



PROJECT MUSE®

---

Ka Mo'olelo o Kahahana, Mahele 1 = The Story of Kahahana,  
Part 1

Samuel Manaiakalani Kamakau, Hiapo Perreira

Ka Ho'oilina/The Legacy, Puke (Volume) 1, Helu (Number) 1, Malaki (March)  
2002, pp. 102-121 (Article)

Published by University of Hawai'i Press

DOI: <https://doi.org/10.1353/kah.2003.0007>



➔ *For additional information about this article*

<https://muse.jhu.edu/article/44941>

## Ka Mo'olelo o Kahahana, Māhele 1

E ho'opuka hou 'ia ma kēia māhele o ka puke pai nā mo'oka'ao, nā mele a me nā mo'olelo like 'ole o nā Palapala Ho'oilina Hawai'i. E ho'omaka ana me ka mo'olelo o Kahahana.

'O "Ka Mo'olelo o Kahahana" he mo'olelo o nā mō'i hope o O'ahu. Ua nui ka 'ike ma kēia mo'olelo i loa'a 'ole ma kekahi wahi. Na Samuel M. Kamakau, he lae'ula i nā mo'olelo Hawai'i, i kākau a he māhele ia mo'olelo o ka pūka'ina mo'olelo no Kamehameha I ma *Ka Nūpepa Kū'oko'a*. Aia ma kēia pukana o ka puke pai ka mo'olelo i pa'i 'ia ma ka 'ao'ao mua o ia nūpepa ma ka lā 16 a 23 o Malaki, 1867. Mo'okini 36–37; Chapin 78–80. 'O ka 'ōlelo hō'ano hou 'ia o ke kolamu 'elua, ma muli ia o kā Puakea Nogelmeier ma ka puke 'o *Ke Kumu Aupuni*, Honolulu, 1996, a ho'ohana 'ia ma 'ane'i me ka 'ae 'olu'olu mai a ka mea nona ke kuleana kope, 'o ka 'Ahahui 'Ōlelo Hawai'i. Na Dorothy Barrère, Caroline Curtis, Mary Kawena Pukui, Emma Taylor, Thomas Thrum, Lahilahi Webb, a me John Wise ka unuhi 'ōlelo Pelekānia ma ke kolamu 'ekolu, mai loko mai ia o *Ruling Chiefs of Hawaii*, Revised Edition, Honolulu, 1992, a ho'ohana 'ia ho'i me ka 'ae 'olu'olu mai a ka mea nona ke kuleana kope, 'o Nā Kula 'o Kamehameha.

---

1. KA MOOLELO  
 O KAMEHAMEHA I.  
 NA S. M. KAMAKAU.  
 HELU 19.  
 KA MOOLELO O KAHAHANA.

O Kahahana, he alii kapu ia no o Oahu. O Kaionuilalahai ka makuahine, ka moopuna a Kalaniomaiheuila, ke kaikamahine a Kalanikahimakailii, a laua o Kualu ke kaikuahine, a mua hoi o Kaulahea ka Moi o Maui. A o ka makuakane, oia hoi o Elani, no ka ohana a Kupanihi, a o Keopuolani.

2. I ko Kahahana manawa kamalii, ua kii ia mai e Kahekili e lawe i Maui i keiki nana. Ua hanai kapu ia oia i Maui. A i kona lilo ana ae i kanaka makua, ua lilo oia i kanaka maikai, a ua nani hoi

---

1. KA MO'OLELO  
 O KAMEHAMEHA I.  
 NA S. M. KAMAKAU.  
 HELU 19.<sup>1</sup>  
 KA MO'OLELO O KAHAHANA.

'O Kahahana, he alii kapu ia no O'ahu. 'O Ka'ionuilalahai<sup>2</sup> ka makuahine, ka mo'opuna a Kalani'omaiheuila, ke kaikamahine a Kalanikahimaka'iali'i,<sup>3</sup> a laua 'o Kūalu ke kaikuahine, a mua ho'i o Ka'ulahea, ka Mō'i o Maui. A 'o ka makua kāne, 'o ia ho'i 'o 'Ēlani, no ka 'ohana a Kūpānihi, a 'o Keōpūolani.

2. I ko Kahahana manawa kamalii, ua ki'i 'ia mai e Kahekili e lawe i Maui i keiki nāna. Ua hānai kapu 'ia 'o ia i Maui. A i kona lilo 'ana a'e i kanaka makua, ua lilo 'o ia i kanaka maika'i, a ua

## The Story of Kahahana, Part 1

This section of the journal presents stories, chants and other literary pieces from the Legacy Materials. It begins with the story of Kahahana.

“The History of Kahahana” describes the story of Kahahana, one of the last kings of O‘ahu. Much of the information here appears nowhere else. It was written by the noted Hawaiian historian Samuel M. Kamakau and presented as part of a series of articles that describe the broader history of Kamehameha I. The articles appeared in *Ka Nūpepa Kū‘oko‘a (The Independent Newspaper)*; the portion of the story presented in this issue of the journal originally appeared on the first pages of the March 16 and 23, 1867, issues of the paper. Mo‘okini 36–37; Chapin 78–80. The text using contemporary orthography in the second column is based on the work of Puakea Nogelmeier, *Ke Kumu Aupuni*, Honolulu, 1996, and is used here with the kind permission of the copyright holder, ‘Ahahui ‘Ōlelo Hawai‘i. The English translation in the third column is derived from the work of Dorothy Barrère, Martha Beckwith, Caroline Curtis, Mary Kawena Pukui, Emma Taylor, Thomas Thrum, Lahilahi Webb and John Wise, *Ruling Chiefs of Hawai‘i*, Revised Edition, Honolulu, 1992, used here with the kind permission of the copyright holder, the Kamehameha Schools.

- 
1. <THE HISTORY  
OF KAMEHAMEHA I.  
BY S. M. KAMAKAU.  
NUMBER 19.  
THE HISTORY OF KAHAHANA.><sup>1</sup>

Kahahana was a tabu chief of O‘ahu. Ka‘ionuilalahai was his mother, a granddaughter of Kalani‘ōmaiheuila, daughter of Kalanikahimaka‘iali‘i and Kūalu, older sister of Ka‘ulahea, Ruling Chief of Maui. ‘Ēlani was his father, belonging to the family of Kūpānihi and Keōpūolani.

2. He was taken to Maui in his infancy as the foster son of Kahekili and was brought up with all the tabus of Maui. He developed into a handsome child with good features and lovely curling

---

*kolamu (column) 2*

1. Ho‘omaka ka mo‘olelo o Kahahana i ka hapalua like o ka helu 19 o ka mo‘olelo piha o Kamehameha I.
- The story of Kahahana begins in the middle of part 19 of the broader story of Kamehameha I.
2. Nui nā inoa kānaka o kēia mo‘olelo. Ua hō‘ano hou ‘ia e like me ka mana‘o he kūpono, ‘a‘ole na‘e i maopopo loa ka puana o nā inoa a pau.
- A great many people’s names appear in this article. The glottal stop and macron have been added according to probable meanings.
3. ‘O “Kalanikahimāka‘iali‘i” kekahi pela ‘ana.
- An alternative spelling could be “Kalanikahimāka‘iali‘i.”

---

*kolamu (column) 3*

1. ‘O “Kahahana Loses O‘ahu” ke po‘oinoa ma *Ruling Chiefs*, ka puke no laila mai ka nui o kēia unuhi.
- “Kahahana Loses O‘ahu” is the title in *Ruling Chiefs*, the book on which this English translation is based.

kona helehelena, a ua piipii maikai kona lauoho; a ua kapaia oia i kekahi wa, he “piipii hahai moa.”

3. I kona lilo ana i kanaka makua, hooipoipo aku la oia me na wahine kaukualii, nolaila, ua ali ia ke kapu, a ua kapa hou ia ka inoa o Walia, a ua hoopauia ka inoa Ahi, Wela, Hahana.

4. Lawe ae la o Kahahana i wahine nana, o Kekuapoia ka inoa. Ua olelo ia no hoi kela wahine, aohe ona lua iloko o ke aupuni Hawaii nei, a ua kaulana kona inoa mai Hawaii a Kauai, a ua lilo hoi i *kaao*, a ua kiekie hanohano kona kino; aole no hoi i ike ia kahi kina mai luna o ke poo a hiki i na kapuai wawae; he mau maka manu nunu kona i like me ko ka mohoea; a ua like hoi na helehelena o na hiohiona papalina me ka opuu rose i mohala maikai i ke kakahiaka; a ua nui na loli o kona mau hiohiona, i ke kakahiaka, i ke awakea, ahiahi a me ka po; o ka puo kelakela, oiiai oia iloko o ia manawa, ua kupono ke ali ana o ke kapu. Ua uluhua na’lii, na kahuna a me na makaainana o ke aupuni o Oahu i ko lakou Moi ia Kumahana, i ke keiki a Peleioholani. O ke kumu o ka uluhua ana, he alii hiamoe loihi o Kumahana, he alii pi, he aua, he hookuli, he hele i ke kula i ka pana iole, nolaila, uluhua loa na’lii a me na kanaka, a wailana lakou e hoopau i ka noho Moi ana o Kumahana, a ua ko io ko lakou mana.

5. I ka hoopau ia ana o ka noho Moi ana o Kumahana, nolaila, koho iho la na’lii a me Kaohulupulu, ke kahuna nui, e kii ia Kahahana i Moi no ke aupuni o Oahu, nolaila, hoouna iho la lakou ia Kekela ka makuahine e kii ia Kahahana i Maui, ua hooholoia ia mana ana. Holo aku la o Kekela a me na hoe waa, a pae i Maui, a halawai pu me Kahahana a me Kahekili ka Moi o Maui, a me na’lii a pau ma Wailuku. Ninau mai la o Kahekili ia Kekela, “Heaha ka huakai a ke ’Lii o

nani ho’i kona helehelena, a ua pi’ipi’i maika’i kona lauoho; a ua kapa ‘ia ‘o ia i kekahi wā, he “pi’ipi’i hahai moa.”

