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Transl

KA HOOMANA KAHIKO XX.

Sept 23/85
Muhon

Na oihana Hoomana i ka hele ana i ke Kaua.

Dr. by M.P.

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Ua hanaia keia hana i ka wa kaua o na'lii o ka wa kahiko, a hiki wale mai i ka wa o ka laha ana o ka ke akua olelo ma Hawaii nei. "Aka oihana hoomana i ka hele ana i ke Kaua."

He eha oihana hoomana i loa ia'u i ka hele ana i ke kaua. 1. Ina e loa ka hoa kaua o kekahi alii, penei kana hana ana: Kalua oia i ka puaa a moa, mama ka awa a wali, a makaukau keia mau mea, alaila, pule ke kahuna a pa. Ui ae la oia i ke alii, pehea ka pule? Ekolu ana ninau ana i ke alii, a ina ua maikai, olelo aku ia ke alii "ua maikai", alaila, poha mai la ke kahuna. Make ka hoapaio i na la, ~~no ke kahuna~~ aole ona wahi e pakele ai, ua moa i kapuahi a uli.

Eia hoi ka lua. I ke kakahiaka e hoouka ai ke kaua, nana mua aku la ke kahuna i ka opua a ike aku la ia, penei i na e ku ana na opua elua iluna a hookui, ai hina ka opua o kela aoao i ka opua o keia aoao, alaila olelo aku la no ke kahuna i ke alii, maikai, e make ana no ka hoapaio i keia la.

Eia hoi kekahi. I na e nana ke kahuna i kekahi mau opua elua, he wahi mano kekahi opua, he opua ku hoi kekahi iluna, a ina e hele ka opua ku o

keia aoao a komo i ka opua waha mano o kela aoao,alaila,olelo ae la ke
kahuna i kana alii,lanakila hou no kua i keia la.

Eia hoi ka ha o na hoomana i ka hele ana i ke kua. O ka pule no,aia
i ka wa hoouka ai ke kua o na aoao elua ,alaila kuupau aku la ke kahuna
i keia aoao penei:

"Akahi kanaka i ka lua e luaiki,

Alua kanaka i ka ^{lua}luaiki,

Akolu kanaka i ka ^{lua}luaiki,

Aha kanaka i ka ^{lua}luaiki,

Alima kanaka i ka ^{lua}luaiki,

Aono kanaka i ka ^{lua}luaiki,

Ahiku kanaka i ka ^{lua}luaiki,

Awalu kanaka i ka ^{lua}luaiki,

Aiwa kanaka i ka ^{lua}luaiki,

Alele kanaka i ka ^{lua}luaiki

He ewe kou,he ewe ko'u,

He inaina kou,he inaina ko'u,

Hanau oe i kakahiaka,hanau au i kakahiaka,

A haki opa e,akahi opa e,e opa oe,e opa oe,lolohi oe

lolohi oe,lolohi oe ilaila,

Ua make oe ilaila,ua ilo oe ilaila,ua popo oe ilaila,
ua punahele oe ilaila,apaⁱ ke koa auwai la amama."

Pela no ke kua ana o Kahekili alii o Maui nei,me ke alii o Hawaii
me Kalaniopuu,a hee ai o Kalaniopuu ia Kahekili,no ka mana no o na oihana
hoomana ma o ke kahuna la o Kaleopuupuu i olelo aku ai i kana alii ia
Kahekili. E wahi ka ma-ka-ha o ka loko,i pii ka ia. Oia ke kua i Kakanilua
a pela'ku.

Naimu, (Kuokoa,Sept.23/65.)

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Worship Observances on going to War.

These services were observed in the wars of kings in ancient time and until the spread of the word of God in Hawaii here. Worship observances on going to war.

I have learned of four divisions of worship on going to war. 1. If a king gets a war opponent, this is his practice. He will cook a pig till done, chew the awa till mixed, and when these are ready then the priest prays to the end. He then questions the king, "How was the prayer?" Three times is this asked, and if it is good, and the king so pronounces it, then the priest exclaims: "The war contender will be defeated this day, there is no way of escape. He is cooked in the fireplace of Uli."

Here is the second. In the morning of the day of battle, the priest will observe the clouds, and if two erect clouds above come in contact, and the one on that side falls from this side, then the priest will say to the king: "It is good, the antagonist will be defeated this day."

Here is another. If the priest sees two clouds, one of which is of shark form, and another cloud is standing, if this erect cloud enters the mouth of the shark cloud, then the priest will say to the king: "Victory is yours this day."

"Worship Observances on Going to War." English translation of the Hawaiian text
 "Na Oihana Hoomana i ka Hele ana i ke Kaua; Ka Hoomana Kahiko XX."

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This is the fourth worship observance on going to war. The observance of prayer, at the time of both sides entering the battle, then the priest will stand apart and recite in this manner:

One man in the pit O Luaiki.
Two men in the Luaiki pit,
Three men in the Luaiki pit.
Four men in the Luaiki pit.
Five men in the Luaiki pit.
Six men in the Luaiki pit,
Seven men in the Luaiki pit,
Eight men in the Luaiki pit,
Nine men in the Luaiki pit,
Fallen are the
Messenger, men in the Luaiki pit.
You have a ^{birth} ~~navel~~, I have a ^{birth} ~~navel~~.
You have anger, I have anger.
You was born in the morning, I was born in the morning,
O broken lame, broken lame, you are lame, you are lame,
you are slow, you are slow, you are slow there.
You are dead there, you are wormed there, you are rotten
there, you are a favorite there, rolled by the
soldiers streamward, amen.

Such was the war of Kahekili, king of Maui, with Kalaniopuu, king of Hawaii, who was defeated, because of the power of the worship service of the priest Kaleopunpuu, who said to his king: "Open the gates of the fish-pond, that the fish may ascend. That was the battle at Kakanilua, and so on.

Naiou, Kuokoa Sept. 23, 1865

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