

# THE WIND GOURD OF LA'AMAOMAO

The Hawaiian Story of Pāka'a and Kūapāka'a

Revised Edition, 2005

MOSES KUAEA NAKUINA

"This rich and very readable translation should become a classic in Hawaiian/English literature." —Tino Ramirez, *Honolulu Star Bulletin*

"... a brilliant achievement. Mookini and Nākoa's *The Wind Gourd of La'amaomao* is yet another important contribution to the growing canon of precious Hawaiian works rendered into English. It should grace the libraries of all intellectually curious Hawaiians and Hawaiians at heart ...." —Niklaus R. Schweizer, *The Hawaiian Journal of History*

"The Moses Nakuina version of Kūapāka'a is a native Hawaiian literary classic which has never been fully reproduced in English translation. Now that it is available in this joint effort by Esther T. Mookini and Sarah Nākoa, a wider public may enjoy it. The heroes in the story are Pāka'a and Kūapāka'a, the son and grandson of Kūanu'uanu, the iwikuamo'o or 'backbone' retainer of Keawenuia'umi, the ruling chief of Hawai'i. Pāka'a's ambitious competitors at court have caused the king to wrongfully remove him from his place of honor. The emphasis in the heroic outcome of the challenge to right wrongs is given to adolescent courage against the formidable power and skill of clever but undeserving, sycophantic cheats in government. The heroes overcome their opponents by remarkable skill in the language of riddling, but not without the love of their parents and the practice with training to prepare them for the test of their lives." —Ruby Kawena Johnson, University of Hawai'i at Mānoa

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TRANSLATED

BY

ESTHER T. MOOKINI & SARAH NĀKOA

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## THE WIND GOURD OF LA'AMAOMAO

Kūanu'uanu was Pāka'a's father and the kahu iwikuamo'o of Keawenuia'umi, who was the ali'i of the island of Hawai'i. The ali'i was the son of the ali'i 'Umi and 'Umi's wife Kapukini.<sup>1</sup> Kūanu'uanu was on very good terms with Keawenuia'umi, his hānai, but a time came when the kahu felt a growing desire to tour the other islands of this archipelago.

One morning while Kūanu'uanu was ministering to the personal needs of the ali'i, he decided the time was right to petition the ali'i for permission to go on a sightseeing tour: "Ē my haku ali'i, if you feel love for your kanaka, please allow him to visit the other islands. I'll return quickly. With so many other kahu, you won't be inconvenienced; however, should you find that you are unhappy and need me, and I haven't returned yet, send an 'elele for me and I'll come back."

When he heard his kahu's request, Keawenuia'umi felt heavy-hearted because he didn't want to be without his kahu's expert care. However, since Kūanu'uanu agreed to return if an 'elele came to get him, the ali'i agreed to the request: "Why not? Since you're planning to come right back, I won't detain you. You've been with me a long time and have taken good care of me, and I've always treated you well. Go sightseeing with my blessing. May the akua and 'aumākua, yours and mine, watch over us until we meet again."

Cheered by his haku's consent, Kūanu'uanu quickly gathered his kapa, malo, and other belongings for the voyage. He left the aloali'i at Waipi'o, Hawai'i, boarded one of the ali'i's canoes, and set off. He landed at the shady breadfruit trees of Lele in Lahaina, Maui. Since he was a kahu of Keawenuia'umi, the ali'i of Hawai'i, and kokoali'i, of royal blood, he was well received by all the Maui ali'i residing at Lahaina. As the kahu iwikuamo'o of an ali'i, he knew all the artful activities and amusements of the aloali'i and participated with the others in them.

One day when the sea was unruffled by the wind, the famous waves of 'Uo began to break gently. Excited, the kama'aina hurried out to surf and Kūanu'uanu joined them to show that this keiki of Hawai'i was



a skillful surfer. The ali'i of Maui were impressed by his surfing as he rode swiftly on the waves without getting wet; he wasn't overwhelmed by the surf as he rode the waves breaking to the right, then to the left. His body looked magnificent as he stood up on the surfboard and rode toward shore. When he knelt with his arms outstretched, he looked like a manu ka'upu treading the surface of the sea. His fame as a surfer spread all over Maui.

Kūanu'uanu remained about two months in Lahaina then set off in his canoe and landed at Waikiki because it was one of the areas where the ali'i of O'ahu had always resided.

At the news of the arrival of the kahu iwikuamo'o of Keawenuia'umi, the ali'i 'aimoku of Hawai'i, these O'ahu ali'i sent an 'elele to bring him to the place where they lived. The O'ahu ali'i welcomed him, and he satisfied their curiosity about Keawenuia'umi and the aloali'i of Hawai'i. Then the O'ahu ali'i ordered the maka'ainana to bring 'ai, i'a, and other nourishments, and Kūanu'uanu feasted until he was satisfied by the generosity of the ali'i and maka'ainana of O'ahu.

After his stay on O'ahu, Kūanu'uanu boarded his canoe again and went to Kaua'i. He toured the island and liked it so much, he settled in Kapa'a. He prospered during his stay, so the men, women, and children of Kapa'a befriended him. It was always like this: people became fast friends with even a malihini if he were prosperous.

Among the crowd of people who came to visit him and make his acquaintance, Kūanu'uanu met an attractive young girl named La'amaomao—the most beautiful girl in Kapa'a. At their first meeting, Kūanu'uanu wanted her for his wife, in accordance with the marriage customs in Hawai'i at that time, and the girl also desired him and consented to be his wife. Twenty days after their first meeting, they were married. Many young boys of Kaua'i desired La'amaomao and wanted to marry her, but she chose this keiki of Hawai'i, and he made her a happy wife. She was a cherished keiki, brought up with care and refinement.<sup>2</sup> Her parents were related to kāhuna, so although they were landless, without moku, kalana, or ahupua'a, they were people of some status.

During his stay on Kaua'i, Kūanu'uanu lived like a maka'ainana, without revealing he was of ali'i blood. Because La'amaomao's parents thought he was just a vagabond, they strongly disapproved of the marriage, and Kūanu'uanu had to be patient during these difficult times with his wife's 'ohana.

Kūanu'uanu planted 'uala, kalo, mai'a, kō, and other useful plants for their livelihood. Two months after they were married, La'amaomao felt the discomfort of pregnancy, and the couple was cheered: this keiki would support and care for them in their old age.

Soon after La'amaomao discovered her pregnancy, an 'elele from Keawenuia'umi came and found Kūanu'uanu. After an exchange of greetings, the 'elele said, "I've been ordered by your haku to bring you back. You must return—he's been patient with the incompetence of his other kahu, but he can't stand it any longer, so he sent me with this appeal to you: 'Tell my kahu I'm helpless without him. I have many other kahu, but they're ill-trained, so I'm greatly inconvenienced. He's been gone too long. Perhaps now he's satisfied with his travels and will return as he promised.'"

When Kūanu'uanu heard this appeal, love for his hānai welled up in him, and tears filled his eyes. He regretted having left his hānai in untrained hands. He told the 'elele, "Ae, let's return to my ali'i. I've become a kama'aina in this new land and married my wife. Now that she's pregnant, who will care for her and the child? My wife's 'ohana won't give us anything. If I leave, my wife and child will have to beg for food from other people because what we've planted won't be ready for harvest. But I can't be bound here by love for my wife and child. These bones belong to my hānai—he could bake my head in an imu to satisfy his anger if I disobeyed him."<sup>3</sup>

That evening Kūanu'uanu sat in silence with his wife knowing he would have to leave soon. In a quiet moment he told her he had to return to his hānai, then gave her instructions about their keiki: "I'm returning to Hawai'i because my haku, Keawenuia'umi, has ordered me to do so through his 'elele. You'll remain here on Kaua'i. Should you give birth to a girl give her your family's name. However, should you give birth to a boy, call him Pāka'a, a name given to my ali'i for his peeled, cracked, smelly, scaly, chapped skin, which he got from drinking the 'awa of Pana'ewa."<sup>4</sup>

"I've kept a secret from you: I'm not lōpā. I'm Keawenuia'umi's kahu iwikuamo'o." For the first time La'amaomao knew her husband was a high-ranking ali'i. A few days later, he was ready to depart, so Kūanu'uanu embraced his wife, shared expressions of love with all the kama'aina he had lived with on Kaua'i, boarded the canoe of the 'elele, and returned to Hawai'i. Upon his return, his haku and close friends greeted him affectionately, and his haku gave back to him his former



positions in court and his former ahupua'a.

La'amaomao gave birth to a son, whom she named Pāka'a, according to the instructions of his father. She had hoped the birth of her keiki would reconcile her with her parents, but it didn't—her parents were still angry about her marriage to Kūanu'uanu and called the child a keiki kauwā.

Her parents believed their daughter's beauty could have gained her a husband who ruled an ahupua'a, or perhaps a kalana, so he could provide for them in their old age. Instead, La'amaomao had been stubborn and married a vagrant, so even after she became pregnant, her parents felt bitter toward her.

The keiki was sturdy and healthy, but when La'amaomao brought him to the hale of her parents, they cruelly rejected the two of them.<sup>5</sup> She went to live with her keiki on a cape near the cliffs at the beach in Kapa'a, Kaua'i, where she provided for him alone at first.

Among the members of her 'ohana, only her brother felt compassion for La'amaomao. His name was Ma'ilou. His sister was his favorite from the time she was an infant. He was the brother who looked after his sister and raised her, the one who carried her affectionately on his back, hips, and shoulders. After their parents cruelly banished his sister from home, he went to live with her at the beach, helping to provide for and watch over the keiki.

Ma'ilou was a skillful bird-catcher and went into the mountain forest everyday to support the three of them. He was also known for his wit and skill at word-play.

One day he and his sister were desperate for food, so La'amaomao sent Ma'ilou to ask for some from her brothers, her maternal uncles and aunts, and the neighbors of her parents, all of whom had loved the two of them previously and would have given the two anything they wanted; but now they all refused to invite these dear ones into their hale because they didn't want to anger the parents.