3. I kona lilo ‘ana i kanaka makua, ho’oipoipo akula ‘o ia me nā wahine kaukualii, no laila, ua ‘ali ‘ia ke kapu, a ua kapa hou ‘ia ka inoa ‘o Walia, a ua ho’opau ‘ia ka inoa Ahi, Wela, Hahana.

4. Lawe a’ela ‘o Kahahana i wahine nāna, ‘o Kekuapoia ka inoa. Ua ‘olelo ‘ia nō ho’i kēlā wahine, ‘a’ohe ona lua i loko o ke aupuni Hawaii nei, a ua kaulana kona inoa mai Hawaii a Kauai, a ua lilo ho’i i *ka’ao*, a ua ki’eki’e hanohano kona kino; ‘a’ole nō ho’i i ‘ike ‘ia kahi kinā mai luna o ke po’o a hiki i nā kapua’i wāwae; he mau maka manu nūnū kona i like me ko ka mohoea; a ua like ho’i nā helehelena o nā hi’ohi’ona pāpālina me ka ‘ōpu’u loke i mōhala maika’i i ke kakahiaka; a ua nui nā loli o kona mau hi’ohi’ona, i ke kakahiaka, i ke awakea, ahiahi a me ka pō; ‘o ka pu’ō kelakela, ‘oiiai ‘o ia i loko o ia manawa, ua kūpono ke ‘ali ‘ana o ke kapu. Ua uluhua nā ali’i, nā kāhuna a me nā maka‘āinana o ke aupuni o O‘ahu i ko lākou Mō‘i, iā Kūmahana, i ke keiki a Peleiohōlani.<sup>4</sup> ‘O ke kumu o ka uluhua ‘ana, he ali’i hiamoe lō’ihi ‘o Kūmahana, he ali’i pi, he ‘au’a, he ho’okuli, he hele i ke kula i ka pana ‘iole, no laila, uluhua loa nā ali’i a me nā kānaka, a wailana lākou e ho’opau i ka noho mō‘i ‘ana o Kūmahana, a ua kō ‘i’o ko lākou mana’o.

5. I ka ho’opau ‘ia ‘ana o ka noho Mō‘i ‘ana o Kūmahana, no laila, koho ihola nā ali’i a me Ka’ōpuluhulu,<sup>5</sup> ke kahuna nui, e ki’i iā Kahahana i Mō‘i no ke aupuni o O‘ahu, no laila, ho’ouna ihola lākou iā Kekela, ka makuahine, e ki’i iā Kahahana i Maui, ua ho’oholo ‘ia ia mana’o ‘ana. Holo akula ‘o Kekela a me nā hoe wa’a, a pae i Maui, a hālāwai pū me Kahahana a me Kahekili, ka Mō‘i o Maui, a me nā ali’i a pau ma Wailuku. Ninau maila ‘o Kahekili iā Kekela, “He aha ka

hair from which came his nickname <“Pi‘ipi‘i hahai moa” (curly head who hunts chickens)>.<sup>2</sup>

3. When he became a man he caused a breach in the tabu by making love to the lesser chiefesses and so lost the tabu of Fire, Heat and Extraordinary Heat which had been his, and he was called *Walia*.

4. Kahahana took for himself a wife named *Kekuapo‘i*. It is said of this woman that she had no equal throughout the group; her name was famous from Hawai‘i to Kaua‘i; she had become a *legend* because of the splendid proportions of her body, without a flaw from head to foot; eyes lovely as a dove’s; cheeks like a rosebud that unfolds its petals in the early morn; a face whose features seemed to change from morning to mid-day, evening, night; for such a peerless beauty the tabu was well worth losing. The chiefs, priests and commoners of O‘ahu were dissatisfied with the rule of *Kūmahana*, son of *Peleiōhōlani*. He slept late, was stingy, penurious, deaf to the advice of others and used to take himself off to the plains to shoot rats; they therefore plotted to depose *Kūmahana*.

5. And, having succeeded in their plans, the chiefs and the leading priest, *Ka‘ōpūlupulu*, agreed to bring Kahahana from Maui to rule over them. For this purpose they sent to him his mother (mother’s cousin), *Kekela*, and she landed on Maui, met her son and the Ruling Chief and other chiefs of *Wailuku*. <*Kahekili* asked *Kekela*, “What is the reason for this journey that brings the Chiefess all this way over the ocean?” *Kekela* answered, “I have come to summon the

---

*kolamu (column) 2*

4. ‘O “*Peleiōhōlani*” kekahi pela ‘ana.

An alternative spelling could be “*Peleiōhōlani*.”

5. Ua ho‘ololi ‘ia ‘o “*Kaohulupulu*” ‘o ia ‘o “*Ka‘ōpūlupulu*.” “*Kaohulupulu*” was changed to “*Ka‘ōpūlupulu*.”

---

*kolamu (column) 3*

2. Ua ‘oi aku ke kū o *kēia unuhi ‘ōlelo Pelekānia* i ka Hawai‘i, a he pani ia i ka unuhi mua o *Ruling Chiefs*: “*Pi‘ipi‘i* (curly head).” He inoa kapakapa *kēia* no ko Kahahana *mākaukau* i ka “*hahai moa*,” ‘o ia ho‘i, no kona akamai i ka hahai a pepehi a make ka “*moa*,” ‘o ia kona mau *hoa paio*.

The newly added English text, reflecting the Hawaiian, replaces this from *Ruling Chiefs*: “*Pi‘ipi‘i* (curly head).” This epithet alludes to young Kahahana’s potential capability to hunt down his warrior enemies, as the moa (chicken, rooster) is sometimes used figuratively to refer to a warrior.

ka au ana mai nei i ke kai?” Pane aku la o Kekela, “I kii mai nei au i ke keiki a kaua e hoi i Oahu, mamuli o ke kauoha a na’lii a me Kaopulupulu ke kahuna, e hoi ke ’Lii i Oahu, no ka mea, ua wailana ia o Kumahana.” Kulou iho la o Kahekili ilalo no ka minamina ia Kahahana, a ea ae la oia iluna a pane mai la, “I kii mai nei oe ia ianei (Kahahana) i Alii no ke Aupuni?” Pane aku no hoi o Kekela, “Pela paha, no ka mana paha o na’lii o aua oe, nolaila, hoouna mai nei ia’u e kii mai ia ia nei (Kahahana) e hoi i Oahu.” Pane mai la o Kahekili, “Aole au e aua aku i ke keiki, no ka mea, he nani no hoi ia ua kii pono mai la no i ke keiki a kaua, aka, ina no nae he mea e ka mea nana i kii mai nei, aole no au e hookuu aku, aka, o ka wahine no nae ka’u e aua aku e noho, o hanaino ia mai auanei e oukou e ke Oahu.” Pane aku la o Kekela, “Owai aku hoi auanei ka Ilamuku o ka kaua keiki, ka i noa no hoi o kaua no o na makua, a o ko kaua pokii kaikaina no hoi keia, a he nani no ia na ke keiki no i lawe ae la i wahine, ua pono iho la no, a nolaila, o ke kane hele o ka wahine hele.”

6. Ui ae la o Kahekili ia Kahahana, “Ke hookuu nei au ia oe e hoi i Oahu, a i lilo io ke Aupuni o Oahu ia oe, ke nonoi aku nei au ia oe, a i ku oe i ka moku, o Kualoa ko’u aina, a o ka palaoa pae, e lilo no ia ia’u, a o ko’u mau wahi aina iho la no ia.”

7. Hoi mai la o Kahahana i Oahu a me Kekuapo’i kana wahine, a me kekahi poe alii, a me na hoe waa. Holo mai la lakou a pae ma Kahaloa i Waikiki. I ka lohe ana o na’lii, na kaukaualii, na kahuna, na kakaolelo, na puali o ka aina a me na makaainana, ua hiki mai ke ’Lii o Kahahana mai Maui mai, ua akoakoa koke ae la lakou, mai na wai a na Pali Koolau a me na aukaha, ma ke kulanakauhale Alii ma Waikiki, no ka ho’lii ana ia Kahahana i Moi no Oahu.

huaka’i a ke Ali’i o ka ‘au ‘ana mai nei i ke kai?” Pane akula ‘o Kekela, “I ki’i mai nei au i ke keiki a k̄aua e ho’i i O’ahu, ma muli o ke kauoha a n̄ ali’i a me Ka’ōpūlupulu, ke kahuna, e ho’i ke Ali’i i O’ahu, no ka mea, ua wailana ‘ia ‘o Kūmahana.” Kūlou ihola ‘o Kahekili i lalo no ka minamina iā Kahahana, a ea a’ela ‘o ia i luna a pane maila, “I ki’i mai nei ‘oe iā ia nei (Kahahana) i Ali’i no ke Aupuni?” Pane aku nō ho’i ‘o Kekela, “Pēlā paha, no ka mana’o paha o nā ali’i o ‘au’a ‘oe, no laila, ho’ouna mai nei ia’u e ki’i mai iā ia nei (Kahahana) e ho’i i O’ahu.” Pane maila ‘o Kahekili, “‘A’ole au e ‘au’a aku i ke keiki, no ka mea, he nani nō ho’i ia ua ki’i pono maila nō i ke keiki a k̄aua, akā, inā nō na’e he mea ‘ē ka mea nāna i ki’i mai nei, ‘a’ole nō au e ho’oku’u aku, akā, ‘o ka wahine nō na’e ka’u e ‘au’a aku e noho, o hana ‘ino ‘ia mai auane’i e ‘oukou e ke O’ahu.” Pane akula ‘o Kekela, “‘O wai aku ho’i auane’i ka Ilāmuku o k̄a k̄aua keiki, kainoa nō ho’i ‘o k̄aua nō ‘o nā mākua, a ‘o ko k̄aua pōki’i kaikaina nō ho’i kēia, a he nani nō ia na ke keiki nō i lawe a’ela i wahine, ua pono ihola nō, a no laila, ‘o ke k̄ane hele, ‘o ka wahine hele.”

