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No ka Mahi'ai 'Ana, Mahele 1: 'Olelo Mua no ka 'Ohina HEN =
Agricultural Lore, Part 1: Introduction to the HEN
Collection

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No ka Mahi‘ai ‘Ana, Māhele 1

‘Ōlelo Mua no ka ‘Ohina HEN

‘O ka Hawaiian Ethnographic Notes (HEN), he ‘ohina palapala ‘ōlelo Hawai‘i ia ma ke Ke‘ena Waihona Palapala Kahiko o ka Hale Hō‘ike‘ike o Kamehameha. He māhele ia ‘ohina o ka ho‘oilina a Mary Kawena Pukui i waiho mai ai mai kona mau makahiki e hana ana ma ka Hale Hō‘ike‘ike o Kamehameha. Aia ma ka HEN nā ‘ano palapala like ‘ole a Mrs. Pukui i ‘ohi ai mai nā molekumu he nui e like ho‘i me nā nūpepa ‘ōlelo Hawai‘i, nā puke pai a me nā pepa a mo‘olelo pilikino (‘a‘ole i maopopo loa ka molekumu o ia mau palapala a pau). ‘Oiai ua ‘oko‘a ke ‘ano a me ka molekumu o ia mau palapala, he hō‘ike lākou i ko Mrs. Pukui hana nui ma ka ‘ohi ‘ana, ke kālailai ‘ana a me ka unuhi ‘ana no ka pono o nā kānaka ‘imi na‘auao a hiki loa mai i kēia wā. Na Mrs. Pukui ka nui o nā unuhi ma ka HEN. Na kekahi po‘e ‘ē a‘e, i pa‘a ‘ole mai ka inoa o ka nui, ke koena o nā unuhi a me nā ho‘oponopono ‘ana. E mōakāka hou mai paha ka mea nāna i hana ma kēlā palapala kēia palapala i ke kilo ‘ana i ke kaila unuhi a lima kākau paha.

Ua nui nā pae unuhi i loko o ka HEN, mai ke kāmua me ka papa helu o nā nīnau a me ka hō‘ulu‘ulu mana‘o i nā unuhi no‘eau i ho‘opa‘a mai au ‘ia. I loko o ia ‘ohina e ‘ike ‘ia ai ka ulu ‘ana o ka mākaukau o Mrs. Pukui, mai ka hana a ke kaikamahine ‘ōpiopio a hiki i ka loea launa ‘ole o ka wahine o‘o. Ua ‘ohi ‘ia ka HEN i waihona no Mrs. Pukui pono‘ī iho nō, a no ka nui po‘e e noi mai ana i kona kōkua. No laila, e ho‘omaopopo ke kanaka noi‘ī ē he māhele wale nō ia mau unuhi o ka ‘ike a Mrs. Pukui i ‘ohi ai. Ua nui ho‘i ka ‘ike i koe i mālama ‘ia i ka waihona no‘ono‘o o Mrs. Pukui āna i ho‘opa‘a ‘ole iho ai ma luna o ka pepa.

Ma kekahi ‘ano, he mea kōkua ka HEN iā Mrs. Pukui i maopopo a mōakāka hou mai ai nā kumuhana like ‘ole, ‘oiai ua pa‘a mua iā ia ka ‘ōlelo a me nā kuluma o ka po‘e Hawai‘i. No ia ‘ike i pa‘a mua iā ia, ‘a‘ole ‘o ia i ho‘okomo mau i nā wehewehe ‘ana a me nā unuhi piha pono e ma‘alahi hou mai ai ka heluhelu ‘ana o ka po‘e ‘ike ‘ole. No laila, e ho‘ohana ‘ia ka HEN i ke‘ehi mua a puka komo paha i loko o nā waihona palapala molekumu ‘ē a‘e he nui.

Na Kawena Pukui ka nui o nā unuhi ma kēia māhele o nei puke pai. E like me nā hana ho‘opuka puke ma‘amaui, ua ho‘oponopono iki ‘ia kekahi o nā unuhi ‘ōlelo Pelekānia. (‘A‘ole i hō‘ike ‘ia ma ‘ane‘i nā mea i ho‘oponopono ‘ia.) No ka palapala i unuhi hapa ‘ia e Mrs. Pukui, ua hana ‘ia he unuhi hou loa na kekahi o nā lae‘ula ‘ōlelo o *Ka Ho‘oilina* (ua hō‘ike ‘ia ka inoa o ia lae‘ula). No ke kilo a noi‘i hou ‘ana aku, ua noa ka HEN – he ‘ane‘ane nō e piha 8,000 ‘ao‘ao – i nā po‘e a pau ma nā hola e hāmama ai ke Ke‘ena Waihona Palapala Kahiko o ka Hale Hō‘ike‘ike o Kamehameha.

Agricultural Lore, Part 1

Introduction to the HEN Collection

The Hawaiian Ethnographic Notes (HEN) collection of Hawaiian manuscript material in Bishop Museum Archives is part of the legacy of Mary Kawena Pukui's years of employment at Bishop Museum. The collection consists of materials she gathered from many sources, including Hawaiian language newspapers, journals and other papers and personal accounts. (In some cases the sources of these original materials are not known.) Although these various pieces are diverse in origin and content, all of them are evidence of Mrs. Pukui's efforts in gathering, interpreting and translating these many documents for the continuing benefit of researchers, years after she completed her work. The majority of the translations in HEN are Mrs. Pukui's. In other cases, however, complete translations (and/or edits) were done by different people, some of whom remain unidentified. Further study into translation or handwriting styles may clarify who worked on each piece.

There are many levels of translation work within the collection, ranging from drafts and lists of questions and summaries to pieces that have been carefully completed. Within this assembly Mrs. Pukui's own growth can be seen, from the work of a young woman to the mastery of her mature years. HEN was assembled as a repository for Mrs. Pukui herself, as well as for those seeking her assistance. With that in mind, researchers should be aware that the translated works reflect only a portion of the knowledge that Mrs. Pukui compiled. Those who study this material should recognize that there remained far more than is contained here. This knowledge was held in the mind of Mrs. Pukui and was never reduced to writing.

HEN served in part as a tool to remind and clarify subjects for Mrs. Pukui, who herself was already very familiar with the customs and native language of the Hawaiian people. This familiarity meant that explanations and final translations that would make the readings easier were not always included. With this in mind, the HEN material should be utilized as an initial step or as a point of entry into whatever original document resources are available.

This section of the journal relies upon these translations of Kawena Pukui. In keeping with standard publishing procedures, some minor editing of the English texts has been done. (These changes are not indicated here.) In cases where Mrs. Pukui wrote only a partial translation of an original Hawaiian piece, an entirely new translation by a modern writer has been substituted. The authorship of such new works is noted. For further study, the nearly 8,000 pages of the Hawaiian Ethnographic Notes are available to everyone during Bishop Museum Archives' public hours.

Mahi'ai 'Ana i ka 'Āina Wai

Ma kēia leka e pili ana i ka ho'omākaukau 'ana i ka 'āina wai no ke kanu 'ana i ke kalo, hō'ike mai ka mea kākau i kekahi o nā lolina ko'iko'i o ka mahi'ai, 'o ia ho'i 'o ka pule mau i ke akua i mea e ola ai ka 'āina. Ua pa'i 'ia ma *Ka Hōkū o ka Pākīpika*, i ka lā 15 o Mei, 1862, ma lalo o ke po'omana'o "Ka Mahi'ai 'Ana i ka 'Āina Wai." A'ole i hō'ike pono 'ia ka mea nāna i kākau i kēia leka, akā, na John Kāneali'i nō paha, 'oiai ua kākau hou 'ia a ho'omōhala 'ia kēia mo'olelo i kekahi makahiki mai ma kāna leka "No ka Mahi'ai 'Ana i ka Wā Kahiko," o ka lā 19 o Dekemapa, 1863 ma *Ka Nūpepa Kū'oko'a*.

1. Mahiai ana i ka Aina wai.

Eia hoi ke ano o ka mahiai ana ma ka aina wai i ka wa kahiko. Hele ke kanaka mahiai a kona loi, kulapa oia i ka nahelehe a pau, waiho aku a pulu ka mauu ana i hana ai mamua, alaila, kupele hou ka loi, a ike oia i ke ano kupono o ke kanu ana, alaila, kii keia i ka puahuli lawe a hiki i ka loi ana, puepue mua a pau ka loi, alaila, kanu ka huli a paa ka loi, alaila, noho aku a liuliu, ulu ae la ka mauu hele ke kanaka e mahiai, o ke ano oia mahiai ana, he au loi, a ekolu lau o ka ai i mohala, alaila, lau pai ka ai, alaila, kii ke kanaka ako i ka lau o ka ai, a nui, alaila, ope a paa, hoa ke ahi pulehu i ua ope luau nei a moa, wehe oia i ke ino a pau, alaila, wehe ke poi o ka umeke, pule aku i ke Akua, penei ka pule ana, e kane i ka wai e ola, eia ka laau, ka lau mua o ka ai a kaula, e kane, e hoi e ai, e ola ia'u i ka pulapula, i mahiai, i kukulu hale, i lawaia no hoi, a kani koo pala lau hala kanaka i ke ao, kau ola ia e ke akua, amama ua noa, lele wale hoi, pau ka pule ana, alaila, ai ka ai a maona, noho a hiki i ke o-o ana o ke kalo, alaila, hele ua mahiai nei a ka loi ana, ku iho la ua kanaka mahiai nei ma kuauna, kahea aku la ia i ke akua hooulu ai. Panei ke kahea ana. E Kuikeolowalu, he olowalu kalo, he pa maia ka ha, he lau maia ka lau, e Kuikeolowalu, nalo wale kanaka iloko o kakau kalo la, e Kuikeolowalu, kuu akua i ke oo ana o ka ai, e Kuikeolowalu, e uhuki ka ai a kaula, e Kuikeolowalu, lawe au i ke kalo, me na oha, me na ka mau, koe aku ka

