

the level ground of Puhikau. Then he went up to the woods and saw the canoe, ready and complete. The Menehunes told Laka that it would be brought to the halau that night. At the dead of night the hum of the voices of the Menehunes was heard; this was the commencement of the lifting of the canoe. It was not dragged, but held up by hand. The second hum of voices brought the canoe to Haloamekiei, at Pueo. And at the third hum the canoe was carefully laid down in the halau. Food and fish were there spread out for the workers, the *ba* of the taro for food, and the *opae* and *oopu* for fish. At dawn the Menehunes returned to their home. Kuahalau was the name of the halau, the remains of the foundation of which were to be seen a few years ago, but now it is ploughed over. The hole dug by Laka still exists.

KEKUPUA'S CANOE

Kakae, a chief, lived at Wahiawa, Kukaniloko, Wai-alua, Oahu. One day his wife told him that she desired to go in search of her brother, Kahanaiakeakua, who was supposed to be living at Tahiti. Kakae thereupon ordered his man Kekupua to go into the woods and find a suitable tree and make a canoe for his wife for this foreign voyage. Kekupua, with a number of men under him, searched in the forest belt of Wahiawa, Helemano, and Waoala, as also through the woods of Koolau, without success. From Kahana they made a search through the mountains till they came to Kilohana, in Kalihi Valley, and from there to Waolani, in Nuuanu, where they slept in a cave.

In the dead of night they heard the hum as of human voices, but were unable to discern any person, though the voices sounded close to them. At dawn silence reigned again, and when the sun arose, lo, and behold! there stood a large mound of stones, the setting of which resembled that of a *heiau*, or temple, the remains of which are said to be noticeable to this day.

Kekupua and his men returned to their chief and reported their unsuccessful search for a suitable *koa* (*Acacia koa*) tree for the desired canoe, and related also the incident at Waolani. Kakae, being a descendant of the Menehunes, knew immediately the authors of the strange occurrence. He therefore instructed Kekupua to proceed to Makaho and Kamakela and to stay there till the night of Kane, then go up to Puunui and wait till hearing the hum and noise of the Menehunes, which would be the signal of their finishing the canoe. And thus it was; the Menehunes, having finished the canoe, were ready to pull it to the sea. He directed them to look sharp, and two men would be noticed holding the ropes at the *pu* (or head) of the canoe. One of them would leap from one side to the other; he was the director of the work and was called *pale*. There would be some men farther behind, holding the *karwelewele*, or guiding-ropes. They were the *kahunas* that superintended the construction of the canoe. He reminded them to remember these directions, and when they saw these men, to give them orders and show them the course to take in pulling the canoe to the sea.

Kekupua followed all these instructions faithfully.

He waited at Puunui till dusk, when he heard a hum as of many voices, and proceeding farther up near the slope of Alewa he saw these wonderful people. They were like ordinary human beings but diminutive. He directed them to pull the canoe along the *nae*, or farther side of the Puunui stream. By this course the canoe was brought down as far as Kaalaa, near Waikahalulu, where, when daylight came, they left their burden and returned to Waolani. The canoe was left in the ditch, where it remained for many generations, and was called Kawaa-a-Kekupua (Kekupua's canoe), in honor of the servant of the chief Kakae.

Thus, even with the help of the Menehunes, the wife of Kakae was not satisfied in her desire.

AS HEIAU BUILDERS

The Menehunes are credited with the construction of numerous *heiaus* (ancient temples) in various parts of the islands.

The heiau of Mookini, near Honoipu, Kohala, is pointed out as an instance of their marvellous work. The place selected for the site of the temple was on a grassy plain. The stones in the nearest neighborhood were for some reason not deemed suitable for the work, so those of Pololu Valley, distant some twelve miles, were selected. Tradition says the Menehunes were placed in a line covering the entire distance from Pololu to Honoipu, whereby the stones were passed from hand to hand for the entire work. Work was begun at the quiet of night, and at cock-