

No ke Ao Hoku.

---

Na S.M. KAMAKAU, }

HONOLULU, JULAI 26, 1865. [p. 4, col. 2]

O PUPUHULUANA.

1. O ke kanaka makamua loa keia i holo i Kahiki. O ka aina o (Amerika), o Oloimehani ka inoa. Penei hoi ke kumu i holo ai:

2. I ka manawa ia Wailoa, e hanai ana o Wailoa (i kana moopuna ia Kapahueleele, i Halawa; e noho ana kekahi kanaka i uka o Kaumana, o Kulauka ka inoa, ua pilikia oia me kona kaikaina me Kulakai.

3. Ua haku iho oia i ke I-e, a like me he manu la ke ano, a ua hala na makahiki elima no kona hana ana ma ia mea; a mawaho aku, haku iho la oia i ka hulu. Ua hana ia na kaula maloko e huki ai, alaila, upai na eheu, a hiki hoi ke [ka?] lele me he manu la.

4. Ua hala no hoi ka makahiki okoa ma kona hoao ana i ka lele, a no kona ike ana no hoi ua makaukau oia no ka lele ana ma kahi loihi, alaila, ko kana mea i hookumakaiaia mai ai—Ua pilikia kona kaikaina, nolaila kuko kona naau e loa ka moopuna a Haumea ia ia, nolaila, kii mai la oia i Oahu, ua hele nae ua[?] moopuna la a Haumea i uka o Waipio—Lelepua.

[Instruction on Stars]

*Hawaiian Annual*, 1926, pp. 93-96.

LEGEND OF PUPU-HULU-ANA

Translated from the *Kuokoa* of Aug. 12, 1865

1. PUPU-HULU-ANA was the pioneer voyager to Kahiki (foreign land), the land of America. Olo-lo-i-me-hani was its name, and this was the reason for the journey:

2. In the time when Wai-loa was rearing his grandchild, Kapahu, at Halawa, Oahu, there dwelt a certain man above Kau-mana, named Kula-uka, who was having trouble with his younger brother, Kula-kai, which led him to a novel plan to end all disagreement.

3. He prepared from the ie vine a form like that of a bird, which took him five years in its construction, into which he wove an outside covering of feathers. On the inside were arranged the guide ropes, then the wings were attached so that it would fly as does a bird.

4. He next spent a full year in the practice of flying, and because of his assurance of thorough preparation for long flights he prepared the means of executing his revenge. As said, his younger brother was giving him trouble, therefore he greatly desired to secure to himself Haumea's grandchild, so he came to her Kalihi quarter, but the grandchild had gone above to Lelepua.

5. Loaa ua moopuna nei a Haumea ilaila, e hao ae aua ua manu kanaka nei lilo.

6. A ike hoi o Haumea i ka lilo ana o ka moopuna, e hao ae ana hoi ua wahi Haumea nei i kana mau kauna lele a pau, aole no hoi o ku mai ua mea he lele. O ka lele no ia a komo iloko o ke alapolohiwa a Kane, kokoke loa e loaa, e hookuu iho ana ua manu kanaka nei i ka pohaku. A ike o Haumea i ka haule ana iho o ka pohaku, kuhi iho la oia o ka moopuna, e huli iho ana o ua o Haumea ilalo alualu i ka pohaku, o ka loaa iho no hoi ia, halulu e ana ilalo. Oia ka pohaku Kapapaikawaluna.

7. A ike iho la o Haumea ua puni oia ma ka hoopunipuniia mai, nolaila, hookahi hana i koe ia la, o ka lawe i na mea a pau. E hao ae ana o Haumea i ka ai a pau loa mai Hawaii a Kauai. Kuu iho ana no keia i ka papaala, owela ke kuahiwi, a maloo hoi ka aina. O ka ohana hoi a pau o ua Haumea nei, pau loa i ka hoihoiia i Nuumehalani.

8. A hala aku la ka ohana a pau o Haumea i Nuumehalani, a ma ia hope iho, uu mai ana ka wi maluna o ka aina, o ka hele hoi ia a hahana ua mea he wi; koehana ka po me ke ao. Ua like no hoi ka wela e ka po me ke ao. Aole kilokilo, aole kahuna, aole kaula e hiki ke hana a ke hoomaalili. Ai ka manu i kana mau hua, ai ke kanaka i kona ohana iho. “Piliwale ka i-a o Piliwale, ua hele ke

kai ka makamaka.”

5. The child, on being found there, was seized by Kula-uka, the bird-man, and carried off.

6. When Haumea saw her grandchild was taken, she gathered her various flying objects together, but none were capable of distant flight. She therefore leaped and entered the dark-shiny-way of Kane and nearly overtook them, when the bird-man released a stone. When Haumea saw the falling of the stone she mistook it for the grandchild and turned below in search thereof. When about to catch it, the thundering noise from below occurred; it was the Kawa-luna stone.

