

Nahienaena.

- The kapa-beater of the bark grown thrifty
and wide,
A kapa block from Kahiki.
The breadfruit bark torn into shreds,
The mapele bark broken up in like manner,
5. The kapa bark and the kapa water-bowl.
Nahienaena is kapa bark, symbolically.
Transforming Kalani-nui-kua-liholiho
Into an overseer of the fish, tortoise.
That is the bark which is being beaten.
10. Kalani beats kapa in a circular manner;
the chief beats.
The chiefs joined together the earth will
be eternal.
The chiefs being allied the earth is
established for Lani,
The chiefs stick together; sleep together
for pleasure,
While the chiefs join the earth abides firm.
15. 'Tis a day of tremulous heat, hot overhead.
The mountain noises clash together, the
sea also is noisy,
The voice of frequent thunder speaks on
high,

Nahienaena.

- O kuku¹ oloa,² o lau³ oloa ohalahala⁴ mai
i akea,
He kua⁵ la no Kahiki.
He ulu⁶ i heia,
He mapele⁷ i heia, ia e penei,
5. Ka oloa, a he ka oloa,
He oloa Nahienaena⁸ ma ka olelo wale ana,
E oloa aku ana⁹ ia Kalani-nui-kua-liholiho.
I kane aimoku¹⁰ iluna ka ia ea¹¹ la.
O ka oloa ia e kuku nei,
10. O ke kuku poai,¹² Kalani, kuku ke 'lii,
O ka lani, kua¹³ ka lani, mau ka honua.
Kuka'i Kalani, mau ka honua ia Lani,¹⁴
Lani pipili haamomoe¹⁵ lea.
Pipili Kalani,¹⁶ mau ka honua ia la,
15. He la kolii¹⁷ nono ka iluna.
O ke¹⁸ ka mauna¹⁹ wawa, ke kai wawa,
Olelo kai²⁰ iluna, ka leo o ka hekikili²¹
kawowowo.²²

¹The beating process in kapa making.

²The bark of the wauke prepared for beating.

³A poetic embellishment, euphonic and to fill up the measure.

⁴To grow thriftily as a vegetable, spreading as a tree.

⁵Name of the block upon which the kapa bark is beaten.

⁶The breadfruit tree (*Artocarpus incisa*); young breadfruit trees furnished bark for certain grades of kapa.

⁷A term of one of the processes in making kapa. Name also of a tree of *Crytaudra* species furnishing a kapa bark.

⁸Nahienaena is likened unto the bark and water-bowl efficiency of kapa makers.

⁹E oloa ana; the state of passing from one stage to another, hence, Nahienaena is bearing Liholiho's oloa.

¹⁰Kane aimoku, alias Liholiho; literally, the husband possessor of land.

¹¹Over (o understood, a poetic license) the fish ea, turtle.

¹²Kuku poai is the beating of kapa with a circular movement of the hand; Kalani, the chief, i. e., Nahienaena beats kapa in that manner.

¹³Kuka'i, to sew or join together, hence, Liholiho and Nahienaena being united, the earth is perpetuated for Liholiho.

¹⁴Lani, etc., belongs to both these chiefs.

¹⁵To sleep together for pleasure.

¹⁶While the Lani's join, i. e., the chiefs, the earth abides strongest.

¹⁷He la kolii is a day when the sun's rays are tremulous over the plains; nono, hot.

¹⁸Ke, to slap or strike together as two hard substances.

¹⁹The mountains rush together with a noise (wawa), and the sea also.

²⁰Poetic for olelo iluna ka leo, the voice on high (thunder), speaks frequently.

²¹Hekikili, roaring heavily.

²²Kawowowo, rumbling noise.

