

No ka Mahi'ai 'Ana, Māhele 4

'Ōlelo Mua no ka 'Ohina HEN

'O ka Hawaiian Ethnological Notes (HEN), he 'ohina palapala 'ōlelo Hawai'i ia ma ke Ke'ena Waihona Palapala Kahiko o ka Hale Hō'ike'ike o Kamehameha. He māhele ia 'ohina o ka ho'oilina a Mary Kawena Pukui i waiho mai ai mai kona mau makahiki e hana ana ma ka Hale Hō'ike'ike o Kamehameha. Aia ma ka HEN nā 'ano palapala like 'ole a Mrs. Pukui i 'ohi ai mai nā molekumu he nui e like ho'i me nā nūpepa 'ōlelo Hawai'i, nā puke pai, a me nā pepa a mo'olelo pilikino ('a'ole i maopopo loa ka molekumu o ia mau palapala a pau). 'Oiai ua 'oko'a ke 'ano a me ka molekumu o ia mau palapala, he hō'ike lākou i kā Mrs. Pukui hana nui ma ka 'ohi 'ana, ke kālailai 'ana, a me ka unuhi 'ana no ka pono o nā kānaka 'imi na'auao a hiki loa mai i kēia wā. Na Mrs. Pukui ka nui o nā unuhi ma ka HEN. Na kekahi po'e 'ē a'e, i pa'a 'ole mai ka inoa o ka nui, ke koena o nā unuhi a me nā ho'oponopono 'ana. E mōakāka hou mai paha ka mea nāna i hana ma kēlā palapala kēia palapala i ke kilo 'ana i ke kaila unuhi a lima kākau paha.

Ua nui nā pae unuhi i loko o ka HEN, mai ke kāmua me ka papa helu o nā nīnau a me ka hō'ulu'ulu mana'o i nā unuhi no'eau i ho'opa'a maiu 'ia. I loko o ia 'ohina e 'ike 'ia ai ka ulu 'ana o ka mākaukau o Mrs. Pukui, mai ka hana a ke kaikamahine 'ōpiopio a hiki i ka loea launa 'ole o ka wahine o'o. Ua 'ohi 'ia ka HEN i waihona no Mrs. Pukui pono'i iho nō, a no ka nui po'e e noi mai ana i kona kōkua. No laila, e ho'omaopopo ke kanaka noi'i ē he māhele wale nō ia mau unuhi o ka 'ike a Mrs. Pukui i 'ohi ai. Ua nui ho'i ka 'ike i koe i mālama 'ia i ka waihona no'ono'o o Mrs. Pukui āna i ho'opa'a 'ole iho ai ma luna o ka pepa.

Ma kekahi 'ano, he mea kōkua ka HEN iā Mrs. Pukui i maopopo a mōakāka hou mai ai nā kumuhana like 'ole, 'oiai ua pa'a mua iā ia ka 'ōlelo a me nā kuluma o ka po'e Hawai'i. No ia 'ike i pa'a mua iā ia, 'a'ole 'o ia i ho'okomo mau i nā wehewehe 'ana a me nā unuhi piha pono e ma'alahi hou mai ai ka heluhelu 'ana o ka po'e 'ike 'ole. No laila, e ho'ohana 'ia ka HEN i ke'ehi mua a puka komo paha i loko o nā waihona palapala molekumu 'ē a'e he nui.

Na Kawena Pukui ka nui o nā unuhi ma kēia māhele o nei puke pai. E like me nā hana ho'opuka puke ma'amau, ua ho'oponopono iki 'ia kekahi o nā unuhi 'ōlelo Pelekānia. ('A'ole i hō'ike 'ia ma 'ane'i nā mea i ho'oponopono 'ia.) No ka palapala i unuhi hapa 'ia e Mrs. Pukui, ua hana 'ia he unuhi hou loa na kekahi o nā laekahi 'ōlelo o *Ka Ho'oilina* i hō'ike 'ia ka inoa. No ke kilo a noi'i hou 'ana aku, ua noa ka HEN – he 'ane'ane nō e piha 8,000 'ao'ao – i ka po'e a pau ma nā hola e hāmama ai ke Ke'ena Waihona Palapala Kahiko o ka Hale Hō'ike'ike o Kamehameha.

Agricultural Lore, Part 4

Introduction to the HEN Collection

The Hawaiian Ethnological Notes (HEN) collection of Hawaiian manuscript material in Bishop Museum Archives is part of the legacy of Mary Kawena Pukui's years of employment at Bishop Museum. The collection consists of materials she gathered from many sources, including Hawaiian language newspapers, journals, and other papers and personal accounts. (In some cases the sources of these original materials are not known.) Although these various pieces are diverse in origin and content, all of them are evidence of Mrs. Pukui's efforts in gathering, interpreting, and translating these many documents for the continuing benefit of researchers, years after she completed her work. The majority of the translations in HEN are Mrs. Pukui's. In other cases, however, complete translations (and/or edits) were done by different people, some of whom remain unidentified. Further study into translation or handwriting styles may clarify who worked on each piece.

There are many levels of translation work within the collection, ranging from drafts and lists of questions and summaries to pieces that have been carefully completed. Within this assembly Mrs. Pukui's own growth can be seen, from the work of a young woman to the mastery of her mature years. HEN was assembled as a repository for Mrs. Pukui herself, as well as for those seeking her assistance. With that in mind, researchers should be aware that the translated works reflect only a portion of the knowledge that Mrs. Pukui compiled. Those who study this material should recognize that there remained far more knowledge than is found in HEN. This knowledge was held in the mind of Mrs. Pukui and was never reduced to writing.

HEN served in part as a tool to remind and clarify subjects for Mrs. Pukui, who herself was already very familiar with the customs and native language of the Hawaiian people. This familiarity meant that explanations and final translations that would make the readings easier were not always included. With this in mind, the HEN material should be utilized as an initial step or as a point of entry into whatever original document resources are available.

This section of the journal relies upon these translations of Kawena Pukui. In keeping with standard publishing procedures, some minor editing of the English texts has been done. (These changes are not indicated here.) In cases where Mrs. Pukui wrote only a partial translation of an original Hawaiian piece, an entirely new translation by a modern writer has been substituted. The authorship of such new works is noted. For further study, the nearly 8,000 pages of the Hawaiian Ethnographic Notes are available to everyone during Bishop Museum Archives' public hours.

Ke 'Ano o ke Kālai'āina

Ua pa'i 'ia ka hapanui o kekahi pūka'ina 'atikala na Z.P.K. Kalokuokamaile (i kapa pū 'ia 'o Z.P.K. Kawaikaumaiikamakaoka'ōpua) ma loko o *Ka Nūpepa Kū'oko'a* ma ka lā 11 o Mei (paukū 1-15 ma lalo iho nei) a ma ka lā 22 o Iune (paukū 21-45) o ka makahiki 1922. Ua kapa 'ia kekahi mau 'atikala o ia pūka'ina 'o "Ke 'Ano o ke Kālai'āina" i unuhi 'ia e Mary Kawena Pukui 'o "What Politics is Like." Ma ia mau 'atikala, na Pukui nō paha i ho'okomo pū aku i kekahi unuhina po'oinoa, 'o "Methods of Managing the Resources of the Land."

No ka waihona HEN, ua ho'oka'awale 'o Pukui i nā 'atikala ma 'elua māhele: no nā loina o ka mahi'ai 'ana kekahi, a no ke kālai'āina kekahi. Aia ma lalo iho nei ka māhele no ka mahi'ai 'ana. 'O nā paukū 'elima i unuhi 'ole 'ia e Pukui a i komo 'ole ho'i ma lalo iho nei (paukū 16-20), he pili kālai'āina politika ke 'ano e hō'eu'eu ana i ko Hawai'i nei e ho'oulu a kū'ai i ko 'Amelika a me ko Palani i ke olonā, ke kō, ka 'uala, a me ka pulupulu no ka moe me ka uluna.