6. Ui a’ela ‘o Kahekili iā Kahahana, “Ke ho’oku’u nei au iā ‘oe e ho’i i O’ahu, a i lilo ‘i’o ke Aupuni o O’ahu iā ‘oe, ke nonoi aku nei au iā ‘oe, a i k̄ū ‘oe i ka moku, ‘o Kualoa ko’u ‘āina, a ‘o ka palaoa pae, e lilo nō ia ia’u, a ‘o ko’u mau wahi ‘āina ihola nō ia.”

7. Ho’i maila ‘o Kahahana i O’ahu a me Kekuapo’i, k̄ana wahine, a me kekahi po’e ali’i, a me nā hoe wa’a. Holo maila lākou a pae ma Kahaloa i Waikiki. I ka lohe ‘ana o nā ali’i, nā kaukauali’i, nā k̄ahuna, nā k̄ākā’olelo, nā pū’ali o ka ‘āina a me nā maka’āinana, ua hiki mai ke Ali’i ‘o Kahahana mai Maui mai, ua ‘ākoakoa koke a’ela lākou, mai nā wai a nā Pali Ko’olau a me nā aukaha,<sup>6</sup> ma ke kulanakauhale Ali’i ma Waikiki, no ka ho’āli’i ‘ana iā Kahahana i Mō’i no O’ahu.

young man of ours to return to O‘ahu in accordance with the command of the Chiefs and the priest, Ka‘ōpuluhulu, that he return to O‘ahu, because Kūmahana has been exiled.” Kahekili lowered his head in thought because he valued Kahahana so and then raised it again, and asked,<sup>3</sup> “To be at the head of the Government?”<sup>4</sup> “I believe this to be their purpose, <and perhaps the (O‘ahu) chiefs believe that you will hold him back, and so they have sent me to summon him to return to O‘ahu,>” answered Kekela. <Kahekili replied,> “Then I will not hold the boy back since you have come for him yourself; anyone else I would have refused; but I will retain his wife as surety for his treatment on O‘ahu.” <Kekela answered,> “Are not we, his parents, the persons to carry orders for our son? This is our younger sister, and since our son has taken her as his wife it is proper that she go where he goes.”

6. Kahekili then turned to Kahahana and said, “I permit you to go. Only do me this favor, that when you are firmly established on O‘ahu, you let the land of Kualoa and the ivory that drifts ashore be mine; let these be my property on the island.”

7. Then Kahahana and Kekuapo‘i his wife <left>, accompanied by chiefs and paddlers. <They> sailed for O‘ahu and landed at Kahaloa in Waikīkī. And the chiefs, lesser chiefs, priests, counselors, warriors and commoners gathered from the mountains of the interior to the sea-coast at the principal place at Waikīkī to make Kahahana Chief over O‘ahu.

*kolamu (column) 2*

---

6. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o “au kaha.”

An alternative spelling here, with a different meaning, could be two words, “au kaha.”

*kolamu (column) 3*

---

3. He pani kēia unuhi piha o ka Hawai‘i i kēia hō‘ulu‘ulu mana‘o ma *Ruling Chiefs*: “And <she> conveyed to them the will of the chiefs and of the head priest of O‘ahu that Kahahana should return to O‘ahu.” (Ua komo nā kuhia kikokikona e like me ka mea ma luna me ka mahalo na‘e i ka unuhi mua ma *Ruling Chiefs*.)

This complete translation of the Hawaiian replaces this summary from *Ruling Chiefs*: “And <she> conveyed to them the will of the chiefs and of the head priest of O‘ahu that Kahahana should return to O‘ahu.” (Textual notes like this one are included in respect for the integrity of the original *Ruling Chiefs* translation.)

4. Ua kāpae ‘ia ka ‘ōlelo “asked Kahekili” mai ka unuhi ma *Ruling Chiefs*.

The words “asked Kahekili,” originally in the *Ruling Chiefs* translation, were removed.

8. O ka noho ana o Kahahana ma ka nohoalii o ke aupuni o Oahu, aole no i keakea ia, aole no hoi he alii, aole kahuna, aole kakaolelo, no ka mea, ua ae ke kahuna o Kaopulupulu. O ka ae ana o Kahahana ma ka nohoalii a me ka noho Moi ana, he mea mahaloia ia, no ka mea, akahi wale no Alii i noho ma ka nohoalii me ke kaua ole a me ka hookahe ole ia o ke koko, mamua ae o kona noho ana ma ka nohoalii.

9. A paa o Kahahana ma ke nohoalii o ke aupuni o Oahu, alaila, olelo aku la oia i na'lii a me na Kuhina, a me ka poe kakaolelo, i ka i ana aku, "He wahi kauoha na Kahekili ia'u." Ninau mai la na alii, "He aha ke kauoha a ko makuakane ia oe?" Olelo aku la o Kahahana, Penei ke kauoha ana mai ia'u, "Ke hoi la oe i Oahu, a i lilo ke aupuni ia oe ea, a eia hoi ka'u noi ia oe, o Kualoa a me ka palaoa pae, o ko'u mau aina ia, o kou noho ana aupuni," oia la a pehea hoi ko oukou manao? Olelo mai la kekahi poe alii, "Aia wale no paha ia i ka manao o ke alii, ina he makemake kou e haawi i ko makuakane, i kou mea nana i hanai, alaila, ua pono no, ke manao nae ke alii pela, no ka mea, oia no hoi ka uku o ka lakou hanai ana ia oe." Olelo mai la no hoi kekahi alii, o Kukalehua'aikulani ka inoa, i ka i ana aku, "E kakali ke alii i ka pono o ka haawi ana, e kii ia Kaopulupulu ke kahuna, a hiki mai oia, a ae mai i ka pono o ka haawi a me ka hewa." Kii ia aku la o Kaopulupulu a loa mauka o Kawanakoa, ma Honolulu, kona wahi noho. A hiki mai la o Kaopulupulu ma Kahaloa i Waikiki, akoakoa hou mai la na'lii a me Kahahana ka Moi o ke aupuni. Pane mai la o Kahahana ia Kaopulupulu, "I kii ia aku nei oe no na olelo kauoha a Kahekili ia'u, a e nana mai oe i ka pono a me ka hewa." Ninau mai o Kaopu upulu, "Heaha ia mau olelo kauoha a Kahekili ia oe?" Pane aku o Kahahana, "Ua kauoha mai o Kahekili ia'u, ina ka e lilo ia'u ke aupuni o Oahu nei, alaila, elua ka ona aina, o Kualoa a me ka palaoa pae." Pane mai hoi o Kaopulupulu, "Pela mai o Kahekili i kauoha mai

8. 'O ka noho 'ana o Kahahana ma ka noho ali'i o ke aupuni o O'ahu, 'a'ole nō i ke'ake'a 'ia, 'a'ole nō ho'i he ali'i, 'a'ole kahuna, 'a'ole kākā'ōlelo, no ka mea, ua 'ae ke kahuna 'o Ka'ōpulupulu. 'O ka 'ae 'ana o Kahahana ma ka noho ali'i a me ka noho Mō'i 'ana, he mea mahalo 'ia ia, no ka mea, 'akahi wale nō Ali'i i noho ma ka noho ali'i me ke kaua 'ole a me ka ho'okaha 'ole 'ia o ke koko, ma mua 'e o kona noho 'ana ma ka noho ali'i.

9. A pa'a 'o Kahahana ma ka' noho ali'i o ke aupuni o O'ahu, a laila, 'ōlelo akula 'o ia i nā ali'i a me nā Kuhina, a me ka po'e kākā'ōlelo, i ka 'ī 'ana aku, "He wahi kauoha na Kahekili ia'u." Nīnau maila nā ali'i, "He aha ke kauoha a kō makuā kāne iā 'oe?" 'Ōlelo akula 'o Kahahana, "Penei ke kauoha 'ana mai ia'u, 'Ke ho'i lā 'oe i O'ahu, a i lilo ke aupuni iā 'oe, 'eā, a eia ho'i ka'u noi iā 'oe, 'o Kualoa a me ka palaoa pae, 'o ko'u mau 'āina ia, o kou noho 'ana aupuni,' 'o ia lā a pehea ho'i ko 'oukou mana'o?" 'Ōlelo maila kekahi po'e ali'i, "Aia wale nō paha ia i ka mana'o o ke ali'i, inā he makemake kou e hā'awi i kō makuā kāne, i kou mea nāna i hānai, a laila, ua pono nō ke mana'o na'e ke ali'i pēlā, no ka mea, 'o ia nō ho'i ka uku o kā lākou hānai 'ana iā 'oe." 'Ōlelo maila nō ho'i kekahi ali'i, 'o Kūkalehua'aikūlani ka inoa, i ka 'ī 'ana aku, "E kakali ke ali'i i ka pono o ka hā'awi 'ana, e ki'i iā Ka'ōpulupulu ke kahuna, a hiki mai 'o ia, a 'ae mai i ka pono o ka hā'awi a me ka hewa." Ki'i 'ia akula 'o Ka'ōpulupulu a loa'a ma uka o Kawānanakoa, ma Honolulu, kona wahi noho. A hiki maila 'o Ka'ōpulupulu ma Kahaloa i Waikīkī, 'ākoakoa hou maila nā ali'i a me Kahahana, ka Mō'i o ke aupuni. Pane maila 'o Kahahana iā Ka'ōpulupulu, "I ki'i 'ia aku nei 'oe no nā 'ōlelo kauoha a Kahekili ia'u, a e nānā mai 'oe i ka pono a me ka hewa." Ninau mai 'o Ka'ōpulupulu,<sup>8</sup> "He aha ia mau 'ōlelo kauoha a Kahekili iā 'oe?" Pane aku 'o Kahahana, "Ua kauoha mai 'o Kahekili ia'u, inā kā e lilo ia'u ke aupuni o O'ahu nei, a laila, 'elua kā ona 'āina, 'o



8. There was no opposition to the appointment since Ka‘ōpūlupulu had sanctioned it. Kahahana was approved by all, for his rule was established without war or bloodshed.