1. Mahi'ai 'ana i ka 'Āina wai.

Eia ho'i ke 'ano o ka mahi'ai 'ana ma ka 'āina wai i ka wā kahiko. Hele ke kanaka mahi'ai a kona lo'i, kūlapa 'o ia i ka nāhelehele¹ a pau, waiho aku a pulu ka mau'u āna i hana ai ma mua, a laila, kūpele hou ka lo'i, a 'ike 'o ia i ke 'ano kūpono o ke kanu 'ana, a laila, ki'i kēia i ka pū'ā huli, lawe a hiki i ka lo'i āna, pu'epu'e mua a pau ka lo'i, a laila, kanu ka huli a pa'a ka lo'i, a laila, noho aku a li'uli'u, ulu a'ela ka mau'u, hele ke kanaka e mahi'ai. 'O ke 'ano o ia mahi'ai 'ana, he au lo'i, a 'ekolu lau o ka 'ai i mōhala, a laila, laupa'i ka 'ai, a laila, ki'i ke kanaka 'ako i ka lau o ka 'ai, a nui, a laila, 'ope a pa'a, hō'ā ke ahi pūlehu i ua 'ope lū'au nei a mo'a, wehe 'o ia i ke 'ino a pau, a laila, wehe ke po'i o ka 'umeke, pule aku i ke akua, penei ka pule 'ana,

- 1a. "E Kāne i ka wai e ola,
Eia ka lā'au,
Ka lau mua o ka 'ai a kāua,
E Kāne, e ho'i e 'ai,
E ola ia'u i ka pulapula, i mahi'ai,
i kūkulu hale, i lawai'a nō ho'i,
a kaniko'o, pala lau hala kanaka i ke
ao,
Kāu ola ia e ke Akua,
'āmama ua noa,
lele wale ho'i."

Cultivating Wetland

In this letter about the preparation of wetland for planting taro, the author reveals one important traditional practice of the farmer, namely piety. In order to ensure the life of the land, people regularly prayed to the gods. Published in *Ka Hōkū o ka Pākīpika (The Star of the Pacific)* newspaper, May 15, 1862, under the title “Cultivating Wetland.” It is not clear who wrote this letter. However, it was probably John Kāneali‘i because this article was reproduced and enlarged in his letter of the following year, “Concerning Farming in Ancient Times,” published on December 19, 1863, in *Ka Nūpepa Kū‘oko‘a (The Independent Press)*.

1. Cultivating Wetland.

This was the method of cultivating wetland in ancient times. The man will go to cultivate his taro terrace; he will remove all weeds and leave them till (they were treated with) the grass he had prepared, when he will work over the patch again to see the proper way for its planting, whereupon he will obtain the taro tops and, reaching his patch, will first hill up the patch in circular mounds, then set out all the taro tops therein, its full extent, resting a short while thereafter; when the grass grows, the man will proceed to cultivate. The method of cultivation is the patch must be allowed to develop: when three leaves have opened up he will trim them, and afterwards pluck the leaves of the taro, plentifully, wrapping them securely, will light the fire and cook these leaves on the coals as greens, and removing all injured portions, then removing the cover of the calabash will offer prayer to the god, in this manner:

- 1a. “O Kāne of the living water,
Here are the greens,
The first leaves of our food,
O Kāne, go and eat,
Preserve me an offspring, to cultivate,
To build a house, to fish also,
Till old and enfeebled, man of the day
preserved by thee, the god,
Amen, ’tis free, it flies away.”

kolamu (column) 2

1. Ua ho‘ololi ‘ia ‘o “nahelehe” ‘o ia ‘o “nāhelehele.”
“Nahlehe” was changed to “nāhelehele.”

puu i ola, i huli no ka amau a kaua la, e Kuikeolowalu, huihui ka ai a kaua la, auamo ka ai, hoa ka imu o ka ai a kaua la, kalua ka ai a moa, a kui a wali ka ai a kaua la, e Kuikeolowalu, haohao i ka umeke, a hoowali a wali ka ai a kaua la, e Kuikeolowalu e, kaka ka wahie, hoa ka imu, u-umi ka puua, kau i ka imu, ununu ka hulu, kuai ka puua, kalua ka imu o ka puua a kaua la, ea e Kuikeolowalu, a moa ka puua, okioki a piha ke pa laau, e ai ke kane, e ai ka wahine, e ai ke keiki i ka puua, i ke kalo a kaua, ea e Kuikeolowalu, a papa iki, a papa nui, elieli kapu, elieli noa, i ae na honua ua noa, pau ke kapu, a pau keia e kii e ohi i ke kalo. Ua pau ae la ke ano o ka mahiai ana i ka aina wai, aina he koena kahi e hai mai no, koe nae na kai mahope aku.

1b. Pau ka pule ‘ana, a laila, ‘ai ka ‘ai a mā‘ona, noho a hiki i ke o‘o ‘ana o ke kalo, a laila, hele ua mahi‘ai nei a ka lo‘i āna, kū ihola ua kanaka mahi‘ai nei ma kuāuna, kāhea akula ia i ke akua ho‘oulu ‘ai. Penei² ke kāhea ‘ana.

1c. “E Kūikeolowalu, he olowalu kalo, he pū³ mai‘a ka hā, he lau mai‘a ka lau, E Kūikeolowalu, nalowale kanaka i loko o kā kākou⁴ kalo lā, E Kūikeolowalu, ku‘u Akua i ke o‘o ‘ana o ka ‘ai, E Kūikeolowalu, e uhuki ka ‘ai a kāua lā, E Kūikeolowalu, lawe au i ke kalo, me nā ‘ohā, me nā kā mau, koe aku ka pu‘u i ola, i huli no ka ‘ama‘u a kāua lā, E Kūikeolowalu, huihui ka ‘ai a kāua lā, ‘auamo ka ‘ai, hō‘ā ka imu o ka ‘ai a kāua lā, kālua ka ‘ai a mo‘a, a ku‘i a wali ka ‘ai a kāua lā, E Kūikeolowalu, haohao i ka ‘umeke, a ho‘owali a wali ka ‘ai a kāua lā, E Kūikeolowalu ē, kākā ka wahie, hō‘ā ka imu, ‘u‘umi ka pua‘a, kau i ka imu, unūnu ka hulu, kuai⁵ ka pua‘a, kālua ka imu o ka pua‘a a kāua lā, ‘eā, E Kūikeolowalu, a mo‘a ka pua‘a, ‘oki‘oki a piha ke pā lā‘au, e ‘ai ke kāne, e ‘ai ka wahine, e ‘ai ke keiki i ka pua‘a, i ke kalo a kāua, ‘eā, E Kūikeolowalu, a papa iki, a papa nui, ‘eli‘eli kapu, ‘eli‘eli noa, i ‘ai⁶ na honua ua noa, pau ke kapu.”

1d. A pau kēia, e ki‘i e ‘ohi i ke kalo. Ua pau a‘ela ke ‘ano o ka mahi‘ai ‘ana i ka ‘āina wai, a inā he koena kahi e ha‘i mai nō, koe na‘e nā kai ma hope aku.

1b. The prayer ended, he eats of the food till satisfied, then rests till the time of digging the taro, when he will go to his patch, and standing on its bank will call on the god of food growth, in this manner:

- 1c. “O Kūikeolowalu, a taro storehouse,
 the stem is (as large as) a banana
 stalk and the leaves (are as large as)
 a banana leaf,
 O Kūikeolowalu, let man be lost in our
 taro field,
 O Kūikeolowalu, my god in digging the
 food,
 O Kūikeolowalu, pull our food,
 O Kūikeolowalu, I gather the taro, with
 its suckers, and steady vines, leaving
 the hills to live, as sprigs for our
 preservation,
 O Kūikeolowalu, mix our food, carry
 our food, light our oven fire, cook
 the food till done, pound and mix
 our food,
 O Kūikeolowalu, dip it into our cal-
 abash, reduce our food till soft,
 O Kūikeolowalu, split the firewood,
 light the oven fire, strangle the pig,
 place it on the oven, remove its hair,
 rub the pig, bake it in our under-
 ground oven, say,
 O Kūikeolowalu, when the pig is
 cooked, cut it up and fill the platters,
 as food for man, for woman, and the
 child in our house, say,
 O Kūikeolowalu, multiply it, multiply it
 greatly, dig repeatedly sacred, dig
 repeatedly free, gratuitous food, ’tis
 free, restrictions are removed.”

1d. When this is done go and gather up the taro. This completes the method of cultivating wet-land, that of remaining land may be told later.¹

kolamu (column) 2

2. Ua ho‘ololi ‘ia ‘o “paneī” ‘o ia ‘o “peneī.”
 “Paneī” was changed to “peneī.”
3. Ua ho‘ololi ‘ia ‘o “pa” ‘o ia ‘o “pū.”
 “Pa” was changed to “pū.”
4. Ua ho‘ololi ‘ia ‘o “kakau” ‘o ia ‘o “kā kākou.”
 “Kakau” was changed to “kā kākou.”
5. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o
 “kua‘i.”
 An alternative spelling here, with a different meaning,
 could be “kua‘i.”
6. Ua ho‘ololi ‘ia ‘o “ae” ‘o ia ‘o “‘ai” no ko Mary Kawena
 Pukui unuhi ‘ana ‘o “food.”
 “Ae” was changed to “‘ai” to reflect Mary Kawena
 Pukui’s use of “food” (“‘ai”).

kolamu (column) 3

1. ‘O kēia kekahi mana‘o o ka hopuna ‘ōlelo hope:
 “And if there remains anything else, it will be covered,
 except for the beach lands, which will be covered
 later.”
 The meaning of the final sentence could also be:
 “And if there remains anything else, it will be covered,
 except for the beach lands, which will be covered
 later.”