'O ko Kalokuokamaile helu me ka wehewehe 'ana i nā hana a me nā loina o ka mahi'ai 'ana ma ka 'āina malo'o me ka 'āina wai, he hō'ike ia i kona 'ike nui kūhohonu me ka na'auao i ia mau mea. Wahi āna i ho'opuka ai he mau manawa, he 'ike waiwai loa ia i a'o 'ia iā ia e kona mau kūpuna a mākua, a ma kona hele 'ana i ke Kula 'o Lahaina Luna. Forbes 2440 (III:296-298); Mo'okini 36-37; Chapin 78.

1. KE ANO O KE KALAI'ĀINA.
(Kakauia mai e Z. P. K. Kalokuokamaile.)
(Hoomaui mai kela pule mai)

Ka mahiai ana o ka aina maloo ame kona mau loina, ame na aina wai ame na loina.

2. O ka mahiai ana i ka aina maloo he elua ano.
1. He waele no me na lima i ka wa kahiko. A o ke kumu no paha, aole i ulu ka mauu Hilo ia mau la, a ua ike au he mauu kukaepuaa wale no ka mauu

1. KE 'ANO O KE KĀLAĪ'ĀINA
Kakau 'ia mai e Z.P.K. Kalokuokamaile
(Ho'omau 'ia mai kēlā pule mai)¹

Ka mahi'ai 'ana o ka 'āina malo'o a me kona mau loina, a me nā 'āina wai a me nā loina.

2. 'O ka mahi'ai 'ana i ka 'āina malo'o he 'elua 'ano. 1. He waele nō me nā lima i ka wā kahiko. A 'o ke kumu nō paha, 'a'ole i ulu ka mau'u Hilo i ia mau lā,² a ua 'ike au he mau'u kūkaepua'a

Methods of Managing the Resources of the Land

The greater part of a series of articles written by Z.P.K. Kalokuokamaile (also known as Z.P.K. Kawaikaumaiikamakaoka'ōpua) is presented here and was published in *Ka Nūpepa Kū'oko'a (The Independent Newspaper)* on May 11 (paragraphs 1-15 here) and June 22 (paragraphs 21-45), 1922. Some of the articles in this series are entitled, "Ke 'Ano o ke Kālai'āina," translated by Mary Kawena Pukui as "What Politics is Like." For these particular installments of the series, Pukui apparently included a second English title: "Methods of Managing the Resources of the Land."

For the purposes of the HEN archive, Pukui divided the articles into two main sections: one concerning agricultural lore, and the other concerning politics. The section about agricultural practices is presented here. The five paragraphs not translated by Pukui nor presented here (paragraphs 16-20) are political in tone, suggesting that Hawai'i produce and sell more olonā fiber, sugarcane, sweet potato, and pulupulu fiber stuffing for mattresses and pillows to the U.S. and France.

Kalokuokamaile's listing and explanation of traditional dry and wetland farming practices and agricultural lore reflect his deep knowledge and understanding in these areas, accumulated, as he mentions several times, from experiences with his grandparents and parents, and from his schooling at Lahaina Luna College. Forbes 2440 (III:296-298); Mo'okini 36-37; Chapin 78.

1. WHAT POLITICS IS LIKE
Methods of Managing the Resources
of the Land¹
Written by Z.P.K. Kalokuokamaile
(Continued from a previous week)

Farming on dryland and how it was done and farming in wetlands and how it was done.

2. There were two sides to dryland farming.
1. Weeding was by hand in the olden days, because Hilo grass (*Paspalum conjugatum*) was not present then. I saw only the kūkaepua'a grass

kolamu (column) 2

- Ua komo 'o "(Ho'omau 'ia mai kēlā pule mai)" ma 'ane'i 'oi ai he māhele kēia 'atikala o kekahi pūka'ina nūpepa no ka politika.
"(Ho'omau 'ia mai kēlā pule mai)," "(Continued from a previous week)," appears at the beginning of this article, one in an ongoing series of articles about politics.
- Ua ho'ololi 'ia 'o "ia mau la" 'o ia 'o "i ia mau lā."
"ia mau la" was changed to "i ia mau lā."

kolamu (column) 3

- Na Mary Kawena Pukui nō paha i ho'okomo i kēia po'oinoa 'elua ma ka 'ōlelo Pelekānia i mea e hō'ike ai i ka mana'o hāiki o "kālai'āina," a e ho'opili ai ho'i i ko ka 'atikala po'oinoa me kona mā'i'o.

This secondary title in English was likely inserted by Mary Kawena Pukui because of her preference for a literal translation of "Kālai'āina" ("Managing the Resources of the Land," instead of the acceptable, but broad, "Politics") which establishes a more obvious link between the article's title and its content.

e ulu ana ia mau la. Ina he kihapai mahakea he umi-kumamalima anana ka loa, a he umi anana ka laula, aole e kani ka hora 12 m., ua pau i ka waeleia. O ke kumu aole mau e ae e ulu ana me keia mau kukaepuaa.

3. Ua hiki loa i ke kanaka e waele ana i na mala; ina paha i loa ka mau Hilo ia wa, i na ua pipili mamau ka apona a ka ua i ka lani.

4. Ekolu ano mahiai ana i na kihapai:
1. Keehau. 2. Kaelehu. 3. Ilileho. O ke Keehau, e mahiai ana oe mahope aku o ka napoo ana a ka la, oiai, na po mahina konane o Akua, Hoku, ame Mahealani. O na hora no apau au i makemake ai o ka po e mahiai. Aia no ka pau o ka hana ana he puka no ka la. He Keehau ia mahiai.

5. 2. Kaelehu. O ke Kaelehu, oia no ka mahiai, mai kakahiaka nui ahiki i ka hora 11 a.m., ahiki i ka hora 12 m., a no ka pau koke o ka hana ame ka nui ole o ka hou o ke kino, ua kapaia keia ano mahiai ana e ka poe kahiko, he Kaelehu.

6. 3. Ilileho. O keia ano mahiai ana mai kakahiaka nui a napoo ka la, ua nui loa ka hana, a ua nui loa ka hou, a pipili ka lepo i ke kino. Ua kapaia keia mahiai e ka poe kahiko, elua ano. Ilileho, a he Ilipilo.

7. 2. Eia ka lua o ka mahiai ana o ka wa kahiko, he puhi i ka mala me ke ahi.

8. O ka rula, e waele mua oe i kona mau kuaiwi apuni ka mala, a kaawale na aoao eha. Elua manawa au e puhi ai i ke ahi; ina i ke ao, ua hiki no, a ina i ka po ua hiki no, a ua kamaaina ka mea e kakau nei i ka mahiai o ka wa kahiko, a ko'u mau kupuna a me ko'u mau makua i kuhikuhi mai ai.

wale nō ka mau'u e ulu ana i ia mau la.³ Inā he kihāpai mahakea he 'umikumamalima anana ka loa, a he 'umi anana ka laulā, 'a'ole e kani ka hola 12 p.m.,⁴ ua pau i ka waele 'ia. 'O ke kumu, 'a'ole mau'u 'ē a'e e ulu ana me kēia mau'u kūkaepua'a.

3. Ua hiki loa i ke kanaka e waele ana i nā mālā; inā paha i loa'a ka mau'u Hilo i ia wā,⁵ inā ua pipili mamau ka 'āpona a ka ua i ka lani.

4. 'Ekolu 'ano mahi'ai 'ana i nā kihāpai:
1. Ke'ehau. 2. Ka'elehu. 3. 'Iliheho.⁶ 'O ke Ke'ehau, e mahi'ai ana 'oe ma hope aku o ka napo'o 'ana a ka lā, 'oiai nā pō mahina kōnane 'o Akua, Hoku, a me Māhealani. 'O nā hola nō a pau āu i makemake ai o ka pō, e mahi'ai. Aia nō ka pau o ka hana 'ana ke⁷ puka nō ka lā. He Ke'ehau ia mahi'ai.

