kealia, hiki i Wailua; ilaila o Kalanialiiloa kahi i noho ai. Ilaila ka pa iwi a Kalanialiiloa, e ku ana, ua kokoke e puni i ka iwi kanaka. Nana aku la keia e ku ana na iwi o Halepaki, ka makuakane, e koko ana no, aole i maloo; uwe iho la keia me ke kulu o na waimaka. Hele aku la keia a ka pahu lepa, kulai iho la keia i ka lepa, kukulu ae la i ka oililepa; lalau aku la keia i ka pahu kapu kulai, kukulu ae la keia i ke kikapu. Ma keia mau hana a ke keiki, he hoopapa ke ano. Ike mai la o Kalanialiiloa a me na kumu hoopapa i nei mau hana a ke keiki, maopopo ia lakou he keiki hoopapa keia; houna mai la i elele e olelo i ke keiki.

HOOMAKA KA HOOPAPA ANA.

A hiki ka elele i mua o ke keiki, olelo aku la i ke keiki: "Keiki hoopapa, i olelo mai nei ke 'lii ia oe e pii oe i uka." I aku ke keiki: "Kanaka makua hoopapa, i olelo mai nei ke 'lii ia oe e iho oe i kai." Aohe hiki i ke kanaka makua ke olelo hou aku i

not know what next to say to the boy; so he returned to the chief and reported what the boy had said. Upon hearing this the chief said: "Go down again and if he asks you to go down, say yes to it. When you proceed to go down, he will then come up here." The man again returned to the boy and called out: "Young contestant, the chief invites you to come on up." The boy replied: "Full-grown contestant, the chief invites you to come on down." The man then proceeded on down and the boy went on up to the chief's place.

When the boy arrived outside of the house, the chief's instructors in the profession of wrangling called out: "You have to remain outside, for there you will sleep then get up and eat, where the wind and rain will beat down on you. You shall remain there and die there. For die you must, young man, for you cannot come in here."

The boy saw at once that no time would be wasted by the Kauai people nor would they allow him time to prepare himself although he knew that that was a part of the profession; but they did not, however, find him unprepared, the boy immediately replied: "You must then remain in there, you full-grown men until you die. Eat up what food you have, obey the calls of nature, and eat, you must die within for you cannot come out."

At this Kalanialiloa spoke up: "The boy is indeed right. He is on the outside where he can sleep and get up and can go where he pleases; whereas we are huddled up in here, and after we have eaten up our food and fish and have drunk up our water we will not be able to get any more as we cannot go out. We will, therefore, remain in here until we die. It is, therefore, best that we befriend the boy and allow him to enter." The instructors, however, refused to allow this. In this both sides came out even. The men had intended to best the boy in their battle of witty remarks when the boy would have been killed.

The men then proceeded to take up all the mats and grass spread on the floor to serve as a covering and left the bare dirt. They then poured water on the dirt and made mud, making it unfit for any person to sit down on. They then called for the boy, saying: "You will surely die now for we have taken up all the covering from the floor leaving it bare." The boy then entered the house and looked down at the lowest battens, which were next to the ground and then addressed his calabash: "Say, you must sit down here on this part of the floor where it has a covering." At this the men said: "You are a deceiving young man, there is no covering left on the floor, for we have taken it all up." The boy replied: "When the framework of this house was put up the battens were put on, beginning with the lowest one called the bottom covering. If so, then why can not I call it a covering." "And why not? It is a covering because it is laid at the bottom, and furthermore the rest of the battens are fastened above that one," said the chief. The men said: "The boy may have beaten us in that, but he will never find this our next move." The men then spread out makaloa' grass on the floor, then their Niihau' mats over the grass, then took out their kapas made on Kauai and laid them down, saying: "Die you must, young man, for we have taken everything and left you nothing." At this the boy reached for his calabash, uncovered it, reached in

¹ Makaloa grass (*Cyperus levigatus*), known also as *mokolou*, wherewith the fine Niihau mats were made.

² Niihau mats were regarded as the choicest quality of Hawaiian mat making.

ke keiki. Hoi aku la ia a hiki i ke 'lii, hai aku la i na olelo a ke keiki; i mai la ke 'lii: "O iho a i olelo hou mai ia oe e iho i kai, ae aku oe, nau ia e iho i kai, alaila, pii mai kela i uka nei." Hoi hou aku la ua kanaka nei a hiki, kahea aku la: "Keiki hoopapa i i mai nei ke 'lii ia oe e pii oe i uka." Pane aku ke keiki: "Kanaka makua hoopapa, i i mai nei ke 'lii ia oe e iho oe i kai." Iho aku la ua kanaka nei i kai, pii ua keiki nei i kahi o ke 'lii.

A hiki keia mawaho o ka hale, kahea mai na kumu hoopapa: "Mawaho iho no o ka hale e noho ai, a moe iho no, ala no ai, nee ka ua ka makani, malaila no oe a make iho, make e ke keiki, aohe loko o komo mai. Pane aku ke keiki: "I loko iho no e na kanaka makua a make, ai i kahi ai a pau ae, mimi, kikio, a ai iho no, pela no e noho ai iloko a make iho, aohe waho o puka mai." I mai o Kalanialiiloa: "Pono wale ke keiki. Aia kela i waho, moe no kela a ala ae hele he akea o waho, o loko nei he haiki, pau ka ai, ka ia, ka wai, aohe waho o puka aku, pela e noho ai a make iho; e aho e hookipa i ke keiki, e komo iloko nei." Hoole aku na kumu hoopapa: "Aole." Ma keia mau olelo kike a lakou ua like loa. O ka manao o na kanaka makua, o ka paa o ke keiki ma ka olelo ana, alaila make.

