

Nā Nūpepa o ka Makahiki 1834, Māhele 2

E ho'opuka li'ili'i hou 'ia ana ma kēia māhele o ka puke pai nā nūpepa Hawai'i a pau ma ke ka'ina i pa'i mua 'ia ai. 'O ka pukana 'elua kēia o *Ka Lama Hawai'i* i pa'i 'ia ma ka lā 21 o Pepeleuli, 1834, ma Lahaina Luna, Maui, na nā haumāna o Ke Kulanui o Hawai'i ma laila a me nā kula 'ē a'e a nā mikionali Kalawina. 'O Lorrin Andrews ka luna ho'oponopono. Ma waho a'e o Andrews, na nā kumu a me nā haumāna o ke Kulanui o Hawai'i nā 'atikala o ia pukana 'elua, a na Alonzo Chapin a me kāna wahine, 'o Mary Ann Tenney Chapin, ke ki'i i kaha. Aia 'ekolu 'atikala ma ka 'ao'ao 'ekahi; ke ki'i ma ka 'ao'ao 2; 'ehā 'atikala ma ka 'ao'ao 3; a me 'ehā 'atikala ma ka 'ao'ao hope. Forbes 901 (II: 75-77); Mo'okini 24; Chapin 63.

Ma "Kaua ma Potugala," ka 'atikala mua o kēia helu o *Ka Lama Hawai'i*, ho'okolokolo 'ia ke kaua i Pokukala i ka MH 1807 iā Napoleona Bonapate. Hō'ulu'ulu laulā 'ia nā hanana Pokukala a Palakila a hiki i ka MH 1834 me ka mana'ō wānana ma ka paukū 4, 'o ka hopena o ia wā lō'ihī o ke kaua 'ana, 'o ia ke kaua hou 'ana. 'O kēia ka 'atikala mua loa ma nā nūpepa Hawai'i e wehewehe ana i nā hanana ma nā 'āina 'ē e hoihoi loa ana ka lehulehu heluhelu i ke kūnewa 'ana o nā makahiki.

1. KA
 LAMA HAWAII.
 HE MEA IA E HOOLAHA IKE, A HE
 MEA HOI E PONO AI KE KULANUI.
 I naaupo ka uhane, aole ia he maikai.
 NA SOLOMONA.

Makahiki 1. LAHAINALUNA MAUI
 FEBERUARI, 21. 1834. Helu 2.

Kaua ma Potugala.

I ka makahiki o ka Haku 1807 kaua aku la o Bonepate i ke alii o Potugala, a hee ia aina ia ia. Ala'ila holo malu ke alii a me kona poe hoahanau a me na kanaka a pau i pili ia lakou, a Berezila, ma Amerika Hema. Ua lilo mua o Berezila i ke alii o Potugala. A i ka wa i pio ai o Bonepate, alaila hoihoiia ka aina o Potugala i ke alii kahiko ia Pedero.

2. Aole nae ia i hoi aku, noho paa loa no ia ma Berezila; a haawi iho la ia i ke aupuni i kana kaikamahine uuku ia Maria. A hoonoho iho la o

1. KA
 LAMA HAWAI'I
 HE MEA IA E HO'OLAHA 'IKE, A HE
 MEA HO'I E PONO AI KE KULANUI
 I na'aupō ka 'uhane, 'a'ole ia he maika'i
 NA SOLOMONA

Makahiki 1 LAHAINA LUNA, MAUI
 PEPELUALI 21, 1834 Helu 2

Kaua ma Pokukala

I ka makahiki o ka Haku 1807, kaua akula 'o Bonepate i ke ali'i o Pokukala, a he'e ia 'āina iā ia. A laila, holo malū ke ali'i a me kona po'e hoahānau a me nā kānaka a pau i pili iā lākou, a Palakila, ma 'Amelika Hema. Ua lilo mua 'o Palakila i ke ali'i o Pokukala. A i ka wā i pio ai 'o Bonepate, a laila, ho'ihō'i 'ia ka 'āina 'o Pokukala i ke ali'i kahiko iā Pedero.

2. 'A'ole na'e ia i ho'i aku, noho pa'a loa nō ia ma Palakila; a hā'awi ihola ia i ke aupuni i kāna kaikamahine 'u'uku, iā Maria. A ho'onoho ihola

Pedero i kekahi hoahanau ona ia Miguila i kahu no kana kaikamahine, a nana i malama i ke aupuni i kona wa uuku. Noho no o Miguila a malama no i ke aupuni, a malama no hoi i ke kaikamahine a ke alii. A hiki i ka manawa i oo ai ua kaikamahine nei, aua kona kahu, o Miguila, aole i haawi i ke aupuni ia ia. Nolaila, kua iho la lakou, a hee o Maria. Aole nae i make; holo no i ka aina e, a pakele. A lohe kona makuakane o Pedero, aloha iho la ia i kana kaikamahine; a kauoha ae la ia i kona aupuni hou ma Berezila, na kekahi keiki kane ana, a hoi hou aku la ia i Europa, e kokua mamuli o kana kaikamahine.

3. Aole ia i holo pololei i Potugala; holo oia a pae ma kekahi aina ma Europa, a o ka poe a pau i aloha aku ia ia, a me kana kaikamahine, hele mai la lakou i ona la. A i ka wa i nui ai kona poe koa he 10,000 paha a keu, alaila holo nui lakou a pae ma Ooporeto, kekahi kulanakauhale nui ma Potugala. Hoomakaukau koke iho la o Pedero i na papu a nui loa. Hele no o Miguila a me kona poe koa e kua aku, a ku paa no o Pedero ma aole i hee. Ma ka moana kekahi kua ana o lakou, aole nae i hee kekahi, aole i hee kekahi.

4. Aneane like ko lakou ikaika, nolaila loihi ke kua ana. I ka wa i holo mai ai na moku, e kua ana no. A lohe hou kakou, alaila, maopopo paha ka hope o ia kua ana.

5. Auwe hoi ka honua nei, no ka nui o ke koko i hookahe wale ia i ke kua ana. Ahea la e hoolohe ai na kanaka a me na’lii i ka olelo a ka Haku, a e aloha i kekahi i kekahi!

6. E Iesu e, o kou aupuni ke hiki mai, i malu na aina malalo iho o kou kanawai maikai.

‘o Pedero i kekahi hoahanau ona, ia Miguila, i kahu no kana kaikamahine, a nana i malama i ke aupuni i kona wa ‘u’uku. Noho no ‘o Miguila a malama no i ke aupuni, a malama no ho’i i ke kaikamahine a ke alii. A hiki i ka manawa i o’o ai ua kaikamahine nei, ‘au’u kona kahu, ‘o Miguila, ‘a’ole i ha’awi i ke aupuni ia ia. No laila, kua iholo lakou, a he’e ‘o Maria. ‘A’ole na’e i make; holo no i ka ‘aina ‘e, a pakele. A lohe kona makua kane ‘o Pedero, aloha iholo ia i kana kaikamahine; a kauoha a’ela ia i kona aupuni hou ma Palakila, na kekahi keiki kane ana, a ho’i hou akula ia i ‘Europa, e kokua ma muli o kana kaikamahine.

3. ‘A’ole ia i holo pololei i Pokukala; holo ‘o ia a pae ma kekahi ‘aina ma ‘Europa, a ‘o ka po’e a pau i aloha aku ia ia a me kana kaikamahine, hele maila lakou i ona la. A i ka wa i nui ai kona po’e koa he 10,000 paha a keu, a laila holo nui lakou a pae ma Ooporeto, kekahi kulanakauhale nui ma Pokukala. Ho’omakaukau koke iholo ‘o Pedero i na papu a nui loa. Hele no ‘o Miguila a me kona po’e koa e kua aku, a kupa’u no ‘o Pedero ma, ‘a’ole i he’e. Ma ka moana kekahi kua ‘ana o lakou, ‘a’ole na’e i he’e kekahi, ‘a’ole i he’e kekahi.

4. ‘Ane’ane like ko lakou ikaika, no laila lo’ihi ke kua ‘ana. I ka wa i holo mai ai na moku, e kua ana no. A lohe hou kakou, a laila, maopopo paha ka hope o ia kua ‘ana.

