

No ka hanai ana o Kamehameha i nalii a pau i ka aina, a i ku ai ahupuaa, [a]i kalana, ai okana, ai moku, ai mokupun[i], oia hoi ka Kamehameha oihana i ka wa i lanakila ai o Kamehameha maluna o kona Aupuni. Hoonoho aku la oia i nalii a pau maluna o ka aina; kela ano keia ano o nalii a pau ana i hoonoho ai maluna o ka aina. Like hoi ka malu o nalii a me na makaainana malalo o ke kanawai hookahi; “Hele ka Luahine a moe i ke ala;” (Hele ka elemakule a moe i ke ala) ku ka puko a hina ilalo, ku ka (pu) maia a hina ilalo; —ninau ka Moi ma ka hooahuahualau i na elele: “Heaha la ke ano o ka luahi[n]e a me ka elemakule?—[He] puko, [he] pu maia?” Hai mai la na Elele i ke ano o ka luahine a me ka elemakule, o ko Kamehameha Kumukanawai no ia—oia no kona maluhia. No ka mea [he] (o ka) hoailona maluhia no ia o kona aupuni. O ka luahine [a] me ka elemakule oia no na hua kumukanawai. [Aole] e hao ia. Ka maluhia nui no ia o ko Hawaii nei Pae Aina i ka wa i puka mai ai. Noloko mai (o ka puwai i puka mai ai) o ke aloha i kona lahuikanaka [i puka mai ai]. Nolaila kau ae la ia i kona kanawai mamalahoa i mea e luku hou ole aku ai i kona enemy.

Nolaila lanakila [a]e la ka lahuikanaka malalo o ke kanawai hookahi i olelo ia, [he] mamalahoa, oia no ka maluhua nui o kona aupuni, a me ka hanohano, hai na hoala no ke aupuni kahiko, (ia) [no] Kameha[meha] Ekahi. E ala ae kakou (e ka mailio) i na kumu nui i emi ai ka lahui Hawaii, a me ka pii ana o ka l[a]hui mua i ka wa kahiko ia Kamehameha no ke noi ana [a na] makaainana i ka Moi e hoololi i ka auhau maluna o na holoholona, pipi, lio, hoki, miula, hipa. Aole loa e koe kekahi o ia ano (i ka)—

E Kalani e:—E hookuu ae ia (m[a]kou ia) makou i na hana kanawai, i ka noho kauwa kuapaa ana malalo o na haku o ka lewa.

Nau na Kala[i]

Kamehameha provided for all the chiefs of the land thus establishing the *ahupua'a*, *kalana*, *okana* land sections and islands. That was what Kamehameha did when he stood at the head of his government.³ He placed the chiefs over the lands; all kinds of chiefs settled on the land. Chiefs and commoners shared the peace under the one law, “Let the aged sleep on the highway unharmed; let the sugar canes grow till they fall over; let the bananas grow till they fall over.” The king questioned his messengers to find out what they thought, “What are the old women and the old men like? Are they like the sugar cane and banana stalks?” They told him what they were like. That was Kamehameha’s constitution—his peace. Peace was the symbol of his kingdom; the old women and old men, his constitution. There was no ruthless seizing. It brought peace to the Hawaiian Islands when it was issued. It was issued because of his love of the people. Therefore he laid down his Mamalahoa law that there be no more destruction of his foes.

Therefore the people became free under the one law called the Mamalahoa, the giver of the greatest peace in his kingdom, an honor that has come to us from an old kingdom, that of Kamehameha I. Let us rise to study the great cause for the decrease of the Hawaiian people, a large population in the olden days under Kamehameha, and to ask the king to change the taxes on animals, cattle, horses, asses, mules, and sheep and let none of them remain.

O Heavenly One—release [us] from the burden of the law that keeps us slaves under masters from the sky.

By me, Kala’i.