

Oct. 7, 1921.

Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

Explanation-this is a tale of two persons, a man and a woman. Because of a mistake made by the man, the woman said to him, "O ghost, o husband", The man exclaimed immediately "It was taken unseen, "O wife".

Like the point of the compass going astray, so the point of the pencil is handled without skill; please, O captain and readers, forgive the writer.

In the time of our grandfolks, before the coming of Kahaolekiau and others, these people dwelt on Molokai under the two families of chiefs at Kalae. They were good chiefs who never opposed each other nor did anything to cause trouble. They each made large halau's (sheds) for pleasure and cleared fields for maika stone rolling, here and there on the land, where their people could enjoy themselves. These two families of chiefs were fond of sports, and they spent much time training on the maika fields with betting on both sides. They made their bets on the favorite players before the players began the game of maika rolling.

Therefore, one chief and his people made a bet on a player of his side and so did the chief of the other side. Because of this playing people were drawn hither from the Koolau side, from the Kona side and as far as Halawa. Many a player strived to be the lucky winner so that he would go home with something in hand for his wife or family.

After a maika contest the lucky ones had something to carry home while the losers merely toasted their skins in the sun. This was such fun to the two chiefs.

At that time, when the overseer of the sports of the day was heard to call, "O youths, o people, there will be games at the long shed of Hanakaumi tonight", the people arose and went. The maidens of the Popo-kapa winds of Kealawa was seen and also those of the land shell upland of Waialala; those of the hinihini land shells on the slope of Panionio; those of Hoolehua where the iwa sea birds poise on high in full view; those that dwell among the fringed lehua blossoms of Kaana and Kukalia; those that gather the kokio blossoms where the Lawelawe-maile winds blow and the delicate complexioned ones from the two la'i-a-ka-manu, all these with sweet voices. If there were any oo birds from the Koolau side or from the Kona side, they gathered to take part in the fun that night.

These things they did--they played the poniu, danced hulas, chanted, danced the helo, spun the kilu, and played the maile game to the late hours of night when it became a free-for-all affair. ^{maika?}

Because of the happy conversations there, the hearts of guests and hosts were held fast in the embrace of pleasure that they hated to depart. The hosts invited them to their homes, then they played the ke'a (dart throwing) at Kahalauaola as they waited for night to fall when they would gather on the field. The kukui torches set here and there made light enough for all to see.

As the fun began, the whole crowd ^{was} filled ^{with} full of the spirit of enjoyment. The last game was the ume, at the time when the light of the sun touches the horizon clouds and the moon vanishes in the darkness over Kukuipahu. At the end of the fun, the people went back to their own places, talking eagerly of the fun till some of them lost their way on the plain of Kaiolohia (meaning, talked nonsense) as they spoke of the fun in the presence of the chiefs of Kalae. The fringed lehua of Kaana shook (with laughter) on the burry grass plains.

Another thing, I was somewhat partial to that sweet singer of Waialala. Her songs seem to make one weep and when she embraced me, my reluctance melted away like the water in an ihiloa water bottle that was filled at a small pool. She was pretty, too, and I was much taken up by her. Her swaying as she danced the hip-swinging hula of Hoolehua was lovely and her body seemed to be disjointed at the waist. She was straight as the wall of a house up above, while the lower half was like the billows on the sea that wash up the fishes to the feet of Hilia. When she swung to the utmost, the hem of the skirt trembled as it touched her legs above the knee. The observer found himself thrilled, weakened, softened and tender. What song did she dance to I was asked by those who remained at home? The hula she danced to:-

Poahi no, poahi ka mauna,

Ano mai ka nahele,

Niniu mai ka pua;

Alohi i kuu maka,

Nau i lawe a---

Ka uka o Na-u,

Ua ike anu e,

Oia ke oki;

Ma-aha-ke,

Ma-aha-ke.

Reeling, the mountain reels,

The forest is hushed,

The flowers spin,

As they flash in view;

I took one along,

To the upland of Nau,

Where I felt chilled,

Ah, she was delightful,

There was restfulness, ke!

There was restfulness, ke!

As one looked around at the other dancers, they seemed to be spineless and only held together by their skins as they stepped along the wide bend of Kealia. They forgot all about loved ones at home and thought naught of the filler of calabashes, but when they went back to their stay-at-home, they find them in a grouchy mood.

One of the men remarked jokingly, "It ^{doesn't} ~~doesn't~~ matter, ~~these~~ your feet move to make the trip worth while, then when you come home you can pass the time chewing on a piece of dried squid till the mouth waters. This you can swallow till the stomach is filled. The day passes and then you can watch the moon and think of the bubbling water flowing on the grassy plain of Kalaeloa. These will be the days to start doing things. We men will go to the stream where there is much water, while you women go to peel mamaki so that you will have flat pieces of bark to tie bunches of pili grass with".

These words were spoken at Kalaupapa. In the house where it was loudly uttered was an old man who was so old and feeble that he was of little use.

He looked at the empty handed, pa-u clad women and said, "Say, Grand-children, these should be the days for enjoyment when the blood circulates freely. The prime of life

not what went before nor what follows is what counts. Now, Grand-children, look at me, I am but a folded up bundle to be laid on the shelf. As for olohu rolling, I still retain some strength so that the next time you go up, I will re-new my vigor and go along with you. I'll have enough strength to weigh down your back with my winnings".

The words descended like the flappings of the wings of the bird ka-manu-o-lalo and among the listening people sat the hero of this tale. He listened to it all but nothing stirred in his mind over the talk of betting.

Little did he care for America,
Or the twisting of the trees (mats) at sea;
Molokai seem to spin, Lanai to reel;
They seem to be bitten by Puu-olai,
There is quietness yonder at Lihau.

For he had ^{as} hinano blossom all his own, a maiden from the cape of Kepeno. She was like a mountain apple that ripened in the shade at the valley of Waikolu. She supplied him with all the joys of his heart.

Here is my song for Waikolu,
With its triple dells I love so well,
Who would not desire to own a wheel,
That rolled along continuously.
The lehua blossom sways,
When pecked by a bird.

Give me thy nose to kiss, pretty Rose,
You are so sweet, so fragrant.

Therefore he was well satisfied with the food dish served him at Kulukulua. Haili and Mokuola (Hilo places) had no mountain forests of their own, but Hilo had Panaewa forest and so when he heard the words of the old man, Kuialauahi, he was delighted only with the thought of his back being bent with the weight of the winnings.

(to be continued)

Oct. 14, 1922.

5
NUPEPA KUOKOA.

A Ghost, O husband. It was taken unseen, O wife.

The name of the hero of this tale is Kalimahopu. His birthplace was Iliopii in Kalaupapa. When he had just budded into young manhood, he stepped upon the field of sports at Amikiaola to play at cock-fighting. Many of his opponents had the feathers of their cocks scattered but when he met Kahu-nui-kuakamano Keomaia the little speckled hen of the Kilioopu breezes of Waikolu, he was defeated at their first meeting. Upon the bend of the road of Kamalama, the lad from Iliopii had his foot caught fast and was sent sprawling before Holonaeole the owner of the speckled hen. As the writer paused to give his koae feather quill a rest he saw the hero imitating the lad on Kauai, who climbed up to Kalalea fearlessly and laughed gently up at Kawaikini, saying,

Waimea squirms as the pelting rain of Hanakahi falls,

Making the kauila trees grow on Puukapele;

And Kawaikini to titter with mirth,

The rain pool of Koolau formed into pools,

Wetting the blossoms of the lehua.

As it gently brushed the summit of Kauaikanana,

Where the nene grass bends in the wind;

The dark green hills are screened by the mist;

As though disliking the sight of Kaunuohua;

And to hold back eager Kukalakamanu,

Making different plans for the things they'd like to do.

To care for Kawaiko'i lest she be pierced with cold.

Chilling the iliau blossoms that cling to the mountains.

Don't get excited, O reader, and clutch the mane of your rearing horse at the stirring poems composed by our ancestors but remember once more the hero of our tale and catch once more the interest in him.

Soon they were wedded and dwelt in bliss at the home of the husband on the cape of Iliopii. At a place near the cliff, was a big field cultivated by the natives of

Kalaupapa and there the parents of the young man grew sweet potatoes and other food plants that thrived on dry plains.

While they were there, his father passed away and the use of his father's digging stick came to him so that he could care for his family. He and his father had built a house in the potato patch. Sometimes he lived in the house in the upland patch and sometimes near the sea at Iliopii.

At this particular time we are speaking of, they were living in the upland patch. They were no longer youthful but in the prime of life when the white mists of Maunahina had not yet descended on Pooku (the upright head).

There were many houses round about, close to the road leading up to Kalae called Puu-paneenee. A house lies very close to the spot and it was there that the words, (which we had) mentioned before, ^{were} ~~was~~ spoken by the old man Kuialauahi. It was he who spoke of weighing the back with goods.

It was these words that put the thought into the mind of others to go and compete at Kalae.

When those who had boasted were ready to go home, he accompanied them. He asked a man, "When are you going up to Kalae again?" His traveling companion answered, "When the moon is in the phase of Kulua, then we shall go". "If so, then I'll join you". "Very well", said his companion, "go up and see it for yourself, rather than just to hear about it. You'll see the sports played in the presence of the chiefs of Kalae, you'll forget much in seeing the swaying of the participants".

"I don't care much for that sort of fun, because I have my own Niihau calabash at home", replied Kalimahopu. "She was so well cared for by her parents that she is the hiding place of ua'u birds, the water of Kauikua and as plump as the banks of Ohikilolo". "Who is this that you are bragging about?" asked his companion. "Ah, so you must question me as though you are a stranger here. You know very well that it is—

"My woman of the broad sand beach of Ewa,
Where the heavy gusts of wind blow in from below,
(It) developed in the sunlight,
My blossom became fully developed in the sunlight;
The grasses sway in the shade of the ohai tree,

As though tired of lying on the plains;
Love sleeps on the plain of Kokoloea,
O come to me.

No, I have no thought of anything else. The words of Kualauahi bestirred me so that when you go again, give me Kamanuolalo (The-bird-below), that wind that was called the earth-sweeping wind of the valley of Waihanau. It was the swift flowing branch of the stream of Lenalena that urged me to join your company. Another reason is the goods that will be piled on your backs, so I may as well go with you all. When we get to the maika playing field, we'll find some one to bet with and with a click-and-a-clack, we'll have a heap of winnings to pile up onto our backs. The road will be short as we hasten homeward well-laden to the presence of our women:

Striking hard before the face of Mauna-lahilahi,
Then to glance at the plain of Kumanomano;
(One wonders) what does Kuaiwa do on moonlight night
As he briskly ascends the eight mountains,
Eating the tender, young coconuts of Poka-i;
Where the dew falls heavily upon the lehua.
The Kaiaulu winds seem to be sobbing,
As it goes blustering by,
Warming the cold nights of Koolau".

This was his companions' answer, "You can say you do not care here but when you get there, one gust of the Ikioe breeze will blow some of the red dust of Kalaeloa into your eyes and you'll spend some time rubbing the roughness out of them. Then when you look again, there will be no water gourd within reach".

When they reached a fork in the road, each one went his own way.

At this point we'll leave them wending their way and we'll go on where we could converse with the Kuhonua breeze of Waihanau.

The name Kamanuolalo belonged ^{to} in a gulch close to the base of the hill beside

the road of Pau-paneene. A tree grew in the middle of the rocky gulch.

According to those who have heard of and knew of that tree, it was unequalled for its strangeness, a veritable puzzle to the mind. Remember, you who read this, this tree did not grow anywhere else on Molokai nor on any of the other islands. It grew only in that gulch which gained renown because of the tree, Ka-manu-olalo. I have been told many tales of it from the people and one was told me by my father.

The tale of this tree and the reason for its growing is similar to that of Kalaipahoa, in that it grew only on Molokai. Some said that Molokai became famed as a land of powerful prayers, but:

"That is not the truth,

The gardenia flower thinks

That Ilikapau is with her,

Where they sway well together

Creating an electric current,

That works the wings of the kaupu (sea bird)".

9
Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

I think, beloved reader, we have had enough of going way off to Makua, where it is rough and lets get back to the home of our friends.

When the people who had gone up to Kalae, arrived at their homes, there were kisses in greeting and then the folks asked, "How was the journey?" "Ah", said the fellow who praised the hula dancing, "we all came together. We were a little lucky on the first day, and thought that it would be more so on the second. When we went back on the second day, the other side just dug into our goods till all we had was a mirage. Luckily we had friends who gave us something and with what little there remained to us, we tried again thinking that later we'll win. As we played, one won, others lost. A few days ago we were very lucky but our hands itched so that we tried again yesterday, and all we have now ~~are~~^{is} our hard bottomed empty basket. "If it were soft, we'd perhaps blow and chew till nothing is left for us to fetch along".

"What about the fun at the homes of the chiefs of Kalae?" asked the stay-at-homes. They answered thus, "We did not get along very well there. Perhaps we were too countrified and remained at the houses of our hosts. There wasn't a bird to flit about for us who had gone up there. Our bones ached so with pain".

Here we see the excuses given by the men. They behaved very differently at the homes of friends and told a different tale to their wives. You can sing the song composed by our ancestors about this sort of behavior:

"Strangely the sun shines on Mana,
Make a mirage of water seen at Pahiohuli;
The visitors believe it to be true,
But it is like the Lawakua wind of Nualolo,
That sneaks by as it blows o'er Makuaiki,
It goes by the lighted fire-brand,
The fire brand owned by the konohiki;
It carries naught else but a heavy voice".

As soon as they reached home, we found out their big doings and their little ones. Let us turn again to the hero of the tale.

When Kalimahopu reached home, his wife asked, "What news did you bring from those of Kalae?" The husband replied, "There is but one bit of news: We were chased across the plain of Kaomao by a hairless dog and came home without even a squid's heart".

His wife retorted, "Huh! what took your long legs up to Kalae leaving your farming behind. That is what fills your stomach as well as your wife's and children. All you possess now is the mound of Kaunuohua, up on the hillside".

"But, see here", protested the husband, "Kailauahi said that the next time his grandchildren went up, he would give them his lucky stick, Kamanuolalo. Perhaps he was sorry because they lost so heavily. When I heard the old man say that, a thought welled up within me to go with those people."

The wife answered, "Very well, then, go along then and see whether Kamanuolalo will be given his grandchildren when they go again. Let the olena root be his but you could dip with them in the same dye".

"Good", said her husband, "now that I have your permission, I will not fail to win. I will make ready these few days".

When the time came to go again some of the men set forth eagerly. The woman, whose husband told her a falsehood, leaned against the side of the door and said to the men (who remained), "See how quickly our men go and all dressed in their best for the journey".

A man answered, "That is what I've noticed. We'll set quickly forth so we'd be lucky and you women be lucky too. Grandpa is giving us his favorite one on this trip. I wouldn't go unless he did. I am still vexed with my companion, soon as he won, the flat-nosed fellow pulled the flap at the back of his yellow loin cloth to one side, glanced down at himself and began to chant, "Beautiful Kaala, cut deep with dew,

The pride of the people of Lihue,

Yonder lies Kaena and Haleauau,

The brow of Maunauna juts into the plain.

It seemed as though he were saying to me, you'll be left to shift for yourself on the plain. He thinks that he only knows something and no one else does, (too)".

He looked at the disappointed women and said ~~in an~~ urgently, "Say, there ~~is~~ ^{are} five of us here and Kalimahopu makes six. We'll be winners. We'll find partners, help the laggards along and with three on one side to dance the ku'i and three on the other, we'll laud the praises of our land.

My iwa bird is in Molokai,
On the flat plain of Kalaupapa;
Let us exchange compliments,
While the thought lies within;
Yonder stands Moku Hooniki,
Where a lover's pinch can smart;
Aha, a sword fish has stabbed you,
That fish that leaps in the sea;
You're out by my bambob knife,
Ah, that ~~the~~ end of you".

When it becomes a free-for-all at the maika field, let's not care for anything else but for the gifts that we will carry home on our backs. The lads of Koolau will come along and sit before you all. We'll see the iwa birds that poised in view crouched before you, with cheeks soaked by the sea sprays (to weep salty tears) of Kalaekahio and with hair tightly curled by the drying of the sea spray. We'll see who'll boast the most of Kukalakamanu (of applause). Lets hasten while it is still morning and stop a while at the old man's. As soon as we're through with our talk, we'll reach out our hands for our bags, sling them over our shoulders and set forth directly for Kalamalo. Grandpa's house will be our goal".