9. Kahahana’s rule over the land having become firm, he informed the chiefs, governors and Counselors, <saying, “Kahekili has made a request of me.” The chiefs asked, “What has your father requested of you?” Kahahana replied, “He has made the following request, ‘You are returning to O‘ahu and if the kingdom there becomes yours, here is my request of you, that Kualoa and the ivory that drifts ashore<sup>5</sup> shall be my lands during your reign.’ That’s it, so what do all of you think?” Some chiefs said, “This should perhaps be left up to the chief. If you wish to give them (the lands of Kualoa) to your father who reared you, then it is fitting, should that be your intention, because that will be the reward for their having raised you.”<sup>6</sup> But the chief Kūkalehua‘aikūlani said, “Call Ka‘ōpūlupulu and let him decide whether to give it or not.” So Ka‘ōpūlupulu was sent for and <found above Kawānanakoa in Honolulu where he lived. When Ka‘ōpūlupulu arrived at Kahaloa in Waikīkī, the chiefs and King Kahahana again assembled. Kahahana said to Ka‘ōpūlupulu, “You have been sent for because of Kahekili’s request of me, that you should assess it as fitting or not.” Ka‘ōpūlupulu asked, “What is Kahekili’s request of you?” Kahahana answered, “Kahekili has requested that, should I actually become ruler of the kingdom of O‘ahu, that he would have two lands – Kualoa and the ivory that drifts ashore.” Ka‘ōpūlupulu then said, “So that was the request that Kahekili made of you?” Kahahana confirmed that it was. “What is your opinion?” Ka‘ōpūlupulu

*kolamu (column) 2*

---

7. Ua ho‘ololi ‘ia ‘o “ke” ‘o ia ‘o “ka.”  
“Ke” was changed to “ka.”
8. Ua ho‘ololi ‘ia ‘o “Kaopu upulu” ‘o ia ‘o “Ka‘ōpūlupulu.”  
“Kaopu upulu” was changed to “Ka‘ōpūlupulu.”

*kolamu (column) 3*

---

5. He unuhi hāiki paha ‘o “the ivory that drifts ashore,” a he inoa ‘āina paha ‘o “ka palaoa pae” i ho‘oka‘awale ‘ia nā hua.  
The phrase translated into English as “the ivory that drifts ashore” may be literal or may be the name of a parcel of land.
6. He pani kēia unuhi piha o ka Hawai‘i i kēia hō‘ulu‘ulu mana‘o ma *Ruling Chiefs*: “. . . he informed the chiefs, governors and counselors of Kahekili’s request for Kualoa and the ivory that drifted ashore, and asked their opinion. Some approved, saying, ‘If you desire to give this to your parent as a reward for rearing you, it is all one to us.’”  
This complete translation of the Hawaiian replaces this summary from *Ruling Chiefs*: “. . . he informed the chiefs, governors and counselors of Kahekili’s request for Kualoa and the ivory that drifted ashore, and asked their opinion. Some approved, saying, ‘If you desire to give this to your parent as a reward for rearing you, it is all one to us.’”

ai ia oe?” Ae aku la no hoi o Kahahana. “Pehea kou mana?” wahi a Kaopulupulu. Pane mai o Kahahana, “O ko‘u mana no, o ka haawi i kela mau aina no kuu makuakane, e like me kana noi ana mai ia‘u, a oia no hoi ka uku o kana hanai ana ia‘u, a oia iho la ko‘u mana.”

10. A lohe o Kaopulupulu i na olelo a ka Moi, kulou iho la oia ilalo a ea ae, pane aku la oia i ke ‘Lii, “E ke ‘Lii, haawi no oe i keia mau aina, o ka lilo no ia o ke aupuni, aole o oe ke Alii. O Kualoa, o na kanawai no ia o ko mau kupuna, o Kalumaluma i me Kekaihehee; o na pahu kapu o Kapahuulu me Kaahuulapunawai; o ka pali kapu o Kauakahiakahoowaha o Kualoa. O ka palaoa pae, aole oe e hai ana i ko akua, i na heana a me na kua kuwaho, ua lilo ia Kahekili, aia ma Maui e hai ai, nolaila, ua lilo ke aupuni ia Kahekili, a o oe hoi, aole oe he alii. Ua pono paha ia, ina he aupun i loa ia oe ma ke kua, alaila, e uku oe i ko kahu nana i hanai. O kou nohoalii ana maluna o ke aupuni, na na‘lii no ia i ho‘lii aku ia oe, a i hoonoho hoi ia oe maluna o ke aupuni, no ka hewa o ka hana a Kumahana kou makuakane. Ina no la hoi he mau aina e ae ka Kahekili noi mai ai, alaila, ina no la hoi ua pono no hoi ia oe ke haawi iaia. Eia hoi kekahi; o na olelo huna a pau a Kahekili e hoouna mai ai ia oe, mai huna oe ia‘u; ina e huna oe ia‘u, alaila, o ka lilo no ia o ke aupuni.” O ka maka mua no keia o ka lilo ana o ke aupuni.

11. I ka lohe ana o Kahahana a me na Kuhina a me na‘lii i na olelo a Kaopulupulu, alaila, wa iho la lakou me ka mihi aku a mihi mai, no ka pakele ana mai lilo ke aupuni ia Kahekili.

Kualoa a me ka palaoa pae.” Pane mai ho‘i ‘o Ka‘opulupulu, “Pēlā mai ‘o Kahekili i kauoha mai ai iā ‘oe?” Ae akula nō ho‘i ‘o Kahahana. “Pehea kou mana‘o?” wahi a Ka‘opulupulu. Pane mai ‘o Kahahana, “O ko‘u mana‘o nō, ‘o ka hā‘awi i kēlā mau ‘āina no ku‘u makua kāne, e like me kāna noi ‘ana mai ia‘u, a ‘o ia nō ho‘i ka uku o kāna hānai ‘ana ia‘u, a ‘o ia iho la ko‘u mana‘o.”

10. A lohe ‘o Ka‘opulupulu i nā ‘ōlelo a ka Mō‘i, kŭlou iho la ‘o ia i lalo a ea a‘e, pane akula ‘o ia i ke Ali‘i, “E ke Ali‘i, hā‘awi nō ‘oe i kēia mau ‘āina, ‘o ka lilo nō ia o ke aupuni, ‘a‘ole ‘o ‘oe ke Ali‘i. ‘O Kualoa, ‘o nā kānāwai nō ia o kō mau kŭpuna, o Kalumaluma‘i a me Kekaihehe‘e; ‘o nā pahu kapu ‘o Kapahu‘ulu me Ka‘ahu‘ulapŭnāwai; ‘o ka pali kapu o Kauakahiakaho‘owaha o Kualoa. ‘O ka palaoa pae, ‘a‘ole ‘oe e hai ana i kō akua, i nā heana a me nā kua kŭwaho, ua lilo iā Kahekili, aia ma Maui e hai ai, no laila, ua lilo ke aupuni iā Kahekili, a ‘o ‘oe ho‘i, ‘a‘ole ‘oe he ali‘i. Ua pono paha ia, inā he aupuni<sup>9</sup> i loa‘a iā ‘oe ma ke kua, a laila, e uku ‘oe i kō kahu nāna i hānai. ‘O kou noho ali‘i ‘ana ma luna o ke aupuni, na nā ali‘i nō ia i ho‘āli‘i aku iā ‘oe, a i ho‘onoho ho‘i iā ‘oe ma luna o ke aupuni, no ka hewa o ka hana a Kŭmahana, kou makua kāne. Inā nō lā ho‘i he mau ‘āina ‘ē a‘e kā Kahekili i noi mai ai, a laila, inā nō lā ho‘i ua pono nō ho‘i iā ‘oe ke hā‘awi iā ia. Eia ho‘i kekahi; ‘o nā ‘ōlelo huna a pau a Kahekili e ho‘ouna mai ai iā ‘oe, mai hŭnā ‘oe ia‘u; inā e hŭnā ‘oe ia‘u, a laila, ‘o ka lilo nō ia o ke aupuni.” ‘O ka maka mua nō kēia o ka lilo ‘ana o ke aupuni.

