

"You're right, ē ke keiki," said the gathering of kānaka. "Hua'ā is forced to rise because lā appears in his land both night and day."

Kūapāka'a saw the ali'i and the kānaka of Puna were awake, so he called the people of Ka'ū.

Get up, get up, it's day, there's light,
Get up, Ka'ū, windy land,
'Ae-'ae kukio, wind of Ka'ū,
Ko'a, the current at Halā'ea,
The canoes hurry to leave,
For Kā'ilīki'i, for Ka Lae,
For Kaulanamauna,
Get up, get up, Ka'ū,
The land of Mākaha.

Mākaha heard his land being called and was embarrassed, so he told his kānaka, "Get up. You heard the call, yet nobody's up. Our compound is cursed by a loud voice." Everyone from Ka'ū got up and prepared to leave.

Some kānaka told Mākaha, "That's Kūapāka'a awakening us." Mākaha turned to the keiki and said, "My land is famous as a windy land, but its wind doesn't blow kānaka around, only rubbish. Moloka'i's wind is this puffing little keiki who blows away anyone who doesn't hold on tight in his hale. Yet it's not this keiki's duty to drive us from our hale."

Kūapāka'a answered, "Your land's wind is perhaps famous, but it's not a real wind for it carries only empty words. No other land is as windy as Moloka'i. You don't know:

Ho'olua-iho at Hālawā,
Ho'olua-noe at Hālawā,
Ho'olua-kele at Hālawā,
Ho'olua-pelu at Hālawā,
Ho'olua-kaipou at Hālawā,
Ho'olua-wahakole at Hālawā,
Hīkipua at Hālawā,
Aano at Hālawā,
Lau-kamani at Hālawā,
Puuohoku at Hālawā,
Okia at Hālawā,

Ualehua at Hālawā,
Laiku at Hālawā,
Naulu at Hālawā,
Kehau at Hālawā,
Koi-pali at Hālawā,
Lī-anu at Hālawā,
Ehukai at Hālawā.

"It's frightening when all these winds blow together strongly. No one stays in the hale because these winds blow down hale and blow away anyone who doesn't hold on tightly inside the hale."

"You're right, ē ke keiki," said the gathering of kānaka. "Blow Mākaha and us back to his windy land."

After those of Ka'ū were awake, Kūapāka'a called those of Kona:

Get up, get up, it's day, there's light,
The hands are washed, the food is eaten,
Koena-ulu, Koena-kihapai are of Ka'awaloa,
Aku-aku is of Maka'ula,
Ahi-aku is of Awalua,
The night rises, rises until full,
Here's the sea at the 'akulikuli,
At the pohuehue
Growing on the beach,
Kona, get up, Kona,
Kona, land soothed by the Kēhau breeze,
The shady clouds of Ke'ei are flying above,
The clouds are like roof-thatching
 above the groves of Leiwalu,
Get up, get up, Kona,
The land of 'Ehu.

'Ehu refused to get up when he heard the other ali'i being called, but when he heard the call for his land, he said to his kānaka, "Kona, wake up, you're being called, open your eyes and get up." Everyone from Kona got up and prepared to depart. When 'Ehu saw Kūapāka'a was the caller, 'Ehu grumbled, "Ka I'a hasn't turned yet, but you're rousing us from sleep. It's not this keiki's duty to drive us from our hale."

Earlier, as the district ali'i were preparing their canoes for the voyage,

an 'elele of the ali'i had told the district ali'i to go first and wait offshore, and Keawenuia'umi would follow later. So the district ali'i and their kánaka, prodded by the keiki, boarded their canoes and left; only the ali'i's canoe remained on Moloka'i.

The canoes headed for Ka'ula to look for Páka'a as Keawenuia'umi had told them to; but since Keawenuia'umi had also ordered them to heave to and wait for his canoe, as they were passing outside of Lē'ahi, O'ahu, they turned around.

While they were heading back, all the ali'i and the kánaka were still very tired because Kūapáka'a had awakened them so early in the evening; they fell asleep; only the ho'okele remained awake. They tried to stay up until dawn, but because they, too, were very tired, and the rest of the kánaka were snoring, they lowered the sails and fell asleep.

When the ho'okele awoke, they thought they were still in the Moloka'i Channel. They raised their sails and set off again heading east back to Moloka'i. Then the district ali'i and their kánaka also woke up. At dawn they saw some faint mountain ridges and thought these were the Maui mountains, but when daylight came, they knew they were off the island of Hawai'i, so they entered the channel and landed at Kawaihae. The district ali'i and the kánaka were happy to see their island again and eager to see their wives, children, parents, and the rest of their 'ohana.

When they landed, there was great excitement among the men, women, and children on shore because those who had gone in search of Páka'a were thought to be dead but here they had returned alive. The maka'ainana of Keawenuia'umi were still grieving, but when they heard the ali'i and his kánaka were alive on Moloka'i, they ended their mourning and rejoiced along with the others.

After the district ali'i and their kánaka had sailed away, Kūapáka'a went back to sleep without awakening Keawenuia'umi. Near dawn the keiki got up, went outside, and called loudly:

Get up, get up, you, Kilaupale,
O'ahu's water, above O'ahu's mountains,
Kaunuohua, tall and majestic,
The darting hills of Nihoa,
This cliff, that cliff,
Pālā'au, Kahiwa-iluna,

Get up, get up, great Hawai'i of Kāne.

When the hoewa'a of the ali'i heard the keiki's call, they all woke up and prepared to depart.

Keawenuia'umi had slept soundly that night. When morning came and he heard the keiki's calling, he woke up and sent a kahu to summon Kūapáka'a. The kahu found the keiki and told him, "I've come to get you; the ali'i commands you to go to him."

"Ae, let's go," replied Kūapáka'a.

