

SPRING FEVER

Spring Fever is considered a joke—when someone else has it—but the condition is in reality no joke. Spring Fever is one of the terms applied to that general relaxed condition of the system which is so common at this season. It indicates, as a rule, a loss of vitality and a disordered condition of the blood. An effective remedy should be promptly used, because this condition readily becomes chronic. Our

Dr. Blake's Sarsaparilla

Is just the remedy needed. It aids digestion, tones up the nervous system, purifies the blood and increases vitality. We are so sure that it will give satisfaction in all cases that we sell it under a positive guarantee. Your money back if it fails.

HILO DRUG CO., LIMITED

H. L. SHAW, - MANAGER

SERRAO LIQUOR CO LIMITED

WHOLESALE LIQUOR DEALERS

Complete Stock of Finest Table Wines, Beers, Whiskies, Gins, Brandy and Liqueurs.

Sole Agent for

PRIMO BEER

Wholesale House: Serrao Block, Shipman Street Telephone No. 7

THE UNION SALOON

Always on Hand:

BEST BRANDS

Of Wines, Liquors, Beers Mixed Drinks a Specialty

Draught and Bottled

PRIMO AND SEATTLE BEER 10c Per Glass

Shipman Street Telephone No. 7

J. G. SERRAO, - Manager

THE WIRELESS

GIVES UNEXCELLED SERVICE

Prompt Delivery and Accuracy Guaranteed

FOR RATES, BLANKS, ETC. APPLY TO

E. E. RICHARDS

AGENT INTER-ISLAND TELEGRAPH CO., HILO.

PLANTERS' LINE

SAILING VESSELS

Direct Line between SAN FRANCISCO AND HILO.

Bark St. Catharine, Capt. Saunders
Bark Amy Turner, Capt. Warland
Bark Martha Davis, Capt. McAllman

QUICK DISPATCH

For freight and passage apply to WELCH & CO., Agents, San Francisco
C. BREWER & CO., Ltd., Agents, Honolulu, or

H. Hackfeld & Co., Ltd. AGENTS, HILO.

THE HAWAIIAN LEGEND OF THE HALAI HILLS.

Old Stories Retold by A. B. Loebenstein—How the Cones Came to be Named—The Romance of Hina-i-ka-Ahi, the Spirit of Good and Her Evil Sister—Hilo's Deluge of Rain.

Lifting their delicately shaped outlines against a blue and faultless sky, the sides clothed to the top with a bright green mantle of fern, here and there a darker touch of color, which, brightened up by sun, shows breach or hollow covered with a tangle of vine and the star like crest of the Ti,—such are the Halai Hills that stand out like sentinels overlooking the plains below, amid which, almost buried beneath its green arcades of soft and whispering foliage, is spread out the gladsome picture of lovely Hilo.

Not long will it be before the open sesame of commercial industrial development will bring into its peaceful streets the clang and discord of city life, but still until the end of time will stand the "Puu Halai," the play grounds of Hina and of her seven sons and of Maui, the "Kupua," the greatest of them all.

We see not the broad expanse of ocean's blue spread out before us, or where its silvery thread of surf line kisses in loving brotherhood the shining sands of Mokuola and the rugged capes of Lelewi or Makahanaloa beyond; lost to view are the verdant fields and the dark green belts of trackless forest, the fleecy clouds hovering about the regal domes and snow capped peaks of "Loa and Kea;" we hear not the distant murmur of the "Waianuenu" or song of Alae, Iwi or Oo bird—all, all is obliterated from the mind, the spirit of the Hills has taken us captive, we live no longer in the present, we behold ourselves floating back over the trackless waters of time, until under the influence of the hour we view again a land of romance, of miracles of prowess and of glorious achievements, in which the ancient Gods of Hawaii, with their children, the sons of men, held equal share. Again come back the days when it was permitted the "Makaainana," the freeman, to gaze upon the divine countenances of his Gods, whose mandates through sacred "Kahunas" made the laws of the earth, and among the many deities who from their Hawaiian Olympus swayed and safeguarded the destinies of men, none were there to outrank the great Hina-i-ka-Ahi, the goddess of fire, whose earthly dwelling place lay in the deep and endless cavern whose yawning mouth gapes from under the falls of the "Waianuenu;" it's portals guarded by her favorite son "Mau," the great "Kupua," the bravest warrior of all the isles. And this is the "moolelo" or story:

It had been a season of great famine and of long protracted drought and from Lae Upolu (North Point), to Ka Lae (South Point), there was heard but the wail of the distressed and the famine stricken. Long had the "Kahunas" fasted and prayed that they might successfully cope and wrestle with the evil spirits that were destroying the land, before the good "Kiniakunas" finally promised their friendly intervention. Many had been the sacrifices and long and wearisome the kapu, before Hina-i-ka-Ahi listened to the pleadings of the Kiniakunas mingled with the prayers of the priests and the multitude. And then it was that the great kapu was proclaimed and the "Lehulehu," (people) locked themselves in their houses and covered their chickens and pigs under calabashes so that there was silence in the lane save for the chatting of the priest awaiting the divine communication. Then were the people rewarded for their unquestioning faith in the goodness of Hina-i-ka-Ahi who now as a "Kahoaka" or spirit, appear before the kahunas and the prophets, making known her will, which was immediately conveyed to the

"Eilele" or heralds who were awaiting the same on the four outer angles of the "Heiau" as was the custom in those days and they in turn proclaimed the joyful news to all the people, and so was broken the kapu of the great "Wi" or famine.

And this was the divine command: "Go you and hollow out the 'pau kai' or makai hill and prepare and heat a big Imu in it." So the cone was hollowed out and a great fire heated in it, but as yet the food had not appeared. But Hina-i-ka-Ahi told the priests not to be dismayed and descending into the imu seated herself on the red hot pile of stones ordering them to cover her up and await results, ("hoo-manawanui"). But the people loved their great and good "Akua" and long was their wail as they saw her covered up even though her own commands were such, for much they feared that she was gone from them forever. Then for a time there was silence, but all at once there was heard a commotion at the "Pali Kai" (sea coast) by Punahoa, and Hina-i-ka-Ahi was seen emerging from the waters of the bay. And to this day at the spot where she rose, there bubbles through the sand and sea, a beautiful spring of fresh water known as "Hina-i-ka-auuawai" the spring of the bathing Hina.

And now again Hina wended her way to the hill and gave the command for the uncovering of the imu. But little had been removed before the savory smell of cooked provisions so tempted the famished appetites of the people that in their eagerness to obtain possession most of the dirt on the makai or sea side of the hill, was torn away and settled on the plain below. And as they sat around and ate their fill of dog and pig and kalo and potatoes and quaffed great draughts of "Uliuia" that came spouting fourth in ever increasing volume from a cleft in the rock in the side of the hill by which Hina-i-ka-Ahi was seated. Forgotten were the days of famine and distress, in this their time of pleasure and gladness and all about resounded the voice of contentment, and the jolly cry "Lai no keia la" "oh jolly is the day," and that is why the hill is known as Ha Lai, the "jolly piece" to this very day.

But even in the Hawaiian Olympus of old the pendulum swayed forward and backward between the good and evil, and as Hina-i-ka-Ahi's name stands out unforgotten through the ages as that of a savior and benefactress to Hawaiians of old, analogous to the spirit of good, so do we find its antithesis recorded even in those far distant days when the gods were young and mingled amid the lives and affairs of those into whose nostrils they had breathed the life giving spark. And Hina-i-ka-Ahi it was who stood for the spirit of evil.

For Hina-i-ka-Ahi had a sister named Hina-i-ka-Ua, the Goddess of the rain and water, who gave way to the baser passions of envy and malice on hearing of her sister's great success, and bethought herself to do likewise. So she ordered the middle hill to be hollowed out and an Imu prepared just as her sister had done. Her commands having been executed, she prepared thither with her husband, and both descended into the imu and were covered up. Now the priests and the people, after waiting for a long time, became restless and proceeded to open up the imu, but after digging deeply down and opening up the cone to the very bottom, as the hill now appears, they found nothing but the incinerated remains of Hina and her husband, and while the Kahunas chanted the "kanikau" or dirge and the high priests

ordered the "kaumaha" or human sacrifice to propitiate the goddess from the hungry multitude, there arose but the loud wail that Hina was a tortoise, a "honn," always slow of motion and too lazy to leave the imu. And that is why the hill is called Puu Honu, or the hill of the tortoise to this very day.