5. 2. Ka'elehu: 'O ke Ka'elehu, 'o ia nō ka mahi'ai mai kakahiaka nui a hiki i ka hola 11 a.m., a hiki i ka hola 12 p.m.,⁸ a no ka pau koke o ka hana a me ka nui 'ole o ka hou o ke kino, ua kapa 'ia kēia 'ano mahi'ai 'ana e ka po'e kahiko, he Ka'elehu.

6. 3. 'Iliheho: 'O kēia 'ano mahi'ai 'ana mai kakahiaka nui a napo'o ka lā, ua nui loa ka hana, a ua nui loa ka hou, a pipili ka lepo i ke kino. Ua kapa 'ia kēia mahi'ai e ka po'e kahiko, 'elua 'ano: 'Iliheho, a he 'Ilipilo.

7. 2. Eia ka lua o ka mahi'ai 'ana o ka wā kahiko, he puhi i ka mālā me ke ahi.⁹

8. 'O ka lula, e waele mua 'oe i kona mau kuaiwi a puni ka mālā, a ka'awale nā 'ao'ao 'ehā. 'Elua manawa āu e puhi ai i ke ahi; inā i ke ao, ua hiki nō, a inā i ka pō ua hiki nō, a ua kama'aina ka mea e kākau nei i ka mahi'ai o ka wā kahiko, a ko'u mau kūpuna a me ko'u mau makua i kuhikuhi mai ai.

(*Digitaria pruriens*) growing in those days. If there was a new garden fifteen fathoms² long and ten wide, it would be weeded before noon, because no other weeds grew with the kūkaepua'a grass.

3. A person could easily weed the gardens. If there had been Hilo grass, then it would have clung fast like the rain in the sky.

4. There were three ways of working in the gardens: 1. Ke'ehau, 2. Ka'elehu, and 3. 'Iliheho. Ke'ehau farming was done after sunset, during the bright moonlit nights of Akua, Hoku, and Māhealani.³ Farming could be done at any hour of the night, and the work ended only when the sun rose. This kind of farming was called Ke'ehau.

5. 2. Ka'elehu farming was done from the early morning to 11 a.m. and on to noon. Because the work was done quickly and without excessive perspiration of the body, it was called Ka'elehu (the border of the lehua grove) by the ancients.

6. 3. 'Iliheho was done from early morning until sunset, and because there was much perspiration, the soil clung to the skin. This way of farming was given two names: 'Iliheho (dirty skin) and 'Ilipilo (stinking skin).

7. 2. This was the second way of farming in the olden days: Setting the garden on fire.

8. Here are the rules: Weed the borders all around the garden, leaving a wide margin. There are two times it could be burned. If the burning is done in the daytime that is all right, and if at night, that is all right, too. This writer is very well acquainted with the old ways of farming, as my grandparents and parents taught me.

kolamu (column) 2

3. Ua ho'ololi 'ia 'o "ia mau la" 'o ia 'o "i ia mau la."
"Ia mau la" was changed to "i ia mau la."

4. Ua ho'ololi 'ia 'o "12 m." 'o ia 'o "12 p.m."
"12 m." was changed to "12 p.m."

5. Ua ho'ololi 'ia 'o "ia wa" 'o ia 'o "i ia wā."
"Ia wa" was changed to "i ia wā."

6. Ua ho'ololi 'ia 'o "Ilileho" 'o ia 'o "Iliheho."
"Ilileho" was changed to "Iliheho."

7. Ua ho'ololi 'ia 'o "he" 'o ia 'o "ke."
"He" was changed to "ke."

8. Ua ho'ololi 'ia 'o "12 m." 'o ia 'o "12 p.m."
"12 m." was changed to "12 p.m."

9. 'O kēia ka lua o nā 'ano nui o ka mahi'ai 'ana i ka 'āina malo'o i helu mua 'ia ma ka paukū 2 ma luna a'e nei.

Introduced in paragraph 2 above, this is the second of the two major types of dryland farming.

kolamu (column) 3

2. Aia ma kahi o ka 'eono kapua'i o ke anana.

An anana (fathom) is a measurement equal to the distance between the fingertips of an adult's arms extended to the sides, about six feet.

3. He 'ekolu inoa pō 'o Akua, Hoku, a me Māhealani: 'o Hoku a me Māhealani nā pō e piha poe ai ka mahina, a 'o Akua ka pō ma mua pono.

Akua, Hoku, and Māhealani are the names of three nights of the month: Hoku and Māhealani are nights of the full moon, and Akua is the night immediately preceding.

9. Eia kekahi mau a'oa'o a kuu mau kupuna a me o'u mau makua. No ke ano o na inoa o na makalua e kanu ai i ka huli, he like ole na inoa; he elima inoa a ka poe kahiko i kapa aku ai i na makalua o ka huli e kanu ai. Eia ko lakou mau inoa:

10. 1. Hoo-wa. 2. Okupe. 3. Puepue. 4. Paeli a i ole, Pahu. 5. Pakukui.

11. 1. Hoo-wa O keia makalua, hoowa, hookahi no o'e ana a ka oo hou ka huli, elike me ka nui o ka huli o ka makalua au i makemake ai, a e haohao ana no oe e ka mea akahi a ike i ke ano o keia kanu ana; oia aole i wali ka lepo e kuu kupunakane, pehea auanei e ulu ai ka huli i ka paakiki o ka lepo? 'Noho malie oe, a e holohe mai oe i kuu a'o aku.'

12. Aole o ke kanu ana i ka huli pau ka hana ana, aole. A oilo ae ka nahelehele, ekueku aku oe a pii ae na ha o ka huli, ekolu a eha lau, hoowaliwahi hou oe i ka lepo o ka makalua, a me ka wehewehe ana i na ha e pili ana i ka huli, i hamama ae, a ina e loa koke i ke kuaua, e ike auanei oe i ua ha nei au i wehewehe ai i ka piha i ka wai, a hoomaka koke ka ulu o ka huli. A ina aole oe e hana elike me keia, e puo'a ana me ka a-iloa; aole e io ana, a hookahi no au mea makaala o ka nahelehele, mai hookoe i kekahi nahelehele iloko o ka huli kalo a e malama oe elike me ka malama ana i ke keiki, ahiki i kona nui ana, a pela no oe e malama ai ahiki i ke apo ana, a paa i ke po'i ma'u, alaia, holo oe i Kaleponi no hookahi makahiki oia mau no me ka nahele ole. A he oiiao no ame ka pololei na a'o ana a kuu kupunakane, a ua hana au a ua ike ia ano kanu. Aa no a lawelawe na lima, ike i ka hai mea keokeo, wahi a kahiko.

9. Eia kekahi mau a'oa'o a ku'u mau kupuna a me o'u mau makua. No ke 'ano o na inoa o na makalua e kanu ai i ka huli, he like 'ole na inoa; he 'elima inoa a ka po'e kahiko i kapa aku ai i na makalua o ka huli e kanu ai. Eia ko lakou mau inoa:

10. 1. Hō'oa, 2. Ōkupe, 3. Pu'epu'e, 4. Pā'eli a i 'ole, Pahu, 5. Pākukui.

11. 1. Hō'oa: 'O kēia makālua, Hō'oa, ho'okahi nō 'o'e 'ana a ka 'ō'ō, hou ka huli e like me ka nui o ka huli o ka makālua āu i makemake ai, a e ha'oha'o ana nō 'oe e ka mea 'akahi a 'ike i ke 'ano o kēia kanu 'ana: 'o ia, "'A'ole i wali ka lepo e ku'u kupuna kāne, pehea auane'i e ulu ai ka huli i ka pa'akiki o ka lepo?" "Noho mālie 'oe, a e ho'olohe¹⁰ mai 'oe i ku'u a'o aku."