11. I ka lohe ‘ana o Kahahana a me nā Kuhina a me nā ali‘i i nā ‘ōlelo a Ka‘opulupulu, a laila, wā iho la lākou me ka mihi aku a mihi mai, no ka pakele ‘ana mai lilo ke aupuni iā Kahekili.

asked. Kahahana replied, “My own opinion is that these lands should be given to my father as he has requested, and that they will be the reward for his having raised me. That is my opinion.”><sup>7</sup>

10. <When Ka‘ōpuluhulu heard these words of the King,> the priest bowed his head, then, looking up, said, “O Chief! if you give away these things your authority will be lost, and you will cease to be a Ruler. To Kualoa belong the water-courses of your ancestors, Kalumaluma‘i and Kekaihehe‘e; the sacred drums of Kapahu‘ulu and the spring of Ka‘ahu‘ula; the sacred hill of Kauakahi son of Kaho‘owaha of Kualoa.<sup>8</sup> Without the ivory that drifts ashore you could not offer to the gods the first victim slain in battle; it would be for Kahekili to offer it on Maui, and the rule would become his. You would be no longer ruler; had the country been yours by conquest, it might be proper for you to reward your uncle. But your authority was given you by the chiefs because of your uncle Kūmahana’s mismanagement. Any other requests of Kahekili you might have granted, but not this. And be sure not to conceal from me any further secret message that Kahekili may send<; if you do so, then you will immediately lose your kingdom.” This would be the first time the kingdom would be lost.>

11. Having heard these words of the priest, Kahahana and the chiefs and Counselors <made a great noise asking each other for forgiveness for having barely escaped><sup>9</sup> losing the dominion to Kahekili.

*kolamu (column) 2*

---

9. Ua ho‘ololi ‘ia ‘o “aupun” ‘o ia ‘o “aupuni.”  
“Aupun” was changed to “aupuni.”

*kolamu (column) 3*

---

7. He pani kēia unuhi piha o ka Hawai‘i i kēia hō‘ulu‘ulu mana‘o ma *Ruling Chiefs*: “So Ka‘ōpuluhulu was sent for and the question put, and Kahahana told him that he was willing to grant these things to his parent in return for his up-bringing.”

This complete translation of the Hawaiian replaces this summary from *Ruling Chiefs*: “So Ka‘ōpuluhulu was sent for and the question put, and Kahahana told him that he was willing to grant these things to his parent in return for his up-bringing.”

8. He kānalua ka pololei o ka unuhi ma ‘ane‘i. I la‘ana, ua unuhi ‘ia ‘o “nā kānāwai” ma ka ‘ōlelo Pelekānia ‘o “the water courses.”

Questions exist on this segment of the translation. As one example, the Hawaiian refers to “nā kānāwai” (literally, “the laws”), but in *Ruling Chiefs*, it is translated as “the water courses.”

9. Ua ho‘ololi ‘ia ‘o “congratulated themselves upon their escape from” ‘o ia ‘o “made a great noise asking each other for forgiveness for having barely escaped.”  
“Congratulated themselves upon their escape from” was changed to “made a great noise asking each other for forgiveness for having barely escaped.”

12. I ka A. D. 1773 ko Kahahana noho ana i alii no ke aupuni o Oahu. Ewalu makahiki a me ka hapa kona noho Moī ana no ke aupuni o Oahu. Ina makahiki mua nae o kona noho Moī ana, aohe he kaua; ua hoomaha ka noho ana o na’lii a me na makaainana, mahope iho o ka make ana o Peleioholani, ke keiki a Kuikealaikauaokalani Kūniūiakea Kualii ka Moī o Oahu.

13. He alii puni kaua o Peleioholani, a ua pili aku ia koko ia Kalaniopuu kana keiki, ka liona puni koko o ia au. Iloko no hoi o ia mau makahiki, he nui ke kaua o ke aupuni o Maui, me Kalaniopuu ka Moī o Hawaii, nolaila, kauoha mai la o Kahekili ia Kahahana ka Moī o Oahu, e kokua aku iaia ma na hooouka kaua ana me Kalaniopuu. Aka, o Kahahana nae, he keiki no oia na Kalaniopuu, a oia no hoi ke kumu i kii ole ai o Kalaniopuu e kaua ia Molokai a me o Oahu.

14. A no ka hanai ana hoi o Kahekili ia Kahahana, nolaila, kokua aku la na koa o Kahahana ia Kahekili. O kekahi kanaka kaukaualii, o Kapohu kona inoa, a he kanaka koa no hoi oia – elua nae ona haku, o Kahahana a me Kahekili. Ua kukulu iho o Kahekili i Halealii nona, o Umihale ka inoa, aia no mauka aku o Kailipoe, makai mai o Kihahale.

15. O ka auhau maluna o na kanaka a me na’lii, he ahuula a he hulu. Ina e loa a i ke alii a me na kanaka na auhau i auhau ia, alaila, e lilo oia i alii a i kanaka punahele hoi, a oia hoi ke komo iloko o Umihale; a o ka mea e loa ole na mea i auhau ia, oia ke ku mawaho o Umihale, he mea haku ole.

16. O Kapohu me Kaakakai, oia na kanaka i holo i Hawaii i ke noi ahuula a me ka hulu i komo ai iloko o Umihale. I ko laua holo ana a pae ma

12. I ka A. D. 1773 ko Kahahana noho ‘ana i alii no ke aupuni o O‘ahu. ‘Ewalu makahiki a me ka hapa kona noho Mōī ‘ana no ke aupuni o O‘ahu. I nā makahiki mua na‘e o kona noho Mōī ‘ana, ‘a‘ohe he kaua; ua ho‘omaha ka noho ‘ana o nā alii a me nā maka‘āinana, ma hope iho o ka make ‘ana o Peleiohōlani, ke keiki a Kūikealaikauaokalani Kūniūiakea Kūali‘i, ka Mōī o O‘ahu.

13. He alii puni kaua ‘o Peleiohōlani, a ua pili aku ia koko<sup>10</sup> iā Kalani‘ōpu‘u, kāna keiki, ka liona puni koko o ia au. I loko nō ho‘i o ia mau makahiki, he nui ke kaua o ke aupuni o Maui me Kalani‘ōpu‘u, ka Mōī o Hawai‘i, no laila, kauoha maila ‘o Kahekili iā Kahahana, ka Mōī o O‘ahu, e kōkua aku iā ia ma nā ho‘ouka kaua ‘ana me Kalani‘ōpu‘u. Akā, ‘o Kahahana na‘e, he keiki nō ‘o ia na Kalani‘ōpu‘u, a ‘o ia nō ho‘i ke kumu i ki‘i ‘ole ai ‘o Kalani‘ōpu‘u e kaua iā Moloka‘i a me O‘ahu.

14. A no ka hānai ‘ana ho‘i o Kahekili iā Kahahana, no laila, kōkua akula nā koa o Kahahana iā Kahekili. ‘O kekahi kanaka kaukaualii‘i, ‘o Kapohu kona inoa, a he kanaka koa nō ho‘i ‘o ia, ‘elua na‘e ona haku, ‘o Kahahana a me Kahekili. Ua kūkulu iho ‘o Kahekili i Hale Ali‘i nona, ‘o ‘Umihale ka inoa, aia nō ma uka aku o Ka‘ilipoe, ma kai mai o Kihahale.

15. ‘O ka ‘auhau ma luna o nā kānaka a me nā alii‘i, he ‘ahu‘ula a he hulu. Inā e loa‘a i ke alii‘i a me nā kānaka nā ‘auhau i ‘auhau ‘ia, a laila, e lilo ‘o ia i alii‘i a i kanaka punahele ho‘i, a ‘o ia ho‘i ke komo i loko o ‘Umihale; a ‘o ka mea e loa‘a ‘ole nā mea i ‘auhau ‘ia, ‘o ia ke kū ma waho o ‘Umihale, he mea haku ‘ole.

16. ‘O Kapohu me Ka‘akakai, ‘o ia nā kānaka i holo i Hawai‘i i ke noi i ‘ahu‘ula a me ka hulu i komo ai i loko o ‘Umihale. I ko lāua holo ‘ana a

12. Kahahana became ruler of O‘ahu in <A.D.> 1773. And <he> ruled eight and one half years. During the first of these years there were no wars, as <there had been> in the time of Peleiōhōlani, son of Kūikealaikauaokalani Kūnuiakea Kūali‘i, <King of O‘ahu>.

13. Peleiōhōlani<sup>10</sup> delighted in war and his passion for it was inherited by his son Kalani‘ōpu‘u, the ravening lion of his time. Kalani‘ōpu‘u<sup>11</sup> <the King of Hawai‘i> was, during this period, engaged in war with Kahekili on Maui; Kahekili asked Kahahana’s help in this war. And, since Kahekili had reared him, Kahahana sent some of his warriors to Kahekili’s aid; but Kalani‘ōpu‘u was also a relative of his, and it was for this reason that Kalani‘ōpu‘u did not go to war against O‘ahu or Moloka‘i.

14. <And because Kahekili had raised Kahahana, Kahahana’s warriors assisted Kahekili.> One of the warriors who served the two masters, Kahahana and Kahekili, was a certain lesser chief named Kapohu. Kahekili built himself a Chief’s House called ‘Umihale on the mountain side of Ka‘ilipoe, on the ocean side of Kihahale.

15. <All chiefs and commoners paid taxes in the form of feather capes and bird feathers. They were looked upon with favor and admitted to ‘Umihale;><sup>12</sup> but a person who failed to pay the taxes was discredited and refused admission.

16. Kapohu and Ka‘akakai went to Hawai‘i after feather capes and bird feathers in order to gain admission to ‘Umihale. They landed in Kohala

*kolamu (column) 2*

---

10. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o “kuko.”

An alternative spelling here, with a different meaning, could be “kuko.”

*kolamu (column) 3*

---

10. Ua ho‘ololi ‘ia ‘o “who” ‘o ia ‘o “Peleiōhōlani.”

“Who” was changed to “Peleiōhōlani.”

11. Ua ho‘ololi ‘ia ‘o “who” ‘o ia ‘o “Kalani‘ōpu‘u.”

“Who” was changed to “Kalani‘ōpu‘u.”