But Hina-i-ka-Ua's spirit had risen to the heavens, and enraged over her own failure and envious over her sister's success, caused a tremendous downpour of rain to descend upon the earth, hoping thereby to encompass the destruction of those who had witnessed her humiliation, but more particularly that of Hina-i-ka-Ahi, who, after her great triumph, had retired to her cave. Here, attended only by her handmaidens pursuing her favorite relaxation of weaving kapa mats, her first intimation of pending danger showed itself in the rising waters of the Wailuku, flooding the floors of her cave. In vain were her efforts to keep dry her kapes, and as day after day passed with no cessation in the tremendous deluge and still the waters rose higher and higher,—for Hina, not content with the ravages she had thus far wrought, had ordered the wicked demon, Lonokachu, to dam up the channel below the falls, thus further endangering her sister's safety—she called on Maui, her son, for assistance. And Maui, who was far away on one of the peaks of Mauna Kea, called "Kamakaleonui" heard the cry. With the incredible swiftness for which he was noted, even among the gods, his every step covering a league of distance, he flew to his mother's rescue, arriving on the spot only to find Lonokachu, in his wicked glee and desire for Hina-i-ka-Ahi's destruction, throwing down from bluffs above boulder after boulder, still further damming up the channel. But no sooner did Maui spy him, then with one mighty bound he seized him and with one fling of his mighty arm hurled him fully two leagues away to a place in Makahanaloa, which is known as Lonokachu to this very day. Then did Maui grasp the spear that had been given him by Ku-ka-ili-Moku, the god of war, against which nothing could prevail, for was not its point a span in length and had it not been dipped in the sacred waters of Po? So with one thrust of it he hewed out a new channel for the pent up waters of the Wailuku.

And so did Maui rescue his mother, Hina-i-ka-Ahi, and still to this very day rush the waters of the Wailuku through the new channel forced open by Maui, while but the distance of a few rods away lies the old one, dry, grim and desolate, shunned even by the birds during the day and haunted by fierce "puapua lenalena" (demon dogs) in the night, and in its shrunken bed the same great boulders lay as they were hurled down by Lonokachu from the bluffs above.

But Maui's task was not yet complete, and once more arming himself he set about to punish the wicked goddess Hina-i-ka-Ua, who had fled. Hearing her footsteps on the leaves, he pursued and overtook her at a place called Haleali, in the flat of Kukuau, and seizing her with his left hand, his right bearing the spear, carried her down into Kealakomo, near the southern end of Puna, where there was an immense deep pit.

Here, with his spear, he excavated an "imu," and buried her with kukui leaves. So ended the great "hoilo," the fierce rain of Hilo.

To this day "Hina-i-ka-Ua" still remains imprisoned in the deep pit, while mist and fog arise from within to hover around the mouth, even though all around is clear and the sky is cloudless, but to those living in that neighborhood, who earn their living by the manufacture of salt, it is a sure sign of coming rain when fog arises from the tree tops that surround the place, and all hasten to cover up or otherwise care for their salt vats and to protect themselves from the coming storm.

The third hill, "Puu o Kamalii," was so named because it was the favorite resort of the children, who coasted down its grassy slopes on their "holuau," or cocoonnut leaf sleds.

Such, in brief, is the "moolelo" or legend of the three hills, "Na Puu Halai," a closer study of which, divesting the story of its mythical and supernatural accompaniment, carries us back to the volcanic or formation period of the three cones.

Surrounded on all sides by marvelous manifestations of the forces of nature, segregated for untold centuries from all communication allying them with kindred of remote antiquity, it is not strange that the weird and incomprehensible should in time become clothed with the supernatural, or that the grand and

striking phenomena of volcanic activity so frequently displayed should come to be regarded in the popular mind with terror and superstition.