When the keiki arrived before Keawenuia'umi, the ali'i told the keiki, "Let's you and I sail together to Ka'ula to look for Páka'a."

"I can't. I have to stay here and take care of some problems with my small hut. No one will take care of it if I go."

The ali'i urged him to go: "Sail with me. We won't be gone long, we'll come back shortly."

"I can't. I've just told you why I can't."

The ali'i persisted: "Don't worry about your little hut; we'll return shortly."

The ali'i stubbornly insisted that the keiki go with him, so Kūapáka'a finally said, "Ē my haku, I'll sail with you if you'll agree to load my little 'ope'ope on your canoe. Otherwise, I won't go with you."

"Ae, let's sail together. Some kánaka will be sent for your 'ope'ope."

The ali'i ordered some of his kánaka to go with the keiki to get the keiki's 'ope'ope. When they arrived at the place where Ho'olehua lived, they found outside the clearing a big log as long as the ali'i's canoe. The keiki said to the kánaka, "Here's my little 'ope'ope. You two, load it onto the ali'i's canoe, then come back."

"Kā! You're the greatest liar who's ever lived. You said you had a little 'ope'ope, but you have a big log. It's much too big for the canoe!"

Grumbling, the kánaka lifted the log and carried it down to the ali'i's canoe. When the hoewa'a and ho'okele of Keawenuia'umi's canoe saw the log, they asked the kánaka, "What's this log for?"

"It's the keiki's 'ope'ope—the ali'i agreed to load it onto the canoe. If he had seen the size of the keiki's 'ope'ope, he would have refused."

After the log was carried onto the canoe, the kánaka returned to get Kūapáka'a. The keiki pointed to a big rock with a piece of cord tied about its grooved middle; he told the kánaka, "Here's another little 'ope'ope. You two, load it onto the ali'i's canoe."

"You're really strange, ē ke keiki. I've served the ali'i a long time and

my hair is gray, but I've never seen anyone sail with a rock for 'ope'ope. You're the only one."

Kūapāka'a said, "Women have sailed with you."

"What about women? We're talking about a rock," said the kākana.

"A rock is like a woman," said Kūapāka'a. "When our ali'i go to Maui and want a woman to accompany them, the hoewa'a protest, 'A woman is a rock, a burden on the canoe.'"

"You're right again, ē ke keiki, and we're wrong. The ali'i has indeed sailed with a rock because women have sailed with him before."

Grumbling, the kākana lifted the rock and carried it down to the ali'i's canoe. When the hoewa'a and the ho'okele saw it, they asked the kākana, "What's this rock doing here?"

"It's the keiki's 'ope'ope, which the ali'i agreed to load onto the canoe—if he had seen the size of the keiki's 'ope'ope, he would have refused."

Someone else criticized the keiki indirectly by saying, "The children of Kaluako'i carry really big 'ope'ope with them."

The kākana said, "It's huge, but bring it aboard the canoe anyway."

After the kākana loaded the rock onto the canoe, they waited for the ali'i. Meanwhile Kūapāka'a went into the hale 'āipu'upu'u and told his father, "My ukana are on board the canoe."

"Ae, that's good," said Pāka'a. "Go—go and remember the words of your father."

"Ae," said Kūapāka'a. "I go in your place to do your work. I may die, but what of it—it's done. If I'm not killed, I'll kill your enemies and you'll be avenged."

Kūapāka'a took his wind gourd and went outside. He went to the place where the ali'i was living and said, "My little 'ope'ope are on board the canoe. Come, let's go."

The ali'i, his kākana, and Kūapāka'a went down to where the double-hulled canoe was anchored and boarded it. Kūapāka'a sat in front of the kākana who were seated in front of the ho'okele, and when everyone was seated in his proper place, the canoe departed. When the hoewa'a saw Kūapāka'a with the ali'i, they remarked, "Here's the keiki from Kaluako'i with the big 'ope'ope." From then on, this saying has been used to refer to anyone traveling with bulky baggage.

The sail was hoisted and the native wind from Kona, a Moa'e, blew; the two ho'okele held the steering paddles at the stern of the canoe. As Kūapāka'a watched the ho'okele and admired their work, he felt a

desire to have one of the steering paddles entrusted to him so he could experience the joy of being a ho'okele. He told the ho'okele: "Give me one of your paddles—I'll hold it tightly while I enjoy steering the canoe with you two."

The ho'okele replied, "We can't let you hold one of our paddles. Don't you know it's our duty to steer. It would be wrong for us to entrust one of the paddles to you."

After being rebuffed, Kūapāka'a stopped asking. The keiki was testing the two ho'okele—if the ho'okele had allowed him to hold one of the paddles, perhaps they might have escaped death.

The canoe went past O'ahu and across the sea of Ka'ie'iewaho to Kaua'i, then past Kōloa. When it was directly off Waimea, Kūapāka'a uncovered the wind gourd of La'amaomao, and a big storm overtook the canoe.

The winds blew hard, driving the canoe out into the open sea. The skies darkened, lightning flashed, thunder roared, and rain pelted down. The storm was boundless. The canoe was buffeted by the wind, and Kaua'i almost disappeared. The kākana shivered from the cold rain and waves breaking over the canoe from the front, the back, and the sides.

But the ali'i wasn't worried about the storm because he had great confidence in the keiki. This was why he had begged the keiki to come with him. When Keawenuia'umi saw that the island had almost disappeared, he asked his ho'okele, "What should we do? The storm is getting worse."

They didn't answer because the waves were swamping the canoe, and they were concentrating their efforts on bailing the canoe to prevent it from sinking.

Since the ho'okele didn't answer, Keawenuia'umi decided the time was right to ask the keiki what to do. The ali'i remembered the keiki had advised him wisely about the first storm, so he trusted that the keiki would give him good advice now: "Say, you there, what should we do? What a storm! We're getting chilled to the bone by the cold rain and sea water."