- The voice of frequent thunder roars
heavily above.
- The voice of the earthquake is rumbling
heavy,
20. The voice of the earthquake rumbles below.
The voice of the fine rain is increasing,
The voice of the heavy rain is roaring in
the uplands,
The voice of the conch sounds intermit-
tantly,
The voice of the night-sounding locust in
the uplands,
25. Piercing the eyes of Haukuku; of
Haukaka,
Breaking the coconut for the chief to eat.
The bailer that will overcome the chief's
leak.
The chief Kauikeaouli is the resident who
governs
The care of the land throughout the whole
island;
30. Of the land that is great; that is very small,
Of the little, small, departing short veteran;
Kalani possesses the land.
Of Nahienaena, burdensome is her *naholo*
kapu.
Olue was an ancient descendant of that
place,
A guard of the water; of the smooth,
black pebbles,
35. She shall stitch [the kapas], she shall bite
[the thread],
She shall stitch, bite and bite.
- Ka leo o ka hekikili kawowo iluna,
Ka leo o ke olai²³ kawowowo.
20. Ka leo o ka olai kawowo i lalo,
Ke leo o ka ua²⁴ huna kawowowo,
Ka leo o ka ua loku²⁵ kawowo i uka.
Ka leo o ka pu kani helelei,²⁶
Ka leo o ka pololei²⁷ ka huli kani i uka,
25. O aku ia²⁸ i ka maka o Haukuku,
o Haukaka.
O ke kakaina²⁹ o ka niu ai 'lii.
O ka hohana³⁰ e pau ai ka³¹ li'u lani.
O ka lani Kauikeaouli ke kupa³² nana e au,
O ke au,³³ o ke kupalele ka moku.
30. O ke kupalala³⁴ ka aina, o ke kupalilii.
O ke kupalii, kupalii, kupahela, kupahaa,³⁵
e ai aina o Kalani.
O Nahienaena, oluluu³⁶ naholo ke kapu.
Olue³⁷ he kupa kahiko no laila,
He kiai wai³⁸ no ka iliili poniponi³⁹
ponihua.
35. Nana kui,⁴⁰ e ku'i nanau,
E ku'i nanau, e nanau, e nanau,

²³Olai kawowowo, heavy rumbling earthquake.

²⁴Ua huna, fine or hidden rain.

²⁵Ua loku kawowo, heavy rain (loku, lokuloku) is roaring in the mountains.

²⁶Voice of the conch shell sounded in blasts of quick succession.

²⁷Pololei, an insect like a grasshopper but smaller; sings only at night.

²⁸O aku la, etc., Haukuku pierced his eyes. Haukaka another name.

²⁹Kakaina, the motion of the hands and arms in chopping wood or in breaking a coconut.

³⁰Hohana, to dip or bail out as water.

³¹Ka, the action of bailing to overcome the chief's leak.

³²Ke kupa, an old resident, one born to a place; nana e au, au, to clear or put in order.

³³O ke au, time when the care of the kupalele was great in magnitude over the land.

³⁴Kupalala like kupalele; kupalilii just its reverse, very small, diminutive.

³⁵E ai ana o Kalani; i. e., the chief Kauikeaouli possesses the land.

³⁶Oluluu, heavy, burdensome; naholo, a kapu of Nahienaena.

³⁷Olue, an ancient chief, belonging there.

³⁸A guard of the water for the sea or brook pebbles, iliili.

³⁹Poniponi, ponihua, the black smoothing off with such pebbles, as in heiaus.

⁴⁰Nana ku'i, i. e., Nahienaena, for her to stitch the kapas together. Note the *c* is dropped before ku'i; e ku'i nanau, nau, to bite, naunau, all intensive of the root *nau*.