La'amaomao and Ma'ilou became partners in bringing up Pāka'a. One day, when Pāka'a was old enough to speak his mind, he asked his mother, "Who is my father?"

She replied, "Ma'ilou is your father."

"You're big, Ma'ilou is small, and I'm tall, even though I'm still very young. Perhaps my father is someone else," said the keiki.<sup>6</sup>

His mother insisted, "A'ole, Ma'ilou is your father."

Pāka'a continued to pester his mother about the identity of his father. Finally, weary of her keiki's persistent curiosity, she told him the truth: "Kā, how insistent you are! I told you before Ma'ilou is your father. He's provided for you and nurtured you. But he's really my brother. As for your real father, you must look for him. You've never met him. Since you insist on knowing everything, I'll tell you this: to find him, you must look to the east, where the sun rises and a certain local wind blows. Your father lives there."

The keiki was satisfied with this answer, thinking how he knew all along that his father wasn't Ma'ilou, but someone else. He also knew he couldn't find his father now, even if he wanted to, because he didn't have a canoe and he wasn't old enough to travel the seas between the islands; so he quietly restrained his longing to meet his real father. When the time was right, Pāka'a would search for him.

During his childhood, it was already evident that Pāka'a was skillful, intelligent, clever, and hard-working. He wandered here and there and saw men and women working adeptly at different tasks. He sat and watched them carefully, learning the right way to farm, snare birds, carve canoes, fish, and perform other skillful works of the people of old Hawai'i. After observing closely these occupations, he decided to become a fisherman and tried very hard to master all the traditional fishing lore of that time.

During mālolō season, the kākāka went out to sea in their canoes and returned with mālolō.<sup>7</sup> Occasionally, charitable people gave Pāka'a, La'amaomao, and Ma'ilou a few mālolō; but not much, just enough for a single meal.

Pāka'a complained to La'amaomao, "Why is it we don't get to eat mālolō more often? When we're given any, we get only a few while those people in that kauhale eat mālolō all the time."

"Perhaps Ma'ilou, your uncle, doesn't care to go fishing; he enjoys his work of snaring birds and likes to spend his time trudging about without a care in the mountains," responded his mother.

"Why can't I go fishing with the adults—then I could get a share of the catch," said Pāka'a.

His mother replied, "You're inexperienced at fishing and don't know how to swim yet. What if you fell into the ocean and drowned!"

Pāka'a answered, "While you were busy at home, I learned to swim at the beach with the other children, so you don't have to worry about me



drowning.”

Recently, Pāka‘a had seen Ma‘ilou at sea in a small racing canoe, so he told his mother, “When Ma‘ilou returns, ask him to carry his racing canoe to the water for me. I’ll use it as my fishing canoe.”

“You’re a very, very insistent keiki! If that’s what you want, go with those mālolo fishermen tomorrow. We’ll see what your pile of fish will look like, you quarrelsome keiki!”

After choosing to become a fisherman, Pāka‘a had an idea about how to propel his fishing canoe without paddling. He had seen how far out to sea the kākana had to paddle in search of schools of mālolo, out to where the ocean was deep blue and the mountain ridges of Kaua‘i were nearly hidden by the sea.<sup>8</sup> Pāka‘a knew it was very tiring to paddle so far out and return home.

After his mother angrily agreed to let him go, Pāka‘a prepared his equipment for mālolo fishing. Besides gathering the usual mālolo fishing gear, he cut two straight poles, each an anana and a muku long. He also got rolls of his mother’s lau hala and wove a small rectangular mat. Then he secured two corners of the mat to one pole; to the other pole, he secured another corner of the mat. Finally, he lashed the second pole to the middle of the first, creating a mast and sail for his fishing canoe. Using this sail, he wouldn’t have to tire out his shoulders paddling.

That evening Ma‘ilou returned from the mountains with some birds. He plucked and singed the birds, then broiled them over the fire, and when they were cooked, the three of them ate.

Then La‘amaomao spoke: “Ē Ma‘ilou, tomorrow morning, before you rush off to the mountains, carry your old canoe to the sea for Pāka‘a. Our keiki has been pestering me all day about going mālolo fishing. I refused to give in, but he wouldn’t stop. This demanding, persistent keiki is too much. Where does his stubbornness come from? Perhaps he takes after his father.” (La‘amaomao conveniently forgot how stubborn she had been when she married Kūanu‘uanu.)

Ma‘ilou agreed with her. “We have birds to eat and are given mālolo. But the mālolo we get from that kauhale isn’t enough for the keiki of Kūanu‘uanu, so he stubbornly insists on going mālolo fishing himself.”

Pāka‘a said, “Don’t stop me from going. I’m going fishing for the three of us. Perhaps I’ll get the entire catch, many kāuna of mālolo, not just leftovers like we had today—scraps, bait fish, and scrapings from the teeth of others.”

Ma‘ilou was shamed by the keiki’s answer, so he said, “‘Ae, you’re

right, keiki. Go mālolo fishing tomorrow. We won’t stop you.”

Pāka‘a told him, “Let’s go and tighten the lashings of the little canoe to prepare it for sea.”

“‘Ae,” said Ma‘ilou.

That evening Ma‘ilou and Pāka‘a prepared the canoe and all the gear necessary for mālolo fishing. The following morning the two woke up early and went down to the canoe, into which Pāka‘a placed his water gourd and the poles and mat.

When Ma‘ilou saw the keiki’s gear, he asked, “What are you going to do with those two poles? And what’s that floor mat for?”

“Wait—when you get an answer to one question, then ask another. Two questions can’t be answered at the same time. You’re like an inquisitive child.”

“Your mysterious work is making me inquisitive, ē ke keiki,” replied Ma‘ilou. “Here you’re going fishing, and you’re preparing two poles and a floor mat to catch your mālolo. The others will roar with laughter at you.”

“My dear uncle, you’re wrong. This pole is my mast, this other pole is my boom, and this mat is my sail. You know we have to go far out to sea to find a school of mālolo. When it’s time to return, I’ll set up my mast and sail, and let the gentle wind of Kapa‘a carry me back here to the beach. All I’ll have to do is steer with the paddle at the stern of the canoe, so my shoulders won’t get tired from paddling. Now do you understand?”

“‘Ae, now I understand, my keiki,” said Ma‘ilou. “You’ll become famous—the first to use a sail on a fishing canoe to spare the shoulders from paddling.”

Then the two of them carried the canoe to the water and prepared it for sea. When it was ready, Pāka‘a jumped in, sat at the stern, seized the paddle, and set off. Pāka‘a already knew how to handle a canoe from watching his uncle and others who knew how to paddle. He paddled gently; the sea was rather calm, and the canoe went forward as well as any canoe with a strong, skillful person paddling at the stern. Pāka‘a joined the fishing-canoe fleet and paddled along with them.

When the kākana noticed Pāka‘a, they shouted, “Hey! Here comes La‘amaomao’s keiki alone in his canoe.”

“Where’s his uncle?” someone asked.

“This is the first time the keiki’s been allowed to go fishing, and he’s all by himself,” said another.



Someone else added, "His uncle is doing what he loves best—snaring birds."

That's how the kānaka talked until they got to a place where they thought a school of mālolo might be. As they approached, the head fisherman called out for everyone to prepare the canoes. Some of the canoes were lined up and moved forward together to drive the mālolo into the net set by the other canoes.<sup>9</sup> Pāka'a's canoe was in the middle of the line. The canoes on the outside of the line got to the nets more quickly than the canoes in the middle, so the people in the outside canoes were able to take mālolo from the net before the others did.

When Pāka'a saw this, he said to himself, "Those kānaka in the canoes at the corners of the net are taking fish already. I'll move over there." He stalled his canoe with his paddle, then went around to one of the outside corners of the net and maneuvered quickly in among the canoes that were already there.

The adults tried to block Pāka'a from the net, shouting at him to get back, but he pretended not to hear them. Lifting the edge of the net where the hau floaters were attached, he snatched up the mālolo stuck there and put them into his canoe. Moving to the outside allowed Pāka'a to take many mālolo from the fleet's net before the common catch was hauled in.

When it was time to return, all those who helped with the fishing received their shares from the common catch. Combining his share with what he had grabbed from the net, Pāka'a had two ka'au, or eighty, mālolo.

As the fleet was preparing to return, Pāka'a threw out a challenge: "Say, who dares to race with me? Our mālolo will be the bet. If you beat me, you'll get my fish; if I beat you, I'll get yours."

A large kanaka in a one-man canoe took up the challenge of the small keiki.

"Let's you and me bet," said the kanaka.

"How many mālolo do you have?" asked Pāka'a.

"Two kāuna," answered the kanaka.

Pāka'a replied, "That's not a fair bet because you have only eight fish. If your catch were as big as mine, I'd race with you."

"How many mālolo do you have?" the kanaka asked.

"I have two ka'au."

When the others in the fleet heard how much fish Pāka'a had, they became greedy. Some kānaka called out, "If you want to wager your

fish, we'll bet with you. There are eight of us in our canoe, and each of us have ten mālolo, two kāuna plus two extra fish for each—altogether two ka'au, the same number you have."

"It's up to you," said Pāka'a. "If all of you agree to race against me, I'm ready. I think I can beat you. But you see I'm just a small keiki, not old enough to put on a malo while the eight of you in your canoe are adults with yellowed teeth. You may think you don't have to worry about me. No offense, but I won't be last. I'm not afraid to race—otherwise, I wouldn't have challenged you in the first place."

The kānaka answered together, "We accept your challenge, so let's race."

"Agreed, so give me your fish," said Pāka'a,

"A'ole," they said. "We should hold all the fish."

"A'ole," countered Pāka'a. "If I lose, it would be easy for you to come and take the fish from me because I'm just a keiki. But what if I win? You might not want to give up the fish when I come for them, and I'm not strong enough to take them from you. Then I'd have tired out my shoulders with paddling for nothing."

"You're right, *ē ke keiki*," they said. "So you hold the fish then."

Pāka'a paddled close to the side of the big canoe and the kānaka transferred their fish to his canoe. Then the kānaka said, "The first canoe on dry sand will be the winner. Agreed?"