No sooner had they departed when the women began discussing the mischievous words of that naughty person. None of the husbands gave a backward glance, for their minds were already set on reaching the presence of the chiefs of Kalae.

When Kalimahou saw them going, he went along with them to the house of Kuialau-ahi. The grandfather said, "Where are you, my grandchildren? Take the god with you and remember to observe the kapus. Here is your strength, my grandchildren, on your journey. When any of you is in trouble, take it where the wind blows. The one who has the trouble (or desire to relieve nature) should go some distance from the highway on the calm side.

The rest of you must remain on the road until the other has returned. Do not separate yourselves".

When he had ceased speaking they moved on. As they went on only Kalimahopu's mind went back to the wife he left behind, but his companions.

"Had their minds set on the blowing gales
That caused one to shiver in the dew.
The thought within was pleasing to men,
But watch out, for there is water ^eblow".

Many people from Waikolu, Kalawao and Kalaupapa went along with the hero of this tale and his companions. When they came close to the pali, the mischievous fellow and the one who bore the god led the procession. This is the remark made by that mischievous person, "Look at Kalimahopu. His eyes are constantly glancing backwards at his old fish-trap. He told me that he doesn't care for pleasures and all he wants to do is to roll the maika stones. I think that when we reach the maika field, he will go home as soon as he ^{has}won. I think we should ^{wait, along}(waste much time) today and not go to the maika field until tomorrow. We'll keep watch on him tonight".

His companion said, "All right, and as soon as we get to the top, you whisper your plan to the rest". When they neared the top of the hill, they sat and looked down on Kalaupapa and the place that bore the name of Puu-paneenee. On reaching the spot, they unburdened themselves and sat under a tree to rest. In order to prolong their rest, the mischievous one leaned against a tree and chanted:

"My woman was pelted and hurt by the rain,
It pierced her skin like little darts.
Such is the pain given by love,
It is like the blistering sunburn of Wahiawa;
Like the heat of the sun on one spot,
No, it is gone away to Puanui;
You're made fat because you eat so often,
As though the food belonged to some ^{one}/else.

As he sang and whistled, the others remained as quiet ~~ly~~ as the heroine Puakinamu because all were of one mind.

Kalimahopu listened and waited long enough to cook food in an imu but no one bestirred himself. He urged them to start but they said, "Wait a bit till we are thoroughly rested". One man said, "Yes, let's get up and go". In a short time the bags were slung on the shoulders and they went on.

When they reached the home of a friend at Waialala, they were hailed with, "Swift are those of Koolau". "Yes", they answered. "Come in, eat till you are satisfied and make yourselves comfortable."

As soon as their hosts were ready, they ate. In the middle of the meal, the mischief one asked, "Why haven't you gone to enjoy the sports in the presence of the chiefs today?"

The host answered, "There isn't anything today until late afternoon and evening. The game played will be the puhenehene. The chief's crier was up here shouting the news and has gone down to Kipu. Early this morning there were two betting games, eli for the inside players and holei for the outside. There will be alaapapa dancing and kilu tonight but will be held at Maheleana. You must eat until you are satisfied, make yourselves comfortable and after the sun sets we'll all go".

After eating, they rested and before they were ready to go, people arrived from Kilohana, Kipu and Nihoa. It was a big company and together with those at Waialala, they made a huge procession moving together till they came to the field. They were like this:

"Mahiki is wreathed by rain and wind,
And when one looks at the swelling billows of Kipu,
It is an adornment to boast of;
And is admired by Kaiwili-wahine,
We were there in the cold,
Brought on by the Kipuupuu rains.
There my companions were blue with cold,
Warmed were they by the wind,
The usual wind of Waihaka,
Adorned by the koolau blossoms;
Are the bright green forest of Waika.

There were many people then, just as many as we see today on holidays.

When Kalimahopu and his companions arrived at the field, they saw all the beautiful things in the presence of the chief; the great multitude of people; the pretty maidens, therefore Kalimahopu became so interested that he forgot the wife at home.

Courtesy of
Bishop Museum Archives

Nov. 4, 1921.

Nupepa Kuokoa

A Ghost, O husband. It was taken unseen, O wife.

Yes, he forgot at once his ua'u bird nest Kiai-kuu-ka-eo (watch-lest-it-be-won-away). Gone was the sighing for the hala blossom of Kekeno, darkness grew over his mind for the ripe mountain apple in the shade of Waikolu of which he greatly boasted.

While the spectators waited for the fun to begin, the chiefs sat down with the members of their courts to await the coming of the master-of-ceremonies to begin. Kalimahopu and the crowd saw a tall slim man stand up. His cheeks were ruddy and in his hand was a wreath of ulei berries braided with awikiwiki leaves. He advanced till he stood in the middle of the crowd and was cheered merrily by all present. Looking on every side at the people, he raised his right hand forward and said in a loud, clear voice. "O Heaven; May you be held sacred! O Earth, hush and be quiet. Speak only in whispers. Among you will be found the champion player on the field. He whom I shall crown with this wreath, he is best among you in all sports. Listen well, ye spectators, upon you will rest the responsibility of selecting four of the fair sex and the winner be the fifth. If the winner be a woman, then four men will be selected regardless of whether he be a chief or a commoner. So will it be if a man is awarded this wreath".

In betting, the eli belonged to the local people and the holei to the people that had gathered.

The name of this master-of-ceremonies was Kalaeohia, but because he was so tall and thin and his hair so red he was jokingly nick-named Kalaeloa. This name is still attached to a level plain at Kalae to this day.

When he had finished speaking to the people, he walked among the spectators to look for one to crown. As he glanced here and there, he saw a red headed girl outside of the crowd with bowed head. He did not recognize ^{her} and so came up to where she sat. She glanced up when he reached her side and Kalaeohia saw her lovely features.

When she saw the master-of-ceremonies staring at her, she bowed her head again and looked the other way. Kalaeohia had a good look at the beauty of the girl and said to himself, "You shall tread upon the field this night. I will crown you with this

This he did as he chanted:

The fragrance of ferns creeps up to Malamanui,
It is wafted about among the trees,
Among the aalii trees flower laden,
Bronze-red flowers in the changing rain,
Rain that soaks each leaf,
Then it drips, drips down upon the nene grass,
Lihue is overwhelmed by fragrance.

At the end of his chant, he walked and stood behind the girl. He chanted again, praising the beauty of the girl that he had selected to head the sports of the night.

The glaring sun heats Maunaloa,
The lehua blossoms of Haena dream of it,
Their fragrance fills the streams for the native sons,
There on the top of Luahinehaele,
Comes the messenger, the Ikiioe wind from below,
Coming in a gust to the upland of Kawaeku,
And scattering dust up on Kalaeloa,
Kaiolohia suffers a wind storm.

When he had finished the chant, he placed the wreath on the head of the girl saying, "O wondrous beauty of this night of pleasure, the honor is given you by these people through me. You must select some girls as your companions and also partners to play the game of puhenehene with in some lonely spot sometimes during the evening".

She looked up to the master of ceremonies and answered, "My lord, I am both sad and ashamed because I am a stranger to you all. Perhaps I will make ^{prove} ~~mistakes~~ a shame to my chiefs who are sitting yonder. Everything above and everything below belongs to them, hence my sadness".

The master-of-ceremonies replied, "Do not feel badly, my beauty, stand up and mingle with the throng". The girl stood up and he whispered a question, "What is your name, my lovely one?" She said, "Ka-u'i-o-Koa'e is one of the names of your servant. When the crowd saw the beautiful woman standing there, they shouted with joy till the

the noise reached the sky. As soon as the shouting subsided, the master-of-ceremonies said, "O spectators, here before you is the beauty of Keonelele who bears the admirable name of The-white-feathered-koa'e-bird (Koa'e-hulu-kea), of the upland of Kawaeku. The fun of the evening belongs to her. What she tells us to do, we will do. O sleepy ones the light has come to stop that". Then he chanted---

"I looked down from the heights of Keiu,
And saw you below at Wailau,
Carrying sea water to the sand,
The sands of Kuwela are re-newed,
When the winter months bring high tides,
That washes even the Malanai breeze of Niania,
Along the face of the cliff of Ukilolo,
The water creeps along the hill like smoke;
And entangles the swaying grasses of Waiehu.
The sound of a voice rises hither,
Telling us which is right and which is wrong;
I have done no wrong".

When the chant ended, Koa'e-kea was seen raising her hand upward as she greeted and introduced herself to the crowd. At the end of her speech she raised her chest and chanted:

Kaluakoi is given life by the naulu rains,
That pelt the native sons of Keonelele".

Joy filled the crowd at the end of her chant and expressions of delight took possession of the faces of every one there.

17
Nov. 18, 1921.

Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

While the crowd murmured their praises of the girl's beauty, she came forward with quiet steps and with body swaying from side to side like the hula dancers of today. Her eyes strayed here and there among the people. All the while she sang as she chose her companions till she had enough, then she picked out five men. She found places for them in the center of the crowd and placed a pile of tapas on each lap.

At the start, the men faced the girls and the girls faced the men. There were two stones, one black and one white. The black stone belonged to the men and the white one to the women. These were hidden under a pile of tapas that were heaped up in front of the men and the women.

The beautiful girl was the chiefess in the game of puhenehene and chose the male and female players from among the crowd to hide the stones. She gave a stone to a man and kept one herself. Then she sat down amidst her companions, spreading herself out among them, and chanted to a hula time to words something like this:

Like a hanging blossom is the hala cluster,

The hala of Malelewaa standing in the wind,

You are touched by the Kikiopua breeze.

What am I doing, O Keiu of Haihala, Ha!

It is just gone on its way,

Why did you not wait for me,

So that I can go with you, Hold back.

The trickling stream flows on a hill,

Bumping against the pebbles as it forces its way,

The water falls, falling from above,

It is borne back by the Kehau wind,

The water of Waiehu is Oloupena,

It is being stirred by the wind;

Wake up, ye who sleep so soundly,

You sleep like Moi, the mighty priest,

The winnings of Laumea, either give or hold back".

As she chanted, she swayed from side to side. Her companions imitated her, drawing closer together. The men did likewise. The two sides facing each other were alike in the way their hands moved, reaching together and laying down the stone together in the space between the two rows. Then the beauty tossed the black pebble to the man opposite and rolled the white stone toward herself as she chanted:

Go to the place where you are to stay,
Then wait there till I come,
The aches and weariness will vanish
Like the sparkling rain drops on the beloved plain.
What is it doing with Hanalei,
For it seems to toss about with the leaf buds.
It is won by Luia,
He who grasps the clay in the cold, Alas,
I, who dwell indoors feel the cold,
While my lover sits cross-legged without,
Crouching helps to keep one warm. Hold back!

At the end of the chant, a man spun his pebble till it struck the white one. The game was a draw and so it was the girls turn to guess what the men were doing.

They sang hula songs or chanted, just as they chose. Then they moved their bodies for the fun of it. The beauty picked out a stone and gave it to the one she had chosen to hide it. That was the time for those inside and outside of the crowds to place their bets of every kind. The wagers made by the players were called the inside bet or the wager of Nahinalau, that is, the players themselves were the stakes. Perhaps it was a kiss on a cheek or a partner in other sports or to serve as a hand maiden or in something much broader, all depending on the will of the winner.

When Kalimahopu saw this beautiful maiden from Keonele standing up, his heart was filled with desire and the wish for her seemed to possess his whole being, his want writhed about within and he kept saying to himself, "If I could have you tonight as my stake, O how it will warm me". Every one was occupied making bets and when the wagers

inside and outside were made, the next player hid the stone. It was the women's turn to hide it and the men to guess. Because the beauty was occupied with directing the game, that night there was no time to amuse her fellow players. The bet, though, was paid whenever the other side won. Kissing was different, that was just for amusement. Much goods were won by the lucky betters and the losers took their places outside of Homa's fence (disappointment).

They played a long time until--

Love comes in the hours of the evening,
Welling up within the heart
O hurry to me, my rose,
Where your mate awaits up here.
This is the day for me to leave,
The sails are pulled down,
The chiefs are extravagant,
With the small Alaskan fish.

At the end of the puhenehene game the beautiful girl stood up to announce that they were to rest.

Koae went into a house and after awhile returned to the house for amusements, she walked among the people, cheering them and encouraging them to let the sunshine through the clouds.

"O ^{or} ~~spectations~~, here we are with Kulu'i of Kaneulupo (dark night), and we'll let the Popo-kapa winds blow the leaves of the pahili grass (the skirts) before the crowd. The sweetest singers of Waialala will be the musicians and we'll have the olapa dance". As soon as her voice stopped, the musicians, three in number, came with gourds in their hands. There were six dancers, bedecked with wears, ^{? weathers?} just as we see our dancers of today.

The leader of the line of dancers chanted and stamped her feet, while the others did likewise as they advanced to the dancing area. The musicians sat in a kneeling position. The dancers were all ready.

Among the musicians was a short man named Puku. He was the one who started the chanting. These three men were the best chanters of Waialala.

Dec. 2, 1921.

Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

While Puku thumped on the wind-gourd of Laamaomao he chanted these lines for the pleasure of the audience.

Up high rose a storm raised by the wind,
Caring nothing for the woes of wintry months,
To Kukaalani belongs the blossom of Keaweililani,
Who seems to ask for the royal star above,
The prodding pain was killed by the chief of Kaulua,
There were two things borne in mind,
Desire and the yearning, leave thou along,
Their fragrance wafts about to ease the grip within,
How goes it-- with his love.

When his chanting ceased, the gourds rattled in the hands of the musicians as they sang a song similar to the one given below. The writer has taken the chant composed for Kekauluohiomano, whom he knew in his youth. He had seen Namakaelua and Keohohina, two famous hula masters in the time of Kamehameha, dance to it. This is the chant:

The heavens were created, earth was made,
The firmament, the moving stars, the fixed stars.....

(The rest is omitted)

The chant is very long but I feel this is enough for my readers. This is the source of the chant:

The moving of the cloud banks of Lono-the-sacred-chief,
The land which produced kapu chiefs,
The forming of sand, of water, of sea,
This heavenly one rumbles, the sea roars,
The most sacred one, Makakuikalani,
He who sharpens the fine edged adz...

Just as the musicians pounded the rythm so did the dancers move their feet with hips that circled the rim of Kilauea. The dancers danced on, gesturing, winking, nodding, dramatizing the words of the chant. The people surged forward, to watch the hula some happily, some lustfully, some with yearning that kept them up for the rest of the night.

When it was time to do something else, the beautiful one stood up and said, "We will have an ohelo dance, and the sweet voiced boys from the land of gentle ephyrs, the land of Iloli will tread the measures. May the rest of the people be seated. This kind of hula is done with the legs. The right leg was held straight out while the right foot placed on the floor with flexed knee. The left hand was used as a prop behind, with the body in a reclining position. When the dance began, the stern of the ship was elevated and then the left leg was pointed forward at the same time gesturing with the right hand, according to the words of the chant.

It is very hard to understand the meanings of the words of this hula, and is not like that for the uliuli rattle, the puili rattle and other dances. Here are a few lines of a song for this type of hula.

Ohena-e. Ho-ne'o la.

Ohelo ne-eo la-aha ke,

Puu ne-io, pu-ua ko,

U-hu hone hone,

In these doings of our ancestors, much steam arose and the people were happy all the time. It was only a trifling matter to sit up all night and perhaps that is why one of our young chiefs composed this song:

Come along with me, beloved,

O iwa bird that picks the blossom at the top,

Thou flower that dwells in sweetness;

I've won you when I winked.

Let us go on a moving ship,

And watch the steam thermometer rise,

To the weight of fifty pounds;

Up at the very top.

What is that to love,
That rises clear to the top;
We care nothing if we're wet,
By the spreading of the mist.

The playing concluded with the drawing of lovers together, for the night was very late. From the beginning of the fun till it ended with the mixing of players and spectators, our lad Kalimahopu waited impatiently as he looked on at everything. He saw so many delightful things that wore out the body. It was then that the hand of his mischievous friend pressed upon his shoulder as he said, "What do you think of the fun here in the presence of the chiefs?" Kalimahopu replied, "This is more than fun, this is a taking of one's heart". "It is all right for Hawaii to do things, it is a big island", remarked the mischievous one, "We are so far away and on our own little place. Let's watch for the maile wand in the hand of that delightful red-headed beauty, she'll select us some warm bed clothes on this cold night that makes us yearn for day to come".

