

have never spoken like that since the time of Kaahumanu I. down to the time that the Romish priest was confined on board the *Europa*.

I think, perhaps, those things are not clear to you; it would perhaps be proper, therefore, that the American missionaries should be examined before you and Commodore Read, and us also.

Thus I have written you, with respect,

(Signed)

KAMEHAMEHA III.

### III.

#### CEREMONIES ON FOUNDING HEIAUS.

THE following ceremony was performed at the building of the heiau, or temple of Kohala, in Hawaii, by Kamehameha. Immediately afterwards the king departed, in order to effect the conquest of Oahu.

On the 27th (Kane) of January (Kaulua), the ceremony began.

On the 28th, a calabash of red ochre was mixed.

On the 29th, the priest, leaning on a spear, repeats prayers and begs lands.

On the 30th, palm-leaves are spread on the roof of the house in the heiau. On the first day of the month (Nana), the people are placed in eight rows, when prayers and benedictions are offered, together with a sacrifice of pigs and fruit. Then the priest of Nukuokea appears, and asks of the king an offering of three fowls to bake at night; one for the king, one for the priest, and one for the god.

On the second day, they go to the mountains in search of the okea idol, when a man was killed: at the time of the cutting down the okea tree the priest prayed for land, and the sacrifice was offered, with a hog and tapas, and the image carved; the direction in which the tree fell, land was sought for, and the people on it were stripped of all they had and killed; when the company returned home bearing the image and singing, "Kuamu, Kuawa, wa—Kuawuwa lauakila la Uwa." After prayers, the priests each take a fowl, the chief two, and two are given to the god Kaili: these are eaten by them, the god's by his keeper, after which they went to sleep. If it rained during the night, it was considered a good omen.

On the third day, at an early hour, the people came with materials for building a house during the day. After the frame is set up, the people are placed in rows, and prayers are said. The idols were then carried in procession, prayers said, and they were placed around. The priest and chief exchange their wreaths of okea flowers, at which time