Pāka'a agreed. When the two canoes were ready, a kanaka in another canoe stood to line up the two canoes evenly. Then he chanted, "Kū kū-*'ai-moku!* Lā-*hai-na!* *'O-i-a!*"

The large canoe surged forward along with the rest of the canoe fleet while Pāka'a just dillydallyed behind the last canoe. The large canoe was far ahead of him when he turned the bow of his canoe into the wind and raised his mast and sail.

When the kānaka in the canoe fleet looked back and saw Pāka'a wasn't paddling, they began to talk. "The keiki is wasting time—why doesn't he start paddling?" one of them asked.

"Auwē! His canoe is turning into the wind at Kualoa and at Hanamanua," said another.

"What's that thing he's putting up?" a third asked.

"He's setting up a pole and mat—what for?" asked a fourth.

The others ridiculed him. "You're so slow, *ē nā keiki!*" they shouted. "You knew you couldn't outpaddle us, so why did you insist on racing against us?"



With his mast and sail up, Pāka'a turned the bow of his canoe toward land. The wind puffed out the sail, and the canoe began to move swiftly. Pāka'a paddled until the canoe was on course, then just leaned back and steered with his paddle. As his canoe was blown along by the wind, he sang this song:

The fish of 'Uko'a have vanished,  
The prow whizzes by in the gusty wind,  
Friends are left behind in Puna,  
I'm gone today,  
Out of sight at sea.<sup>10</sup>

Pāka'a looked ahead at the canoe fleet and saw they had gone out ahead very quickly. When the kākana in the canoe fleet saw something billowing out and coming up fast behind them, they paddled even harder. The other canoes were far in front of Pāka'a, almost out of sight, when Pāka'a first put up his sail, but in no time the keiki was moving along lightly right behind them, almost even with them.

When he sailed by, the kākana shouted, "Here's the keiki! Here's the keiki with a billowing sail! All he does is sit and steer, while we toil with our paddles!"

Pāka'a's canoe passed by an arm's length from the other canoe. The kākana were paddling with all their might to keep up with him, but to no avail as Pāka'a sailed past them. When Pāka'a saw the kākana struggling, he called out loudly:

Be strong, drink the water of Wailua;  
There is Kalanipuu, the current in the sea.  
He will land,  
The landing of the navigator,  
The ulua of the diver,  
The breath of the kahuna—land;  
Be strong, land the canoe,  
The first-born keiki will be the first to eat  
The first mālolo of Kau.

The kākana were annoyed by Pāka'a's loud boasting that he would be the first to land and the first to eat the season's mālolo. But Pāka'a was no longer paying attention to them because he was

so far ahead, his canoe carried swiftly along like a dolphin on an ocean swell. In no time he reached shore, so he had two more ka'au of mālolo, and those who had bet with him had nothing.

Meanwhile, the people on shore had seen something billowing coming in from the sea. Not sure what it was, they became excited, crying out repeatedly, "Look at that billowing thing moving over the sea!"

It made straight for the canoe landing, so the people came down to see what it was. As the billowing thing approached, they saw it was a canoe with a mast and a mat sail, and when the canoe was beached, they saw it belonged to Pāka'a, the keiki of La'amaomao.

On the beach he was surrounded by the people, who praised him for his cleverness and intelligence in inventing something new—a sail for a fishing canoe to spare his shoulders from the exhaustion of paddling.

Some of the people helped him carry his canoe onto dry sand, and Pāka'a gave a mālolo to each of them. They were pleased and appreciated the keiki's generosity.

He took down the mast, bundled up the sail, tidied up the canoe, then put the rest of the fish into his lau hala bag, swung it onto his back, and returned to his mother's cave.

Arriving at the mouth of the cave, he didn't see his mother, so he called out, "Are you there?"

"Ae."

"Here's some fish for us," said Pāka'a.

"How many fish?"

"I have my own two ka'au of mālolo, and I raced against eight kākana and beat them, so I have their two ka'au as well—one hundred and sixty mālolo in all. I gave some fish away to the people who helped me carry my canoe onto the beach."

"I'll no longer be looked down on, because now I have some fish," his mother said. "Thanks to you we'll eat mālolo. My only hānai, ē ke keiki, you've done well. You bring me life."

When Ma'ilou returned in the evening and saw the great pile of fish, he also praised Pāka'a. That evening they ate the mālolo with great relish until they were full and contented. They didn't eat birds because they were tired of eating birds; besides, the birds had a terrible odor. La'amaomao sent fish to the kauhale whose people had given her fish earlier, telling them the fish she was giving them were caught by her keiki.



Many months passed and Pāka'a grew exceedingly tall.

Pa'iea was the ali'i of Kaua'i when Pāka'a was born, an ali'i nui because of his kupuna. Pa'iea decided he wanted to tour all the islands of Hawai'i, so he sent an 'elele for all his kāhuna and kilo to come and determine the right time to travel.

The kāhuna and kilo read the signs and revealed their findings: "Ē ke ali'i, we've observed the signs. Nothing obstructs your path. The way is clear."

Pa'iea was very pleased and began planning his itinerary. On the advice of his kāhuna and kilo, Pa'iea decided to travel around Kaua'i first, then visit the other islands.

The next day, the news of who in the aloali'i would travel with Pa'iea was announced, and rumor of the tour around Kaua'i spread to the back-country.

There, the maka'ainana prepared 'ai, i'a, and everything else proper for a visit from the aloali'i. They heaped up bountiful provisions not only for Pa'iea and his kānaka, but also for the 'ōhua of the ali'i, since it was customary for a travelling ali'i to take along with him a great many 'ōhua as well as some po'e pipili wale.

The news of Pa'iea's tour reached Kapa'a, where Pāka'a and others lived, and some of the people there wanted to join the tour; but only those people closely related to Pa'iea or to the 'ōhua of Pa'iea's aloali'i could go; people with no rights (kuleana) and no blood ties to either the ali'i Pa'iea or to some of his 'ōhua weren't supposed to go; if they did, they would become kauwā—put to work until they were worn out; so it was in the aloali'i.

Such was the practice of hale ho'opili wale in ancient times. If one had rights or connections, one could live as a dependent in the aloali'i.<sup>11</sup>

When Pāka'a saw the crowd of people getting ready to leave their homes and go travelling with Pa'iea, he asked one of them, "Why are you gathering your things together and rolling them up into those 'ope'ope?"

"We want to go sightseeing with Pa'iea, our ali'i. We heard he's planning to tour Kaua'i, then O'ahu and Maui. Perhaps he'll go as far as Hawai'i."

"Where are these places—O'ahu, Maui, and Hawai'i?" asked Pāka'a. "Are they windward of us?"

"We've never seen these islands," they said.

"Let's all go sightseeing with the ali'i," said Pāka'a.

They replied, "That's up to you."

Pāka'a wanted very much to go, so he went home to ask his mother for permission.

His mother didn't give him permission right away. She thought seriously about her keiki's request to join the royal tour, then replied, "Perhaps it's not good for you to go because you might be scolded and treated cruelly and sent to do menial tasks by the 'ōhua of the ali'i."

Pāka'a replied, "Will I be treated cruelly if I pay attention and agree to do these menial tasks? I'll fetch water and do other small tasks appropriate for children. Those tasks appropriate for adults, the adults will do."

Because her keiki's answer was wise and unassuming, La'amaomao agreed to let him go.

Pa'iea's tour of Kaua'i lasted six months.

During this tour, Pāka'a went along not as an 'ōhua of the ali'i, but as a ho'opili wale of an 'ōhua of the ali'i; he was sent on errands and put to hard work not only by the 'ōhua on whom he was dependent, but by another kanaka who was very rude and very loud. No one knew this kanaka was sending Pāka'a on small errands, so when it was time to divide the ali'i's gifts, Pāka'a got nothing. But in spite of this harsh treatment, Pāka'a was patient and persevering. What was important to him was seeing different places and also learning the ways of the aloali'i—how things operated and how things were prepared; he had decided that if Pa'iea went to Hawai'i, he, Pāka'a, would go along, and if his father were still alive, Pāka'a would join the aloali'i there. The training he received on Pa'iea's tour would prepare him for the aloali'i on Hawai'i. Pāka'a hoped to impress Keawenuia'umi with his skills and become someone important to the ali'i.

On his tour of Kaua'i, Pa'iea had more than enough 'ai and i'a to eat, and his 'ōhua were treated with the same generosity as he was. They received so much 'ai they threw some away, scattering it about and wasting it, the 'ai which was the wealth of the maka'ainana of Kaua'i.

Traveling with an ali'i was no hardship for the 'ōhua since it was customary for the maka'ainana to feed the touring court. When an ali'i went traveling, the 'ōhua rejoiced because they knew they would eat well. As the ancients said, "A royal tour is like a lei palaoa, done in grand style, but when you return home, you're on your own."

Pāka'a saw all the famous places of Kaua'i on this tour; when it was over, he returned to Kapa'a and his mother. A few days later, it was



announced Pa'iea was going to tour O'ahu and the other islands, so the 'ohua began getting ready to go.

Pāka'a heard the news and went quickly to talk to his mother about going: "Ē my dear mother, you've brought me up alone in days gone by; now please let me to go with Pa'iea on his tour of O'ahu. Perhaps he might even go as far as Hawai'i, and I might find my father if he's still alive."

"Ae, go," said his mother. "But go with humility and modesty; be quiet, and listen carefully, and carry out carefully and with patience and perseverance all work assigned to you. Be patient until you get to Hawai'i. Your father should be at the cliffs of Waipi'o. If he's not there, he might be in Hilo. Pay attention to what is said, and when you arrive in the presence of Keawenuia'umi, you'll know you've arrived at the place where your father lives.