At the end of the fun, every one mingled as on a big ship with sails unfurled to the breeze. Our hero and the mischievous fellow remained close with their fish traps but no fish entered. They watched the doings of the beautiful girl and saw her tap the head of a woman with a maile wand. When the woman looked up she glanced here and there among the crowd where the singing land shells gathered before the face of Panionio. Her cheeks were suffused with rosiness, and loveliness settled on her features. This beautiful one was named Kaniopua. She was over forty years of age but looked as though she were in her early twenties.

When Kalimahopu and the mischievous one, whom we shall name Hueu, saw her they were struck on the solar plexus and she appealed to them.

As the custom was with the mischievous fellow to speak up, he turned to say to Kalimahopu, "That canoe is all right but the tide is high. It is said of this kind of canoe that it gets in between the waves and makes it hard to paddle ashore".

"Do you call that lovely one over there a rough sailer?" You are as rude as you are homely", answered Kalimahopu. The mischievous one stopped his playful talk

and bowing his head, he whispered, "I didn't know that she was the one you wanted". As they were talking and looking on, the beautiful one approached them, chanting all the while with fingers fluttering before her (waving her maile wand). She drew near to where Kalimahopu was sitting as she had noticed how handsome he was. She came and stood before Hueu and his companion, all the time waving her wand to and fro. The people waited for her to touch some one with it, to make him the honey-sucking bird.

The moment that Koa'e's voice ceased chanting, she looked at Kalimahopu, winked at him, then turned to go. She had found the woman, Kaniopua, another companion and together they went out like the flowing of a brook to the lovely sands of Mahamoku, to see the slippery mosses of Mahamoku, to see the slippery mosses of Manuakepa.

The beautiful one sought the master-of-ceremonies, sat humbly before him and said, "My lord, you who ^{have} ~~had~~ thus honored me, day has come and (the star) Hikikauelia shines brightly above us. I have brought the remainder of the work for you to finish. You shall dismiss the crowd. What do you think of this idea, does it find favor with you? If you approve your servant's request, then your servant would like to tell you something and let you see whether you like it or not. The word must be spoken by you and whatever you say, that I will obey."

Dec. 9, 1921.

Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

Kalaeohia bent and kissed Koa'e's forehead, saying, "My beauty, this merry gathering belongs to them. You will become a favorite in their courts because you will be obedient as well as beautiful. That is how you will be treated royally and become a favorite. It is well with me when you wish me to finish the work. You have done most of it. Tell me what you have in mind and if it is in my power to grant it, you shall have it without delay. Koa'e replied, "Let me finish the remainder of the fun here in the presence of our chief's". "It is well", said Kalaeohia".

There among the people yonder, I saw a curly headed, streaked cock from Nininiwai. As I looked at him, I was seized with a great liking for him. Then I gazed about and saw the banking clouds. (The morning star) Hikimalama has risen and that is why I asked the favor of ending the happy night's gathering", answered Koa'e. Kalaeohia said, "It is well, lay down the tall tree, but this is the trouble, it may go off with the rest of the lehu-blossoms. I might catch a worn out sweet potato that had been noisily pelted by the rain".

Koa'e said, "Go touch one, then stand up and draw near to me where you can reach my foot. If I push your hand away, that isn't the one I mean. Go find him another mate, but if I press your hand down on my foot with mine and hold on, then touch me with your wand to draw us out to look at the new morning". As soon as they had finished talking, Kalaeohia walked toward the people and said, "O people, where we are at the beginning of day. I will finish the rest of the work of the gay night begun by our beauty." He lifted his wand and chanted this song:

The eyes are delighted by the kauno'a vine,
That spreads itself on the kukui tree of Kui-e,
It brings gaiety to the forest,
When caught and handled by the Waikoloa breeze,
It view^s with the feathery grasses of Haleauau;
It touches the grasses of Kuolohia,
If fondles the ferns with dew-laden fingers,

It speaks sweetly to the nene blossoms;

The nene, fragrant grass of Kanehoa, bind on,

My love is mated to yours.

We two went through the rainbow dyed rains of Wahiawa

Where we were made to walk through the colors by the

Kiowao (breeze);

Colors that dye the upland of Kahui,

The aalii blossom, blooming in the rain is wet;

The petals are laden by the Kolowae raindrops,

Pity cries aloud within the heart,

And wishes to gather it up to soothe.

As he recited these lines he went back to the beauty to indicate which way to go. When he reached Kalimahopu and his companion he saw the two side by side, both handsome men and wondered which of the two was her choice. "Never mind", he said to himself I'll touch one and if she refuses him, I'll get him a mate. He touched Hueue's head with the wand and he stood up at once with a pleased expression. He was led forward and then Kalaeohia turned to look where Koaekoa sat.

When Koaekoa saw that this wasn't her chosen lover, she shook her body and frowned. Kalaeohia reached her and when he stooped to touch her foot she brushed it away. He knew at once that this wasn't the chosen one. Therefore he looked for another ship to this captain to man and when it was found, they met before the crowd and withdrew from the house of pleasure. Then Kalaeohia went directly to Kalimahopu and said words that were similar to these:

"It looks as though breezes play on Waialeale,

Haupu hill appears to grow taller;

Like a flag rising over the head of Kalnipuu,

To signal the coming of good weather.

Huleia stands ^{clearly} before Kaipolia,

Like an open hau blossom of Alia;

O'er the flat plains of Puna moves the Koolau rain,

Puna is surrounded by the fragrance of love,

Kalani pua

It seems to scratch like fingernails, hither and youⁿ.

He then touched Kalimahopu's head and he stood up at once to walk before the spectators. Kalaeohia walked toward Koae and saw the blushes playing on her cheeks. He touched her foot and she pressed on his hand. He placed the tip of his wand on her head as he chanted a song. The words fell out of his mouth like the corn from the hand of a chicken raiser.

As soon as Kalaeohia took his wand away, Koae-kea stood up and went with the master-of-ceremonies to her awaiting mate. When Kalaimahopu saw the one he himself had wanted, he said to himself, "I might have had a lucky dream last night. This is rather late, but nevertheless it will be warm for me during the cold-dew-laden morning hours. I have found a red-dyed bed covering."

When Koae reached her mate, she flung her arms about his neck, drew him to her and kissed him before all the people. The crowd was delighted. It was like some of the moving picture scenes that we see today. These things our ancestors did had a purpose, it was to multiply the race. That was why the population was large down to the time when Ka-haole-kaukau (white people) came. That was also a time of wars, many were killed and many were born.

Today, mostly are monogamous, there is much shriveling of the race. This is an illustration, an explanation.

As they went outside, the clouds of dawn were turning to a rosy hue, so Koae said to her companion, "My lover and beloved friend, it is day ^{there is} and hardly any time for rest. Let us go to your place to enjoy the pleasures of the chiefs of the land". Kalimahopu answered, "I am a stranger here. My home is at Kalaupapa". "Then", said she, "let us go down to Palikea to my grandparent's house. It is close to the road leading to Moonomi". This suited them and together they walked to the house of the grandfolks. The sun had risen when they arrived, the old people called out, "Come in. So you have found a mate in the pleasure house of our chiefs". When they saw the wreath of ripened ohelo berries woven with the red blossoms and green leaves of the awikiwiki, the grandmother exclaimed, "O my grandchild, you ^{have} had a successful visit and ~~has~~ become a favorite with the chiefs. Go inside and rest and when my bundle of aheahea greens are cooked then

you shall eat. The night has turned to day and one sleeps better on a full stomach".

The old man hurried to start the fire. In a few rubs of the fire sticks, the smoke curled up; the sparks glowed into a flame it was added to the wood and a few stones; a chicken was caught, dressed, cooked in a gourd calabash with ananu, popolo and aheahea greens; seasoned; a little water was added; the calabash closed; poi made of sweet potatoes was mixed; the pink taro poi made of kaioea was also mixed, so that ^{by} the time all was ready, the sun was high.

The old lady called, "Wake up, grandchildren, get up and eat. The food is cooked". The two were almost fast asleep, both were aching with the pains of love. They awoke at the sound of the calling voice and came to sit beside the food. After grace was said, a chicken leg found its way to the mouth, and with hearty bites and smacks, the baskets of Kupumaikalala were filled to the brim. The hands were washed, the mouths rubbed clean for the calabash that rats do not get at (stomachs) were filled. They sat to rest their well filled stomachs and when Kalimahopu looked up he saw that it was bright daylight. He said to his companion, "We met in the heart-teasing pleasure house of the chiefs of the land and everything was done just as they should be. No one complained. I am ashamed indeed for a lack of a gift to give you".

Koaekoa answered, "Do not be ashamed. You did not steal nor did you plunder and why be ashamed. You took nothing from the people and all you and I did was to obey the voices of the divine chiefs of the land. It was at their pleasure house that all desires ^{had to} ~~must~~ be fulfilled and they were. Therefore, sweetheart, rest on your back and let me hold you to my breast. I will entertain you".

Kalimahopu stooped to kiss her and said, "I want to tell you something^s. I must go to Waialala for I have a bundle there in the house of a friend. From there I shall go to the maika-rolling field. Perhaps I will be entangled by luck and then I will have a gift to give you for your hospitality and kindness. Therefore, rest, for you worked hard all night. When you are rested, come up and meet me at the maika field". They agreed to this and then Kalimahopu stood up and went to where he had left his bundle.

At his arrival he found his friends and hosts gone to the maika field and only the old people were left at home. They said to Kalimahopu, "They are all gone, but here is your bundle, hung upon the wall. They said that when you returned to tell you to go

up to the maika field. Upon hearing these words, he reached to take the bundle off the wall, saying to his old friends as he did so, "I will go and meet them. Perhaps they were gone a long time". "No, only a short time ago. Perhaps they arrived just as you came in", said the stay-at-homes. Kalimahopu turned and headed for the maika field.

He met his friends, when he got there and asked, "Have you found any one to make a bet with?"

"No", said Hueu, "we waited for you just as the old man told us to. He said not to separate from your companions. So now that you have come we will all look for some one to make a bet. Those that I am going to place my bet with are over yonder sitting on the kuolohia grsss. That flat-nosed fellow that is facing us has a pleasing chanting voice and he was the one who won from 'em and made fun of me too by chanting the chant called, "The barren brow of Maunauna, jutting over the plains". That is what he once said but we'll see what it will be today. Lets go on and find someone to place our bets with".

Dec. 23, 1921.

Nupepa Kuokoa.

A Ghost, O husband. It was taken unseen, O wife.

Then the man who held Kuialauahi's piece of wood said, "Now that you are here with us, we must follow out the instructions of the old man. So go and seek those who will bet with you and you can also use my bundle of goods in the betting. Point out to me those who have made the bets with you and I will speak to our grandpa's wonder worker".

They did accordingly and found men who would bet with them. Hueu came back to ^{the} ~~an~~ man who held Kamanuolalo and pointed out those ^{who} ~~which~~ made the bets. When that was done they sat to wait for the game to begin.

As the players stood upon the field, the player on the ^{opposite} ~~opponents~~-side began and because this man's strength was well known, many placed their bets on him. Only a few placed their bets on the side of his opponent for fear of losing. The men who had on the journey we mentioned, sat down full of joy and confidence in their player.

The name of the player, of the other side was Kaulupali. He was a tall, fine looking, strong man. His fellow player was Kaneahakini, a short, plump man that was said to be like a shelf easily reached by mice. As the first player stood up to roll his stone, the crowd shouted aloud with these boastful words, "The game of maika will be won this day by Kaulupali; See his mighty strength as he rolls his stone". The men on both sides ran along following the stone until it was spent. Hueu also ran with the rest until the stone stopped. When he turned to look at those who remained on the field, they looked small because of the distance in which Kaulupali's stone rolled before stopping. A man removed his shoulder covering and waved it so that those on the field would know where the maika stone stopped. Kaneahakini stood up with his stone, walked about before the people and rolled it. No sooner had it touched the earth when a gust of wind whirled by, scattering the dust and flattening the grass where the stone was rolling. Those who sat by Kaulupali's stone saw this stone going on without slackening its speed and knew that Kaneahakini was the winner. The stone went past several feet beyond Kaulupali's and went off its course to the boundary of the plain, where it struck

Covering

and stopped. The first man removed his shoulder and spread it out on the grass. Those above knew that Kaneahakini had won. The winners shouted in glee while the losers wrinkled their noses and glowered.

Hueu saw that they had won so he turned to run where his companions sat. He was out of breath when he arrived. He saw Kalimahopu and the others with heaps of goods piled before them. Reaching out for a skirt he said, "Say, why are you sitting? Gird on your skirts and look at what I am doing". He put the skirt on and chanted a taunting song.

"Scattered are the warriors of Mana,
They wandered beside the ditches,
If they had not met Makalina;
Nor had seen the stream full of fish,
The tiny oopu fish swimming by,
Tiny fishes blown along by the wind.
Here is a kumu fish from the bosom of Waihee,
That move slowly in the night to Haiku,
It resists the pelting of the Ulalena rains;
There is a shouting from Lilikoi,
At the slow moving stream of Kamaomao,
These are the great things on a arid place,
O wait for us!"

At the end of Hueu's chant, the lads of Kalaupapa began their ku'i dance, bending toward the right, parrying with the left. This was a new stunt to the on-lookers and those who had come to see where the stones stopped came to see.

The people on Kaulupali's side ^{said} that Kaneahakini's stone didn't go so very far beyond and it was only by sheer luck that he won that morning. The second time they played the other side had only the floater of the net left to draw on and so pulled on their running noses.

When Hueu heard these smart words, he turned to the crowd and spoke in the same manner, at the same time swinging his hips till the hem of the skirt stood out. It looked

like a hoop whirled by the wind. He was always known for his mischievous speech. He said, "There isn't any use of the mouth being puffed in the breeze, all you get is a dry throat. There is my heap of goods yonder, place yours down and I'll do likewise in making another bet. What do you say?" Some men shouted, "Good enough". "Very well," said Haeu, "bring your goods and stand over there where I can see you. When you agree to get ^{bet} and your goods are not seen, then it is like too much whittling where only a little of the wood remains".

The people brought their goods and compared them. When the bets were made on both sides, a man of Kaulupali's side remarked, "Show us how strong you are today, ~~we~~ ^{can} we could see what you braggarts from Kalaupapa could do. Their hula dancing was disgusting, a mere showing off". Kaulupali said, "Don't feel hurt at a little tickling, wait till you hear the sound of smacking on the skin. Their red mouths will have to take back what they said about puffing at the wind and you'll see their hind quarters bent under like a mangy dog's".

The maika game was ready to begin when Kalaechia was seen to approach the crowd. He said, "O favorites of the chiefs of Kalae, here is a command given to me by them. Do not be bitter against those who had lucky dreams during the night, for they said that it is like an evil spirit that destroys its own master. Look forward. If you lose, let it be a loss, and do not look pleased when really angry at the companion with whom you've played on the maika field. Therefore lay down the goods you have made your bets with, on both sides, and watch the results. The winners will gain, the losers lose".

When he had finished speaking, the crowd began betting anew before the ~~the~~ players stood up to play. Kaulupali was the first player. He raised and then set his stone a-rolling. Because of the great force it sped away with a humming like that of the wind. It went farther than Kaneahakini's did before it was spent. A man waved his shoulder covering, spread it out on the grass then raised and shook it three times. Those above knew that it had gone farther than Kaneahakini's ^{had} ~~did~~ that morning.

So ~~the~~ the people on the other side cheered, ~~and~~ some pretending to ^a lament, thinking that they were the winners. The crooked nosed friend of Haeu's believed that he would re-gain the good, that he had lost and beat his opponent as well. He leaned his back

clump of kuolohia grass and turning to face Kalimahopu and others began to
chant with his beautiful voice:

"Weakly the sun moves its hands over Mana,
Soiling them in the salty earth,
It washes them in the land of Kaunalewa,
When the ohai is clean its blossoms are seen;
Blooming brightly beside the path.
The Naulu blows feebly from below,
Only a cloud shelters Kona;
Where the big leaved kukui tree casts a shade;
There are two house builders in Mana;
Limaloa is one of the builders,
Who builds a house for you to enter;
And easily angered, tears it down again.
The sun beats down upon the pili grass,
Peeling the bark off the trees,
Separating the kapa of Kawaaloo;
Going upward and downward,
Pitiful are they two who dwell on the plain,
The fishes greet you;
When the news comes to the younger brother,
The younger one indeed!

Every one was enthralled by the beautiful voice of the chanter. Hueu and his companions understood the meaning of the words. Kaneahakini then stood up, walked up and down and rolled his stone with all his might. It was a time to wait for the result, to see who had won. Those who sat where Kaulupali's stone had spent itself heard a humming like that of the wind. Kaneahakini's stone was seen speeding swiftly on without a sign of weakening till it passed them. It rolled up a mound and down on the other side where it was lost from view. One remarked, "We've lost. We pride ourselves on his bigness but he is like a banana stalk".