12. 'A'ole 'o ke kanu 'ana i ka huli, pau ka hana 'ana, 'a'ole. A 'ōilo a'e ka nahelehele, 'eku'eku aku 'oe a pi'i a'e nā hā o ka huli, 'ekolu a 'ehā lau, ho'owaliwahi hou 'oe i ka lepo o ka makālua, a me ka wehewehe 'ana i nā hā e pili ana i ka huli, i hāmama a'e, a inā e loa'a koke i ke kuāua, e 'ike auane'i 'oe i ua hā nei āu i wehewehe ai i ka piha i ka wai, a ho'omaka koke ka ulu o ka huli. A inā 'a'ole 'oe e hana e like me kēia, e puo'a ana me ka 'ā'i loa; 'a'ole e 'i'o ana, a ho'okahi nō āu mea maka'ala 'o ka nahelehele, mai ho'okoe i kekahi nahelehele i loko o ka huli kalo, a e mālama 'oe e like me ka mālama 'ana i ke keiki, a hiki i kona nui 'ana, a pelā nō 'oe e mālama ai a hiki i ke apo 'ana, a pa'a i ke po'i ma'u, a laila, holo 'oe i Kaleponi no ho'okahi makahiki 'o ia mau nō me ka nahele 'ole. A he 'oia'i'o nō a me ka pololei nā a'o 'ana a ku'u kupuna kāne, a ua hana au a ua 'ike i ia 'ano¹¹ kanu. 'A'a nō a lawelawe nā lima, 'ike i kā ha'i mea ke'oke'o, wahi a kahiko.

9. These are some of the things my grandparents and parents taught me: Each way of preparing the holes in which to plant the taro stalks⁴ had a different name. The ancients had five different names for these holes for planting stalks, and these are their names:

10. 1. Hō'oa, 2. Ōkupe, 3. Pu'epu'e, 4. Pā'eli or Pahu, 5. Pākukui.

11. 1. Hō'oa: This type of hole was made with only one thrust of the digging stick, and then the stalk was put in. The hole was as big around as the stalk, and anyone who saw it for the first time wondered how the planting was done. "The soil isn't softened, my grandfather. How do you expect the taro to grow in soil that is hard?" "Hush and listen well to my instructions."

12. The work did not end with the planting of the stalk, no indeed. When the weeds appeared, they were rooted up until the taro stalks had put forth three to four leaves. To make room, the earth was softened around each plant, and at the same time the young stems that stuck tight to the main stalk were pulled apart. If a shower fell, water could be seen settled in the stalks. Then the stalks began to grow vigorously. If this was not done, the stems would cling so tightly that the taro would not develop well. There was one thing to watch out for, weeds; not one should be spared to grow among the taro. The plants were cared for like children until they grew big enough to lay down mulch of the leaves of the tree ferns. A planter could take a trip to California for a year and still there would be no weeds. Correct and accurate were my grandfather's teachings, for I have practised and know that way of planting. According to the ancients, one who accepts a challenge and puts hands to the task thereby comes to understand what is clear to another.⁵

kolamu (column) 2

10. Ua ho'ololi 'ia 'o "holohe" 'o ia 'o "ho'olohe."
'Holohe' was changed to "ho'olohe."

11. Ua ho'ololi 'ia 'o "ia ano" 'o ia 'o "i ia 'ano."
'Ia ano' was changed to "i ia 'ano."

kolamu (column) 3

4. Na ka huli mai ke kalo hou, 'a'ole na ka 'ano'ano.

Taro is grown from stalks (huli) rather than from seed.

5. 'A'ole i loa'a kēia hopuna'ōlelo ma ka unuhina a Pukui.

This sentence was not found in Pukui's translation.

13. 2. Okupe. O ka Okupe, ina hookahi a elua hou ana a ka oo hookomo na huli elua ekolu ahiki i ka elima huli o ka makalua hookahi, a ua kapaia no hoi he kulini kekahi inoa. O ke kumu i kapaia ai, oia hoi, ua nui ino loa ka huli, a ina e kanu ana elike me ka rula, elua a ekolu huli o ka makalua, aole e pau ana a paa e ka mala. A e pau ana i ka palahu, a kiolaia. Olelo mai la kuu kupunakane ia‘u, mai kiola iki oe hookahi huli, o nana mai auanei ke kalo ia oe. He maka no ko ke kalo; a oia ka mea i kanuia ai elima a eono, i ka makalua hookahi, i nalo ke kohina o ka huli i ka lepo, aole e hoohalahala na aumakua hooulu ai. A ua pololei io no na olelo a kuu kupuna kane. Ua hana au elike me keia. Nui loa io no ka huli i kekahi manawa, aole mala i pau, kanu aku la eha, elima, eono i ka makalua, hoomanao ae la i ka olelo a kahiko, mai kaulai i ke kohina o ka huli i ka la, o nana mai ia oe.

14. 3. Puepue. Ua hanaia keia no na kihapai kalo opapapa, aole nui kahi lepo. Alaila, kii oe i ka lepo i kahi e, a lawe mai ma kau wahi i makemake ai, malaila ia puepue. Oia, ina aole oe e hana me keia, a kanu aku no oe iluna o kahi pahohoe, e malo ana i ka la. Ua hana au i keia elike me ke kuhikuhi a kuu kupunakane, a he oi aku ko i nei ulu ina he wa ua. O kau huli e kanu ai i Waioea, e ike auanei oe elima a eono mahina io keia keia kalo, ke hoi mau ka wai a ka ua.

15. 4. Paeli. O ka Paeli he hoowali no ka lepo o ka makalua a wali, alaila, kanu ka huli, a o ka paeli no ka makalua hana mau e na poe mahiai kalo i keia wa, apuni ka aina ke hele oe ma kela wahi keia wahi.

...

13. 2. ‘Ōkupe: ‘O ka ‘Ōkupe, inā ho‘okahi a ‘elua hou ‘ana a ka ‘ō‘ō, ho‘okomo nā huli ‘elua, ‘ekolu, a hiki i ka ‘elima huli o ka mākālua ho‘okahi, a ua kapa ‘ia nō ho‘i he kūkini kekahi inoa. ‘O ke kumu i kapa ‘ia ai, ‘o ia ho‘i, ua nui ‘ino loa ka huli, a inā e kanu ana e like me ka lula, ‘elua a ‘ekolu huli o ka mākālua, ‘a‘ole e pau ana a pa‘a ‘ē ka mala. A e pau ana i ka palahū, a kiola ‘ia. ‘Ōlelo maila ku‘u kupuna kāne ia‘u, mai kiola iki ‘oe ho‘okahi huli, o nānā mai auanei i ke kalo ia ‘oe. He maka nō kō ke kalo; a ‘o ia ka mea i kanu ‘ia ai ‘elima a ‘eono i ka mākālua ho‘okahi, i nalo ke kōhina o ka huli i ka lepo, ‘a‘ole e ho‘ohalahala nā ‘aumākua ho‘oulu ‘ai. A ua pololei ‘i‘o nō nā ‘ōlelo a ku‘u kupuna kāne. Ua hana au e like me kēia. Nui loa ‘i‘o nō ka huli i kekahi manawa, ‘a‘ole māla i pau, kanu akula ‘ehā, ‘elima, ‘eono i ka mākālua, ho‘omana‘o a‘ela i ka ‘ōlelo a kahiko, mai kaula‘i i ke kōhina o ka huli i ka lā, o nānā mai ia ‘oe.

14. 3. Pu‘epu‘e: Ua hana ‘ia kēia no nā kihāpai kalo ‘ōpapapa, ‘a‘ole nui kahi lepo. A laila, ki‘i ‘oe i ka lepo i kahi ‘ē, a lawe mai ma kāu wahi i makemake ai, ma laila ia pu‘epu‘e. ‘Oia, inā ‘a‘ole ‘oe e hana me kēia, a kanu aku nō ‘oe i luna o kahi pāhohoe, e malo‘o ana i ka lā. Ua hana au i kēia e like me ke kuhikuhi a ku‘u kupuna kāne, a he ‘oi aku ko ia nei¹² ulu inā he wā ua. ‘O kāu huli e kanu ai i Waioea,¹³ e ‘ike auanei i ‘oe ‘elima a ‘eono mahina, ‘i‘o kēia¹⁴ kalo, ke ho‘i mau ka wai a ka ua.

