

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 - -.

Dec. 2, 1899

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

up, down, this way and that until his pursuers became tired. It seemed to be tame yet they could not catch him. Strangely, he did not allow himself to be touched and that was why he was not caught, for he regarded his kapus. The night passed without his being caught. So it was on the next night, he was not caught and ran about so till he wore out his pursuers, making them angry and weary. This was the laughable part, as his pig body was being chased, he, in his human form joined the natives in chasing himself. The human form would be just on the point of catching the pig and not succeed and so the fooling went on until all quit because of the weariness of the bodies over the pig they pursued. After that he stopped breaking the native's calabashes, but they kept up the watching. They did not catch him and soon gave up the watch for he never showed up again. One night, on the night of Kane, he began eating the poi out of the calabashes and the fish out of the meat dishes. It looked as though a man had eaten the food instead of a pig, for not a daub was left on the calabashes. The night turned into day without the people noticing and when they went to make ready to eat, there was nothing left, all the food was gone and all the fish out of the meat dishes was gone. They asked each other, "Who ate all of our poi and fish last night?" "Who indeed, for no one did after we had our last meal. This is the first meal since then that we are preparing for," answered others. Expressions of regret were used over the loss of their poi and fish, for none knew who did it and no one guessed that the pig did for it was so neatly done that one wouldn't think so. This day on which they missed their food was the day of Kane, the same one on which Kamapuaa left Keahi for Kaluanui. At this moment when the natives were talking excitedly over the loss of the food, Kamapuaa, in his human form, asked to be allowed to go to his place at Waialua by way of Honouliuli. The natives persuaded him to stay, but his mind was set

Some issues lost.

The article, 6 Jan. 1900 was located and translation is below. The missing image is included in the PDF of original articles.

[Translated by Puakea Nogelmeier on behalf of Awaiāulu]
6 January, 1900
Ka Loea Kalaiaina

The Noted Places of ‘Ewa That Have Been Hidden Away And Cannot Be Seen

Kamapua‘a left the home of Keahi and headed to Honouliuli.

As he made his way, he came in human form until reaching the point of Kahe‘ekā, where he changed into the form of an ‘Akeke fish and went across to land on the other side of Kepookalā. Kamapua‘a continued on, in his pig form, headed for Kaluanui to meet with his grandmother.

At this point, let us leave Kamapua‘a aside until a later time, and we can honor him then.

Let us turn to consider a certain renowned saying from Honouliuli, that being “He Kuhikālaiki‘i,” or “Pointing to Carve an Image.”

This land of Honouliuli was called a direction to carve images in this way: the phrase came out of a group of chiefs who were arguing. Secondly, there is a story about a certain man from Waialua, and his story goes like this:

It was a customary thing for those of Waialua to come to Honouliuli, as did those of Wai‘anae, those from Ko‘olauloa, Ko‘olaupoko, and from all different places. You might all ask at this point, “What would be the reason that all the people of this island would come to this land, Honouliuli?”

It was not just people who would come, but the kapa makers as well. They would also come, along with their men. You might again ask, “What would be the reason that they would come to this land?”

Here it is: the Noni is the reason they all come to Honouliuli, for it is the tree that grows abundantly in Honouliuli and Pu‘uloa. Noni is called a low-hanging breadfruit and it is the main resource of this land. Noni is one of the plants for making kapa that is fine and renowned. The juice of the noni is red, like the juice of the cordage plant, olonā.

And this is how the statement “directive to carve images” emerged. Up from Waialua came some folks of Honouliuli, they being four men, three women, one man having no wife, and the three men having many wives.

One day after their arrival from Waialua, the three men and their wives went off, and the wifeless man also went off, but on his own.

When they all reached where the noni was growing, they cut a groove in the root of the noni tree, the taproot of the noni being what they sought, to uproot the base, the roots and the taproot so it would all be unearthed. Then they would cut it up to make a pile or a mound. Then they would pound the bark and toss the hardwood, the bark being the desired part. They worked at that task until evening, when they returned home. The next morning, that noni was hung to dry, and the work continued in that fashion. Four days passed, and two more days would fill a week of this going to dig up noni.

Let us turn to consider the wifeless man. He had feigned illness, then secured one of his loincloths on his head – and made himself completely unfit for going to do the work. He hung his noni from the previous day to dry, as did the other folk, hanging their noni, then getting up to leave.

Meanwhile, that [supposedly] sick man slept until the sun was right overhead, then the guy got up and stood outside of the house. Looking all about and seeing no one, he began to

creep along until reaching the drying spot for the noni and some of their other things. He grabbed the noni and all the things there and took them to his noni-drying spot, where he set them down and spread them out. In that fashion he went after the noni of some other folk and took that of still other people. He brought it all and left it at his noni-drying spot, smoothing it out to dry. But while he was busy taking the noni of some persons, that man's actions were seen by some other person who did not call out to him as he continued his thieving.

That person waited until the ones who owned the noni returned, then he spoke with them.

When the man was finished stealing, he headed back to the house to sleep, so that the people would think the man was truly ill.

As evening approached those who had gone to dig noni returned, and they had abundant noni from that trip. When they looked at the noni of that man, it was still the same, and was not spread out to dry as they had seen previously. They all assumed that the man's illness had gotten worse, so one of them called out to him: "Hey, Kauahiokona". The man rose up, [responding] with a weak voice, but here was the one who had seen the thievery of this feeble-voiced man, sitting there ready with his warrant for noni theft. The sick man moved along until just inside the doorway of the house. And the man with the warrant saw that the noni thief was near the door. At that moment, he quickly placed the document accusing Kauahiokona of stealing noni before the people who owned the noni.

"Hey, you folks[!]" said the man with the warrant, "Is that noni juice over there?"

"It belongs to the two of us."

"Oh my, you think it is yours. At high noon today I saw him come outside, look all around, and not see anyone, so he began to creep off from here and find that mound of noni, grab it, and take it to his own heap of noni."

While this one making his charge proceeded, the one being charged was listening until the accusation was finished.

At this point, one person asked the man with the warrant, "When you saw him stealing the noni, as you did, did you go up and speak with him at that time?"

"No," said the accuser.

"If that is the case, then you are wrong, and so is your information."

The accuser continued on with his effort without backing down.

At that point, Kauahiokona said to the one who had accused him, "Hey, listen up you. I will creep like the dew up onto the plain, you will just sit here, crouching. To me, – Kuhikuhi-kālaiki'i, Kuhikuhi-hāwanawana [Pointing to carve an image, Pointing to whisper] – your statements to me are ridiculous, that I stole the noni. Oh, get out of here."

Another said, "You are right. If indeed he had true knowledge, then he would certainly have called out to you. But it turns out to be dew that was creeping to where their mound of noni was, not you. Why did he not accuse the creeping dew, the thing that made its way to the place of the noni mound[?] As a result, I have no faith in this deceit of his.

For goodness' sake: So supposedly there is creeping dew at noon when the sun is directly overhead? Said the one who had made the accusation.

Because the accusation was not believed, the victory went to Kauahiokona, and because of his statement "kuhikālaiki'i" that became a renowned phrase for Honouliuli up until this day. That is the story of "kuhi-kālai ki'i" or "pointing to carve an image" for his having been pointed out for noni theft, but the truth is that he actually did steal, just as we saw previously.

To be continued.