The man who gave the signals stood up, held up the tapa in both hands, shook it three times then spread it out on the ground. When the people saw that Kaneahakini had won, those who placed their bets on him were glad.

Now we see, O reader, there ^{was} ~~were~~ much to carry home to their wives just as Kalimahopu thought, but he had also to give to the woman of the house of pleasure. Kalimahopu saw that he had a heap of goods and so he said to his companions, "Watch over my goods while I go to rest".

"Go ahead", said his friends. He stood up to look among the people to see if Koaekoa was there as he ^{had agreed with her.} ~~asked her~~ to. As he went back and forth among the crowd, Kaniopua noticed the handsome stranger and she was filled with desire for him. She said to herself, "When I see you in the house of pleasure tonight, I am going to have you". As she watched, she saw that he seemed to be looking for some one and thought, "Oho, he is looking for someone".

Her eyes followed him till she saw him standing before Koaekoa and again she said to herself, "He must be a relative of Koaekoa's". She saw Koaekoa rise and go with the stranger and two other men to the place where Kalimahopu's goods were piled up. He said to her, "Here are your goods, take them home". Koaekoa replied, "Let us go home together, you have won enough for the day". "No", said her lover, "I will go in the evening. Do not come. I will get there before sun sets. This bed sleeping tapa of mamaka is for my host". "It is well, you may remain until night".

Those who accompanied Koaekoa caught up the goods, flung them on their backs and turned to go.

When Koaekoa had gone, Kaeohia stood up to say, "This is enough playing for today. Let us look forward to tonight's fun. We shall go up to Hanakanuinui. The people heard and the crowd broke up. As soon as the master-of-ceremonies had ceased speaking, the people went onto to the houses of friends.

As Kalimahopu went home with his companions, he kept muttering to himself, "If the master-of-ceremonies had said that the sports had ended, I would have gone down to Palikea". This kept milling in his mind and so he walked slowly with bowed head. When he looked for his companions they were far ahead. He saw a woman standing on the road that he was walking on.

When he saw her, he said to himself, "I saw you last night in the house of pleasure. Huh! a bunch of well ripened puapuanu bananas ^{can} ~~could~~ be smelled a long distance off and is good to eat".

Kaniopua greeted him in the soft voice of a lovely woman when they met, "Aloha to the stranger". He greeted her in return. "On your homeward way?" asked the pretty woman. "Yes, to the home of friends up at Waialala". She gently said, "We will meet again in the house of pleasure tonight". The she turned and went on and he proceeded on, thinking of what she had said.

When he got back to his companions, he rested, ate and discussed the doing of the day. Because he had been up all night he and Hueu fell fast asleep. Hueu awoke first when it was quite dark and said to the others, "I thought you had gone". The host answered "we waited for you two to get up so that we can all go together". "Let's be going, it is dark", said Hueu, "I'll wake our companion up to go along with us".

"He isn't a good man to awaken", said another, "he has a bad temper. Leave him along ^e and he'll get up of himself. He knows the road and can come later. Let's go".

They went on. Kalimahopu did not awaken until very late. There was no one there when he awakened. He went outside where an old man called out, "Are you awake?" The others are all gone to the house of pleasure and you are to join them there". He turned and went.

He proceeded toward Palikea as far as the fork in the road that led to Waialala and down to Moomomi. He took the later ^t and hurried down to a mound, then to a small gulch and saw a big bundle lying beside the road. He felt it and found it still tied. The outer wrapper was a fine mat and when he tried to lift it, it was heavy. He glanced about and saw no one and so he stopped, slung it to his back and slipped his arm into the rope that tied it and went down to the hillside cut by a stream and stumbled into a gulch. He went slowly till he entered a kukui grove. He was a stranger and did not know the way. He ascended to the ridge, looked inland, went up and then down to the stream of Waialala. He went on until he was close to the heiau of Kihakamalo, then he ascended to the ridge and from thence to the road leading to the house of his friends. He left the place, went up to a plain and from thence to a grove of ^r trees. Puupanee was his goal.

He did not pause when he reached the hill but went down whichever way he could as long as he ^{kept on toward} reached his destination. He passed the house of his relative Nahinalau, on down to Kamanuolalo, found a dark spot before the face of the cliff and sat down to rest.

Let us leave our hero here resting his weary legs and turn to the one who had lost the bundle on the roadside, and the life of the people of the land of Kalae.

This was a kapu land from ancient times. The dead were never buried here. The place for the dead was the land down at Moomomi. It was because of this kapu that Kalimahopu found the bundle.

Up at Panionio lived a family consisting of father and sons, the mother had already died. Due to feebleness, the father died while the fun was going on so the sons warned each other not to wail lest they be heard and spies sent to watch where they would bury the body. Because there was no wailing, those of Panionio did not know that there was death. When night came the body was folded up into a bundle, wrapped in a skirt, a fine mat, and tied up. When the sun arose all was ready. The older son lifted the bundle to his back and said to the younger, "Let us go until the bones of our father ^{are} hidden and ~~is~~ warm. Then we will be relieved and will not be spoken of as ungrateful children". The younger said that he was afraid of ghosts and every one on Panionio ^{knew} know how much he feared them, although his teeth were yellowing with age. His brother knew this and that was why he spoke as he did.

As soon as the older ^{saw} found a good chance for them to take their parent's remains, they left home late at night and went down the trail leading to Kaunakakai. They saw some people resting on the oiaina and so stepped back to hide ^(elsewhere). They saw people sitting there ^{who} which were joined by others ⁺ who then went on. When they thought that all was quiet more people came and thus they were delayed until it was almost day. It was only then that the way was clear. When they reached the spot where Kalimahopu found the bundle, the elder brother had a desire to evacuate, and drawing near the shady side of the mound he let his bundle down and said to his brother, "Stay here with our father. I ^will go and relieve myself and come back. If you see any one make a sibilant sound". "Yes", said his brother. As he went, his ^(timid) brother crawled behind him without his brother's knowledge. As his brother crouched

to relieve himself, he watched. He did not want to remain with their father's corpse lest he (haunt him) *be haunted.*

When the older brother had been relieved, he went back to the place where he had left his father's body but he couldn't find it where he had left it. He turned and saw his younger brother and asked, "Where is our father?" His brother answered, "Just where you left him. It was there, for I [?]saw here to watch. No one went by. How could it be lost? Perhaps the spirit had ^srolled the body away. Spirits are strong". Yet the brother felt sad at the loss of their father's body. They sought and then went home.

Kalimahopu rested and then got up to go straight home. He knocked on the board that covered the door of their house and called softly, "O Keomaia, wake up and open the door. Hurry for this is heavy".

The wife heard him and got up to untie the rope that held the door in place. As soon as it was opened Kalimahopu slipped in and lowered the bundle in the middle of the floor. He felt about for the sleeping mats, laid his head down, face up, as he was tired after his long walk through the night.

He said to his wife, "light our kukui candles till our house is brightened." The wife lighted the candles, and saw the big bundle her husband brought. She was glad and went softly to where the bundle was. The husband, still lying face up said, "Don't go feeling around that bundle. I brought it home for you. First fetch a rope and tie our door up lest our relatives see our light and know that I have returned. A whole company of relatives will come in and we'd have nothing left for ourselves".

These words were pleasing to the wife and so she did as he told her to. When the door was tied the woman went back to feel the bundle with her hands and felt the hardness of the crossed legs and arms within. She asked, "What are these hard things?" "Tapa mallets for you, the ie kikoni, ie hoopai and pano ohichi mallets for fine tapas," said her husband.

"What a blessing," replied the wife. "Don't talk so loud lest our hosts of relatives hear and we'll have nothing left. Open the bundle quickly and hide some of the things lest they be seen". The woman quickly untied the ropes that held the bundle and when the mat was removed, she felt again and found something round. She

also smelled a stench and asked, "What is this round object?" "A wooden calabash", answered the husband, "it is a calabash full of squid several days old". "What a blessing," said the wife.

She carefully unwrapped the tapa covering over the head and up rose the strong odor of a squid dish that the woman believed it was. She pulled of the fold of tapa and revealed a head with staring eyes. She leaped where her husband was lying face upward, with great fear and screamed, "A Ghost, o husband". She almost landed on him. He turned to look at the bundle when she screamed and catching a glimpse of shiny forehead, exclaimed, "It was taken unseen, O woman."

He leaped upon the bed, scattering the candles and snuffing out the light. Darkness prevailed. This increased their fright as they leaped here and there. The wife called out continuously, "A ghost, O husband, " and he replied, "It was taken unseen". The wife was anxious to embrace her husband so as to lessen her fright but whenever she jumped toward him, he jumped away thinking that it was the bundle hopping after to haunt him.

Their voices were so loud at the late hours of night that the people of the neighboring houses were awakened and ^{went} ~~went~~ to see the queer doings at Kalimahopu's house. They thought that when Kalimahopu returned he discovered her secretly eating popoulu bananas of the stream of Waileia, and a fight resulted, hence the loud shouting at night. When they drew near they heard the words, "A ghost, O husband, and the reply, "It was taken unseen" and knew that the pair was being haunted by a ghost.

When they tried to push the door open, they found it fastened with a rope and dark inside. They broke in the door, lighted the candles and saw the ghost lying in the house.

The two were so terrified. Those who had come to the rescue laughed till their sides ached at the strange doings of the night.

Now, O reader we have come to the end of our tale, and I saw to you and to the patient captain, "A Happy New Year".

Hoakaka:—He moololo keia no kekahi mau mea elua, he kane ame ka wahine. Mamuli o kekahi kuhihewa i hanaia e ke kane, i kahea mai ai ka wahine i keia huaolelo: "He akua ke kane e"! Ia wa pu no hoi ke kane i hoohe mai ai: "He ikeole e ka wahine"!

Nolaila o na aui lalau o ke kui ma keneki o ke panana ame na lalahu pae-wa o ka makapeni, e oluolu e ke kapena, ame kuu mea heluhelu e huikala iho i ka meakakau.

Aia no i ke au e noho ana na kupuna o kakou aole i hiki mai o Kahaolekaku ma, e noho ana ka Mokupuni o Molokai, malalo o na ohana alii elua e noho ana i Kalae. He mau ohana 'lii maikai loa keia, aole ku-e, a imi i kumu e mokuahana ai aka, o ka laua i hana ai, ua kukulu ae kela ame keia o laua i na hale halau Loha, ame na kahua Maika, ma o a maanei o ka aina, i wahi no ko laua mau makaainana e hauoli ai, a he mau ohana alii puni lealea maoli no i ka nana aku, no ka mea, i na la o ka lealea i hoo-kaawaleia, i ke ao, iluna o ke kahua maika,, ame na kumu pili na aoao elua e pili ai a mau na pili, alaila, maika na moho ole a ulu.

Nolaila o ka hui alii ame ka poe pili kakalalo maoli e ona ma kekahi aoao, a pela no he kekahi aoao, mamuli o keia mau hui a keia mau alii, ua unua mai na maika o na pali Koolau, a pela no hoi ko ka huli Kona, ahiki i Halawa, o ka manao no o ka loa o ka laki, hoi puolo i ke alo o ka wahine, me ka ohana.

I ka wa e pau ai o ka maika ana, o ka poe i laki, hoi puolo no, a o ka poe no hoi i kahi ka neo, olala ka la; he mea lealea wale iho la no ia i keia mau ohana alii.

Ia wa, e kahea mai ai ka luna o na lealea o ka la, "E ka Aoliko, e ka humakaainana, aia ka le'ale'a o keia po i ka hale halauloha o Hanakamuimui; ua lohe aku la hele ae, i ike i na kai-kamahine o ka makani Popokapa o Kaeleawaa, me na Pupukanioe o ka uka o Waiialala, na hinihini kani kua-mauna i ke alo o Panionio, na iwa anai-maka a ka ikioe i Hoolehua, na lehua lihilihikuku i ke alo o Kaana me Kukalia, na kihene pua koki'o a ka makani lawelawemaile, ame na u'i ililahilahi o na la'i elua a ka manu, o keia poe apau la, he poe puu le'a wale no, ina he manu oo kekahi mai na Koolau mai, a pela no hoi mai ka huli Kona mai, e hui aku me ka mea iaia ka hana o keia po.

Eia na le'ale'a e malamala ana i he poniu, he hula keia, he olioli, he ohelo, he kilu me ka malle ume i ka pili o ke aumoe. Nolaila hui ka aha.

Mamuli o keia mau hooke'iko'i olelo, ua louna ae la ka puuwai o na malibini ame na kamaaina pu o ka hauoli, no ia hauoli, ko peki iho la ka manao e noho a ike kamaika i ka le'ale'a, kono mai la kamaaina, hoi kaubale aku la, kamau ke'a, i Kaha-lauaola, kali aku o ka wa o ka hana, i ka noe ana o ke ano ahiahi, aia na mea apau i ke kahua, ua hele a piha aia na lamalama hua kukui ke aa nei ma-o a maanei, e hoahuwale ana i na mea apau.

I ka wa e hoomaka ai o na le'ale'a, aia keia anaina nui makolukolu ua piha me ka uhane o ka hauoli, a i ka hope loa o na le'ale'a, o ia ka ume, a na keia le'ale'a hope, e hoohui ae i ka opua me ka la, a poeleele ka mahina i Kukuipahu, a i ka pau ana o na la hauoli, hoi aku la ka poe i ko lakou wahi, me ka haanou ana o na olelo, hu no hoi i ke kula o Kaiolohia ka le'ale'a o ke alo o na alii o Kalae, ka hele ia o ka lihilihi lehua o Kaana, a nei i ke kula pilipiliula.

O ka kekahi hoi, o ka'u makemake no a o ka pupukani o Waiialala, o ia no oe o ka mea e hoouweuwe mai ana a ke hopu mai i ka ii ua kohu huawai Hiloa, e ukuhina ana iloko o ke kiowai, ka kekahi hoi, o ka nani no nana i kaili aku i ko'u hooihi, o ka hula poniu a ka Ikioe i Hoolehua, nana aku oe i ke kino o ke kanaka, o ia no oe e ka mea i mafele hapa ia oluna, o ke ka no a ke alopali kalahale o kaua nei la, a olalo hoi, o ia no oe o ka ate a ke kai i ke one o ka i'a ka wawae o Hilia, ina e hiki iho i ka ai hoopau, kapalili ka hu'a o ka pa-u, i ke alo u-ha, o Umeumelehelehe, ilaila no oe e lupeaia iho ai, a palupalu, waliwali ihe, a owai ke mele, wahi a ka poe noho hale he poniu ka hula, a o ke mele.

Poahi no poahi ka mauna,
Ano mai ka nahele, ,
Niniu mai ka pua,
Alohi i kuu maka,
Na'u i lawe a—,
Ka uka o na—u—,
U ike anu e—,
Oia ke oki,
Ma—aha—ke,
Ma—aha—ke.

Ke nana aku oe i keia poe hula, me he mea la, aohē iwikuamoo, i paa i ka alualu ili, a oiai lakou la e hehihewa mai ana i ke kihi laula o Keahia, ua poina ae la kaubale nei, aohē hoomanao wahi hulilau ana, eia nae hoi, wahi a ka poe noho hale hoi mai la oukou, i ko kaubale nei e akiku ai.

Eia no hoi ka olelo le'a a keia kanaka, heaha auanei hoi, o kela ea, he e huwawae ia no ka huakaihele, hoi mai la no hoi paha, nanani no i kahi alualu hoonanea o Puheemiki, ma ka

naae ka moni, aia ka pono o ka poe aku o ka houpo, hala ka la, nana akua na o ke kaulana mahina, mauao ne ka pu o ka wai i ke kula pili o Kalaeloa, he mau la hoomakaukau keia i wahi kumu.

O makou no hoi o na kane, i kahi pakee wai nui o kahawai, a oukou no hoi o na wahine la pa'ha ka uhole ma-mali, he pon oiho i ka hili palaha, aia ka pono o ka loa o kahi kumu pili.

O kahi e wahiia nei keia mau olelo, aia ia i Kalaupapa, eia iloko o keia hale walaau, he elemakule, ua palupalu, au paha e kuu mea heluhelu e olelo iho ai, ua pau ka pono a Kakina.