15. 4. Pā‘eli: ‘O ka Pā‘eli, he ho‘owali nō ka lepo o ka mākālua a wali, a laila, kanu ka huli, a ‘o ka pā‘eli nō ka mākālua hana mau ‘ia e nā po‘e mahi‘ai kalo i kēia wā, a puni ka ‘āina ke hele ‘oe ma kēlā wahi kēia wahi.¹⁵

...

13. 2. ‘Ōkupe: In the ‘Ōkupe method, with one or two thrusts of the ‘ō‘ō digging stick, two, three, up to five stalks of taro were put into the one hole. The method was also called kūkini (in great numbers). It was so called because there were so many stalks. If they were planted according to the rule of two or three stalks to a hole, the garden would be filled before all the stalks were planted. The remaining stalks would rot and be thrown away. My grandfather told me that not a single stalk should be thrown away, lest some day the taro would stare at you. The taro had eyes. That was why they were planted five or six to a hole. As long as the end that was cut off was hidden in the earth, the guardian spirits who made the food plants productive would not be annoyed. These words of my grandfather are true. I have done it this way. Sometimes there were too many taro stalks for a small garden, so I planted them four, five, or six to a hole. I remembered the saying of old: Do not dry out the cut end of the taro stalk in the sun lest the taro stare at you.

14. 3. Pu‘epu‘e: This was used in rocky places where there was not much soil. Bring some earth from somewhere else and take it where you want it and then build mounds. If you do not do this, your taro will be planted on the pāhohoe lava and be withered by the sun. I have used this method, as my grandfather taught me, and the taro grew vigorously after the rainy season. The stalks that were planted at Waioea bore taro in five or six months time, when the showers fell constantly.

15. 4. Pā‘eli: The Pā‘eli method was done by first softening the earth around the holes and then planting the stalks. This method is commonly used all over the land by taro growers of today.

...

kolamu (column) 2

12. Ua ho‘ololi ‘ia ‘o “ko i nei” ‘o ia ‘o “ko ia nei.”

“Ko i nei” was changed to “ko ia nei.”

13. ‘A‘ole ‘ike ‘ia kahi ‘o Waioea a me kona pela pololei ‘ia ‘ana.

The location and correct spelling of Waioea is unknown.

14. Ua ho‘ololi ‘ia ‘o “keia keia” ‘o ia ‘o “kēia.”

“Keia keia” was changed to “kēia.”

15. ‘A‘ole i hō‘ike ‘ia ma ‘ane‘i nā paukū he ‘elima ma lalo o kēia, e like me ka mea i wehewehe ‘ia ma ka ‘ōlelo ho‘olauna. Mai *Ka Nūpepa Kū‘oko‘a* mai o ka 11 Mei, 1922, nā paukū a hiki i kēia, a mai ia nūpepa o ka 22 Iune, 1922, nā paukū ma lalo iho o kēia.

The five paragraphs following this one are not presented here, as explained in the introduction. The material up to this paragraph is from the May 11, 1922, issue of *Ka Nūpepa Kū‘oko‘a (The Independent Newspaper)*, and the material following is from the June 22, 1922, issue of the newspaper.

21. 5. Pākukui. He makalua nunui keia. E iwa kapuai kona anapuni, a emi mai paha, elike no me ka makemake o ka mea e hana ana; a o ka hohonu o ka makalua, aia i ka po‘ae‘ae a iwilei. O ke ano o ka hana ana, e hoopihaia me ka lau o ke kukui a piha ka lua i eliiia ai; alaila uhi i ka lepo a paa, alaila kanu pu eha lala kukui iloko o ka lua, ilalo ka lau a o ke au iluna.

22. O keia mau lalakukui i hanaia ai pela, na lakou e hoike mai i ka pulu ame ka palahu o na lau kukui iloko o ka lua, ma kou uhuki ana ae i kekahi lala. Ina i huki ae oe aole i palahe, waiho no pela ahiki i kou kii hou ana e uhuki. A ina ua pulu a palahe, alaila, kanu ka huli. O ka huli maa ia‘u i ke kanuia o ka Apowale; hookahi no huli a i ole elua no. Aole oi aku na huli e kanu ai.

23. A i ka ulu ana mai o ka huli o keia ano makalua i kinohi, e ike aku ana oe i ka ulu ae, elike me ka ulu ana o na pohuli maia liilii au i kanu ai. A i kona ulu ana, aole loa elike me na kihapai kalo ame na lo‘i ka ulu ana, he oi pakela aku keia.

24. I ka wa e pii ai ka ana (i‘o) o ka makua, ame keiki, alaila kulakula‘i mai oe i keiki me ka hehihehi ana i ka wawae, i kuhela ae ka oha mai ka makua mai. Aole o keia wale na oha, alaila pau, e pii hou mai ana no keiki mai ka makua (kalo mai), aole o kana mai ka i‘o.

25. He okioki pauku, alaila mo‘a ke manao nei au aole loa e hiki i na polopeka o na aina e, e hoonunui i ka lakou kalo elike me ka poe kahiko o Hawaii nei. A pela no me ka uala, he laau hoonunui uwala no kekahi a ka poe kahiko, a ua ike au a hana i kekahi mau pu‘epu‘e uwala ma ke a‘oa‘o ana a ko‘u kupunakane. Aia no a hoolohe i ke a‘o, a hana ka lima, alaila ike.

21. 5. Pākukui: He mākālua nunui kēia. ‘Eiwa kapua‘i kona anapuni, a emi mai paha, e like nō me ka makemake o ka mea e hana ana; a ‘o ka hohonu o ka mākālua, aia i ka pō‘ae‘ae a iwilei. ‘O ke ‘ano o ka hana ‘ana, e ho‘opiha ‘ia me ka lau o ke kukui a piha ka lua i ‘eli ‘ia ai; a laila, uhi i ka lepo a pa‘a, a laila, kanu pū ‘ehā lālā kukui i loko o ka lua, i lalo ka lau a ‘o ke ‘au i luna.

22. ‘O kēia mau lālā kukui i hana ‘ia ai pēlā, na lākou e hō‘ike mai i ka pulu a me ka palahū o nā lau kukui i loko o ka lua, ma kou uhuki ‘ana a‘e i kekahi lālā. Inā i huki a‘e ‘oe, ‘a‘ole i palahē, waiho nō pēlā a hiki i kou ki‘i hou ‘ana e uhuki. A inā ua pulu a palahē, a laila, kanu ka huli. ‘O ka huli ma‘a ia‘u i ke kanu ‘ia ‘o ka ‘Apowale; ho‘okahi nō huli a i ‘ole ‘elua nō. ‘A‘ole i ‘oi aku nā huli e kanu ai.

23. A i ka ulu ‘ana mai o ka huli o kēia ‘ano mākālua i kinohi, e ‘ike aku ana ‘oe i ka ulu a‘e, e like me ka ulu ‘ana o nā pōhuli maia‘a li‘ili‘i āu i kanu ai. A i kona ulu ‘ana, ‘a‘ole loa e like me nā kihāpai kalo a me nā lo‘i ka ulu ‘ana, he ‘oi pākela aku kēia.

24. I ka wā e pi‘i ai ka ‘ana (i‘o) o ka makua, a me keiki, a laila, kulakula‘i mai ‘oe i keiki me ka hehihehi ‘ana i ka wāwae, i kuhela a‘e ka ‘ohā mai ka makua mai. ‘A‘ole ‘o kēia wale nā ‘ohā, a laila, pau; e pi‘i hou mai ana nō keiki mai ka makua kalo mai. ‘A‘ole o kana mai ka i‘o.

25. He ‘oki‘oki pauku, a laila, mo‘a. Ke mana‘o nei au, ‘a‘ole loa e hiki i nā polopeka o nā ‘aina ‘ē e ho‘onunui i kā lākou kalo e like me ka po‘e kahiko o Hawai‘i nei. A pēlā nō me ka ‘uala: he lā‘au ho‘onunui ‘uala nō kekahi a ka po‘e kahiko, a ua ‘ike au a hana i kekahi mau pu‘epu‘e ‘uala ma ke a‘oa‘o ‘ana a ko‘u kupunakāne. Aia nō a ho‘olohe i ke a‘o, a hana ka lima, a laila ‘ike.