12. He pani kēia unuhi hou i ka mea ma Ruling Chiefs: “Any chief or commoner who paid the taxes levied in the shape of feather capes and bird feathers was looked upon with favor and admitted to ‘Umi-hale”.

The newly added English text, reflecting the Hawaiian, replaces this from Ruling Chiefs: “Any chief or commoner who paid the taxes levied in the shape of feather capes and bird feathers was looked upon with favor and admitted to ‘Umi-hale”.

Kohala i Hawaii, hele aku la o Kaakakai ma Hamakua a hiki i Hilo, a hooaikane iho la me Keawehano ke alii o Hilo. O Kapohu hoi, hele aku la oia ma Kona, Kau a me Puna, a hiki loa aku la i Hilo. A lohe oia i kauhale kamaaina, he kanaka no Maui mai, ua lilo i aikane na Keawehano, a ua loa ka ahuula. O na hale o Keawehano, aia i kahakai o Punahoa, e pili ana me Piihonua, e huli ana i ka nalu o Huia me Hikanui; hele aku la o Kapohu a mawaho o ka pa o na hale o Keawehano, a ike aku la hoi oia ia Kaakakai e noho mai ana ma ka *nio* me Keawehano, ua aahu laua i na ahuula, he mau lei hulikua ma na ai, he mau papale mahiole kai ke poo. I ka ike ana mai nae o Kaakakai ia Kapohu e ku aku ana mawaho o ka pa, kokoe iho la kona mau maka, oioi iho la ka lemu, a alai ae la i ka puka. A ike aku la o Kapohu i ko laua la hanohano, alaila, puana aku la oia i keia mau hua mele, penei:

17. “Po Kaula i ka hulu o ka manu,  
Ke nonoi ae la ka hulu o ka manu,  
I komo iho ka ua i Poli – e.”

18. I ko Keawehano lohe ana i keia mau hua mele, papale ae la oia ia Kaakakai, a haliu pono aku la iwaho, alaila kulu hi-o hou aku la o Kapohu i keia mau mapuna leo penei:

19. “Ku pololei ka opua ua malie,  
A ka luna aku i Maunalahilahi,  
– Eia – la –  
O ka i-a a ke akua la –  
Ua lahilahi wale –”

20. A lohe o Keawehano i keia mau mapuna leo, kahea aku la oia ia Kapohu, “E komo mai maloko o ka hale, eia ka ai a me ka ia o loko nei.” No loko ka hua kahea, e komo aku ana keia. I ko ia nei komo ana nae, puana hou ae la oia i keia mau hua mele:

pae ma Kohala i Hawai‘i, hele akula ‘o Ka‘akakai ma Hāmākua a hiki i Hilo, a ho‘oaikāne<sup>11</sup> ihola me Keawehano, ke alii o Hilo. ‘O Kapohu ho‘i, hele akula ‘o ia ma Kona, Ka‘ū a me Puna, a hiki loa akula i Hilo. A lohe ‘o ia i kauhale kama‘āina, he kanaka no Maui mai, ua lilo i aikāne na Keawehano, a ua loa‘a ka ‘ahu‘ula. ‘O nā hale o Keawehano, aia i kahakai o Punahoa, e pili ana me Pii‘ihonua, e huli ana i ka nalu ‘o Huia me Hīkānui; hele akula ‘o Kapohu a ma waho o ka pā o nā hale o Keawehano, a ‘ike akula ho‘i ‘o ia iā Ka‘akakai e noho mai ana ma ka *ni‘o* me Keawehano, ua ‘a‘ahu lāua i nā ‘ahu‘ula, he mau lei hulikua ma nā ‘ā‘i, he mau pāpale mahiole ka i ke po‘o. I ka ‘ike ‘ana mai na‘e o Ka‘akakai iā Kapohu e kū aku ana ma waho o ka pā, kokoe ihola kona mau maka, ‘oi‘oi ihola ka lemu, a ālai a‘ela i ka puka. A ‘ike akula ‘o Kapohu i ko lāua lā hanohano, a laila, puana akula ‘o ia i kēia mau hua mele, penei:

17. “Pō Ka‘ūla i ka hulu o ka manu,  
Ke nonoi a‘ela ka hulu o ka manu,  
I komo iho ka ua i Poli ē.”

18. I ko Keawehano lohe ‘ana i kēia mau hua mele, papale a‘ela ‘o ia iā Ka‘akakai, a hāliu pono akula i waho, a laila, kulu ‘hio hou akula ‘o Kapohu i kēia mau māpuna leo penei:

19. “Kū pololei ka ‘ōpua, ua mālie,  
A ka luna aku i Maunalahilahi,  
– Eia lā –  
‘O ka i‘a a ke akua lā,  
Ua lahilahi wale.”

20. A lohe ‘o Keawehano i kēia mau māpuna leo, kāhea akula ‘o ia iā Kapohu, “E komo mai ma loko o ka hale, eia ka ‘ai a me ka i‘a o loko nei.” No loko ka hua kāhea, e komo aku ana kēia. I ko ia nei komo ‘ana na‘e, puana hou a‘ela ‘o ia i kēia mau hua mele:

and Ka‘akakai went by way of Hāmākua to Hilo and became friendly<sup>13</sup> with Keawehano, the chief of Hilo. As for Kapohu, he went around by Kona, Ka‘ū, Puna and finally reached Hilo. And there <he> heard in some native villages that a man from Maui had become a friend of Keawehano and had obtained a feather cape from him. Keawehano’s houses were situated on the beach at Punahoa, close to Pi‘ihonua, and facing the waves of Huia and Hikānuī; Kapohu went along outside the fence of Keawehano’s place, and <he> saw Ka‘akakai sitting with Keawehano at the *threshold* of the house, both wearing feather capes on their shoulders, feather necklaces about their necks, and helmets on their heads. Now when Ka‘akakai saw Kapohu standing outside the fence, he scowled, took up as much room as possible, and left no room in the doorway. Kapohu, observing their splendid apparel, chanted these words:

17. “Ka‘ula is darkened by the feathers of  
the birds,  
The feathered birds are appealing to  
The rain to fall at Poli.”

18. As soon as Keawehano heard these words chanted, he brushed Ka‘akakai aside and looked out; then Kapohu went on boldly chanting:

19. “The hanging clouds stand erect;  
it is calm  
On the upland of Maunalahilahi,  
Lo, here it is!  
The fish of the god  
Is thin.”

20. Keawehano heard the words and called out to Kapohu, “Come into the house! There is food and fish in here.” As Kapohu entered he chanted:

*kolamu (column) 2*

---

11. ‘O “ho‘aikāne” kekahi pela ‘ana.

An alternative spelling could be “ho‘aikāne.”

*kolamu (column) 3*

---

13. Ua unuhi ‘ia ‘o aikāne he “friend” a “friendly” paha ma nā paukū 16–23 a me ka 27 o *Ruling Chiefs*. Laulā loa ka mana‘o o ia mau hua ‘ōlelo Pelekānia, ‘a‘ole hō‘ike i ka mana‘o piha o ke aikāne he kanaka pili loa me kekahi kanaka o ke keka like, a he ho‘oipoipo ke ‘ano o ia pili i ka nui o ka manawa.

The English “friend” or “friendly” is used in the *Ruling Chiefs* translation for the Hawaiian “aikāne” that appears in paragraphs 16–23 and 27. Aikāne refers to a same-gender intimate relationship that often included sexuality. Translation of the word is difficult, as “friend” is too generic and thus fails to make clear the same-gender romantic connotations in the Hawaiian.

21. “A Kahuku i Olaa,  
Ka uka i Panaewa,  
Ka uka o Haili,  
Kapili manu – e,  
Kawili manu – e,  
Kololio manu – e,  
Wiliwili manu – e,  
O ka hulu o ka manu,  
Ahuula mai no,  
Mahiole mai no,  
Hulikua mai no.”

(*Aole i pau.*)

22. HELU 20.

I ka lohe ana o Keawehano i keia mau ma puna leo, o kona pane mai la no ia me ka i mai, “Eia ko lei hulikua, eia ko papale mahiole, o ka ahuula o olua, e mahele.” Na ia la ka hua mahele o ka ahuula, o ko ia nei lalau aku la no ia i ka ahuula a Kaakakai e aahu ana, a huki mai la i kekahi kihi, a aahu iho la; e haalele mai ana hoi o Kaakakai i ua ahuula nei, e huki mai ana hoi keia, pau loa ka ahuula iluna o ia nei, (Kapohu) a nele loa iho la o Kaakakai i ka ahuula.

23. I loko iho la no o ia manawa pokole i hoaikane ai o Kapohu me Keawehano, a [ia] manawa no oia i pane aku ai ia Keawehano; “Elua o’u mau, o Kahekili a o Kahahana; ina e holo ae kou haku e kaula me ko’u mau haku, a i lanakila hoi ko’u mau haku maluna o kou haku, alaila, o oe ka’u ola nui ia la.” A pela no hoi o Keawehano i hoohiki aku ai imua o Kapohu. Hooholo like iho la laua i ka laua mau olelo hoopaa.

24. I ka manawa o Kalaniopuu i holo ai i ke kaula i Maui me Kahekili, oia hoi ke kaula i Kamokuilima a me Kakanilua. A o Kapohu nae ia wa, aia no oia me Kahahana ka Moi o Oahu, a e noho ana hoi o Kahahana ma Molokai

21. “A Kahuku i ‘Ōla‘a,  
Ka uka i Pana‘ewa,  
Ka uka o Haili,  
Kāpili manu ē,  
Kāwili manu ē,  
Kololio<sup>12</sup> manu ē,  
Wiliwili manu ē,  
‘O ka hulu o ka manu,  
‘Ahu‘ula mai nō,  
Mahiole mai nō,  
Hulikua mai nō.”