"When you reach the aloali'i, look around and you'll see two gray-haired old men—one of them will be your haku and the other, your father. The gray-haired old man with a red feather cloak about his shoulders, a lei palaoa around his neck, and a fan in his hand will be your haku, Keawenuia'umi. The other gray-haired old man holding a kāhili will be your father, Kūanu'uanu. Don't be afraid. Go and sit on your father's lap. He'll look at you and ask your name. Tell him Pāka'a is your name—you were named for Keawenuia'umi's 'awa-wrinkled skin. Then he'll recognize you and say, 'The sky above, the earth below, life, honors, and riches are yours, my keiki.' Then you'll stop taking orders from the shiftless and the worthless because you'll have arrived at the place of your haku and your father. Your father is an ali'i of Hawai'i and the kahu iwikuamo'o of Keawenuia'umi."

Then La'amaomao lifted the lid of a large calabash and took out a small, long, highly polished gourd in a woven bag. The gourd was covered securely. She turned to her keiki and said, "I'm giving you this gourd which belonged to your extraordinary kupunawahine for whom I was named. Her bones are inside the gourd. While she was alive, she controlled all the winds of the islands—she had them under a supernatural power. She gathered all the winds and put them into this gourd, where they're still kept. She memorized one by one the names of all the winds from Hawai'i to Ka'ula. On windless days, she could remove the cover and call out the name of a wind, and the wind in this gourd would blow. This gourd, called 'the wind gourd of La'amaomao,' was famous.

"Before she died, she entrusted me to put her bones inside this gourd and care for them until I had a child. Then I was to give the gourd to the child to watch over. You're my only child, so now I'm giving the gourd to you. You must look after it according to the wishes of your extraordinary kupunawahine.

"You must care for this gourd because it has been handed down from the kupuna. This gourd has great value—you may not think so now, but when you sail with the ali'i and arrive at an area where no wind blows and the canoes are becalmed, say that the winds are at your command; all you have to do is call, and the winds will blow.

"When you're laughed at, remove the lid of the gourd and call for a wind. The wind will blow and bring the canoes to shore. The ali'i will be grateful to you, and you'll be loved and valued by him."

Before Pāka'a sailed off, La'amaomao taught him the names of all the winds, along with the prayers, songs and chants concerning them, and when she was done, Pāka'a had memorized everything. Then he took the wind gourd and tied it with a cord he had made, prepared his other things for the voyage, and left home.

It was said Pa'iea left with a grand traveling company, with many ali'i and kaukau ali'i as well as many 'ohua and kānaka ho'opili wale and kānaka alualu ali'i wale.

It was also said that the wind of the sea of Ka'ie'iewaho was calm when the great number of canoes and people left on this glorious voyage of Pa'iea, the ali'i of Kaua'i and the light in the heavens above. He landed first at Waikiki and was treated with hospitality and honor by all the ali'i of O'ahu.

Pa'iea spent several days resting and relaxing on O'ahu, then continued on to Kaunakakai, Moloka'i, and from there went east along the southern coast to Pūko'o, where he rested again.

Some of the people had joined the tour only to see O'ahu, so when that part of the trip was over, they returned to Kaua'i.

The ali'i rested and enjoyed his stop at Pūko'o then sailed until he landed at Malu-Ulu-o-Lele at Lahaina, Maui. There he had some pleasant moments surfing the famous waves of 'Uo. Then Pa'iea sailed again and landed at Hāna.

From Hāna, he sailed to Kohala, on Hawai'i. The people of Hawai'i saw the fleet off Kohala filling the sea of 'Alenuihāhā and were afraid because they thought the canoes were war canoes. They prepared to



defend themselves against an attack.

When Pa'iea landed, however, he was recognized as the ali'i of Kaua'i, and the people of Hawai'i were relieved and welcomed him with honor. An 'elele was sent to Waipi'o to inform Keawenuia'umi about Pa'iea's landing, and Keawenuia'umi sent several 'elele back to invite Pa'iea to his aloali'i.

After receiving this invitation, Pa'iea sailed with his canoe fleet to Waipi'o, while some of the people trekked overland. When the fleet landed at Waipi'o, where Keawenuia'umi had remained with his guards, the two ali'i met and greeted each other with warm affection.

At this initial meeting, there was a great feeling of love and joy between the two ali'i, and between the ali'i and the maka'ainana. The maka'ainana of Waipi'o and neighboring areas brought generous amounts of food for the people of Kaua'i, who ate until they were nauseated and couldn't eat any more. They boasted, "We ate the bounty of Hawai'i, brought by request, and we stuffed ourselves until the food backed up our throats." It was said that on the first day of Pa'iea's arrival, the sun was hidden and the land darkened by the smoke from imu in which pua'a, 'ilio, moa, pelehū, kalo, 'uala, and all kinds of other food were being cooked.

So it went until the bountiful food was all consumed or wasted. Then the flow of food began to diminish, except for some provisions to the aloali'i of Pa'iea. When the back-country yielded no more food, the po'e ho'opili wale and the 'ōhua of Pa'iea were in trouble. The great number of 'ōhua who had accompanied the ali'i were very hungry. Some of them wandered off to the kauhale of the kama'aina and made friends with them, but the majority remained without provisions.

This is the way it was from long ago—at first, the malihini and the kama'aina enjoyed themselves, but in the end, the malihini were nothing special and had to look after their own needs.

After arriving at the aloali'i of Keawenuia'umi, Pāka'a looked around for his father. When he saw a gray-haired old man holding a kāhili, he remembered the words of his mother and decided it was his good fortune to have found his father.

When the starvation and hunger of Pāka'a mā, and the 'ōhua of the ali'i waxed great, the 'āipu'upu'u of Pa'iea began to worry that their ali'i would have to go without 'ai and i'a.

As for Pāka'a, he had been sent on errands by this lōpā or that lōpā ever since coming to Hawai'i, but now all of these po'e ho'opili wale

went hungry because there was no food for them.

The kama'aina had food, so Keawenuia'umi and his 'ōhua had an ample supply, but Pāka'a and the 'ōhua of Pa'iea could only close their eyes and swallow their saliva when they saw the others eat.

One day, after Pāka'a had discovered his father, and the crowd from Kaua'i was still miserable from hunger, Pāka'a told them confidently, "I'll get some food for us if I can reach those gray-haired old men sitting there."

One kanaka retorted, "That's an empty boast! You can't get anything from them."

Pāka'a replied, "I may not be able to reach those old men who are starving us, but if I can, I'll get 'ai and i'a for us and we'll survive."

The kōnaka answered sarcastically, "You think you're privileged? You'll get kicked in the balls!"

"What makes you think you'll get something, little boy, while Pa'iea gets nothing. What a fool!"

"Are you looking for a fight? Can't you see that those two old men are guarded on all sides by koa and ilāmuku? If you think you can just walk up to those two, you're wrong. Those koa will kill you for breaking the kapu."

Thus the kōnaka ridiculed the keiki for claiming he could get some food from Keawenuia'umi and Kūanu'uanu. But Pāka'a was patient as usual with all their vicious remarks and responded without rudeness.

"I'm not frightened by your fearful talk. I face death with the hope of life. Nothing will be gained by staying here and starving to death. This body may be injured or even killed in the presence of those gray-haired old men. But there's a chance all of you might survive and most of you might return to Kaua'i, our home, not starve to death here. So it's better for me to die trying to reach those two old men than for all of us to do nothing and die from starvation here."

Then Pāka'a opened the little kapa bundle which his mother had given him, and for the first time on this trip, he put on some of his clothes—a white malo and a fine, gauzy kapa kihei; he also carried a fan. When he was dressed, he went forward without timidity or fear.

In the aloali'i, the ali'i was set apart from the ilāmuku and the koa, and the maka'ainana were kept even farther away. The area designated for the ali'i was kapu—no one could enter there, only his kahu iwikuamo'o. If someone without the right approached the ali'i, that person would be put to death.



Pāka'a approached the assembly guarding the ali'i, then stopped and waited for a chance to go forward. When he saw a small opening where the koa stood, he moved there quickly. He kept an eye on the koa and ilāmuku and saw they were relaxed and inattentive, so he wasn't recognized as an intruder. He tiptoed quietly past the kapu sticks marking the ali'i's kapu area. As he moved toward the place where Keawenuia'umi and Kūanu'uanu sat, he was spotted for the first time by the koa and ilāmuku. They began shouting, "That keiki is trespassing upon the kapu grounds of the ali'i!" They chased Pāka'a, grabbed him, and beat him.

Pāka'a escaped and raced as fast as he could to Kūanu'uanu. The keiki seized and pulled away the kāhili that Kūanu'uanu held firmly, then sat on his father's lap.

Kūanu'uanu was angry and annoyed at the keiki's brazen behavior, so when Pāka'a sat on his lap, the old man spread his legs apart to make Pāka'a fall to the ground. But the keiki was quicker than his father—when his father spread his legs, Pāka'a threw his right leg over his father's right leg, straddling it.

In Hawai'i's unwritten laws, only a keiki pono'i can sit on his father's lap, so when this keiki sat on Kūanu'uanu's lap, the old man immediately remembered La'amaomao and thought perhaps this was his keiki by her.

Kūanu'uanu asked, "Whose child are you?"

"Kūanu'uanu and La'amaomao's."

"Are you Pāka'a?"

"Ae, I'm Pāka'a."

"For whom were you named?"

"For Keawenuia'umi."

"So you are the keiki of my journey to Kaua'i?" Then he embraced the keiki tightly, kissing him and weeping loudly. When the ali'i heard Kūanu'uanu's loud weeping, he asked, "Whose keiki is this?"<sup>12</sup>

Kūanu'uanu answered, "This is my keiki. When I went to visit Kapa'a, Kaua'i, I married and my wife became pregnant. Then your 'elele came and ordered me to return, so I did, leaving my wife with this keiki. I gave him the name of Pāka'a for you—for the cracked, scaly quality of your skin from 'awa-drinking."

Keawenuia'umi said, "Ae, your journey was truly fortunate, for now I have a new kahu. Teach him all you know so he'll be able to perform your duties well. Don't keep anything from him. Make sure he's well

trained because you are growing old. You and I don't know how much longer we're going to live. Should you die before me, I'll be helpless without someone to take your place."

"Ae," Kūanu'uanu responded, "your wishes will be carried out, ē ke ali'i."

