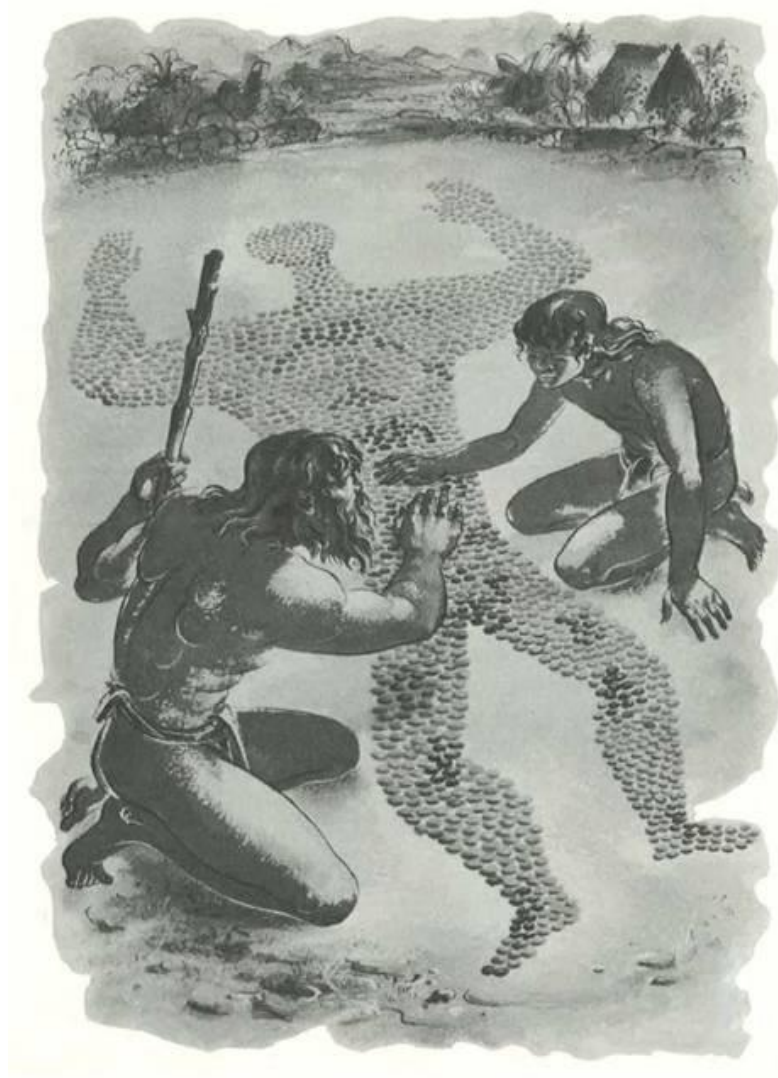


Ka Mo'olelo o Lonopūhā

The origin of the Art of Hawaiian Healing



Mahalo nui to Wahine'aipōhaku Tong for her work and contribution in helping to assemble this mo'olelo along with her hard-working team in Ka Pā o Lonopūhā.

This is a compilation of the various versions of the mo‘olelo of Lonopūhā and Kamakanui‘āha‘ilonono in their healing and travels around the pae ‘āina for Ka Pā o Lonopūhā. Full reprint of the various versions of the mo‘olelo are presented here in their entirety so that the practitioner or the reader may gain the full breadth of the nuances present in each version of the story and to also to be able to refer to the original ‘ōlelo Hawai‘i source language.

The oldest account in the nūpepa appeared in 1858 from the account of a person named Kekaha. Malcom Nāea Chun published a translation of this account in 1986. Chun believes that this Kekaha may have been. Here is the story of Lonopūhā as told from Kekaha transcribed from the nūpepa which appears in the left column and a translation on the right. Let us be clear concerning the “translation” of Hawaiian text. This is our current day “interpretation,” of what we are reading. The Hawaiian language is dynamic and is embedded with several layers of meanings. What is presented is just our interpretation of the language as understood in 2018. Our hope is that one-day future Hawaiian healers will have the fluidity and depth to blend both worlds for the benefit of the people we serve.

Kekaha, “He Buke Lapaau,” Ka Hae Hawaii, 24 November 1858.	
He Buke Hou	A New Book
Eia malalo iho nei kekahi mo‘olelo o ka Oihana Lapaau Kahiko, o ka wa pouli o keia pae aina—aole nae i pau ka pouli a hiki i keia wa e noho nei. E heluhelu oukou, a noonoo i na mea lapuwale o ka poe kahiko. Pela no ka hana ana ma na aina pegana a pouli loa.	Below is a story about the old medical profession, form the ignorant times of this archipelago, however, this ignorance has not yet ended even in today’s time. Read it and think about the worthless things of the old people. This is how it is in all pegan and ignorant lands.
He Buke Lapaau	A Lapaau (Medicinal) Book

I kakauia mai ka Olelo Waha mai o Kekaha e Kahoohanohano, a i kopeia ma keia Buke e S. P. Kalama. Na G. P. Judd i ka makahiki 1837 paha.	Documented through the oral account of Kekaha by Kahoohanohano, and copied in this book by S. P. Kalama. By G. P. Judd in circa 1837.
Mokuna I.	Chapter 1.
<p>Kamaoa ke kane, moe ae o Kamaoa ia Hinaaimalama, he wahine ia, hanau mai o Ku, he akua—he akua aikanaka, a mahope ona, hanau mai o Lono, <u>he makau kanaka</u>, o kana waiwai o ka ipu o Lono; a mahope ona, hanau o Kane, o kana waiwai o ke akua, o ka poe kalaiwaa a me ka poe lawaia; a mahope mai, hanau o Kanaloa, he akua inoino, he mea awaawa kana, ka wai awaawa a me na mea awaawa a pau; a mahope ona hanau mai o Kamakaokukoa, he anaana, o ka anaana kana. Hanau mai ka poe mai, o ke ano o na mai a pau, ka hoouna, o ka pua kekahi, o ka po kekahi a me na mai hoouna a pau. Ina e hele o Kamakaokukoa, hahai ka poe mai mahope ona. A mahope hanau mai o Kaalaenuiahina, a mahope hanau mai o Kamakanuihailono, o kana waiwai ke ola. O kela mau keiki mamua, ua pau lakou i ka hele; a mahope i ka hanau ana o Kamakanuihailono, manao iho la kona makua kane e noho me laua, aka, i kekahi manawa olelo o Hinaaimalama penei: “Ka! loa no ka waiwai i kau mau keiki a pau, nele no ka’u keiki.” Alaila olelo mai la o Kamaoa, “Ka! ua manao au he keiki noho keia me kua, aole hoi e noho ke hookuke nei no hoi oe. Heaha la hoi auanei? E hele no ia nei. Eia kana waiwai</p>	<p>Kamaoa was the man, Kamaoa slept with Hinaaimalama, a woman, Ku was born, a god—a man-eating god, after him, Lono was born, a <u>makau kanaka</u>¹, his authority was the ipu of Lono; after him, Kane was born, his godly authority was over the canoe carvers and the fisherpeople; and after, Kanaloa was born, a wicked god, his were the unpleasant things, bitter waters and all bitter things; and after him was born Kamakakukoa, a sorcerer, sorcery was his. The sick people were born of all kinds of illnesses, curses, that being the <u>pua</u> sickness, and the <u>esoteric</u> sicknesses and all other types of cureses. If Kamakakukoa traveled, the sick people followed behind him. Afterward Kaalaenuiahina was born, and Kamakanuihailono was born next, whose authority was health/life. Those first children all left; and afterward, during the birth of Kamakanuihailono, his father thought he should stay with them, but, sometimes Hinaaimalama would say: “Hark! All your children have gifts, except my child.” Then Kamaoa said, “Hark! I thought this was the child to live with us, he won’t stay if you are driving him away. But here then!² Let him go. This is his gift, healing illnesses. His elder siblings will have harmful abilities, and he will have life-giving ones.” Then Kamakanuihailono went off.</p>

¹ Text that are underlined in the transcription are parts of the mo‘olelo that I had difficulty translating. Please contact me with your mana‘o to what the author may have meant and I can add in the translation. Mana‘o from Frank Damas: “the dictionary, under “maka‘u” has references to being revered, though it is usually out of fear. The closest connection I could probably make is that Lono was a god revered by man. I’m not sure this is the meaning, there may be an idiomatic connection that has just been forgotten. Or, he may simply just have been feared.”

² Mana‘o from Frank Damas: “Quite often, Hawaiian questions are used sarcastically to emphasize what english would see as an exclamatory remark.”

<p>la, o ke ola o ka mai. O ke ino auanei ka na kaikuaana mamua la, o ke ola aku ka ia nei.” Alaila hele mai la Kamakanuiiahailono.</p>	
<p>Hele mua mai ia a pae ma Niihau, hiki mai ia, ua pau na kanaka i ka make ia Kamakaokukoe, alaila hoola aku la ia me ka laau lapaau ole. O ke kanaka ua pilau loa, make no ia; o ka mea i pilau ole, ola no ia. Hoola aku la ia i na kanaka o Niihau a pau i ke ola. O ka waiwai i loa ma kona hoola ana, waiho no ilaila.</p>	<p>He first went and landed on Niihau, when he arrived, all the people had died because of Kamakakukoe, then he brought them back to life without laau lapaau. The people who were very vile died and those who weren't survived. He healed all the people of Niihau back to life. The goods he received from his healing he left there.</p>
<p>Hele mai la ia a Kauai, hoola iho la ia i na kanaka a pau i ke ola, o ko laila waiwai, waiho no ilaila. Hele ia ahiki i Oahu, hoola aku la no me ka laau lapaau ole, a o ko laila waiwai, waiho no. Pela no ia i hoola‘i a Molokai, a Maui, a Lanai, a holo loa aku ia a hiki ma Hawaii, pae mua aku la ia ma Kohala, hele aku la ia ma Kona a hiki aku la ia ma Kau, i ka pali iuka, ilaila he alii e mahiai ana, o Lono kona inoa, ua akoakoa na kanaka e mahiai, hele aku la o Kamakanuiiahailono a halawai me kekahi mau kanaka e hele mai ana mamua ona a halawai pu lakou. Nana aku la lakou i ka mahiai mai o ke alii alaila mahalo aku la kela mau kanaka i ke alii, olelo mai la ia Kamakanuiiahailono, “E, me[a] e hoi ke kanaka ui e mahiai mai la.” Olelo aku la o Kamakanuiiahailono, “Auhea?” “Aia.” Olelo aku la ia me he mai la. Olelo aku la na kanana [sic] [kanaka?], “Aia hoi mahea ka mai o kela kanaka ui e ku mai la?” Olelo aku la o Kamakanuiiahailono, “Me he mai la, puka ae la ka nani mawaho, he kokolana ko loko.” A pau ia olelo a lakou, alaila hele aku la o Kamakanuiiahailono, a hele aku la hoi kela mau kanaka e ninau i ke alii. Olelo aku la laua, penei: “O kela kanaka e hele la, i i mai nei he mai kou; i aku maua, auhea hoi ka mai o kela kanaka ui; i mai nei he mai, puka ae la ka nani mawaho.” Alaila huhu iho la ke alii. e paa‘na no ia i kana oo</p>	<p>He continued on to Kauai and healed all the people of Kauai, their goods he left there. He went on to Oahu and healed without laau lapaau, and their goods were left there. This is the manner in which he healed those on Molokai, Maui, and Lanai, and he traveled far until arriving at Hawaii, where he first landed at Kohala, he went through Kona and arrived at Kau at the cliffs overland, there was a chief there farming, his name was Lono, the people gathered to farm, Kamakanuiiahailono went and met with some people who were coming before him and they met. They watched the chief’s farming and those people were grateful for the chief, and spoke to Kamakanuiiahailono, “O how strange it is for such an esteemed person to farm.” Kamakanuiiahailono responded, “Where?” “There.” He spoke like as if it was an illness. The people said “where is the illness of the beautiful person standing there?” Kamakanuiiahailono said <u>“Like an illness, the beauty is displayed on the outside, while there is high blood pressure on the inside.”</u> When they finished speaking, then Kamakanuiiahailono left, and those people went to question the chief. They said: “That man walking away there said you have an illness; we asked, where is the illness of that beautiful person; he said it was an illness, <u>although only beauty is show on the outside.”</u> The chief then became angry, holding his digging stick to pierce the soil, he raised it to push into</p>