Ka Helu Malama a ka Po'e Kahiko o Hawai'i a me Ko Lākou 'Ano

Ua kākau mai 'o Z. P. K. Kawaikaumaiikamakaoka'ōpua i kēia leka i mea e ho'okō ai i ke noi a kekahi po'e iā ia e wehewehe i nā malama Hawai'i. 'Oiai ua 'ike ka po'e kahiko i ka loli 'ana o nā kau, ho'onohonoho ka mea kākau i ia mau kau ma ke ka'ina malama i ho'ohālike 'ia me ka 'Alemanaka Kelekolio. Wehewehe 'o Kawaikaumaiikamakaoka'ōpua i ke 'ano o kēlā me kēia malama, ka nui o ka ua a me ka makani, me ke kūlana o nā manu, nā mea kanu a me nā i'a o kai. Ua pa'i 'ia ma *Ka Nūpepa Kū'oko'a* i ka lā 30 o 'Aukake 1923, ma ka 'ao'ao 7.

1. KA HELU MALAMA A KA POE
KAHIKO O HAWAII A ME KO
LAKOU ANO.

E Mr. Lunahooponopono o ka Nupepa Kuokoa;
Aloha a nui: Mamuli o na leo nonoi a kekahi poe
ia'u, ina ua loa ia'u ka helu malama Hawaii a ka
poe kahiko o Hawaii nei, e oluolu au e hookomo
iloko o ka Nupepa Kuokoa, nolaila, ke ae nei au i
ka lakou nonoi ia'u.

2. Ua hooopononoia ka helu malama i ka wa e
noho moi ana o Keawe no Hawaii nei; nona iho
keia hooheno ana.

3. I alohaia no Hawaii,
O ka mokupuni oi o Keawe,
E au hookahi aku nei,
Ma na ale kai hanupanupa.

4. O Nana ka malama mua ma ka helu Hawaii; a
ma ka haole hoi o Ianuari. Penei ke ano i kapaia ai.

5. I ka malama o Kaulua, o ia hoi o Dekemaba,
aia hoi ma keia malama iho la i noho hopue ai
na manu aole lele, ua noho lakou iloko o na lua;
a i ka hiki ana i ka malama o Nana, akahi no a
hooanana a lelele ka manu. Ua hala ka ino, a

1. KA HELU MALAMA A KA PO'E
KAHIKO O HAWAI'I A ME KO
LĀKOU 'ANO

E Mr. Luna Ho'oponopono o *Ka Nūpepa
Kū'oko'a*, aloha a nui: Ma muli o nā leo nonoi a
kekahi po'e ia'u, inā ua loa'a ia'u ka helu malama
Hawai'i a ka po'e kahiko o Hawai'i nei, e 'olu'olu
au e ho'okomo i loko o *Ka Nūpepa Kū'oko'a*, no
laila, ke 'ae nei au i kā lākou nonoi ia'u.

2. Ua ho'oponopono 'ia ka helu malama i ka wā
e noho mō'i ana 'o Keawe no Hawai'i nei. Nona
iho kēia ho'oheno 'ana:

3. I aloha 'ia nō Hawai'i,
'O ka mokupuni 'oi o Keawe,
E 'au ho'okahi aku nei,
Ma nā 'ale kai hānupanupa.

4. 'O Nana ka malama mua ma ka helu Hawai'i;
a ma ka Haole ho'i 'o Ianuali. Penei ke 'ano i
kapa 'ia ai.

5. I ka malama 'o Kaulua, 'o ia ho'i 'o
Dekemapa, aia ho'i ma kēia malama ihola i noho
hōpue ai nā manu, 'a'ole lele. Ua noho lākou i
loko o nā lua; a i ka hiki 'ana i ka malama 'o
Nana, 'akahi nō a ho'onanana a lelele ka manu.

The Calendar of the Ancients of Hawai‘i and What It Was Like

Z. P. K. Kawaikaumaiikamakaoka‘ōpua wrote this letter to fulfill the request made by some people that he explain the Hawaiian months. While ancient Hawaiians observed the changing seasons, this author arranged the seasons in order to compare them to the Gregorian calendar. He explains the characteristics of each month by describing the severity of rain and wind, and the nature of birds, crops and ocean fishes. Published in *Ka Nūpepa Kū‘oko‘a (The Independent Press)*, August 30, 1923, page 7.

1. CALENDAR OF THE ANCIENTS OF HAWAI‘I AND WHAT IT WAS LIKE

Mr. Editor of the *Kū‘oko‘a*: Much aloha to you. Because of the request voiced to me by some people, asking that if I know the counting of the months of old Hawai‘i wouldn’t I please publish it in the *Kū‘oko‘a* newspaper, I have therefore agreed to their request.

2. The counting of the months was put in order when Keawe was king of Hawai‘i. This song mentions him:

3. How we love Hawai‘i,
Great island of Keawe,
It seems to swim alone,
In the great billows of the sea.

4. Nana – was the first month in the Hawaiian way of counting. In English it is January. This is why it was so named.

5. In the month of Kaulua, that is December, that was the time when the birds remained quiet and did not fly away. They remained in the hollows until the month of Nana, then the birds began to wing their way about. The storms were

ua malie. Pela i kapaia aku ai keia malama, no ka hoonanana, a lele ana o na manu mai ko lakou wahi e noho hopue ana.

6. Welo. O ka elua keia o na malama ma ka helu Hawaii, a o Feberuari hoi ka helu haole. O keia malama ka malama e kupu ai na meaulu, a ulu ka hoi, ke pi‘a, a kapaia e ka poe kahiko, ka huelo ku. Ua ulu ae la ko laua maka a kohu huelo o ka iole, a ua kuhihewa ka manu io, ame ka manu pueo he huelo no ka iole, ua po‘i hewa i ka maka o ka hoi, ame ke pi‘a.

7. Ikiiki. O ka ekolu keia o na malama ma ka helu Hawaii, a o Maraki hoi i ka helu haole. He ikiiki keia malama i ka ma‘i, i ka wela a ka la, i ka make, i ka wi. A ina ua ma‘iia kekahi kane, a wahine, a mau keiki paha, a kokoke e make, a ola, mailoko mai o ia make, aole oia e loa hou ana i ka ma‘i.

8. Kaaona. O ka eha keia o na malama ma ka helu Hawaii; a o Aperila hoi i ka helu haole; o ka mea i kapaia ai keia malama Kaaona, o keia ka malama e puka mai ai ka i‘a, he maomao e noho hopue ana iloko o ko lakou mau alualua pohaku, a e hei ai i na upena pououo, oiai, ua muia, a ona ae la iwaho, a hoomaka mai la no hoi e pua na lehua ohia.

9. Hinaialeele. O ka elima keia o na malama ma ka helu Hawaii; o Mei hoi i ka helu haole. O ka mea i kapaia ai keia malama Hinaialeele, o keia ka malama e momona ai ka manu kolea, ame na manu apau; a no ka eleele o ka umauma o ka manu i ka momona i kapaia ai; o ka lua, he malama wi keia, a e pii ana na kane i ke kuahiwi i ke oki hapuu ame ke ma‘u i ai; a ua auamo mai la ma ka a-i a i ka hiki ana i kahakai, ua eleele a ano puka na kipoohiwi, a puka no ke kipoohiwi o kekahi poe; a i ke ola ana ae, ua eleele ae la kahi i oleloia.

Ua hala ka ‘ino, a ua mālie. Pēlā i kapa ‘ia aku ai kēia malama, no ka ho‘onanana a lele ‘ana o nā manu mai ko lākou wahi e noho hōpue ana.

6. Welo. ‘O ka ‘elua kēia o nā malama ma ka helu Hawai‘i, a ‘o Peleluai ho‘i ka helu Haole. ‘O kēia malama ka malama e kupu ai nā mea ulu, a ulu ka hoi, ke pi‘a, a kapa ‘ia e ka po‘e kahiko, ka huelo kū. Ua ulu a‘ela ko lāua maka a kohu huelo o ka ‘iole, a ua kuhi hewa ka manu ‘io a me ka manu pueo he huelo no ka ‘iole, ua po‘i hewa i ka maka o ka hoi a me ke pi‘a.

7. Ikiiki. ‘O ka ‘ekolu kēia o nā malama ma ka helu Hawai‘i, a ‘o Malaki ho‘i i ka helu Haole. He ikiiki kēia malama i ka ma‘i, i ka wela a ka lā, i ka make, i ka wī. A ina ua ma‘i ‘ia kekahi kāne, a wahine, a mau keiki paha, a kokoke e make, a ola mai loko mai o ia make, ‘a‘ole ‘o ia e loa‘a hou ana i ka ma‘i.

8. Ka‘aona. ‘O ka ‘ehā kēia o nā malama ma ka helu Hawai‘i, a ‘o ‘Apelila ho‘i i ka helu Haole. ‘O ka mea i kapa ‘ia ai kēia malama Ka‘aona, ‘o kēia ka malama e puka mai ai ka i‘a he maomao e noho hōpue ana i loko o ko lākou mau ‘alualua pōhaku a e hei ai i nā ‘upena pōuouo, ‘oiai, ua muia, a ona a‘ela i waho, a ho‘omaka maila nō ho‘i e pua nā lehua ‘ōhi‘a.