So it is with the myths of Hina-i-ka-Ahi and Hina-i-ka-Ua. Eliminating whatever there is of the grotesque and the absurd, there yet is left to us a reasonable hypothesis that these three cones may have been thrown up during the historical period—distant, to be sure, but not necessarily antedating the earlier days of the Hawaiian influx and occupation. Excessive rainfalls form the usual accompaniments to volcanic outbreaks, and the legend gives us not alone the story of the hills, the formation of the benches in their sides, but also the sequel, in heavy downpour of rain.

We need not always turn back to the earlier periods of the world's history, nor reckon in every instance by great cycles of time in the determination of age for the many products of volcanic energy scattered about us, for while the finite past is but as a yesterday and all eternity but as the morrow in the speculations and measurements of the man of science who finds the decomposing as well as the upbuilding forces of nature acting slowly but nevertheless unintermittently in the effecting of changes and covering enormous periods of time, yet even to the layman and at his very threshold are often brought to view most marvelous changes in the structural relations of this globe effected by the same forces during what even to the popular mind may seem but an insignificant interval.

A. B. LOEBENSTEIN.

Impure Blood

When the blood is pure and the bowels are regular, there need be but little fear of sickness. Keep two grand medicines in the house; and use them when you first begin to feel poorly. Recovery will be prompt, and serious sickness prevented.



Mr. Fred Pierce, who resides at South Terrace, Adelaide, No. Australia, sends this letter with his photograph.

"For some years I have been a boundary rider on some of the far northern sheep and cattle stations. I had severe attacks of indigestion, and my blood would often get very impure. My skin would be covered with pustules, and my general health greatly affected. Whenever these attacks would come I would procure Ayer's Sarsaparilla and Ayer's Pills. I always found that the Sarsaparilla would quickly purify my blood and strengthen my digestion; while the pills would correct my constipation and biliousness."

AYER'S Sarsaparilla

There are many imitation Sarsaparillas. Be sure you get "Ayer's." Prepared by Dr. J. C. Ayer Co., Lowell, Mass., U. S. A. For Sale by HILO DRUG COMPANY

TOURISTS INVESTORS AND SPECULATORS

NOTE THE FOLLOWING

BARGAINS

In Hilo Real Estate

FEE SIMPLE:

For \$5,000 100 x 250 feet corner lot on Front street, in heart of city; can be bought on easy terms; will double in value in short time.

For \$750 Corner residence lot in Puna, 75 x 150 feet, on main street; high and sightly.

For \$800 A choice Reed's Island lot, upon easy quarterly or monthly payments.

HOUSE AND LOT, Puna, good location; house well built; house and lot for cost of house.

FIVE ACRES, Kaumana, rent for \$40.00 per annum, for seventy-five per cent of the mortgage; cleared and ready for planting cane; owner removing to Honolulu reason for selling.

It is said no fee simple property can be bought in Hilo, but the above are actually for sale.

LEASEHOLDS:

Look at these leases for sale also. If you have any money at all I can show you how to flop it over and everybody will make something. The experience of every man who has ever bought anything since the first crusade teaches us that now is the time to invest in Hilo real estate.

LOOK AT THIS!

A LEASE of 57 x 68 feet, corner of Bridge and King streets, Hilo, at \$12.00 per month for twelve years; business property; can be made to return \$60.00 per month; for sale so cheap that the price is withheld from the public—only bona fide inquirers will be given particulars.

FIVE YEARS' LEASE of income-bearing property on mauka side of Front street; buildings and lease, \$1200; will pay for itself in rents long before expiration of lease.

For \$1,600 13 years' lease of business property at Waiakea, with 4 buildings costing \$1,750, at \$25 per year ground rent, paying \$40 per month.

Tourists coming to town inquire for property; if you have any to sell, list it now; it costs you nothing to advertise if it is a good thing.

J. U. SMITH, Agent,

Telephone 129. Pitman and Waianuenu Streets.