<p>mahiai, lawe ae la ia e hou iho i ka lepo, kaikai ae la ia e pahu ma ka lepo, ku iho la kona wawae i ka oo ana i kaikai ae ai, paa iho la kona wawae i ka oo, kuhi aku la no kona lima e uhai, aka, aole e hiki ia ia ke uhai aku. Hahai aku la na kanaka mama, hapaiia aku la ke alii, a liuliu maule iho la ia. Hahai ia aku la o Kamakanuiahailono a loaaku la ia, hopu aku la na kanaka iaia me ka manao e pepehi iaia a make. Alaila olelo ae la ia penei, “Ina no hoi e pepehi oukou ia‘u a make, make no hoi ke alii o oukou.” Alaila hoikaika no kekahi poe e make. Alaila, o kekahi poe i lohe i kana olelo ana penei, “Ina make au make no hoi ke alii o oukou,” alaila, olelo mai la lakou, “E! uoki hoi, ke i ae la hoi kela, ina e make ia make ke alii.” Pela lakou i apuepue ai, a ole ae la ia.</p>	<p>the soil and hit his leg with the oo he had raised, the oo was stuck in his foot, he attempted to break it with his hand but he could not. The quick people followed, the chief was carried and soon fainted. Kamakanuiahailono was followed and found and the people grabbed him with the thought to kill him. Then he said, “If you kill me, your chief will also die.” Then some people hastened to kill him. Then those who heard him say, “If I die your chief will also die,” and so they said, “Hey! stop that, he said that if he dies the chief dies.” That is how they argued and he was saved.</p>
<p>Kai mai la lakou ia ia i kahi o ke alii; hoi mai la ia, ua ulu ka laau ana i hoolei ai, no ka mea, i kona hele ana‘ku, hoolei ae la ia i ka laau ma kapa alanui, a i kona hoi ana mai, ua ulu a ua hua kekahi. Lawe ae la ia i ka popolo a me ka hua o ka uhaloa, ua kapaia he huhui uhaloa a me kona mole, hali mai la oia ia mea, a kui iho la a pau, kau aku la, wahi aku la i ka welu mawaho, a hoa aku la a paa. Oia ka mua o ka nini ana.</p>	<p>They lead him to where the chief was; he returned, the plants that he had tossed had grown because when he came he tossed the laau along the side of the road, and when he returned they had grown and some had fruited. He fetched popolo and the fruit of the uhaloa, it is called huhui uhaloa [uhaloa cluster] and its root, he carried these things and pounded them all, placed them and wrapped it with a rag [welu] on the outside, and tied it firmly. This is the first ointment application.</p>

<p>Alaila hele aku la ia mawaho, ua ano e iho la nae ia imua o lakou, ike ole ai lakou ia ia. Hele aku la ia a liuliu ola ae la ke alii, ala ae la, hoao aku la e keehi, aole eha, a ku aela iluna a keekeehe iho la, aole eha; holoholo aku la ia io a io, aole eha; wehe ae la ia, aole he wahi eha iki, ua huipu a like me ke kanaka eha ole, aole he meheu o kahi i ku ai i ka oo. Alaila, manao iho la ia e hahai aloha aku ia ia, aka, aole ia i ike i kahi i hele ai. Ninau iho la ia i kahi i loa‘i o Kamakanuiiahailono, “Mahea la i loa‘i ke kanaka nana au i hoola?” Kuhikuhi aku la lakou, alaila hele aku la ia e imi ia Kamakanuiiahailono. Hele ia, aole i kauoha iho i ka aina a me ka wahine, a me ke keiki, a me na kanaka, a hahai aku la mamuli o ke ola. Hele aku la ia a loa o Kamakanuiiahailono, ike mai la ia e hele mai ana, huli ae la ia i hope, ike aku la ia o ka mea ana i lapaau ai, ninau mai la ia, “E hele ana oe ihea?” I mai la ia, “I hahai mai nei au ia oe i kuu ola nei, e hele pu kua a make aku me oe.” Olelo mai la o Kamakanuiiahailono, “Ma mua ae.” Hele aku la ia mamua ona. Hele mai la laua mai Kau mai a hiki i Puna, a hele mai a Hilo, a ae iluna o Hamakua, alaila hele laua ma ke alanui ma uka o Hamakua, no ka mea, manao iho la o Kamakanuiiahailono, o make ke aikane i ke kaikuaana, ia Kamakakukoe.</p>	<p>Then he went outside, he was strange before them [the people], they did not know him. He left and the chief was healed in no time, he rose and tried to tread with his feet and there was no pain; he stood up and stomped in place, there was no pain; he walked here and there and there was no pain; he undid [the wrap] and there was not even a little pain, it closed like a person without any pain, there was no trace of where the oo had struck. Then he thought to graciously follow [hahai aloha] the man who healed him, but did not know where he went. He asked where Kamakanuiiahailono was retrieved from, “Where was the man who healed me found?” They showed him and he went to search for Kamakanuiiahailono. He went, didn't leave a kauoha for the land, wahine, children, and people, and followed because of the healing. He went and found Kamakanuiiahailono, he saw him coming and turned back and saw the person he had treated and asked, “Where are you going?” He said, “I have followed you here because you saved me, we will travel together and I will die with you.” Kamakanuiiahailono said, “Go in front.” He went before him. They traveled from Kau to Puna, then to Hilo, then above Hamakua, then they went along the road above Hamakua because Kamakanuiiahailono thought that his aikane would be killed by his elder brother, Kamakakukoe.</p>
<p>Kekaha, “He Buke Lapaau,” <i>Ka Hae Hawaii</i>, 1 December 1858.</p>	
<p>He Buke Lapaau,</p>	<p>A Laau Book</p>
<p>I kakauia mai ka Olelo Waha mai o Kekaha e Kahoohano, a i kopeia ma keia Buke e S. P. Kalama. Na G. P. Judd i ka makahiki 1837. paha.</p>	<p>Written from the mouth of Kekaha by Kahoohano, and copied in this book by S. P. Kalama. By G. P. Judd in perhaps the year 1837.</p>
<p>Mokuna II.</p>	<p>Chapter II.</p>
<p>Noho iho la ia a uwe aku la ka makena, a lohe ia, alaila ninau</p>	<p>Someone sitting and wailing was heard, and then he was asked,</p>

<p>aku la ia, “Heaha kela mea e uwe mai la? “He make.” O ka uwe no ia la, a pau ae no ka uwe ana, kanu iho la no. Olelo aku la ia, “Kanu ola no?” Olelo mai la lakou, “Aole, ua make loa no. Ka uwe mai no ia la a pau ae no ka uwe ana, kanu aku no.” Alaila, olelo aku la ia, “Minamina ino kanaka i ke kanu ola ia, he ola ae no kona la, aole i make.” Ninau aku la kanaka, “Pehea e ola ‘i?” Olelo aku la ia, “I wahi puaa maikai, i ka muku, o ka uku ia i ke kahuna ola ae.” Ae mai la na kanaka alaila kii aku la lakou i puaa, a waiho mai la imua o kona alo, alaila olelo aku la ia i ka mea nana i hali mai ka puaa. “O hoi a kamai, hoala aku, hoauau aku, hoomahana aku nei i ke ahi, hanai aku i ka ai, o ke ola ae no ia.” Alaila, hoi aku la ia, a hoala aku la iluna, a hoauau aku la, a hoomahana aku la, a hanai i ka ai, o ke ola iho la no ia.</p>	<p>“What is that crying?” “A death.” There was crying and then it ended, and they were buried. He said, “Buried alive?” They said, “No, they actually died. They cry today and then the burial.” Then he said, “It’s unfortunate people who are buried alive, they can be healed and not die.” The people asked, “How can they be cured?” He said, “With a good pig, a muku long, this is the cost to the kahuna that can heal.” The people agreed and fetched the pig and brought it before him, then he spoke to the one who had brought the pig. “Go and fetch them, wake them up, bathe them, warm them by the fire, nourish them with food and they will live.” Then they returned woke him up, bathed them, and warmed and fed them, and they lived.”</p>
<p>A pau ia, he uwe hou, a lohe aku la na kanaka i ke ola ana o keia kanaka, hali mai lakou i puaa a waiho mai la imua o ke kahuna, a olelo aku la ke kahuna e like me kela mamua. Pela no oia i lapaau ai, a loa mai la kona waiwai a nui loa.</p>	<p>When this was done, there was more wailing, and when the people heard that this person was healed, they brought pigs before the kahuna and the kahuna spoke like before. That is how he healed [lapaau] and obtained great wealth.</p>
<p>Hele aku la hoi o Kamakanuiahailono a hiki iluna o Waipio maluna ae, hiki aku la ia ua hala kona kaikuaana o Kamakakukoaie i ka mahiai. Ninau aku la ia i ke kiai hale, “Auhea na ‘lii o keia wahi?” Olelo mai la ia, “Aia i uka i ka mahiai.” Olelo aku la o Kamakanuiahailono, “Aole la hoi e pono ke kii?” Alaila kii aku la ke kanaka ia Kamakakukoaie, a hoi mai la ia (Kamakakukoaie,) aole nae ia i hoi mua mai e ike ia Kamakanuiahailono, hele mua ia e hoomakaukau i na mea ai na Kamakanuiahailono. Hoomakaukau i ka ai a makaukau, hali mai la ia Kamakanuiahailona [sic], aka, aole ia i ai aku i ka ai, no ka mea, aole ia i ai i ka ai mai kona hele ana mai a hiki i kela manawa, nolaila aole ia i ai aku i kela ai. A no kona ai ole ana i ka ai, olelo aku la o Kamakakukoaie, “Pehea mai kou pono? Aole ou ai mai i ka ai. Hoomakaukau aku nei makou i ai nau, aole ou</p>	<p>Kamakanuiahailono went until he arrived above Waipio, upon arriving he had passed his elder brother farming. He asked the house guard, “Where is the chief of this place?” This was said, “In the uplands, farming.” Kamakanuiahailono said, “Shouldn’t you go get him?” Then the person went to fetch Kamakakukoaie, then he returned (Kamakakukoaie,) but he did not first go to see Kamakanuiahailono, he first went to prepare food for Kamakanuiahailono. He prepared the food and when it was ready, he brought it before Kamakanuiahailono, but he did not eat it because he did not eat food from his travels until now (fasting?), therefore he was not going to eat that food. Because he did not eat that food, Kamakakukoaie said, “How is your well-being? You haven’t eaten the food. We prepared food for you, but you didn’t eat.” Kamakanuiahailono said, “You folks want</p>