(*‘A‘ole i pau.*)<sup>13</sup>

22. HELU 20.

I ka lohe ‘ana o Keawehano i kēia mau māpuna leo, ‘o kona pane maila nō ia me ka ‘ī mai, “Eia kō lei hulikua, eia kō pāpale mahiole, ‘o ka ‘ahu‘ula o ‘olua, e māhele.” Na ia lā ka hua, māhele, o ka ‘ahu‘ula, ‘o ko ia nei lālau akula nō ia i ka ‘ahu‘ula a Ka‘akakai e ‘a‘ahu ana, a huki maila i kekahi kihi, a ‘a‘ahu ihola; e ha‘alele mai ana ho‘i ‘o Ka‘akakai i ua ‘ahu‘ula nei, e huki mai ana ho‘i kēia, pau loa ka ‘ahu‘ula i luna o ia nei (Kapohu), a nele loa ihola ‘o Ka‘akakai i ka ‘ahu‘ula.

23. I loko ihola nō o ia manawa pōkole i ho‘aikāne ai ‘o Kapohu me Keawehano, a i ia manawa nō ‘o ia i pane aku ai iā Keawehano; “‘Elua o‘u mau <haku>, ‘o Kahekili a ‘o Kahahana; inā e holo a‘e kou haku e kaula me ko‘u mau haku, a i lanakila ho‘i ko‘u mau haku ma luna o kou haku, a laila, ‘o ‘oe ka‘u ola nui i ia lā.” A pēlā nō ho‘i ‘o Keawehano i ho‘ohiki aku ai i mua o Kapohu. Ho‘oholo like ihola lāua i kā lāua mau ‘ōlelo ho‘opa‘a.

24. I ka<sup>14</sup> manawa o Kalani‘ōpu‘u i holo ai i ke kaula i Maui me Kahekili, ‘o ia ho‘i ke kaula i Kamoku‘ilima a me Kakanilua.<sup>15</sup> A ‘o Kapohu na‘e i ia wā, aia nō ‘o ia me Kahahana, ka Mō‘i o O‘ahu, a e noho ana ho‘i ‘o Kahahana, ma



21. “From Kahuku to ‘Ōla‘a (I have traveled),  
 To the uplands of Pana‘ewa,  
 To the uplands of Haili,  
 To catch birds with lime,  
 To catch birds with snares,  
 To catch birds with lines,  
 To twist the necks of birds,  
 For their feathers.  
 (Give me) a feather cape,  
 (Give me) a feather helmet,  
 (Give me) a feather necklace.”

(Not finished.)

22. NUMBER 20.

<When he heard these passionate words><sup>14</sup>  
 Keawehano responded, “Here is your feather  
 necklace, here is your feather helmet, but the cape  
 you two shall share!” No sooner had he uttered  
 the word share than Kapohu reached for a corner  
 of the feather cape that Ka‘akakai was wearing  
 and drew it over his own shoulders; <Ka‘akakai  
 slipped out of the feather cape as Kapohu was  
 pulling at it until it was completely on him  
 (Kapohu),> leaving Ka‘akakai without any.

23. In that short space of time Kapohu had  
 gained the friendship of Keawehano; he turned  
 to Keawehano and said, “I have two masters,  
 Kahekili and Kahahana; if your lord goes to war  
 against my two lords, should my lords be victori-  
 ous over yours I will preserve your life that day.”  
 Keawehano made the same promise to Kapohu.  
 And both agreed to abide by their vow.

24. At the time when Kalani‘ōpu‘u went to Maui  
 to fight against Kahekili, when the battles of  
 Kamoku‘ilima and Kakanilua were fought,  
 Kapohu was with Kahahana, Ruling Chief of  
 O‘ahu, who was living on Moloka‘i <at that

*kolamu (column) 2*

---

12. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o  
 “kolokio.”  
 An alternative spelling here, with a different meaning,  
 could be “kolokio.”
13. Ua komo ‘o “‘A‘ole i pau” ma ‘ane‘i no ka mea e  
 ho‘omau ‘ia ka mo‘olelo ma ka helu 20.  
 “‘A‘ole i pau” (Not finished) appears here because the  
 story continues in the next installment, part 20.
14. ‘O kekahi pela ‘ana, me ka mana‘o ‘oko‘a, ‘o ia ‘o “ia.”  
 An alternative spelling here, with a slightly different  
 meaning, could be “ia.”
15. Ua ho‘ololi ‘ia ‘o “Kakkanilua” ‘o ia ‘o “Kakanilua.”  
 “Kakkanilua” was changed to “Kakanilua.”

*kolamu (column) 3*

---

14. Ua ho‘ololi ‘ia ‘o “To these words” ‘o ia ‘o “When he  
 heard these passionate words.”  
 “To these words” was changed to “When he heard  
 these passionate words.”

ia manawa. Hoouna aku la o Kahekili i ka elele e hai aku ia Kahahana, ua hiki mai o Kalaniopuu i Houuaua i ke kaua, nolaila, hoouna mai la o Kahahana i na koa e kokua ia Kahekili; a o Kapohu nae kekahi i holo pu ma ia huakai, me kona mana o halawai pu me Keawehano, no na olelo hoohiki a laua. O ka la nae hoi a Kapohu i hele aku ai mai Honolulu aku ma Kaanapali, oia no ka la i hoouka ai ke kaua a ka poe Alapa, i kapa ia hoi o ka poe Piipii, a oia no hoi ke kaua ana i Kakanilua.

25. I ka hiki ana nae o Kapohu i kahi i hoouka ke kaua, ua pau nae i ka luku ia ka poe Alapa, a ua pau na’lii a me na koa i ka make, a o Keawehano nae ke alii i koe e pepehiia ana; a komo aku la o Kapohu iloko o na koa, a hoopau aku la i ka pepehi ana ia Keawehano. Olelo aku la nae o Kapohu ia Keawehano, i ka i ana aku, “Aole keia o na olelo hoohiki a kaua, no ka mea, o ka kaua i olelo ai, o ka la hoouka nui o ke kaua, e noho ana kou alii me kana poe kaua, a pela no hoi ko’u mau alii. I ka hoouka nui ana o na aoao elua, a i hee ko’u mau alii me ka luku ia, alaila, owau kau ola nui ia la; a pela hoi kou aoao, ina hoi e lanakila ko’u mau alii, a luku nui ia kou aoao, alaila, o oe ka’u ola nui ia la; a ilaila kaua e ike ia ai he mau punahele i ko koua mau Moi. O keia mainoino a maewaewa i loa ia oe, he kaua powa, nolaila, loa ole oe ia’u.”

26. O keia mau olelo a Kapohu me Keawehano, aia maloko o ke mele ka olelo ana, a he akamai loa hoi laua i na olelo ana maloko o ke mele, aka, no kuu mana o aole oukou e ike ana i ke ano o na lolina maloko o na mele, a no ka loihi no hoi kekahi, a no ke ano ike no hoi kekahi o ka poe opiopio.

27. Ua lawe ola ia o Keawehano imua o Kahekili, a ua hai aku o Kapohu ia Kahekili no ka laua mau olelo hoohiki. Ua ae mai no o Kahekili, me

Moloka’i i ia manawa. Ho’ouna akula ‘o Kahekili i ka ‘elele e ha’i aku ia Kahahana, ua hiki mai ‘o Kalani’ōpu’u i Honua’ula<sup>16</sup> i ke kaua, no laila, ho’ouna maila ‘o Kahahana i nā koa e kōkua ia Kahekili; a ‘o Kapohu na’e kekahi i holo pū ma ia huaka’i me kona mana’o e hālāwai pū me Keawehano, no nā ‘ōlelo ho’ohiki a lāua. ‘O ka lā na’e ho’i a Kapohu i hele aku ai mai Honolulu aku ma Kā’anapali, ‘o ia nō ka lā i ho’ouka ai ke kaua a ka po’e ‘Ālapa,<sup>17</sup> i kapa ‘ia ho’i ‘o ka po’e Pi’ipi’i, a ‘o ia nō ho’i ke kaua ‘ana i Kakanilua.

25. I ka hiki ‘ana na’e o Kapohu i kahi i ho’ouka ai ke kaua, ua pau na’e i ka luku ‘ia ka po’e ‘Ālapa, a ua pau nā ali’i a me nā koa i ka make, a ‘o Keawehano na’e ke ali’i i koe e pepehi ‘ia ana; a komo akula ‘o Kapohu i loko o nā koa, a ho’opau akula i ka pepehi ‘ana ia Keawehano. ‘Ōlelo akula na’e ‘o Kapohu ia Keawehano, i ka ‘i ‘ana aku, “‘A’ole kēia ‘o nā ‘ōlelo ho’ohiki a kāua, no ka mea, ‘o kā kāua i ‘ōlelo ai, ‘o ka lā ho’ouka nui o ke kaua, e noho ana kou ali’i me kāna po’e kaua, a pēlā nō ho’i ko’u mau ali’i. I ka ho’ouka nui ‘ana o nā ‘ao’ao ‘elua, a i he’e ko’u mau ali’i me ka luku ‘ia, a laila, ‘o wau kāu ola nui i ia lā; a pēlā ho’i kou ‘ao’ao, inā ho’i e lanakila ko’u mau ali’i, a luku nui ‘ia kou ‘ao’ao, a laila, ‘o ‘oe ka’u ola nui i ia lā; a i laila kāua e ‘ike ‘ia ai he mau punahele i ko kāua<sup>18</sup> mau Mō’i. ‘O kēia māinoio a mā’ewa’ewa i loa’a iā ‘oe, he kaua pōā, no laila, loa’a ‘ole ‘oe ia’u.”