Soon after, Keawenuia'umi sent some 'elele to collect goods from the people, and give them as gifts to honor Pāka'a, the keiki of Kūanu'uanu, who would be one of his new kahu. The news of Pāka'a's new status quickly spread to Pa'iea and among all the people of Kaua'i who accompanied him to Hawai'i, including those who had treated Pāka'a badly by ordering him to work like a kauwā or by slandering and ridiculing him.

Hearing the news, the 'ōhua and the kānaka of Pa'iea feared they would be killed for treating Pāka'a badly or depriving him of food. They sighed and groaned, burdened by fear and regret.

However, they were mistaken. Pāka'a wasn't vengeful; rather, he was by nature patient and understanding. When gifts of food were brought to him, he didn't hurry off to eat alone; instead, he gave most of the food to Pa'iea mā and the people of Kaua'i. Pāka'a never forgot to give a share to even the lowliest person. He gave according to each person's rank—if a person was of high rank, the portion was large; if a person was of low rank, the portion was small.

Because of Pāka'a, there was a second feast, a second cooking of pua'a, a second offering of gifts during Pa'iea's sightseeing journey. The first gift-giving ceremony was for Pa'iea; the second was for Pāka'a.

When it became known Pāka'a was the true son of Kūanu'uanu, the personal kahu of Keawenuia'umi, the news spread all over the island of Hawai'i. It was joyful news for the maka'ainana, who had great affection for their haku and were obedient to their ali'i, not denying him anything and agreeable in matters concerning the maka'ainana.

As Pāka'a grew up and got bigger, he became even more handsome and knowledgeable; he became skillful and expert in everything he did in the aloali'i of Keawenuia'umi. He learned the laws of the skies and the nature of the earth; farming and all the activities related to it; astronomy and sailing the seas; navigation and steering a canoe; living in the uplands; and fishing and all the activities related to it. Because Pāka'a was so knowledgeable and skillful, Keawenuia'umi gave him a high position in the aloali'i just under his father, Kūanu'uanu.



Along with Pāka'a's appointment to a high and honored position, Keawenuia'umi also gave him lands, and in turn Pāka'a gave lands to some people of Kaua'i. Recognizing his generosity and compassion, a great many of the people of Kaua'i attached themselves to Pāka'a and remained as his kākana.

Pa'iea stayed on Hawai'i a long time and became an important and honored person in the aloali'i of Keawenuia'umi and indeed in all of Hawai'i. Pa'iea ate and drank from Pāka'a's bounty. He saw how some of the people of Kaua'i attached themselves to Pāka'a and became his kākana, including those who had treated the keiki with contempt previously; more than half of those who had come eventually stayed permanently on the island of Hawai'i serving under Pāka'a.

With the help of Keawenuia'umi and Pāka'a, Pa'iea finally returned to Kaua'i honored and laden with goods.

When the ali'i and maka'ainana of Kaua'i saw their ali'i returning home, they felt great love, and wept affectionately for the people who returned with the ali'i and for the people who remained permanently on Hawai'i.

Pa'iea brought with him the gifts which Pāka'a had sent to his mother, La'amaomao, and thereafter, Pāka'a continued to send gifts to his mother.

Pa'iea spread the news of the honors and wealth given to Pāka'a, the keiki of La'amaomao, who had become an important person in the aloali'i of Keawenuia'umi and also a possessor of lands on Hawai'i.

The people on Kaua'i at first didn't believe the news, but when Pa'iea's fleet brought the gifts Pāka'a had sent to La'amaomao, the ali'i and maka'ainana of Kaua'i were convinced, and La'amaomao became sought after among the people of Kapa'a. The people had behaved in this way since ancient times: if you were poor, you had no friends or companions—not even blood relatives acknowledged you. They would be ashamed if it were known you were related to them. However, if they heard you had become wealthy, you would have blood relatives coming from distant places to visit you. A whole procession of people would make claims on you—blood relatives, acquaintances, and friends. Even hangers-on not related to you would break away from their families and cling to you. One could claim to be a blood relative even though the relationship was only through some family friend. People claimed relationships by saying such things as "This is your sister. A friend of your mother's was a friend of her mother"; or "This is your younger

sibling. Your great-great-grandfather lived with his people."

People sought relationships in many ways, and sometimes they were very clever in claiming new relatives; and if you listened to these claims, they might sound like the truth. But here's the truth: before you were rich, no one came near you.

When Pāka'a was twenty-five years old, Kūanu'uanu became gravely ill. The medical experts who saw him knew he wouldn't recover because the disease was kohepopo. (This illness is called akepau, or consumption, today.) Kūanu'uanu realized he was dying, so he called Pāka'a and told him, "My days are almost over, so here are my last words to you: Take good care of the ali'i, as you've seen me do. Listen to the ali'i's small talk as well as his important words. Look after the 'ai and i'a of the ali'i, and if they get moldy or rank and he doesn't ask for them right away, place them in the sun to dry, then put them into a gourd for storage; serve him with the fresh fish, the live fish, the growing 'awa and the dried 'awa. Look after the kākana iki and the kākana nui, the kākana ki'eki'e and the kākana ha'aha'a. My lands are now yours. Look to your haku."<sup>13</sup>

As Kūanu'uanu gave these instructions to Pāka'a in the aloali'i, Keawenuia'umi and his kākana listened silently.

When Kūanu'uanu died, the sad news spread throughout Hawai'i, and the maka'ainana and ali'i wept mournfully because they felt great love for him. He was congenial and compassionate and understood both the kākana nui and the kākana iki. He never neglected or mistreated any of the ali'i who came to the aloali'i of Keawenuia'umi. Because Kūanu'uanu performed so many good deeds, he was greatly loved.

Keawenuia'umi was filled with grief and love for his kahu and mourned over him for many days. When his sadness over the death of his kahu ended, he appointed Pāka'a as his kahu.

Because of his love for Kūanu'uanu, Keawenuia'umi made Pāka'a not only his kahu, but his Lunanui, Pu'ukū, Kilo, and Kuhikuhipu'uone.

Kahikuokamoku was Keawenuia'umi's Kuhinanui and also an aikāne punahele.

Five of the six ali'i who ruled moku on the island of Hawai'i were sons of Keawenuia'umi, who had appointed them to their positions: Mākaha of Ka'ū; Hua'ā of Puna; Kulukulu'ā of Hilo; Wanu'a of Hāmākua; and Wahilani of Kohala. 'Ehu, the ali'i of Kona, was an adopted son of Keawenuia'umi.



Order and justice prevailed in all things under the careful administration of Pāka'a and the island of Hawai'i was at peace. Pāka'a recognized the kānaka iki and the kānaka nui, the kānaka ki'eki'e and the kānaka ha'aha'a, and everyone felt lovingly attached to him.

Keawenuia'umi also loved Pāka'a because Pāka'a was even more skillful than Kūanu'uanu in attending to the ali'i's needs.

However, during this time of happiness in the aloali'i, there were people who envied Pāka'a's honored position and became his enemies. The most evil of his enemies were Ho'okele-i-Hilo and Ho'okele-i-Puna,<sup>14</sup> two experts in sailing canoes. They understood all the lore of their profession, the signs of the heavens and earth, and the calm and stormy days. They knew as much as Pāka'a about sailing, but Pāka'a had one power they didn't have: he could bring forth the winds of Hawai'i from the wind gourd of La'amaomao.

These two kānaka coveted Pāka'a's positions and honors for themselves, so they approached Keawenuia'umi and made small talk, pretending to be wise while acting as tattle-tales and spreading slander in order to turn the ali'i against Pāka'a. They boasted of their knowledge in steering canoes and their good work in the aloali'i. Because of their lies and dishonesty concerning Pāka'a, Keawenuia'umi turned against Pāka'a, and these two leaders gained control over the ali'i through their deceit.

Thereafter, the ali'i began to treat his virtuous kauwā with contempt, and it became evident that Pāka'a was no longer the ali'i's favorite.

Pāka'a wasn't aware he had lost favor with the ali'i until the ali'i took back almost all the lands he had granted Pāka'a earlier, leaving him with only several bits of land in the district of Hilo; and the ali'i took away all the things Pāka'a had been given charge of and put them under the care of Ho'okele-i-Hilo and Ho'okele-i-Puna. Only then did Pāka'a realize he had become nothing to his haku and the ali'i's faith and trust were with his new favorites.

The ali'i didn't stop there in taking things back from Pāka'a. Keawenuia'umi no longer provided for Pāka'a, and the ali'i gave Ho'okele-i-Hilo and Ho'okele-i-Puna the position of ho'okele-wa'a, so the only duties left to Pāka'a were those of Pu'ukū and the job of laying the foundations for hale. If the ali'i went to Hilo or other places around the island and received gifts from the district ali'i and maka'ainana, the two ho'okele-wa'a would see the gifts first and take what they wanted. Whatever was left over was given to Pāka'a, who would then distribute

these leftovers to the other ali'i and the 'ōhua of the ali'i.

The ali'i had taken away so much from him, Pāka'a complained bitterly; not only had he been stripped of his wealth and honors, but also the two kānaka had usurped from him the duties of the ho'okele and the care of the ali'i's canoes.

Since Keawenuia'umi treated Pāka'a with contempt, the other ali'i and the maka'ainana treated him with contempt as well. Now everyone supported Ho'okele-i-Hilo and Ho'okele-i-Puna, who had won promotions and had become the ali'i's favorites.

These kānaka found fault with Pāka'a every day and slandered him in order to drive him from the aloali'i of Keawenuia'umi.

Pāka'a realized his haku no longer wanted him around; anguished and depressed, he decided to leave. He didn't want to take orders from the two kānaka who had been placed above him.

Pāka'a departed deeply hurt and resentful. He didn't return all of the ali'i's personal effects; he packed some of Keawenuia'umi's kapa, malo, and some 'awa and 'awa-drinking utensils inside the wind gourd of La'amaomao. He also took a large paddle called Lapakahoe, named after his younger brother.

Then one night just before midnight Pāka'a left Waipi'o and the glorious court of Keawenuia'umi, the ali'i 'aimoku of Hawai'i.

