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 Haloamekiki, at
Puco. 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 Mene-
hunes 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-
alu, Oahu. One day his wife told him that she de-
sired to go in search of her brother, Kahanaiaakeakua,
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.

STORIES OF THE MENEHUNES

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 Mene-
hunes, 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
kawelewela, 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 nāe, or farther side of the Puunui stream. By this course the canoe was brought down as far as Kaalā, 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-