Ohi ae la na kanaka makua i ka moena, ka mauu haliilii a pau loa, koe o ka lepo, hookele iho la i ka wai a ukele o loko, a pono ole ke noho iho. Kahea mai la na kanaka makua i ke keiki: "E, make e ke keiki, ua ohi ae nei makou a pau ka haliilii, aohe haliilii i koe." Komo aku la ke keiki a loko o ka hale, nana iho la i ka aho hali o ka hale, malalo loa, e pili ana i ka lepo, a olelo iho la i ka hokeo: "E, maanei e noho ai i kou haliilii." Hoole mai na kanaka makua. "Keiki wahahee oe, aohe haliilii i koe, ua pau ia makou." I aku ke keiki: "Kukulu ia ka hale a ku, hoaho ia ka aho, o ka aho hali nae ka mua o lalo e hoaho ai, aole ia he hali la?" "I ke aha hoi. He hali ia, aia malalo loa, maluna iho na aho e ae," pela mai ke 'lii. Wahi a na kanaka makua: "O ka mea paha ia i loa iaia, koe hoi keia."

Haliilii na kanaka makua i ka makaloa o ia ka mauu; hohola ka moena pawehe o Niihau; hue ia mai la na aahu kapa pele o Kauai, a waiho ana. "Make e ke keiki; ua ohi ae nei makou i na mea a pau a nele oe, aohe au." Lalau aku la ke keiki i ka

and took out some *kuolohia*¹ grass and spread it out, then took out a mat, then a covering² made from fragrant hala blossoms of Puna and spread it out, then an *ouholowai*³ kapa robe, of Oloo,⁴ all strongly scented with the *olapa*.

In this both sides were again even. The men then said: "He may have all these things, but he will not have anything to show in our next move, when he will surely be killed." The men then ordered that they prepare wood for the *umu*, start the fire and strangle the pig; and when the pig was cooked to drink *awa*. Both sides then started to carry this out and to see which side would drink *awa* first.

The boy then reached for the calabash, took out some wood already split up into small pieces and tied up into a bundle, took off the string and let the wood fall out; he next reached for a small bundle of pebbles, to serve as stones for his *umu*, placed them on the wood and started the fire; he next reached for a piece of *kukui* wood,⁵ called *puaa*, which was made into the shape of a pig; he next reached for the cord and proceeded to wind it around one end of the piece of wood. At the process of winding the string, a squeaking noise was heard, to which the boy said: "What a squeaking pig this is." He then placed it on the *umu* and peeled off the bark leaving the white wood exposed; the next thing was to cut it open which he did and took out a piece of pork and portions of the offal of a pig, which had already been wrapped up in this piece of wood, and he then went through the act of cooking it in the *umu*. After the supposed pig was put in the *umu*, he reached for a few pieces of *umu* covering from his calabash and covered up the *umu*.

Both *umus* were covered at the same time and they all proceeded to prepare the *awa*. The men took up real *awa*, while the boy took a couple of small pieces of *awa* already prepared and of the kind that grows on trees. After the pigs were cooked the others proceeded to cut up a real pig, while the boy took out his piece of pork from within the *kukui* wood and began his meal, first drinking his *awa*. When the boy finished his meal his head bowed down being overcome by the effects of the *awa*.

The men next invited the boy to join them in reciting and composing chants. The men began reciting their verses with certain of their number sitting in the rear of the reciters going through certain motions. When it came to the boy's turn, he placed a wooden image behind him and began his recital. At this the men said: "It is indeed strange that you should have a wooden image to make the motions for you, while we had those who could talk and recite with those who chanted." The boy replied: "You are all wrong. All great and noted chanters while reciting verses are always accompanied by those who make the motions in silence; the only voice to be heard is from the one doing the reciting. I believe I have the true process, while in your case you were all reciters."

¹ *Kuolohia* grass (*Rhynchospora laxa*).

² *Ahu hinano aala o Puna*, the hala-fragrant spread, or kapa, of Puna.

³ The *ouholowai* kapa was made from *mamaki* bark, and was dyed differently on its two sides.

⁴ The reference to this *ouholowai o Loo*, a kapa of *Loo*, shows this to have been the name of that portion of Puna known now as Oloo, from taking the *o* as being part of the name of the place as the early voyagers in-

roduced Hawaii to the world as Owyhee, from persons saying they were of Hawaii, *o Hawaii*.

⁵ *Puaa kukui* is here described as a piece of *kukui* wood cut to resemble a pig. In other accounts this *puaa kukui* is produced by markings of *alaea* stain or coloring, and being in connection with temple ceremonies it suggests that in this way certain demands of the priests for pigs in quantity for sacrificial offerings were met.

hokeo a wehe ae la i ke poi, lawe mai la i ka mauu, he kuolohia, a haliilii, i ka moena, he ahu hinano aala no Puna, a uholā; he aahu kapa ouholowai no Olaa, ua hele a po i ke ala o ka olapa. Ma keia mau mea a lakou, ua pai wale, olelo na kanaka makua: "O ka mea paha ia i loa iaia, koe hoi keia, ianei ia la make."