ai mai.” Olelo mai la o Kamakanuiahailono, “He makemake nae oukou e ai au i ka ai?” Ae mai la lakou, “Ae hoi paha.” Alaila olelo aku la o Kamakanuiahailono, “E hana i wahi hale no‘u, a i wahi heiau ko ke Akua, a paa, alaila ai au.” Olelo aku la o Kamakakukoa, “Heaha la hoi!” Hana iho la lakou i hale a me kahi heiau, a paa ka hale a me ka heiau, hai aku la lakou ia Kamakanuiahailono, “Ua paa ka hale.” Olelo mai la ia, “I mau puaa, i elima.” Alaila hali mai la lakou i na puaa elima, haawi mai la i mau kanaka. A po iho la kalua iho la lakou i ka puaa a kau aku la iluna o ka heiau, a ao ae la, nana aku la o Kamakakukoa, ua kau ia ka puaa iluna o ka heiau me ke ope ole ia i ka lauhulu a paa, nolaila huhu ai o Kamakakukoa. I kela manawa, ina he puaa kau iluna o ka heiau, e ope i ka lauhulu a paa; aka, i ka Kamakanuiahailono, pepehi no a make, kaulaiia‘e no i ka la, a i ke ala ana ae o Kamakakukoa, ike aku la ia, ua kaulaiia ka puaa i ka la, alaila huhu iho la, no ka mea, aole i hana ia pela i ka wa kahiko. Penei ka lakou hana i ka puaa no ka heiau, he ope i ka lauhulu a paa, alaila kau aku iluna o ka heiau; aka, ia Kamakanuiahailono, kau ia ae ka puaa i ka la. Nolaila, huhu loa o Kamakakukoa ia Kamakanuiahailono, kue loa aku iaia, aka ua loa mai ka hale a me na kanaka nona, noho wale iho no ia me ka makamaka ole a hiki i ka wa i uwe ai ka makena, alaila hele aku la ia e hoolohe aku i ka uwe ana. Hele aku la ia ma kahi kaawale, ninau aku la ia, “Heaha keia mea e uwe mai nei?” I mai la na kanaka, “He mea make. Ka uwe mai nei no ia la, a pau ae no ka uwe ana, kanu aku no.” Alaila, olelo aku la ia, “Aole ia i make la, ina e kii ia aku ke kahuna lapaau la, ola ae no, aia la iluna i kahi o makou.” Alaila holo aku la ka olelo a hiki i kahi o ka mea i make, olelo aku la lakou, “Aia ka ke kahuna lapaau nana e lapaau la ola. Pela mai nei ke kanaka i olelo mai nei ia makou, he puaa nae ka uku e haawi aku ai i ua kahuna la, i kahi o makou kahi i noho ai.” Alaila hali aku la lakou i ka puaa a haawi aku la ia ia. I ka wa i pau ai ka olelo ana a lakou mamua,

me to eat the food?” They agreed, “perhaps yes.” Then Kamakanuiahailono said, “Build a house for me and a heiau for the Akua, when it is done then I will eat.” Kamakakukoa said, “What!” They built the house and a heiau, when the house and heiau was done they said to Kamakanuiahailono, “The house is done.” He said, “I need five pigs.” They brought five pigs and some people. When night fell they cooked the pigs in the imu [kalua] and placed them on the heiau, then it became day, Kamakakukoa saw the pig was placed on the heiau without being wrapped in a bundle with banana leaves, and became angry. During that time, if a pig is placed on the heiau it is wrapped in a bundle made of banana leaves until fastened; but, in the way Kamakanuiahailono’s did it, they were killed and dried out in the sun, and when Kamakakukoa awoke and saw that the pigs were just drying out in the sun, he became angry because that is not the way it was done in the old days. This is how they prepared pig for the heiau, they wrapped it well in banana leaves and then placed it on the heiau; but Kamakanuiahailono dried them in the sun. Therefore, Kamakakukoa was very angry at Kamakanuiahailono, he opposed him, although the house and people were in his possession, he lived without friends until the time the lamentation began, then he went to listen to the crying. He went to a separate area and asked, “What is the reason for that crying?” The people said, “A dead person. There is mourning taking place and when it is done, the person be buried.” Then he said, “That person is not dead, if the healer is summoned, the person will live, he lives above us.” Then the word traveled until it reached the area of the person who had died, they said, “There is a kahuna lapaau who can heal. That is what the person told us, a pig is the payment to this kahuna who lives near us.” Then they got a pig and gave it to him. When those mentioned earlier finished talking, the mentioned kahuna returned and sat at the

hoi e aku la ua kahuna la mamua, a noho mua i ka hale, a mahope hiki aku la ka puaa, a ninau aku la ia, “He puaa aha na?” Olelo aku la ke kanaka, “He puaa na ke kahuna lapaau.” Olelo aku la ia, “E hoi oe a ka mai, hoala aku iluna, hanai aku i ka ai, o ke ola no ia.” Alaila hoi aku ia kanaka a hana iho la pela, alaila ola io ae la no. Pela no ia i hanai i na mai he nui loa, a nui loa ka waiwai o ia nei, a haawi aku la na na kaikuaana, a hilahila iho la lakou; aole nae lakou i ike he kaikaina no lakou. A mahope hele aku la lakou i Hamakua i Koapapaa, noho iho la ilaila, noho no hoi keia iluna ae o Waipio, me ka hoola i na mea mai. A noho lapaau no keia ma keia aoao a o ke aikane ma kela aoao, o kanaka no e noho ana iwaena o laua, o Milu kona inoa. O na kanaka a pau a Kamakanuiiahailono i hoola‘i, hele aku la lakou a ia Milu, hai aku la lakou me ka olelo aku “Me e ke kanaka mana, a me ke akamai, he hoola kana i na mai, aole lapaau iki.” Alaila olelo mai la o Milu, “I mana no hoi paha ia la i ka aihue ole ia ‘ku o kana; ina hoi paha ia e aihue ia‘ku ana la, aole hoi paha ona mana.” A pau ia olelo ana pela, alaila manao iho la ia e kii aku i na mea a pau a Kamakanuiiahailono. Houluulu oia i na kanaka a pau mai kai a uka o Waipio, a piha o kai o Waipio, noho lakou a ka po, kii aku la lakou e hao i ka waiwai a me ka puaa, a me na hale, a me na kanaka a pau, aole kekahi mea koe iki, o kona hale noho a me ia wale no koe, aole i laweia. A i ke aumoe, moe iho la ia, a hoolono ia a ka moa kuakahi, aole kani; a i ka moa kualua, aole kani; a i ka moa puwalu, aole kani, a wehe mai la ka alaula o ke ao a malamalama loa ae la, a nana aku la ia, aole hale iki, aole moa, aole kanaka, a pau loa na mea a pau. Alaila ku iho la ia me ka manao e hele aku i imi aku i kona mau kaikuaana. Ku no ia a hele aku la e imi i kona mau kaikuaana, hele aku la ia ma Hamakua a loa aku la kona mau kaikuaana ma Koapapaa i Hamakua, a ike mai la kona poe kaikuaana, olelo lakou, “O ua kanaka nei a kakou i haalele aku ai, ai ae la ke hele mai nei.”

front of the house, and then the pig arrived and he asked, “A pig for what?” The person said, “A pig for the kahuna lapaau.” He said, “Return to the ill person, raise him up, feed him food, and he will live.” This person returned and did just that, and he actually was healed. That is how he fed many ill people, and his wealth was great, he gave this to his elder siblings, and they were ashamed; they did not know they had a younger sibling. Afterwards they went to Hamakua to Koapapaa and lived there, he lived above Waipi‘o healing sick people. He lived healing people on this side and his ‘aikāne on that side, a man lived between them, Milu was his name. All the people that Kamakanuiaha‘ilono had healed went before Milu and told him “It is strange, the power and skill this man has, he heals the ill, without even using medicine.” Then Milu said, “Perhaps he is so powerful because his mana has not been stolen: if it had been stolen, he probably wouldn’t have so much power .[.]” When he finished talking, he thought to take all the possessions of Kamakanuiaha‘ilono. He gathered all the people from the ocean to mountains of Waipi‘o and the ocean of Waipi‘o was full, they stayed until dark and raided the property and the pig, the houses, and all the people, there was nothing left, only the house he lived in and himself was not taken. In the middle of the night he was sleeping and listened for the first cock crow, it did not sound; and the second cock crow, it did not sound, and the chorus of cocks, it did not sound, and the first light of day broke through until it was bright and he looked and there was no house, no chicken, no people, nothing. He stood with the thought to go find his elder siblings. He went to find his elder siblings, he went to Hamakua and found his elder siblings at Koapapaa in Hamakua, they saw him and said, “This person we left, here he is approaching us.”