21. 5. Pākukui: These were big holes, nine feet or less in circumference, according to the wish of the worker. The depth was from the fingertips to the armpit or collarbone. The hole was filled with kukui (candlenut, *Aleurites moluccana*) leaves, then covered over with soil. Four kukui branches were also buried in the holes with the leaves down and the stems up.

22. These branches were used so that one knew whether the leaves had rotted away in the hole by pulling up one of the branches to see. If, upon pulling up a branch, the leaves had not rotted, then it was left alone until another time. If they had rotted, the taro stalks were planted. The stalks which I used frequently were the ‘Apowale, using one or two stalks only and no more.

23. In the beginning, the taro grew out of their holes like young banana plants. When they were grown, they were not like other dry garden or wet garden taro, for these surpassed them in growth.

24. When the taro (corm) had developed both the parent stalk and the offshoots, the offshoots were pulled away from the parent and the space between stepped on with the feet to separate them from the parent.⁶ These would not be the only offshoots, for the parent would send out more, each with fully developed corms.

25. Taro is cut into pieces and then cooked. I think there are no foreign professors who could raise huge taro like those of Hawai‘i. It was also true of sweet potatoes, for the ancients had fertilizers to make them bear big tubers. I know and have used them in some of my potato mounds, just as my grandfather taught me. It is only when one listens and uses one’s hands that one gains knowledge.

kolamu (column) 3

6. I loko na‘e o ke kula‘i ‘ia ‘ana a‘e o ka ‘ohā, he mau nō ka pili o ka i‘o kekahi kokoke i kekahi.

Although the new offshoots are pushed apart, their underlying corms remain clustered.

26. Ua hiki mai la kakou i ka hope o ka makalua pakukui. Aole no o na lau laau e ae, o ka lau kukui wale no. O ka hana ana i na mala Eki (o ia hoi la'i). O keia ano mala i ka wa kahiko, he ki wale no mai kela aoao o keia aoao mai uka a kai. O keia ano mala au e hana ai, he helu ekahi keia o ka nani ame ka maikai. Okioki oe i ke ki, a o ka lau waiho iho no i kahi o ka makalua; a o ke au ki okioki oe a houluulu i kahi hookahi; alaila, kanu oe a paa, hoi oe i kahakai, hele oe i kau wahi i makemake ai, aole nahele e ulu ae, oiiai, ua manoanoa ka lau la'i. A o ka nahelehele e ulu ae ana he pualele.

27. A ina o ka ulaula ame ka palakea kau mau huli e kanu ai, ahiki i ko laua i'o ana, e ike ana oe e ka mea mahiai i kou hauoli ke huhuki ae, aole oe e ike i kona umiumi, o ia ku olohelohe wale iho no me ka i'o.

28. No ka mala ma'u, he like no ka hana ana me ko ka mala ki, a he nui iki hoi ko ia nei hana; a ua like no na kanu ana.

29. No ka hana ana i na lo'i, ina aole i hana mua ia. Eha o'u makahiki i a'o ai i ka hana lo'i kalo ma Lahainaluna. Ina e makemakeia ana kekahi wahi o ka aina malo o lo'i, e nana mua ia kahi o ka wai e hiki pono ana i keia lo'i e hanaia ana. No ka mea, o ka wai ka mea nui; ina aole e hiki pono ka wai, he makehewa ka hana ana. Oiiai, o ka holo pono o ke komo ana a ka wai ka mea nui. O ka hana ana, ina he lo'i he iwakalua anana ka loa, a umi anana paha ka laula, alaila, me na kopala no makou e hana ai, a he mau wahi kipikua kakaikahi no. A o ka lepo no e kokoke ana i na kuauna kopala aku no iluna olaila, me ka hana maikai ana i na kuauna me ka paa, ame ka mnoanoa kupo.

26. Ua hiki maila kakou i ka hope o ka makalua Pakukui. 'A'ole no 'o na lau la'au 'e a'e, 'o ka lau kukui wale no. 'O ka hana 'ana i na mala 'Eki ('o ia ho'i, la'i). 'O keia 'ano mala i ka wa kahiko, he ki wale no mai kela 'ao'ao a¹⁶ keia 'ao'ao, mai uka a kai. 'O keia 'ano mala au e hana ai, he helu 'ekahi keia o ka nani a me ka maika'i. 'Oki'oki 'oe i ke ki, a 'o ka lau, waiho iho no i kahi o ka makalua; a 'o ke 'au ki, 'oki'oki 'oe a ho'ulu'ulu i kahi ho'okahi; a laila, kanu 'oe a pa'a, ho'i 'oe i kahakai, hele 'oe i kau wahi i makemake ai, 'a'ole nahele e ulu a'e, 'oiiai ua manoanoa ka lau la'i. A 'o ka nahelehele e ulu a'e ana he pualele.

27. A ina 'o ka 'Ula'ula a me ka Palakea kau mau huli e kanu ai, a hiki i ko laua 'i'o 'ana, e 'ike ana 'oe, e ka mea mahi'ai, i kou hau'oli ke huhuki a'e. 'A'ole 'oe e 'ike i kona 'umiumi, 'o ia ku 'olohelohe wale iho no me ka 'i'o.

28. No ka mala ma'u, he like no ka hana 'ana me ko ka mala ki, a he nui iki ho'i ko ia nei hana; a ua like no na kanu 'ana.

29. No ka hana 'ana i na lo'i, ina 'a'ole i hana mua ia. 'Eha o'u makahiki i a'o ai i ka hana lo'i kalo ma Lahaina Luna. Ina e makemake ia ana kekahi wahi o ka 'aina malo o lo'i, e nana mua ia kahi o ka wai e hiki pono ana i keia lo'i e hana ia ana. No ka mea, 'o ka wai ka mea nui; ina 'a'ole e hiki pono ka wai, he makehewa ka hana 'ana, 'oiiai, 'o ka holo pono o ke komo 'ana a ka wai ka mea nui. 'O ka hana 'ana, ina he lo'i he iwakalua anana ka loa, a 'umi anana paha ka laula, a laila, me na kopala no makou e hana ai, a he mau wahi kipikua kakaikahi no. A 'o ka lepo no e kokoke ana i na ku'una, kopala aku no i luna o laila, me ka hana maika'i 'ana i na ku'una me ka pa'a, a me ka manoanoa¹⁷ kupo.

26. We have come to the end of the Pakukui holes. There were no other leaves used except the kukui. In preparing an 'Eki (ti-leaf, *Cordyline terminalis*) garden in the olden days, ti leaves grew from one end to the other and from the upland to the seaward sides. This garden was lovely and delightful. The ti plants were cut down and the ti leaves left where the plants had been. The stems were cut up into sections and gathered up in one place. Then the taro stalks were planted, and one could go to the beach or anywhere else one chose to. There was no need to tend and weed for no weeds grew up since the ti leaves formed a thick mulch. The only weed that grew was the milkweed (*Sonchus oleraceus*).

27. If the taro stalks selected were the 'Ula'ula and the Palakea, at the time the corms were formed, you, the farmer, would be delighted with the result when they were pulled up. You would not see any fine roots, only the bare corms.

28. In gardens where the ma'u tree ferns (*Sadleria spp.*) were used as mulch, the method used was the same as for ti leaves, only it required a little more work. The planting was the same.