9. Hinaia‘ele‘ele. ‘O ka ‘elima kēia o nā malama ma ka helu Hawai‘i, ‘o Mei ho‘i i ka helu Haole. ‘O ka mea i kapa ‘ia ai kēia malama Hinaia‘ele‘ele, ‘o kēia ka malama e momona ai ka manu kōlea a me nā manu a pau; a no ka ‘ele‘ele o ka umauma o ka manu i ka momona i kapa ‘ia ai. ‘O ka lua, he malama wī kēia, a e pi‘i ana nā kāne i ke kuahiwi i ke ‘oki hāpu‘u a me ke ma‘u i ‘ai; a ua ‘auamo maila ma ka ‘ā‘i a i ka hiki ‘ana i kahakai, ua ‘ele‘ele a ‘ano puka nā kīpo‘ohiwi, a puka nō ke kīpo‘ohiwi o kekahi po‘e; a i ke ola ‘ana a‘e, ua ‘ele‘ele a‘ela kahi i ‘ōlelo ‘ia.

gone and the weather was good. That is why the month was so named, because the birds winged their way about from the places where they remained quietly.

6. Welo – This is the second in the Hawaiian count and in English it is February. This was the month in which the plants sprouted and grew, such as the hoi and the pi'a, a plant called huelokū (upright-tail) by the ancients. These two, at their first appearance from the bud resembled rat tails and were often mistaken by hawks and owls for the tails of rats and so they pounced down upon the budding hoi and pi'a (bulbs).

7. Ikiiki – This is the third in the Hawaiian count and March in English. This was an unpleasantly stifling month for sickness, the sun was very warm and there was death and famine. If a man, woman, or child was sick unto death and then recovered, that person would never be ill.

8. Ka'aona – This is the fourth month in the Hawaiian count and April in English. It was named Ka'aona because that was when the fishes came from a distance and remained quietly in hollows in the rocks. When the pōuouo net was used many were caught. The fishes came out about the time when the lehua-bearing 'ōhi'a trees bloomed.

9. Hinaia'ele'ele – This is the fifth month in the Hawaiian count and May in English. This month was named Hinaia'ele'ele because that was when the plovers and other birds were fat. The breasts of the birds were darkened by fat. The second reason was that this was the month of famine when the men went up to the mountains to cut hāpu'u and ma'u ferns for food. These were carried on the (backs of the) necks to the shore. The shoulders were darkened and chafed into depressions and some actually chafed through the skin. When the wounds healed they were said to turn black.

10. Mahoe hope. O ka ehiku keia o na malama ma ka helu Hawaii, a o Iulai hoi i ka helu haole. O keia ka malama mua o na malama eono o ka hooilo, a ua like no ko laua ano ame ka laua hana, a he mau mahina pala keia o na huaai; e laa ka ohia ku kuhiwi, ka hala Hawaii, a o na mahina kai iho la keia o ka ulu a momona no hoi, ame ka malie pu o ke kai, a ulu ka limu i ka waa, no ka holo mau ia.

11. Ikuā. O ka ewalu keia o na malama ma ka helu Hawaii, a o Augate hoi i ka helu haole. O ka mea i kapaia ai keia malama Ikuā, he ua, he hekili, a olelo ia ai, “Ikuā i ka pohakoelele.” He malama hekili keia.

12. Kā‘elo. O ka eiwa keia o na malama ma ka helu Hawaii, a o Sepatemaba hoi i ka helu haole. O ka mea i kapaia ai keia malama he malama ua keia, a puluelo, a eloelo no hoi i ka pulu i ka ua.

13. Makalii. O ka umi keia o na malama ma ka helu Hawaii, a o Okatoba hoi i ka helu haole. O ka mea i kapaia ai keia malama o Makalii ka auhuhu paina. He malama nui keia o ka la; o na hua e kau ana e maloo ana i ka la, a e paapaaina ana, me he mea hoopahupahu la a ka Pake, a e pohapoha like ana me na papapa e ae.

14. Welehu. O ka umi-kumamakahi keia o na malama ma ka helu Hawaii, a o Novemaba hoi i ka helu haole. O ka malama keia e oleloia ai e ka poe kahiko, kau ke poo i ka uluna o “welehu ka malama.”

15. I keia malama e hoomaka ai ka ino; ua, kaikoo, makani, ua lanipili. Aole hana e loa i ke kanaka; he hiamoe ka hana.

10. Māhoe hope. ‘O ka ‘ehiku kēia o nā malama ma ka helu Hawai‘i, a ‘o Iulai ho‘i i ka helu Haole. ‘O kēia ka malama mua o nā malama ‘eono o ka ho‘oilo, a ua like nō ko lāua ‘ano a me kā lāua hana, a he mau mahina pala kēia o nā hua‘ai, e la‘a ka ‘ōhi‘a kū kuahiwi,¹ ka hala Hawai‘i, a ‘o nā mahina kai ihola kēia ‘o ka ulu a momona nō ho‘i, a me ka mālie pū o ke kai, a ulu ka limu i ka wa‘a no ka holo mau ‘ia.

11. ‘Ikuwā. ‘O ka ‘ewalu kēia o nā malama ma ka helu Hawai‘i, a ‘o ‘Aukake ho‘i i ka helu Haole. ‘O ka mea i kapa ‘ia ai kēia malama ‘Ikuwā, he ua, he hekili, a ‘ōlelo ‘ia ai, “‘Ikuwā i ka pohā kō‘ele‘ele.” He malama hekili kēia.

12. Kā‘elo. ‘O ka ‘eiwa kēia o nā malama ma ka helu Hawai‘i, a ‘o ‘Kepakemapa ho‘i i ka helu Haole. ‘O ka mea i kapa ‘ia ai kēia malama, he malama ua kēia, a pulu ‘elo, a ‘elo‘elo nō ho‘i i ka pulu i ka ua.

13. Makali‘i. ‘O ka ‘umi kēia o nā malama ma ka helu Hawai‘i, a ‘o ‘Okakopa ho‘i i ka helu Haole. ‘O ka mea i kapa ‘ia ai kēia malama ‘o Makali‘i ka ‘auhuhu pa‘ina. He malama nui kēia o ka lā. ‘O nā hua e kau ana e malo‘o ana i ka lā, a e pa‘apa‘a‘ina ana, me he mea ho‘opahūpahū lā a ka Pākē, a e pohāpohā like ana me nā pāpapa ‘ē a‘e.

14. Welehu. ‘O ka ‘umikumamakahi kēia o nā malama ma ka helu Hawai‘i, a ‘o Nowemapa ho‘i i ka helu Haole. ‘O ka malama kēia e ‘ōlelo ‘ia ai e ka po‘e kahiko, kau ke po‘o i ka uluna ‘o “Welehu ka malama.”

15. I kēia malama e ho‘omaka ai ka ‘ino: ua, kai ko‘o, makani, ua lanipili. ‘A‘ole hana e loa‘a i ke kanaka; he hiamoe ka hana.

10. Māhoe Hope – This was the seventh month in the Hawaiian count and July in English. This was the first of the six rainy months and was exactly like the one before it (Māhoe Mua). These were the months in which the fruits ripened, such as the mountain apples and the native pineapples. This was the month in which the fishes of the sea grew fat. The sea became calm and sea moss grew on the canoes because they were used so much.

11. ‘Ikuwā – This (Loud Noises) was the eighth month in the Hawaiian count and August in the English. It was called ‘Ikuwā (Noisy) because there was rain and thunder and the saying is, “‘Ikuwā i ka pohā kō‘ele‘ele” or “‘Ikuwā of the black thunderstorms.” This was a month of thunderstorms.

12. Kā‘elo (Drench) – This was the ninth month in the Hawaiian count and September in the English. It was so called because it was a wet month, a soaking in the rain.

13. Makali‘i (Small Eyes) – This was the tenth month in the Hawaiian count and October in the English. It was so called because of the crackling heat. This was a sunny month and whatever fruit was left on the tree shriveled up and crackled like Chinese firecrackers, snapping together with other dry things.

14. Welehu – This was the eleventh month in the Hawaiian count and November in the English. This was the month spoken of by the ancients, “Lay your head on the pillow, the month is Welehu.”

15. Storms began in this month, high sea, winds and pouring rains. A man found it impossible to do anything else but sleep.

kolamu (column) 2

1. Ua ho‘ololi ‘ia ‘o “kuhiwi” ‘o ia ‘o “kuahiwi.”
“Kuhiwi” was changed to “kuahiwi.”

16. Kaulua. O ka umi-kumamālua keia o na malama ma ka helu Hawaii, a o Dekemaba hoi ka helu haole. O kaulua keia haa ka lau o ka maia, lohaloha i ka pā mau ia e ka makani, e ka upa mau ia e ka ua, a ke kena aku kekahi e pii i wahi ai, aole ae mai.

17. Oiai, ka ino e hana mao ole ana, a o ka poe he wahi kulana palaai ko kauhale, a he mau pu‘e uala ko ka ipuka hale, ola no ka ohana.

18. No keia mahina ke ulua ame ke kaulua e kali ana o ka malie ae, aole nae he malie iki o ka ino.

19. Ina aole e loa kekahi pilikia, e hoikeia aku ana ke ano o na keiki hanau iloko o keia mau malama.

20. Me na keiki hoonohohua ka anoi, a o kuu aloha nui pau ole me ka Lunahooponopono.

21. Z. P. K. KAWAIKAUMAIKAMAKAOKAOPUA.
Keiki o ka makakila niho elepani.
Napoopoo, Kona, Hawaii.

16. Kaulua. ‘O ka ‘umikumamālua kēia o nā malama ma ka helu Hawai‘i, a ‘o Dekemapa ho‘i i ka helu Haole. ‘O Kaulua kēia, ha‘a ka lau o ka mai‘a, lohaloha i ka pā mau ‘ia e ka makani, e ka ‘ūpā mau ‘ia e ka ua, a ke kēnā aku kekahi e pi‘i i wahi ‘ai, ‘a‘ole ‘ae mai.

17. ‘Oiai ka ‘ino e hana mao ‘ole ana, a ‘o ka po‘e he wahi kūlana pala‘ai ko kauhale, a he mau pu‘e ‘uala ko ka ipuka hale, ola nō ka ‘ohana.