It was said that the canoe Pāka'a left in was concealed by mats. Bundles of mats had been piled up at the sides and under the canoe until a mound was created, then the real canoe was placed inside of the mat canoe. Thus did Pāka'a escape being killed by Ho'okele-i-Hilo mā.

Ho'okele-i-Hilo mā spied on Pāka'a, and when they found out that Pāka'a had concealed a canoe with matting, they knew he was planning to leave. They watched vigilantly for his departure and as Pāka'a was leaving, they pursued him quickly in order to drown him by swamping and overturning his canoe. Pāka'a wasn't worried, however, because his canoe was swift and the hull was covered, so seawater couldn't get into it; thus, he escaped.

When Pāka'a's canoe was out in the open ocean off Waipi'o, the local winds A'elo and Holopo'opo'o blew gently and pleasantly, and Pāka'a paddled smoothly along in his small canoe. While it was still daylight, Pāka'a, with his two enemies following behind him, was outside Hilo-pali-kū and at nightfall he approached Hilo.

Ho'okele-i-Hilo mā chased Pāka'a until it was dark and Pāka'a's canoe vanished from sight. Ho'okele-i-Hilo mā grew tired of the chase



and gave up; they returned to Waipi'o, hoping Pāka'a had left for good and would never return.

Pāka'a went on and landed at Hilo where his younger brother Lapakahoe ruled over several ahupua'a belonging to Pāka'a—the lands not taken back by Keawenuia'umi.

When Pāka'a arrived at his younger brother's place, they greeted each other warmly and ate. Then Pāka'a told him, "Our haku no longer wants me around. He's taken back all the wealth he's given me except for these lands. The time will come when these lands will be snatched from me, too. So here's what I want you to do: remain with our haku while I depart. I don't know where I'm going to live. If our haku takes back this land, remain as a kanaka under him."

Then Pāka'a took his gourd and paddle, said a warm farewell to his younger brother, and left in his canoe. Pāka'a paddled over the high seas for a day and a night until he landed on the southern coast of Moloka'i, below Ho'olehua.

When Pāka'a landed on Moloka'i as a malihini, many kama'aina welcomed him warmly.

Hikauhi was one of the beautiful women of the coastal area where Pāka'a landed; she was the daughter of Ho'olehua and his wife 'Īloli, who were the ali'i of the island. Kaumanamana was another keiki of these two ali'i and a brother of Hikauhi.

Earlier, Ho'olehua and 'Īloli had given Hikauhi as a wife to Pālā'au, a keiki makua of the area, but when Pāka'a arrived, Hikauhi no longer thought about Pālā'au and instead greatly desired Pāka'a.<sup>15</sup>

Hikauhi's behavior was considered inexplicable, so Ho'olehua went to talk things out with the parents of Pālā'au. Pālā'au agreed to let Hikauhi be Pāka'a's wife. Because of Pālā'au's good will, they all lived together as friends, without disagreements.

After Pāka'a married Hikauhi, they lived together as husband and wife; Pāka'a had to work hard farming and fishing in this hot, dry place, but since he was an expert in these activities, the couple prospered and lived very comfortably.

Soon Hikauhi became pregnant and gave birth to a son, whom Pāka'a named Kūapāka'a. The first part of the name "Kūa" was from the name of Pāka'a's father, Kūanu'uanu. To "Kūa," Pāka'a added "Pāka'a," referring to the 'awa-wrinkled skin of his haku, Keawenuia'umi, because Pāka'a didn't want this name to be forgotten. Kūapāka'a was raised as a favorite, and as soon as he was able to talk, Pāka'a began to teach the

keiki the duties of a kahu and the chants of Keawenuia'umi. He told the keiki, "Let's learn the tasks of our haku, so you'll know them. Then perhaps when the love he once felt for me wells up in his heart again and he searches us out, you'll be prepared to serve him."

Before long, the keiki had learned thoroughly everything his father wished to teach him. Then Pāka'a instructed his keiki in the names of all the winds of each island, and as in other things his father had taught him, the keiki quickly mastered all the knowledge.

When Ho'okele-i-Hilo and Ho'okele-i-Puna first took over, they had the reputation of being prompt in their duties, and skillful and careful in carrying them out, but this was only because Pāka'a was there to look after his ali'i's needs. Pāka'a did those things Ho'okele-i-Hilo mā didn't know how to do, thus insuring his haku would be well cared for. However, Ho'okele-i-Hilo mā had repeatedly abused and complained about Pāka'a, so he left the aloali'i and his haku.

For the first few months after Pāka'a's departure, Keawenuia'umi didn't miss Pāka'a because Ho'okele-i-Hilo mā continued to malign the former kahu, but eventually the ali'i began to notice his new favorites were neglecting his needs. Ho'okele-i-Hilo mā began to exalt themselves, and after awhile disregarded the ali'i's wishes. Everything given to Keawenuia'umi was taken by the two for themselves and their followers, and only the leftovers were passed on to the ali'i. If Keawenuia'umi complained about the small amount he received, the two would lie and say only a small amount was given.

In public, Keawenuia'umi was very patient with their dishonesty, but in private, he shed many tears, blaming himself for being so gullible and for ridiculing Pāka'a, his virtuous and capable kahu, who had taken such good care of him. He confessed to himself, "I was wrong to neglect my kanaka. Now I realize he was treated unfairly."

The more the ali'i was neglected and mistreated, the more he began to miss Pāka'a. He could no longer repress his feelings, and his thoughts wandered here and there as he yearned to hear and see Pāka'a.

Keawenuia'umi's love for Pāka'a grew stronger as the evil deeds of his new favorites grew more frequent, and he began to despise these worthless ho'okele-wa'a and made up his mind to go and find Pāka'a.

Keawenuia'umi sent an 'elele to bring kilo, kāhuna, and kuhikuhipu'uone to advise him as to whether it was right or wrong to search for Pāka'a. The kilo and kāhuna came and set up a flat surface for



divination, while the kilo and kuhikuhipu'uone looked for signs in the sky and the clouds. When the divinations and observations were over, they told the ali'i, "The 'aumākua and the signs in the clouds and sky reveal that if you search for Pāka'a, you may find him because Pāka'a is alive. However, there are no directions for finding him; the place where he can be found is hidden from us.

"Don't go looking for him right away, however. First, order all the ali'i and maka'ainana to go to the mountain forests to cut down koa trees and make some good canoes for you. Then go in search of your beloved kahu pono'i."

After the kahunā, kilo, and kuhikuhipu'uone had observed the signs, the ali'i, maka'ainana, and kahunā kālai-wa'a were ordered to go up into the mountains to cut down trees for the canoes the ali'i wanted. Those who weren't able to go remained behind to farm and cook for those who went.

Keawenuia'umi didn't think it would take long to fell the trees for the canoes, but in the end, he was exhausted. Still, "the pelting rains wear down the rock at Keka'a."<sup>16</sup>

When the ali'i and maka'ainana found a place where tall, straight koa trees suitable for canoes grew, they selected one and began chopping it down. But at the thumping of the kahunā kālai-wa'a's adzes at the base of the tree, two birds up in the tree began chirping. The kahunā remarked, "The birds are telling us this tree is rotten."<sup>17</sup>

They examined the tree and found it was indeed rotten, so they chose another tree and began chopping it down. When the tree fell, the two birds cried out again from above, and the kahunā kālai-wa'a remarked again, "This tree is also rotten—the birds chirped again."

When they examined it, the tree was indeed rotten. Thus, Keawenuia'umi and his kånaka worked till exhaustion without accomplishing anything. The archers of the ali'i shot arrows at the birds; the men with slings flung stones at them; the bird trappers tried to ensnare the birds; the bird catchers tried to capture the birds with birdlime; yet the two birds escaped unharmed—until Pikoika'alalā arrived.

The birds were Pāka'a's 'aumākua. They were testing the ali'i to see if his love for Pāka'a was real or not. They saw how tired the ali'i was, almost to the point of quitting, yet he didn't complain of his exhaustion. He was determined to find Pāka'a because the signs had revealed Pāka'a was alive. This was one of many times the ali'i's search was interrupted,

and we will find out why later.

Pikoika'alalā, the son of 'Alalā and Ko'uko'u, was famous in ancient Hawai'i. He had come to the island of Hawai'i from Kaua'i, where he was born. He was skilled in shooting rats in hiding and birds in flight, and it was said his arrow never missed its mark when he shot at a bird.<sup>18</sup> As soon as Keawenuia'umi heard about Pikoika'alalā, he sent an 'elele to get him. Pikoika'alalā recognized the 'elele.

"So it's you."

"Ae."

"What brings you here?"

"I was sent by the ali'i Keawenuia'umi to summon you. He needs you to shoot some birds that are frustrating him. The ali'i is upland on a mountain ridge where trees for canoes are cut, but whenever the kahunā begin to chop down a tree, two birds alight in the tree and begin chirping, and the tree turns out to be rotten. That's how it's been going."

Pikoika'alalā said, "Ae, let's go to the mountains. I feel sorry for your frustrated ali'i. The birds may be supernatural." The two went to the mountains and found Keawenuia'umi. The ali'i and the archer exchanged greetings and when Keawenuia'umi asked about Pa'iea and his aloali'i on Kaua'i, Pikoika'alalā answered his questions. After this exchange of pleasantries, the ali'i explained his troubles to the archer and Pikoika'alalā said, "Let's go up tomorrow; perhaps I'll be able to kill your enemies."

The next day the kånaka went to search for a tree suitable for a canoe and when they found one, they sent for the kahunā kālai-wa'a. Pikoika'alalā went along with them to the tree, and the ali'i followed. At the thumping of the adzes, two birds flew up and hovered above a branch. Pikoika'alalā shot an arrow and hit one. As this bird fluttered to the ground, the other bird was surprised and, still hovering aloft, watched its companion's fall. Pikoika'alalā shot another arrow and brought the second bird down. The enemies of the ali'i were apparently dead. But amazingly, when the kånaka searched for the birds, the bodies couldn't be found—the birds were never seen again at that place.

After the birds were killed, the kahunā kālai-wa'a were able cut down enough trees for canoes, and the ali'i and his kånaka hauled the rough-hewn trunks down to shore.