- Bite, run quickly, run, run,
Let Kalani run.
A sounding axe is the mallet.
40. Flee Kalani to the resident whose is the
land of beating kapa,
In beating kapa there's a noise, 'tis a
chief's kapa beating sound.
Go carefully, whistle, lie down; lift up.
Angry is Kalani at the crooked path.
'Tis the chief, the chief Kauikeaouli, thy
companion.
45. Nahienaena is the resident whose it is to
enjoy the land:
The island of the resident is eaten by
coarse men.
The resident enjoying the land is the
resident indeed.
The feature of Kona is its calm smooth
sea.
Kalani is its district chief on living there.
50. Nahienaena lives upland and seaward, up-
land and seaward.
The long fish-net is taken in and out,
The fish gather in shoals and are en-
trapped;
The fish are gathered at one draught,
Lifting up the net till the water rejoices.
55. The water, the water was up to the breast:
The bubbling water it comes and goes.
- Naunau,⁴¹ holoholo, a holo, o hoholo,
Ou holo Kalani.
He kukukeke,⁴² kuku ke koi keke.
40. Holo i kupa 'keke, kupeke⁴³, ili kapa keke⁴⁴
e Kalani,
Kuku kapa, ua keke, he lani kuku kapa
keke.
Ke kahele,⁴⁵ ke oe,⁴⁶ ke moe, ke kaikai,
Kukaheleke⁴⁷ kapake i ka heleke,
Ka lani keia⁴⁸ o ka lani Kauikeaouli
o hoa.
45. O Nahienaena ke kupa nana e ai ka moku,
Ka moku⁴⁹ o ke kukupa, ai⁵⁰ ka helele,
O ke kukupa ai aina, o ke kupa, o ke
kupa, o ke kupa ia.
He kupa i Kona ka malino.⁵¹
Ke aimoku no Kalani ke noho,⁵²
50. Noho Nahienaena i uka, i kai, i uka, i
kai.⁵³
Ke pua⁵⁴ loa, iloko, iwaho,
I ka i'a a ka papa⁵⁵ i lohia i hee⁵⁶ ai.
Ka ia a ka papa i ka huli.
Kaikai a lealea⁵⁷ ka wai,
55. I ka wai, i ke kea⁵⁸ ka wai.
Ka wai mapuna⁵⁹ ka hele i ka hoi

⁴¹Bite, run quickly; a holo, o holo, ouholo, variations of the imperative ka lani, i. e., Kauikeaouli let Kauikeaouli run, etc.

⁴²Kukukeke: kuku, an instrument for pounding kapa, keke, the sound in beating it; ke koi, the adze used in cutting wood was the sounding mallet.

⁴³Kupeke, a turning motion of the hand in beating kapa.

⁴⁴Ili kapa keke, the surface of the sounding kapa.

⁴⁵Kahele, to go carefully; ka here like aka, as akahele.

⁴⁶Ke oe, oe the sound of wind made by blowing into a bung-hole, or a hole in a calabash blown upon by the wind.

⁴⁷Kukaheleke, a provoked anger on account of anything being stolen, etc.; kapeke, a scolding anger; heleke, like hele kekee, to go crooked.

⁴⁸This is his lordship, his lordship Kauikeaouli.

⁴⁹The land of the resident kukupa, this reduplication of ka is to fit the word to the beat of the drum.

⁵⁰Ai ka helele, the eating and enjoyment of a coarse, filthy man; helele, his epithet.

⁵¹Malino, a calm, a smooth sea out of the trade winds.

⁵²Ke noho, is a provision that the chief is a resident of the district in order to enjoy it.

⁵³Nahienaena flits back and forth, upland and seaward.

⁵⁴Pua, name of a long net for catching flying-fish; the company of men is called a pua if a number go to catch a wild animal, or do other service here and there.

⁵⁵Papa, a large net is called a papa; i lohia, that is a long time in making, hence very good. Hawaiians esteem things good in proportion to the length of time spent thereon.

⁵⁶Hee here refers to dipping up the fish with a smaller net.

⁵⁷Lealea ka wai, the water rejoices for the wiggling and flowing of the fish; wai here used for kai.

⁵⁸I ke kea, up to the breast; kea refers to the circumference of a person behind his arms, another kea is from the arm-pits upwards.

⁵⁹Wai mapuna, water boiling as in a spring.