Olelo na kanaka makua: "E kaka ka wahie, e hoa ka umu, e umi ka puua, a moa, inu ka awa", hana lakou la i ka lakou la. Lalau aku la keia iloko o ka hokeo, he pauku wahie, ua wawahi ia a liilii, pu-a ia a paa i ke kaula; huki ae la keia i ke kaula helelei, lalau aku la keia he laulau iliili, loa ke a o ka umu, a a ka umu. Lalau aku la keia he puua kukui, ua hana ia a like me ke kino o ka puua, lalau aku la i ka aha a uumi iho la ma ka ihu; o ka uwi a ka aha, olelo iho keia: "U, akahi ka i ka puua uwe loihi." Kau aku la i ka umu, a pau ae la ka ili o waho i ka paholehole, koe iho la ke kino aiai o ke kukui; kua-i iho la ia loko, lalau iho la keia ma ka opu (ua waiho ia he naau ame ka io o ka puua ma ia wahi), a huki ae la i ka naau, a pau, kalua; kii aku la i na pea kauwawe i loko o ka hokeo, kalua iho la a nalo ka umu.

Kalua like na umu, mama na awa, mama ko lakou la he awa maoli, he mau mau no koi nei ua wali, elua, he awa no luna o ka laau. Moa ka puua, okioki ka lakou la he puua maoli, pololei iho la no keia a ka io o ka puua i hoopili ia me ke kukui, lawe ae la ai. A pau ka ai ana, ooki mai la ka ona o ka awa i ke keiki, noho iho la me ke kulou.

Olelo mai la na kanaka makua: "E ke keiki, e lealea kakou." "Eia ka lealea la he hula, mamua ka hula, mahope ka hoopapa." Hula na kanaka makua, he kanaka ko mua, he kanaka ko hope. Hula ke keiki mamua, he kii mahope e hoopaa ai. I aku na kanaka makua: "Kupanaha, o kau hoopaa ka ke kii, he kanaka ka makou hoopaa, he leo, he walaau, hookahi na hana like ana." I aku ke keiki: "Wahahee; i kaulana nei mea o ka hoopaa i ka paa o hope o ka hula, aohe leo pane, aohe walaau, hookahi waha olelo o ka hula. O ka'u ka hoopaa, he poe hula wale no oukou a pau loa."

At this Kalanialiiloa admitted that the boy was right, saying: "You are indeed right. You have the true meaning of the duties required of a chanter." The men said: "He has probably proved himself our superiors in that, but he will never beat us in a contest in the use of words." The men then chanted the following lines, making use of the word turn (*kahuli*):¹

The fisherman's canoe is turned over,
The fisherman's outrigger is turned over,
The fisherman's *iako*² is turned over,
The fisherman's bailing cup is turned over,
The fisherman's pearl hook is turned over.

"These are all the uses to which the word turn can be used, we wish you to understand, young man from Hawaii, and if you can find any more uses to the word, you shall live; but if you fail you shall surely die."

We will then twist your nose,
Making the sun to appear as though at Kumakena.
We will poke your eyes³ with the handle of the *kahili*,
And when the water runs out
Our god in the profession of wrangling will suck it up,
The god Kaneulupo.

The boy then said: "After you full-grown men have found those uses, why can't a boy find more uses to the word also? It is best that I find other uses to the word that I may live. I shall therefore try to find other objects that can be turned over, and if I shall fail you shall live, but in case I find other uses I will kill you all."

I will twist your noses,
Making the sun to appear as though it is at Kumakena.⁴
I will poke your eyes with the top end of the *kahili*,
And when the water runs out
My god in the profession of wrangling will suck it up,
The god Kanepaiki.

The men called back:

We have asked, the answer is yet to come.
It is for you to answer,
It is for us to listen.

The boy replied:

Say, ye gods, eat up the eyes
Of the men who are in this contest with me, eat up the eyes.
The bald-headed man appears like a man with his forehead turned around,
The blind-eyed man with his eyeballs turned,
The lame man with his ankle turned.

¹ *Kahuli*, turned over. The contest here changes to a play on words.

² The *iakos* of a canoe are the sticks connecting the outrigger to it.

³ Poking or gouging out the eyes of a victim was one of the cruelties practiced in olden times.

⁴ *Kumakena*, mourning, the application being that one would be blinded for the time by an act so severe.

Ae aku o Kalanialiiloa: "He oiaio ia; o kau io ka hoopaa, he paa ka waha, hoo-kahi waha walaau o ko ka hula." I mai na kanaka makua: "O ka mea paha ia i loaia iaia, aole paha i loaia na mea e ae." Pane mai ke kanaka makua:

Kanaka lawaia ua kahuli ka waa,
Kanaka lawaia ua kahuli ke ama,
Kanaka lawaia ua kahuli ka iako,
Kanaka lawaia ua kahuli ke ka,
Kanaka lawaia ua kahuli ka pa.

"Aia ka makou mea kahuli la e ke keiki hoopapa o Hawaii; a i loaia ia oe, ola oe; aka, i loaia ole ia oe make oe."