18. No kēia mahina ke ulua a me ke ka‘ulua e kali ana ‘o ka mālie a‘e, ‘a‘ole na‘e he mālie iki ‘o ka ‘ino.

19. Inā ‘a‘ole e loa‘a kekahi pilikia, e hō‘ike ‘ia aku ana ke ‘ano o nā keiki hānau i loko o kēia mau malama.

20. Me nā keiki ho‘onoho hua ka ‘ano‘i, a ‘o ku‘u aloha nui pau ‘ole me ka Luna ho‘oponopono.

21. Z. P. K. KAWAIKAUMAIKAMAKAOKA‘ŌPUA.
Keiki o ka maka kila niho ‘elepani.
Nāpo‘opo‘o, Kona, Hawai‘i.

16. Kaulua – This was the twelfth month in the Hawaiian count and December in English. The leaves of the bananas fell one over the other as they were blown and made to hang by the wind, the pelting of the rain; and when one was sent to go upland for taro, he'd refuse to go.

17. As the storms raged ceaselessly, those who had some food at home, such as some mounds of sweet potatoes in front of the house, found life for the family.

18. To this month belonged the yearning and patient waiting for the storm to subside, but the storm did not clear in the least.

19. If no problems arise, I will tell you the characters of the children born in these months.

20. My regards to the printers and much aloha to the editor.

21. Z. P. K. KAWAIKAUMAIKAKAOKA'ŌPUA.
Child of the ivory pen.
Nāpo'opo'o, Kona, Hawai'i.

‘Uala! ‘Uala!

Ua puka kēia leka i *Ka Hae Hawai‘i* i ka lā 4 o Malaki, 1857. He ho‘ākāka ko M. L. Nāpīhelua leka i ke ‘ano o nā ‘uala i kanu a kū‘ai ‘ia ma Kalaupapa i ka makahiki 1857. He pane ia leka i ka ‘atikala a Limaikaika, ‘o “Ka ‘Uala Hou,” i pa‘i ‘ia ma *Ka Hae Hawai‘i*, ma ka lā 3 o Dekemapa, 1856. Unuhi ‘ia e Noelani Arista.

1. UALA! UALA!

“Mamuli o ka Olelo Hoolaha a ka Peresidena o ka Papa Hoonaaauao.” Aloha oe[.] E hoakaka ana ma ka (Helu 40, aoao 158) E i mai ana, e pono e hoike aku kekahi i ke ano o na uala kahiko ma ka Mokupuni, a ma ka Apana paha, kahi a lakou i noho ai.

2. *Uala Amerika Hema.* Oia hoi ka uala hou[.] Ua lawe mai o Kamaipelekane i keia uala, mahope mai o ka pau ana o ka Ahahui Makaainana. O kahi ana i hoolaha mua ai i keia uala, oia hoi ka Apana mua o Kalaupapa, no ka mea, o kahi no keia ana i ku mua‘i.

3. Ua laha keia uala ma Kalaupapa nei, a lehulehu no ke ano i ka ike ana‘ku; aka, o keia mau uala, he mau uala hou mai no lakou a pau. Ke olelo nei lakou mamuli o ka lohe, he uala Iapana a he uala Kaleponi. O ka nui o keia uala i hoolahaia e na kanaka, he mau pue ka kekahi, a he haao ka kekahi a pela‘ku; aka, mahope paha kakou e ike ai i ka hua o keia hana ana, ke waiho mai ke Akua i kona ola a oi aku, a ke hoolualua ole mai hoi i ka honua, e like me ka lualua ana o ka honua i na la i hala ae nei.

4. *Uala Kalaupapa.* Oia hoi ka uala kahiko. O ka huina nui o ka‘u mau uala i ike ai ma Kalaupapa nei. He umi a me kumamaiwa (19).–Eiwa uala

1. ‘UALA! ‘UALA!

“Ma muli o ka ‘olelo ho‘olaha a ka Peresidena o ka Papa Ho‘ona‘auao.” Aloha ‘oe. E ho‘ākāka ana ma ka helu 40, ‘ao‘ao 158, e ‘i mai ana, “E pono e hō‘ike aku kekahi i ke ‘ano o nā ‘uala kahiko ma ka Mokupuni, a ma ka ‘Āpana paha, kahi a lākou i noho ai.”

2. *‘Uala ‘Amerika Hema.* ‘O ia ho‘i ka ‘uala hou. Ua lawe mai ‘o Kama‘ipelekāne i kēia ‘uala ma hope mai o ka pau ‘ana o ka ‘Ahahui Maka‘āinana. ‘O kahi āna i ho‘olaha mua ai i kēia ‘uala, ‘o ia ho‘i ka ‘Āpana mua, ‘o Kalaupapa, no ka mea, ‘o kahi nō kēia āna i kū mua ai.

3. Ua laha kēia ‘uala ma Kalaupapa nei, a lehulehu nō ke ‘ano i ka ‘ike ‘ana aku; akā, ‘o kēia mau ‘uala, he mau ‘uala hou mai nō lākou a pau. Ke ‘olelo nei lākou ma muli o ka lohe, he ‘uala Iāpana a he ‘uala Kaleponi. ‘O ka nui o kēia ‘uala i ho‘olaha ‘ia e nā kānaka, he mau pu‘e kā kekahi, a he hā‘ao¹ kā kekahi, a pēlā aku; akā, ma hope paha kākou e ‘ike ai i ka hua o kēia hana ‘ana, ke waiho mai ke Akua i kona ola a ‘oi aku, a ke ho‘olualua ‘ole mai ho‘i i ka honua, e like me ka lualua ‘ana o ka honua i nā lā i hala a‘e nei.

4. *‘Uala Kalaupapa.* ‘O ia ho‘i ka ‘uala kahiko. ‘O ka huina nui o ka‘u mau ‘uala i ‘ike ai ma Kalaupapa nei, he ‘umi a me kumamāiwa (19):

Sweet Potatoes! Sweet Potatoes!

This letter appeared in *Ka Hae Hawai'i* (*The Hawaiian Flag* newspaper) on March 4, 1857. M. L. Nāpihelua's letter clarifies the types of sweet potatoes planted and sold in Kalaupapa in the year 1857, and is a response to Richard Armstrong's article, "New Sweet Potatoes," that was published in *Ka Hae Hawai'i*, on December 3, 1856. Translation by Noelani Arista.

1. SWEET POTATOES! SWEET POTATOES!

"Following the announcement of the President of the Board of Education." Greetings to you. Clarifying issue 40, page 158, which was saying that someone should identify the ancient varieties of sweet potatoes found on the island and perhaps in the districts where they reside.

2. *South American Sweet Potatoes*, namely new sweet potatoes. Kama'ipelekāne brought this sweet potato after the end of the Citizen's Association. The place where he first distributed this sweet potato, that is, the first district, was Kalaupapa, because that was the place where he first landed.

3. This (South American) sweet potato is widespread here in Kalaupapa, and it appears that there are numerous varieties; however, all of these different sweet potatoes are new varieties. They are saying, according to hearsay, that these are Japanese and Californian Sweet Potatoes. The majority of these sweet potatoes cultivated by people were cultivated in mounds, and some have been planted in the wild and so on; but perhaps later we shall see the fruit of this labor when God grants his greater salvation and we no longer dig into the earth as the earth has been dug up in times past.

4. *Kalaupapa Sweet Potatoes*, namely, sweet potatoes from ancient times. The sum of what I have seen here in Kalaupapa is 19: nine dark

kolamu (column) 2

1. Na Kamuela Kumukahi no 'Ōkoe, Kona, Hawai'i, ka puana me ka mana'o o ka hua 'ōlelo "hā'ao," 'o ia ho'i, ka 'uala i kanu 'ia i ka nahele.

The pronunciation and meaning of the word "hā'ao" (sweet potatoes planted in the wild), which is not a dictionary entry, was provided by Kamuela Kumukahi of 'Ōkoe, Kona, Hawai'i.

eleele, (9.) He umi uala keokeo, (10) O kela mau uala eleele i haiia maluna, ekolu wale no o lakou i maikai, o ka apo, likolehua, me ka halonaipu, oia paha ka inoa o keia mau uala i laha ae ma kekahi mau Mokupuni, he inoa e ae paha ma kauwahi. Ua lohe wau, o ka inoa o ka halonaipu ma Kauai, he mohihi. O keia mau uala ekolu i haiia ae maluna, o ko Kalaupapa mau uala kuai mau ia no keia, o komo na keokeo a me kekahi mau uala elele. Aka, o ka likolehua, a me ka halonaipu, i ka wa e kuai ai; ahu iho i ke awa ku moku; me he ohia pe la i kahakai, ka uliuli polohua i ka papa pahohoe, ka holo no ia a ka onohi iluna i lalo, i ka makemake i ka hua o ka mahiai.

5. Mamuli o ka olelo noi a ka Peresidena o ka Papa Hoonaaauo, e i mai ana, e hai aku i na uala i makemake ole ia, oia hoi na uala loliloli a makika, o na uala keokeo a pau, o lakou ka i loliloli a makika, no ka mea, e like me ka make-make ole o ka haole pela no lakou i loliloli ai a pau. Aka hoi, mamuli o ke kauoha, e kinai aku i na uala pono ole a pau. Ea, alia iki kua malaila, eia paha ka pono, e hookaawale i na uala i make-make ole ia, no na ohana a me na holoholona, no ka mea, ua ike no kua i ka Hawaii he opu nui, pa ko’u iho no pa ko’u iho no, pela ka pehu o ka opu, i ke komo a ka lau ai a maiola. A e hookaawale i na uala eleele kahiko a me ka uala Am. Hema, i mea kalepa aku me na moku.