5. Au’e ho’i ka honua nei, no ka nui o ke koko i ho’okahe wale ‘ia i ke kua ‘ana. Ahea la e ho’olohe ai na kanaka a me na alii i ka ‘olelo a ka Haku, a e aloha i kekahi i kekahi!

6. E Iesu e, ‘o kou aupuni ke hiki mai, i malu na ‘aina ma lalo iho o kou kanawai maika’i.

then appointed a relative, Miguel, as guardian of his daughter, and it was he who maintained the government during her youth. Miguel maintained the government, and also cared for the daughter of the king. But when the girl came of age, her guardian Miguel, withheld the government and did not pass it on to her. Therefore, war broke out and Maria fled. Yet she did not die; she fled to another country and escaped. Upon hearing this news, her father, Pedro, took pity upon his daughter. He commanded that his new government in Brazil be placed under the control of one of his sons, and he returned to Europe to place his support behind his daughter.

3. He did not sail directly to Portugal; he sailed and landed at another country in Europe, and all those who loved him and his daughter went to him. When the number of his army totaled 10,000 or more soldiers, they sailed and landed at Porto, an important city of Portugal. Pedro immediately prepared many fortifications. Miguel and his army moved forward to battle, yet Pedro stood firm, not retreating. One of their battles was at sea, yet neither side defeated the other.

4. Because their strength was almost evenly matched, the war dragged on. At the time when ships arrived here, the war was still being fought. When we hear more about this, we will perhaps know the outcome of this war.

5. Woe to the earth for all of the blood that has been shed in war. When will men and nobles obey the words of the Lord and love one another!

6. O Jesus, may your kingdom come that all lands may live in peace under your just rule.

Kulanui Hudesona

Ua ho‘okumu ‘ia ‘o Western Reserve College o Hudesona, ‘Ohaio, i ka makahiki 1826, a i ka makahiki 1882, ua ne‘e i ke kulanakauhale ‘o Kaliwalana. I kēia manawa, ua kapa ‘ia ‘o Case Western Reserve University, ‘o ia ke kulanui mua ma ‘Ohaio ‘ākau, he kahua o nā hana Ho‘omana Kalawina.

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1. KULANUI Hudesona, Ohio,
ma Amerika huipuaia.

(Ua laweia ka olelo malalo nei mai loko ae o ka palapala i kakauai e na haumana o ua Kulanui la, na na haumana o ke Kulanui o Hawai‘i nei.)

2. *Hudesona Ohio, Feb.* 1833.

“Auhea oe e Aneru, Eia ko makou manao i kau poe haumana; i hui pu lakou i keia manawa, (aole paha lakou i hui pu mamua,) i *aha ao misionari*, me ka makemake e ao i ke ano o ka kau poe misionari hana ana i kela aina keia aina, a e hoolaha hoi ia ike i mea e pono ai lakou iho a me na kanaka e ae. E ikeka mai i kela ao mahope aku nei wale no ka pono i loa ai ma ka hui like ana. I ka hui like ana, kupu mai no ka manao ikaika loa a hoomaha ole maloko o ka naau o kekahi poe kanaka, e lilo i poe misionari, a i keia manawa, ke hoohuli nei lakou i na kanaka he nui loa, mai ka aoao naupo mai a i ka malamalama o ka olelo maikai.

3. “Ina e loa ia makou ka palapala na kekahi o kau poe haumana mai, a na kekahi o ka poe misionari mai paha, ina, ua olioli ko makou naau, a e palapala hou aku makou, ke makemake mai oukou pela.”

4. Na makou no
Na S. H. Whittlesey i kakau.

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1. Kulanui Hudesona, ‘Ohaio,
ma ‘Amelika Hui Pū ‘Ia

(Ua lawe ‘ia ka ‘olelo ma lalo nei mai loko a‘e o ka palapala i kākau ‘ia¹ e nā haumāna o ua Kulanui lā, na nā haumāna o ke Kulanui o Hawai‘i nei.)

2. *Hudesona, ‘Ohaio, Pepeluai* 1833

“Auhea ‘oe e ‘Analū,² Eia ko mākou mana‘o i kām po‘e haumāna; i hui pū lākou i kēia manawa, (‘a‘ole paha lākou i hui pū ma mua,) i *‘aha a‘o mikionali*, me ka makemake e a‘o i ke ‘ano o kām ka po‘e mikionali hana ‘ana i kēlā ‘āina, kēia ‘āina, a e ho‘olaha ho‘i i ia ‘ike i mea e pono ai lākou iho a me nā kāmaka ‘ē a‘e. E ‘ikeka mai i kēlā a‘o ma hope aku nei wale nō ka pono i loa‘a ai ma ka hui like ‘ana. I ka hui like ‘ana, kupu mai nō ka mana‘o ikaika loa a ho‘omaha ‘ole ma loko o ka na‘au o kekahi po‘e kāmaka, e lilo i po‘e mikionali, a i kēia manawa, ke ho‘ohuli nei lākou i nā kāmaka he nui loa, mai ka ‘ao‘ao na‘aupō mai a i ka mālamalama o ka ‘olelo maika‘i.

3. “Inā e loa‘a iā mākou ka palapala na kekahi o kām po‘e haumāna mai, a na kekahi o ka po‘e mikionali mai paha, inā ua ‘oli‘oli ko mākou na‘au, a e palapala hou aku mākou, ke makemake mai ‘oukou pelā.”

4. Na mākou nō,
Na S. H. Whittlesey³ i kākau

Hudson College

Western Reserve College of Hudson, Ohio, was founded in 1826 and moved to Cleveland in 1882 where it is now named Case Western Reserve University. It was the first college in northern Ohio and a site of Congregational Church activity.

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1. Hudson College, Ohio,
United States of America

(The words below were taken from a letter written by the students of the College for the students of our College of Hawai‘i.)

2. *Hudson, Ohio, February 1833*

“Greetings, Andrews. Here are our thoughts for your students who have now gathered (probably having not gathered prior to this) as a group of seminary students, with the desire to learn what missionaries do in the various lands, to spread forth this knowledge so that they and others might benefit. The benefits that they receive by meeting with fellow students will not be realized until much later. When they meet together, an extremely strong and unabating determination wells up within the hearts of some people to become missionaries, and, at present, they are converting many people from ignorance to the enlightenment of the good word.

3. “Should we receive letters from some of your students or, perhaps, from other missionaries, we would be very happy, and we will write back to you if that is your wish.”

4. Yours truly,
Penned by S. H. Whittlesey

kolamu (column) 2

1. Ua ho‘ololi ‘ia ‘o “kakaui” ‘o ia ‘o “kākau ‘ia.”
“Kakaui” was changed to “kākau ‘ia.”
2. ‘O ‘Analū ma ‘ane‘i, ‘o ia ke Kahu Lorrin Andrews, ka luna ho‘okele mua o Lahaina Luna.
Andrews (‘Analū) refers here to the Rev. Lorrin Andrews, the first director of Lahaina Luna.
3. ‘O ke Kahu Sheldon H. Whittlesey o ke Kulanui Hudesona, no Konetekiuta a me ‘Ohaio kona ‘ohana i komo nui i loko o nā hana kālai‘āina, ho‘omana, ho‘ona‘auao, a me ke kū‘ē i ka ho‘okuapa‘a.
The Rev. Sheldon H. Whittlesey, then of Hudson College, was from a Connecticut and Ohio family influential in politics, religion, education, and anti-slavery activities.

No ka Pono Kahiko a me ka Pono Hou

Na kekahi haumāna haipule paha o ke Kulanui ma Lahaina Luna i kākau kēia ‘atikala e kālele ana ma luna o ka hewa moe kolohe o ka po‘e kahiko me ka pololei a ‘oia‘i‘o o kā nā mikionali i lawe mai ai.

1. *No ka Pono kahiko a me ka Pono hou.*

He pono no hoi ka wa kahiko, a he hewa no hoi, a he pono no hoi ka wa hou, a he hewa no hoi. Eia na hewa o ka wa kahiko; o ka naaupo, aole ike i ka wahahee o ko lakou akua He lehulehu ko lakou akua. He moe papalua ka wahine i ke kane, papakolu, papaha, papalima. Pela no ke kane i ka wahine. O ka hula kekahi, o ka pili kekahi, o ka pa puhene, o ke kilu, o ka pahee a me na hana lealea e aku no he nui loa. O ka moe kolohe, oia ka mea nui i pili i keia mau hana lealea a pau.