7. When Haumea realized she had been duped, there remained but one thing for her to do, and that was, to take away all food. So she seized all the food, from Hawaii to Kauai, and removing all her family and retainers to Nuu-mea-lani, she released the hot season, shriveling the mountain tops and parching the land.

8. Upon Haumea’s family and attendants being moved to that famed cloud-land, the distress of famine immediately spread over this land, enhanced by the extraordinary heat; the night being as warm as the day. Indeed the heat of the night and the day were alike. Neither astrologer, priest nor prophet were able to abate the distress. The birds ate their eggs; the people ate

their immediate attendants. “Silenced are the fish of the friendless; our friend the sea has gone.”

9. He kanaka o Pupuhuluana, a me Kapalakakio no Kauai, he mau koena laua na ka wi; a he mau kanaka ikaika no laua.

10. E noho ana ma Kailua elima kanaka, ekolu kane a elua wahine. O Olomana, o Ahiki, a me Pakui na kane; o Makawao hoi a me Hauli na wahine. O keia poe nae, he poe kahu pono lakou no Haumea—Ua waiho no hoi o Haumea i mau wahi kamau ea no lakou, oia hoi he ki a he popolo ma ko lakou aina o Maunawili. He wahi kanaka mama o Pakui i ke kukini—Eono puni o Oahu i ka la hookahi.

11. He mau kanaka mama o Pupuhuluana a me Kapalakapakio. I ka holo ana mai hoi o laua nei a pae ma Waianae, aole nae he wahi o olaua—o laua wale no hoi koe o Kauai, no ka mea, ua pau loa i ka make. Ia laua nei hoi ma ke one o Waianae, ku ana o Pakui. Ike aku la laua nei ia Pakui, olelo wale iho la no laua nei ia laua iho, “He kanaka no ka hoi koe o Oahu nei.”

12. Ia Pakui nae i hiki mai ai ma ko laua nei wahi e noho ana, a haawi aku la i kona aloha ia laua, a pela mai no hoi laua ia ia nei. Ninau aku la nae laua nei. He kanaka no ka hoi koe o Oahu nei? Hoole aku la keia me ka i aku, Aohe kanaka, owau wale iho la no koe. O kona manao nae i hana aku ai pela, e huna ana keia, me ka manao hoi o pau e auanei kahi kamau ea o lakou.

9. Pupuhuluana and Kapala were men of Kauai, survivors of the famine, and they were both strong men.

10. There were five persons living at Kailua, Oahu, three men and two women. Olomana, Ahiki, and Pakui were the men, and Makawao and Hauli the women. Furthermore, these people were special guardian attendants of Haumea. She had left them some small means of sustenance, such as the *ti* and *popolo*, on their land of Mauna-wili. Pakui, moreover, was so swift a runner that he could encircle Oahu six times in one day.

11. Swift men also were Pupuhuluana and Kapala. On their arrival on Oahu and landing at Waianae, they had no food with them; they only were left of Kauai; all the rest were dead. As these two went to the sand of Waianae, there stood Pakui. On seeing him they said one to the other, “Then there are men left on Oahu here.”

12. When Pakui reached the place where they were sitting and gave them his greetings, which they duly returned, they asked him, “Are there men then left on Oahu here?” “No,” was his reply, with the further remark, “there are no men; I am the only one left.” His reason for giving such a reply of hidden purpose, was because he thought they might use what little food was left

them to live on.

13. Ninau hou aku la no ua mau kanaka nei, Pehea Oahu nei i ka ai? Olelo aku la no hoi o Pakui, aohe ai o Oahu nei, ua lawe no o Haumea i ka ai, i na mea ulu, i na hua ai, a me na mea no a pau, ua pau loa i ka laweia i Nuumehalani, a ua lawe no hoi kela i kona ohana, a owau wale no hoi koe la, ua hoonoho ia iho nei au i kiai no ka aina nei, a loa wale mai la ia olua.

14. Ninau hou aku la no ua mau kanaka nei, Pehea la hoi o Maui a me Hawaii, he ai no paha ko laila, a he kanaka no hoi paha e ola ana? Olelo aku la o Pakui, Aohe aku la no he ai, loa ae nei ka hoi ka wi e kuu aina, o ke one lauana keia, he liu malalo ae. Aole no hoi he kanaka o ka Hikina i koe, no ka mea, he liu iho ko laila maluna—Ua lawe o Haumea i ka ua, a koe i ka lihilihi o ka lehua. Pane hou aku la no keia, Ma kai no hoi ha olua, ma kahi pahi o elua? Aole mauka nei no maua, i ikeia aku hoi keia wahi aku. Makau iho la nae keia o loa kahi o o[?] lakou nei.