[Aole i pau, e hoomau aku no.]	[It is not finished, it will be continued.]
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The next extensive version of the mo‘olelo of Lonopūhā comes from John Papa Ii³ that was printed in 1869 in Ka Nupepa Kuokoa. Parts of this article made it into Fragments of Hawaiian History, which includes translated portions of his writings that appeared in the nūpepa.⁴

John Papa Ii, “Na Hunahuna No Ka Moolelo Hawaii” in <i>Ka Nupepa Kuokoa</i> , 23 October 1869, p. 1.	
NA HUNAHUNA NO KA MOOLELO HAWAII	PIECES OF HAWAIIAN HISTORY
E kamailio ae paha kakou no ka wa i hoomakaia ai ka oihana lapaau, ina pela io, a o ke kau mai okuu no ia e ahulau ana ua alii a me na makaainana ma na wahi a pau o keia mokupuni. Ua hiki paha ia kakou ke noonoo iho, oia no ke kau o ko Heneri Opukahaia ma haalele ana iho ia Kealakekua, ma Kona Hema, Hawaii, a holo aku la i ke aupuni Ripubilika, a ike i ke Akua oiaio malaila. A o ua makahiki 1806 la, oia no ka manawa a ke mea nona keia pulima i haalele aku ai i ka puhaka o kona makuahine, a oia no hoi oia malalo o na kauoha a pau a kona mau makua. A malama paha, ua ike oukou ia ano a me kona ano haipule naaupo, aka nae, i mea hoi e maopopo ai oia, aole i huli ai i ka akau a i ka hema ma kona kamaaina i na lolina naaupo he nui o kela kau, mai ka oiaio ae o ka Baibala a me ka mana o ka Uhane Hemolele.	Let us talk about the time that the healing profession began, if it was really that way, it was during the time the cholera disease was spreading among the alii and makaainana in all areas of this island. We can ponder that this was the time that Henry Opuhakaia folks left Kealakekua, at South Kona, Hawai‘i, and traveled to the Republic Government and got to know the true God there. This year 1806 was the time that the one for whom is this handwriting left the loins of his mother, while he was under all the commands of his parents. Perhaps you folks know of this kind and his ignorant religious character, however, so that he understood, he did not search to the north or south’s populace for the many ignorant traditions of that time, it is from the truth of the Bible and the Holy Spirit.
E waiho ae paha kakou ia mau hahaina, no ka mea, ua maopopo keia mau ano ia kakou, aka, ke ninau mai nei paha kekahi o na hoa lawe nupepa Kuokoa, no kahi i hiki mai ai ke kulana mai i kela a me keia mokupuni, i olelo ia e kakou ma kela Helu aku la, e i ana, “Ku i mea ke one, he mea ke one, he mea ka aahu, a he mea ka puua, he mea ka mea, a he mea ka laau.”	Let us set aside these answers, because we know of these kinds, but when one of the Kuokoa newspaper subscribers asks from where did this illness come from to these islands, it was stated in the previous volume, saying, “ <u>Ku i mea ke one, he mea ke one, he mea ka aahu, a he mea ka puua, he mea ka mea, a he mea ka laau.</u> ”
He moolelo nui no keia, a ua hoomaka ia i ke au ia milu, oiaio oia e	This is an important story and it started in the time of Milu when he

³ John Papa Ii does not show up on the article as the author, but according to the work of Marie Alohalani Brown, Ii is the author of the series by this title between the years of September 4, 1869 and May 28 1870; Marie Brown, “Facing the Spears of Change: The Life and Legacy of Ioane Kaneiakama Papa ‘Ī‘ī, (Phd dissertation, University of Hawai‘i at Mānoa, 2014).

⁴ John Papa Ii, *Fragments of Hawaiian History*, (Honolulu: Bishop Museum Press, 1963), pp. 45-48. This book is in our resources folder.

<p>noho ana ma ka aina o Waipio, i Hamakua, Hawaii, a o ka makahiki hea la ia? A ua oleloia no hoi, ua hele mai kekahi poe kanaka me ka lakou poe wahine mai Kahiki mai, <u>a o Kahiki hea la ia</u>. Aka he ano akua nae lakou a pau, pela i oleloia. Ua oleloia no hoi, ua hiki mua lakou ma Niihau, a pela mai ka hele ana a pau na mokupuni, a ma ka aoao hema ae o Hawaii, a hiki ana ma Puna, Hilo, a hiki ana ma Kukuihaele, Hamakua, maluna aku o Waipio. A ma na mokupuni nae a pau a lakou i hele mai, pela no ka laha ana o na mai ma na mokupuni a pau e pa make ana. A ua manaolia, o ka lakou mau hana ia iwaena o na 'lii a me na kanaka. Ua oleloia, o keia poe no paha ke noho ma Kukuihaele, i ke au ia Liloa a mamua ae paha, aole nae he akaka pono, aka, e ike auanei kakou ma keia hope ae.</p>	<p>was living at Waipi'o in Hāmākua, Hawai'i, and what year was this? It is said some people and their wahine came from Kahiki, and who knows where Kahiki is. But they were all godly, as it is said. It is said they first arrived at Ni'ihau, and thus all the islands and to the south side of Hawai'i, to Puna, Hilo, until they reached Kukuihaele, Hāmākua, above Waipi'o. On all the islands they visited they spread death-bearing illnesses. It was thought that this was their doing among the chiefs and people. It is said it was these people living at Kukuihaele during the time of Liloa and perhaps before, it is not exactly clear, but we will see the later.</p>
<p>O na mai i oleloia, oia ka li, wela, nalulu a me ke pani, a pela aku. Eia na inoa i kekahi poe o lakou: Kaalaenuiahina, Kahuilaokalani, Kaneikaulanaua, a pela wale aku. Aka, o Kamakanuihailono, hele mai la ia mahope o lakou la, a o ka make ka lakou la, a o ke ola hoi ka ia nei. A pela no kakou i ike ae nei mamua, no ka hoonohonohoia ana o ka mai a me ka laau mana mokupuni a pau a hiki i Hawaii; a ma kahi a lakou i haele ae, pela no ka ia nei hele ana a ma Kau ae. A hiki keia ma ka aina i kapaia o Kiolakaa, e pili ana ma ka aoao komohana o Waiohinu, e piha ana ia wahi i na kanaka a e noho ana o Lono ko lakou alii. Noho iho la keia ma kekahi wahi [puuhonua], a hele mai la na kanaka he lehulehu wale e makaikai ia ia nei, no ka mea, <u>he maka hou oia akahi no a ike ia, a ua mau mai no ia ano a hiki i keia wa</u>. Iaia nae e noho ana, ike aku la keia i ka ula o ka ili o kekahi kanaka, i aku la oia i kanaka, "Nani ka hoi ka ula o ka ili o kela kanaka." Pane mai la na kamaaina, "O Lono ia, ke 'lii nona ka aina, a he mahiai kana hana." I hou aku la no keia, "Nani ka hoi ke kanaka mai nui." (ma ka ula o ka ili ka ia nei ike ana.) Pane hou mai ka poe kamaaina, "O kela kanaka mai ole ka la, he mai iho la ka hoi ia oe." Kaha aku la no keia hele me ka haalele ana iho i na kamaaina. Hele aku la hoi kekahi o ka poe i lohe i ka ia la olelo, a hai aku la i ua alii la, "Kupanaha ka olelo a kela kanaka e hele la, i i mai nei, he kanaka mai nui ka oe." A lohe ua alii nei, kaikai [kaikai] ae la oia i kana oo iluna, me ka olelo iho, "<u>Me keia ano mai ole no o'u la he mai iho la ka!</u>" I kona pahu ana iho nae i</p>	<p>The illnesses spoken of was the li [chills], wela [hot, temperature, fever], nalulu [dull headache, pain in stomach], and the pani [disease with severe pain at the solar plexus and choking, asphyxiation], and so forth. Here are the names of some of them: Kaalaenuiahina, Kahuilaokalani, Kaneikaulanaua, etc. But, Kamakanuihailono came after them, theirs was death, his was life. That is how we previously understood the classification of illness and remedies on all the islands to Hawai'i; where they went so too did he until Ka'ū. He arrived at the land called Kiolakaa, near the west side of Waiohinu, this place was filled with people and Lono was living there, their chief. He sat at a place of refuge [puuhonua] and many people came to visit him because <u>he was a new face seen for the first time, and these illnesses persist until today. .[this was a new mark, this was the first time it was seen and this kind has persisted until today]</u> While he was sitting there, he saw the redness of the skin of a man, he said to someone, "How unfortunate, the redness of the skin of that person overthere ." The kamaaina responded, "That is Lono, the chief of this land, farming is his occupation." He spoke again, "How regrettable indeed is the greatly sick person." (by the redness of the skin he knew.) The kamaaina responded again, "That person is not ill, <i>you</i> are a greatly ill person." He left the kamaaina and went on. Some of the people who heard what he said went to the chief, "The words of that person going there were unbelievable, he said you were a greatly ill person." The</p>

<p>kana oo ilalo me ka ikaika, ua pololei ka iho ana a ku ma kona kapuai, a puka ana ilalo, a kahe aku la ke koko, a waiho a maule iho la. Hopu iho la kekahi kanaka i ka puua, a hahai aku la mahope oia la. A lohe kela i ka alala aku o ka puua mahope, i alawa mai ka hana, e holo aku ana keia kanaka me ka puua, huli pono mai la keia a nana. Holo aku la no hoi ua kanaka nei a hookuu aku la i ka puua ma ko ia la alo, me ka hai pu aku i ka pilikia o Lono. Hoi hou aku la keia i hope, me ka puili (ohi) ana i ka hua popolo opiopio a me ka lau popolo pu iloko o ke kihei. A hiki keia i kahi o ka mai e moe ana, nonoi aku la i paakai, a kui pu iho la me ka popolo, a hana ia a loko o ka aaniu, a kau aku la ma kahi i eha; a mai ia la no hoi a po, pau ke kahe ana o ke koko. A hala he mau pule elua a ekolu paha, ku ae la keia a hele aku la.</p>	<p>chief heard, raised his ‘ō‘ō while saying to himself, <u>“I am not ill if you consider this to be illness!”</u> As he strongly thrust his ‘ō‘ō down, the descent fell directly upon his foot, and pierced through, and the blood flowed, he was left faint. Some people fetched a puua and followed behind him. He heard the crying of the pig behind him and quickly glancing back, saw this person was running with a pig, and so he turned to look. This person came and released the puua before him also telling of Lono’s trouble. He returned back while harvesting young popolo fruit and popolo leaves in his kihei. He arrived at the place of the ill person laying, he requested paakai and pounded it together with the popolo and prepared it in the sheath from the coconut and placed it where it hurt; and from that day until night, the blood stopped flowing. Two or three weeks passed and he stood and left.</p>
<p>Iaia nei nae e nanea ana i ka hele, nui ana ka hanu o keia mea mahope, i aui ae ko ia nei hana, eia no ka o Lono. Ninau mai la o Kamakanuihailono, me ka i mai, “Heaha kau e Lono, a e hele ana oe i hea?” Pane mai la o Lono, “Mamuli o kau hana ana ia‘u a ola, nolaila, ia oe no i hala mai ai, ua kuka koke au me ko‘u mau hope, a ua waiho aku au i ka‘u oihana ia lakou, a na lakou no e hooponopono i na mea a pau. A owau hoi, i hahai mai nei au ia oe, e ao mai oe ia‘u i ka lapaau.” Pane mai la hoi kela. “Hamama mai ko waha.” Ia hamama ana aku o ia nei, e kuha kela. A o keia kuha ana, ua lilo ia i mea nona e akamai ai ma ka lapaau ana, a ua akamai io no hoi.</p>	<p>While he was at ease in travel, great was the breath of the one behind, he turned aside, and there was Lono. Kamakanuihailono asked, “What are you doing Lono and where are you going?” Lono answered, “Because you healed me, thus while you passed by, I quickly spoke with my successors and I have left my profession to them and they will arrange everything. For myself, I will follow you, teach me lapaau.” He responded, “Open your mouth.” While he opened his mouth, he spit. This spitting became something to make him intuitively skilled in healing, and he actually became skilled.</p>
<p>Ia laua no nae e haele ana, hahai aku la keia ia Lono, (a no ka eha ana o kona wawae, ua kapa aku keia o Lonopuha) i ke ano o na mai a me ka laau o kela mai keia mai. Pela no ka ia nei hele ao ana a hala wale o Kau, hiki ana hoi i Puna a me Hilo, a hele ana laua nei ma kekahi hapa o Hamakua, e hiki aku ai i Kukuihaele.</p>	<p>While they were traveling, he described to Lono, (because of the pain of his foot, he was called Lonopuha) the types of illnesses and the remedy for each illness. Thus was his teaching as they passed Ka‘ū, arriving in Puna, and Hilo, going to one part of Hāmākua, arriving in Kukuihaele.</p>
<p>Mamua nae o ko laua hiki ana aku ilaila, ua olelo aku keia ia Lonopuha, “Aole oe e pono ke noho pu me makou, mamuli auanei holopono ole kau oihana lapaau, nolaila, he pono ia oe ke hookaawale aku ma kahi e, a malaila oe e hapai ai i kau hana lapaau.”</p>	<p>Before they arrived there, he told Lonopūhā, “You will not benefit from living with us, or your lapaau profession will not go smoothly, it is better if you are separated at a different place and there you will continue your lapaau work.”</p>