2. Eia ka maikai o ka wa hou; he ike i ka palapala, a me ka heluhelu, a me ka palapala lima, a me ka nana i na olelo a ke Akua, i kela palapala i keia palapala a naauao loa.

3. He hewa hou no hoi kekahi; o ka rama, o ka paka, oia na hewa hou, ua make kekahi poe kanaka ma ia mau hewa.

4. Eia ka pono nui loa o ka manawa hou, o ke aloha ana mai o ke Akua, a hoouana mai i kona poe haipule. Na lakou no i hai mai ka inoa o ke Akua nui o ka lani; hai mai lakou penei; Aia ke Akua i ka lani, o Iehova, o Iesu Kristo, o ka Uthane hemolele. Oiaio no, he Akua oiaio ka lakou i hai mai nei.

1. *No ka Pono Kahiko a me ka Pono Hou*

He pono nō ho‘i ka wā kahiko, a he hewa nō ho‘i, a he pono nō ho‘i ka wā hou, a he hewa nō ho‘i. Eia nā hewa o ka wā kahiko: ‘o ka na‘aupō; ‘a‘ole ike i ka wahahe‘e o ko lākou akua. He lehulehu ko lākou akua. He moe pāpālua ka wahine i ke kāne, pāpākolu, pāpāhā, pāpālīma. Pēlā nō ke kāne i ka wahine. ‘O ka hula kekahi, ‘o ka pili kekahi, ‘o ka pāpuhene, ‘o ke kilu, ‘o ka pahe‘e,¹ a me nā hana le‘ale‘a ‘ē aku nō he nui loa. ‘O ka moe kolohe, ‘o ia ka mea nui i pili i kēia mau hana le‘ale‘a a pau.

2. Eia ka maika‘i o ka wā hou: he ike i ka palapala, a me ka heluhelu, a me ka palapala lima, a me ka nānā i nā ‘ōlelo a ke Akua, i kēlā palapala i kēia palapala a na‘auao loa.

3. He hewa hou nō ho‘i kekahi: ‘o ka lama, ‘o ka paka, ‘o ia nā hewa hou, ua make kekahi po‘e kānaka ma ia mau hewa.

4. Eia ka pono nui loa o ka manawa hou, ‘o ke aloha ‘ana mai o ke Akua, a ho‘ouana mai i kona po‘e haipule. Na lākou nō i ha‘i mai ka inoa o ke Akua nui o ka lani; ha‘i mai lākou penei: Aia ke Akua i ka lani; ‘o Iehova, ‘o Iesū Kristo, ‘o ka ‘Uthane Hemolele. ‘Oia‘i‘o nō, he Akua ‘oia‘i‘o kā lākou i ha‘i mai nei.

On the Old Morality and the New Morality

Possibly written by a devout student at the Lahaina Luna seminary, this piece speaks about what was wrong with traditional Hawaiian life – mainly forms of sexual expression – and about how the new beliefs brought by the Protestant mission were superior.

1. *On the Old Morality and the New Morality*

There was good in the days of old, as well as bad, and there is good in the new times, as well as bad. Here is the bad of the days of old: ignorance; they were unaware of the falseness of their gods. They had many gods. Women slept with two different men, even three, four, or five. Men did the same with women. The hula was another, as was gambling, pāpuhene, kilu, pahe'e, and so many other indulgent games. What each of these indulgences had in common was adultery.

2. This is what is good in the new age: knowledge of all the scriptures, reading, writing, and observing the words of God to increase enlightenment.

3. There are also some new bad things: liquor and tobacco. These are the new bad things. People have died because of them.

4. Here is the greatest good of the new times: the love of God that has resulted in our being sent his pious people. It was they who revealed the name of the great God in heaven. They have told us thus: God is in heaven; Jehovah, Jesus Christ, and the Holy Spirit. Truly, they have revealed to us a true God.

kolamu (column) 2

1. 'O ka pāpuhene (a pūhenehene paha), he pā'ani kohokoho i pili waiwai 'ia i kekahi manawa; 'o ke kilu, he pā'ani e loa'a ai ka honi i ka mea lanakila; a 'o ka pahe'e, he pā'ani e ho'oholoholo 'ia ai ka moa (he 'ano ihe lahilahi).

Pāpuhene, or pūhenehene, is a guessing game sometimes accompanied by gambling; kilu is a kissing game; and pahe'e is a game involving sliding darts across a game field.

No Ka Laehaokela

‘Oiai ua noho ka‘awale loa ka po‘e o Hawai‘i nei i waenakonu o ka Moana Pākīpika, ‘a‘ole i nui ka ‘ike o ko ‘one‘i i nā holoholona o nā ‘āina ‘ē, akā, ua nui ka hoihoi. ‘O kēia ka lua o nā ‘atikala ma ka pūka‘ina e ho‘olauna ana i ka po‘e Hawai‘i i nā lāhui holoholona he nui. ‘O ka ‘atikala mua, no ka ‘elepani ia.

1. NO KA LAEHAOKELA.

O ka Elepani wale no ka mea i oi aku kona nui mamua o ka Laehaokela. Eono paha kapuai kona kiekie a he umikumamalu ka loihi, a he umikumamaha kekahi.

2. Ua loihi loa kona kino, a ua nui; ua pokole kona mau wāwae; ua manoanoa hoi, a ua kaumaha; ua pālahalaha kona pepeiao, a ku pono iluna; ua oi aku kona lehelehe luna mamua o ka lehelehe lalo; ua uuku kona mau maka ua mimino nui loa kona ili, e like me ka lole manoanoa, i hoalualuia; ua loihi kona nuku, a malaila kona pepeiaohao nui, ikaika loa; a ua pokole kona kapuai, a ekolu no manamana.

1. NO KA LAEHAOKELA

‘O ka ‘Elepani wale nō ka mea i ‘oi aku kona nui ma mua o ka Laehaokela. ‘Eono paha kapua‘i kona ki‘eki‘e a he ‘umikumamālua ka lō‘ihi, a he ‘umikumamāhā kekahi.

2. Ua lō‘ihi loa kona kino, a ua nui; ua pōkole kona mau wāwae; ua mānoanoa ho‘i, a ua kaumaha; ua pālahalaha kona pepeiao, a kū pono i luna; ua ‘oi aku kona lehelehe luna ma mua o ka lehelehe lalo; ua ‘u‘uku kona mau maka, ua mimino nui loa kona ‘ili, e like me ka lole mānoanoa, i hō‘alu‘alu ‘ia; ua lō‘ihi kona nuku, a ma laila kona pepeiaohao nui, ikaika loa; a ua pōkole kona kapua‘i, a ‘ekolu nō manamana.



About the Rhinoceros

Geographically isolated in the middle of the Pacific Ocean, the people of Hawai'i had a limited knowledge of, but a great interest in, the animals of the world. This is the second in a series of articles introducing Hawaiians to the vast animal kingdom, and it follows an article in the last issue about elephants.

1. ABOUT THE RHINOCEROS

The Elephant is the only animal larger than the Rhinoceros. The Rhinoceros is about six feet in height and twelve feet in length. Some reach fourteen feet.

2. His body is very long and large; his legs are short; he is thick and heavy; his ears are flat yet stand straight up; his upper lip protrudes over his lower lip; his eyes are small and his skin is very wrinkled, like thick cloth that is gathered; his snout is long, and on it is his large, extremely sturdy horn; he has short, three-toed feet.

