**A Hilo Au**

A Hilo au ē, hoʻolūlū ka lehua ē.

A Wailuku ē, i ka lua kānaka ē.

A Hāʻili ē, i ke kulamanu ē.

A Panaʻewa ē, i ka moku lehua ē.

A Leleiwi ē, ʻike i ke kai ē.

\*A Molokaʻi ē, i ke alakahi ē.

Hāʻina ē, nou e ka lani ē.

He inoa no Liholiho.

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| **A Hilo Au** (I Was At Hilo) - Chant for Liholiho, Kamehameha II  |
| A Hilo au e lâHo`olulu ka lehua lâA Wailuku e lâI ka lua kanaka laA Haili e lâI ke kula manu lâA Pana`ewa e lâI ka moku lehua lâA Lele`iwi e lâ`Au`au i ke kai lâA Moloka`i e lâ`Ike ala kâhi lâA Mauna Loa au lâI ka lua ko`i hala lâHa`ina mai ka puana lâNo ka lani nô he inoa lâHe inoa nô Liholiho  | At HiloI gather the lehuaAt WailukuThe man-destroying pitAt HailiIs a plain inhabited by birdsAt PanaewaWith its groves of lehua treesAt Lele`iwiI swim in the seaAt Moloka'iI see one roadAt Mauna LoaIs the adze quarryTell the refrainIn the name of the chief  The name-song for Liholiho  |
| Source: - This pa`i umauma or chest slapping chant was composed for Liholiho who ruled the Hawaiian kingdom as Kamehameha II from 1819 to 1824. Verse 1 is in reference to Hilo, his birthplace, and his departure from Hilo to Kona. The lehua is symbolic of a young girl. Verse 2, the man-destroying hole is a cave for prisoners who committed misdemeanors. Verse 5, Lele`iwi heiau and the surrounding area was named after a despotic chief whose bones were desecrated by throwing them into the sea at this point of land, north of Hilo. The name immortalized this event. The heiau is where people were blessed and protected from harm in the water, for the sea had healing qualities for Hawaiians. Verse 6, Moloka`i is a reference to:1) a sea outside of the Hilo coastline and 2) an ancient path on Moloka`i. This is the poetic kaona for the chief travelling. Verse 7, Maunaloa is a place where adze makers gathered their stone called `alâ to make stone adzes, another poetic kaona reference. Told to M. Gay by Iolani Luahine and Edith Kanaka`ole. Edited by Dr. Barbara Price  |  |

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