Aole o ka ia nei pono no ka i pau, he pa-u kahi kapa pane mai la ua elemakule nei, auhea oukou e n moopuna, o na la iho la no kena o ka le'ale'a, o i lana ke koko, he pono waena, noia mai mua mai, aole mahope aku, nana mai e na moo ia'u e noho aku la, ua opeope ka'u mau mea apau, a kau i ka paia aka no kena mea o ka olohu, eia no ka ikaika ia'u, e noho aku la, no laila aia a ka la e pii ai, kii mai, kuu ikaika, a hele pu me oukou, o ka ikaika ia, kaumaha na kua o oukou i ka waiwai.

Hookahi no ke pa'i a na cheu o Ka manuolalo, i ka wa o keia mau hookaa olelo, eia iloko o keia anaina, ka mea nona keia moololo, a, ke lohe nei i keia mau ma apau, aole no i hoonioni ia kona manao e na olelo a ka poe hele e pili ana ia.

Pau makemake ia Maleka,
I ka wiliokai a ka ululaau i ka moana
Niniu Molokai poahi Lanai,
I ka ua nanahu a eha Molokai,
Ike akikuia e Puuola'i,
La'i iho la ke kuahiwi o Lihau,
No ka mea, he ahui pola hinala
no ka ia nei, wahine no ka lae o Ke-peno, a he hua ohia noho malu no ke awawa o Waikolu, au e hoolawa iho ai i keia i kohu ka inau.

He inoa keia no ka Waikolu,
Ekolu mino ono i ka puuwai,
Nawai no e meo aku o Huila,
O kana hana mau no ka ninu,
E ninu poahi ka pua lehua,
I ka ai kikoni a na manu,
Manuahi ko ihu e pua Rose,
Ke ala ka i like me ke onaona.

Nolaila, ua lawa no ke kanaka i ka ipukai a Kulukulua, o Haili o Mokuola, he mau aina kuahiwi ole he kuahiwi no ko Hilo o Panaewa, aka, i ka wa ona i lohe aku ai i na olelo a Kuialau-ahi (ka inoa o ka olomana) ua puaehu ae la ke kamalena o ka hauoli iloko ona, no keia kaumaha o ke kua i ka waiwai.

(Hoomaia aku.)



(Hoomania mai.)

O ka inoa o ka mea nona keia wahi nanea, o Kalimahopu, o kona ewe hanau, o Iliopii, i Kalaupapa, i na la wini kakala o ka opuu hou, ua hehi aku la oia i ke kahua le'ale'a o Amiki-aola, ma ka hoohakau mōa, ua nui ino no paha na hoa hoopapa i puehu ka hulu iaia nei, aka i kona halawai ana me Kauhu-nui-kuakamano Keomaia, ka inoa o ka moa wahine opulepule o ka makani Kilioopu o Waikolu, ia laua i hui ae ai, iluna o ke kihi o Kamalama, ua opa pu ia mai la na wawae o ke keiki o Iliopii, a waiho ana imua o ke alo o Holonaeole, ke kahua o ka moa opulepule, i ka aui ana ae o ka meakakau e hoomaha i kana makapeni, hulu koae, ike aku la ia i ke keiki Kauai, e kiihakake mai ana iluna o Kalalea, a e kani ana ka akaiki le'a a Kwaikini, me ka hooho ana ae ia:

Hole Waimea i ka Ua Kukua'u o Hanakahi,

He hana kauila ia no Puukapele,
Kani ka akaiki le'a a Kwaikini,
I ka polokake wai ua o Koolau;
Ua iho la pulu ka maka o ka lehua,
Ua olu ka ihu o Kauaikanana,

I ka holo kainopu ia e ka mauu nene.
Auamo mai ka noe i na pali hauliuli,
Ku-e a hoopii a Kaunuohua,
Kaohi ka ii a Kukalakamau,
E hoonohonoho ana i na pauku a ka makemake,

Malama e Kawaiko'i i na ihe paku'i a ke anu,

Anu ka pua o ka iliau hoololohe i na kuahiwi.

Mai puliki iho hoi oe e kuu mea heluhelu i ka hulu a-i o ka lio ki (ahai huki) o kuaa, no na lalani hoo'u kino a na kupuna, aka, ua maopopo aku la na mea nona neia wahi moolelo, a e hoi ae kuaa iluna o ke kuamoo o ka nanea.

Ia laua i hui hoao ae ai, ua noho iho la laua me ka hauoli, i kahi o ke kane, i ka lae o Iliopii, aia i kahi e pili ana i ka pali, aia ilaila ka waena mahiai o na kamaaina o Kalaupapa, aia no hoi ilaila ka waena o na makua o keia keiki, o ka uala ame na meakanu o ka aina kula.

Ia laua e noho ana, ua haalele mai ia ka makuakane i keia noho ana, a kau iho la ka oo lapa a kona makua iaia, no ka malama ana i kona ohana. Ua kukulu no laua me ka makuakane he hale iwaena mahiai, a i kekahi manawa, noho no iuka waena, a i kekahi wa, hoi no hoi i kai o Iliopii.

I keia wa nae a kuaa e'hoonanea nei me laua nei, aia laua iwaena mahiai kahi i noho ai, ua hala nae na la opio, a eia keia i na la u'i no o ke kanka, aole i kau iho ka ohu o Maunahina iluna o Poo-ku.

He nui no na kauhale e ku ana ma ia wahi, a e kokoke ana no hoi i ke alanui e pii ai iluna o Kalae, i kapaia o Puupaneene, aia no hoi ma kekahi hale e ku ana malaila, kahi i wa-hiia ai o na olelo, a kakou i ike mua ae nei, a o ka hale hoi e noho ana o ka elemakule Ku'ialauahi, nana na olelo paha i ke kaumaha o ke kua i ka haawe.

Na ia mau olelo i hookuku aku i na kono manao e hele i Kalae.

I ka makuakau ana o keia poe na lakou na olelo haanui, e hoi i ko lakou wahi, ua hele pu mai la oia me lakou. Ninau aku la i kekahi kanaka, ahea oukou pii hou iluna o Kalae, pane mai la no hoi ka hoaolelo o ke ala e hoi nei, aia i ke kaulana mahina i o Kulua e pii ai makou. Ina hoi ha pela, o kakou hoi ke pii, heaha la hoi wahi a ka hoaolelo, e pii i ikemaka, he ole loa ka lohe pepeiao, ke ike paha oe i ka le'ale'a o ke alo o na 'ii o Kalae, poina ko ike i ka huila, i ka holu nape a na hao.

Aole no o'u nana ia le'ale'a, no ka mea, aia no ka'u ipu Nihau i ka hale, wahi a Kalimahopu, ua hanaiia e ka makua a mole ua'u, i ka wai o Kauikua, manoana na palepale o Ohikilolo. Owai keia au e painuu nei? wahi a ka hoa olelo. Auwe, o kou ninau iho la no ka hoi ia, me he malibini la, me ko ike iho no ka hoi i

Kuu wahine i ke one kuilima laula o Ewa,

Kuu lau pua makani maunuunu mailalo,
Ua hoomahoia e ka la,
Maho mahoahoa ka pua i ka la;
Lupe ka mauu i ka malu a ka ohai,
Mania iho la i ka la moe i ke kula,
Moe aloha i ke kula o Kokoloea a.

He mai e!

Nolaila aohu pii o ko'u elele ilaila, aia ka mea nana i hoenu mai i ko'u manao, o na olelo a Ku'ialauahi, ina e pii hou oukou, alaila haawi mai ia Kamanuolalo, ka laau puihuhi i panaia ka inoa o ka makani kuhonua o ke awawa o Waihanau, a o ka lima lauahi o ke kahawai o Lenalena, o ia ke kumu o ko'u hoolaaui i ka oukou huaka'i, o kahi kumu pili ia kau i ke kua hookahi hoi ka pii ana me oukou.

Ahiki i kahua maika, loa ka hoa pili, a-pa-a-pa, ku ka paila, hana ka haawe, kau i ke kua; pokole ke ala, ku ae no nei heo ana; ua kaumaha i ka haawe, o ia hoi no ia a ke alo o ka wahine:

Pukuku'i ana i ke alo o Maunalahi-lahi,

Awala lua i ke kula o Kumanomano,
Heaha ka hana a Kuaiwa i ka malama po,

E nononoke ana i na kuahiwi ewalu,
E nuu ana i na niu haohao o Poka-i,
I na hanupa wai lehua a ke kehau,
Alala hu'u ka waha i ka makani Kai-aulu,

a koupu iho,

Pumehana na po hu'ihu'i o ke Koolau.

Eia hoi ka olelo a kona hoa kamailio, o kau paha ia e hooloole la ia nei, ahiki aku oe ilaila, hookahi no kikiiao makani a ka Ikiioe, pula ko maka i ka lepo ula o Kalaeloa, lilo oe ilaila e anaana ai i ka la'ola'o o ko maka, a pau ae, i nana iho ko hana, ua kahi ka neo i ko omole (kuewai-ihiloa).

Ia lakou nei i hiki aku ai i ka mana alanui, hoi no hoi keia i ko ia nei hale, a hoi no hoi lakou la.

Maanei la, e hookuu ai kuaa e kuu mea heluhelu ia lakou, ua hiki i ka hale; a e aui ae hoi kuaa e hui olelo me ka makani Kuhonua o Waihanau.

O keia inoa Kamanuolalo, he inoa ia no kekahi holo-a e waiho la ma ke kumu o ka pali o ke alanui o Puupaneene, aia iwaena o keia holo-a kahi i ulu ai o keia laau.

Ma ka olelo a ka poe i lohe a ike paha i ka hana a ka mea i ike i ua laau la, a i loa na loina, he lua ole kana mau hana e hoopahaohaoia ai ka noonoo, o ka mea e heluhelu ana i keia, aohu ulu o keia laau ma na wahi apau o Molokai, ame na mokupuni e ae. Ma kela holo-a wale no, nona ka inoa i kaulana mamuli o na hana a keia laau, o Kamanuolalo, he nui na moolelo a'u i lohe ai i ke kamailioia e ka poe, a hookahi moolelo a ko'u makua-kane i kamailio mai ai ia'u e pili ana i keia laau.

He moolelo ko keia laau ame ke kumu o kona ulu ana ilaila, he ane like no keia laau me ke Kalai-pahoa, ma Molokai wale no i ulu ai, olelo kekahi poe mamuli o keia laau i kaulana ai o Molokai, i ka pule oo.

Aole pela ka oiaio,

Ka manao o ka pua Sadinia,

Aia me ia la o Ilikipau,

Mahiki holuholu helu ekahi,

Nana e hoopii a ka uwila,

I ka eheu o Kaupu hehi ale.

(Aole i pau.)

Ke Akua e ke kane e.

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HE AKUA E KE KANE, HE IKE OLE
E KA WAHINE E!

(Hoomauia mai)

Nolaila, ua lawa paha kaula e kuu ipo
heluhelu i ka iho ana i Makua, i kahi
nui o ka wakawaka a e hoi kaula i
kauhale o lakou ma.

I ka hiki ana o ka poe pii i Kala'o
i kauhale, mau na ihu, ninau ka noho
hale, pehea ka oukou huakai? Auwe!
wahi a ke kanaka pana na olelo keha
i ka hula poniu, o makou mai la no ia
la, ua loa no hoi kahi pono i ka la
mua, manao aku la hoi i ka lua o ka
la, ua mahuhua mai la hoi kahi kumu.

I hoi hou aku ka hana i ka lua o
ka la, e hao mai ana kela aoao, a hele
ia a kau iki ka wai a ka Liula, laki
ko makou mau kamaaina, hawai mai
la, hui me kahi koena mua, manao iho
la aia aku paha ka laki ihope, ia hele
hou ana aku, laki a mea, lilo aku ana,
a i kela la aku nei o ko makou la
laki ia, ua nui na mea i loa, aole
hoi e hibi, ua manao aku la ia iliki
hou ana aku i nehinei, o ka hele ia a
koe kahi ie kiki i ke oolea.

Ina paha he palupalu, o ke puhi la,
o ka nau, koe aole, a o ia kahi ukana i
hoi mai la, a, pehea na le'ale'a o ke
alo o na 'lii o Kala'e? wahi a ka poe
noho hale, eia no hoi ka lakou nei
pane, he kokoke aku anei kekahi
o'u o ke ino ilaila, o ke ano kuaaina no
hoi paha, noho no i ka hale kamaaina,
he lapa manu ole paha ia au e pii aku
ni, a ou mau iwi ka luahi, i mea
houhou.

Nolaila ke ike pu ae la no kaula i
na olelo a keia poe kanaka, he okoa
i ke kipa kauhale, a he okoa i ke alo
o ka wahine, au paha e himeni iho ai
i keia himeni auunuu a na kupuna o
kakau:

Abu kupanaha a ka la i Ma-na,
I ka alohi a ke aka wai i Papiouhuli,
Kuhi ka malihini he oiaio,
Eia ka he lawakua makani no Nua-
lolo.

I ka nihi pa kokoi i Makuaiki,
Ka nihi ana a ke ahi i ka auhau e,
O ka auhau iho la no ia a ke kono-
hiki,

O kana ukana iho la no ia o ka
hooko'iko'i le-o,

Ua hiki iho la lakou nei i kauhale,
a ua ike pu iho la no kaula i ke au
nui, ame ko au iki, a e hoi ae hoi kaula
i ka mea nona keia wahi hoonanea.

Ia Kalimahopu i hiki ai i ka hale,
ninau mai la ka wahine, heaha ka
mea hoi, a he poe Kala'e iho la. He
Pape aku la ke kane, hookahi no paha
meahou: Ha-ia mai nei lakou e ka
ililo olohe o ke kula o Kamaomao, hoi
nui wale mai nei no aole wahi alaala.

Olelo mai la ka wahine, hu, heaha
aku nei no la ko Kala'e i loloa aku
nei na au, haaleleia iho ka mahiai,
piha ka opu, o ka wahine me keiki,
aole e i ae e, i ke ahua o Kaunohua
iwaena pali.

Eia hoi paha, wahi a ke kane, olelo
mai nei o Kailauahi, aia pii hou na
moopuna, alaila haawi i ka laau ana,
ia Kamanuolalo, ua aloha paha i na
moopuna i ka pau i ka lilo, i ko'u lohe
ana aku nei ia mau olelo a ua elem-
kule la, ulu ae nei ko'u manao e pii
me kela poe, i mai la ka wahine, hea-
ha la hoi, he pii kou, ina io hoi paha
e haawi ana ia Kamanuolalo i keia
pii ana aku a na moopuna aole olona
ana he hooluu wale no.

Ua pono wahi a ke kane, ua ae laelae
mai la oe, aole no e nele i na pomaikai
nolaila, he mau la hoomakaukau keia.

I ka hiki ana i ka wa e pii hou ai,
ke eleu wale la ua poe kanaka nei,
o ka wahine a kahi kanaka nana na
olelo hoepa, a kakou i ike ae nei ma-
mua, oia ke hiliina ana ma ka ni'o o
ka puka, pane aku la oia i kona mau
hoa wahine, eleu mai nei ka hoi na
kane a kakou, ua hele a lihilihikuku
i ka hele.

Pane mai la hoi kokahi; o ia hoi ka'u
e nana ae nei. E eleu ae hoi paha
makou, e pono ai, i pono oukou na wa-
hine, e haawi mai ana hoi o tutu i
ka punahele ana i keia pii ana, ina
aole oia e haawi mai ana, aole au e
pii, aole i pau ko'u hoonaukiuki, i
ko'u mau wahi hoa pili, ia eo ana no,
nana aku oe i kahi kanaka upepe, huki
kapakahi ae la i ka malo puakai i
ka hope, kilohi iki iho la, nce ae la i ke
oli honoea.

Nani Kaala he kiowai na ke kehau,
Ke linoa mai la e ka poe o Lihue,
O Kalena ma no ka i Haleauau,
Au ana ka lae o Maunauna i ke kula.
Me he mea la ka hoi, e i mai ana
ia'u, au ana ka lae o Ho-a-a i ke kula,
o kana hoi ia i ike, aole hoi ia i
ike i ka kekahi.

Ke haaliki nei keia emi pu ka ma-
nao o na wahine, pai hou no ua wahi
eu nei: Auhea mai no oukou e na
hoahale, elima no hoi kakou o Kalima-
hopu no hoi aono, loa no ka eo ma
ko kakou aoao, hope no i ka mea e
loaa, kokua ika hope hao ke ku'i eko-
lu no hoi ma kekahi aoao, pela no hoi
ma kekahi aoao, heluhelu no i ka mele
ha'i i ka inoa o ka aina.