- The breath is inhaled in ascending;
Climbing upward, fatigued and panting,
till the top is gained.
For the sin, for the sin, for the causing
to sin,
60. The unpardonable sin during evil times.
The sin, the sin, let the sin be atoned for.
The women breaking kapu go up the hill,
The passers over go beyond the precincts
becoming a chief
Which bore fruit on the forbidden sands
of Puuolea;
65. In the rich sands of Laamaikahiki.
'Tis come.
Whence came they?
We two are from above, chiefs of noble,
royal birth,
The blossom of the chief's multitude is
plucked.
70. Beautiful is the chief's pond that is above.
Above is Leiau, the woman who went up
to heaven.
The world above where Nahienaena treads
majestically.
Nahienaena issues forth as chief of the
rising sun.
It comes, it rises, it moves on, it broadens,
it extends forth.
75. The extremities of the great chief spread
forth upwards.
Thou dwellest far above,
Where dwells the heavenly host.
- Ka mapu⁶⁰ i ka pii
Ka lani⁶¹ i ka opa, i ka hoe, ke i ke
oioina,
I ka hala, i ka hala, i hooalahala.
60. Ka hala kee,⁶² i ka hala manawa ino,
Ka hala i ka hala i hooki⁶³ hala,
Kukupu⁶⁴ na wahine oni⁶⁵ kapu,
Oni na kela, na nioi,⁶⁶ hua 'lii,
I hua i ke one kapu i Puuolea
65. I ke one⁶⁷ momona a Laamaikahiki,⁶⁸
Hiki la.⁶⁹
Puka la mai hea la?
Mai luna maua⁷⁰ a ka lani he 'lii wailana⁷¹
ili oha⁷² la,
Haihai ka pua a ke kini⁷³ lani.
70. Aeae⁷⁴ wai loko alii⁷⁵ a e ku iluna.
Iluna o Leiau⁷⁶ ka wahine pii lani.
Ao lani,⁷⁷ hele haha o Nahienaena la.
Puka Nahienaena ke 'lii o ka la hiki.
Hiki la, puka la, oni la, loa la, kela la.
75. Mohola iluna⁷⁸ ka welau alii nui.
Nohonoho oe iluna e,
Noho aha lani i noho ia,

⁶⁰Mapu, the taking of breath in ascending a steep place, then proceeding.

⁶¹Ka lani, used as an adverb for iluna, to go upwards; i ka opa, oopa, maopo, maopaopa, fatigue, lameness, etc., from walking.

⁶²Hala kee, hala tree tossing crookedly; to sin in evil times, manawa ino, a kind of case absolute, the times being evil.

⁶³Hooki, to cease, to stop.

⁶⁴Kukupu, to go up, let the women ascend; oni, to ascend as a kite.

⁶⁵Oni kapu, i. e., go up contrary to kapu.

⁶⁶Nioi (*Eugenia rariflora*); hua 'lii, laau alii, fit for the chief.

⁶⁷One momona, rich, fruitful sand.

⁶⁸Laamaikahiki, the famous voyaging son of Moikeha.

⁶⁹An expletive.

⁷⁰Mai luna maua, from above are we two, i. e., Nahienaena and Kauikeaouli.

⁷¹Wailana, smooth unruffled water.

⁷²Ili oha, ili, skin, surface (of water); oha applies to that which is good of its kind.

⁷³Kini lani, the multitude belonging to the chief.

⁷⁴Aeae, a bank of a pond, or where the water forming like a little surf runs up the sand and recedes.

⁷⁵Loko alii, a fish pond of the chief.

⁷⁶Leiau, the woman who ascended to heaven.

⁷⁷Ao lani, the world above; hele haha is to walk like a chief with a great quantity of kapa about him.

⁷⁸Mohola, to spread forth, to unfold.