29. How to make a wet garden that had not been used before. I learned to make wet gardens for four years at Lahaina Luna. If one wanted to convert a piece of dryland into a wet garden, one looked to see how water could be brought to it, because water was important. If water couldn't reach it, then it was useless to make it, for it was important to have the water run in. If the large garden was, say, 20 fathoms long and 10 fathoms wide, we made it with shovels and the few pickaxes that we had. The soil near the banks was tossed up on them. The banks were made well, solid and thick.

kolamu (column) 2

16. Ua ho'ololi 'ia 'o "o" 'o ia 'o "a."
"O" was changed to "a."

17. Ua ho'ololi 'ia 'o "mnoanoa" 'o ia 'o "manoanoa."
"Mnoanoa" was changed to "manoanoa."

30. I ka paeli ana me na kopala, mai kai aku nei a uka, a mai kela aoao a keia aoao, aohe wahi o ka lo‘i i koe, a ke nana aku oe he ano iliwai maoli no a kou mau maka ke nana iho. Alaila, kiiia aku la ka wai e hookuu mai, a i ke komo ana o ka wai, i nana iho ko hana aohe wahi like iki; ua hohonu loa kauwahi, a ahua loa iluna kauwahi; alaila kiola hou ka lepo ma kahi hohonu.

31. Ina ua ikeia ua iliwai like, alaila, hookomo ka wai iloko o ka lo‘i, alaila kii makou i na bipi kauo kaa o ke kula, hookomo iloko o ka lo‘i hou i hanaia ai, a na na bipi e hehi i ka lepo, iuka, ikai, i‘o a ianei; a ina i nui loa ko makou hauoli elike me ka bipi, hoonui hou ae la makou i ka wai i mea e paani ai makou.

32. Ua poinaia i ka meakakau kekahi mau mea e pili ana i ka aina maloo; o ia hoi e pili ana i na kihapai. O na kihapai nunui loihi a laula, ua kapaia aku ia, he koele, a he one koele. No ka nunui o keia ano kihapai i hanaia e ka poe kahiko.

33. Ma na ahupuaa o na Kona nei, aole loa i nele kekahi ahupuaa i ke kihapai koele.

34. 2. Poepoe, no kona poepoe no kona mea i kapaia ai e ka poe kahiko.

35. 3. Ililoo, he loihi wiwi keia ano kihapai, a kapa ka poe kahiko, he ililoo.

36. 4. Ka-aoao. O keia ano kihapai, aia ma ka laula kona loihi; kapaia ka-aoao.

37. 5. Kipohopoho, keia ano kihapai, he a-a ma kauwahi, a he lepo ma kauwahi, a kapaia e ka poe kahiko

30. I ka pā‘eli ‘ana me nā kopalā, mai kai aku nei a uka, a mai kēlā ‘ao‘ao a kēia ‘ao‘ao, ‘a‘ohe wahi o ka lo‘i i koe, a ke nānā aku ‘oe he ‘ano ‘iliwai maoli nō a kou mau maka ke nānā iho. A laila, ki‘i ‘ia akula ka wai e ho‘oku‘u mai, a i ke komo ‘ana o ka wai, i nānā iho kō hana, ‘a‘ohe wahi like iki; ua hohonu loa kauwahi, a ahua loa i luna kauwahi; a laila, kiola hou ka lepo ma kahi hohonu.

31. Inā ua ‘ike ‘ia ua ‘iliwai like, a laila, ho‘okomo ka wai i loko o ka lo‘i, a laila, ki‘i mākou i nā pipi kauō ka‘a o ke kula, ho‘okomo i loko o ka lo‘i hou i hana ‘ia ai, a na nā pipi e hehi i ka lepo, i uka, i kai, i ‘ō a i ‘ane‘i; a inā i nui loa ko mākou hau‘oli e like me ka pipi, ho‘onui hou a‘ela mākou i ka wai i mea e pā‘ani ai mākou.

32. Ua poina ‘ia i ka mea kākau kekahi mau mea e pili ana i ka ‘āina maloo; ‘o ia ho‘i e pili ana i nā kihāpai. 1.¹⁸ ‘O nā kihāpai nunui lō‘ihi e laulā, ua kapa ‘ia aku ia, he Kō‘ele, a he One Kō‘ele, no ka nunui o kēia ‘ano kihāpai i hana ‘ia e ka po‘e kahiko.

33. Ma nā ahupua‘a o nā Kona nei, ‘a‘ole loa e nele kekahi ahupua‘a i ke kihāpai Kō‘ele.

34. 2. Poepoe: No kona poepoe nō kona mea i kapa ‘ia ai e ka po‘e kahiko.

35. 3. ‘Ililoo: He lō‘ihi wīwi kēia ‘ano kihāpai, a kapa ka po‘e kahiko, he ‘Ililoo.

36. 4. Kā‘ao‘ao: ‘O kēia ‘ano kihāpai, aia ma ka laulā kona lō‘ihi; kapa ‘ia Kā‘ao‘ao.¹⁹

37. 5. Kīpohopoho: Kēia ‘ano kihāpai, he ‘a‘ā ma kauwahi, a he lepo ma kauwahi, a kapa ‘ia e ka po‘e kahiko he Kīpohopoho.²⁰

30. In turning over the soil with the shovel from the lower to the upper end and from one side to the other, there was no part of the patch not dug. It looked level and even. Then water was run into it and the uneven places could be seen, some deep, some high. Then deep places were filled in.

31. When it was seen that it was level, more water was allowed to run in. We brought the oxen that pulled the carts over the plains, and put them into the newly made garden, and the oxen trampled on the earth, up and down, to and fro. If we wanted some fun like the oxen, we increased the water in which to play.

32. This writer has forgotten to mention some things about dryland gardens. 1. The long and wide gardens were called “Kō‘ele,” or “One Kō‘ele,” because of the way the ancient people made them so large.

33. In the land divisions here in Kona, there is not one that lacked a Kō‘ele.

34. 2. Poepoe: It was so called by the ancients because these gardens were round.

35. 3. ‘Ililoo: These gardens were long and narrow and so were called ‘Ililoo by the ancients.

36. 4. Kā‘ao‘ao: This kind of a garden was wider than long and so it was called Kā‘ao‘ao.

37. 5. Kīpohopoho: This kind of garden had lava beds in some places and earth in others, and it was called a Kīpohopoho.

kolamu (column) 2

18. Ua ho‘okomo ‘ia ka helu “1” ma ‘ane‘i ‘oia i ‘o ke Kō‘ele ka mua o kekahi mau ‘ano kihāpai ‘aina malo‘o i helu a wehewehe ‘ia nā mea ‘ē a‘e ma lalo iho.

The number “1” was added here because the Kō‘ele is the first of several types of dryland gardens described, the rest of which are numbered and described below.

19. Ua ho‘ololi ‘ia ‘o “ka-aoao” ‘o ia ‘o “Kā‘ao‘ao.” “Ka-aoao” was changed to “Kā‘ao‘ao.”

20. Ua ho‘oponopono ‘ia ma ‘ane‘i ke kuapo hewa ‘ia ‘ana o nā ‘ōlelo ma ka paukū 37 a me ke 38 o ka nūpepa.

The incorrect transposition of two lines in paragraphs 37 and 38 of the newspaper has been corrected here.

38. 6. Ke-a, he ano like no keia ano he kipohopoho. kihapai me ke ka-aoao, a o ko ia ne[i] pani ana hoi mawaena o na kihapa[i] nunui mauka a makai, a ma o [a] maanei. Ke ano o ke kihapai ana e ka mahiai a ka poe kahiko, maiuka mai ahiki i kahakai.

39. 1. Amaumau; 2. Eki; 3. Pahee; 4. Apaa; 5. Aone; 6. Palakei; 7. Koolau; 8. Lokoulu; 9. Kula; 10. Kupinai; pili i ke kua o ka uhale, pau ka mahiai ana o ka poe kahiko.

40. O ke kuhikuhi keia a kuu kupunakane ia'u, i ke ano inoa o kela ame keia kihapai; ame ke ano o ka hoomaka ana o kela wahi, keia wahi i kapa pono ia aku ai ko lakou mau inoa, elike me maluna ae.

41. Okeia mau inoa i kapaia aku ai e ka poe kahiko, ua kapa aku lakou i ka inoa pakahi o kela mea keia mea me ka huikau ole, i loa ole i keia au hou e nee nei, no ka mea, mamua aku o kauhale ua kapa wale ia no na inoa ahiki i ke kai popolohua a Kane.