Wiliia ka pou o ko ihu la,
Kaa ka la i Kumakena,
Oo ia ko maka i ke kumu kahili,
Poha mai ka wale,
Omo aku ko makou akua hoopapa,
O Kaneulupo.

Pane aku ke keiki: "A loaia ka hoi kau ka ke kanaka makua, e o hoi e loaia ka'u ka ke keiki; e loaia hoi paha ka'u ka ke keiki i nani ai. I ola ai hoi au alua, imi hoi paha au a i loaia ole, kau mea kahuli, ola oukou, aka hoi, i loaia make oukou ia'u."

Wili ka pou o ka ihu,
Kaa ka la i Kumakena,
Oo ia ka maka i ka welelau o ke kahili,
A poha mai ka wale,
Omo aku ko'u wahi akua hoopapa,
O Kaneupaiki.

Pane hou na kanaka makua i ke keiki:

A hua, a pane,
He pane ko ona,
He hoolohe ko onei.

Pane ke keiki:

E ke akua, aina ka maka
O na kanaka makua hoopapa nei la e, aina ka maka.
Kanaka ohule ua kahuli ka lae,
Kanaka makapaa ua kahuli ka onohi,
Kanaka oopa ua kahuli ka iwi.

The chief replied: "Yes they are indeed turned. When the sun strikes the forehead of a bald-headed man it will appear shiny like a pile of kauwila wood: while the blind-eyed man will see nothing but darkness; and the lame man with his ankle turned will limp as he walks. Yes, they are objects that indeed turn."

The men again came back with another word, chanting the following lines:

The thing of value in a canoe shed is the canoe,
 The thing of value in the canoe shed is the iako,
 The thing of value in a canoe shed is the outrigger.
 We will then twist your nose,
 Making the sun to appear as though it is at Kumakena.
 We will poke your eyes with the handle of the kahili,
 And when the water runs out
 Our small god in the profession of hoopapa will suck it up,
 The god Kaneulupo.

The boy then answered:

Ye calabash, Oh, ye calabash.
 The thing of value in a calabash is the canoe,
 The thing of value in a calabash is the iako,
 The thing of value in a calabash is the outrigger.

The men then replied: "You are mistaken, young man. How can a canoe get into a calabash with its iako and outrigger?" The boy answered: "The kapa cloth made from the kiwaawaa¹ is first beaten and then put into the calabash. The word (waa) canoe is there, is it not? I think it is. The kapa of iako² is also beaten and then put into the calabash. Is not the iako then put into the calabash? I believe it is. The fisherman goes out and catches an ama³ and puts it into the calabash. Is not that an ama (outrigger)? I think it is."

In this both sides were again even and a draw was declared.

The men: "The small yellow-backed crab having ten legs is an animal that crawls. The crab is a wise old fellow, for he places all of his bones on the outside, keeping his meat on the inside; then he crawls away from the sea and dries himself in the sun. Let it come. A crab has ten legs; indeed it has."

The boy: "The small yellow-backed lobster has for its younger brother the red rock lobster. The lobster is also a wise fellow, for he too places his bones on the outside keeping all his meat on the inside; then he crawls away from the sea and dries himself in the sun. Let it come. It has fourteen legs; let it come."

The men: "Let us begin from Kohala and compose a few lines."

How beautiful are the rows of hills,
 The rows of hills in the plain of Waimea,
 Where one rubs his freezing eyebrows,
 Where one sleeps doubled up in the cold of Puupa.

¹ *Kiwaawaa*, a coarse kind of kapa for various uses.

² *Iako* of kapa refers to a term in counting kapa,

equaling forty. In general practice the word *kaau* is used for this number.

³ *Ama*, or *aama*, mullet (*Mugil cephalus*).

Pane mai ke 'lii: "Kahuli paha, pa ka la i ka lae o ka ohule, lilelile ana, mehe puu kauwila ala ka hinuhinu; ka makapaa hoi huli ka onohi eleele ke nana mai, ka oopa lole ka iwi ke hele mai, kahuli paha."

Pane hou na kanaka makua:

Ka waiwai nui a ka halau la o ka waa,
Ka waiwai nui a ka halau la o ka iako,
Ka waiwai nui a ka halau la o ke ama.

(E like me na olelo mua, pela koonei olelo ana, a no ka hoi aku a hoi aku, nolaila, e waiho ia olelo paku-a.)

Pane aku ke keiki ma na olelo kike:

E ka ipu la, e ka ipu,
O ka waiwai nui a ka ipu la o ka waa,
O ka waiwai nui la a ka ipu o ka iako,
O ka waiwai nui la a ka ipu o ke ama.

Olelo mai na kanaka makua: "Keiki wahahee; pau no ka waa iloko o ka ipu, e laa me ka iako, ke ama?" I aku ke keiki: "Kuku ia ke kapa a kiwaawaa, hahao iloko o ka ipu, aole ia la he waa? He waa ia. Kuku ia ke kapa a iako, hahao ia iloko o ka ipu, aole ia la he iako? He iako. Lawaia ka ia a loa he ama, hahahao ia iloko o ka ipu, aole ia la he ama? He ama ia."

Pili ae la laua, mau mau ae la.