15. Holo aku ana o Pakui, e holo aku ana no hoi laua nei, haulehaele ua mea he mama o lakou nei. A hiki lakou nei ma Ewa, o ka waiho no o ka aina, o ke ku no o kauhale, o ka hele no a ka puua a me ka moa, aole nae he kanaka, ua pau i Mana, ua haohia e Kaiaiki[?] ua[?] pau.

16. O ko lakou nei holo mai la no ia a Leilono, holo mai ana ke ala o ka popolo, a iho i Waikoa, a Kalaepohaku. Olelo mai la ua wahi kanaka nei, Eia ke alanui la makai o Makaaho, a hiki aku ma Makapuu.

13. They again asked him: “How about food on Oahu here?” Pakui replied: “There is no food here on Oahu; Haumea has taken it; things of growth, edible fruits, and all other things, they are all taken to Nuumealani for her attendants, and I am the only one left. I have been placed here as a watcher over the land until found by you two.”

14. Then men again asked: “How about Maui and Hawaii, perhaps there is food there and probably men alive?” Pakui said, “No, there is no food; the famine has spread over all the land; this is the moving sand of Waianae; it is leaky beneath. Nor are there any people in the East left, because their surface leaks. Haumea has taken the rain, leaving but the petals of the lehua.” He further said: “Perhaps you two are going below by way of the ridge?” “No,” was the reply, “we will go by the way of the upland, to observe the adjoining places.” He was afraid they would discover their little food.

15. Pakui then ran forward, so also these two men ran; very rapid was their swift flight. On their reaching Ewa, there lay the land; the dwelling houses were standing, as also the pig pens and chicken sheds, but no people; all were at Mana. “The small fish had all been gathered.”

16. They then moved onward to Lei-o-lono, where the sweet fumes of the popolo reached them, as they were going down to Waikoaie and stony cape. Pakui said, “This is the seaward road of Maka-aho till you reach Makapuu.”

17. Hoole aku la no laua nei me ka i aku no hoi, E aho maua mauka o Nuuanu, akahi no ka hoi ka holo mai nei o ke ala o ka hakai popolo. Pane aku la no ua wahi kanaka nei ma ke ano hunahuna, Aole ai o Koolau, aohe no hoi he kanaka, a o ke ala hakai popolo a olua e honi la, he pua kamakahala ia no Nuuanu, pa ia ae la e ka ahihi, pohole ka pua i ka makani, i ka hooluliia e ke Kiowao, kuhihewa ai ka malihini he ala no ka hakai popolo.

18. Olelo aku la no hoi laua nei, Ma Koolau no kakou. Ku ana lakou nei i ka nuku o Nuuanu, honi ana no laua nei i ke ala o ka popolo.

19. Olelo mai la o Pakui, Auhea olua, e kala mai olua i ko’u hewa, no ka mea, ua kauoha ia au e kiai i ka aina, ua haawi mai hoi o Haumea i wahi kamau ea no makou, aohe kanaka e maalo i ko makou wahi, aka, na ke Akua mai nei hoi ko olua ola ana. A hoomaikai aku laua nei me ka i aku, E ola hoi ha oe i ke Akua.

20. I ka hiki ana o lakou nei ma kauhale; ua moa ae ka hakai popolo, e kowi mai ana, e haawiiia mai la ia laua nei eono popo, a eha pauku ki, e hao ao ana no laua nei pau, a haaawi hou mai

la no, e hao ae ana no laua nei pau no a haawi hou mai la no, e hao ae ana no laua nei pau no.

17. This they refused, with the answer indeed: “Better the upper road of Nuuanu,” for the fragrance of the cooking popolo had reached them. Pakui, by way of hidden meaning, said: “Koolau has no food, nor indeed any people, and the fragrance of the cooking popolo you two fancy is in the Kamakahala blossom of Nuuanu, which, chafed by the ahihi vine, bruises the flower in the wind vibrated by the cool misty air; strangers mistake it for the fragrance of the cooking popolo.”

18. They then said: “We will go to Koolau,” and standing at the Nuuanu pali gap they drank in the popolo fragrance.

19. Pakui then said: “Where are you two: Pardon my wrong, because I was charged to watch over the land. Haumea gave us a portion of food only. No one was to pass over our place, but through the god from here is your preservation.” These two were thankful, and said, “Be you preserved by the god.”

20. When they reached the village the popolo greens were cooked and being squeezed out. They were given six balls of it, and four joints of ti, which they swallowed; and given another

supply, it also was swallowed ravenously.