42. Ua hoakaka aku au i ke ano o ka hana ana i ka lo'i hou. E hoohu ana i na bipi iloko o ka wai, iuka a i kai, i o a ianei. Pela iho la e hana ai i na la apau; aia n oka pau a ua ikeia ua wahi ka lepo o ka lo'i i ka hehi mau ia e ka bipi, lio, a hoki paha. E paa mau no ka wai me ia ahiki i ka wa e makemakeia ai e kanu, alaila hookahe ka wai, e kupono ana i ka puepue e kanu ai ka huli.

43. O ka puepue ana he hana like; aole hana pipipi, he ekolu kapuai ke kaawale o kekahi puepue i kekahi. Ua like loa na ka puepue lo'i o ka aina wai me ko ka aina maloo; he hana like ka puepue me ka hookeke ole; o ia ka lawe ana i ka rula mahiai; pela no ko ka aina maloo, he hana like no na makalua e paeli ai; aole hookeke; koe wale no ka loa o ka pohaku.

38. 6. Ke'a: He 'ano like no keia 'ano kihapai me ke Ka'ao'ao, a 'o ko ia nei pani 'ana ho'i ma waena o na kihapai nunui ma uka a ma kai, a ma 'o a ma 'ane'i. Ke 'ano o ke kihapai 'ana me²¹ ka mahi'ai a ka po'e kahiko, mai uka mai a hiki i kahakai:

39. 1. 'Ama'uma'u, 2. 'Eki, 3. Pahe'e, 4. 'Apa'a, 5. 'Aone, 6. Palakei, 7. Ko'olau, 8. Lokoulu, 9. Kula, 10. Kupina'i, pili i ke kua o ka hale. Pau ka mahi 'ai 'ana o ka po'e kahiko.

40. 'O ke kuhikuhi keia a ku'u kupuna kane ia'u, i ke 'ano inoa o kela a me keia kihapai, a me ke 'ano o ka ho'omaka 'ana o kela wahi keia wahi i kapa pono 'ia aku ai ko lakou mau inoa, e like me ma luna a'e.

41. 'O keia mau inoa i kapa 'ia aku ai e ka po'e kahiko, ua kapa aku lakou i ka inoa pakahi o kela mea keia mea me ka huikau 'ole, i loa'a 'ole i keia au hou e ne'e nei, no ka mea, ma mua aku o kauhale, ua kapa wale 'ia no na inoa a hiki i ke kai popolohua a Kane.

42. Ua ho'akaka aku au i ke 'ano o ka hana 'ana i ka lo'i hou. E ho'ohu ana i na pipi i loko o ka wai, i uka a i kai, i 'o a i 'ane'i. Pela iho la e hana ai i na la a pau; aia no ka pau a ua 'ike 'ia ua wali²² ka lepo o ka lo'i i ka hehi mau 'ia e ka pipi, lio, a hoki paha. E pa'a mau no ka wai me ia a hiki i ka wa e makemake 'ia ai e kanu, a laila, ho'okaha ka wai e kupono ana i ka pu'epu'e e kanu ai ka huli.

43. 'O ka pu'epu'e 'ana he hana like; 'a'ole hana pipipi, he 'ekolu kapua'i ke ka'awale o kekahi pu'epu'e i kekahi. Ua like loa no ka pu'epu'e lo'i o ka 'aina wai me ko ka 'aina maloo; he hana like ka pu'epu'e me ka ho'okeke 'ole, 'o ia ka lawe 'ana i ka lula mahi'ai. Pela no ko ka 'aina maloo, he hana like no na makalua e paeli ai: 'a'ole ho'okeke'e, koe wale no ka loa'a o ka pohaku.

38. 6. Ke'a: This resembled the Kipohopoho, and was shut in on the upper and lower side and on one side and the other. All sorts of gardens were used by the ancients from the hills to the beaches:

39. 1. 'Ama'uma'u, 2. 'Eki, 3. Pahe'e, 4. 'Apa'a, 5. 'Aone, 6. Palakei, 7. Ko'olau, 8. Lokoulu, 9. Kula, 10. Kupina'i, which was near the back of the houses. This ends the listing of the garden types of the ancient people.

40. My grandfather taught me all the names of each kind of garden and where this or that one began so that I would give them their proper names, just as I did above.

41. These terms given by the ancients were applied to each without getting them confused. They are unknown to the present generation. There were terms from in front of the houses to the deep, blue sea of Kane.

42. I have told you how a new garden was made, by chasing the oxen up and down and here and there in the water. This was done every day until the soil was loose through the trampling of the oxen, horses, or mules. The water was left to dry until the patch was needed for planting, then enough water was run in for the making of mounds for planting.

43. The mounds were evenly spaced, not too close, about three feet apart. Mounding in wet gardens was the same as for dry gardens. The mounds were in even rows, not one out of place. That was the way it was done by those who observed the rules for farming. So it was on drylands. The holes were dug in even rows, none were uneven except when a stone obstructed the way.

kolamu (column) 2

21. Ua ho'ololi 'ia 'o "e" 'o ia 'o "me."
"E" was changed to "me."

22. Ua ho'ololi 'ia 'o "wahi" 'o ia 'o "wali."
"Wahi" was changed to "wali."

44. Ua like loa no ke kanu ana o ka lo‘i elike no me ko ka aina maloo ka elua huli no, a ka ekolu. I ka wa e kanu ai e hookahe ka wai a malalo iho o ka huli e kanuia ana. Aole e hoopiha i ka wai a nalowale ke kohina o ka huli. E makaala loa i ka wa e kanu ai i ka huli, ame ka hookahe kupono i ka wai, i ole e nalowale mau k apuepue i ka wai.

45. A ulu na lau elua a ekolu o ka huli, a ua like loa no ka hana ana o ka lo‘i me ko ka aina maloo, e makaala loa i na nahelehele oilo ae, a e ulu ae ana. Ina aole oe e makaala, aole loa e ulu ana.

(Aole i pau.)

44. Ua like loa nō ke kanu ‘ana o ka lo‘i e like nō me ko ka ‘āina malo‘o ka ‘elua huli nō, a ka ‘ekolu. I ka wā e kanu ai, e ho‘okahe ka wai a malalo iho o ka huli e kanu ‘ia ana. ‘A‘ole e ho‘opiha i ka wai a nalowale ke kōhina o ka huli. E maka‘ala loa i ka wā e kanu ai i ka huli, a me ka ho‘okahe kūpono i ka wai, i ‘ole e nalowale mau ka pu‘epu‘e²³ i ka wai.

45. A ulu nā lau ‘elua a ‘ekolu o ka huli, a ua like loa nō ka hana ‘ana o ka lo‘i me ko ka ‘āina malo‘o, e maka‘ala loa i nā nahelehele ‘ōilo a‘e, a e ulu a‘e ana. Inā ‘a‘ole ‘oe e maka‘ala, ‘a‘ole loa e ulu ana.

(‘A‘ole i pau)²⁴

44. Planting in wet gardens was the same as for dry gardens. Each mound had two or three stalks. At the time of planting, the water reached below the places where the stalks were planted. The water did not reach the base of the stalk above where it had been cut off from the corm. Great care was taken at the time of planting to provide the proper amount of water so it would not go over the mounds.

45. When the stalks had put forth two or three leaves, the work needed for the wet gardens were the same as for the dry gardens. Great care was taken to remove any weed that appeared. If one did not watch out, the taro would not grow.

(To be continued)

kolamu (column) 2

23. Ua ho‘ololi ‘ia ‘o “k apuepue” ‘o ia ‘o “ka pu‘epu‘e.”
“K apuepue” was changed to “ka pu‘epu‘e.”

24. Ua komo ‘o “(‘A‘ole i pau)” ma ‘ane‘i no ka ho‘omau ‘ia ‘ana aku o ka pūka‘ina palapala ma kekahi pukana mai o ka nūpepa.

“(‘A‘ole i pau),” “(To be continued),” appears here because this series of articles continues in the following issue of the newspaper.