

Hālau Mōhala ‘Ilima
Merrie Monarch Festival 2023
Hula Kahiko, Wāhine Division
Oli

Nane Pūniu

Haku Mele: Kīhei de Silva. January 24, 2023.

Samuel Keko‘owai describes several disparate uses of gourd containers in his “Makalei Ka Laau Pii Ona a ka I-a,” a mo‘olelo published serially in the nūpepa *Kuokoa*, 1922-24. In one episode, Pāku‘i disregards the instructions of his konohiki and attempts to catch the mo‘o Hauwahine with a gourd of lū‘au and kukui bait. In another, Kahinihini‘ulu follows the instructions of his ancestress Haumea and uses a water gourd named Hinawaikoli‘i (which otherwise hangs in the shape of a feather on the wall of his grandmother’s hale) to see distant events and act appropriately. For his efforts, Pāku‘i slips, slides, and flops on Hauwahine’s back before finally managing to leap out of Kawainui at the mākāha whose name is afterwards changed to “Kalapaokanaka” in commemoration of his terrified flight. In contrast, the efforts of the ‘ehu haired Kahinihini‘ula result in the restoration of pono to the ahupua‘a of Kailua and his being named as ho‘okama and successor to Olomana, Kailua’s ruling chief.

Aloha au o ka leo o ka hinihini, hehene au-ē¹
He leo honehōne i ka pili o ke ao, hehene au-ē
‘O ke aha ka hana a Pāku‘i i ke kulu aumoe, hehene au-ē
E kaka‘i ana me ke po‘i pōhue, hehene au-ē
Akahēle ‘oe i ka ‘oneki pahe‘e o ka Naukilo,² hehene au-ē
O lilo auane‘i i Lapa-o-kanaka, hehene au-ē
‘A‘ole nou e ka mea ho‘okuli, hehene au-ē
Ka‘u mea kuli e ‘ou‘ou ai,³ hehene au-ē
Na wai kēia keiki ‘ehu nu‘anu‘a o ka lauoho,⁴ hehene au-ē
Na Halulu, na Kīwa‘a, na Hinawaikoli‘i,⁵ hehene au-ē
E papa‘i ana ‘o ia i ke po‘i wai, hehene au-ē
A kāhuli a‘e la i kona ‘ano mau he hulu,⁶ hehene au-ē
‘O ka wehi ia o nā wāhine kui lei ‘āpiki, hehene au-ē

I holomua nō i ke po‘o he pūniu,⁷ hehene au-ē
‘Uhū, hehene au-ē.

I love the voice of the hinihini
Singing sweetly at the break of day.
What is Pāku‘i doing so late at night
Moving forward with his gourd container?
Beware the slippery deck of the *Nautilus*
Lest you become Lapa-o-kanaka.
Not for you who turn a deaf ear
Is the knee-thing that I am tapping.
Whose child is this with thick, ‘ehu hair?
He belongs to Halulu, to Kīwa‘a, to Hinawaikoli‘i.
He taps his water gourd
And it changes into its usual form, a feather.
This is the adornment of the women who string lei ‘āpiki
Who move forward by means of their po‘o, their pūniu.
‘Uhū, hehene au-ē.

NOTES

¹ The first and third lines of this oli – and its “hehene au-ē” refrain – are influenced by Mrs. Nawelu’s “Aloha Au o ka Luna o Maunakea,” a mele inoa for Oliver Kawaihala‘ole Stillman, *Ka Hoku o ka Pakipika*, February 13, 1862.

² “**Oneki...o ka Naukilo**” – adapted from Keko‘owai description of the mo‘o, *Kuokoa*, Feb. 17, 1922.

³ “**A‘ole nou... e ‘ou‘ou ai**,” – adapted from the mele “No wai ka pomaika‘i,” *Kuokoa*, June 6, 1864.

⁴ “**Keiki ‘ehu... o ka lauoho**,” – Keko‘owai’s description of Kahinihini‘ula. *Kuokoa*, August 2, 1923.

⁵ **Halulu** is a man-eating bird, **Kīwa‘a** (or Kiwaha) is his companion, and **Hinawaikoli‘i** is the feather that falls from his po‘o. “Mo‘olelo no Aukelenuiaiku,” *Ka Hoku o ka Pakipika*, November 20, 1862. Keko‘owai, *Kuokoa*, March 3, 1922.

⁶ “**A kāhuli a‘e la i kona ‘ano mau he hulu**” – Keko‘owai, *Kuokoa*, June 14, 1923.

⁷ “**I holomua...he pūniu,**” – adapted from Pukui’s “I holo mua nō i ka pūniu, to go ahead indeed because of one’s skull [intelligence].” “Pūniu,” online *Ulu kau: Puke Wehewehe ‘Ōlelo*.