Aia i Molokai kuu iwa la,
I ke kula wale o Kalaupapa la,
Papa olelo kaula la,
Oiai ka manao i ke kino la,
O ke ku a Mokuhooniki la,
He inki welawela ia la,
Alaa ko ku i ke a'u la,
I ka i'a lele o ka moana la,
Moku i ka ohe la,
Hoopa mai!

I hui iho ka aha i ke kahua maika,
aole a kakou nana o ka opeope a kau
i ke kua, pe'a ae no na keiki o ke
Koolau, noho ana imua o lakou nei, e
hoopue mai nei, na iwa ankimaka, ua
nounoua na papalina e ka ehukai o
Kalaeokahio, a nono hele kela o ko
lanoho a wiuwui i ka iika ehukai, eia
nae ua paa ka ii, a Kukalakamanu.

Ina kakou, oi kakahiaka eia-aku ia
wahi e apa ai, o kahi o ka elemakule
pau no na olelo, komo ka lima i ka
aweawe, kau i ke kua, kukulu kalaihi
a ke Kalamalo, no ka hale o ke tutu
ka pahu hopu.

Ia lakou nei i hala mai ai, wa iho la
na wahine, i ke ano o na olelo a keia
wahi niheu hookolohe, aka, aole a na
kane nana aku iahope, no ka mea, aia
ka iini aloko i ke alo alii o Kala'e.

I ka ike ana mai o Kalimahopu,
hookahi ka hele ana, ahiki lakou nei
i ka hale o Kuialauahi, olelo mai la
ke kupunakane, auhea oukou e na
moopuna, ke lawe nei oukou i ke alii
me oukou, hookahi no mea nui, o ka
malama i kona kapu. Eia ka ikaika
o oukou e na moopuna, e hele ai, a
pilikia kekahi o oukou i ke alshale,
alaila, lawe iaia nei a waiho ma kahi
a ka makani e pa mai ana, a o ka
mea pilikia, hele oia a mamao mai ke
kuamoo (alanui) ma ka lulu, o ka poe
pilikia ole, noho i ke ala a hoi mai
kela.

Mai haalele huakai oukou, pau no
na kuhikahi a ka elemakule hooe ae
la lakou nei, e hele, ia lakou nei, e
hele nei, o Kalimahopu wale no paha
ka mea hoi o kona noonoo ihope, i
kana wahine, aka o kona mau hoahole.

Aia ka manao i ke kolokolou,
Pukuluu i ke anu a ko kehau,
Ha-ua ka manao oia ke kanaka,
E ao iho oe a he wai kolal.

He nui ka poe e hele nei, i keia mau
hana, no Waikolu, no Kalawao, ame ko
Kalaupapa no hoi, aka, eia me keia
huakai ka mea nona neia wahi moo-
olelo, ame keia wahi huakai hoi ka-
kou e bele pu ai.

Ia lakou nei e pii nei i ka pali, aia
kahi eu mamua o ka huakai ame kona
kokoolua, ka mea iaia ka laau kahi
i pas ai, eia no ka pane a ua wahi
kalohe nei i ke kokoolua.

Nana aku paha oe ia Kalimahopu,
aia wale no na maka ihope, i kahi
apela hinsi ana, ua olelo mai hoi paha
ia'u, aole ona nana ia le'ale'a, o ka
makani no kana i manao ai, ina no ko
kakou hiki aku i kahua maika, loa
no ka laki, pe'a no kela hoi mai.

O ka'u e manao nei, e hoolalau ka-
kou i keia la, aia a ka la apopo, ala-
ila hele kakou i kahua, e nana hoi
kaia i ua oia la i keia po.

Olelo mai la ke kokoolua, heaha la
hoi aia ahiki aku kakou iluna, alaila
hawanawana aku oe ia lakou la, a holo
keia manao ia laua, a ke kokoke aku
nei no hoi e hiki iluna o ka noho a
na kanaka e nana iho ai ialalo o Kalau-
papa, o kahi hoi i panna ka inoa Puu-
paneence.

Ia lakou nei i hiki ai ilaila, haule
na haawe, hoomaha, malalo o ka laau,
a i kumu e lohi ai ia hoomaha ana, a
e ko ai hoi o keia manao o keia mau
kanaka, o ke kokoolua o kahi niheu
kalohe, hiliina aku nei oia i ke kumu-
laau, kani ke oli.

Kuu wahine kai oia e ka un a eha,
Me he maka koholua la i ku i ka ili,
Ka walawalanai i ka eha a ke aloha,
Me he kinopu la i Wahiawa,
Me he la malaila wale iho no,
Aole, aia i kai o Puanui a,
I nui no oe i ko ai pinepine,
Me he mea la na hai kau loa—e.

Iaia la e hookakaha la i ka ia la ipu
hoehoe, eia hoi lakou nei ke hoolai
nei me Puakinamu, no ka mea, ua hoo-
kahi ae la ke kaunu i Wai'aloa, (manao
like).

Eia no hoi o Kalimahopu ke noho
aku nei hoolohe, oi noho aku keia a
mo'a ka imu, aole o lakou la wahi mea
a eueu mai, pai aku la keia, ina paha
kakou, ua kuu iho la ka nae!

Ae mai la kekahi kanaka, ae ina
kakou, liuliu kau na haawe, naue aku
la lakou nei.

Ia lakou nei i hiki ai i kauhale ka-
maaina o Wai'alala, pa kahua a kama-
aina, mama Koolau. Ae, wahi a lakou
nei, e kipa kauhale, paina a maona,
haule iho nanea. Ae, wahi a lakou
nei.

I ka makaukau ana mai i kamaaina,
i iho la lakou nei, iwaena o ka ai
ana, ninau aku nei kahi eu kolohe o
lakou nei. Hele ole aku nei hoi oukou
i ka le'ale'a o ke aloalii i keia la!

Pane mai la kamaaina, aole lealea
o keia la, aia i ke ahinhi, auwinala,
he Puhenehene ka le'ale'a; iuka iho
nei ka luna a ke alii kahi i kala ai,
a hala aku nei i kai o Kipu, i keia
kakahiaka wale, he elua pili he eli ka
loko, a he holei no hoi ka pili owaho.

Ka alaapapa me ke kilu na le'ale'a
o ka po ana iho, aia aku la nae ka
lealea i kai o Mahelana, he ai iho ko
oukou a maona, hoonanea iho, a kaha
ae ka la, alaila hooe kakou.

I ka pau ana o ka lakou ai ana, lu-
ana iho la no hoi, a mamua o ko lakou
nei liuliu ana e hele, hooe mai la ko
Kilohana poe, ko Kipu, ame ko Nihoa
poe, he huakai nui maoli, hui me ko
Wai'alala, ame lakou nei, moe kooe
ke ala, i ka nui o ke kanaka, ahiki
lakou nei i ke kahua, ua hele no hoi a.

Lei mahiki i ka ua me ka makani,
Nana i na ale mani a ke Kipu,
Ho kahiko ia na ka welowelo,
Ke mahalo ia mai la e Kawiliwahine,
Ilaila no maua me ke ko'eko'e,
E nonoho ai i ka ua Kipuupuu,
Me o'u hoa malana eeleka,
Ua noho a mehana i ke anu a ka
nrakani,

He makani kamaaina ia no Wai'haka,
E kahiko ana i ka pua o ke Koolau,
Uli malamalama ka mahele o Waika,
I ka nui o na kanaka, elike no hoi
paha me ke kaona nei, a kaula e ike
iho ai ke hiki mai i na la kulaia.

Ia Kalimahopu ame kona mau hoa
i hiki aku ai i kahua, ike aku la oia
i na nani like ole o ke alo alii, ka
nui hewahewa o na kanaka, ame na
u'i like ole o ka aoao palupalu, na ia
mau mea i Rau-o aku i kona noonoo, a
poina kauhale.

(Aole i pau)



HE AKUA E KE KANE HE IKE OLE
E KA WAHINE EI!

(Hoomauiua wai)

Ac, ua pouna hikiwawe iho la iaia ka mole ua'u, o Kieikuukaco, ua pau honua iho la ka maku nae hanu la o ka pola pua hula o Kekeno, a ua poelo mai la ka hoomanao i ka ohia noho malu, o Waikolu ana i keha ai, a kuaa i ike mua ae nei.

Oiai, keia aha kanaka e kali ana i ka hoomaka mai o ua lealea, eia ua mau alii nei ke noho nei, me ko laua mau aiolo; a e kali ana i ka leo o ka lunanana e wehe na hana, o ka wa ia o Kalimahopu ame ka aha kanaka i ike aku ai, i ke ku ana ae o kekahi kanaka loihi kino pioeoc, a e haiaia ana no ka U'i nohea iluna o kona mau papalina, e paa ana ma kona lima he lei hua Ulei pala i ha-kuia me ka Awikiwiki; hele mai la oia, a ku iho la iwaena o ka aha kua-ka, oiai na leo mua o ka hooho hauoli o ke anaina, e haawi aku ana nona.

Huli ae la oia apuni ke anaina o mai la oia i kona lima akau imua, me ka hoopuka ana mai i keia mau olelo, me ka leo nui moakaka.

E ka Lani e! E Ihi ka Lani! E ka Honua e! E Mu, ka leo e hama-hama, e hawanawana kh olelo; eia iwaena o oukou e ka aha kanaka, ka mea nana e kua ke kahua. O ka mea a'u e kau ai i keia lei, oia ka puloku o na lealea apau, a e lohe e ke anuina, ua kau aku maluna ona ke ko'iko'i o ka wae ana ae i cha o ka aono palu-palu, a oia ulima, ina he wahine ia, a e wae mai hoi oia mailoko ae o keia anuina i elima kino kane, me ka nana ole, he liko paha ia, a he laele paha, a pela no hoi, ina he kane ka mea e kau ai o keia lei.

Na pili o'ka aha lealea, he eli koloko o ke kahua, a he holci na ka aha ka-raka ia.

O ka inoa o keia kanaka, e kala nei i keia mau olelo, o Kalacohia, a ma-muli o kona loihi niapc, ame ka ula o kona lauoho, ua kahcia aku kuaa inoa Kalaeloa, he inoa hoopahene, aka ua paa nae ia inoa maluna o kekahi kula palahalaha e waiho la i Kalae ahi-ki i keia la.

I ka pau ana o na olelo a ka luna imua o ka aha kanaka, o kona manawa no ia i hele mai ai iwaena o ka aha, i ka mea e kau ai o keia lei, iaia nae e au ana, e nana ana, e kilohi ana ma, a manai, ike aku la oia i kekahi kaikamahine lauoho chu ma ka hu'a waho o ka aha kanaka e kulou ana ke poo ilalo, a no ka maopopo pono ole iaia, o ka helchelena, hele mai la a kokoke i kahi o ua chu la e noho ana. iaia i ku iho ai, ea ae la ke poo o ua kaikamahine nei iluna, a waiho wale mai la kona hiona nohea imua o Ka-lacohia.

I ka ike ana mai o ua u'i nei i ka luna o na lealea e nana pono aku ana, ia wa i kulou hou, iho ai ke poo ilalo, a huli aku la ke alo i kahi

I ka ike pono ana aku o Kalacohia i ka U'i puuehu o keia kaikamahine, i iho la oia iloko ona, o oe ka mea nana e hehi ke kahua i keia po. U' iluna ou e kau ai keia ohu lei, o kona wa no ia i o mai ai i ke oli.

Kolokolo aala kupukupu Malamaau.
Ka mapumapu nae o ka' lauu,
He lauu pua naalii muka boni,
He pua nahina na ua kahuli,
I peno ia e ka ua ka lau,
Ke ko nina makulu makulu i ka Nene,
Ku-po makuhi Lihue i ke ala.

I ke kuu ana iho o kana kanaeae ia wa oia i hele aku ai, a ku iho la mahope o ke kua o ua kaikamahine la, hapai hou ae la oia i ka lua o ke mele, a e hooianohano ana hoi i ka U'i ana e manao nei e lilo i pulakaumaka no keia po le'a.

Hulili maapu ka la, wela Maunaloa,
Halialia na lehua o Kaana,
Haloi mapu i ka wai mapu a ke kupa-e!

Aia la iluna o Luahinchaele,
Ka elele pa makani a ka Ikioc mai-lalo,

A po-po, a uka o Kawaaku,
Kuohehu i ka uka o Kalaeloa.

Inoio aku la Kaolohia i ka makani!

I ka wa i pau ai o kuaa kepakapa ana, hookau iho la oia i ka lei iluna o ke poo o na kaikamahine la, me ka pane pu ana iho.

E ka U'i Puloku o keia po le'ale'a, ua kaa ia oe ka hanohano a keia aha kanaka nui i hookau aku nei maluna ou, ma o'u uei, a nau e wae aku iloko o keia anaina, i mau hoa nou o ka aoso palupalu, a pela no hoi me ko oukou mau hoa puhenehene o kahi me-hameha, o keia aluna ahiabi.

Ea ae la ke poo o na U'i nei iluna, a nana mai ia i ka luna me ka pane ana mai.

E kuu haku e-, he kaunaha aui ko'u me ka hilahila pu, no ka mea he ualihini au imua ou, a mamuli paha auanei o ka'u hemahema e hana ai, waia hoi ka inoa o kuu mau Lani e noho wai la, no laua oluna, a no laua olalo, a o ia ka'u e kaunaha nei:

Pane iho la ka luna, mai kaunaha oe, e kuu Puloku, ku ae iluna i hooluuna aku au ia oe imua o ke anaina, ia wa i eu ae ai ua kaikamahine nei, a ku ae la iluna, hawanawana iho la ka luna.

Owai kou inoa e kuu hiwahiwah Pane aku la ka U'i, o Koa'e kahi inoa o ko kanaka. I ka ike ana, mai o ke anaina kanaka i ke ku a ka wahine U'i, ua puia ae la ka lewa i na leo hooho, o ka hauoli; i ke kuu ana iho o ia hauwawa, paha mai la ka leo o ka luna i ka i ana mai:

E ke anaina, eia imua o oukou ka u'i hoomahie o Keonelele, nona ka inoa i kohaia ko Koa'ehulukea, i ka uka o Kawaaku, aia iaia ka aha o keia po, o kana e pane ai, o ka kakou ia e hooko ai, na ka maka e pili; na hiki-malama e hoopau, o ka wa no ia o ua kanaka nei i kepakapa iho ai i keia mau lalani.

A ka luna o Keiu nana iho,
Ike iho oe ialalo o Wailau,
E halihali ae ana ke kai i ke one,
One hou ke kahakai o Kuwelc,
Hiki ia makalii hanau ka nalu,
Holoi mai ka malana i Niania,
Kahi ke alo ka pali o Ukiloko,
Kokolo me he uahi la ka wai i ka pali,

Ka hikia me he aho lupe la i Waiehu e-be,

O ke ehua o ka leo ka i pulolo mai,
Pulolo mai ana o ka pono me ka hewa-a.

He bewa hala ole ko'u ia oo e-be.

Pau ke kepakapa ana, o ka wa ia o ka aha i ike aku ai i ka hohola ana mai o na lima o Koa'e-ka imua, a haawi mai la i na olelo hikimua o ka hoolauna iaia imua o ka aha kanaka, i ka pan ana o ia mau olelo, o ka wa no ia ona i hapai ae ai i kona umauma iluna, me ka hoopuka ana ae i keia mau lalani, me ke oli ana.

Oia Kaluakoi i ka ua naulu.

Hehihehi keiki o Keonelele.

I ka pau ana o keia mele, ua hoolu-uluia ae la ka hauoli o ka aha kanaka, a ua nobo pono iho la ka uhane helena o ka le'ale'a iluna o na mea apau.

(Aole i pau).

HE AKUA E KE KANE HE IKE OLE
E KA WAHINE EI

(Hoomaia mai)

Olai ke anaia e muia ana me na ma-
nao mahalo no keia u'i, o ka wa ia o
ua kaikamahine nei i kai mai ai i ko-
na kapuai wawae imua, me ka ueha'i
ana o kona kino, elike no hoi me ka poe
hula ku'i o keia mau la; me ke au ana
o kona maka mao a maanei o ke ana-
ina.

Aia na huamele ke kapallii la i ka
lau o ke alelo, iaja i wae ai i kona
mau hoa, a lawa, alaila wae mai la
oia i na kane, a lawa elima, alaila, hoo-
kuene pono iho la lakou, iwaena o ke
anaina me na puukapa pakahi iluna o
ko lakou mau uha.