While Keawenuia'umi was cutting down trees for canoes to search



for Pāka'a, the news of his preparations reached Moloka'i. Pāka'a was startled. He returned to his little make-shift hale and laid on his back, face up, crossing his legs and propping them up against the wall of the hale.

As he rested comfortably, he fell asleep and in a dream, Keawenuia'umi's spirit met his spirit. The ali'i's spirit said, "I'm searching for you."

Pāka'a's spirit replied, "If you're searching for me, you'll find me living on Ka'ula."<sup>19</sup>

Pāka'a woke suddenly. It was only a dream, but it revealed that he and his haku would meet again in person. He loved his ali'i and was sorry about keeping his whereabouts from him.

Then Pāka'a thought about the possibility of Keawenuia'umi, with the six district ali'i of Hawai'i, coming in search of him. If Keawenuia'umi landed on Moloka'i, Pāka'a could detain the ali'i ashore and send Kūapāka'a to serve as the ali'i's kahu. The ali'i would see how knowledgeable and skillful Kūapāka'a was in attending to his needs, and he would urge the keiki to return to Hawai'i to serve as his kahu. Then Kūapāka'a could become Pāka'a's agent of death against his two enemies, Ho'okele-i-Hilo and Ho'okele-i-Puna.

Pāka'a's make-shift hale was too small for the ali'i and his kākana; and what if all the district ali'i of Hawai'i came and all their kākana came along, too? If Pāka'a detained his haku on Moloka'i, all the other ali'i and their kākana would remain as well, so he would have to provide for all of them.

So the next day Pāka'a called Kūapāka'a to him and said, "Let's go up into the mountains and cut poles and pili grass to build hale for your haku and all his ali'i and kākana."

"Ae," said Kūapāka'a. Pāka'a went mauka with the keiki to where trees and pili grass grew. They gathered a pile of grass and began to bundle the grass for thatching. There were six districts on the island of Hawai'i, and six district ali'i so six hale had to be built for them.

When the hale were completed, Pāka'a told the keiki, "Let's go mauka to the farmlands to plant. You can detain your haku here only if there is plenty of food."

"Ae," said the keiki, and the two went upland and planted six fields of kō and six patches of 'uala for the six district ali'i.<sup>20</sup> After the crops were planted, Pāka'a said to the keiki, "Let's go mauka again for loulou fronds."

"Ae," said the keiki. The two gathered the fronds and made a pile of them beside their hale until Pāka'a said, "That's enough."

The bird 'aumākua of Pāka'a had delayed the cutting of the trees for Keawenuia'umi's canoes, so that Pāka'a could build all the hale, plant the fields of 'uala and kō, and collect the loulou fronds. The birds had sacrificed themselves for Pāka'a and Kūapāka'a. When everything was ready, Pāka'a waited patiently for his haku's arrival.

The news spread from island to island that Keawenuia'umi was planning to search for his kahu Pāka'a. The people on each island were asked, "Where is this kākana Pāka'a?" No one knew the answer.

One night as Keawenuia'umi was resting, his spirit met Pāka'a's spirit, and the ali'i's spirit said, "I'm searching for you."

Pāka'a's spirit replied, "If you're searching for me, you'll find me living on Ka'ula."

Keawenuia'umi woke up suddenly. He knew it was only a dream, but he felt relieved because Pāka'a's spirit had revealed to him Pāka'a's whereabouts.

In the morning the ali'i sent an 'elele for his kākuna, kilo, kuhikuhipu'uone, and ho'okele-wa'a, and when they arrived, the ali'i told them about his dream. They thought carefully about the dream and said, "The akua are hiding Pāka'a's whereabouts. Pāka'a is not on Ka'ula."

"The canoes are ready," said the ali'i. "When shall we depart?"

"We've observed the signs," said the kākuna. "They indicate your search party should depart during the days of Kū."<sup>21</sup>

The next night, because the ali'i had been thinking all day about searching for Pāka'a, his spirit again met Pāka'a's spirit in a dream. The ali'i's spirit said, "I'm ready to search for you."

Pāka'a's spirit answered, "If you come searching for me, you'll find me on Ka'ula."

The ali'i's spirit said, "During the days of Kū we'll sail in search of you."

The ali'i woke up with a start and knew he had been dreaming.

When the days of Kū came, the canoes were ready and the search for Pāka'a began.

Because the kākuna had told the ali'i Pāka'a wasn't on Ka'ula, Keawenuia'umi doubted his dream and decided to land on every island until he got to Ka'ula.



At dawn the canoes left Waipi'o, the ali'i and his kánaka going very orderly, by rank: first, ten one-man canoes; then ten two-man canoes; then ten three-man canoes; then came the majority of kánaka on various kinds of canoes; then the double-hulled canoes of the 'āipu'upu'u, the canoe of the pū-kaua, the canoe of the wāhine, and the canoe of the koa moved ahead; then the canoes of the district ali'i set out—Wahilani of Kohala in front, followed by Wanu'a of Hāmākua; then Kulukulu'ā of Hilo; then Hua'ā of Puna; then Mākaha of Ka'ū; then 'Ehu of Kona. Keawenuia'umi and Kahikuokamoku, the Kuhina Nui, followed in a beautiful double-hulled canoe with a platform built between the two hulls.

The canoes made their first landfall at Lahaina, where the people of Maui were asked about Pāka'a. They reported that he wasn't there. The ali'i spent the night on Maui, then left Lahaina before dawn, still during the days of Kū.

On Moloka'i Pāka'a awakened Kūapāka'a.

"Here you are, still asleep!"

"What is it?"

"Let's go down to the beach. If we don't keep watch, your haku will sail past without our meeting him."

"That's true."

The two got up, gathered their supplies for catching uhu, and took along with them the wind gourd of La'amaomao. They went down to their fishing canoe, climbed in, and paddled out.

Pāka'a held the net and the decoy uhu on a line at the bow of the canoe. There, he wouldn't be recognized by Keawenui-a'umi because a kanaka fishing for uhu always keeps his head down to watch for fish entering his net.<sup>22</sup>

Their wind gourd of La'amaomao was near the stern outrigger boom, and Kūapāka'a was farther back with his father's big paddle, Lapakahoe. As soon as they lowered their stone anchor at the fishing grounds, the first canoes of Keawenui-a'umi's fleet arrived—ten one-man canoes, ten two-man canoes, ten three-man canoes. When the double-hulled canoes of the ali'i came into view, Pāka'a and Kūapāka'a saw a fire blazing offshore near Kaunakakai.<sup>23</sup>

"Ē! That's a big fire burning there," said Kūapāka'a. "Perhaps my haku is coming here on that canoe."

Pāka'a said, "No."

"Who, then?"

"Wahilani; Kohala is his."

"Is he an ali'i?"

"He's not an ali'i," said Pāka'a.

Then Wahilani's canoe passed by, and Kūapāka'a called out loudly: "Wahilani, our ali'i of Kohala, goes by. He's not an ali'i, only a kaukuali'i<sup>24</sup> who hides himself in the stands of Kohala cane. The only i'a in his land is the grasshopper—there on the sugarcane leaf, there on the flower-stem of grass.<sup>25</sup> Kohala is a land without any i'a and the only 'ai is the sweet potato. The defect in the land is that Wahilani is not an ali'i, yet he enjoys the bounty of Kohala, so he's called an ali'i."

An ilāmuku of Wahilani asked, "Who is this kanaka shouting at the ali'i?"

"Who indeed?" said Kūapāka'a. "He can't be seen—it's still dark."

Wahilani was peeved that the keiki had said Wahilani wasn't an ali'i and that this was a defect in his land, so he asked, "Where did you hear these things you're recounting, you lying little keiki?"

Angry, he urged his hoewa'a to paddle faster, and they continued on.

After Wahilani passed by, another fire blazed, and Kūapāka'a said to his father, "Ē! There's another fire. Perhaps my haku is on this canoe?"

"No."

"Who, then?"

"Wanu'a; Hāmākua is his."

"Is he an ali'i?"

"He's not an ali'i."

As Wanu'a's canoe passed by, Kūapāka'a called out loudly: "Wanu'a goes by, our ali'i of Hāmākua, yet he's not an ali'i, but a kaukuali'i who traps the puhi of Hāmākua with his fingers. He lays his fingers on the smooth rock with bait and when the small puhi crawl up in the spaces between his fingers he grabs them and tosses them into a gourd.<sup>26</sup> This is how he catches the fish of his land, and this is how he enjoys the bounty of Hāmākua. It's said he's an ali'i, but he's not an ali'i."

"Who is this kanaka shouting at the ali'i?" asked an ilāmuku of Wanu'a.

"Who, indeed?" said Kūapāka'a. "He can't be seen in the darkness." The ali'i was angry as he continued on.

Another fire blazed, and Kūapāka'a asked again, "Is this perhaps my haku?"

"It's not your haku. It's Kulukulu'ā; Hilo is his."



“Is he an ali‘i?”

“He’s not an ali‘i,” said Pāka‘a.

Then the canoe of Kulukulu‘ā passed by, and Kūapāka‘a called out in loudly: “Kulukulu‘ā goes by, our ali‘i of Hilo. He’s not an ali‘i but merely a kaukauali‘i, a catcher of the ‘ōpae of Waiākea. After catching the ‘ōpae, he puts his coconut fiber snare behind his ear.<sup>27</sup> Since he enjoys the bounty of Hilo, he’s called an ali‘i.”

“Who is this shouting at the ali‘i?” asked an ilāmuku of Kulukulu‘ā.

“Who, indeed?” Kūapāka‘a said. “He can’t be seen in the darkness.” The ali‘i was angry as he continued on.

Another fire blazed, and the keiki asked Pāka‘a again, “Is this perhaps my haku?”

“It’s not your haku. That’s Hua‘ā; Puna is his.

“Is he an ali‘i?” the keiki asked again.

“He’s not an ali‘i,” replied Pāka‘a.