Kanaka makua: "Ka aama iki kualenalena, he umi wale ka wawae, ka ino ia e hele nei la, o hala wale, he akamai nui no ka aama, i ka lawe i ka iwi a mawaho, lole i kona io a maloko, pii i uka e kaulai ai la e; kuu ia, he umi wawae, o ka aama e."

Keiki: "Ka ula iki kualenalena. Kaikaina ka ula papa ka inoa ia e hele nei la, halawale; he akamai nui no ka ula, he lawe i kona iwi a mawaho, he lole i kona io a maloko, pii i uka e kaulai ai la; kuu ia he ula, he umikumamaha wawae, kuu ia hoi la."

Kanaka makua: "Ma Kohala kakou."

Nani ku a ka pae puu,
Ka nonoho a ka pae puu o Waimea,
I lomi ia ka puu maka enaena i ke anu,
Moe hoolapuu i ke anu o Puupa.

Puupa is bitterly cold for the want of a companion,
Where the hands are made warm on the way to Wailoa,
The hands are indeed made warm at Wailoa.

"Say, young man, you will surely die this time for we have taken all the cold places where the hands are likely to get cold. Yes, die you must."

The boy: How beautiful are the rows of hills,
The rows of hills in the plain of Kahua,
Where one rubs his freezing eyebrows,
Where one sleeps doubled up in the cold of Puuhue.
Puuhue is bitterly cold for the want of a companion,
Where the hands are made warm on the way to Makiloa,
The hands are indeed made warm at Makiloa.

"Have I found other places where the hands are also made cold? I think I have."

The men: Kauwiki, the mountain, the bat,
Created long ago by Hina, Kauwiki.
The boy: Honuiki with its round head, carried away by the sea,
Which has brought the kukala to my shores,
The small turtle.

In this they were again evenly matched and a draw was declared. The men were unable to beat the boy, so Kalanialiiloa said: "Better stop the contest and let us make friends with the boy; let us cook a pig and sue for peace." "No, perhaps that is all he knows and does not know the other things. We will beat him yet, he shall not escape." The men then said to the boy: "Let us carry on our contest on things pertaining to Kona." The boy gave his consent to this.¹

The men: The round fish of Kalapana
That is eaten with the potatoes of Kaimu.
The fish that is picked with a stick,
That is rubbed against a stone,
That is bitten with the teeth,
That is held at the ends of the fingers;
My rich fish the inamona (roasted kukui nut),
The akimona.²

"Say, young man, die you will, for we have taken all the rich, round fish and none is left. Die you will, you will not escape us, young man."

The boy: The round fish of Kona is at Honokohau,
That is eaten with the potatoes of Kailua,
The fish that is picked with a stick,
That is rubbed against a stone,
That is bitten with the teeth,
My fish, my rich fish,
The rich (ina) sea egg.

¹The contest now centers upon a play upon words of similar sound but different meaning, the point of which cannot well be conveyed in its translation.

²*Akimona*, same as *inamona*, kukui nut jelly, a table delicacy.

Anu Puupa i ka hoa ole,
Hoopumahana i ke ala i Wailoa na lima
A i Wailoa na lima e.

"Make paha auanei e ke keiki? Lawe ae la makou i na lima a pau, aohe lima i koe; make."

Keiki: Nani ku a ka pae puu,
Ka nonoho a ka pae puu o Kahua e,
I lomi ia ka puu maka enaena i ke anu
Moe hoolapuu i ke anu o Puuhue,
Anu Puuhue i ka hoa ole,
Hoopumahana i ke ala, i Makiloa na lima, e,
A i Makiloa na lima,

"Aole ia la he lima, he lima."

Kanaka: Kauwiki, ka mauna, ke opaipai
E kala ia Hina, Kauwiki e.

Keiki: Honuiki poo kuekue, lilo i kai e,
E e wale mai ai kukala i ko'u aina,
Kela kauwa honu iki-uha.

Ma keia mau hana a lakou me ke keiki, ua like a ua pai, aohe paa o ke keiki; nolaila, olelo aku o Kalanialiiloa: "E pau ka hoopapa, e ike kakou me ke keiki, e hoaikane, e kalua ka puua." "Aole, malama o ka mea ia i loa iaia, aole hoi i loa ua mea e ae, make ia ia kakou, aole ona wahi e ola ai." Olelo aku na kanaka makua i ke keiki: "E hoomaka kakou i ka olelo ma Kona." Ae mai ke keiki.

Kanaka: Ka ia kaa poepoe o Kalapana
I nai uala aku o Kaimu,
Ka ia i ohu ia i ka laau,
I kuolo ia i ka pohaku,
I nanahu ia i ka niho,
Ke haa ala ka lau o ka lima,
Kuu ia momona o ka ina mona
He kukui akimona.

"Make e ke keiki, ua ohi ae nei makou i na ia momona a pau, aohe ia momona i koe, make, aohe wahi e ola ai e ke keiki."

Keiki: Ma Kona ka ia kaa poepoe o Honokohau,
I nai uala aku o Kailua,
Ka ia ohu ia i ka laau
E kuolo ia i ka pohaku
I nahua i ka niho la e,
Kuu ia, kuu ia momona,
O ka ina momona.

"Have I not found a fish that is rich and round? The sea egg is indeed round and rich."