6. He aina maikai o Kalaupapa no na mea kanu, he puka ke kanu aku, a he mahuahua ka loa ana mai, aole pau i ka enuhe a me ka poko, hookahi no peelua nui, oia ka waha o na holoholona ma Kalaupapa, a hiki ma Waikolu, haneri a keu aku na holoholona. Bipi, Lio, Miula, Hoki, aole i pau ka moni ana ma keia mau mea, ke mau nei no.

‘eiwa ‘uala ‘ele‘ele (9), he ‘umi ‘uala ke‘oke‘o (10). ‘O kēlā mau ‘uala ‘ele‘ele i ha‘i ‘ia ma luna, ‘ekolu wale nō o lākou i maika‘i, ‘o ka ‘apo, likolehua, me ka hālonaiipu. ‘O ia paha ka inoa o kēia mau ‘uala i laha a‘e ma kekahi mau Mokupuni, he inoa ‘ē a‘e paha ma kauwahi. Ua lohe wau, ‘o ka inoa o ka hālonaiipu ma Kaua‘i, he mōhihi. ‘O kēia mau ‘uala ‘ekolu i ha‘i ‘ia a‘e ma luna, ‘o ko Kalaupapa mau ‘uala kū‘ai mau ‘ia nō kēia, o komo nā ke‘oke‘o a me kekahi mau ‘uala ‘ele‘ele.² Akā, ‘o ka likolehua, a me ka hālonaiipu, i ka wā e kū‘ai ai, ahu iho i ke awa kū moku me he ‘ōhi‘a pē lā i kahakai, ka uliuli polohua i ka papa pāhohoe. Ka holo nō ia a ka ‘ōnohi i luna i lalo, i ka makemake i ka hua o ka mahi‘ai.

5. Ma muli o ka ‘ōlelo noi a ka Pelekikena o ka Papa Ho‘ona‘auo, e ‘i mai ana, e ha‘i aku i nā ‘uala i makemake ‘ole ‘ia, ‘o ia ho‘i nā ‘uala loliloli³ a makika. ‘O nā ‘uala ke‘oke‘o a pau, ‘o lākou kai loliloli a makika, no ka mea, e like me ka makemake ‘ole o ka Haole pēlā nō lākou i loliloli ai a pau. Akā ho‘i, ma muli o ke kauoha, e kinai aku i nā ‘uala pono ‘ole a pau. ‘Eā, alia iki kāua ma laila, eia paha ka pono, e ho‘oka‘awale i nā ‘uala i makemake ‘ole ‘ia no nā ‘ohana a me nā holoholona, no ka mea, ua ‘ike nō kāua i ka Hawai‘i he ‘ōpū nui, pā ko‘u iho nō pā ko‘u iho nō, pēlā ka pehu o ka ‘ōpū i ke komo a ka lau ‘ai a Ma‘iōla. A e ho‘oka‘awale i nā ‘uala ‘ele‘ele kahiko a me ka ‘uala ‘Amelika Hema i mea kālepa aku me nā moku.

6. He ‘āina maika‘i ‘o Kalaupapa no nā mea kanu, he puka ke kanu aku, a he māhuhua ka loa‘a ‘ana mai. ‘A‘ole pau i ka ‘enuhe a me ka poko. Ho‘okahi nō pe‘elua nui, ‘o ia ka waha o nā holoholona ma Kalaupapa a hiki ma Waikolu, haneli a keu aku nā holoholona. Pipi, lio, miula, hoki, ‘a‘ole i pau ka moni ‘ana ma kēia mau mea,

sweet potato varieties and ten white. Of the dark sweet potatoes previously mentioned, only three are good, the ‘apo, likolehua and the hālonai pu. These may be the names by which they are known on other islands, or maybe they have other names in some places. I have heard that the name of the hālonai pu on Kaua‘i is mōhihi. These three sweet potatoes mentioned above are always sold by those of Kalaupapa, with the addition of some white and some dark sweet potatoes. However, when the likolehua and hālonai pu are sold, they are heaped up at the port like bruised mountain apples on the beach, dark purple against the pāhoehoe, causing the eyes of the people to rove up and down with desire for the farmer’s produce.

5. Regarding the request of the President of the Board of Education, which asked us to report all the undesirable sweet potatoes; that is, those sweet potatoes that are watery and blighted: All of the white sweet potatoes are the ones which are watery and blighted since they became spoiled because the white men did not want them. However, according to the order, all of the unsuitable sweet potatoes are to be eradicated. Let us pause there. Perhaps the best thing to do is to set aside the unwanted sweet potatoes for families and animals, because we know that Hawaiians have large appetites, they are always eating, that is how their bellies become swollen, from consuming the vegetables of Ma‘iola. And we should set aside the darker traditional sweet potatoes and the South American varieties for trading with ships.

6. Kalaupapa is a land suited for crops because the crops which are planted flourish and the yield is large. They are not destroyed by caterpillars or worms, there is only one big pest and that is the mouths of the animals. From Kalaupapa to Waikolu there are about a hundred or more animals, cows, horses, mules and donkeys. The

kolamu (column) 2

2. Ua ho‘ololi ‘ia ‘o “elele” ‘o ia ‘o “ele‘ele.”
“Elele” was changed to “ele‘ele.”
3. Ua ho‘ololi ‘ia ‘o “lololi” ‘o ia ‘o “loliloli.”
“Lololi” was changed to “loliloli.”

He kuhihewa ko na kanaka e panee aku ana ka aina, o kona mau no ia e waiho nei, o ka holoholona ke panee nei, hoouka iho no hoouka iho no, ua like ko makou wahi kihapai me kahi hoomaha o na kaula likini mawah o na pelekai o na moku okohola ka oni iloko o ke kai, aole manao iki no ka liu kau wahi.

7. Ua nui ka uala e kanu ia nei i keia manawa, ekolu eha a oi aku ka nui o na mala a ke kanaka, o ka ipu haole nae ka oi o ka nui, ke kanu nei ka papapa hiki, a me ka papapa auka, a me ke akaakai. E makaala oukou e na mea kalepa, no ka mea; o Kalaupapa ke pookela o ko Molokai nei Mokupuni, i ka nui o ke kumu kuai, a me ka holo o ka hana ana, ma Kalaupapa e ku ai na Kaleponi a pau. Oia ko’u wahi manao me ke aloha pu kekahi. Na M. L. NAPIHELUA.

8. Kalaupapa, Molokai, Ian. 31, 1857.

ke mau‘u nei nō. He kuhi hewa ko nā kānaka e pane‘e aku ana ka ‘āina, ‘o kona mau nō ia e waiho nei. ‘O ka holoholona ke pane‘e nei, ho‘ouka iho nō ho‘ouka iho nō. Ua like ko mākou wahi kīhāpai me kahi ho‘omaha o nā kaula likini ma waho⁴ o nā palekai⁵ o nā moku ‘ō koholā ka ‘oni i loko o ke kai, ‘a‘ole mana‘o iki no ka liu kauwahi.

7. Ua nui ka ‘uala e kanu ‘ia nei i kēia manawa. ‘Ekolu, ‘ehā, a ‘oi aku ka nui o nā māla a ke kanaka. ‘O ka ipu haole na‘e ka ‘oi o ka nui, ke kanu nei ka pāpapa hiki, a me ka pāpapa ‘aukā, a me ke ‘aka‘akai. E maka‘ala ‘oukou, e nā mea kālepa, no ka mea, ‘o Kalaupapa ke po‘okela o ko Moloka‘i nei Mokupuni i ka nui o ke kumu kū‘ai, a me ka holo o ka hana ‘ana. Ma Kalaupapa e kū ai nā Kaleponi a pau. ‘O ia ko‘u wahi mana‘o me ke aloha pū kekahi. Na M. L. NĀPIHELUA.

8. Kalaupapa, Moloka‘i, Ianuali 31, 1857.

animals don’t stop at eating these things; they are also grazing. People are wrong to think that the land is productive, for it is just the same. It is the animals that are increasing, raiding and raiding. Our gardens are like where the rigging ropes hang outside on the rails of the whale ships as they lurch through the sea, not a thought is given to bailing out the seawater (that is, the gardens are not well taken care of).

7. A great deal of sweet potatoes are being planted now, with three, four, or more gardens per person. The extent of planting watermelons is even greater, and they are planting string beans, pole beans and onions. Be alert, traders, because Kalaupapa is foremost on Moloka‘i island for best prices and good work. All of the California ships moor at Kalaupapa. This is my humble opinion, with my regards.

M. L. NĀPIHELUA.

8. Kalaupapa, Moloka‘i, January 31, 1857.

kolamu (column) 2

4. Ua ho‘ololi ‘ia ‘o “mawah” ‘o ia ‘o “ma waho.”
“Mawah” was changed to “ma waho.”
5. Ua ho‘ololi ‘ia ‘o “pelekai” ‘o ia ‘o “palekai.”
“Pelekai” was changed to “palekai.”

No ka Lā'au Niu

He leka kēia na Samuel Kauwēaloha, kekahi o nā kāhuna pule Hawai'i i holo aku i Fatu Hiva i ka makahiki 1853 a i noho lō'ihī ma laila. Ua leka pinepine mai nā kāhuna pule a me nā 'ohana i nā hoa ma Hawai'i nei, a 'ike pinepine 'ia ia mau leka ma nā nūpepa Hawai'i. Ma kāna leka, hō'ike 'o Kauwēaloha i kona mahalo i ke akamai o ka po'e Fatu Hiva, a helu ho'i 'o ia i nā 'ano like 'ole e ho'ohana 'ia ai ka niu, ka mea i kapa 'ia e lākou he 'ehi. Ua pa'i 'ia ma *Ka Hae Hawai'i* i ka lā 23 o Ianuali, 1861, ma ka 'ao'ao 178.