<p>No keia mea, ua naue loa aku keia a noho ana ma Waimanu, a malaila keia i hoomaka ai i kana oihana lapaau. Ma kona hapai ana i keia oihana malaila, ua kaulana loa ae la kona akamai ma ka lapaau ana, a ua kui loa aku ia kaulana a lohe o Kamakanuihailono ma, ma Kukuihaele, aole nae keia i hoike aku ia Kaalaenuiahina ma, no kona ao ana ia Lonopuha i ka lapaau. A mamuli hoi o keia ao ana, ua kaulana oia. A oiai no hoi, e imi ana o Kaalaenuiahina ma i mea no Milu e make ai, a e mau ana ke omaimai mau iaia na lakou la mai.</p>	<p>Because of this, he went to Waimanu and there he began his lapaau profession. In his support of this work there, his skill in lapaau became famous, and this fame traveled and was heard by Kamakanuihailono folks in Kukuihaele, however he did not reveal to Kaalaenuiahina folks that he had taught Lonopūhā lapaau. Because of this teaching he became very famous. While Kaalaenuiahina folks were searching for something that would kill Milu, his continued to be plagued by illnesses from them.</p>
<p>Lilo o Lonopuha i kahuna no Milu</p>	<p>Lonopūhā becomes caretaker of Milu</p>
<p>A lohe o Milu i ke kaulana o Lonopuha ma ke akamai i ka lapaau, no ka mea hoi, o na mai i ikeia e make ana, ua ola ae la ma ka Lonopuha lapaau ana. A no keia kaulana, ua hoouna aku o Milu i kanaka elele, e kii ia Lonopuha.</p>	<p>Milu heard of the fame of Lonopūhā’s skill in lapaau, because the illness that people suffering from were alleviated by Lonopūhā’s lapaau. Because of this fame, Milu sent a messenger to fetch Lonopūhā.</p>
<p>A hiki keia ma kahi o Milu, a nana a haha paha, me ka olelo aku, “Aohe ou mai, ke hoolohe nae oe i ka mea a’u e olelo aku ai ia oe.” Hapai ae la keia i ka oihana lapaau. I kona lapaau ana no hoi, ua ola io no ka mai, me kona i aku no hoi ia Milu: “Ua lapaau ae nei kua ia oe a ola oe, ua pau na mai maoli e pili ana i kou kino, a koe nae ka mai mawaho mai. E kukulu nae oe i mau hale lau, a malaila oe e noho malu ai no kekahi mau pule elua a ekolu paha e hoolana ai i kou mai.” Ua kapaia ia mau hale, he mau hale pipipi, he mau hale e hoopau loa mai ai i ka lapaau ana, ke loohia ole i kekahi pilikia a pouna e ae paha.</p>	<p>The messenger reached Milu, he looked and diagnosed by touch and said, “You have no illness, if you listen to what I will tell you.” He assumed the role of healing. In his treatment, the illness was indeed cured, as he said to Milu: “We treated you and you have lived, the <u>physical</u> illnesses affecting your body from inside have ceased, the illness coming from an external source remains. You must build some leaf-thatched homes, and you will live there peacefully/secretly for two or three weeks to ease the pain of your illness.”⁵ These houses are called rehabilitation homes, they are houses to conclude the healing process, if one is not stricken with some kind of trouble or misfortune.</p>
<p>Ke ao ana o Lonopuha ia Milu</p>	<p>Lonopūhā’s Advising of Milu</p>
<p>“E ke ‘lii, ke noho nei oe ma keia mau hale, a e like me ka nui o ka manawa i oleloia, pela no oe e hoomalu ai ia oe, ke hiki mai na hana lealea ma o a maanei, a me na uwauwa ana, no ka mea, o ko make no ia e kiina mai la, nolaila, mai wehe aku oe i kau wahi lai o ka hale a nana aku ia mea. I kou la no e ike ai ia mea, o kau la no ia e make ai.”</p>	<p>“E ke ‘lii, when you stay in these houses for the duration stated before, that is how you should still yourself when the fun activities arrive here and there and the yelling, because this will be your death if you go after this, therefore dont open the lā‘ī of the house and look at these things. The day you look at these things will be the day you die.”</p>

⁵ “Ho‘olana ma‘i, to ease the pain of sickness” in Hawaiian Dictionary under lana.

<p>Aole no paha i hala ae na pule elua o ka hoomalu ana o ua alii nei e like me ka ke kahuna mau ao ana, ua nui mai la na leo kupinai ma o a maanei a puni kahi a ua laii nei e noho ana. Aole nae i haalele ua alii nei i ke kauoha a ke kahuna a po wale ia la. A o ke kumu nae o keia hauwalaau ana, he mau manu elua e paani ana ma ka lewa, a no ka laua mau <u>hana pana paani</u>, ua nui loa ka uwa ana o ko lalo ia la a po.</p>	<p>Not even two weeks of the chief’s confinement like the kahuna had constantly taught him, the mourning voices grew loud here and there around where this chief was staying. The chief did not abandon the orders until the day turned to night. The reason for this chatter was two birds playing in the sky, and because of their <u>hana pana paani</u>, the <u>yelling of below was very loud from day to night</u>.</p>
<p>Ua kokoke paha e hala ke kolu o ka pule, piha hou o Waipio i na leo uwa, a pela aku, ua lele mai mai ka lewa mai kekahi manu nui, i hoonaniia i na ano hulu a pau, a lele kikaha ae la oia mai ka welau pali mai o Koaekoa a i ka welau pali o Kaholokuaiwa, me ka hoolailai iho maluna o na kanaka, a nolaila, ua uwa hele na kanaka i o a ia nei e alualu hele ana. A no ka uluhua loa o ua alii nei i na pihe uwauwa, ua hiki ole ia ke hoomanawanui i na olelo ao a ke kahuna, a nolaila, pai ae la oia i kekahi mau lai o ka hale ana e noho ana a nana aku la i ua manu nei. O ka manawa iho la no ia o ua manu nei i nao mai ai ma ka poaeae o ua alii nei, oiai oia e pale ana i kekahi mau lai o kona hale, e ake ana e ike aku i ua manu la, a o ka manawa iho la no ia i loli ai kona ola a make iho la.</p>	<p>Three weeks had nearly passed, Waipi’o was again filled with yelling voices, it was that way again, a big bird had flown from the sky, decorated in all kinds of feathers, he flew from the tip of the cliff of Koaekoa to the tip of the cliff of Kaholokuaiwa, poising aloft above the people, then the people ran here and there yelling as they chased the bird. Due to the great annoyance of this chief of the yelling voices, he could not be steadfast in the teachings of the kahuna, therefore he lifted some lā’ī of the house he was staying in and looked at this bird. The bird then probed at the armpit of this chief, while he was blocking with some lā’ī from his house, wanting to see this bird, this was the time his life turned to death.</p>
<p>A ike ua kahuna nei i ka manu e lele ana me ke ake o Milu, alaila, alualu aku la oia mahope. A ike mai la ua manu la i ka ia nei alualu aku mahope, komo koke iho la oia iloko o kekahi poopoo pohaku maluna aku o ke kumu o ka pali o Koaekoa. A hiki keia malaila, aia hoi, e <u>lana ana ke koko</u> ma kahi o ua manu nei i komo aku ai. Pela keia i awili iho ai i ke <u>pahoola</u> me ke koko, a hoi mai la, a hookomo aku la i ua mea la ma kahi e hamama mai ana o ua alii la, ua make. Nini iho la keia i ka laau nini ma kahi ana i hookomo ai, a pohala ae la o Milu. A o kahi hoi a ua manu la i komo aku ai me ke ake o Milu, ua kapaia ia wahi a hiki i keia la, o “Keakeomilu.”</p>	<p>The kahuna saw the bird flying with the ake of Milu and followed behind him. The bird saw that he was following behind and quickly went into a nook in a stone above the base of the cliff of Koaekoa. When he got there there was the blood <u>[floating?]</u> where this bird had entered. In this way he mixed a piece of kapa with the blood and returned and inserted this where this chief was gaping, he had fainted. He poured the laau nini on the area where he had inserted it and Milu recovered. The place where this bird entered with the ake of Milu is called to this day, “Keakeomilu.”</p>
<p>Ma ia hope iho, lilo ae la keia make ana o ua alii la i mea ole, a maikai loa ae la no hoi e like me mamua, aka, aole no nae i hamau iho ke kahuna i kona waha ma ke ao ana i ua alii nei. I ka i ana ae, “Ola ae nei oe i keia make ana, a hookahi ou make ana i koe.”</p>	<p>From this result the death of this chief became nothing and he became good like before, but the kahuna did not silence his mouth in advising this chief. He said, “You have survived this death, one death remains.”</p>

<p>Ka make loa⁶ ana o ua Milu nei.</p>	<p>The Death of Milu</p>
<p>I ka pau ana o na la piliiaiku o ka mai maluna o Milu, a noho iho la oia me ka oluolu maikai mai ka make ana ae, a he mau malama paha i hala ae, ala mai la ma na pueone mai o a o o Waipio ka nalu e hai maikai ana, a ua nui ka uwa ana o na kane, wahine a me na kamalii, no ka poe e pae mai ana i ka nalu mai kai mai, no ka mea, ua maikai ka hai ana no ka nalu mai kai mai a hiki i ke one. A ua mau no hoi ka uwauwa ana i kela la keia la. A no ka mau o ka uwauwa ana, pauaho ae la ua o Milu i na ao ana a ke kahuna, a hiki ole iaia ke hoomanawanui hou iho, nolaila, hele aku la oia a au aku la. A hiki oia ma kulana heenalua, ku mai la ka nalu mua a me ka lua, aole no keia i pae, a i ke kolu o ka nalu, pae iho la keia me ka maikai, a uwauwa mai la o uka mai o a o. Au hou aku la oia a hiki ma ke <u>kulana omolewa</u> a hoomo iho la e like me mamua a pae mai la me ka maikai. Iaia e nanea ana i ka pae maikai, a hiki ma kahi o ka nalu e puka ae ai a popoi iho, pela ua alii nei i o-ia iho ai ilalo, e lele ae la ka papa iluna mai lalo ae a pae ana iuka, a o ko ia la nalowale loa aku la no ia iloko o ka hohonu. “A make loa o Milu.” wahi a uka. <u>Ina he moolelo oiaio keia, alaila, ua ike hou no kakou i keia alii kuli. Ka i no hoi ia lakou la i hala e aku ia mea he kuli, eia hou no ka hoi.</u></p>	<p>When the days of the stiffness of joints of the illness upon Milu ended and he lived with comfortableness from death, some months had pass, the waves rose on the sands from here to there of Waipi‘o breaking good, the men, women and children yelled for the people riding the waves from the ocean, because the waves were breaking good from the ocean to the sand. The yelling continued every day. Due to the persistence of the yelling, Milu became discouraged from the counsel of the kahuna and he could not be again steadfast, so he went swimming. He got into position to surf, the first wave appeared and the second, he did not catch it, on the third wave he caught it well and the people above yelled here and there. He swam again and got into <u>position on the omo</u> and drew in on the wave like before and landed well. While he was landing well, he arrived at the spot where the wave was emerging and breaking and that is how this ali‘i <u>was taken under</u>, the board flew up and landed ashore, and he was lost in the deep ocean. “And Milu died.” said the people ashore. If this is a true story then we will would have seen this deaf chief again. <u>Ina he moolelo oiaio keia, alaila, ua ike hou no kakou i keia alii kuli. Ka i no hoi ia lakou la i hala e aku ia mea he kuli, eia hou no ka hoi.</u></p>
<p>Ka haalele ana o ua poe kino ano akua nei ia Kukuihaele.</p>	<p>These Akua Leave Kukuihaele.</p>
<p><u>A make iho la o Milu, ka mea a lakou i upu nui ai e make, ku ae lakou a haalele iho la ia Kukuihaele, a hele huakai mai la ma Koolau o Maui, a hiki ana hoi i Wailua,</u> oia e noho ana kekahi mau kino wailua ilaila, oia no hoi o Pua a me Kapo, <u>a hookahi ka haele ana o nei huakai i Maunaloa o Kaluakoi i Molokai,</u> a hookaha nui iho la ia wao laau kula o ia aina, a malaila kahi i luana nui ai. Ua oleloia, ua komo nui ua poe kino wailua la iloko o na laau o ia wao laau.</p>	<p>Milu, who they greatly desired to die, died, then they left Kukuihaele and went to Koolau, Maui, to Wailua, while some kino wailua were living there, these were Pua⁷ and Kapo, <u>a hookahi ka haele ana o nei huakai i Maunaloa o Kaluakoi i Molokai,</u> a hookaha nui iho la ia wao laau kula o ia aina, a malaila kahi i luana nui ai. It is said, these spirits entered the trees in this wao laau.</p>
<p>(Aole i pau.)</p>	

⁶ “Make loa” means “to die” in contrast to “make” which can mean “faint, defeated.” Hawaiian Dictionary

⁷ Andrews states that in the class of kahuna ho‘opiopio, who engaged in pule for medicine and to kill prayed to the akua named Pua.

S. M. Kamakau, “He Moolelo no Waipio i Hawaii a me kekahi mau Alii i Noho Aupuni, a make no lakou malaila,” in Ka Nupepa Kuokoa, 9 December 1865, p. 1-2.	
He Aina Kaulana o Waipio No Na‘Lii Kahiko	Waipi‘o Was a Famous Land Because of the Old Chiefs
Ua oleloia o Milu ke alii i noho kahiko i Waipio a hiki i ka manawa i hele mai ai o Kamakanuiiahailono, o kana hana o ka lapaau, a o ka hoola i na kanaka. Ua huhu ke Akua ia Milu i ka hanaino, i ka hao, i ka aihue i ka waiwai, i ka puua a na kamaaina, nolaila, hahau mai ke Akua i ka mai make ia ia.	It is said that Milu was a chief that lived at Waipi‘o a long time ago until the time that Kamakanuiaha‘ilono came, his work was lapaau and healing people. Ke Akua was hūhū at Milu because he did bad things, robbed, stole goods, the pigs of the locals, ke Akua hit him with a a ma‘i make.
Lohe o Milu i na kanaka, aia ke kahuna ola i na pali o Honokane, nolaila, hoouna mai o Milu e kii ia Kamakanuiiahailono, a loaia i na pali o Honokane, a noho o Lonopuha ilaila ke aikane. Hele mai o Kamakanuiiahailono ilalo o Waipio e lapaau ai i ke alii o Waipio ia Milu. I ka lapaau ana a ola o Milu, he popolo wale no kana laau ia manawa. E noho ana na kaikuaana o Kamakanuiiahailono iluna aku o Waipio i Kuikuihaele [sic], mai a lakou mai ka make o Milu.	Milu heard from the people that there was a kahuna ola in the cliffs of Honokane and he sent for Kamakanuiaha‘ilono who was gotten in the cliffs of Honokane where Lonopūhā was also living as his aikāne. Kamakanuiaha‘ilono went down into Waipi‘o to treat the chief of Waipi‘o, Milu. In the treating and curing of Milu the pōpolo was his only laau at this time. The elder siblings of Kamakanuiaha‘ilono were living above Waipi‘o at Kuikuihaele, it was from them the make of Milu.
A lohe ia‘ku la ua ola o Milu he kanaka mana aia ilalo o Waipio, a ua ola o Milu, e hoouna mai ana o Kamakakukoaie ia Kai-o, he manu, e lawe i ke ake o Milu, me ka olelo iho o Kamakakukoaie “i ola hoi paha iaia i ka lilo ole o ke ake,” <u>oia ka ai lua o ke ake o Milu.</u>	It was heard that Milu lived because of a kanaka mana below in Waipi‘o, and Milu lived, Kamakakukoa‘e sent Kai-o, a bird, to take the ake of Milu, with that Kamakakukoa‘e said, “he perhaps survived because the ake was not gone,” <u>oia ka ai lua of the ake of Milu.</u>
Hele o Kamakanuiiahailono i ka auau, a i kahi e hua ai o ka popolo; e lele mai ana keia manu nui uwa na kanaka, oia lele no o ua manu nei a komo i ka hale o Milu, e pai aku ana ua manu la ma ka aoao hema, lilo ke ake; hina aku la o Milu a make loa. Hiki o Kamakanuiiahailono, lalau aku la i ke kapa keokeo pahoola, e hahao aku ana ma ka aoao hema ma ka poaeae, ola hou o Milu, ua kapaia ke la ake, “he akepahoola.” E nana i ka moolelo o Lonopuha.	Kamakanuiiahailono went to bathe and to a place where the pōpolo fruited; this bird flew by and the people shouted, this bird flew into the house of Milu, this bird was slapping on the left side, the ake was taken; Milu fell and died. Kamakanuiaha‘ilono arrived and grabbed a kapa paho‘ola and inserted it on the left side in the armpit, Milu lived again, and that ake was called, “a akepaho‘ola.” Look to the mo‘olelo of Lonopūhā.

In both the Kekaha and Ii versions it is said that Kamakanuiiahailono mā come from Kahiki. Kamakau also agrees stating: “A pela o Ku me Lono ma ka moolelo o na poe Lonopuha a ka poe lapaau ma Kahiki mai ke akua, a ma Kauai i pae mua mai ai, a malila [sic] i laha mai ai ke akua. [So too was Ku and Lono in the story of the Lonopūhā people of the healers, the akua was from Kaua‘i and first landed on Kaua‘i and from there the akua was disseminated]”⁸ A short version is recorded by Nathaniel B. Emerson as a footnote in his translation of David Malo’s *Hawaiian Antiquities*:

Lono-puha, an ancient god of healing. To him belonged particularly chronic diseases. Puha was an ulcer or abcess [sic]. The following story is told me of the origin of Lono's power in medicine: In remote antiquity, Lono took upon him the human form and was a great farmer. One day while Lono was busy with his oo in his cultivated fields, Kane called to him, "Oh, Lono, what are you doing?" Lono stood up and, looking at Kane, thought to strike the oo into the ground, but instead wounded his own foot. "I have hurt my foot," said Lono. "Take of the leaves of the popolo," said Kane, "which you will find growing at hand and apply them as a remedy." He did so and his foot was at once made whole. From that time Lono became a skilled physician. He knew at once that the one with whom he was talking was Kane. "Yes, I am Kane, to whom you have prayed," said he in answer to the question of Lono. Kane then taught Lono the properties of medicinal plants. Lono then became the great patron of kahuna lapaau. Kane went away; but there were set up the pohaku o Kane, monoliths, which are still found from one end of the group to the other.⁹

Beckwith’s *Hawaiian Mythology* points back to the versions of Westervelt and Emerson with the addition of a version by Thrum. Lonopūhā was also the name of a heiau, probably used for healing, that was once located in Laupāhoehoe, Hilo, Hawai‘i adjoining the lighthouse on the North-East.¹⁰ Ii states that his father, Papa was in charge of these heiau.

The Healing of Milu at Waipi‘o

There are various accounts of Lonopūhā and Kamakanuiaha‘ilonu healing an ali‘i named Milu who lived at Waipi‘o in Hāmākua, Hawai‘i. In a version of the mo‘olelo by Kamakau, Kamakanuiaha‘ilonu and Lonopūhā were living in Honokane.¹¹

⁸ S. M. Kamakau, “He Moolelo o Kamehameha I.,” *Ka Nupepa Kuokoa*, 12 January 1867, p. 1.

⁹ David Malo, *Hawaiian Antiquities*, Honolulu, HI: Bishop Museum Press, p. 148-149.

¹⁰ John F. G. Stokes, *Heiau of the Island of Hawaii*, Honolulu: Bishop Museum Press, 1991, p. 157.

