**Au’a ‘Ia E Kama E Kona Moku**

by Keaulumoku

Au’a `ia e Kama e kona moku

E kona moku e Kama e `au`a `ia

Ke kama kama kama kama i ka hulu nû

Ke kama kama kama kama i ka huli au

Hulihia pâpio a i lalo i ke alo

Hulihia i ka imu

O Ku ka Maki`i lohelohe

`O ka hana `ana i hiki `ôhulehule

Ka`a `ia ka `alihi a`o pôhaku

Me ka `upena aku a`o ihu aniani

O ka unu o Niuolaniola`a

O Keawe `ai kû `ai a la`ahia

Nâna i halapepe ka honua o ka moku I ha`ale `ia i ke kiu welo kâ i ka pu`u Kôwelo lohi a`o Kanaloa

Kama refused to part with his island

This is the land held back by Kama

The son Kama, the highest born

The son Kama, who reigns

He turns his foes face down (kills them) He turns them into the imus

Then and lays them before his idols

He rids the land (of foes) till none exist

He rolls them aside as he does stones

He draws them in as he does his nets

To his temple Niu-olani-o-La’a

(built) By Keawe, the most sacred one

He who ruled and made the island subject to him

His power arose to the summit of the hills

He (Kama) is the powerful descendant of Kanaloa

**He Inoa No Kama**

*Source:Keakaokalâ Kanahele, translated by Queen Liliokalani - This mele inoa for Aikanaka, maternal grand- father of Queen Liliuokalani, was composed by Keaulumoku, a priest, and published in the Hawaiian Newspa- per “Na Mele Aimoku”, 1886. Kama, short for Kamalalawalu was a chief of Maui. This mele is about holding tight to the culture and land that belong to native Hawaiians.*