1. No ka laau Niu.	1. No Ka Lā'au Niu.
<p>Aloha oukou e na makamaka, e ka poe e heluhelu iho ana i ka Hae Hawaii: E hai aku ana au ia oukou i kekahi mea nui au i ike iho nei iwaena o na kanaka kamaaina o Fatuiva me Hivaoa a me Tahuata.</p>	<p>Aloha 'oukou e nā makamaka, e ka po'e e heluhelu iho ana i <i>Ka Hae Hawai'i</i>: E ha'i aku ana au iā 'oukou i kekahi mea nui a'u i 'ike iho nei i waena o nā kānaka kama'āina o Fatu Hiva me Hiva Oa a me Tahuata.</p>
<p>2. <i>O ka pomaikai nui ana a me ka poino nui o na kanaka ma Fatuiva, Hivaoa, Tahuata</i>, noloko mai o ka laau i kapaia e kakou he <i>niu</i>, oia no hoi ka mea i kapaia e na kanaka ma ko Nuuhiva Pae Aina he ehi.</p>	<p>2. <i>'O ka pōmaika'i nui 'ana a me ka pō'ino nui o nā kānaka ma Fatu Hiva, Hiva Oa, Tahuata</i>, no loko mai o ka lā'au i kapa 'ia e kākou he <i>niu</i>, 'o ia nō ho'i ka mea i kapa 'ia e nā kānaka ma ko Nu'uhiva Pae 'Āina he 'ehi.</p>
<p>3. I ko'u pae mua ana ma Fatuiva; iini mai la ko'u naau e loa kekahi wai o ka niu; a i ka loa ana, ua pau ke poluea, me ka maka poniuniu.</p>	<p>3. I ko'u pae mua 'ana ma Fatu Hiva, 'i'ini maila ko'u na'au e loa'a kekahi wai o ka niu; a i ka loa'a 'ana, ua pau ke poluea me ka maka pōniuniu.</p>
<p>4. A i ka noho ana o makou ma ka aina a hala kekahi mau makahiki eono, nana aku la au i ka hana a na kamaaina no ka laau niu; a loa ia'u ka mahalo aku i ka <i>niu</i>, no ka nui ana o ko kanaka waiwai iloko ona, a loa pu no hoi ia'u ka menemene i ka nui o na kanaka e <i>ona</i> ana, a e make ana. E hai mua aku au i ka nui o ko kanaka pomaikai noloko o ka nui.</p>	<p>4. A i ka noho 'ana o mākou ma ka 'āina a hala kekahi mau makahiki 'eono, nānā akula au i ka hana a nā kama'āina no ka lā'au niu; a loa'a ia'u ka mahalo aku i ka <i>niu</i>, no ka nui 'ana o ko kānaka waiwai i loko ona. A loa'a pū nō ho'i ia'u ka menemene i ka nui o nā kānaka e '<i>ona</i> ana, a e make ana. E ha'i mua aku au i ka nui o ko kānaka pōmaika'i no loko o ka niu.¹</p>
<p>5. 1. He mea wahie kona kino, mai ke kumu a me na lau; pau loa kona mau mea i ka lilo i wahie. Ina e malo, ua pau loa i mea wahie.</p>	<p>5. 1. He mea wahie kona kino, mai ke kumu a me nā lau; pau loa kona mau mea i ka lilo i wahie. Inā e malo'o, ua pau loa i mea wahie.</p>

Concerning the Coconut Tree

This is a letter from Rev. Samuel Kauwēaloha, one of the Hawaiian ministers who sailed to Fatu Hiva in the year 1853 and resided there for many years. Hawaiian ministers and their families frequently wrote letters home to the brethren in Hawai'i and these letters were a regular feature in various newspapers. In this letter, Kauwēaloha shows his admiration for the ingenuity of the Fatuhivans and compiles a list of the different ways the natives of that place used *niu*, or *'ehi* as they called it. Published in the newspaper *Ka Hae Hawai'i (The Hawaiian Flag)*, January 23, 1861, page 178.

1. Concerning the Coconut Tree.

Greetings to you, O Friends, the readers of the *Hae Hawai'i*. I am going to tell you of a thing very important to the natives of Fatu Hiva, Hiva Oa and Tahuata.

2. The success or failure of the natives of Fatu Hiva, Hiva Oa and Tahuata depends on the tree we call *niu* (coconut). That is the thing called *'ehi* by the natives of the Marquesas Islands.

3. When I first landed at the Marquesas Islands, I was very desirous of obtaining coconut water and when I received it, the sea sickness and dizziness ended.

4. During the time we lived there, six years, I saw what the natives used the coconut trees for and I felt admiration for the many uses that people made of it. I also learned to regret that so many people became intoxicated and died. I will first tell you of the many blessings to people from the coconut tree.

5. 1. Its body is used for fuel, from trunk to leaves; all of it can be used for fuel. If dry, all can be used for fuel.

kolamu (column) 2

1. Ua ho'ololi 'ia 'o "nui" 'o ia 'o "niu."

"Nui" was changed to "niu."

6. 2. He mea uhi hale maluna iho; o ka lau niu ka mea e ako ai i na hale o na kanaka; e mau no ka paa a hala na makahiki elua.
6. 2. He mea uhi hale ma luna iho. ‘O ka lau niu ka mea e ako ai i nā hale o nā kānaka, e mau nō ka pa‘a a hala nā makahiki ‘elua.
7. 3. He mea burumi hale a burumi no na moku; o ka mea i kapaia he niau; oia ka iwi o ka lau niu, maikai kela mea i mea burumi hale, a he mea kuai a na kamalii me na haole moku.
7. 3. He mea pūlumi hale a pūlumi no nā moku. ‘O ka mea i kapa ‘ia he nī‘au, ‘o ia ka iwi o ka lau niu. Maika‘i kēlā mea i mea pūlumi hale, a he mea kū‘ai a nā kamali‘i me nā Haole moku.
8. 4. He mea moena. O ka lau niu, oia ka nui o na mea e moe ai na kanaka, i mea haliilii malalo; he mea kakaikahi na moena lauhala maoli, o ka launiu ka mea nui.
8. 4. He mea moena. ‘O ka lau niu, ‘o ia ka nui o nā mea e moe ai nā kānaka, i mea hāli‘ili‘i ma lalo. He mea kāka‘ikahi nā moena lau hala maoli, ‘o ka lau niu ka mea nui.
9. 5. He mea laauhale; o ke kino o ka niu, he laau maikai i mea pou hale, a i mea kua hale, he laau oolea.
9. 5. He mea lā‘au hale. ‘O ke kino o ka niu, he lā‘au maika‘i i mea pou hale, a i mea kua hale. He lā‘au ‘o‘ole‘a.
10. 6. He mea ai, o ka io a me ka wai kona mea pakela loa i ka maikai. Maikai na niu opio, no na keiki liilii a me na kanaka nunui, he mea ono kona io; makemake nui na kanaka i ka io a me ka wai niu, he mea e kawili me ka poi ulu, a e kaulua pu me ke kalo a me ka uwala; ua ane like ka wai niu, me ka waiu o ka bipi.
10. 6. He mea ‘ai. ‘O ka ‘īo a me ka wai kona mea pākela loa i ka maika‘i. Maika‘i nā niu ‘ōpio, no nā keiki li‘ili‘i a me nā kānaka nunui, he mea ‘ono kona ‘īo. Makemake nui nā kānaka i ka ‘īo a me ka wai niu, he mea e kāwili me ka poi ‘ulu, a e kālua² pū me ke kalo a me ka ‘uala. Ua ‘ane like ka wai niu me ka waiū o ka pipi.
11. 7. He aila kukui: He maikai ka aila o ka niu i mea malamalama no ka hale; aole pilau o ka aila niu e like me ka aila kohola, he aila aala, nolaila i maikai ai ke hanaia i aila manoi.
11. 7. He ‘aila kukui: He maika‘i ka ‘aila o ka niu i mea mālamalama no ka hale. ‘A‘ole pilau o ka ‘aila niu e like me ka ‘aila koholā. He ‘aila ‘a‘ala, no laila i maika‘i ai ke hana ‘ia i ‘aila mano‘i.
12. 8. He mea hana i laau lapaau. O ka wai niu i kunu ia a wela a kawili me kekahi laau e ae; oia ka mea e inu ai; aole e liuliu a *hi*, a me ka luai maluna. Ua loa ka oluolu ma ka opu.
12. 8. He mea hana i lā‘au lapa‘au. ‘O ka wai niu i kunu ‘ia a wela a kāwili me kekahi lā‘au ‘ē a‘e, ‘o ia ka mea e inu ai, ‘a‘ole e li‘uli‘u a *hi*, a me ka lua‘i ma luna. Ua loa‘a ka ‘olu‘olu ma ka ‘ōpū.
13. 9. He mea hana i kaula aha, o ka pulu o ka niu, oia ka mea e hana ai i kaula hale, a i kaula waa, a i mea upena, a me kekahi hana e ae.
13. 9. He mea hana i kaula ‘aha. ‘O ka pulu o ka niu, ‘o ia ka mea e hana ai i kaula hale, a i kaula wa‘a, a i mea ‘upena, a me kekahi hana ‘ē a‘e.

6. 2. It is used to cover the tops of houses. The leaves are used to thatch people's houses and it is good for two years.

7. 3. It is used for brooms to sweep houses or ships with. The part called the nī'au (is used), that is the midrib of the coconut leaf. It makes a very good house broom and such brooms are sold by children to the foreigners on the ships.

8. 4. It is used for mats. The leaves of the coconut are much used by people to sleep on, to spread underneath. There are very few lauhala mats, most of them are of coconut leaves.

9. 5. It is used for timber in building houses. The trunks of the coconut trees make good posts or beams. The wood is hard.

10. 6. It is used for food. The meat and water are very good. Young coconuts are good for small children and for adults. The meat is delicious. The people like the meat and water to mix with breadfruit poi and to roast with taro and sweet potatoes. Coconut milk is almost like cow's milk.