26. ‘O kēia mau ‘ōlelo a Kapohu me Keawehano, aia ma loko o ke mele ka ‘ōlelo ‘ana, a he akamai loa ho’i lāua i nā ‘ōlelo ‘ana ma loko o ke mele, akā, no ku’u mana’o, ‘a’ole ‘oukou e ike ana i ke ‘ano o nā lolina ma loko o nā mele, a no ka lō’ihi nō ho’i kekahi, a no ke ‘ano ‘ike nō ho’i kekahi o ka po’e ‘ōpiopio.

27. Ua lawe ola ‘ia ‘o Keawehano i mua o Kahekili, a ua ha’i aku ‘o Kapohu ia Kahekili no ka lāua mau ‘ōlelo ho’ohiki. Ua ‘ae mai nō ‘o

time>. And when Kahekili sent a messenger to tell Kahahana that Kalani‘ōpu‘u had come to Honua‘ula to attack him, and Kahahana sent warriors to help Kahekili, Kapohu remembering his vow to Keawehano, joined those who went on that mission. He went from Honolulu<sup>14</sup> by way of Kā‘anapali on the day that the ‘Ālapa, also called Pi‘ipi‘i, attacked their foes in the battle of Kakanilua.

25. When he reached the battlefield, all the warriors had been slain; Keawehano alone remained to be put to death. Kapohu went among the warriors to plead with them not to kill Keawehano. He said to Keawehano, “This is not the kind of encounter implied in our vow that if your chief and his warriors and my chiefs and their warriors took part in a battle, if my chiefs were defeated and slain you would preserve my life, and so your life would be preserved by me if your chief were defeated and slain, so we should be seen as favorites of our Chiefs. This evil treatment that you have suffered came as a murderous attack, and I was unable to save you.”

26. All this was spoken in a chant, for these two were skilled in uttering their thoughts in chant; I have not quoted the words here because they are too long, and you would not understand their meaning; the younger generation would not know what it was all about.

27. <While still alive, Keawehano was brought before Kahekili, and Kapohu told Kahekili of their vow. Kahekili agreed to take good care of

*kolamu (column) 2*

---

16. Ua ho‘ololi ‘ia ‘o “Houuaua” ‘o ia ‘o “Honua‘ula.”

“Houuaua” was changed to “Honua‘ula.”

17. He pū‘ali koa nā ‘Ālapa.

The ‘Ālapa were a battle group of soldiers.

18. Ua ho‘ololi ‘ia ‘o “koua” ‘o ia ‘o “kāua.”

“Koua” was changed to “kāua.”

*kolamu (column) 3*

---

14. Ua ho‘ololi ‘ia ‘o “Honua‘ula” ‘o ia ‘o “Honolua.”

“Honua‘ula” was changed to “Honolua.”

kona malaa pono no hoi ia Keawehano maloko o ka hale, aka, no ka nui loa o na eha i loa ia ia, nolaila, aole no i ola o Keawehano. A lohe o Kamoeau ua make o Keawehano, pii mai la oia e ike. O Kamoeau, oia no kekahi kanaka akamai loa ma na mea o ka lani a me ka honua, a me na laina o kela ano a me [keia] [ano] e pili ana i ke kane a me ka wahine. Ua ao ia oia e Kapaahulani ma Oahu, aka, ua noho nae ma Hawaii me Kalaniopuu. He aikane hoa aloha ia na Keawehano, a he kan[a]ka laa loa ia i kela alii keia alii, aole e make – ua ike no hoi o Kahekili ia ia. O ka laua mau olelo me Keawehano, maloko wale no o ke mele – (No ka nui loa o ua mele nei, aole au i hui pu me ka moolelo; oia kekahi akamai o ka poe kahiko). I ka wa kahiko, i ka noho ana i ke kuaaina a ilihune, a pololi, aia no maloko o ke mele e noi ai i ke alii i kapa a me kela mea keia mea, a pau ae la ka pilikia; o na mele oia ano, ua ku no i ke akamai a me ka noiau, a ua kapa ia hoi lakou he poe “akeakamai,” he poe “noii i na mea ike ole ia.”

28. I ka pau ana o ke kaua i Kamokuilima, a hoi o Kalaniopuu i Hawaii, alaila, holo aku la o Kahekilili i Molokai e halawai pu me Kahahana kana keiki, ka Moi hoi o Molokai a me o Oahu. O ka Kahahana hana nae o ia mau la, e kapu ana oia ia Kupukapuakea ka heiau ma Wailau i Molokai. I ka pau ana nae o ke kapu heiau, ua hoi ae o Kahahana [e] noho i Kanalu, e hana ana na kanaka a pau o Molokai ia Paikahawai kekahi loi nui malaila.

Kahekili me kona mālama<sup>19</sup> pono nō ho‘i iā Keawehano ma loko o ka hale, akā, no ka nui loa o nā ‘eha i loa‘a iā ia, no laila, ‘a‘ole nō i ola ‘o Keawehano. A lohe ‘o Kamoeau ua make ‘o Keawehano, pi‘i maila ‘o ia e ‘ike. ‘O Kamoeau, ‘o ia nō kekahi kanaka akamai loa ma nā mea o ka lani a me ka honua, a me nā laina o kēlā ‘ano a me kēia ‘ano e pili ana i ke kāne a me ka wahine. Ua a‘o ‘ia ‘o ia e Kapa‘ahulani ma O‘ahu, akā, ua noho na‘e ma Hawai‘i me Kalani‘ōpu‘u. He aikāne hoa aloha ia na Keawehano, a he kanaka la‘a loa ia i kēlā ali‘i kēia ali‘i, ‘a‘ole e make; ua ‘ike nō ho‘i ‘o Kahekili iā ia. ‘O kā lāua mau ‘ōlelo me Keawehano, ma loko wale nō o ke mele. (No ka nui loa o ua mele nei, ‘a‘ole au i hui pū me ka mo‘olelo; ‘o ia kekahi akamai o ka po‘e kahiko.) I ka wā kahiko, i ka noho ‘ana i ke kua‘āina a ‘ilihune, a pōloli, aia nō ma loko o ke mele e noi ai i ke ali‘i i kapa a me kēlā mea, kēia mea, a pau a‘ela ka pilikia; ‘o nā mele o ia ‘ano, ua kū nō i ke akamai a me ka no‘iau, a ua kapa ‘ia ho‘i lākou he po‘e “akeakamai,” he po‘e “noi‘i i nā mea ‘ike ‘ole ‘ia.”

28. I ka pau ‘ana o ke kaua i Kamoku‘ilima, a ho‘i ‘o Kalani‘ōpu‘u i Hawai‘i, a laila, holo akula ‘o Kahekili<sup>20</sup> i Moloka‘i e hālawai pū me Kahahana, kāna keiki, ka Mō‘i ho‘i o Moloka‘i a me O‘ahu. ‘O kā Kahahana hana na‘e o ia mau lā, e kapu ana ‘o ia iā Kapukapuākea,<sup>21</sup> ka heiau ma Wailau i Moloka‘i. I ka pau ‘ana na‘e o ke kapu heiau, ua ho‘i a‘e ‘o Kahahana e noho i Kanalu, e hana ana nā kānaka a pau o Moloka‘i iā Paikahawai, kekahi lo‘i nui ma laila.<sup>22</sup>

Keawehano inside the house,><sup>15</sup> but Keawehano died of his many wounds. An intimate friend of his came to see him when he heard that he was dying. This was Kamoeau, a man very skillful in observing signs in the heavens and on the earth and all kinds of omens pertaining to the lives of men and women. <He was taught by Kapa‘ahu-lani on O‘ahu but lived on Hawai‘i with Kalani‘ōpu‘u.> Every chief held him sacred and none was permitted to put him to death; Kahekili himself was acquainted with him. His conversation with Keawehano was all carried on in chant, but because the chant is too long I have not included it in the story. Composing chants was one of the arts of the ancients. In old times one who lived in the country in poverty and hunger would chant to the chief his need of bark cloth or some other necessity, and his need would be relieved. Chants of that kind were clever and ingenious. Their composers were called “lovers of wisdom” and “seekers of unseen things.”

28. After the battle of Kamoku‘ilima, Kalani‘ōpu‘u returned to Hawai‘i, and Kahekili sailed to Moloka‘i to meet Kahahana, who was living under tabu at the temple of Kapukapuākea of Wailau. The tabu being ended he went to live at Kanalu, where all the men of Moloka‘i were making the big water taro patch of Paikahawai.

---

*kolamu (column) 2*


---

19. Ua ho‘ololi ‘ia ‘o “malaa” ‘o ia ‘o “mālama.”  
“Malaa” was changed to “mālama.”
20. Ua ho‘ololi ‘ia ‘o “Kahekilili” ‘o ia ‘o “Kahekili.”  
“Kahekilili” was changed to “Kahekili.”
21. Ua ho‘ololi ‘ia ‘o “Kupukapuakea” ‘o ia ‘o  
“Kapukapuākea.”  
“Kupukapuakea” was changed to “Kapukapuākea.”
22. E ho‘omau ‘ia ka mo‘olelo o Kahahana ma kekahi  
puke pai ‘o *Ka Ho‘oilina*.  
The story of Kahahana continues in the next issue of  
this journal.

---

*kolamu (column) 3*


---

15. He pani kēia unuhi piha o ka Hawai‘i i kēia hō‘ulu‘ulu  
mana‘o ma *Ruling Chiefs*: “Kapohu had told Kahekili  
of the vow, and the chief consented to free  
Keawehano. And he took good care of him.”  
This complete translation of the Hawaiian replaces  
this summary from *Ruling Chiefs*: “Kapohu had told  
Kahekili of the vow, and the chief consented to free  
Keawehano. And he took good care of him.”