Kūapāka'a responded, "I don't have anything to offer, except perhaps my little rock—we could lower it into the sea to prevent the canoe from drifting. It's better for us to stay in one place than to get blown by the wind out of sight of land. When the storm stops, we can return to land."

Then Kūapāka'a opened one end of his big log, thrust in his hand,

and pulled out a rope. After he tied one end of the rope firmly to the grooved rock and the other end to the canoe, the hoewa'a threw the rock overboard. With the canoe dragging this sea anchor, they waited for the storm to pass. When the keiki had opened the end of his log to take out the rope, the kånaka saw for the first time the log was hollow and filled with provisions.⁵⁶

Kūapāka'a saw the ali'i and the kånaka suffering from the cold, extremely bedraggled, their bodies shivering in the chilly air and cramping in the rain. The keiki thrust his hand into the log again and pulled out the loulu palm leaves he and his father had gathered; he passed them out to the ali'i and the kånaka, but not to Ho'okele-i-Hilo and Ho'okele-i-Puna; so everybody had protection from the rain except the two ho'okele.

When Kūapāka'a saw the kånaka slapping their bodies to keep themselves limber, he took some 'ai and i'a out of the log and fed the ali'i and the kånaka, but again he left out Ho'okele-i-Hilo and Ho'okele-i-Puna. The ali'i and his kånaka felt warmer after eating the food, while the ho'okele continued to shiver because they didn't get any.

After the kånaka had eaten their fill, Kūapāka'a took the water gourds out of the log and let all the kånaka drink—except Ho'okele-i-Hilo and Ho'okele-i-Puna.

When the two ho'okele weren't given loulu palm leaves to protect themselves, they knew they would succumb to the cold. They suffered patiently. The keiki didn't answer them when they asked him for some protection and for some 'ai, i'a, and wai. Then they recalled the keiki's words, "You two will become fearful and weak on board the canoe, then fall overboard into the sea." They realized that soon this prophecy would be fulfilled.

Kūapāka'a saw the ho'okele waiting patiently in the cold, slapping and pounding themselves to keep their bodies limber. Their bodies were stiffening and going into shock, and their skin was turning blue. Their bodies were chilled by the cold and numbed by the rain above, the sea below, and the wind coming at them from all sides. The keiki knew Ho'okele-i-Hilo and Ho'okele-i-Puna would die, and he felt sorry for them, but he had to obey his father's orders. He suppressed his compassion for his fellow human beings so he could carry out his father's revenge.

Before long the kånaka heard the sound of a body falling into the sea behind the canoe, and when the hoewa'a who sat in front of Ho'okele-

i-Hilo looked behind, he didn't see the ho'okele, so he announced, "Ho'okele-i-Hilo is dead; he has fallen into the sea."

"Auwē, aloha 'ino," said the kånaka.

Not long after, they heard the sound of another body falling into the sea, and the hoewa'a who sat in front of Ho'okele-i-Puna glanced behind and saw the ho'okele wasn't there, so he announced, "Ho'okele-i-Puna is dead; he has fallen into the sea."

"Auwē, aloha 'ino," said the kånaka.

Thus, Ho'okele-i-Hilo and Ho'okele-i-Puna died at sea. They had pursued Pāka'a in the sea of 'Alenuihāhā in order to destroy him; instead, they were destroyed by Pāka'a's keiki. The evil they had intended toward Pāka'a had turned back on them.

When Kūapāka'a saw his father's enemies had drowned, he covered the wind gourd and the storm quickly subsided, and the sea became calm.

Keawenuia'umi asked the keiki, "What now? My ho'okele are dead and I don't have any other ho'okele on board. Will you guide the canoe for us?"

"Why not? Perhaps I'll try," the keiki replied.

Kūapāka'a went to the stern of the canoe where the ho'okele stood and became the ali'i's ho'okele-wa'a. Keawenuia'umi conferred the duties of guiding the canoe on Kūapāka'a; everyone's life or death was in the keiki's hands.

Keawenuia'umi told the keiki, "Since the weather's good, let's go to Ka'ula to look for my kahu Pāka'a."

Kūapāka'a agreed and turned the canoe toward Ka'ula.

When the sun came out and warmed the canoe, the ali'i and the kånaka grew drowsy and fell asleep. As soon as Kūapāka'a saw everyone was asleep, he turned the canoe back toward O'ahu. Then he opened the wind gourd of La'amaomao, and fair winds blew from behind the canoe. In no time they passed the leeward coast of O'ahu, after which Kūapāka'a pointed the canoe toward the cliffs of Kaholo and from there around the southern coast of Kaho'olawe. By nightfall, the canoe was in the sea of 'Alenuihāhā. When the kånaka awoke, it was night and the wind was blowing from behind them; they thought the canoe was heading toward Ka'ula.

At dawn they saw mountains and some kånaka realized they had returned to Hawai'i. Others disagreed, but as the canoe approached shore, everyone knew for sure they were off the coast of Hawai'i, and

everyone rejoiced; only Keawenuia'umi was sad because he regretted he hadn't found Pāka'a.

When the canoe was close to the shore at Kawaihae, the kōnaka wanted to land quickly so they could see their wives, children, and close friends. Kūapāka'a saw the excitement of the kōnaka and asked indirectly about his fate, "Ē, how many of you will remember the keiki?"

"Why do you wonder?" asked one kanaka.

"He'll be neglected after the canoe is carried ashore," said the keiki.

"Why will you be neglected?" Lapakahoe asked.

Kūapāka'a replied, "I see that you're all eager to land quickly. When we land, all of you will jump off the canoe and kiss your wives and rub noses with your children. You'll weep over your wives and children and embrace them; you'll greet your parents, grandparents, and close friends. You'll call out the names of your children and grieve for the children who have become orphans. While all of you are busy with this and that, I'll be forgotten—a friendless person here."

"You won't be neglected by the ali'i," said Lapakahoe, "because you saved all of us in the storm."

"Perhaps that's so," said Kūapāka'a, "but I believe the keiki will be forgotten once the canoe is carried ashore."

These words of Kūapāka'a turned out to be true because when the canoe landed, the ali'i and all the kōnaka jumped off quickly and left him behind. The ali'i and his kahu, koa, and kōnaka were quickly surrounded by their wives, children, parents, grandparents, and close friends, all of whom wept for joy. The people called out the names Keawenuia'umi and Kahikuokamoku to welcome them. Those who had stayed behind and those who had sailed mixed together, and excitement, frenzy, and confusion spread through the crowd. Everyone was overjoyed because the ali'i had returned alive. The friends with whom Kūapāka'a had sailed scattered here and there, and the keiki was indeed forgotten.

When the greetings and the shouts of joy at the beach subsided, the people returned to their hale. The keiki waited to be called, but no one invited him home. He was truly neglected.

After returning to their kauhale, the people prepared their imu to cook pua'a and moa. When they dug open their imu, they sat down to feast. Still, no one thought to invite the keiki to eat.

The keiki sniffed the aroma of the cooking, and his mouth watered

as he thought about the delicious food. He said to himself, "I'm hungry for pua'a; but I said I'd be forgotten once the canoe was carried ashore, and I've been forgotten."

He waited to be invited to a feast when everyone else had eaten, but even then, he wasn't invited anywhere. No one remembered him, not even the ali'i.

Here's the reason the keiki was neglected: the kōnaka all assumed the ali'i would remember the keiki because they wouldn't have gotten back to land or escaped death at sea if it hadn't been for the keiki. Not only that, the ali'i had appointed the keiki as his ho'okele, so the kōnaka assumed the ali'i had taken the keiki to the aloali'i with him; but of course he hadn't.

The ali'i, on his part, had supposed the kōnaka would remember the keiki because without the keiki they would never have seen Hawai'i again.

The ali'i also believed that since the keiki had fed the kōnaka with 'ai and i'a when they were confined by stormy weather on Moloka'i, the crew would remember the keiki's generosity; but they didn't.

Thus, the keiki's prediction that he would be neglected came true.

In the evening Kūapāka'a realized everyone had forgotten him, so he tidied up and cleaned the ali'i's canoe, and stayed there. The canoe became his shelter, and he lived there day and night. He had provisions, since there was still a lot of dried fish, dried sweet potato and water left in his log. Eating dried fish and dried sweet potato was better than starving. Thus, he was able to live without friends in Kawaihae until mālolo season arrived.

One evening Kūapāka'a heard a luna kāhea announce that at dawn canoes would go mālolo fishing. The keiki was hungry for fresh fish.

At dawn Kūapāka'a got up and strolled down the beach to where the fishermen kept their canoes. He met two of them securing the lashings of their canoe.

"Are you going for mālolo?" the keiki asked.

"Ae, what's it to you?"

"May I go along with you two?"

"A'ole," said one of the kōnaka. "Only the two of us are going in our canoe."

"A canoe has to have a bailer," said Kūapāka'a. "If I go with you, you won't have to give me any of your share of the catch. I know how this

kind of fishing is carried out: if the catch is large, all of us pāhoe will get our shares by ka'au, or forties; if the catch is small, then our shares will be by kāuna, or fours; in either case, I won't get any of your shares."

Kūapāka'a was right, so one of the kānaka said, "Ae, come with us then."

Kūapāka'a helped secure the canoe's lashings and carry it into the water; then the three of them boarded the canoe and set out with the rest of the fishing fleet. The fleet gathered mālolo from dawn until the sun lost its red glow. The catch was big, so the fish was divided by ka'au among all the pāhoe. After the fishermen and their paddlers got their shares of fish as well, the canoes began returning one by one to the channel to shore.

As Kūapāka'a mā leisurely paddled their canoe back to shore, he saw a big canoe with six kānaka in it; as he watched them paddling, he suddenly felt like racing with them, so he asked his two companions, "Shall we race against that canoe? Let's bet our ka'au of mālolo against their ka'au."

"Kā-hā-hā! How can we beat those kānaka? It would be six of them against three of us," said one of the companions.

"You should get into that canoe, so it would be seven of you against two of us," replied Kūapāka'a.

"Kā-hā-hā! I won't be your partner either, ē kēnā keiki," said the other kanaka. "I don't want to lose my ka'au of mālolo. You aren't strong enough to paddle against those grown men."

"Then both of you should get into that canoe, so it'll be eight of you against me alone. We'll race, your ka'au of mālolo against mine. If the eight of you get to shore first, my fish will be yours; if I get to shore first, yours will be mine."

"All right," said the two kānaka. "We'll call that canoe over and if they agree, we'll race."

They called to the canoe with the six kānaka, and when the two canoes came together, the two kānaka told the six in the other canoe, "This keiki is strange. He wants to race—all of us in your canoe against him alone in this canoe, our ka'au of mālolo against his ka'au."

"What? Race to see how strong a paddler that feisty keiki is?"

They quickly accepted the keiki's challenge to race because they outnumbered him, and they believed they could easily win his ka'au of mālolo for themselves.

Kūapāka'a anticipated losing a race against the six-man canoe if his

two companions accepted his dare to join its crew, because their canoe was small and swift whereas the canoe he was in was big and heavy.

When one of his partners declined to race against the six kānaka for fear of being defeated, and the other partner declined because he didn't want to lose his ka'au of fish, Kūapāka'a knew he couldn't win against those kānaka, but in keeping with his hard-headed and aggressive nature as a child, he goaded his two companions to join the other crew.

Kūapāka'a's mocking behavior was meant to show those adults he wasn't ashamed to challenge all of them by himself; not that they paid any attention—all they were thinking about was winning the keiki's ka'au of fish so they could get more fish to take to their kauhale.

After the race was agreed upon, and Kūapāka'a's companions boarded the other canoe, the kānaka said, "Ē ke keiki, load your fish into our canoe."

"A'ole," said Kūapāka'a. "It's fairer if you load your fish into my canoe because if we race and I beat you, you might refuse to give up your fish; so even if I try my best and win, you might beat me up and not give me the fish. All the fish ought to be loaded into my canoe. If you win the race, I won't be able to keep the fish from you because there are too many of you. So why are you afraid of me?"

What Kūapāka'a said was true, so they transferred all the fish to his canoe.

While they were transferring the fish, one of the kānaka commented, "This is a bother—why should we wait till we get to shore to take your fish when we know the greater number of paddlers will win the race?"

The keiki replied, "Perhaps. But the old folks of our place used to say, 'The big hau tree has a groove worn into it by a little hau tree.'"⁵⁷

The kānaka were annoyed by the keiki's boastful words: "This keiki is really insolent!"

"The saying isn't mine," said Kūapāka'a. "It's an ancient proverb."

As the two canoes paddled together, Kūapāka'a admired the skill of the kānaka as they stroked evenly on one side, then the other, driving the canoe straight ahead.

When he saw he was in position to begin the race with them, he called out, "Listen, let's start from here!"

"Ae," they said.

When the two canoes were at a standstill and lined up, one of the kānaka called out, "Go! Paddle!"

The canoes started forward together, but soon Kūapāka'a was very

far behind, and he saw he was going to be beaten by the eight men, so he said to himself, "Paddle all you like; if you beat me, I'll overturn this canoe in the lagoon, so all the fish will spill into the sea and no one will have any."

As he paddled along slowly, the keiki remembered hearing the story of how his father, Pāka'a, as a child, had raced against eight kōnaka and beat them. But Pāka'a had a sail; Kūapāka'a didn't have one. Then he thought to himself, "If a big wave comes, I could ride it to shore."

He recalled his kupunawahine, La'amaomao. The famous wind gourd was his most trusty possession, but what he wanted right at the moment was a wave, so he chanted:

Ē La'amaomao,
Ē my kupunawahine,
Bring on, bring on a strong wind,
Raise the surf from Kahiki
To carry the canoe of your grandson to shore
The canoe of Kūapāka'a,
So we two will eat first our first mālolo.

When this chant ended, the wind blew, forming a swell, and in no time a big wave appeared. When Kūapāka'a saw the wave coming, he began to paddle with all his might. As his canoe caught the wave, the stern was lifted up high. He paddled strongly to catch the wave, then just steered with his paddle, letting the wave carry him. He wasn't worried about or afraid of damaging the canoe because it belonged to someone else, so even if it overturned or ran aground and cracked, it wasn't his loss. The most important thing to him was to land first and beat the other canoe.

When Kūapāka'a's canoe caught the big wave, the other canoe was near the entrance of the channel to shore, but when the men saw the huge wave rising up and feathering, they thought their canoe would be dashed against the reef, crushing them to death, so they stalled their canoe with their paddles to let the wave pass.

While they waited, they saw Kūapāka'a pass them and land. "The keiki has landed! The keiki has landed!" they shouted.

One of the keiki's companions said, "The keiki is really reckless. He shouldn't have caught that huge, rough wave because he might have damaged the canoe, but he caught it anyway."

The other companion agreed: "Our dear canoe could have been smashed to bits, but he knew the canoe didn't belong to him and he wasn't responsible for it. All he cared about was winning our ka'au of fish."

After landing on the sandy beach, Kūapāka'a carried the canoe to the place where canoes were kept and then hid the fish inside the ali'i's canoe; then he waited calmly for the men to come ashore.

After the first big wave swept past, the other canoe wanted to enter the channel but another big wave followed, and then a third. When the sea was finally calm again, the men brought their canoe through the channel to shore.

While they were delayed by the waves, the keiki had taken and hidden all the fish.

When the other canoe landed, the kōnaka asked the keiki, "Where's our fish?"

Kūapāka'a answered: "There's no fish left. I gave them all away to the kōnaka. I knew I beat all of you, so all your ka'au of fish were mine—that's why I gave them away."

His answer was misleading since he hadn't given the fish away; he had hidden them.

The men were very angry because they had lost their fish. They had endured the chill of dawn, and fished until the sun had lost its red glow, but now they didn't have any fish to bring home and eat. They were so angry, they discussed having another race with the keiki to avenge their loss. Their bones would be the wager. After agreeing among themselves to this evil, perverse plan, they went and told Kūapāka'a, "Let's race again. You won because you rode a wave to shore. If you had to rely on paddling alone, you wouldn't have beaten us."

"That's perhaps just your opinion," said Kūapāka'a.

"Ae, so let's race again," they said.

"Ae, let's," said Kūapāka'a. "But there's one problem—we don't have anything of value to bet."

"Let's bet our bones. If we beat you, you'll be killed. If you beat us, we'll be killed."

"I don't want to wager our bones because if I beat you, you'll have to die, and your wives, children, and close friends will suffer. They'll weep and mourn over your deaths. I'm not afraid for myself. If you beat me, it would be all right for me to die because I'm just a keiki without any friends in this land. No one will mourn over me. But for you, it's

different. So let's bet our goods instead of our bones. There's my bet—those double-hulled canoes resting there. If you beat me, those canoes are yours."

"Kā-hā-hā! Those aren't your canoes," said the kānaka. "Those canoes belong to the ali'i; they belong to Keawenuia'umi."

"Those aren't his canoes," said Kūapāka'a. "The people who ride on a canoe are merely passengers. The canoes belong to me because I watch over and care for them. I'm the guardian of these canoes. Where are the canoes of the people who live here? They only think these are their canoes."

"We don't want the canoes anyway," said the kānaka. "Let's wager our bodies."

"Ae, why not?" said Kūapāka'a. "But when I beat you and you must die, don't blame me—you're the ones who are insisting on betting our bones instead of our goods."

The kānaka said, "Ae, since we've decided to race, let's race on the first day of Kau. The racing canoes must be six fathoms long and whoever loses will be baked in an imu."

"Ae, we'll do whatever you want," said Kūapāka'a.

The eight men racing against the keiki were the fishermen of the ali'i Keawenuia'umi and close friends of Ho'okele-i-Hilo and Ho'okele-i-Puna. The two ho'okele had appointed them as the fisherman of the ali'i, replacing the previous fishermen, whom Pāka'a had appointed. So Pāka'a's appointees had lost their shares of the fishing to these new appointees.

After the rest of the fishing canoes landed, everyone returned home and praised the victory of the small keiki malihini over the fishermen of Keawenuia'umi. The news of the first race and the upcoming race between the fishermen and Kūapāka'a circulated around the island of Hawai'i.

Although the news spread widely, Keawenuia'umi and the other kānaka who had gone in search of Pāka'a still didn't remember the keiki who had brought them home. How incredible that this keiki malihini should have been so completely forgotten!

The upcoming race became publicized all over Hawai'i, and many people—men, women, and children—came to watch it. Not everyone thought the fishermen of Keawenuia'umi would win; some people backed Kūapāka'a.

Those on the keiki's side and those on the fishermen's side brought

piles of goods to wager—what a huge collection of pua'a, 'ilio, hulu manu, kapa māmaki, kapa pa'ūpa'ū, and all kinds of other valuables!

Only a few people sided with the keiki; most of the people backed the fishermen of Keawenuia'umi; they felt the keiki couldn't win this race because he had to paddle a heavy canoe, six anana long, alone against eight men.

On the first day of the summer season of Kau, the fishermen of the ali'i carried the canoes down to the beach, then went to gather stones and firewood for an imu. The imu was dug and the wood was placed inside it, so it was ready to be lit.

Whoever lost the race would be thrown in; if the keiki won, the fishermen would be baked; if the fishermen won, the keiki would be baked.

As soon as the imu was ready, the men were eager to start the race, so they told the keiki, "Your imu is ready. Let's start."

"A'ole," said Kūapāka'a. "First let's find two surfboards."

"What surfboards?" asked the kānaka. "We're having a canoe race."

"Here's my idea," said Kūapāka'a. "Before we go out and decide where to start the race, let's agree on how the race will end—let's say, whoever lands first must catch and ride four waves. If I get to shore first, I'll grab one of the surfboards and catch four waves, and if you haven't returned to shore yet, you clearly lose. If you reach shore first, one of you must grab one of the surfboards and ride four waves. If I haven't come to shore yet, then clearly, I've lost and must die. But of course, I'll lose since there are more of you."

"Ae, let's go," they said.

The fishermen were in such a hurry to go, they didn't specify the kind of waves the first to shore had to catch—the shorebreak, or the waves that break farther out at sea and bring the rider to shore. Because the fishermen didn't specify which kind of waves, Kūapāka'a knew he would beat them one way or another.

The competitors boarded their canoes and paddled out to sea. After a while Kūapāka'a turned around and looked toward shore. The beach was hidden by the sea, so he called out to the other canoe, "Ē, how about here? Isn't this far enough out for you to outpaddle one person?"

"A'ole, let's paddle farther out—until the hale are hidden by the sea. Then we'll start," said the kānaka.

"It's pointless to go farther out," said Kūapāka'a. "There are eight of you—why are you afraid of just one little keiki? If we had started the

race just outside the breaking waves, you would have easily beaten me. But no, you want to go farther out, so now I'm telling you I'll beat you. I pity your wives, children, and parents."

They paddled farther out; after a short while, the *kānaka* turned around and looked toward shore. The hale were almost hidden by the sea, so they called to *Kūapāka'a*, "Here—this is a good starting point."

"Ae, it'll do," said *Kūapāka'a*.

They stopped the canoes and lined them up, and when the canoes were even, the *kānaka* called out, "We're even. Start paddling!"

The fishermen began paddling with all their might, each trying to outpaddle the others thinking he would be the one to win the race. Thus, their paddling wasn't in unison. At the start of the race, the fishermen's canoe surged ahead, but *Kūapāka'a* noticed their paddling wasn't efficient like the paddling of canoe-racers: when the fishermen drew their paddles out of the water, the sea was churned up with froth.

Kūapāka'a also noticed the rushing wake behind the other canoe, so he paddled strongly to catch the wave it created; once he caught the wave, all he had to do was steer his canoe with his paddle.

While the *kānaka* in the other canoe wasted their strength paddling hard, *Kūapāka'a* enjoyed riding their wake without paddling and without falling behind.

One of them glanced back and saw the bow of the *keiki's* canoe just behind the stern of their canoe, so they continued to paddle with all their might. When *Kūapāka'a* saw them looking at him, he called out, "Ē, paddle harder or you'll lose. Here I am—right behind you."

The men didn't bother to answer as they concentrated on paddling. As the two canoes got closer to shore, the crowd saw the canoe with the eight *kānaka* in front and began shouting, "Here comes the canoe of the *ali'i's* fishermen! Here comes the canoe of the *ali'i's* fishermen!"

The people on shore who had bet on the fishermen began boasting about the fishermen's victory over the *keiki* and the goods they would win.

Since the *keiki's* canoe was right behind the fishermen's canoe, the people on shore couldn't see it and didn't realize the *keiki's* canoe was so close behind.

The canoes had started racing from a long way out, so after a while the eight men were very exhausted: they perspired profusely, their arms began to stiffen, their breathing became labored, and their bodies ached. One of them had to lie down in the canoe, unable to paddle any more.

Another put his paddle down and bowed his head forward. When the others saw the distress of these two, they began to feel their own paddling was a waste of effort.

Kūapāka'a saw the men giving up, so he paddled hard to leave the wake of the other canoe and draw his canoe even with theirs.

When the men saw the *keiki's* canoe had caught up to theirs, they tried to paddle with renewed vigor, but in vain because they were so exhausted.

Kūapāka'a paddled strongly and moved ahead of the other canoe.

When those who backed the *keiki* saw his canoe emerge from behind the other canoe, they cried out, "The *keiki's* pulling ahead! The *keiki's* pulling ahead!!"

There was a great commotion among the people on shore as the *keiki's* canoe emerged from behind the other canoe. Those who bet on him cheered, while the others were sullen and silent, regretting the anticipated loss of their goods to those who bet on the *keiki*.

Kūapāka'a's canoe kept moving farther ahead, while the other canoe fell farther behind. Thus the *keiki* reached shore first. He quickly jumped off his canoe, grabbed one of the surfboards, ran back to the sea, and caught four waves breaking on the sandy beach. He had defeated the fishermen of *Keawenuia'umi*.

When the *keiki* was back on shore, a din arose among the crowd. Those who had backed the *keiki* leaped for joy, shouting, "The *keiki's* won! The *keiki's* won!!"

The fishermen were very surprised when they saw *Kūapāka'a* quickly catch four waves near shore. They thought they still had time to beat the *keiki* because they assumed they had agreed to catch four waves at sea, not four waves near shore.

They realized their mistake—they hadn't made clear what kind of waves had to be caught when the *keiki* spoke to them about adding surfing to the contest. They had agreed to the vague terms, so they couldn't argue now. When they came ashore, they sat quietly, regretting that they had insisted on wagering their bones. The *imu* for baking them had been lit; fear of dying gripped their chests, and they felt sorrow for their wives, children, parents, and close friends.

They watched the *keiki's* backers gather up the winnings.

The news of fishermen's defeat reached the *aloali'i* of *Keawenuia'umi*; a *kahu* who heard the news went to tell the *ali'i*.

"What brings you here?" the ali'i asked the kahu.

"I came to tell you the results of a canoe race."

"Who raced?" the ali'i asked.

"Some of your kånaka raced against a keiki malihini.

"What was the wager?"

"Their bones—if the keiki won, your kånaka would be baked in an imu; if your kånaka won, the keiki would be baked."

"Who won?"

"The keiki."

"Where is the keiki?"

"At the beach."

"Where are my kånaka?"

"At the beach, hunkered down. Their wives, children, and close friends are lamenting their fate."

The ali'i began recalling earlier events and asked, "Is the keiki small?"

"Ae, he's a small keiki."

"Kā! If it's the same keiki who sailed with us from Moloka'i, he couldn't have been beaten."

For the first time since returning to Hawai'i, Keawenui-a'umi remembered the keiki; then he ordered his kahu, "Go and look for the keiki, and when you find him, tell him, 'Keawenuia'umi orders you to appear before him.' I want to see if he's perhaps the same keiki who sailed with us."

The ali'i's kahu found Kūapāka'a at the beach and told him, "Keawenuia'umi orders you to appear before him."

"Ae, let's go." Kūapāka'a went with the kahu and appeared before Keawenuia'umi. The ali'i saw he was indeed the very same keiki who accompanied him on his search for Pāka'a, the one who had saved him from death at sea and guided his canoe back to Hawai'i.

The ali'i said, "Come, come here."

"I'm not worthy to enter your kapu area, my ali'i," said Kūapāka'a.

"The kapu is lifted for you," said Keawenuia'umi.

The keiki crawled forward on his hands and knees, and when he reached Keawenuia'umi, the ali'i embraced the keiki around the neck, kissed him, and cried out lovingly for him. His love for the keiki welled up in him, and his tears fell. He remembered all the excellent work the keiki had done for him, and he felt remorse over having forgotten the keiki who had saved him twice from danger and death.

After the ali'i's tears of joy and regret stopped flowing, he ordered his 'āipu'upu'u to bring quickly 'ai and i'a for the keiki. A fine feast was prepared, and savory dishes, fine foods, and rich, fatty delicacies usually reserved for the ali'i were served to the keiki.

As the keiki ate, Keawenuia'umi asked, "Where have you been living?"

"Our canoe has been my hale, and the leftovers from our voyage have been my food."

"Auwē! I urged you to sail with me, but back here, you've been sadly neglected. I assumed some of our people would take care of you, but I was wrong."

The ali'i again lamented his neglect of the keiki: "Auwē, I've been neglectful. Our reward to you after you brought us back home safely was to abandon you as a malihini at the beach. Yet if it weren't for you, the bones of the main branch of the royal family would be at the bottom of the ocean."

While recounting the keiki's past deeds, the ali'i expressed his deep gratitude. Then he told the keiki, "When you predicted you were going to be neglected once the canoe was carried ashore, you were right. No one, not even I, took you in."

After his burdensome concern for the keiki was lightened, Keawenuia'umi remembered that his fishermen would soon be put to death. The ali'i asked the keiki, "Aren't you the one who raced against my kånaka in Kohala?"

"Ae, I'm he."

"What was the wager?"

"In our first race, the wager was fish, and I won; in the second race, the wager was our bones, and I won again. When I left the beach, the imu fire was being lit. The wives, children, and close friends of the losers were weeping. When the imu is hot enough, I plan to return there and have the fishermen thrown in."

Once again Keawenuia'umi shed tears, bowing his head while weeping.

Kūapāka'a asked him, "Why does the ali'i weep?"

"I weep for my kånaka."

"Kā, it's not my fault. I urged them to bet our belongings. They asked what I had to wager, and I pointed to our canoes, but they refused to take the bet. They stubbornly insisted on wagering our bones in this race. They were angry at me, so they wanted to defeat me and have me

killed.”

“Listen, *ē ke keiki*, you’ve shown great love for me and helped me evade death twice. So how do you feel toward me now? If your love for me is still strong, I’m asking you to spare my *kānaka* because I would prefer that they live. I would be at a loss without them—they know where the fish are in the ocean and how to catch them. Without these *kānaka*, I wouldn’t have any fish. If what I’ve said makes you feel any pity for me, then allow them to live; if not, it’s better that you kill me.”

“I feel love for you, my *ali’i*, but I regret I have to refuse your request. I can’t give in to your appeal; I have a good reason to see these fishermen killed. But to make things right, how about if I leave the life or death of your *kānaka* up to you?”

Kūapāka’a continued, “*Ē ke ali’i*, forgive this *kanaka* for asking rudely, but do you regret the loss of these *kānaka* more than the loss of any other *kanaka*?”

“*Ae*, I regret having to ask you to spare them, but if they’re killed, I’m afraid the fishing would go badly. I wouldn’t regret their loss so much if I had found my *kauwā*—if I had found *Pāka’a* and brought him home with me. But we never found *Pāka’a*, so I’d be deprived of my supply of fish if these *kānaka* were killed.”

Kūapāka’a answered, “If you value the lives of these *kānaka* so highly, *Pāka’a* will never return here, even if we went to get him on *Ka’ula*. But if you allow me to kill these *kānaka*, you’ll see your former *kauwā* again. It was because you had so many new favorites that you neglected *Pāka’a* and treated him with contempt. That’s how you hurt your *kauwā*, so he left you. Now you be the one to choose whether *Pāka’a* returns or not.”

“If what you say is true, go and get *Pāka’a* and when I see him, I’ll let you put these men to death,” said the *ali’i*.

When the *ali’i* made this promise, *Kūapāka’a* knew his father’s last enemies would die, so he thought the time was right to reveal *Pāka’a*’s whereabouts. He told the *ali’i*, “Do you remember when we first met, and I told you a storm was coming and you would die at sea if you didn’t follow my advice?”

“*Ae*, I remember.”

“*Pāka’a* was in the small shelter at the bow of my canoe.”

“*Auwē*, so that was he!”

“*Ae*, he kept his head down because he knew if you saw him, you would urge him to return to *Hawai’i* with you, but he would still be at

the mercy of his enemies, your new favorites. I’m his *keiki*, *Kūapāka’a*. He named me for you, for your scaly, *’awa*-dried skin. He taught me all the things he once did for you, so I was able to perform his duties when we were at sea.”

Keawenuia’umi wondered, “Are you telling the truth, *ē ke keiki*?”

“*Ae*, it’s true,” said *Kūapāka’a*. “I was allowed to sail with you to kill my father’s enemies and avenge his betrayal.”

Keawenuia’umi felt excitement and happiness about the possibility of finding *Pāka’a* again, but he still harbored a small doubt, so he didn’t respond right away. Because the *ali’i* paused a long while before answering, *Kūapāka’a* said, “*Ē ke ali’i*, I know I can’t prove beyond any doubt my words are true. All I can say is: believe me. If not, then so be it. Here’s the truth: the *malo* I gave you on *Moloka’i*, which surprised you, was indeed your *malo*, and so was the *kapa* I gave you. But *Pāka’a* told me to tell you they were mine.”

After hearing this, the *ali’i* was certain the *keiki* was telling the truth. Then he wept aloud for the *keiki* and *Pāka’a*. When his lamentation ended, he decided the fate of the fishermen: they had to be killed.

The *ali’i* sent for his *ilāmuku* and gave an order to have the fishermen killed, as had been specified in the wager with the *keiki*—the *kānaka* were to be thrown into the fiery *imu* and burned to death.

They had tried to kill the *keiki*, but they would be put to death instead.

As soon as the *ilāmuku* left, the *ali’i* told *Kūapāka’a*, “*Ē ke keiki*, go now to *Moloka’i* and tell *Pāka’a* all his enemies are dead, so he should return immediately to look after me. I have no *kānaka* left—no *ho’okele*, no *lawai’a*.”

“*Ae*, I’ll go and get him,” said *Kūapāka’a*.

The *ali’i* commanded his *kānaka* to prepare one of the canoes for the *keiki* and when it was ready, he ordered some of his *hoewa’a*, “Go with the boy to find my *kauwā* and bring him back.”

Kūapāka’a responded, “*A’ole*, I’ll go alone to bring *Pāka’a* back.”

At dawn the next day, *Kūapāka’a* sailed for *Moloka’i*. When the sun was overhead, he arrived at *Ho’olehua*, *Moloka’i*, the land of his birth.

When *Keawenuia’umi*’s canoe had left *Moloka’i* with *Kūapāka’a* on board, *Pāka’a* and *Hikauhi* remained behind with just the memory of their *keiki*. While they waited, longing for her *keiki* welled up in *Hikauhi* because from infancy, he had never been apart from them. She

tried to suppress her longing for him, but couldn't, so she got angry at Pāka'a and began scolding him for letting their keiki leave: "You know I love my keiki, yet you sent him away with your haku. Perhaps my keiki has drowned at sea and won't return. What was the purpose of hiding yourself from your haku if my keiki isn't going to return? If my keiki hadn't been taken to Ka'ula because you misled your ali'i to go and find you there, perhaps my keiki wouldn't have been lost at sea."

"The keiki isn't dead," said Pāka'a. "He'll come back soon. Let's look forward to that day. