

Na papa o kanaka, na 'lii, na makaainana, na lopa, na hu, na kauwa.

Transl

Ua oleloia, he hookahi ka noho ana o keia lahuikanaka i ka wa kahiko, aole i ikeia nei mea he mahele ana, a lilo kekahi poe i alii, a o kekahi poe i makaainana, a o kekahi poe i mau haku, a o kekahi i mau kauwa; he mea hou iho nei no ka ia, a ua hoomakaia ka mahele ana mai ka wa ia Papa ma laua o Wakea; a ma ia wa i ikeia 'i na 'lii a me na makaainana. Pela no a hala loa mai i hope nei, a ua lehulehu loa ae na papa i maheleia 'i na kanaka o keia lahui; a ma ia ano hookahi no i maopopo lea ai, nolaila, ua waihoia mai la ia 'u kekahi mau papa elima o lakou, a eia no lakou:

1. Na 'lii. O na inoa 'lii, he inoa ia maluna o na 'lii a pau loa, mai na 'lii nui a hala loa ilalo, aka, aole ^{he} hookahi ka noho ana o na 'lii ma ko lakou papa; he okoa kekahi, a he okoa kekahi, no ia mea hoi, ua maheleia iwaena o lakou i mau papa, a eia keia: O na alii nui, oia na 'lii i kapaia mai he Akua, he Niaupio, a no lakou ka moaalii mai ka po mai, a hiki mai ia Wakea ma laua o Papa; a mai ia laua mai a hiki ia Kauikeaouli me Nahi-enaena, pau aku la na 'lii i kapaia mai he Akua, a he Niaupio. O ka inoa Akua, he inoa ihiihi loa aku ia; a penei i loa 'i ia inoa. Ina i komo ae kekahi alii i kapa ia mai he Niaupio iloko o kekahi Niaupio, a o ke kei-

"Na 'lii, na makaainana, na lopa, na hu, a me na kauwa!"

Aka nae, he pono ke wehewehe pakahi ia mau papa.

ki i hanau ia mai na laua, oia kai kapaia mai he Akua, he ihiihi, he kapu-
 kapu, he lani. A o ka Niaupio hoi, oia ke alii i hanauia mai he alii nui
 ka makuakane, a me ka makuahine, a o lakou no na'lii ku i ka moku, nolaila,
 ua ^a ula mai la keia poe alii mai ka po mai, a hiki ia Kauikeaouli ma laua
 o Nahienaena pau. Ua oleloia hoi penei; "Ia Kauikeaouli me Nahienaena,
 pau ka mamo alii a na Akua, koe ka mamo alii a na kanaka." O keia mau
 alii a kakou e noho nei, he mau pua lakou na Haalou. 2. O ka mahale elua
 keia o na'lii, oia hoi na alii malalo iho i kapaia mai na alii, na kaukau
 alii; a penei i loa'a i lakou ia mau inoa, oia no ke komo ana ae o na alii
 i na kanaka, a hanau mai ka lakou he mau alii no, aole nae he mau alii nui
 maoli, aka, he alii, a he kaukau alii, penei: Ina he alii ka makuakane, a he
 makaainana ka makuahine, a o ka laua keiki i hanau mai, he alii; a pela
 no hoi ina he alii ka ^a makuahine a he makaainana ka makuakane, a hanau mai
 ka laua, he alii no, a o lakou na alii i kapaia mai na alii malalo iho,
 me na kaukau'lii.

2. Na makaainana, oia ka palena mawaena o na alii a me na kanaka, a ua
 kapaia mai lakou na makaainana, he huina nui ia no na kanaka a pau loa
 malalo iho o na alii, mai ke kanaka a hiki i ka lopa, o ko lakou inoa
 hookahi nei he makaainana.

3. Na lopa, he elua inoa o keia poe, he hapa kuakea, a he Lopaikihele-

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wale. A o keia poe kanaka, he poe kanaka, he poe makaainana no lakou, a no ko lakou noho ana'ku malalo o kekahi kanaka, a hoopilimeai wale aku no, ua kapaia lakou na lopa, he poe malalo loa.