The men: The omao¹ chirps,
It shivers in the rain,
In Puna, at Keaau, at Iwainalo,
In Puna.

"We have taken everything pertaining to the word (nalo) and none is left for the boy. Young man, you must indeed die."

The boy: The alala² caw caws
It shivers in the rain,
In Kona, at Honalo, it is (nalo) hidden.

"Have I not used the word nalo? I think I have."

The men: The filthy smell of the dung approaches,
The dung that was washed by the hand.

"We believe you are beaten this time for we have taken the only phrase where the word lima (hand) can be used and there is none left. Die you will."

The boy: It is coming! It is coming!
The filthy smell of the dung approaches,
Of the dunghill at Kahauloa,
At the five (elima) Kalamas.

"There is the lima for you."

The men: There is my bird, my bird,
My bird with its wings hanging down, a dragon-fly,
For at sight of water its wings hang down,
They hang down.

"You will be beaten this time, young man, for you will never be able to find any thing with wings that hang down, for we have taken the only one and there is none left. Die you must."

The boy: There is my bird, my bird,
My bird with its wings hanging down, of kaunihī,
For at sight of a blade of grass its wings hang down,
They hang down.

"Don't their wings hang down by the wind? They do."

The men: The kaunooa³ plant creeps there above without roots,
It has no stem, its only stem is the wood it creeps on.
The kaunooa plant creeps.

"Die you will, boy, for we have taken the only thing that creeps without roots, or stem, and there is none left."

¹ *Omao*, a small bird of the thrush family (*Phæornis obscura*).

² *Alala*, the Hawaiian crow (*Corvus tropicalis*).
³ *Kaunooa*, a species of vine without roots.

"Aole ia la he ia momona, he ia momona, o ka ina."

Kanaka: Ke aua ala ka omao,
Ke kuululu la i ka ua,
No Puna i Keaau, Iwainalo la,
No Puna.

"Lawe ae nei makou i na mea nalo la pau, aole a ke keiki, make e ke keiki."

Keiki: Ke aua ala ka alala,
Ke kuululu la i ka ua la e,
No Kona i Honalo la e, nalo loa.

"Aole ia la he nalo, he nalo loa ia."

Kanaka: Ke holo mai nei ka hauna lepo
I haleu ai ka lime la e.

"Make paha auanei e ke keiki i ka mea lima ole, ua ohi ae nei makou i na mea lima a pau, aohe mea lima i koe, make."

Keiki: Ke holo e, ke holo,
Ke holo mai nei ka hauna lepo
O kiona i Kahauloa,
I na Kalama elima la,

"Alima, he ole lima hoi ia la."

Kanaka: Kuu manu la, kuu manu,
Kuu manu hoolohelohe he pinao,
A ike i ka wai la hooluheluhe
E luhe ana.

"Make paha auanei e ke keiki i ka mea luhe ole, lawe ae nei makou i na mea luhe a pau loa, aohe mea i koe, make."

Keiki: Kuu mauu la e kuu manu,
Kuu manu hooluheluhe o kaunihi,
A ike i ka pua mauu la hooluheluhe,
E luhe ana.

"Aole ia la he luheluhe i ka makani, he luhe ia."

Kanaka: He hihhi wale no ka ke kaunooa i luna,
Aohe kumu, hookahi kumu o ka laau,
E hihhi ana ke kaunooa.

"Make e ke keiki, lawe ae nei makou i na mea hihhi a pau, aohe mea hihhi e koe."

The boy: The spider's web creeps there above without roots,
It has no stem, its only stem is the wood it creeps on,
The spider's web creeps.

"Don't the web creep? It creeps. You think, no doubt, that being men whose teeth are yellow with age, that you are, therefore, the only ones classed as experts in the profession of hoopapa."

The men: Puna, the big sunny land.
It is made hot by the sun.
Trodden down by the rain
Is the bud of the wauke plant.
It clings together and is made to rattle by the heat of the sun.
It clings and hides itself from the heat of the sun of Puna.
When sat on, it will cling to the back
As the squid clings to a shell.
It clings, it clings there above,
It clings there below, it clings.

"There, we have our uses of the word cling (*pili*), young man. We fear you are beaten this time, for you will not be able to find a single phrase where you can use the word, young man."

The boy: Kona, the big sunny land.
It is made hot by the sun.
Trodden down by the rain
Is the bud of the wauke plant.
It clings together and is made to rattle by the heat of the sun of Kona,
For the load will cling to the back when carried,
And the shoe will cling to the foot when worn.

"There we have the word cling and properly used too."

The men: The hills, yea, the hills.
The hills at Puulena, at Kauhako, at Pakini.
The wind from below, from within the hole sweeps up.
It is the wind that carries away the fishermen's canoes.

"You are beaten, young man."

The boy: The hills, yea, the hills.
The hills of Puulena, at Kahuku, at Pakini.
The wind, from the lower end of Kailua sweeps up.
It is the wind that carries away the fishermen's clothes.

"Does not that match your wind? It does."

The men: The rat is being carried off by the owl,
That thing of death the owl,
It is indeed lifeless, nothing lives.

The boy: The shell is carrying the squid,
That thing which is dead,
It is indeed lifeless, neither of them will live.