¹¹ S. M. Kamakau, “He Moolelo no Waipio i Hawaii a me kekahi mau Alii i Noho Aupuni, a make no lakou malaila,” in *Ka Nupepa Kuokoa*, 9

After the healing and the following death of Milu these po‘e akua leave Hawai‘i island for Maui:

John Papa Ii, “Na Hunahuna No Ka Moolelo Hawaii,” in <i>Ka Nupepa Kuokoa</i> , 5 March 1870, 1.	
No Kalaipahoa.	Kalaipahoa.
Ua kamailio no kakou mamua no keia akua i kapaia o Kalaipahoa, a no ka mea, o ka pahoa ke koi o ka wa kahiko, a oia no ke okiia ana, no ka mea, ua kamailio kakou i ka make ana o Milu ma ka lapaau ana a Lonopuha, aka, ua make oia i ka hoolohe ole i na kauoha a ua kahuna la, no ka mea, he huakai nui ka ka poe akua o ka hele ana mai Kahiki mai, (wahi a na moolelo kahiko o Hawaiiinei) a o Kahiki hea la ia? He nui na ano o keia poe akua, a pela no na inoa o lakou, a o ka make ka lakou hana mau i na kanaka, i ka mai pani, li, wela, nalulu, nahu, hui, lolo a pela aku.	We talked about this akua before called Kalaipahoa because <u>the pahoa was the ko‘i/important in the old times, this was being cut[?]</u> because we talked about the death/fainting of Milu when Lonopūhā treated him, however, he died because he did not listen to the commands of this kahuna, whereas, the gods had a great journey traveling from Kahiki (according to the old stories of Hawai‘i) and which Kahiki is this? There were many different kinds of these akua, so too were their names, death was their common deed to the people, the illnesses of pani, li, wela, nalulu, nahu, hui, lolo, etc.
I ka make ana o ua Milu la, haalele iho la ua poe akua la ia Kukuihaele, a hele huakai mai la a noho ma Koolau i Maui, a o Pua hoi a me Kapo, e noho ana laua ma Wailuanui. A ua oleloia ma ka moolelo o Kamapuaa, na keia wahine i alakai mai iaia la a hookipaia ana ma ka hale, iaia i hele mai ai mai Puna, Hawaii mai, oia e kuku kapa ana ua Kapo nei. Ua manaolia hoi, na ka uhane o keia wahine a ua Kamapuaa la i kona <u>ike uhane</u> ana i ua Kapo la, a pela oia i hiki kino ai i Wailuanui, a oia ke kane a Kapo i ka mahiaia a lawaia paha.	When Milu died, these akua left Kukuihaele and traveled to Ko‘olau at Maui, and Pua and Kapo were living at Wailuanui. It is said in the story of Kamapua‘a, it was this wahine that lead him and hosted him at the house, while he was coming from Puna, Hawai‘i Kapo was pounding kapa. It was thought that it was the uhane of this wahine of Kamapua‘a in his <u>ability to see the uhane</u> of Kapo, that is how his body arrived at Wailuanui while the kane of Kapo was farming or fishing.
I ka hiki ana hoi o ua huakai aku nei i Wailuanui, a pela laua (Kamapuaa ma) i komo pu ai iloko o ia huakai akua a hiki ana i Maunaloa io Molokai la.	When this journey reached Wailuanui that is how they (Kamapua‘a folks) entered together in this journey of akua arriving at Maunaloa at Moloka‘i.
Aka hoi, he wao laau maikai loa ia, a ua nui na ano laau malaila, a me ka ieie, kalole, iwaiwa, a palapalai, awapuhi a me ia mea aku ia mea aku ma ia wahi mauna kamahao, ke ulu ana ma o a maanei a puni ua wao laau la. No ia mau mea, makemake lokahi ae la lakou ia mau mea, a komo kela a me keia mea o lakou iloko o na laau, a lilo iho la lakou a	However, this is a very good forest and there are many types of plants there like ‘ie‘ie, kalole, iwaiwa, palapalai, awapuhi and other things on this wondrous mountain growing everywhere in this wao laau. Because of these things, they wanted to come together and each of them enter the plants, and they would all become plants.

December 1865, 1-2.

pau i mau laau.	
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Nā Kumu A’o Lonopūhā

This section gathers the various accounts of the different lines of kumu and haumāna that learned “ma ka aoao kahuna lapaau a Kamakanuihailono a me Lono”¹² or “in the healing order of Kamakanuihailono and Lono.” Kamakanuihailono is said to have taught Lonopūhā la’au lapa’au, Beckwith points to Kalākaua who states that both of them were also pupils of Kolea-muku.¹³ The following article by Samuel Kamakau explains the resurgence of the healing arts of Lonopūhā under the reign of Kamehameha I:

S. M. Kamakau, “Ka Moolelo o Kamehameha” in <i>Ka Nupepa Kuokoa</i> , 15 June 1867, p. 1.	
Ohi mai la o Kamehameha i poe kumu ao kuialua, lonomakaihe, oniu laau, mokomoko, kuikui, kaka laau, umauma, honuhonu, maika, puhenehene, pahee, koi, wala, walakua, pinau, lele, kilokilo, kuhikuhi puuone, papa huli honua, lonopuha. Ke ano o na kahuna. Ke ano ike i kela mea keia mea no Kauai no Oahu no Molokai no Maui a no Hawaii.	Kamehameha selected the Kumu who taught kuialua, lonomakaihe, oniu laau, mokomoko, kuikui, kaka laau, umauma, honuhonu, maika, puhenehene, pahee, koi, wala, walakua, pinau, lele, kilokilo, kuhikuhi puuone, papa huli honua, lonopuha. The type of the kahuna. The ones who knew everything from Kauai, O’ahu, Molokai, Maui, and Hawaii.
Hookaawale aku la o Kamehameha i na kumu ao lonopuha, ka poe mamoo a Milikoo, a Puheke, a Palaha. Ka poe i ao ma ka aoao kahuna lapaau a Kamakanuihailono a me Lono. Oia o Kuauau ke kahuna ao lapaau a Kamehameha. Ua komo kekahi poe Alii ma ka aoao lapaau oia o Kalanimoku, a me Boti Kamauleule, a me kekahi poe Alii, a me na kaukualii a me kekeahi poe e ae i ao i ka Lonopuha.	Kamehameha reserved the teachers who taught lonopuha, the descendants of Milikoo, Puheke, and Palaha. The people who learned in the medical kahuna group of Kamakanuihailono and Lono. This was Kuauau the kahuna of Kamehameha who taught lapaau. Some ali’i learned lapaau, these were Kalanimoku and Boti Kamauleule, and other alii, kaukualii and others who who learned Lonopuha.

¹² Lonopuha 6 article

¹³ Beckwith, *Hawaiian Mythology*, p.

<p>O ke ano nui o ka poe i ao i ka Lonopuha. Oia ka hoonohonoho ana ma ka iliili i ke ano o ke kino o ke kanaka, alaila hoonohonoho ka mai, mai ke poo a na wawae, a ike pono i ke ano o kela mai, a me keia mai, a me ke akaka o ka laina o kela mai, o keia mai, ka mai kupuno i ka lapaau, a me ka mai hiki ole i ka lapaau. Alaila, hoonohonoho ka laau kupuno o kela mai o keia mai, a pau ia, alaila haha ka lima i ke kanaka mai, a maopopo ka mai o ke kanaka. He ku iloko o ka papaku, he kea, he poupaa, he poulewa, he niau, he hoakaka; he mai keiki kane--he mai Alii, he kahuna Alii; he laau Alii. O ka waiki ka laau. He kupele he halehau; apu uhi halehau hoonaha liilii, ai ka ai ka ia, nui ke kino. Kii ka oopuhue--he waiki ka laau--He Alii ke kahuna; he haneri ke kanaka mai: Eha haneri ke kanaka lawelawe malalo o ke kahuna Alii; ua lako na kanawai o ka laau. Elua, ekolu la ua pau ka mai i ke ola--ua hiki i ke kahuna Alii ke wanana aku i ka nui o na makahiki o ke ola ana.</p>	<p>The importance of the people who learned Lonopuha. This was the arranging of iliili by the nature of the body of a person, then arranged by the illness, from the head to the feet, until they knew the nature of every illness and were clear with the customs associated with all illnesses, the illness that could be treated and the illness that could not be treated. Then arrange the appropriate laau for each illness, then the hand feels to diagnose the patient until the illness of that person is understood. He ku iloko o ka papaku, kea, poupaa, poulewa, niau, hoakaka; a boy's illness, a chief's illness, a chiefly kahuna; a chief's medicine. Waiki is the laau. A kupele, a halehau; apu uhi halehau hoonaha liilii, eat the food and fish, the body is . Procure the oopuhue¹⁴--waiki is the laau--The kahuna is an alii; There are 100 sick people: ending under the chiefly kahuna; ua lako na kanawai o ka laau. Two, three days the illness is cured--the kahuan Alii can predict the amount of years they will live.</p>
<p>Aole i pau.</p>	<p>It is not finished</p>

<p>S. M. Kamakau, "He Moolelo o Kamehameha I" in <i>Ka Nupepa Kuokoa</i>, 12 January 1867, p. 1.</p>	
<p>O ka moolelo o Kane a me Kanaloa, a o laua paha na kahu akua mua i hiki mai i Hawaii nei, a no ko laua mana, ua kapaia laua he mau akua. A ua kapa mua ia o Kahoolawe o Kanaloa ka inoa no ka hiki mua ana mai ma Kealaikahiki. Mai Kahoolawe aku laua a hiki i Kahikinui, na laua i wawahi ka loko ia a Kanaloa aia ma Lualailua, na laua ka wai o Kou ma Kaupo, na laua i hoomake kahuna aia o Koino ma Kikoo i Kipahulu, a na laua i hoomake ka moopuna a Waianu ma no ka hoohaumia i ka <u>wa ai</u>, a na laua i wahi i ka pohaku a puai mai ka wai, he wai kahe momona, aia ma Waihee ma Kahukuloa, a ma Lanai, aia ma Waiakane ma Punakou ma Molokai, aia ma Kawaihoa i Oahu. Pela no a puni keia pae aina, aia ma Kapu i Hawaii ke ana i Kahoupo o</p>	<p>The story of Kane and Kanaloa were the first kahu akua that arrived in Hawai'i and because of their mana they were called akua. Kaho'olawe was first called Kanaloa because he first landed at Kealaikahiki. From Kaho'olawe to Kahikinui it was they who opened the fishponds of Kanaloa at Lualailua, it it theirs the water of Kou at Kaupo, it was them who killed the kahuna, Koino was at Kikoo at Kipahulu, it was they who killed the mo'opuna of Waianu folks for defiling the <u>wa ai</u>, and it was they who broke open the pōhaku and the water flowed out, it was a rich running water at Waihe'e at Kahukuloa, and at Lanai, at Waiakane at Punakou, Moloka'i, at Kawaihoa, O'ahu. It was like that all around the archipelago, at Kapu, Hawai'i is the cave of Kahoupo o</p>

¹⁴ Strong concoction made of green gourd and kukui nut, used as an enema (Pukui, *Hawaiian Dictionary* p.).

