

bathed. The chiefess said to herself, "If you keep standing there, I catch you, you runaway pig that made me all tired out." As the woman grumbled, the hog heard her and changed himself into a white-spotted hog. The woman who followed him became frightened and changed her mind about pursuing him and went to visit friends instead. The hog went on his way to Ewa by way of the cliff of Kahoakeaw

Let us leave him on his way to Ewa and turn to Kapuna, the hog-pursuing woman.

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One day Papio and her canoeesmen went to the other side but did not go directly to Kaahupahau's place. They sailed and came to Kaheekā Point and because the breeze was good the canoe sailed on to Iole Point and from thence to the Cavern of Kaahupahau. The canoe beached and the chiefess went on to Koihala's house. She was stringing leis at the time for her granddaughter Kaahupahau. This is the legend.

When Koihala went to feed her shark grand-daughter, she strung leis, for she grew the flowers herself. She raised ilima and ma'o-ohaka and all kinds of flowers. As Koihala was stringing leis, she finished two and had many flowers left over, enough for twelve leis. These were the number strung daily for the grand-daughter by the grandmother.

Papio saw the two finished leis, beautifully made of ilima and ma'o-ohaka. It reminds the writer of the following lines:

Where are you, O ilima,

Leis that beautify my body.

You and I shall take a train ride,

To see the rolling of the wheels,

Rolling without a miss across the plain.

Listen to the sound of the whistle,

Here we are at Ewa Mill.

It is the end of the song. The chiefess Papio began to ask the old woman

who was stringing leis, "Say, you who are stringing leis. Give them to me."
"Give ^{them} ~~it~~ to you indeed, -the leis are for my grand daughter." "Give them to me,"
said Papio. "A young woman asks an old one to give her leis. Where are the sacks
of dogs and the sacks of pigs that you can string and wear? Cut them off so that
they will whiten and call out to your male slave for the ti leaf stalk, the
stiffened stalk that you may be his woman." Because the chiefess asked her, the
old woman became furiously angry. The chiefess went away ashamed at not getting
the leis. There were two very bad things that the old woman did to the departing
chiefess, (1) to berate her and (2) to tell her granddaughter to go and kill
Papio. This command was obeyed by the granddaughter. On the day on which she
asked for the lei, she died and went head and tail into Kaahupahau. This was how
Kaahupahau destroyed her. As Papio was going home on her canoe with her canoesmen,
Kaahupahau went along too. The canoe went ashore and was carried into the canoe
shed. The chiefess got off and went sea bathing, as she was in the habit of
doing. She was very fond of her hair as it was her prized possession and a thing
of pride to her. The place where she unloosened her hair was on a long stone,
standing on the edge of the deep blue sea. She used to climb the stone, stretch
herself on it. When the tide was high the bend in the stone was invisible. That
was where she dived and allowed her hair to flow freely. She swam out to the
stone where she was accustomed to bathing, to the long stone where she bathed from
her childhood to the time when the end came to her. She was then between thirty
and forty years old and it seemed that the stone was saying to her, "O my chiefess
who now lies here on your beloved servant, this is your last day." Papio laid on
the stone face down when she reached it and dived head first into the sea. Her
hair spread~~ed~~ out in the sea as she combed it out with her hands. Three times
she did this and on the fourth, she was caught by Kaahupahau and taken without

waiting. When all noticed the pitiless deed their feelings could be described by
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Museum which the writer sadly writes here:

Laden is Hanalei by the heavy rains,

Weighted down by the mist of Alakai.

The rain moves over Manu'akepa,
It knows the distance to Koianana.
Aye, how sad.

Kaunuohua, is only a hill but it was loved, and how much more loved one like this could be.

Papio was seized in the mouth of the shark Kaahupahau, the granddaughter of Koihala. The head went down ^{into the shark's} her stomach and the thighs remained outside. Koihala stood watching the pitiless deed of her shark granddaughter and when she saw her enemy die, she said, ^{to the shark} "Do as you please now." Then Kaahupahau dived into the depth of the sea till she came close to Puhi-laka Point and there she spewed the blood of Papio on the shore. The blood of Papio that was spewed there still marks the spot to this very day on which the writer writes. If any stranger wants to see Papio's blood, ask the natives of Waipio and Waikele and they will point it out to him.

This ends Papio and now let us go on to Puhi-laka (Tame-Eel Point). The point was named so for the feeding of a certain eel. The cavern of the eel, named Puhi-laka is outside of the point to this day. The hole where it was fed was in at Hanaloa and the outlet of the cavern is outside of the point called Puhi-laka. The name of its grandfather was Kaulu and Kaakina was the grandmother. Hanaloa was their native land. This eel can be recognized to this day and this was how.

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The missing article 16 September 1899 was located and translation is below. The missing image is included in the PDF of original articles.