The men: The land of many hau trees is Kohala,
I have counted [out of] one hau tree,
And have found seven hau.

Keiki: He hibi wale no ka Punawelewele i luna,
Aohe kumu, hookahi kumu he laau.
He hibi Punawelewele ia.

"Aole ia la he mea hibi, he mea hibi, e kuhi ana no paha oukou e na kanaka makua kuipilo, o oukou wale no kai ike i ka hoopapa."

Kanaka: O Puna nui aina la!
Ua wela i ka la e-
Ua keekechi a e ka ua
Ka muo o ka wauke a!
Pili nakeke i ka la e.
Pili pee pu i ka la o Puna,
O ka noho ana pili i ka lemu,
O ka hee pili i na leho nei la e!
Pili, he pili i luna,
He pili i lalo, pili la.

"Aia ka makou mea pili la e ke keiki; make paha auanei i ka mea pili ole e ke keiki."

Keiki: O Kona nui aina la,
Ua wela i ka la e!
Ua keekehia e ka ua,
Ka muo o ka wauke a!
Pili nakeke i ka la o Kona,
O ka haawe pili i ke kua,
O ke kamaa pili i ka wawae nei la e.

"Pili, aole ia la he pili, pili ia."

Kanaka: Na puu e na puu,
Na Puulena i Kauhako, i Pakini,
Lele mai ka okai makani mai lalo o ka lua.
He makani lawe i ka waa lawaia,

"Uhe, uhe, make e ke keiki."

Keiki: Na puu e na puu
Na Puulena, i Kahuku, i Pakini,
Lele mai ka okai makani mai lalo mai o Kailua,
He makani lawe i ke kapa lawaia la e.

"Uhe, uhe, aole ia la i pai? Ua pai."

Kanaka: Ke amo ia ae la ka iole e ka pueo,
E kela mea make loa he pueo,
Make loa, aohe mea ola.

Keiki: Ke amoa ae la ka hee e ka leho,
E kela mea make loa,
Make loa, aohe o laua mea ola.

Kanaka: He aina hau kinikini o Kohala,
Na'u i helu a hookahi hau,
A ehiku hau keu

The hau for the outrigger makes one,
 The hau for the iako makes two,
 The bark of the hau makes three,
 The wood of the hau makes four,
 The bush of the hau makes five,
 The large hau tree makes six,
 The hau on the mountain makes seven.

"Say, young man, you will have no hau, for we have used it all and none is left. If you find any more, you will live; but if you fail, you will surely die."

We will twist your nose,
 Making the sun to appear as though in mourning.
 We will poke your eyes with the handle of the kahili,
 And when the water runs out
 Our small god in the profession of hoopapa will suck it up,
 The god Kaneulupo.

The boy then said: "Since you full-grown men have found so many uses, you, whose teeth are yellow with age, why can't I, a boy, find other uses? I, the youngster, must find it for my own good and furthermore so that I may live. I shall search for some more hau and if I fail you will live; but if I find some more use of the word, I will kill you all."

I will twist your noses,
 Making the sun to appear as though in mourning.
 I will poke your eyes with the top end of the kakili,
 And when the water runs out
 My small god in the profession of hoopapa will suck it up,
 The god Kanepaki.

The men: We have asked, the answer is yet to come.
 It is for you to answer,
 It is for us to listen.

The boy: Say, ye gods, eat up the eyes,
 Of the men who are in this contest,
 Eat up all the eyes.

"The boy then chanted back further uses of the word hau."

A land of many hau trees is Kona.
 I have counted [out of] one hau tree
 And have found seven hau.
 Honokohau makes one,
 Lanihau makes two,
 Puuohau makes three,
 Kahauloa makes four,
 Auhaukea makes five,
 Kahauiki makes six,
 The kehau, which drives the Kona canoe, makes seven.

"There are seven hau, ye men with the yellow teeth."

At this Kalanialiiloa said: "You have indeed found some more hau. I had thought that these people had them all, but I see they did not have them all. Take the boy as a friend; be friends." The instructors replied: "No, perhaps that is all he knows."

O ke ama hau la akahi,
O ka iako hau la alua,
O ka ilihau la akolu,
O ka laau hau la aha,
O ke opu hau la alima,
O ka nanana hau la aona,
O ka hau i ka mauna la ahiku.

"E ke keiki, make paha auanei i ka hau ole? Ohi ae nei makou i na hau a pau, aole hau i koe; a i loaia oe, ola oe, a i loaia ole, make oe."

Wilia ka pou o ko ihu la
Kaa ka la i Kumakena,
Oo ia ko maka i kumu kahili,
Poha mai ka wale,
Omo aku ko makou akua hoopapa,
O Kaneulupo.

Keiki: "A loaia ka hoi kau ka ke kanaka makua, ua hele a pilo ke kui, e o hoi e loaia ka'u ka ke keiki, e loaia hoi paha ka'u, ka ke keiki, e nana ai, i ola ai hoi au alua, imi hoi paha au a i loaia ole ka'u hau, ola oukou, aka hoi i loaia, make oukou ia'u."

Wili ka pou o ka ihu,
Kaa ka la i Kumakena,
Oo ia ka maka i ka welau o ke kahili,
A poha mai ka wale,
Omo aku ko'u wahi akua hoopapa
O Kanepaiki.