11. 7. It is used for lamp oil. The oil of the coconut is good for lighting the house. Coconut oil does not have the stench of whale oil. It is a fragrant oil, therefore it is good to make scented oil of coconut.

12. 8. It is used for medicines. The water of the coconut, heated and mixed with other ingredients to be ingested, does not take long to act on the bowels and causes vomiting. It relieves the stomach.

13. 9. It is used in making sennit ropes. The coconut husk is used to make ropes for houses, ropes for canoes, for nets and other things.

kolamu (column) 2

2. Ua ho'ololi 'ia 'o "kaulua" 'o ia 'o "kālua."
"Kaulua" was changed to "kālua."

14. 10. He mea ai na na holoholona, na ka puua, me ka ilio, popoki, me ka moa. Momona na holoholona i keia ai maikai.

15. 11. He mea hana peahi: Oia ka mea maikai i ka nana ana. O ka lau niu opiopio, a o ka iwi iloko, oia ka mea e nala ai i peahi makani; he mea makemake nui ia e na kanaka i mea lawe ma ko lakou mau lima; he nani i ka nana ana.

16. 12. He mea kuai aku me na haole o na moku. O ka niu ka na kamaaina e kuai aku ai me na haole, a loa mai ka pahi, me ka lei, me ka lele, a me ke apuapu, a me ka poka, ka pohaku paea, a me kekahi mau mea e ae he nui.

17. 13. He mea hue-wai: o na ipu niu oia ka mea lawe wai o na kanaka, a me ka lakou mau ipu ai; o ka iwi o na niu. Ina e pau ka io maloko, oia ka mea maikai.

18. Oia ka na kanaka kamaaina waiwai noloko mai o ka laau niu. He mea maikai wale no ka ka niu i haawi mai i na kanaka ma keia pae aina.

19. Ua hana mai ke Akua i na mea e pomaikai ai na kanaka noloko o ka niu; ua hoakaka ae la au mamua, a ua ike akaka lea oukou; a mahalo loa paha oukou i ka nui o ka pomaikai o na kanaka. He oiaio no ka pomaikai o na kanaka, me he pahu waiwai la ka laau niu no ke kanaka.

20. O na kamaaina ma keia pae moku, aole e hiki ia lakou ke hoano e ae i ka waiwai i kela ano keia ano; aole e hiki ke hookahuli, ua maa lakou i na pomaikai a'u i hai ae la mamua; oia wale no, ua maa lakou mai na kupuna mai.

21. A i ka makahiki 1851 paha; mahuka ae la kekahi wahi haole luina Beretane, a noho ma ke kahawai o Oomoa, a hui pu kela wahi haole me Tomi Clerk, he haole Beretane i noho loihi malaila. Ua hui kela mau haole e hookahe i ka

14. 10. He mea 'ai na na holoholona, na ka puua, me ka 'ilio, pōpoki, me ka moa. Momona na holoholona i kēia 'ai maika'i.

15. 11. He mea hana pe'ahi. 'O ia ka mea maika'i i ka nānā 'ana. 'O ka lau niu 'ōpiopio, a 'o ka iwi i loko, 'o ia ka mea e nala ai i pe'ahi makani. He mea makemake nui 'ia e nā kānaka i mea lawe ma ko lākou mau lima, he nani i ka nānā 'ana.

16. 12. He mea kū'ai aku me nā Haole o nā moku. 'O ka niu kā nā kama'aina e kū'ai aku ai me nā Haole, a loa'a mai ka pahi, me ka lei, me ka lele, a me ke apuapu, a me ka pōkā, ka pōhaku paea, a me kekahi mau mea 'ē a'e he nui.

17. 13. He mea hue wai. 'O nā ipu niu 'o ia ka mea lawe wai o nā kānaka a me kā lākou mau ipu 'ai. 'O ka iwi o nā niu, inā e pau ka 'i'o ma loko, 'o ia ka mea maika'i.

18. 'O ia kā nā kānaka kama'aina waiwai no loko mai o ka lā'au niu. He mea maika'i wale nō kā ka niu i hā'awi mai i nā kānaka ma kēia pae 'aina.

19. Ua hana mai ke Akua i nā mea e pōmaika'i ai nā kānaka no loko o ka niu. Ua ho'ākāka a'ela au ma mua, a ua 'ike akāka le'a 'oukou, a mahalo loa paha 'oukou i ka nui o ka pōmaika'i o nā kānaka. He 'oia'i'o nō ka pōmaika'i o nā kānaka, me he pahu waiwai lā ka lā'au niu no ke kanaka.

20. 'O nā kama'aina ma kēia pae moku, 'a'ole e hiki iā lākou ke hō'ano 'ē a'e i ka waiwai i kēlā 'ano kēia 'ano, 'a'ole e hiki ke ho'okāhuli. Ua ma'a lākou i nā pōmaika'i a'u i ha'i a'ela ma mua, 'o ia wale nō, ua ma'a lākou mai nā kūpuna mai.

21. A i ka makahiki 1851 paha, mahuka a'ela kekahi wahi Haole luina Pelekāne, a noho ma ke kahawai 'o 'O'omoa, a hui pū kēlā wahi Haole me Tomi Clerk, he Haole Pelekāne i noho lō'ihi ma laila. Ua hui kēlā mau Haole e ho'okahe i ka wai

14. 10. It is used for animal food, for pigs, dogs, cats and chickens. The animals fatten on this good food.

15. 11. It is used in making fans. It is very good looking. The young coconut leaves and the leaf stalk are used in plaiting into a fan. Such fans are much liked by the people to carry in their hands and are pretty to look at.

16. 12. It is used for trading with foreigners on ships. The natives trade the coconuts to the Whites for knives, necklaces, cloth, files, bullets, flint and many other things.

17. 13. It is used for water bottles. The coconut shells are used by the people for carrying water and also for food containers. If all the meat is taken out, the shell is good.

18. These are the uses made by the natives of the coconut tree. It is a good thing that it was given to the people of these islands.

19. God made things of benefit for the people from the coconut. I have explained previously and you have seen clearly and perhaps you admire it for the many benefits to man. It is truly beneficial. The coconut tree is like a treasure chest to man.

20. The natives of these islands cannot fail to recognize the usefulness of every kind, nor can they change it, for they are used to the blessings I have already mentioned. These are the customs they have inherited from their ancestors.

21. About the year 1851, an English sailor deserted and lived by ‘O‘omoa stream. He joined Tommy Clark, an Englishman who lived there a long time. The two foreigners got together to make the sap flow out of the young coconuts.

wai noloko mai o ka lolo niu opio; a hana laua a ike mai la na kamaaina i ka hana o keia mau haole, hoomahui pu mai la e hana; a i ka hana ana, kahe nui mai la ka wai; a hoiliili lakou a piha na ohe loloa, a hala na la elima a eono, puhi rama lakou iloko o kekahi ipu hao, a kahe mai la ka rama wai niu. O kela mea i kahe mai; he rama ona, inu iho la na haole a me na kanaka i hana mua i ka rama, a ona; nana mai la na kanaka e ae; a kuko e hoao, hoao iki, a hoao iki; a makemake like na kane a me na wahine i ka inu rama. A no ka hapa o ka poe i ike i ka hana rama, ua kuai mai, me ke kapa, me ka malo, a me ka ulu, me ka ia. Oia no hoi na la o ko makou pae ana ma Oomoa Aug. 26, 1853.

(*Aole i pau.*) S. KAUWEALOHA.

no loko mai o ka lolo niu ‘ōpio. A hana lāua, a ‘ike maila nā kama‘āina i ka hana a³ kēia mau Haole, ho‘omāhu‘i pū maila e hana. A i ka hana ‘ana, kahe nui maila ka wai, a hō‘ili‘ili lākou a piha nā ‘ohe loloa. A hala nā lā ‘elima a ‘eono, puhi lama lākou i loko o kekahi ipu hao, a kahe maila ka lama wai niu. ‘O kēlā mea i kahe mai, he lama ‘ona, inu ihola nā haole a me nā kānaka i hana mua i ka lama, a ‘ona. Nānā maila nā kānaka ‘ē a‘e, a kuko e ho‘ā‘o. Ho‘ā‘o iki, a ho‘ā‘o iki, a makemake like nā kāne a me nā wāhine i ka inu lama. A no ka hapa o ka po‘e i ‘ike i ka hana lama, ua kū‘ai mai me ke kapa, me ka malo, a me ka ‘ulu, me ka i‘a. ‘O ia nō ho‘i nā lā o ko mākou pae ‘ana ma ‘O‘omoa, ‘Aukake 26, 1853.

(*‘A‘ole i pau.*)⁴ S. KAUWĒALOHA.

The natives saw the foreigners doing it and imitated them. In doing it, much sap flowed which was gathered into long bamboos for five or six days. They brewed rum in an iron pot and out of it came rum of coconut sap. The fluid that flowed out was an intoxicant. The white men and the native who first made it drank and became drunk. The other men looked and thought of tasting. They tasted a little and a little more until men and women liked rum drinking. Because some knew how to make it, they traded it for tapa, loincloths, breadfruit and fish. That was when we landed at ‘O‘omoa in August 26, 1853.

(To be continued.) S. KA UWĒALOHA.

kolamu (column) 2

3. Ua ho‘ololi ‘ia ‘o “o” ‘o ia ‘o “a.”
“O” was changed to “a.”
4. “‘A‘ole i pau” (Not finished): ‘Oiai kū ho‘okahi kēia mo‘olelo nei, ua ho‘omau ‘ia ma kekahi pukana o Ka Hae Hawai‘i.
“‘A‘ole i pau” (Not finished): Although this article stood on its own, it was continued in the next issue of Ka Hae Hawai‘i.