Then the canoe of Hua‘ā passed by, and Kūapāka‘a called out loudly: “Hua‘ā goes by, our ali‘i of Puna. He’s not an ali‘i, but a kaukauali‘i, the thorny eyes of the lau hala of Puna.<sup>28</sup> Since he enjoys the bounty of Puna, he’s called an ali‘i.”

An ilāmuku of Hua‘ā asked, “Who is this shouting at the ali‘i?”

Kūapāka‘a said, “Who, indeed? He can’t be seen in the darkness.” The ali‘i was peeved as he continued on.

Another fire blazed, and the keiki asked Pāka‘a again, “Is this perhaps my haku?”

“It’s not your haku. That’s Mākaha; Ka‘ū is his.”

“Is he an ali‘i?” asked Kūapāka‘a.

“He’s not,” said Pāka‘a.

Then Mākaha’s canoe passed by, and Kūapāka‘a called out loudly: “Mākaha goes by, our ali‘i of Ka‘ū. He’s not an ali‘i but a kaukauali‘i, a dirty-faced one of Ka‘ū. He beats the dirt off his body with the ‘ilima leaves of the uplands of Kamā‘oa. Thus, he takes a bath in his dry, dusty land. All the dirt of the place is gone, except for the dirt behind his ears. Since he enjoys the bounty of Ka‘ū, he’s called an ali‘i.”<sup>29</sup>

The ilāmuku of Mākaha asked, “Who is this kanaka shouting at the ali‘i?”

“Who, indeed?” said Kūapāka‘a. “He can’t be seen in the darkness.” The ali‘i was angry as he continued on.

Another fire blazed, and the keiki again asked Pāka‘a, “Perhaps this is my haku?”

“It’s not your haku. That’s ‘Ehu; Kona is his.”

“Is he perhaps an ali‘i?” asked Kūapāka‘a.

“He’s not an ali‘i, but an ‘uala farmer from the uplands of Nāpu‘u.”

Then ‘Ehu’s canoe passed by, and Pāka‘a called out loudly: “‘Ehu goes by, our ali‘i of Kona. He’s not an ali‘i, he’s an ‘uala farmer from the uplands of Nāpu‘u. When we were living with Keawenuia‘umi in Kīholo, ‘Ehu came down from the uplands with baskets of ‘uala, and the ali‘i ate until he was full. Ē ‘Ehu, because you had so much ‘uala, the ali‘i survived there, and he felt so embarrassed about eating so much, he adopted you as a son. You were given Kona, so now you’re called an ali‘i.”

An ilāmuku of ‘Ehu asked, “Who is this kanaka shouting at the ali‘i?”

“Who indeed,” said Kūapāka‘a. “He can’t be seen in the darkness.”

As the sky brightened, the keiki asked his father, “When will my haku arrive?”

“When you see the first rays of the sun, you’ll see your haku. You won’t miss him. You’ll see his sail doubled down at the middle to show Kā‘ili, his god, standing there.<sup>30</sup> There will be an elevated shelter centered near the bow, where your haku will be sitting, and a shelter astern for the two ho‘okele.”

As the two were talking, the sun emerged, and the keiki saw the sides of the ali‘i’s canoe shining in the sun’s rays and the paddles sparkling as the hoewa‘a lifted them from the water.

The keiki asked, “Perhaps my haku is coming in this canoe?”

“Ae, that’s right. Your haku should be there—look for him,” said Pāka‘a.

“There’s my haku approaching us,” said Kūapāka‘a.

“Where?” asked Pāka‘a.

“There, seaward of us.”

“Raise your paddle straight up, so it can be seen,” said Pāka‘a. Pāka‘a’s brother Lapakahoe, who was on the ali‘i’s canoe, saw the upright paddle and said to the ali‘i, “Ē! There’s a small canoe shoreward of us, and someone in it is holding up a paddle. Let’s go there.”

The ho‘okele asked, “Why are we going toward that upright paddle of a little keiki?”

Keawenuia‘umi responded from his shelter: “You two ho‘okele want me to ignore the upright paddle. That’s the very reason I have to search for Pāka‘a. Pāka‘a acknowledges the kōnaka nui and the kōnaka iki, the



fleet of canoes and the single canoe—like that little canoe floating there; he acknowledges the person calling out and the person holding up the paddle, because the person may want to say something or offer some 'ai and i'a for our sustenance. Go toward that small canoe; perhaps the keiki has something to say." The ho'okele pointed the canoe toward the spot where the small canoe was floating.

The ali'i ordered the ho'okele to do this because he was accustomed to doing this when he sailed with Pāka'a. When Pāka'a saw a canoe with someone holding a paddle upright, he would tell the ali'i to visit the canoe, perhaps just to say a word.

As the ali'i's canoe was approaching, Pāka'a asked his keiki, "Where is your haku now?"

"Very close by."

"Call out—tell your haku's crew what to do," said Pāka'a, so Kūapāka'a called out:

Hold back on the paddles, hold back,  
Be still, be still,  
Bring the canoe into the calm, bring it in,  
Gently, gently,  
Listen to this call,  
The query of the question,  
I, a keiki, am calling out,  
Whose canoe is this?

Some of the crew responded, "The canoe belongs to Keawenuia'umi."

"Where's the canoe going?"

"The canoe is going in search of Pāka'a."

"What is 'Pāka'a'?"

"A kauwā."<sup>31</sup>

Then Kūapāka'a asked his father so the others couldn't hear, "Are you really an ali'i, or are you a kauwā? What of it anyway, even if you are a kauwā. My mother is an ali'i, so I'm an ali'i while I live here on Moloka'i."

Pāka'a whispered back to Kūapāka'a to ask his question again to those on the canoe, so the keiki asked them, "Is Pāka'a really a kauwā?"

"Not a real kauwā," they said. "He holds up the kähili, carries the ali'i's ointment calabash, and picks out the ali'i's 'uku."

"You're a high-ranking ali'i who may place his hand on the head of Keawenuia'umi," Kūapāka'a said to his father. The keiki realized his father was indeed an important ali'i and added, "Since you're an ali'i and my mother is an ali'i, I'm an ali'i loa while living here on Moloka'i."

Then Pāka'a ordered the keiki to call out his haku's name, so Kūapāka'a called out:

The canoe is yours,  
Great Hawai'i of Kāne,  
Great Hawai'i, land of the sun,  
The sun emerges, emerges,  
The sun emerges at Ha'cha'e,<sup>32</sup>  
With a strong affectionate love for my haku,  
Not my real haku,  
But a companion of the giddy sun,  
The Kona sun without food,  
Its loved one has arrived,  
Arrived along with Hilo of Kāne,  
Hilo of Kānekapu,  
Hilo, land of Kanilehua,  
Beloved companion of Keawenuia'umi mā,  
There sits Keawenuia'umi,  
The canoe is yours.

When Kūapāka'a finished his chant, Kahikuokamoku, the Kuhina Nui, recited the following chant:

You don't know, keiki,  
You don't know the canoe is  
For Kū, for Lono,  
For Kāne and Kanaloa,<sup>33</sup>  
For the forty-thousand gods,  
The four-hundred-thousand gods;  
The canoe is of the rainy land of Hilo of Malama,  
The rain falls,  
The misty, sticky rain of Hanakahi,  
Gentle and passing is the rain,  
Muddy and wet is the sand,



Scattered are the leaves of the forest,  
Leleiwi is left standing apart at the sea,  
The kapa of Kahulaana is bundled up,  
The clouds rise over the hala of Hōpoe,  
Quickly reaching Kea'au,  
The fish move cautiously at Ki'i,  
The canoe is Keawenuia'umi's.

When Kahikuokamoku finished his chant, Kūapāka'a chanted back:

The canoe is yours, O Hilo of the rain,  
The rain of Kuhihewa makes a lei,  
The rain of Eleao continues to fall,  
The rain of Eleao pelts the hala,  
Then Hanakahi warms up,  
The first calm day for the fisherman,  
The fisherman who nets the nehu of Hilo,  
Greeting the native of that place,  
The old native-born of that place,<sup>34</sup>  
The canoe is yours.

The keiki paused; when no one on the ali'i's canoe responded, he chanted again:

The canoe is yours,  
The face of Ha'ikū darkens,  
Ie-aniani comes from the place of winds,  
Where? Windward? Leeward?  
The sea rises at the cliffs,  
The sea current of the Beloved Friend,  
Your loved one, his loved one,  
There alone, there alone,  
There is Keaweopu,  
Sitting there at the seashore,  
At sea is your fisherman, O Keawe,  
The canoe is yours.

Then the keiki rested, but soon, because Keawenuia'umi's crew seemed to enjoy his chants, Kūapāka'a called out another one:

So the canoe is yours,  
The source of storms has arrived,  
The low-hanging clouds are torn,  
The gusty, gloomy Lele-uli rain,  
The black heads of the clouds,  
With a black mantle on the mountain of Aluli,  
The face of the Kawaikapu cliffs,  
Veering this way and that,  
The Holopo'opo'o wind veering this way and that,  
Breaking the ferns of the water,  
Pulling up the ferns of Mauna,  
Waichu swept by Kapahi,  
The trembling noio soars to heaven,  
The sound of the grindstone Kuaiwa,  
The sound of the mournful grindstone,  
Rasping in the rising sea,  
Like Kahiwa at Kikipua,  
The high officer leaps over the current of Malelewa'a,  
Carrying the ukana on the back,  
Holding the keiki in front,  
Lowering gradually the line from mast to bow,  
The Ka'ula wind climbs  
The cliffs of Oloku'i,  
Cliff joined to cliff at Wailau,  
Joined, united are the brows of the cliffs,  
Above Pueohulunui, the owl cliff of Aua,  
The canoe is yours.<sup>35</sup>

It was a sunny day and because there were women along with the ali'i, Kūapāka'a chanted concerning the women:

The canoe is yours,  
When it rains, the women bundled in ki-leaf rain capes,  
Like birds perched in the 'ōhi'a blossoms,  
Walk with their legs apart, straddling the path to Mahiki;  
The 'Ākōlea rain strikes the hill of water,  
Mahiki is slippery in the water and rain,  
Mahiki is not slippery when the sun is out,  
Mahiki is slippery in the rain