I ka hoomaka ana o ka puhenehene,
aia na kane ke huli aku nei imua o na
wahine, pela no hoi na wahine, he elua
pohaku he elele a he keokeo, o ka po-
haku elele, na na kane, a o ke keokeo
na na wahine, o ia ka mea e huna ai
iloko o na puu kapa, i ponubula ma-
mua o ke alo o na wahine ame na kane.

O ka puloku, oia ke alii o ka aha
puhenehene, nana no e wae ae maloko
mai o ke anaina, i kane, a i wahine.
na mea na laua e huna i ka no'a, alaila
haawi mai la ka puloku i ka pohaku i
kekahi kane, a iaia no hoi kekahi po-
haku; o ka wa ia o ka puloku e hoi
iho ai a noho mawaena o kona mau hoa,
me ka noho hohoa ana, alaila, o hou
mai la ka puloku i ke mele me he leo
hula la, ka hoekoekeu i ane like paha
me keia:

Me he pua luahiwa la i ka lasu ka-ha-
la-i

Ka hala o Malelewa la i ka makani,
Pa noc ia'u Kikiopua,

E aha au e Keiu o Haihala, Auwe—

O ka hala ana aku nei no keia,

Ka i no o ka noho iho ke pono ahiki
aku au,

Alaila la hoi hele pu aku,—Umia,

Hele ka wai au'a i na pali,

Hoohakū'iku'i i ke alo o ka a-la,

ka ma i

Lele a ka wai o lele iluna,

Ke hoihoi la e ka makani kehau,

Ka wai o Waiehu o Oloopena,

Ke hoala ia la e ka makani,

E ala mai oe e moe loa nei,

O ka moe kau e ka Moi a ke kahau,

na mana,

O na ai a Luamea o Ma-ia, Umia,

Oiai ka puloku e kepakepa nei i keia
mau lalani me ka hooaha'i ana o kona
kino, o ka wa ia e hooaha'i mai ai
o kona mau hoa me ia, me ka hoo-
neenee ana mai a pili, a pela no hoi
na kane, i ka like ana o na soao elua
o huli aku ana ke alo o ke kane i ka
wahine me ka lalau like me ka waiho
ana he wahi ko-wa mawaena o na
soao elua; o ka wa ia e hooei mai
ai o ka puloku i ka iliili elele i ke
kane e ku pono ana iaia, alaila, olo-
kas mai la oia i ka pohaku keokeo
imua o kona alo, me ke kepakepa ana
mai i ke mele.

O hele a ko wahi e noho ai,
E kakali iho oo a hikiaku au,
A nalo iho ka o'pao'pa ka malohilo'i,
Lohi mai no ia ua i ke kula a-no-ai.
Eaha ana la ia me Hanalei,
E hoopaiailua ana me ka liko,
Ua eo aku la ia Luia,
Hopu aku la i ka tepo pahulu a ko
a-nu. Auwe—
Anu wale hoi au ka mea iloko o ka
hale,
Ope nae ka'u aloha i ka noho mai
iwaho,

Aia iho ka mea mahana la he pu-
pu-u. Umia.

I ka pau ana o kana kepakepa ana,
ia manawa e oniu ai ke kane i kana
iliili ina e hookeu'i me ka iliili keokeo,
alaila pa'i wale, lilo ko koho i na
wahine, i ka hana a na kane e hana
ai.

I na paha he hula, he olioli paha,
e like me ko lakou koi, i ka pau ana
o ia hana, hooni kino o ka le'ale'a, ia
wa e kikoo iho ai ka lima o ka puloku
i na pohaku, a haawi aku i na mea
ana i wae ai, no ka huna ana i ka
iliili pohaku, o ka wa ia e pili ai oloko
ame waho o ka alii kanaka i na pili
like ole, eia nae, o ka poe i paa i ka
puhene, ua paa lakou i ka ili oloko, u
o ka lakou e pili, o ia ka pili a Nahi-
nala, he pili kino ke ano.

Ina paha o ka honi papallua, a i ole,
o ka lelea paha, a i ole, o ka holo
ohua cepakeke paha; no ia oneki nui
akea, elike me ka makemake o ka soao
lanakila.

I ka wa i ike ai o Kalimahopu i ka
u'i o Keonelele, i ke ku ana ae iluna,
ua hoopihaha kona naau me ka lili,
aia o halia hana nui i ke kino, ke oni
lapuu la ka makemake iloko, me konu
i ana iho iloko ona, ina paha e oo
ko'u ume o keia po, e pili ai, aole i
kana mai ka pumehana.

Eia na mea apau ke nunu'a ndi mo
na hoa pili, i ka mau ana o na pili
oloko me waho, o ka manawa ia i neo
mai ai ka mea nana e huna i ka no'a.
Nolaila aia ka no'a i na wahine, n
i na kane hoi e koho i kahii i waiho
ai o ka no'a.

Mamuli o ka lilo ana o ka puloku
i luna hoohana nui no na lelea o ia
po, nolaila ua hiki ole ke loa ka ma-
nawa hooluolu maikai loa i na hoa pu-
henehene, aka o ka pili, ua hookeia i
ka wa e eo ai i kekahi soao. O ka
honi a ka ihu he okoa ia; o ka hana
a mea he nanea ia; iloko o keia wa
hauoli, ua nui na mea i loa i ka poe
laki, a ua ku no hoi ka poe i nele
mawaho o ka pa o Homa.

Ua lohi no ia kaapa ana iho, a hiki
mai:

No ke ano ahiahi ke aloha,

I ka halialia ana mai.

E wiki oe la e pua rose,

Oiai ke hoa i uka nei.

O ko'u la heo keia,

Ke lu mai nei na pe'a,

Pahipuhi ka hana a na'lii,

Liilli ka i'a o Alika.

I ka pau ana o ka aha puhenehene,
alaila ku mai la ka puloku iluna me
ke kukala ana i ke anaina, no ka
hoomaha ana.

Hele aku la o Kone a komo i keka-
bi hale, a li'ull'u hoi hou mai la i ka
hale Loha; hele mai la oia a waena
o ke anaia, me ka hoohe ana mai i
na olelo e hapahapai ana, e lana ka
manao, e hui ka opua me ka la.

E ka aba, eia kakou me Kulu'i o
Kauaula, a na ka makani pono kapa
o Kaula, a e kua'u mai i ka lan o
ke pahii (pa-u) imua o ke anaina, a
o ka puu le'a o Waialala, ka hoopaa
olalo, he olapa ka hula, i ke kuu ana
iho o ka leo o ka puloku, ikeia aku la
na hoopaa olalo, he ekolu ka nui, me
na hokeo ma ko lakou mau lima, me
na olapa oluna, he eono ka nui; ua
hele no hoi a ohu i ka lei, elike no hoi
me ko keia mau la, e ikeia nei.

O ka mea mamua o keia huaka'i, iaia
ke oli me ka hooaku'i ana i na wawae,
a pela no hoi ohope, e hoolike ai, i ku
hiki ana i ke kahua, hookeuene ka noho
a na hoopaa, aia hoi na olapa oluna
ua makapau.

Iwaena o na hoopaa olalo o noho ana,
he wahi kanaka pahaahaa, nona ka
inoa o Puku, oia ka mea i o mai i ko
oli, a o keia mau kanaka ekolu na
puule'a o Waialala e kaulana nei.

(Aole i pau.)

HE AKUA E KE KANE HE IKE OLE
E KA WAHINE E!

(Hoomaui mai)

Oiai o Puku e hua'i ana i ka ipu
makani a Laamaomao, me keia mau
lalani mele, e hoomanea ai i ke anaina:

Kuanahulu iluna ka ino a ka makani,
Ko-o, ole i ka pilikia o Makahi,
Na Kukaalani ka pua a Keaweilani,
E koi ana i ua Hoku alii oluna.

O ke o'ea, ua make i ka lani o
Kaulu—.

Elyu mea nui i ka manao e noho nei,
O ke kuko o ka li'a waiho malie,
E ma-pu ae au i pau ka hopu aloko e!
Pehea la— Ko-na aloha e—!

I ke kuu ana iho o ke oli, o ka wa
ia i nakeke ae ai ka ipu i ka lima o
na hoopaa, me ka hoopuka ana ne i ke
mele elike paha me keia malalo nei;
ua lawe mai nae ka meakakau i keia
mele i hakuia no Kekauluohiomano, a
ka meakakau hoi i ike ai i kona mau
la opio, i ka haaha e Namakaelua, ame
Keohohina, na kumu hula kaulana i ke
au o na Kamehameha, a eia kekahi
mau lalani:

O hookumu ka lani, kumu ka honua,
Ka paa, ka paa, ka naki, ka mau.

Ka hibia, ka pipili i ka aaki, pipili
kani a Hoala-lele,

Lele hoaka ka pa-ku, lele hoaka i ka
lani,

Hoaka ka lani, hoana kaka,
Kuku'i ka lani, hoanakaka, naue ka
lani.

Hoanakaka, ne-i ka lani hoene,
Hoene i hoaka i naka-kaka i ku-ku-
ku, ku aku.

E ku ka lani iluna nei, ea ka lani.
Ke ku'i kapalua, ke ku'i kapakuke
i naue—.

Ke ku'i kapakapalili, kapakuke ana.
O ke kukekuke, e ne-i nauene, i na-
kekeke,

O ka lani, o ka nakeke lua, i ne-be
oeoe—,

O ka owe o ka hekili ku'i kahi
ku'i pa-malo,

Ku'i pa, kani pa, holo pa, o-ina ka
leo o ka hekili,

Ku hekili o-nu, olapa ka uwila lili
onohi,

Onapa, anapa anapanapu, anapa,
Anapu iluna, anapa ilalo—.

Anapu anapa, anapa onohi,
Anapa o lele iluna ka maka o ka
hekili,

O keaweikikahi alii-o-ka-moku,
O kalani uwila o Mokulani,
Ke'lii mai ke ao hekili,

O ka lani hekili Ku'ikahi o ka moku,
Ina kani e no ka leo o ka hekili alii.
He mele lohi keia, aole i lani aku
aka ua lawa paha kuu i kuu maaka-
maka heluhelu i ka ike ana i keia mau
lalani. O ke kumu o keia mele.

Kaholona i ka papa apuapua o Iouu
i ke Kapulani.

O ke one hookala oi o ke'lii,
O ka paena o ke one o ka wai o ke
kai,

Ka halulu keia lani, nakeke ke ki,
O ka Ho-ana oi o Makakuikalani,
E oi ai o ke ko'i makawi,

A elike me ka leo haku'iku'i o na
hoopaa, pela no ka anau o na wawae o
na olapa, a poahi kaa ka luna o Kilau-
ca.

Oiai na olapa e anapau mai la, e kuhi
ana ka lima, e awili ana ka maka, e
kunou ana ke poo, elike me ka mana o
ke mele i hulala, na ia mea e kau-o
sku i keia anaina nui makolukolu imua
o ke kuahu, o ka hauoli, ka le'ale'a,
ke kuko, ka li'a, e moe ole ai o ka
po.

I ka hiki ana i ka wa i hookawaleia
no kekahi le'ale'a hou, o ka wa ia o
ka Puloku e kukala mai ai i ke anaina
me ka hele ana mai iwaena o ke kahua
a i mai la, o ka le'ale'a o keia wa, he
hula ohelo, a na na keiki puukani o ka
makani lawelawe malie, i ke kaha o
Holi, e hebi ke kahu o ka wa ia o ia
poe e hele mai ai a noho i ke kahua.

O keia hula he hula wawae keia, o
ka wawae hema ke hoopolelei imua, o
ka wawae akau, ke behi, ke kapuai
ilalo a ku ke kuli iluna, o ka lima
hema ke kalele ihope. me ka hoohi-o,
ana o ke kino.

I ka wa e hoomaka ai, e hapatia
ana ka hope oni a Kinau, a kiekie
iluna, e hou aku ana i ka wawae hema
imua, me ke kuhi ana o ka lima akau,
elike me ka mana o ka huaolelo o ke
mele.

He ano paakiki ka ike ana i ke
kaona (mana) o ka olelo o keia hula,
aole like me ke Uliuli, Puili, ame
kekahi mau hula e ae, a eia kekahi
mau lalani mele o keia ano hula:

O—heno e— Ho—ne'o la.

Ohelo ne-eo la-aha Ke—,

Puu ne-io, pu-ua ko,

U—hu—, hone hone.

Iloko nae o keia mau hana a na
kupuna, ua hoopii mau ia ae ke ana
wai mahu, o ka hauoli o ka aha kanaka
i na manawa apau, he mea iki ka ko
i ke ala ia, a o ia paha ka mea i holo
ai o ka himeni a ia pua'lii o ka'kou.

Au mai-kaua e ke aloha,
E ka iwa kui pua i ka liko,
Noho pono ia liko i ka nohea,
Ua sanoe ka awihi me oe.

Kaua i ka oni a ka moku,
Ka pipii a ke ana waimahu,
He paona kanalima ka beluna,
Pau mai ka palena iliwai.

A hepha la ia i ka uheno,
I ka naue malie i ke piko,
Kuu aku ilaila eloelo,
Kahela i ka hana a ka noe—.

O ka panina no hoi o na le'ale'a
o ia no ka uwe pipili o ka makemake
opi eia i na hoo e ke anmoe. Mai
ka hoomaka ana mai o na le'ale'a,
ahiki i ka ai hoopaa o hui kalo i ka
nawao, eia mau no ka kana keiki hoo-
kama Kalimahopu ke lipea nei, e na
hana pulale i ka ike a ka maka, no
ka mea, ke nana aku nei oia, he nui
na meh ono a Liu'a e noke ai oe a
luhi ke kino; o ka wa ia a ka lima o
kahi Nibeu kalohé o ka huakahihele, a
kakaou i ike ae nei mamua, i ke kaomi
aha iho ma ke kipoohiwi o Kalimahopu,
a pane iho ia:

Pehea kau nana aku i na hauoli o
ke alo alii? Pane aku la o Kalimaho-
pu, aole paha keia he hauoli, he kaili
puruwai maoli no. I ku la hoi ka apa
a Hawa'ii, he moku nui, ae, wahi a
kahi eu, i kahi e aku hoi paha ia, eia
no kana i ke kuaa apaa, hookahi mea
nana aku, o ka maile i ka lima o ka
Ehu Puloku hoonono puu, nana e ume
mai a loa ka kuaa mau kuina kapa
e pumehana ai o keia kului po, aia ka
pono o ke ao.

Iloko o keia le'ale'a hope, ua haikau
ae la na kahi o ka moku nui, ke ka-
palulu la na pe'a i ka makani, a o ka
kuaa keiki hoi ame kahi eu, eia no
lana ke opu hinai nei, aole komo iho,
ia laua nei e nana ana i ka Puloku,
ame kana hana, ike aku la laua i ke
kau ana iho o ka malie iluna o ke
poo o kekahi wahine, iaia i ke ae ai
iluna, au ae la kana nana ana mao,
a maanei o ke anaina oia nei kekahi o
na hinihini kani kuamauna i ke alo
o Panionio i olelo ia, aia ka u'i ke
paani la i koma mau papalina, aia hoi
ka nohea ke hais-nui-la i kona mau hio-
hiona, o ka inoa o keia u'i, o Kaniopua,
aia kona mau la kulolia i ke ka-
naha a oi, o na makahiki, aka nae,
ke nana aku iaia, me he mea la, aia no
i na la makamaka hou o iwakalua
makahiki a oi.

I ka ike ana aku o Kalimahopu, ame
kahi eu, a kuaa e kapa aku ai iaia
o Huetu, i inoa nona, lele ae la ka
haku'i hoohihi i ke laua hoopaa, a ke
hoomaku la hoi ia mea maikai iloko
o ka noonoo.

O ke ano mau no o kahi eu, e ka
mikimiki, huli mai la oia, a olelo mai
la ia Kalimahopu. Maikai no hoi kela
kaelewaa, eia nae, ua nalukai, a no ke-
ia, aro auwaa, ka mea i oleloia, hokai
ua moku nalukai, luhi oe i ka okomo-
komo.

O kela, u'i e ku mai la, he nalukai
iho la ia ia oaf. Hokai no hoi ua pu-
puka kikoola ka olelo, wahi a Kalima-
emi pu iho la na olelo hoopohala a ua
wahi eu nei kulou mai la oia imua o Ka-
limahopu me ka hawanawana ana mai,
mahopu' me ka hawanawana ana mai,
aole hoi au i manao o kou mea pahu ia.