Kanaka: A hua a pane,
He pane ko ona,
He hoolohe ko onei.

Keiki: E ke 'kua, aina ka maka,
O na kanaka makua hoopapa,
Aina ka maka i pau.

"Alaila, olelo aku ua keiki nei i kana mau hau."

Aina hau kinikini o Kona,
Na'u i helu hookahi hau,
A ehiku hau keu,
O Honokohau la akahi
O Lanihau la alua,
O Puuohau la akolu
O Kahauloa la aha,
O Auhaukea la alima,
O Kahauiki la aono
Holo kehau i ka waa Kona la ahiku.

"Ahiku hau la, he ole hau ia la, e kanaka makua kuilena, kui pilo? He hau ia."

Pane mai o Kalanialiiloa: "Hau paha; kai no paha ua pau ka hau ia lakou nei i ka ohi a pau, aole ka! E ike me ke keiki, e hoaikane." Hoole mai na kumu hoopapa: "Aole, malama o ka mea ia i loaia iaia."

The men: It comes, it comes, the sun,
 The fruit (hua) of the breadfruit is partly eaten,
 The fruit (hua) of the potato is down below,
 The fruit (hua) of the taro is down below,
 The seed (hua) of the calabash is down below,
 The egg (hua) of the bird is down below,
 The fruit (hua) of the yam is down below.

"Young man, you are beaten, for we have taken all the fruits of the earth, all, there is none left."

The boy: It comes, it comes, the sun,
 The fruit (hua) of the coconut is there above,
 The fruit (hua) of the breadfruit is there above,
 The fruit (hua) of the kukui nut is there above,
 The fruit (hua) of the mountain apple is there above,
 The fruit (hua) of the banana is there above,
 The egg (hua) of the bird is there above.

"Are these not fruits? They are."

The men: There is my island, my island,
 The island to which my canoe sails, Kaula,
 The island to which my canoe sails, Nihoa,
 The island to which my canoe sails, Niihau,
 Lehua, Kauai, Molokai, Oahu,
 Maui, Lanai, Kahoolawe,
 Molokini, Kauiki, Mokuhanoo,
 Makaukiu, Mokapu, Mokolii.

"You are beaten, young man, there are no islands left. We have taken up all the islands that are to be found, there are none left."

The boy: There is my island, my island,
 Mokuola,¹ where the food doth grow,
 Where the coconut doth grow, where the trees grow,
 Where the houses stand and the animals run.

"There is an island for you. It is an island, it is in the sea."

The men: Break a tooth and live.

The boy: Cut a joint and die.

The men: Knock out all his teeth and he will not die.
 Cut off the joint of the head, cut it, cut off the head.
 Cut off the shoulder joint, cut it, cut off the shoulder joint,
 Cut off the hip joint, cut it off.

The contest was continued until the boy won out at the word joint (ki). The men were then all killed and cooked in the umu and the bones were stripped of all their flesh. Thus did he punish those who had caused the death of his father.

¹ *Mokuola*, Coconut Island, Hilo, said to have been a place of refuge in ancient time, whereby its name "life island" obtains.

Kanaka: Hiki mai, hiki mai e ka la e,
Paina liliu ka hua a ka ulu e!
Ka hua a ka uala aia i lalo,
Ka hua a ke kalo aia i lalo,
Ka hua a ka ipu la aia i lalo,
Ka hua a manu la aia i lalo,
Ka hua a ka uhi la aia i lalo.

"Make e ke keiki; ohi ae nei makou i na hua o ka lepo a pau, pau loa, aohe hua i koe o ke keiki."

Keiki: Hiki mai, hiki mai e ka la e!
Ka hua a ka niu la kau i luna,
Ka hua a ka ulu la kau i luna,
Ka hua a ke kukui la kau iluna,
Ka hua a ka ohia la kau iluna,
Ka hua a ka maia la kau iluna,
Ka hua a ka manu la kau iluna.

"Aole ia la he hua, ea? He hua."

Kanaka: Kuu moku la e kuu moku,
Moku kele i ka waa o Kaula,
Moku kele i ka waa Nihoa,
Moku kele i ka waa Niihau,
Lehua, Kauai, Molokai, Oahu,
Maui, Lanai, Kahoolawe,
Molokini, Kauiki, Mokuhano,
Makauiku, Mokapu, Mokolii.

"Make e ke keiki, aohe moku i koe, lawe ae nei makou i na moku a pau loa, aohe moku i koe."

Keiki: Kuu moku e, kuu moku,
O Mokuola, ulu ka ai,
Ulu ka niu, ulu ka laau,
Ku ka hale, holo na holoholona.

"Aole ia la he moku? He moku ia, aia i loko o ke kai."

Kanaka: Hai ka niho la ola.

Keiki: Moku ke ki la make.

Kanaka: Kui ia ka niho oia nei a pau, aohe make.
Moku ke ki poolua e, moku, moku ke poo,
Moku ke ki poohiwi e, moku, moku ka poohiwi,
Moku ke kikala e, moku.

Pela ka lakou hoopapa ana a make i ke keiki. A ke ki pau i ka make, pau i ka umu i ke kalua ia e ia nei; o na iwi, holehole ia, pela keia i hoopai ai i ko lakou hewa no ka make ana o ka makuakane ia lakou.