<p>Kane, a me Keonelauena a Kane. A pela o Ku me Lono ma ka moolelo o na poe Lonopuha a ka poe lapaau ma Kahiki mai ke akua, a ma Kauai i pae mua mai ai, a malila [sic] i laha mai ai ke akua.</p>	<p>Kane, and Keonelauena a Kane. So too was Ku and Lono in the sotry of the po‘e Lonopūhā of the lapa‘au people who were from Kahiki and first landed on Kaua‘i and from there the akua spread out.</p>
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<p>John Papa Ii, “Na Hunahuna No Ka Moolelo Hawaii” in <i>Ka Nupepa Kuokoa</i> 30 October 1869, p. 1.</p>	
<p>NA HUNAHUNA NO KA MOOLELO HAWAII.</p>	<p>NA HUNAHUNA NO KA MOOLELO HAWAII.</p>
<p>Ma keia wahi, e kamailio pokole ae kakou maanei no ka aina o Kukuihaele, no ka noho ana o Kamakanuihailono ma ia aina, ua manaolia he aina no ka poe kahuna lapaau ia; pela ka nana ana a me ka maumaua ana mai o ka noho ana ma ia aina o na mamoa a ka poe lapaau a hiki mai ia Kama a me Kuauau kana keiki, i na la apau o ko Kamehameha ola ana, ke kuhihewa ole nae au.</p>	<p>At this time I will speak briefly about the land of Kukuihaele because Kamakanuihailono lived on this land, it was thought that this land was for the kahuna lapaau; thus has been the tending and repeating of the living on this land by the descendants of the po‘e lapa‘au until Kama and his [her?] child, Kuauau during all the days of Kamehameha’s life, if I am not mistaken.</p>

Samuel Kamakau also mentions the papa kahuna of Lonopūhā in the context of explaining all the orders of kahuna:

<p>S. M. Kamakau, “Ka Moolelo Hawaii. Helu 38” in <i>Ke Au Okoa</i>, 25 August 1870, p.1.</p>	
<p><i>O ka papa kahuna haha.</i> Oia ka papa kahuna i kapaia, ka papa kahuna a Lono, a oia hoi o Lonopuha. He papa kahiko loa keia papa kahuna lapaau, o ka haha i ka mai, a me ke kulana o ka mai, a no ka laau ka hana nui a keia papa kahuna lapaau. O ke poo kahuna mua o ka papa kahuna haha, o Kamakanuihailono, a o ka makamua o ka hoike ana o kona ike a me kona akamai i ka lapaau, a kona lapaau ana ia Lono, oia ke ‘Ili o Kau i Hawaii. O ke kumu o ko Lono mai, nana iho no i pahu i kona wawae, a puka ka oo ma kela aoao o ke kapuai, a o ka popolo ka laau i nini ia ai, a i ka wehe ana i ka manawa kokoke, ua ola loa, aole he ike ia o ka puka o ka oo i puka ma kela aoao, a o ka hahai koke no ia o Lono ia Kamakanuihailono i keia la hookahi, a o ka lilo o ia o Lono i kahuna lapaau, a ua kapaia o Lonopuha ke poomua o ka oihana</p>	<p><i>The class of diagnosing Kahuna.</i> This was the class that was called the class of Lono kahuna, this is Lonopūhā. This is an ancient class of healing kahuna, diagnosing illness, the condition [kulana] of the illness, and the laau were the main hana of this class of healing kahuna. The first head kahuna of this diagnosing class was Kamakanuihailono and the beginning of his demonstration of his knowledge and skill in lapaau was his healing of Lono who was the chief of Ka‘ū, Hawai‘i. The source of Lono’s illness was that he hit his own foot and the ‘ō‘ō make a hole on his foot, and the popolo was the laau that was applied, and shortly he was completely healed and you could not see the puka from the ‘ō‘ō on his foot and in that same day Lono followed Kamakanuihailono, and Lono became a kahuna lapaau</p>

<p>lapaau, a o ka aumakua mua i o ka poe kahuna lapaau haha.</p>	<p>and Lonopūhā was called the first head of the kahuna hāhā and the first ‘aumakua of the kahuna lapa‘au hāhā.</p>
<p>O ka mua o ke ao ana i ka lapaau haha, he oihana kapu no, a i na he mau kapu kahiko e pili ana i kona mau aumakua, alaila, e huikala mua i kona mau kapu a pau, alaila, e komo i ka oihana Lonopuha, he kapu ka hana ana, a i kekahi manawa, he uluhale, a he moku hale, a he halelau kahi e ao ai i ka poe haumana. He mau kanawai a he mau rula ko ke ao ana, he ao no a loa a ka ike, a loa ke akamai, a pili ka aumakua lapaau i ka haumana, ke hoolohe a malama a hiki i ka wa e ailolo ai. O ke ao ana i ka oihana lapaau, a i ka Lonopuha. O ke ao i ka pule ka mua, oia ke kumu a me ke alakai o ka ike a me ke akamai o ke kanaka e alakai ana i ke kanaka e ike i ka lapaau a me ka ike ana i na mea pohihihi iloko o ke kanaka mai, a nolaila, o ke akua ke alakai o na mea a pau, o ke akua ke ola palena ole, a nolaila, ua hilinei na mea a pau e ao ana i kela oihana i keia oihana i ke akua. Aka, aole nae ke akua i haawi i kona mau puali ma ka lani i na haawina like, a e like me ka haawina i haawia i na kanaka ma ka honua he haaawina like ole i kela uhane keia uhane o na kanaka ma ka honua, pela no ka haawina a ke akua i na puali ma ka lani, a ma ka po. O na puali o ka luku a me na puali o ka hoola.</p>	<p>The first that is taught in the lapa‘au hāhā is that it is a sacred profession, if there are old kapu related to their ‘aumakua, they must first release all those kapu, then they can enter into the oihana Lonopūhā, the work is kapu, and sometimes the students are taught in an uluhale, moku hale, or halelau.¹⁵ There are laws and rules regarding the teaching, it is taught until the knowledge and skill is grasped, and the ‘aumakua lapa‘au is pili to the student, they tend and listen until the time of the ‘ailolo.¹⁶ Regarding the teaching of the oihana lapaau and Lonopūhā. The teaching of pule is first, this is the source and guide of the knowledge and skill of the person who is guiding the person to know the lapaau and knowing the entangled things within the ill person, therefore ke akua is the guide of all things, ke akua is the boundless healer/healing, therefore all things taught in every profession relies on ke akua. However, ke akua does not give the same tasks to his soldiers in heaven, it is like the tasks given to the people on earth, a different task is given to each uhane on earth, so too are the tasks that ke akua gives to the soldiers in the lani and in po [heaven and hell?] The soldiers of death and the soldiers of healing.</p>
<p>Ma kekahi mau aupuni o ka honua aole i kulike ka lapaau ana i ke ola o ke kanaka, a ua hilinei lakou ma ko lakou ike a me ko lakou akamai ma ke ao ana i ka oihana ike ma ke ao ana ma na kula lapaau, me ka hopu pu ana i ke kino kanaka a okioki iho i na io a me na maawe a me na hunahuna o na io, <u>a me ka momoe ana o na kokaa</u>, a me ka pii ana o na aakoko e hoopuni i ke kino mailoko mai o kona kiowai puuwai e hopuni ana i ke kino o ke kanaka i ke koko; a pela hoi na aalolo o ke kanaka e holo ana maloko o na iwi a puka makalii ae me ka lahilahi mawaho o ka ili o ke kanaka mai kona kumu mai o ka lolo o ke poo o</p>	<p>In some countries of the world, they do not treat the health of people the same, they trust their knowledge and skill by teaching in medical schools, also with obtaining bodies and dissecting the flesh and the maawe and the hunahuna of the i‘o, and the <u>momoe and o na kokaa</u>, and the climbing of the aakoko that goes throughout the body from within the kiowai puuwai that circulates blood throughout the body; so too the aalolo of the person that goes in the iwi and finely emerges delicately outside of the skin from its source of the lolo of the poo of the person, not just there, the iwi, the olona, pilali; the puu of the</p>

¹⁵ According to Pukui, ulu hale and moku hale are both houses that are set apart for the training of practitioners of sorcery or healing (Pukui, *Hawaiian Dictionary*, p.). She also states that a hale lau is the same as a hale lama which is a kapu house for training kahuna hāhā (Ibid, p.).

¹⁶ A “ceremony usually marking the end of training, so called because the student ate (‘ai) a portion of the head, and especially the brains (lolo), (of a fish, dog, or hog offered to the gods; to partake of the ceremony)” (Ibid, p.).

<p>ke kanaka, aole malaila wale no, o ka iwi, o na olona, pilali; o na puu o na konahua o ke ake o ka naau, ua poke ia oloko a me waho o ke kanaka, a ua huli ia oloko o na pauku naau me ka opu a me ka honowa o ke kanaka, i ike pono ia ke ano o ka laau o ka mai e ola ai, a o kekeahi poe oia poe kahuna lapaau, aole ma ke alakai ana o ka mana o ke akua ia lakou, aka, ma ko lakou <u>alakai ikemaka ma ka imi naauao</u>. A o ko Hawaii imi ana i ka papa kahuna lapaau. O ke akua ke kahua, o ke lua o ka pule, a o ke kolu o ka papa o ka mai, o ka ha, o ka papa o ka laau. O ka lima o ka papa o ka make, o ke ono o ka papa o ke ola.</p>	<p>konahua of the ake of the naau, inside and outside of the person is cut up, and the pauku naau, opu, and the honowa are searched, and the medicine for the illness that will cure them is correctly known; and some of these kahuna lapaau are not lead by the mana of ke akua but they are guided by their <u>experience and seeking knowledge</u>. And in Hawai'i's seeking of knowledge of the class of kahuna lapaau. Ke akua is the foundation, second is pule, and third is the classes of illness, the fourth is the laau. The fifth is make, and the sixth is ola.</p>
<p>(Aole i pau.)</p>	<p>(It is not finished.)</p>

<p>S. M. Kamakau, “Ka Moolelo Hawaii Helu 40” in <i>Ke Au Okoa</i>, 15 September 1870, p. 1.</p>	
<p>Ka papa laau a ka poe kahuna a Lonopuha</p>	<p>The class of laau of the Lonopūhā kahuna</p>
<p>I ka wa kahiko loa, ua nui ka poe i malama i ka oihana kahuna lapaau, aka, i ka wa mahope mai, ua haalele ka nui o ka poe i malama i ka oihana lapaau, no ka nui ole o ka mai a ka lahui holookoa, a no ka hiki ole mai o ka poe malihini o na aina e, aole mai luku a mai ahulau, a mai lele, a me na mai aai, a mai pala a me ke kaokao, a nolaila, o ka papa kahuna paaaoa a me ka papa kahuna anaana na papa kahuna i lanakila mau, a o ka papa kahuna hoopio, he papa kahuna hou loa ia, he keneturia a oi ae. I ke au o Kamehameha I, ua hoala hou ia ka papa kahuna o Lonopuha, a o Kuauau ke kahuna o ka mookahuna o Lonopoha, a ua ao ia na'lii a oia ke kumu i laha hou mai ai ka oihana lapaau, a ua lilo ka oihana kahuna lapaau i oihana kaulana i ke au o Kamehameha I.</p> <p style="text-align: right;">(Aole i pau.)</p>	<p>In the very old times, there were many people who tended the kahuna lapaau profession, in the times after, most of the people who tended the lapaau profession has abandoned it due to small amounts of illness of the whole country, and the foreigners had not come yet, there was no mai luku, mai ahulau, mai lele, mai aai, mai pala, and kaokao, therefore the kahuna paaaoa and the class of kahuna anaana were the kahuna classes that persistently prevailed, the class of kahuna ho'opiopio is a very recent class of kahuna, a little over a century [old]. In the time of Kamehameha I, the class of kahuna Lonopūhā was revived and Kuauau was the kahuna of the mo'okahuna of Lonopūhā, and the chiefs were taught and this is the reason that the lapaau profession was spread out again, and the kahuna lapaau profession became a famous profession in the time of Kamehameha I.</p> <p style="text-align: right;">(It is not finished.)</p>