- Hinaaikamalama was the daughter,
The beautiful wife of Papa,
80. Who lived with Akea whereby Haloa was
born, the progenitor of chiefs.
Haloa was born a true chief,
The chief of the severe kapu;
The ruler that was established on high.
Low lieth the foreign land: the gentle
moving current,
85. The current of the island where dwell the
monsters.
When the sky is overcast with threatening
clouds,
Life runs through the limb without
sudden numbness;
Without shame, the double canoe sails on,
Sails on carefully and hesitatingly,
90. The cautious footsteps of the chiefs from
afar,
Traveling on the current of light kapus.
'Tis a sacred bosom,
'Tis a burial shelf for the chiefs.
The king, the chief, Kauikeaouli, they are
companions,
95. They are the people of the foreign land;
The people with scaly skin, wrinkled by
the water.
The people with the scaly, puckered skin,
The aged ones with wrinkled back and
skin.
Lono has a wrinkled skin; he is anointed,
he loathes water,
- Hinaaikamalama⁷⁹ ke kaikamahine,
Wahine maikai a Papa.
80. Hoi a iho no e Akea, hanau Haloa⁸⁰ ka
maka o na 'lii.
I hanau Haloa ka hoike alii,
O ke 'lii o ka nohoku⁸¹
O ka nana hooi iluna mea
Po⁸² ka moku i Kahiki, i ka newe au,
85. Ka nenewa⁸³ o ka moku ka i haanalua,⁸⁴
O na lue⁸⁵ ka lani,
O ke ola⁸⁶ holo ka manene ole,
Ka hilahila ole e holo kaulua,
Ka nehe iki ke kuipehe.⁸⁷
90. Ka pepehe o na 'lii kua⁸⁸ kahiki,
Kahiki kua kaa au,⁸⁹ i newa kapu,
He poli kapu,
He ilina⁹⁰ haka kau alii i.
Ke 'lii ka lani Kauikeaouli i hoa lakou.
95. O lakou,⁹¹ oia la ke kini o loko,
Ke kini⁹² ili paka, unahi paka i ka wai,
Ke kini ili paka, unahi paka eaea.⁹³
Ka eaea kua paka, ili paka,
O Lono⁹⁴ ka ili paka, i ponua, i naoa i
ka wai,

⁷⁹A confusion of celebrities occur here, Heohokukalani, the mother of Haloa, being the one referred to. Hinaaikamalama was the one who flew up to heaven, given in line 71 as Leiau.

⁸⁰Haloa was born, ka maka, used for parent, progenitor of a race.

⁸¹Ke alii o ka nohoku, the chief lived alone, literally, lived standing.

⁸²Pe, haahaa, low, flat, as foreign land.

⁸³Nenewa, etc., the current of the island.

⁸⁴Ka i haanalua, the place where dwell great multitudes of people, living miserably with ugly personages.

⁸⁵Lue, a place where bad things are assembled; lue ka lani, when the sky is overcast with threatening clouds.

⁸⁶Ke ola holo, life runs through the limbs; menene, like maele, the sensation of numbness in a limb when the blood has ceased to circulate.

⁸⁷Kuipehe, to move with hesitation and doubt.

⁸⁸Lii kua kahiki, some distant foreign country.

⁸⁹Kaa au, literally, the current rolls or drags along; i newa, to go easily, meaning a foreign country where there is a gentle current in the sea and the kapus are light; not burdensome.

⁹⁰Ilina, a burial place; haka, poles composed of a post or two with a cross piece where the natives lay up their fish to dry, or suspend their calabases from dogs, etc.

⁹¹O lakou, those three; oia la ke kini, the multitude, i. e., the common people; o loko, loko is a common epithet for a foreign country. When a person sails for America or England, it is ua holo ia i loko.

⁹²Ke kini, the residents, i. e., of that foreign land have ili paka and unahi paka, wrinkled, puckered skins.

⁹³Eaea applies to very aged persons, or to a man filthy from dirty work so as to look aged.

⁹⁴Lono of wrinkled skin, i ponua for poni ia, is anointed; naoa, dislike, loathe.