4. Na hu, he inoa hookahi no ia me makaainana, nolaila, ua oki ka wehe-wehe ana no ia mea.

5. Na kauwa; he elua no ano o na kauwa. 1, he kauwa maoli. 2. he kauwa-makawela. O ke kauwa maoli, aole lakou he poe kanaka, aka, he poe alii no lakou i noho aku malalo o kekahi poe alii, a ua kapaia mai lakou na kauwa, e like me Unauna, Kuihelani, he mau alii no laua, aka, i na e noho aku laua malalo o kekahi mau alii maluna'e o laua, alaila, ua pili keia inoa kauwa ia laua. Pela no hoi o Pakaa i lilo ai i kauwa na Keawenuiaumi ke alii o Hawaii, aka, ma ko Pakaa moololo maoli, he alii no ia, he iwikuamoo, he paakahili; a o ka poe e like me ia, o lakou kekahi poe kauwa.

2. Na kauwamakawela; he poe makaainana no lakou, i hanau kauwa ia mai, a i ka pili ana o keia inoa ia lakou, ~~i hanau kauwa~~ ua lilo lakou i poe hoowahawahaiia, a ina i komo aku kekahi alii iloko o ua poe kauwa nei, kona lilo aku la no ia i kauwa, a lilo i mea hoowahawahaiia, pau ka pili ana o ka inoa alii ia ia. Pela iho la i ikeia'i ma ka aina Koolau aku nei.

J. Waiama. (Kuokoa, Nov. 11/65)

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ANCIENT PRACTICES, XXVII.

Classes of people; chiefs, commoners, cultivators, a common class, and servants.

It is said there was but one class in the dwelling of this race in an ancient time, this division of certain people as chiefs, and certain people as commoners was unknown, whereby ^a certain class were lords, and certain ones were servants; it is more recent for the present time, the division taking place in the time of Papa and Wakea, at which time is seen the chiefs and the common people. Thus it was till coming down to more recent times when numerous divisions were made among this race of people, and for the one purpose of making it clear, it has been assigned to me to define five classes thereof, which are these:

The chiefs, the commoners, the cultivators, a common class, and the servants or slaves. But it is proper to consider them separately.

1. The Chiefs. The name chiefs applies to all chiefs from the highest to the lowest, but, not alone is the dwelling of the chiefs of their class, one differs from another, therefore a division is made into ranks, which is this: High chiefs; they are chiefs said to be from the god, a Niaupio, their genealogy is from the origin of time and reaches down to Wakea and Papa, and from them down to ^Kauikeaouli and Nahienaena, ending the chiefs termed

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from the god, a Niaupio. The name god is held very sacred and is obtained in this manner. If a certain chief of the Niaupio rank cohabits with a Niaupio their offspring is said to be a god, sacred, restricted, heavenly. And the Niaupio also, the chief born of the high chief father and mother, they are the chiefs belonging to the land, therefore, this class of chiefs have continued from earliest times to that of Kauikeaouli and Nahienaena, where it ceases. It is spoken of in this manner: "Of Kauikeaouli and Nahienaena ends the generations of god chiefs, the generation of manly chiefs remain." This couple of chiefs of ours residing here, are both descendants of Haalou.

2. This is the second division of chiefs, that is, the next grade termed chiefs, descendants of a chief father and common mother. They were not high chiefs really, but chiefs and their descendants, as already stated.

2. The commoners, they were the division between the chiefs and the people in general who were so termed, a large body of people all of whom were beneath the chiefs, from the men reaching to the cultivators under the one name of commoners.

3. The cultivators. This class had two names, one half were country folks ^{Na lopa} ^{Kuakca} apart, and the others wandered about. ^{Lopaikihelewale} ^{makaainana} And these people were of the commoner class and because they lived below other men, and adhered themselves to others for their living they were called cultivators, a very low class.

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Classes 3)

Na hu

4. The Common class, a name like that of the commoners, therefore the explanation thereof is omitted.

Na kauwa

Kauwa maoli

5. The servants: there were two classes of servants. 1. a real servant.

Kauwa-makawela

2. a bond servant. The real servants were not of the people, but a class

petty

of chiefs who lived under certain chiefs and were therefore called ser-

vants, such as Unauna and Kuihelani, both of whom are chiefs, but because

they live under chiefs superior to them, therefore this name applies to

them. So also with Pakaa who became a servant to Keawenuiaumi, the king of

Hawaii, but according to the true history of Pakaa, he was a chief, a person-

al attendant, a kahili bearer, and persons like him are of the servant class.

Kauwa-makawela

2. Bond servants. they were of the common people, and born as such, and on

the application of this name to them they become a contemptuous class, and

if a chief enters this class of servants he at once becomes a ^{bond} servant and

is subject to ridicule so that his chief name no longer applies. That is

seen here throughout Koolau.

J. Waiamau, Kuokoa, Nov. 11, 1

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"Classes of people; chiefs, commoners, cultivators, a common class, and servants." Ancient Practices.
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