

home of Laniloa, her brother. Papa-puhi went by sea around the Koolau side, the way which he had taken with his mullet brother when the brother came to bring mullet to Laie for all time.

As Papa-puhi was on his way to Kaihuopalaai in Ewa, he reached Makapuu Point, and there he met another eel from Kahuku who was on her way home from Molokai, from Kalaau Point. This was a female eel that had been reared at Kapukaaulua until she grew up and left Kahuku. That same day Papa-puhi went home with great speed while his sister returned to Ewa by way of Waialua.

O lovers these tales, do not say, "Ah, the stories are getting to be untruthful. It is not so, but be patient and do not grumble too soon. This is the story told of that eel:

When this eel, Papa-puhi reached home, he told how on his return he met with the other eel. This was a talking eel, that you may know, and Kaulukuwaha and Apokaa, his wife told every one about it. The writer recalls a few lines of a poem on an eel,

"I love the eel that said to me,

'That is an o-u eel, this a laumilo eel,

I am a wela, a bearded eel.'"

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Let us turn to Awawalei on her homeward way. As she was getting ready to leave her brother's beloved home and go on the trail to Waialua, affection well up for her brother and love for her husband called her on. Aye, great was her love, for there were a mingling of the two within her, love for husband and love for brother. Her mind was darkened with love.

THE NEWSPAPERS JUNE 3, 1899 The writer recalls the ka-i taro of Ewa, and how it affects the throat.  
No reproduction without written permission  
© Bernice Pauahi Bishop Press the effect of the ka-i taro.

I love my wreath of orange blossoms,

There at the peaceful plain of Kahu'a.

Here am I, Leialoha,  
The delight of your heart.  
Precious is love, ever with you,  
A companion on the roads.  
Great is love when it comes,  
To reveal itself by falling tears.  
O why did you boast  
That an Irishman has been with me.  
Why didn't you wait to see if true  
Before you told of it.  
You believed the tale of the sandpiper,  
That prattle on the edge of the sea.  
On the sea shore of Paauau,  
I heard the voice of Victory.  
Perhaps my loved one is coming,  
Borne by the arms of Victory.  
This is my song of my lover,  
My love is nailed to my bones.

Let us return to Awawalei. She had ceased her weeping and had departed from Laie. As she went along she did not see Kahuku and other places until she reached Waialua. She had a companion, a supernatural person like her. Her companion was a cousin of hers and a native of Waimea. She had come when the other was on her journey to take fish to Laie, but this Pili-aama arrived there first. (Do you remember that she appears also in the legend of Hiiska-i-kapoli-o-Pele when she went to get Lohiau at Haena, Kauai? This was the same Pili-aama). As they went along she pointed out places to her companion, "This is Waiapuka; that is Malaekahana; that is Keana and this whole plain belonged to it." When they reached Kahipa and passed it, passed Na-u-o-Lewa (Lewa's breasts), all the plants they saw were wild ilimas and ma'o-ohaka

which they strung together. Awawalei, Ewa's beauty, strung them too. They were decked with ilima and ma'o-ohaka leis when they passed the plain of Kuilima. As they walked, facing the west, the two supernatural travellers were reddened by the sun. This reminds the writer of the lines of an old poem:

Burnt red is Puna by the goddess,

Burnt black are the chia trees of Moesawakea.

Looking up toward Halaaniani,

One sees the glistening pahoehoe lava.

Indistinct is the sun at Kukalaula

When one goes through the forest of Maukele .....

They passed the plains of Waialea, of Kaunala and of Pahipahilua and came to Pupukea and Waimea. They continued up to Maunauna and it was of this point that the saying was made, "Au ana ka lae o Maunauna i ka ino." (Point Maunauna swims in the storm). When they reached the village food was made ready for them by the natives. They spent the night there and went on to Ewa the next day. The following morning the people went fishing and had a good catch. They ate until they were satisfied. The night before was the night of Ku-kolu and the next morning was Ku-kolu's too. That morning Awawalei's companion knew that she [Awawalei] did not know the rest of the way and was afraid of <sup>the</sup> murdering robbers that watched for the passers-by.

Nov. 18, 1899.

It was decided that Pili-aama should lead the way. As they were ready to depart, they bade their hosts good-bye and went after kissing them all. They left the house and ascended the hill to Ahu-o-Mapuu. There Waimea was lost from view. They continued to the plain of Kapaeloa and drank water at <sup>Maunaloa</sup>. This is a spring in the sea and is very refreshing, "as cooling to the throat as the water from the rain clouds." On they went to the plain of Lauhulu and passing this wide plain, they set foot on the sands of Puaena; passi