100. Blackened is the skin by the kapued water
of the kalo-patch.
Such are sacred chiefs with very strict
kapus.
Heralded is the renown of the chiefs
sacred to Keawe.
Beautiful are the chiefs as the ebb and
flow of the tides,
Causing the downfall of Ku, and the flight
of Luamea
105. Of the rumbling stone.
The shrill sound, a sacred place strictly
forbidden,
A temple is a sacred place casting away
all evil,
A temple sacred to refuse matter, heavenly
fire thrown aside, answering a call:
A response to a call from another.
110. 'Tis a call which is heard,
An answering voice comes,
A true assent, a true [assent] of them.
They, they verified it,
In the rushing together, the clashing
company of Kanaloa,
115. Of the many dogs, a chief was born.
Nahienaena was born a resident of
Hawaii,
Of Hawaii, of Hawaii, of South Hawaii.
Beneath it is the residence of Wakea far
below the earth's crust.
The place where Wakea dwells.
120. Wakea lives at the foundation of
Hulikaiakea.
100. Kukukuhe¹⁰⁵ i ka wai panonono¹⁰⁶ i kapu.
He mau lani kapu, lani ahi ekeeke.¹⁰⁷
O ke kukukui¹⁰⁸ o na lani kapu Keawe.
O ke kai naholo¹⁰⁹ haki hanuu lani lani.
O ka hiolo¹¹⁰ o Ku, o ka naholo Luamea.
105. O ka pohaku kani,¹¹¹
Ke kani ioio,¹¹² he lani kuku, lani ahi
kaka,
He lani kukekuke¹¹³ hakakai kapu.
He opala lani,¹¹⁴ kapu lani ahi kaka eo ana,
He o no he o.
110. He hea ua lono aku,¹¹⁵
He pane uolo¹¹⁶ mai,
He ae oia¹¹⁷ he oia o lakou.
O lakou o lakou oia.
O ke kuilele,¹¹⁸ makawalu¹¹⁹ a Kanaloa.
115. O ka ilio¹²⁰ makawalu: hanau alii.
I hanau¹²¹ Nahienaena, ke kupa no
Hawaii,
A Hawaii a Hawaii, a lalo o Hawaii,
Apapa¹²² ia Wakea o ka papaku.¹²³
O ka papa noho ana o Wakea.
120. Noho Wakea i ka papaku o Hulikaiakea,¹²⁴

¹⁰⁵Kukukuhe, black, rigid as the skin from being long in the water.

¹⁰⁶Panonono refers to a place where the water slowly leaks out of a taro patch. That place was kapu.

¹⁰⁷Lani ahi ekeeke, chiefs so sacred that all fires must be put out when they go forth; ekeeke, very sacred, death for one to approach unbidden in their presence.

¹⁰⁸Kukukui, the published renown or fame of the chiefs.

¹⁰⁹Kai noholo, etc., naholo, when the surf breaks in one place, the appearance of the breaking runs off each way; haki hanuu, the breaking upon shore when the water runs up the beach and has the appearance of steps.

¹¹⁰Hiolo, downfall; naholo o Luamea, the sailing, flowing away of Luamea.

¹¹¹Pohaku kani, an epithet of thunder, the stones sound.

¹¹²Kani ioio, etc., the sound of a fowl or bird; he lani kuku, a place made sacred; kuku, the rising steam from an oven; lani ahi kaka, heaven fire thrown aside; kaka, to throw off one's clothes on account of heat.

¹¹³Kukekuke, to cast away, reject; hakakai, an evil thing, what is disliked.

¹¹⁴Opala lani, refuse matter of the sacred heiau, temple.

¹¹⁵Ua lono aku, he hears, or is heard.

¹¹⁶Pane uolo, a voice answers.

¹¹⁷Oia for oiaio, true assent, a truth.

¹¹⁸Kuilele, a rushing together as of boxers.

¹¹⁹Makawalu, epithet of a great company of Kanaloa's people. It is uncertain to whom this applies.

¹²⁰Ka ilio, the dog, a great many. This introduction is ambiguous.

¹²¹At a time of a great gathering the chief Nahienaena of and below Hawaii, was born.

¹²²Apapa, malalo, i. e., under Hawaii is the place of Wakea, of the papaku.

¹²³Papaku, name of a place under the whole earth where the ghosts go when people die.

