

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 ^{the} murdering robbers that watched for the passers-by.

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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 ^{Maunaloa}. 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

that they went to the sands of Maaeaea. As they walked along the sand they were seen by some lizard (moo) women who lived in the pond of Ukoa. They notified Awawalei walking on the sand and began to argue. One said to the other, "A lizard is accompanying one of those two women who are walking yonder on the sand." The other said, "That is a human being." When Awawalei looked upward she saw two women peering at them and she said, "There are two women peering at us." Her companion replied, "Those are not women but lizards, both are lizard women." Allow the writer to explain about the companion of Awawalei, the beauty of Ewa. She had two forms, that of a lizard and that of a woman and it was in her human form that she went with Ewa's beauty. This was why the two lizards peered at them and argued with each other. One of them was right about Piliamoo.

They passed the sands of Maaeaea and bathed in the water of Anahulu. After diving in the water of Anahulu, they felt cool until they passed the plain of Kepuwai. They walked hurriedly till they passed the plain of Mamooloa; passed Piikaluai; went up the plain of Kemoo to the top of Pohaku-hailiili-hanalepo; then they turned to look at Waialua and saw the quiet sea of Puaena and the point of Ke-ahu-o-Hapuu jutting out. There affection welled up in Piliamoo for her birthplace, her parents and relatives and so she wept. Then Piliamoo chanted this chant of affection for her birthplace.

Beloved is my land before the rain clouds,

Out into the sea stretches the point, Ke-ahu-o-Hapuu,

The small point of Waimea, the great point of Waimea,

The point lies out there close to Piliaama,

The sprays of the sea hides my lehua blossoms from view,

My various colored lehuas.

Beloved is the land sheltered by the clouds,

Beloved indeed.

At the end of the chant, they turned to go, going on and pass the plain of Halahape; they crossed and passed the water of Kaukonahua and on the plain of Mahu, they looked out at the sea of Ewa. They turned away from Waialua, for Ewa was their goal. They passed the water of Waikakalaua, the plain of Punaluu; down toward Kipapa stream and up again; turned toward Waipio and cooled themselves with a drink of water at Kahuaiki. They went on toward Honouliuli not on the upland trail but down through Waikele to their home. The parents and relatives were at home when they arrived. They wept over each other and then Awawalei looked around for her loved one but did not see him. He had gone to Hemokaumoki, down at Puuloa, and was with Keahi the charming beauty of Puuloa, the girl that was an expert in extracting the meat of the wana sea egg. Awawalei looked at their sleeping place and there were the pile of mats and the pillows, but the man was away at Mana. She wept aloud, without worrying about the presence of her fellow-traveller. She wept and lamented until all in the house wept with her. Because of this great lamenting, the writer is reminded of an old poem for the chiefs that went like this:

The puffs of smoke, smoke for the birds,
The smoke that made the birds of Kaukini reel,
Multitude are the bird fishers of Pokahi,
With the nets of Puawalii that are without sticks,
The fire lighted for the birds is a chief for Kaawana.
Alas - I wept till my breath was spent,
When I heard that my lover has a companion,
Yes - indeed.
I will admit that my companion is gone,
My dream has been told, hence my loss,
So remain I with my grief - yes indeed.
There in Apua is the leaf bud of the lama,
Worn as an adornment by the heartless one,

By the mist of the mountains who has left me bruised,
Yes - indeed. .
I grieve and lament to myself,
I have paid dearly for my dreams,
My dreams - -.

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Let us leave Awawalei weeping in grief for her loved one, her husband and turn to Filiamoo. She remained with Awawalei for several months before leaving. Although she had gone on a long journey her mind was with a handsome young hero of Waiawa, Kukaeki, a good looking man, a favorite of his parents and unequalled in the art of shooting ocpu fish in the streams with bow and arrow. When she saw him, she fell in love. She, too, was used to shooting ocpu fish and when the two came together to shoot, they ate of the ka-i taro of Ewa and became man and wife. They found happiness in that land and lived in Waiawa until they changed themselves to lizards and dwelt in Waiawa Stream.

Let us leave them there and go back to Kamapuaa: He went from Ke-ana-puaa to Fuuloa, in the form of a pig and went on to Keahi where he resumed his human form and lived as a fisherman. He was so handsome that the beautiful women there fell in love with him. This is the tale of his life on the shore of Keahi. By day he was a man and by night, a pig, all black, all brown or all white. This was what he did during the day. He took his human form, ate with the natives, went fishing with them and at night he became a pig. When the natives were asleep he ate up all the food and when they awoke they found the calabashes broken and the food gone. Pigs ate that way. Three nights in succession the food was eaten and the calabashes broken. On the fourth night, the people of the house watched to see who was eating their food and in doing so they discovered that it was a pig. They saw that the pig that was eating the food was all black. When they tried to catch it they were unable to as it ran