21. Olelo mai la hoi o Olomana, O na ikaika o olua a, e kii ia i ai na kakou i Ololoimehani, i ka aina o Makalii, loa ka ai a kakou, a ola kakou. He loa no wahi a Pupuhuluana, ke kuhikuhiia no hoi paha a maopopo, a nawai hoi e ole ka loa.

22. Olelo hou mai no hoi o Olomana, E moa no ke ki na kakou i keia la? He moa no hoi paha, wahi a ka malihini. O kahi ki hoi ha mamua, wahi a kamaaina. O ka umu paha mamua, he mea loihi auanei ke ki ke maopopo no hoi kahi i ulu ai. Pela aku o Pupuhuluana. He hopohopo nae ko ka poe kamaaina, o enaena e ka imu aole hoi e loa koke ke ki.

23. A pau ka lakou kamailio ana, e hao aku ana o Pupuhuluana, a ka imu, e hao aku ana no hoi keia i ka uhuki i ke ki, ku ke ahua o ua mea he ki. Ike aku la ka poe kamaaina, hooho ae la lakou me na leo nui, e i ana, Auwe! Auwe!! Auwe ka make e!!! Kai no paha o kahi ki mai nei o ka pono. Eia ka he hana hoohuakeeo loa no. Pane hou mai la no hoi o Olomana, e hiki auanei ia oe o Kumakalehua, he ohia nui loa i ka nuku o Nuuanu kahi i ku ai. E hao mai ana o Pupuhuluana, o kumu o ka lau ku i Kailua.

24. E kalai keia laau i kii, e hoohalike me na lawaia a Makalii— O Ieiea o Poopalu, ua hanaia a kuapuu e like me ke kanaka lawaia-kaka-uhu—kui i ka lauoho, paa i ka ma-ka pipi, makaukau na mea a pau.

21. Olomana then said: “By the strength of you two, go for a food supply for us at Olo-lo-i-me-hani, in the land of Makalii, on receipt of which we will be preserved.” “It will be had,” said Pupuhuluana, “if being shown perhaps of its certainty, and who will object if found?”

22. Olomana again said: “Will our ti root be cooked today?” “Probably,” said the stranger, “A piece of ti root then first,” said the resident. “The oven likely first, as the ti root takes time to gather, even if its place of growth is known.” Thus spake Pupuhuluana. The residents, however, feared the oven would be overheated before the ti root was obtained.

23. At the end of their conversation Pupuhuluana made the oven ready and then proceeded to pull the ti root, making virtually a pile of it. When the residents saw this they shouted for with strong voice, crying “Alas! Alas! Alas!, the death! One would think you would get the ti root with reason, but lo, it is gathered recklessly.” Olomana again said: “Are you two equal to Ku-maka-lehua, the very large ohia tree that stands at the cleft of Nuuanu?” In response Pupuhuluana seized and uprooted it, though its branches reached to Kailua.

24. He then hewed the tree into images resembling Ie-iea, and Poo-palu, fishermen of Makalii. They were carved into hunchbacks like the uhu fishermen, and furnished with hair and fitted with eyes of oyster-shell, everything complete.

25. Olelo ao kau o Olomana ia Pupuhuluana, Pakui, a me Kapalakapakio. O oukou ke holo i Oloimehani i ka ai i kumu hoolaha; i uwala, i kalo, maia, ko, ape, ki, uhi, pia, pi-a, hoi, pala, hapuu, amau, kupala, niu, ohia, ulu, a me na mea ai a pau, me na mea hua a pau. I ko oukou holo ana a loa a leiea a me Poopalua, e kamailio pu oukou ma ka'u kauoha, a e hai aku hoi ma kuu inoa.

26. HOLO ANA I KAHIKI.

27. (No ka Moolelo Hawaii keia Moolelo, e pili ana i ke akamai a me ka naauao o ko kakou poe kupuna i ka holo moana, i ka nana hoku. Na kakou iho e hookaawale i kahi o ke akamai a me kahi o ka wahahee, no ka mea, ua oi ko oukou ike ko ka poe hou.)

(Aole i pau.)

25. Olomana then ordered Pupuhuluana, Pakui and Kapala, to proceed to Olo-lo-i-me-hani with the food proclamation, “for potatoes, taro, bananas, sugar cane, ape, ti, yams, hoi, pi-a, breadfruit, starch, apples, coconuts, edible ferns, and all kinds of food and of fruit and seed. On your going and finding Ie-iea and Poo-palu, then tell them it is my command, and to furnish all these things in my name.”

26. Thus came the variety of fruit and food products to these Islands.