He laua nei nae e kamailio nei, a e
hoomau aku ana hoi i ka nana ana,
o ka wa ia o ka Puloku i hele mai ai
ma ko laua nei wahi e noho nei me
ke anaina, aia no na huamele i ka wa-
ha, a ke kapalili nei no ka welau o ka
Dima imua, iaia i kokoke mai ai ma
kahi a Kalimahopu ma e noho ana,
ike mai la oia i keia kanaka u'i o ka
helehelema e noho ana, hele mai la
oia a ku me ke alo o Huetu ma, aia ka
welaulau o ka maile ke hele la mao
maanei, a ke hoola'i nei hoi keia poe
me ka manao, o ke kau iho o ka
maile iluna, alaila, o ka manu ia i
lioua ka nuku.

I ke kuu ana iho o ka leo o Koa'e,
nana mai la ua kaimahine nei, me
ka imo ana mai ia Kalimahopu, a huli
aku la hele, i ka loa ana o ka pili
o Kaniopua, o ke laua la lilo aku la
no ia i ka wai, ke one pua rose o
Mahamoku, i ke paha kua ia e Ma-
nuakepa.

O ka puloku hoi, hele aku la oia
a loa ka luna o na le'ale'a, hoopaa
iho la kana noho ana me ka hoopuka
ana aku i keia mau olelo. E kuu haku
e nana i hookau mai i keia hanohano
ia'u, ano ua ao, eia o Hikikauelia ka
malama iluna, a i hoihoi mai la au
i ke koena o ka hana ia oe, nau i hoo-
maka, a nau no hoi e hookuu, pehea la
ia i kou manao, ina ua pono o ia iho la,
ina hoi oe e apono mai i keia noi a
ko kanaka, alaila he wahi manao hoi
ke ke kanaka e ha'i aku ai, ina i
pono ia manao; a pono ole paha, o'oe ka
mea i kuleana ma ia wahi o kuu e
pane ai, o ka'u ia e hooko.

(Aole i pau).

HE AKUA E KE KANE HE IKE OLE
E KA WAHINE E!

(Hoomauia mai)

Kulou mai la o Kalaeohia, a honi iho la i ka lae o Koae, me ka pane ana iho, e kuu Puloku e, mai kapa mai oe ia'u he haku, hookahi no o kuaa haku o na'lii, no laua ka aha le'ale'a, a e lilo aku ana oe i punahele no ke alo o na'lii, no kamea, ua lilo oe i puloku nana e hooko i ko lakou makemake, a o kou alii iho la no ia ame kou punahele.

O kau i ho'ihoni mai nei na'u e hookuu i na hana, ua pono ia, ua pau ka hapanui ia oe, a o kou wahi mana, e ha'i mai, oe, iua aia ia iloko o ko'u lima, e haawi no au ia oe me ke kai ole.

Pane aku la o Koae, e aho hoi ia'u ka panina hope o na le'ale'a o ke alo alii o na lani, a kuaa, heaha la hoi, ua pono ia, wahi a Kalaeohia, aia iwaena o kela anaina e noho mai la ma, a'u i ike aku nei, he piipii hahai moa, no ke kula o Nininiwai, ia'u i ike aku nei iaia, pii ae nei hoi ka'u eleele, (I'i'a) nona. Nana ae nei hoi au, ke ohi nei kai o ke ao, eia o Hikimalama iluna, o ia ko'u men i ui aku nei ia oe ia'u hoi ka hope o ka po le'a o Halalii.

Pane iho la o Kalaeohia, ua hiki, he moe na ka laua loa, a eia paha auanei ka mea apiki, e hahai aluka paha auanei au i ka nui o ka lehua, hopu hewa paha auanei au i ke ohulu, i ka ua la malika (kakani) olelo aku la o Koae e hele oe a ume mai i ka pili, a ku ae iluna, alaila hele mai oe a loa au hoopa mai oe i ka wawae ia'u ina e pale aku kuu lima aole ia, hele aku oe e imi i pili nona, aka hoi i kaomi kuu lima i ko wawae, me ka paa ana, alaila o kou wa ia e hookaa iho ai i ka malie, a ume aka ia maua no ka ehua kakahiaka, i ka pau ana o na olelo mawaena o laua, ku ae la o Kalaeohia, hele mai la a waena, i mai la: E ka aha, eia kakou i ka piko o ke ao, ante au ke koena i koe o na hana a ka puloku o keia po le'a a hookuu. Hapai ae la oia i ka maile i kona lima, me ke kau ana mai i ke mele.

Hahialani ka maka o ke Kauno'a, Aene mohala iluna o ke kukui Kui-e-Nana i hoomaamaa haoli ka nahole. A nehe hopu lawelawe ka Waikoloa, Aa-ha, i na hulu o Haleauau, Hamohamo i ka mauu Kuolohia.

Papa ka lima kohau i ke Kupukupu. Kani olelo i ka liko pua none, Ne-ne mauu nala o Kanehoa a hoa e. I hoa i'o paha no'u aloha au, O maua ka i ka ua ula o Wahiawa, He hooluu moolua na ke Kiowao, Ke hooluu mai la i uka o Kahui, Pulu ka maka o ke alii mohala i ka ua,

Maholehole i ka ua Kolowa-wa-e. Wawa wale iho no loko i ka minamina, I ka hoolaaui ana e ake uo e pili pili-a.

Iaia e walaui nei i keia mau lalani, ke hele nei oia ma kahi a ka u'i, i kuhikuhi mai ai iaia, i kona hiki ana ma kahi o Kalimahopu ma e noho ana, iko aku la oia i keia mau mea elua e noho like ana, a he mau u'i no a elua; o ka mea hea la o alua nei ka i H'iaia? I iho la oia iloko ona, heaha la hoi, e ume au i kekahi o olua, a nana e hoolo mai, alaila imi aku au i pili nona, hookaa iho la oia i ka maile iluna o ke poo o Hueu, a nme mai la, la wa i ku koke ae ui ua wahi cu nei iluna me ka helehelena hoihoi, alakai aku la o Kalaeohia ahiki iwaena o ke kahua, huli ae la oia a hele aku la ma kahi a Koae e noho mai ana.

I ka ike ana mai o Koae, aole keia o kana li'a, hoouee ae la oia i kona kino, me ka pupuku o ka helehelena, i ka hiki ana mai o Kalaeohia ike mai la oia i ke ano o ka puloku, iaia i hoopa mai ai i kona wawae, palepale aku la ka lima o Koae, maopopo iho la iaia, aole keia o kaenoi.

Nolaila, huli aku la oia i moku hou, no nei kapena holohua, i ka loa ana o kona pili, huhuhui ae la laua imua o ka anaina, a homo aku la mawaho o ka hale loha. Ia wa i ku hou mai ai o Kalaeohia, a hele pololei mai la ma kahi a Kalimahopu e noho ana, me ka hoopuka ana iho i-ka olelo, e ake like me keia.

Me he ano kau makani la Waialeale, Ka onina a Haupu a lele iluna, Me he lepa, la i ka manawa o Kalanipuu,

I hoike i maka no ka maile, He malu Huleia ke alo o Kaipolia, Maho'a i ka pua hau o Alia, Labalaha ka ua Koolau o Puna e, Puna mapu na ke-loha i ke kanaka, Ke wawala la me he lima la—oe a nei-e,

O ka wa ia ona i kau iho ai i ka maile i ke poo o Kalimahopu, a ume mai la, ku ae la oia iluna a hele aku la iwaenakonu o ka aha, hele aku la o Kalaeohia, ahiki ma kahi e noho ana o Koae, ike aku la ia i ka opalapanala, e paani ana iluna o ka helehelena o ka Puloku, hoopa aku la oia i kona wawae, kaomi iho la o Koae i kona lima, ia wa i kau iho ai o Kalaeohia i ka maile iluna o ke poo, aia hoi na huanole ke helele i la mai ka waha iho, me he hua kullia la, i ka lima o ka mea hana moa.

Ia Kalaeohia i ka i se ai i ka maile, ku ae la o Koae iluna, a hele pu aku la me ka mea ume, no kahi o ka pili e ku mai ana. I ka ike ana mai o Kalimahopu, i ka mea ana i kuko mau

ai, i iho la oia, he moe pomaikai no ko ka'po, eia hoi ka hewa lobi loa, aka ua pumehana no nae keia kakahiaka nui kekahu, ua loa kuina Paiala.

I ka hiki ana o Kone imua o ke alo o kona hona pili; wehe ae la oia i kona mau lima, a apo aku la i ka u-i o kona pili, me ka puili ana, a honi ae la laua imua o ka aha kanaka, ua lilo iho la ia i mea hauoli no ke anaina, elike no hoi me na hale kii-ouioni a kuaa e ka mea heluhelu e ike nei i keia mau la. Eia nae, o ia mau hana a na kupuna, o ka hooulu kanaka ia a lakou i hana ai, a pelu i ikeia ai ka nui o na kanaka i ka wa i hiki mai ai o Kahaolekiau ma, he wa nae ia no ke kuaa, nui ka make, nui ka ulu.

I keia hoi, nui ka hookahi, nui ka mimino, ka Kiilau keia, he hoakaka.

Ia laua i puka aku ai mawaho o ka hale loha, e pualea loa mai ana ke alaula, nolaila ui mai la o Koae i kona koolua, me ka pane ana mai: E kuu ipo pili o ka hale halauloha, ua ao la, aole he wa i koe no ka hooluolu, nolaila, e hoi kuaa i kou wahi, i hookoia ai ka le'ale'a o na'lii, o ka aina: I mai la o Kalimahopu, he malihini au ia Kalae nei, aia ko'u apaa, o Kalappapa, i na hoi ha pela, e hoi kuaa i kahi o kuu mau wahi kupuna, i kai o Palikea, nia keia wahi kokoke i ke alanui, e hele ui i Moosomi. Nolaila, ua pono ia laua, kamoc ak ula ko laua mau wawae, no ka hale o na tutu, hele no hoi ahiki i ka hale, puka ka la, i ka ike ana mai o na tutu pa kahea, mai, ua loa ka kou pili o ka halauloha o na'lii.

I ka ike ana mai i ka lei hua'Ulei pala, i haku papa ia me ka pua ula o ka awikiwiki, me na lau uliuli, auwe! mai la kahi tutu wahine auwe no hoi oe e kuu moopuna e, he huakai pomaikai ka keia au e ka moopuna, o oe ka ke lilo ana i punahele, no ke aloalii. Hohohoi aku maloko e hooluolu ai, a mo'a ae kahi puholo aheaha alaila paina, ua ao ka po, maona le'a ka hiamoo.

Eleu aku la kahi olekule kope, hi'a ke ahi, eia ia ia anaana iho, pua ka uwahi, o ka Lakahoke, i ka ana o ke ahi, kau ka wahie me na kauna pohakhi, hopu ka moa pau i ka nuunu, haku iloko o ka ipuhao po hua, me ke ananu, ka popolo ke aheaha lu ka paakai, ninini kahi wai kukuku ka mahi, pani a pau, hoowali ka poi uala, ka poi kalo makolea o ke Kaioca, hele no hoi a makaukau, kahiku ka la iluna.

Kahea aku la kahi ole lode. E ala e, na moe ea, e ala o paina, ua mo'a kahi pulehu ai na moopuna ke hele loa iho la e hoopu me Niolopua, i ka eia lima ole a ke aloha, i ko laua lohe ana mai i ka leo, ala mai la hele nui la a noho ma kahi o ka papaaina, pau no na hua pule komo ka uha moa i ka waha, ke mau la, ke haupu la, a piha pono na pakiki o Kupumakalala, holo i ka lima, kuokuolo ka nuku, ua piha aku la ka ipu iole ole, haule iho la hookakaa i ka maona, nana ae la o Kalimahopu, ua awakena, huli iho la a olelo i ku hou.

Ua hui iho la kuaa e kuu ipo o ka hale hoonini'u mana o ke alo alii o ka aina, a ua hookoia na mea apau e pili ana ia hana nui; me ke kunukunu ole ia, a heaha la auanei ka'u uku ia oe, no kuu hilahila?

Pane mai la o Koneka, mai hilahila oe, o i hoi e, i ahuea e oe, a i li-manuia e hilahila ai, aole, he waiwai au i loa ia oe iloko o ka aha nui, a he mea hooko hoi oe ume a'u i ka leo o na lani alii o ka aina, no laua ka hale halauloha a ka makemake, e hookoia ai, a ua ko iho la.

Nolaila, e kuu ipo, haule iho ke kua ilalo a hooluolu. Ma kuu poli mai oe. Na'u e hohone aku.

Kulou iho la o Kalimahopu, a honi iho la kuaa, a eia ko'u mana e hai aku ia oe, e pii au iuka o Waiatala, aia ilaila ko'u wahi opeope, i ka hale kamaaina, malaila ae au ahiki i ke kahua maika, anoi o hihia me ka laki i keia la, loa ka'u makana ia oe, no kou hookipa ana ia'u, me ka mana oluola.

Nolaila, e hooluolu oe a maha, no ka mea, o oe ka mea hana nui o ka po nei, aia hoi a oluolu oe, alaila pii ae, hui ae kuaa i ke kahua maika, a holo ia mana, mawaena o laua, ku ae la o Kalimahopu, a pii aku la no kahi i waiho ai o kahi opeope.

Iaia i hiki ai i ka hale, ua hala kona mau hou ame na kamaaina i ke kahua maika, o na elemakule wale no ko ka hale. Olelo mai la ia Kalimahopu, ua pau aku nei lakou la i ka hele, eia aku no kou wahi opeope, ke kau mai la ma ka paia, olelo mai nei lakou ia'u, ina e hoi mai oe, e imi aku a loa i kahua maika.

I kona lohe ana ia mau olelo, talau aku la i ka puolo ma ka paia, me ke olelo ana aku i ke kamaaina, e hele oe a loa aku lakou, aole paha o kala loa lakou i hele ai, aole no hoi i li'uli'uli loa, a hoee mai la no hoi oe, ua hiki nae paha lakou la, i kanuu i keia wa, wahi a ka nohohale, o ko Kalimahopu kaha mai la no ia, hele no ke kahua le'ale'a.

Iaia i hiki aku ai, a hui me kuu mau hou ninau aku la oia, ua loa iho nei ko oukou mau hoa pili? Aole, wahi a Hueu, i kakai iho nei makou ia oe, elike me ka olelo a Kaelemakule, aole e haalele i ka hua ukali o ke huaakihole. Nolaila, ua hiki mai la oe, e hele e imi ku hoa pili. Aa ko'u

mau wahi hoa pili mau, e noho mai la iluna o ka mauu Kuolohia, wahi a Hueu i kona mau hoa, o kela wahi kanaka upepe, e huli pono mai nei la, he wahi iho ami lo'a i ke oli, o oia la ka mea o'u i, eo ai, a pee ai o ua oia la i ke hoopahene ia'u, me ka honoe mai au ana ka lae o Maunauna i ke kula, o kana hoi ia, a i keia la hoi, ikeia i kau, ina kakou, i loa na hona pili o keia la, wahi a Hueu.

(Aole i pau)



Ka Hopena.

Ia wa i olelo mai ai ka mea inia kahi...

Nolaila, e hele oukou e imi i mau hea pili no kakou, a na oukou no hoi...

Mamuli o keia mau olelo, ua hooko...

I na moho o ku ana me ka makau...

O ka inoa o ka moho o kela aoao, o...

I ka moho mua i kuku ai i kana ulu...

Wehe se la kekahi kanaka i kona kapa...

I ka wa i hiale aku ai ka ulu i ka lepo...

I ka wa i hiale aku ai ka ulu i ka lepo...

I ka wa i hiale aku ai ka ulu i ka lepo...

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I ka wa i hiale aku ai ka ulu i ka lepo...

I ka wa i hiale aku ai ka ulu i ka lepo...

I ka lohe ana o Hueni i keia mau olelo...

"He oki loa ka ha-u wale iho no o...

O ka wa ia o kela poe i lawe mai ai...

I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

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I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

I ka hoomahele hou ana o ka maika...

Koaekea, i ho la oia iloko ona, he...

I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

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I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

I ka hooia iho la na mea i hele pu...

I ka ike ana o ke kaikuana i ka...

Ia laua nei i hiki ai i kahi o ka...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

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I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

I ka pau ana o ka pilikia o ke...

Ia olelo a neia mau mea e hoolo ana...

Ua hele keia mau mea a maaka'u...

Me ke aloha o ka meakakapu...

2332 Liko Lane, Panoa.

S. K. K.

Me ke aloha o ka meakakapu...

Me ke aloha o ka meakakapu...

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