3. O kona pepeiaohao hookahi, ma ka nuku, oia kona haokela; oia hoi kona mea kaua aku i ka Liona, a me ka Elepani, a me ka Tiga, a me na ilio e ae. No kona ikaika loa, e hiki no ia ia ke hou aku i ka laau nui a puka no i kela aoao, e like me ka hou ana o ke kui laau iloko o ka uwala.
4. O ka mauu ka ai a ka Laehaokela, a e ai no hoi ia i ke kakalaioa a me ka lala laau, a me ke ko, a me ke kurina, a me na mea maka a pau e like me ka nahelehele.
5. Ua oi kona lehelehe luna, a e hiki no ia ia ke o aku ia mea, i hookahi kapuai paha, a me ia no ia i hoiliili ai i kana ai.
6. Aole ia e kolohe mai ke kolohe ole ia'ku ia, aka, ina kii aku kekahi ilio ia ia, a o ke kanaka paha, alaila, hihui loa ka Laehaokela, aole hoi he mea i oi aku ka ikaika i ka hakaka ana. No kona ikaika, a no kona akamai i ka hou aku me kona haokela, aole hiki ka Elepani ke lanakila maluna ona, a he hapa ka makau o ke Tiga i ka Elepani, he nni kona makau i ka Laehaokela.
7. No ka manoanoa loa o kona ili, aole e komo nui ka maiuu o ka liona a me ke Tiga.
8. He ahinahina uliuli ka ili o ka Laehaokela, a ma kahi alualu, ua ula a lenalena, a maloko olaila ua lahilahi, a palupalu. Aole ona lauoho, ma ka huelo, a me ka pepeiao wale no.
9. Aia maloko o na ululau o Asia a me Aferika kahi e holo nui ai ka Laehaokela; ma kahi haahaa ma kahi wai, no ka mea, makemake loa ia e haluku maloko o na kiolepo, e like me ka puua.
10. E hiki no ke hoolaka iki i ka Laehaokela, a noho malie ia maloko o ka pa; e hiki no ke ao iki
3. 'O kona pepeiaohao ho'okahi, ma ka nuku, 'o ia kona haokela; 'o ia ho'i kona mea kaua aku i ka Liona, a me ka 'Elepani, a me ka Tika, a me na 'ilio 'e a'e. No kona ikaika loa, e hiki no ia ia ke hou aku i ka la'au nui a puka no i kela 'ao'ao, e like me ka hou 'ana o ke kui la'au i loko o ka 'uala.
4. 'O ka mau'u ka 'ai a ka Laehaokela, a e 'ai no ho'i ia i ke kakalaioa a me ka lala la'au, a me ke ko, a me ke kulina, a me na mea maka a pau e like me ka nahelehele.
5. Ua 'oi kona lehelehe luna, a e hiki no ia ia ke 'o aku i ia mea, i ho'okahi kapua'i paha, a me ia no ia i ho'ili'ili ai i kana 'ai.
6. 'A'ole ia e kolohe mai ke kolohe 'ole 'ia aku ia, aka, ina ki'i aku kekahi 'ilio ia ia, a 'o ke kanaka paha, a laila, hihui loa ka Laehaokela, 'a'ole ho'i he mea i 'oi aku ka ikaika i ka hakaka 'ana. No kona ikaika, a no kona akamai i ka hou aku me kona haokela, 'a'ole hiki i ka 'Elepani ke lanakila ma luna ona, a he hapa ka maka'u o ke Tika i ka 'Elepani, he nui¹ kona maka'u i ka Laehaokela.
7. No ka manoanoa loa o kona 'ili, 'a'ole e komo nui ka mai'u'u o ka Liona a me ka Tika.
8. He 'ahinahina uliuli ka 'ili o ka Laehaokela, a ma kahi 'alu'alu, ua 'ula a lenalena, a ma loko o laila ua lahilahi, a palupalu. 'A'ole ona lauoho; ma ka huelo, a me ka pepeiao wale no.
9. Aia ma loko o na ulula'au o 'Asia a me 'Apelika kahi e holo nui ai ka Laehaokela, ma kahi ha'aha'a ma kahi wai, no ka mea, makemake loa ia e haluku ma loko o na ki'o lepo, e like me ka pu'a.
10. E hiki no ke ho'olaka iki i ka Laehaokela, a noho malie ia ma loko o ka pa; e hiki no ke a'o iki

3. As for that single hard protuberance upon his snout, that is his great horn; it is the weapon with which he battles the Lion, the Elephant, the Tiger, and other four-legged animals. Because of his great strength, he is able to pierce a large piece of wood clean through, like a nail poking through a sweet potato.

4. The Rhinoceros eats grass, but will also eat thorny bushes, tree branches, sugar cane, corn, and all other green things such as bushes.

5. His upper lip is pointed, and he is able to stick it out reaching perhaps a foot or so, and that is how he gathers his food.

6. He will not bother you if he is left alone, but should another animal, or human perhaps, approach him, the Rhinoceros becomes extremely vicious, and there is nothing stronger in a fight. Because he is so strong and skilled in wielding his great horn, the Elephant cannot triumph over him. The fear a Tiger feels for the Elephant is but half of what he feels for the Rhinoceros.

7. Because his skin is so thick, the claws of the Lion or Tiger will barely pierce him.

8. The skin color of the Rhinoceros is dark gray, but where it wrinkles it is reddish orange and there it is sensitive and soft. He does not have fur except on his tail and ears.

9. The Rhinoceros roams mainly in the forests of Asia and Africa, in low-lying wet areas, because he loves to wallow in mud holes, as does the pig.

10. One is able to tame a Rhinoceros a little so that he will live quietly in an enclosure; it is also

kolamu (column) 2

1. Ua ho'ololi 'ia 'o "nui" 'o ia 'o "nui."
"Nui was changed to "nui."

aku ia ia i ka hana. Aole nae ia i akamai, ua hemahema no, kokoke like me ka puua.

11. Makemake no ia, e hele wale me ka mehameha; no kona hupo loa, aole lealea ke hele pu me kekahi Laehaokela. O ka haluku maloko o ko lepo, o ka ai i ka ai, a me ka hiamoe, o kana mau mea lealea no ia.

12. E ai no na Inikini a me ko Aferika i kona io, a olelo lakou, ua ono.

13. He mea maikai loa kona ili, no ka manoanoa a no ka oolea. O kona haokela, he laaulapaau ia, i ka poe naaupō.

14. He okoa loa ka Elepani, okoa loa ka Laehaokela.

15. He nuku loihi loa ko ka Elepani, me he lima la, a me ia no ia e lawelawe ai i kana ai. He lehelehe loihi ko ka Laehaokela; oia kona lima e hoiliili ai i kana ai.

16. Elua kui loihi i puka mawaho o ka waha o ka Elepani; he hao loihi hookahi ko ka Laehaokela, oia no ka nuku. Aole alualu ka ili o ka Elepani e like me ka Laehaokela, aole hoi e hele mehameha ka Elepani, e like me ia, aole hoi e haluku maloko o na kiolepo. He mea laka loa ka Elepani, a e hiki wawe ia ke ao i ka hana, aka, o ka Laehaokela, ua hupo loa ia, aole hiki ke ao.

17. E kanalua paha kekahi me ka ninau mai, “Ua hanaia ka Laehaokela, i mea aha?”

18. Akā, i noonoo kakou, ua maopopo, oia ka mea e pomaikai ai na Negero, ma kahi ana i hele ai. No ka mea, e make loa paha na Negero ma ia aina, ina aole loa ia lakou ka io o ka Laehaokela. Ua lokomaikai no hoi ke Akua i ua holoholona hupo nei, i kona haawi ana mai ia ia i haokela, i mea e pale aku ai i ka hewa, i make ole ia i ka Elepani, a me ka Liona a me ka Tiga.

aku iā ia i ka hana. ‘A‘ole na‘e ia i akamai, ua hemahema nō, kokoke like me ka puā‘a.

11. Makemake nō ia e hele wale me ka mehameha; no kona hūpō loa, ‘a‘ole le‘ale‘a ke hele pū me kekahi Laehaokela. ‘O ka haluku ma loko o ka lepo, ‘o ka ‘ai i ka ‘ai, a me ka hiamoe, ‘o kāna mau mea le‘ale‘a nō ia.

12. E ‘ai nō nā ‘Inikini a me ko ‘Apelika i kona ‘ī‘o, a ‘ōlelo lākou, ua ‘ono.

13. He mea maika‘i loa kona ‘ili, no ka mānoanoa a no ka ‘o‘ole‘a. ‘O kona haokela, he lā‘au lapa‘au ia, i ka po‘e na‘aupō.