¹²⁴Name of the place where Wakea dwells.

- Wakea, Luanuu and Kahiko were chiefs,
As also Kaulapa and Keakamaliiokea.
The sky is the shadow of Ku.
The first born flies away, the kapu of
Kahookoine flies off;
125. The calm of Ku extends on high.
Ku flies to the land, forsaking the sea,
The voice of the great sea, it is heard from,
If one stands listening,
Listen not, listen not to it.
130. Come hither quickly, rise up and come
instantly;
Approach, approach, approach, approach
thou;
Come cautiously and deliberately;
Let the crawling to the chief be crawling;
Voiced above is the crawling to the chief,
135. The great chief guarded by the stringent
kapus.
Indistinct, obscured, hidden, dark is the
heavens,
The chief Kauikeaouli, the warrior of
Hawaii;
Hawaii, where the kiele is thriving,
[The island] that is like a hook holding
the chief,
140. The bunch in the throat, thou art destined
a chief,
A chief of the great sea. Akea is of the
heavens,
O Papa, O Hoohokukalani, the heavenly
chiefs,
The ancestors of Haloa; of Haloa indeed
is the chief,
Yes, of Haloa indeed is the chief
Kauikeaouli.
- O Wakea, o Luanuu, o Kahiko ka lani,
O Kaulapa, o Keakamaliiokea,¹¹⁵
O ka ouli aka o Ku,
Lele hiapo,¹¹⁶ oili kapu a Kahookoine,
125. Oili makalai¹¹⁷ o Ku, lele iluna,
Lele aina Ku, haalele o kai,
Ka leo o kai nui, ololololohe,¹¹⁸
Ke ku ololololohe,
Mai lolohe,¹¹⁹ mai lolohe aku,
130. E hiki wawe mai, e eu koke mai,¹²⁰
E nee mai, nee mai, neenee mai, e nee
mai oe,
E hakikolo hakikolokolo,¹²¹
E kolo ae,¹²² nakokolo ana i ka lani,
Kui nakokolo ana iluna.
135. Ka lani nui kuapokopoko,¹²³ po ekeeke,¹²⁴
Powehiwehi,¹²⁵ polohiwa, poloua, eleuli
ka lani.
Ka lani Kauikeaouli, ke koa o Hawaii,
Hawaii ku o ke kiele¹²⁶ aumoku,
Ka haowa¹²⁷ kiele moku,
140. Ka puu momoni,¹²⁸ au ana oe he 'lii,
He 'lii no kai nui, o Akea ka lani,
E Papa, e Hoohokukalani, ka lani alii,
O ka moo o Haloa¹²⁹ no Haloa ka ka lani,
E no Haloa ka ka lani Kauikeaouli.¹³⁰

¹¹⁵Two chiefs in the lower regions.¹¹⁶Hiapo, first born; lele, and oili, to fly or flee away.¹¹⁷Makalai, a calm.¹¹⁸Ololololohe, it is heard from.¹¹⁹Do not stand listening.¹²⁰Rise up and come here quickly.¹²¹Hakikolo, etc., to do a thing with great caution, so as to make no mistake, to go carefully.¹²²E kolo, to crawl; nakolo ana, the act of crawling.¹²³Kuapokopoko, a very sacred kapu.¹²⁴Po ekeeke, a night of sacredness as of fire heat. See note 97.¹²⁵Powehiwehi, obscure, indistinct through darkness, fog, etc.; polohiwa, when the sun is obscured by clouds; poloua, the darkness of a cloudy, rainy day; eleuli, almost as dark as night. All these are epithets of heaven.¹²⁶Kiele, an odoriferous plant, here applied to governing chiefs that have the care of land.¹²⁷Ka haowa, the ancient fish-hook for catching eels.¹²⁸Puu momoni: puu, the bunch in the throat, (the chiefs are) the swallowing throat; au ana, etc., thou art going about a chief.¹²⁹See notes 79 and 80.¹³⁰Kauikeaouli, a descendant of Haloa.