14. He ‘oko‘a loa ka ‘Elepani, ‘oko‘a loa ka Laehaokela.

15. He nuku lō‘ihi loa ko ka ‘elepani, me he lima lā, a me ia nō ia e lawelawe ai i kāna ‘ai. He lehelehe lō‘ihi ko ka Laehaokela; ‘o ia kona lima e hō‘ili‘ili ai i kāna ‘ai.

16. ‘Elua kui lō‘ihi i puka ma waho o ka waha o ka ‘Elepani; he hao lō‘ihi ho‘okahi ko ka Laehaokela, ‘o ia nō ka nuku. ‘A‘ole ‘alu‘alu ka ‘ili o ka ‘Elepani e like me ka Laehaokela, ‘a‘ole ho‘i e hele mehameha ka ‘Elepani e like me ia, ‘a‘ole ho‘i e haluku ma loko o nā ki‘o lepo. He mea laka loa ka ‘Elepani, a e hikiwawe ia ke a‘o i ka hana, akā, ‘o ka Laehaokela, ua hūpō loa ia; ‘a‘ole hiki ke a‘o.

17. E kānalua paha kekahi me ka ninau mai, “Ua hana ‘ia ka Laehaokela, i mea aha?”

18. Akā, i no‘ono‘o kākou, ua maopopo, ‘o ia ka mea e pōmaika‘i ai nā Nekelo, ma kahi āna i hele ai. No ka mea, e make loa paha nā Nekelo ma ia ‘āina, inā ‘a‘ole loa‘a iā lākou ka ‘ī‘o o ka Laehaokela. Ua lokomaika‘i nō ho‘i ke Akua i ua holoholona hūpō nei, i kona hā‘awi ‘ana mai iā ia i haokela, i mea e pale aku ai i ka hewa, i make ‘ole ia i ka ‘Elepani a me ka Liona a me ka Tika.

possible to teach him to perform some tasks. However, he is not intelligent but rather inept, almost like the pig.

11. He likes to travel alone, and because of his extreme stupidity, he does not find pleasure in traveling with another Rhinoceros. Wallowing in mud, eating, and sleeping are his pleasures.

12. Indians and Africans eat of his flesh and claim it to be delicious.

13. His hide is very good both for its thickness and durability. His great horn is of medicinal value, according to the ignorant.

14. The Elephant and the Rhinoceros are very different from each other.

15. The Elephant has a long nose which, like an arm, he uses to handle his food. The Rhinoceros has a long upper lip; that is his hand with which he gathers his food.

16. There are two long tusks that stick out from the Elephant's mouth; the Rhinoceros has a single long horn found on his snout. The skin of an Elephant is not as wrinkled as that of the Rhinoceros, nor does the Elephant travel alone, or wallow in mud holes. The Elephant has been domesticated and is quick to learn tasks. As for the Rhinoceros, he is very stupid and unable to learn.

17. Uncertain, one might ask, "Why, then, was the Rhinoceros created?"

18. Yet, if we think about it we will understand that it is a blessing for the Negroes wherever it might travel. The Negroes in those areas would probably all be dead if they did not have the meat of the Rhinoceros. Yet God was kind to this stupid beast by giving him his great horn that he may ward off harm and not fall prey to the Elephant, the Lion, or the Tiger.

No ka Mea i Make

Ua mana‘o ‘ia ‘o kēia ka hō‘ike mua no ka mea ‘akahi nō a make i pa‘i ‘ia ma ka ‘ao‘ao komohana o nā Mauna Pōhaku. E nānā i ka ‘ōlelo mikolohua i pili i ka make ma ka paukū 2.

 1. NO KA MEA I MAKE.

Make ma Lahaina, o Poibe Auloa, o ka la Sabati ka la i make ai i ka 9 o Feberuari nei. Elua makahiki i noho ai oia iloko o ka ekalesia, a me na malama keu; aole i ikeia kona hihia. *“O ka mea hoomanawanui a hiki i ka hopena, e ola ia.”* Mat. 10. 22.

2. Make ke keiki a Kanehiwa, laua o Kaulunai, i ka la mua o Feberuari. Ua hala ka makuwahine, aka, hookae mai ke Akua i ke ola o ke keiki, a hoi mai ia, alaila kaili aku la ke aho. He mea aloha ke keiki, aka, aole e pono ke hookaumaha nui ka naau, no ka mea, *“Ua like me neia ke aupuni o ka lani.”* Mat. 19. 14.

 1. NO KA MEA I MAKE

Make ma Lahaina, ‘o Poibe Auloa, ‘o ka lā Kāpaki ka lā i make ai i ka 9 o Pepeluali nei. ‘Elua makahiki i noho ai ‘o ia i loko o ka ‘ekalesia, a me nā malama keu; ‘a‘ole i ‘ike ‘ia kona hihia. *“O ka mea ho‘omanawanui a hiki i ka hopena, e ola ia.”* Mataio 10:22

2. Make ke keiki a Kānehiwa lāua ‘o Kaulunai, i ka lā mua o Pepeluali. Ua hala ka makuahine, akā, ho‘okae mai ke Akua i ke ola o ke keiki, a ho‘i mai ia, a laila kā‘ili akula ke aho. He mea aloha ke keiki, akā, ‘a‘ole e pono ke ho‘okaumaha nui ka na‘au, no ka mea, *“Ua like me nēia ke aupuni o ka lani.”* Mataio 19:14¹

Obituary

This is thought to be the first printed obituary west of the Rocky Mountains. Note the poetic nuance of the language describing death in the second paragraph.

1. OBITUARY

Dead at Lahaina is Phoebe Auloa. The Sabbath, February 9, was the day of her passing. She lived as a member of the church for two years and a few months; the cause of her death is not known. *“He who is patient until the end shall live.”* Matthew 10:22

2. The child of Kānehiwa and Kaulunai passed away on the first day of February. The mother had passed on, but God spared the life of the child. Then he returned, snatching away its breath. Children are beloved, but there is no need to burden the heart because, *“Such is the kingdom of heaven.”* Matthew 19:14

kolamu (column) 2

1. Ka paukū piha: “‘Ī maila Iesū, ‘E ku‘u mai ‘oukou i nā kamali‘i, me ka pāpā ‘ole iā lākou i ka hele mai i o‘u nei; no ka mea, no ka po‘e e like me lākou nei ke aupuni o ka lani.’” (Ho‘opuka Hawai‘i Hope)

Full verse: “But Jesus said, ‘Let the little children come to me, and do not stop them; for it is to such as these that the Kingdom of heaven belongs.’” (New Revised Standard Version)

Kalua‘aha, Moloka‘i

‘O nā Hawai‘i kekahi o nā lāhui ‘oi loa o ka ‘ike palapala a puni ka honua ma ka hapalua like o ke kenekulia ‘umikumamāiwa. E noi ana ka paukū mua o kēia leka i nā makana pepa kākau no kekahi kula misiona ma Moloka‘i. He hō‘ike kēia i ka hoihoi nui o ka po‘e i ke a‘o heluhelu me ke kākau.

1. KALUAAHA. *Molokai* Feb. 16, 1834. Palapala mai kolaila misionari penei. “Ua hoike iho nei na hale kula o keia moku. Ua mahuahua na haumana i keia manawa. Ua oi akn ka pono o keia hoike, mamua o kela hoike ana mamua. Ua nui ka poe i kii mai i ka pepa. Ua pau kela pepa i hooiliia mai mamua. Nolaila, ea, e haawi hou mai i pepa na na haumana o Molokai.

2. Ua mahuahua no hoi ka poe i hele mai i ka pule i ka la Sabati; he uuku mamua.

1. KALUA‘AHA, *Moloka‘i*, Pepeluali 16, 1834. Palapala mai ko laila mikionali penei: “Ua hō‘ike iho nei nā hale kula o kēia moku. Ua māhuahua nā haumāna i kēia manawa. Ua ‘oi aku¹ ka pono o kēia hō‘ike, ma mua o kēlā hō‘ike ‘ana ma mua. Ua nui ka po‘e i ki‘i mai i ka pepa. Ua pau kēlā pepa i ho‘oili ‘ia mai ma mua. No laila, ‘eā, e hā‘awi hou mai i pepa na nā haumāna o Moloka‘i.

2. “Ua māhuahua nō ho‘i ka po‘e i hele mai i ka pule i ka lā Kāpaki; he ‘u‘uku ma mua.”

News from Moloka‘i

Hawaiians were among the most literate peoples in the world by the middle of the nineteenth century. This letter, in part calling for donations of paper for a Moloka‘i mission school, shows the people’s strong interest in learning to read and write.

kolamu (column) 2

1. KALUA‘AHA, *Moloka‘i*, February 16, 1834. Their missionary has written thus, “The schools of this island have reported. There are more students now. This report is more accurate than the previous one. Many people have come for paper. All of the paper that has been donated is gone. Therefore, won’t you please give more paper for the students of Moloka‘i.

1. Ua ho‘ololi ‘ia ‘o “akn” ‘o ia ‘o “aku.”
“Akn” was changed to “aku.”

2. “There are also more people attending services on the Sabbath; there were few before.”

No ka Loa‘a ‘Ana o ka Waiwai

‘O ka ho‘ona‘auao ke ala i ka ho‘omāhuahua waiwai. ‘O ia ka mana‘o i hō‘ike ‘ia ma kēia ‘atikala na kekahi haumāna paha ma Lahaina Luna i kākau.

1. *No ka loa ana o ka waiwai.*

Nui wale ka poe makemake i ka waiwai. Pehea hoi ka loa ana? O ka naauao ka mea e hiki ai. I ole he naauao, make hewa ka hooikaika ana ma ka hana a me ka imi. Auhea ka aina waiwai a naaupo hoi? Aole. O ka naauao ka mea mamua, alaila, ua loa no ka waiwai ke imi, a e hana, a e hoomanawanui. O na aina waiwai a pau loa, he aina naauao no; o na aina ilihune, he aina naaupo no. Ehia tausani kala i lilo wale ma Hawaii nei no ka naaupo?

1. *No ka loa‘a ‘ana o ka waiwai*

Nui wale ka po‘e makemake i ka waiwai. Pehea ho‘i ka loa‘a ‘ana? ‘O ka na‘auao ka mea e hiki ai. I ‘ole he na‘auao, makehewa ka ho‘oikaika ‘ana ma ka hana a me ka ‘imi. ‘Auhea ka ‘āina waiwai a na‘aupō ho‘i? ‘A‘ole. ‘O ka na‘auao ka mea ma mua, a laila, ua loa‘a nō ka waiwai ke ‘imi, a e hana, a e ho‘omanawanui. ‘O nā ‘āina waiwai a pau loa, he ‘āina na‘auao nō; ‘o nā ‘āina ‘ilihune, he ‘āina na‘aupō nō. ‘Ehia kaukani kālā i lilo wale ma Hawai‘i nei no ka na‘aupō?

On the Acquisition of Wealth

This short article, possibly written by a student at Lahaina Luna, promotes the idea of education as a pathway to economic success.

1. *On the acquisition of wealth*

Many people desire wealth. How is it acquired? Education makes it possible. If you are not educated, all efforts and searches are wasted. Where is a land that is both wealthy and uneducated? There aren't any. Education is attained first, then wealth follows if sought with effort and patience. All wealthy countries are most certainly educated countries; as for poor countries, they are most certainly uneducated. How many thousands of dollars have been lost here in Hawai'i due to ignorance?

He Mele no ka Ho‘okumu ‘Ana i ka Honua

Na kekahi ali‘i wahine no Maui nō paha kēia mele e hō‘ike ana i ka no‘ono‘o kūhohonu loa no ka ho‘okumu ‘ia ‘ana o ka honua me ke ola. He hoihoi loa ka ho‘okahua ‘ia ‘ana o ke mele ma luna o nā mana‘o Kalikiano e ‘ike ‘ia ai nō na‘e ke komo o nā mana‘o Hawai‘i kahiko i loko.

1. *He mele no ka hookumu
ana i ka honua.*

Ha, ke Akua i ka lewa!
Hohola ka mana. hohola.
Lele hoolahalalahai ka Uhane;
He Uhane, he aka no ka mea maikai,
He akākalani no ka Uhane Hemolele.
A po mai ka mana i ka nakele, i paa,
I paa ka nakaka, o lewa wale no.
I paa i ka mana i ka manao.
Hookino ai ka honua,
Ua ea pu, ea ka moku;
Olohelohe ka aina,
Alaneo ka honua,
He lepo wale no.
He lepo ke kanaka,
Na ke Akua i hana;
Nana no i hana i na mea a pau.
Hooulu mai la i na mea uliuli,
Kahiko ka honua i ka mea maikai;
Hoonani mai i ka pua o ka laau,
I nani ka honua,
Na ke Akua ia.
Na ke Akua i hana ka lani nui nei,
I hana i ka lani i mamao liuliu,
I hoopaa i ka lani i wahi noho,
Noho hookahi Iehova, oia wale no,
O ka Uhane ka lua.
O ka mana kona mea i lehulehu ai,
Lehu, a kini, a nalowale,
A piha ka lani, piha no ka honua,
Piha i ka pono, i ka mana, i ka maikai,
I ka nani, i ka hemolele i ke ahonui,
He mea nui wale no nana.

1. *He mele no ka ho‘okumu
‘ana i ka honua*

Hā ke Akua i ka lewa!
Hohola ka mana, hohola.
Lele ho‘olahalahai ka ‘Uhane;
He ‘Uhane, he aka no ka mea maika‘i,
He akākalani no ka ‘Uhane Hemolele.
Apo mai ka mana i ka nakele, i pa‘a,
I pa‘a ka nakaka, o lewa wale nō.
I pa‘a ka mana i ka mana‘o.
Ho‘okino ai ka honua,
Ua ea pū, ea ka moku;
‘Ōlohelohe ka ‘āina,
‘Alaneo ka honua,
He lepo wale nō.
He lepo ke kanaka,
Na ke Akua i hana;
Nāna nō i hana i nā mea a pau.
Ho‘oulu maila i nā mea uliuli,
Kāhiko ka honua i ka mea maika‘i;
Ho‘onani mai i ka pua o ka lā‘au,
I nani ka honua,
Na ke Akua ia.
Na ke Akua i hana ka lani nui nei,
I hana i ka lani i mamao li‘uli‘u,
I ho‘opa‘a i ka lani i wahi noho,
Noho ho‘okahi Iēhowa, ‘o ia wale nō,
‘O ka ‘Uhane ka lua.
‘O ka mana kona mea i lehulehu ai,
Lehu, a kini, a nalowale,
A piha ka lani, piha nō ka honua,
Piha i ka pono, i ka mana, i ka maika‘i,
I ka nani, i ka hemolele, i ke ahonui,
He mea nui wale nō nāna.

A Poem on the Formation of the Earth

Attributed to a Maui chiefess, this poem is an exceedingly sophisticated meditation on the formation of the earth and the creation of life. Of special interest, the poem presents Christian creation beliefs that show strong ancient Hawaiian influences.

1. *A poem on the formation
of the earth*

God breathed into space!
 Spreading, the power spread.
 The Spirit lept, gliding;
 A Spirit, a reflection of the perfect one,
 A heavenly manifestation of the Holy Spirit.
 The power grasped the ooze, making it firm,
 Stilling its quivering, lest it float about in space.
 The power was realized through thought.
 The earth took shape,
 Arising together, the islands arose;
 The land was bare,
 The earth, desolate,
 There was nothing but dirt.
 Man was dirt,
 Made by God;
 He who made all things.
 He made green things to grow,
 The earth was adorned with good things;
 He made it beautiful with flowering plants,
 That the earth would be splendid,
 Made by God.
 God made the great heavens,
 Made the heavens great and vast,
 Reserved the heavens as a residence,
 Jehovah lived alone, as one,
 The Spirit was the second.
 Power enabled him to be many,
 Multitudinous, legion, innumerable,
 Filling the heavens, filling the earth,
 Filling it with righteousness, with power, with good,
 With beauty, perfection, endurance,
 A thing of greatness made by him.

Na ke Akua lokomaikai,
 I nui wale ai hoi ha, ka lani.
 He nui ka lani me ka honua,
 He nui ka mauna me ke kai,
 He mea hana wale no na ka Akua;
 Na kona mana wale no.
 O ko ka la wahi no i kau ai;
 O ka moku nae ke huli ana, huli ka moku,
 Palamimo, palanehe ole, pala ole,
 Aole kakou e ike i kana oihana akamai,
 O ke Akua ke kookoo nui e paa ai ka honua.

Na ke Akua lokomaika‘i,
 I nui wale ai ho‘i hā ka lani.
 He nui ka lani me ka honua,
 He nui ka mauna me ke kai,
 He mea hana wale nō na ke Akua;
 Na kona mana wale nō.
 ‘O ko ka lā wahi nō i kau ai;
 ‘O ka moku na‘e ke huli ana, huli ka moku,
 Palamimo, palanehe ‘ole, pala ‘ole.
 ‘A‘ole kākou e ‘ike i kāna ‘oihana akamai.
 ‘O ke Akua ke ko‘oko‘o nui e pa‘a ai ka honua.

By the gracious God,
That the heavens would, indeed, be great.
The heavens and the earth are great,
The mountains and the oceans are great,
A creation made without difficulty by God;
Made entirely by his power.
The sun is fixed in its place;
Yet the islands turn, the islands turn,
Swift, powerful, perfect.
We shall never know his wondrous deeds.
God is the great support that holds the earth stable.

No Kekahi Hewa a me ka Pono

Aia ma loko o kēia ‘atikala ka ha‘awina no ka hewa me ka pono, ‘ike ke alii‘i o “ka wā kahiko” i ka pono me ka hewa o kona po‘e kānaka.

1. *No kekahi hewa a me ka pono.*

I ka wa kahiko loa, a hiki mai i ka‘u wa i ike ai i na mea pono a me na mea hewa; eia ke kanaka pono i ka‘u lohe ana, a me ka‘u ike ana. Ina o ke kanaka i manao e loa kona waiwai i ke alii, o ka aina, o ka hale papaa, o ka puuku, o kela mea o keia mea, ke loa mai ia ia; penei ka loa ana o keia mau waiwai ia ia. O ka hoolohe pono, o ka ae aku i ka ke alii olelo, o ka hooponopono i na mea liilii a ke alii i waiho mai ia ia. A koe loa, a waiho loihi, a ninau mai ke alii e koe ana, manao ae la ke alii; he kanaka pono keia, alaila, haawi mai la ke alii i na waiwai a ua kanaka la i manao ai, e loa mai ia ia. Pela ka loa ana o ka waiwai ia ia.

2. Eia ke kanaka pono ole. I ka wa kahiko, ina e hoouana ke alii i kekahi kanaka, e holo i ka aina i ai, a me ka waiwai a pau, alaila holo aku la ua kanaka la. a loa mai la na mea ana i hele aku ai, a pau i ka haawiia e ua kanaka la. a ninau aku la ke alii, auhea hoi kau mea i hele aku nei? I mai la ua kanaka la, ua pau i ka haawiia e au. Huhu iho la ke alii. A pela aku no e hana‘i ua kanaka la, a pela aku no; alaila manao ae la ke alii, he kanaka pono ole ia; aole e waiho ka waiwai a ke alii, no kona hewa a me kona pono ole.

3. Ua like ia me ke kanaka eku e aku i ke aupuni o ke Akua, i keia manawa.

1. *No kekahi hewa a me ka pono*

I ka wā kahiko loa, a hiki mai i ka‘u wā i ‘ike ai i nā mea pono a me nā mea hewa, eia ke kanaka pono i ka‘u lohe ‘ana, a me ka‘u ‘ike ‘ana. Inā ‘o ke kanaka i mana‘o e loa‘a kona waiwai i ke alii‘i, ‘o ka ‘āina, ‘o ka hale pāpā‘a, ‘o ka pu‘ukū, ‘o kēlā mea ‘o kēia mea, ke loa‘a mai iā ia; penei ka loa‘a ‘ana o kēia mau waiwai iā ia: ‘O ka ho‘olohe pono, ‘o ka ‘ae aku i kā ke alii‘i ‘olelo, ‘o ka ho‘oponopono i nā mea li‘ili‘i a ke alii‘i i waiho mai iā ia. A koe loa, a waiho lō‘ihi, a ninau mai ke alii‘i e koe ana; mana‘o a‘ela ke alii‘i he kanaka pono kēia, a laila, hā‘awi maila ke alii‘i i nā waiwai a ua kanaka lā i mana‘o ai, e loa‘a mai iā ia. Pēlā ka loa‘a ‘ana o ka waiwai iā ia.

2. Eia ke kanaka pono ‘ole. I ka wā kahiko, inā e ho‘ouna ke alii‘i i kekahi¹ kanaka e holo i ka ‘āina i ‘ai a me ka waiwai a pau, a laila holo akula ua kanaka lā, a loa‘a maila nā mea āna i hele aku ai, a pau i ka hā‘awi ‘ia e ua kanaka lā, a ninau akula ke alii‘i, “‘Auhea ho‘i kōu mea i hele aku nei?” ‘Ī maila ua kanaka lā, “‘Ua pau i ka hā‘awi ‘ia e a‘u.” Huhū ihola ke alii‘i. A pēlā aku nō e hana ai ua kanaka lā, a pēlā aku nō; a laila mana‘o a‘ela ke alii‘i, he kanaka pono ‘ole ia; ‘a‘ole e waiho ka waiwai a ke alii‘i no kona hewa a me kona pono ‘ole.

3. Ua like ia me ke kanaka e kū‘ē² aku i ke aupuni o ke Akua, i kēia manawa.

About Wrong and Right

This article presents a lesson about right and wrong, and shows how a chief “of the days of long ago” knew the character of his people.

1. *About wrong and right*

In the days of long ago, up until the time that I understood right from wrong, here is the righteous man according to what I have heard and to what I have seen. If a man thought to acquire wealth from the chief, from the land, from his storage house, from the treasurer, from this source or that, he would receive it. This is how it would be attained: He would listen carefully, assent to the words of the chief, and tend to small things left with him. These would be kept aside and left with him for a long time, after which the chief would inquire if they remained in good condition, and see that, indeed, this was a responsible man. Then he would grant all of the wealth that the man wanted to acquire. Thus he would receive his wealth.

2. This was the improper man. In the days of old, if the chief sent a man out to his lands for food or any other wealth, and the man left and got everything for which he was sent but then gave it away, the chief would ask him, “Where are the things for which you have been sent?” If the man answered, “They have been given away,” the chief would be angered. If the man continued to do this over and over, the chief would then think that this was an improper man. The wealth of the chief would not be left with him because of his faults and improper ways.

3. So it is with men who resist the kingdom of God at this time.

kolamu (column) 2

1. Ua ho‘ololi ‘ia ‘o “kekah i” ‘o ia ‘o “kekah i.”
“Kekahi i” was changed to “kekah i.”
2. Ua ho‘ololi ‘ia ‘o “eku e” ‘o ia ‘o “e kū‘ē.”
“Eku e” was changed to “e kū‘ē.”

He Wahi ‘Ōlelo Ho‘oikaika

‘Oiai he ho‘opilipili ‘ōlelo ka ‘atikala o ka ‘ao‘ao 88-89, he kauleo aku ka mea ma lalo iho nei e mālama ‘ia nā kānāwai o nā ali‘i a me ke a‘o a nā mikionali.

1. *He wahi olelo hooikaika.*

Auhe oukou e na haumana a pau loa o ke Kulanui o Hawaii nei. E imi kakou i ka pono; e haalele ae i na mea ku ole i ke kanawai o ke alii, a me ko ke Akua kanawai. Eia na mea ino. O ka hoopunipuni, o ka wahahee aku i kekahi i kekahi, o ka hoohalahala i ka wa e kuai ai a lilo; a ae kahi a me kekahi, hoohalahala hou mai mahope; o ka aihue, o na mea ino no a pau loa; he mea ia e poino ai ka kakou hana ana i na oihana a ke Akua e haawi mai nei ia kakou. E hooikaika loa kakou i ka pono, mai molowa.

1. *He wahi ‘ōlelo ho‘oikaika*

‘Auhea¹ ‘oukou e nā haumāna a pau loa o ke Kulanui o Hawai‘i nei. E ‘imi kākou i ka pono; e ha‘alele a‘e i nā mea kū ‘ole i ke kānāwai o ke ali‘i, a me ko ke Akua kānāwai. Eia nā mea ‘ino: ‘o ka ho‘opunipuni, ‘o ka wahahe‘e aku i kekahi i kekahi,² ‘o ka ho‘ohalahala i ka wā e kū‘ai ai a lilo; a ‘ae kahi a me kekahi, ho‘ohalahala hou mai ma hope; ‘o ka ‘aihue, ‘o nā mea ‘ino nō a pau loa; he mea ia e pō‘ino ai kā kākou hana ‘ana i nā ‘oihana a ke Akua e hā‘awi mai nei iā kākou. E ho‘oikaika loa kākou i ka pono, mai moloā.

Words of Encouragement

Compared to the parable-like piece on pages 88-89, this piece is a more direct exhortation to adhere to the customary laws of the chiefs and the teachings of the missionaries.

1. *Words of encouragement*

Heed these words, all students of the College of Hawai‘i. Let us seek out what is right. Leave behind that which does not conform to the customary laws of the chief and the laws of God. These are the evils: lying, that is, being untruthful to one another; complaining during sales transactions, that is, agreeing upon the sale and complaining afterwards; thievery; and all types of evil. These are things that jeopardize our ability to complete the work that God bestows upon us. Let us strive for righteousness and not be lazy.

kolamu (column) 2

1. Ua ho‘ololi ‘ia ‘o “Auhe” ‘o ia ‘o “Auhea.”
“Auhe” was changed to “Auhea.”
2. Ua ho‘ololi ‘ia ‘o “kekehi” ‘o ia ‘o “kekahi.”
“Kekehi” was changed to “kekahi.”

Ka ‘Ōlelo

Ua kākau ‘ia ka ‘atikala ma lalo iho nei i nā kumu a me nā haumāna a pau o nā kula e ho‘okumu ‘ia ana a puni ka pae ‘āina ‘o Hawai‘i i ia wā e nā mikionali, nā haumāna puka mai Lahaina Luna, a me ko lākou mau hoa.

 1. KA OLELO

No ka poe kumu ao i ke kula o na kuaaina a pau, mai Hawaii a Kauai.

2. Auhea oukou e ka poe kumu; E hooikaika oukou i ke ao i na kanaka mai o ao: e alakai ae ia lakou ma ke ala e pomaikai ai. O Iesu Kristo ke ala, a me ke ola. Aole ola e ae, aole ala e ae, oia wale no.

3. Ke hai mai nei ka Haku o Iesu i kana olelo, e lilo na kanaka a pau i ohua nona. Nolaila, e hoomanawanui kakou, i pakele kakou i ka make e hiki mai ana. E ao me ka pono a me ka oiaio, me ke alakai ole ma na mea ino e ku pono ole ana i ke kanawai o ke Akua.

4. E ao me ka lokomaikai aku i na haumana, me ka hooponopono loa i ka hana ana o ke kula.

5. Mai ao aku me ka huhu, a me ka hookiekie. Eia ka mea e huhu aku ai, o na mea lealea a pau loa, o ke kake, o na hana i pono ole ai ke aupuni o ke alii a me ka noho ana o na kanaka, a me na keiki, a me na elemakule.

6. E hoopaa loa i ka pono a ke Akua nui o ka lani i haawi mai nei ia kakou, o ka pono o ke kino a me ka pono nui o ka uhane.

7. Auhea hoi oukou e na haumana a pau loa mai Hawaii a Kauai; E hoolohe oukou i ke ao aku a na kumu; mai molowa i ka lakou ao ana aku, e hele mau no i ke kula me ke ao aku i ka na kumu.

 1. KA ‘ŌLELO

No ka po‘e kumu a‘o i ke kula o nā kua‘āina a pau, mai Hawai‘i a Kaua‘i

2. ‘Auhea ‘oukou e ka po‘e kumu. E ho‘oikaika ‘oukou i ke a‘o i nā kānaka mai ‘ō a ‘ō; e alaka‘i a‘e iā lākou ma ke ala e pōmaika‘i ai. ‘O Iesū Kristo ke ala, a me ke ola. ‘A‘ole ola ‘ē a‘e, ‘a‘ole ala ‘ē a‘e, ‘o ia wale nō.

3. Ke ha‘i mai nei ka Haku, ‘o Iesū, i kāna ‘ōlelo, e lilo nā kānaka a pau i ‘ōhua nona. No laila, e ho‘omanawanui kākou, i pakele kākou i ka make e hiki mai ana. E a‘o me ka pono a me ka ‘oia‘i‘o, me ke alaka‘i ‘ole ma nā mea ‘ino e kūpono ‘ole ana i ke kānāwai o ke Akua.

4. E a‘o me ka lokomaika‘i aku i nā haumāna, me ka ho‘oponopono loa i ka hana ‘ana o ke kula.

5. Mai a‘o aku me ka huhū a me ka ho‘okī‘ekī‘e. Eia ka mea e huhū aku ai: ‘o nā mea le‘ale‘a a pau loa, ‘o ke kake, ‘o nā hana i pono ‘ole ai ke aupuni o ke alii‘i a me ka noho ‘ana o nā kānaka, a me nā keiki, a me nā ‘elemākule.

6. E ho‘opa‘a loa i ka pono a ke Akua nui o ka lani i hā‘awi mai nei iā kākou: ‘o ka pono o ke kino a me ka pono nui o ka ‘uhane.

7. ‘Auhea ho‘i ‘oukou e nā haumāna a pau loa mai Hawai‘i a Kaua‘i. E ho‘olohē ‘oukou i ke a‘o aku a nā kumu; mai moloā i kā lākou a‘o ‘ana aku; e hele mau nō i ke kula me ke a‘o aku i kā nā kumu.

The Word

This piece is addressed to all teachers and students of the new schools then being established across the Islands by the missionaries, graduates of Lahaina Luna, and their colleagues.

1. THE WORD

*For the teachers of the schools in the rural districts
from Hawai'i to Kaua'i*

2. Take heed, teachers. Put effort into teaching the people throughout the land; lead them on the path of blessings. Jesus Christ is the path and the life. There is no other life, no other way, only He.

3. The Lord Jesus speaks his word that all men shall be his servants. Therefore, let us be steadfast that we may escape death that awaits. Let us teach with righteousness and truth, without leading into the evils that are unsuitable to the laws of God.

4. Let us teach the students with kindness and make truly proper all functions of the schools.

5. Do not teach with anger or haughtiness. These are things to be angry with: all forms of frivolity, speaking in secret tongues, activities that do not benefit the government of the chiefs and the lives of adults, children, and the elderly.

6. Hold fast to the gift that great God in heaven has bestowed upon us; that is, the gift of the body and the great gift of the soul.

7. And also take heed, all of you students from Hawai'i to Kaua'i. Obey the instructions of your teachers; do not be lazy in learning from them; always attend school and learn from your teachers.

8. Mai hele hewa hou, mai paani ma ke kae o ke ahi mau a me ka make. Mai lilo i ka lealea, i kela hana hewa i keia hana hewa, no ka mea, he pōkole wale no ka lealea ana, aole e liuliu a hiki mai ka make.

9. Eia ka mea loihi, o ka ke Akua mea i haawi mai nei, o ka hana aku i kona makemake, a me kana pono, a e pau ua mau mea la i ka hoohiolioia’ku.

8. Mai hele hewa hou; mai pā‘ani ma ke ka‘e o ke ahi mau a me ka make. Mai lilo i ka le‘ale‘a, i kēlā hana hewa, i kēia hana hewa, no ka mea, he pōkole wale nō ka le‘ale‘a ‘ana; ‘a‘ole e li‘uli‘u a hiki mai ka make.

9. Eia ka mea lō‘ihi: ‘o kā ke Akua mea i hā‘awi mai nei, ‘o ka hana aku i kona makemake a me kāna pono, a e pau ua mau mea lā i ka ho‘ohiolioia ‘ia aku.

8. Do not stray again; do not play at the brink of eternal flames and death. Do not be consumed by pleasures, or by this wrongdoing or that, because pleasures last but a short time, and it is not long before death arrives.

9. This is what is lasting: that which God has given us, doing his will and what he says is right, and all wrongdoings and foolishness shall be overcome.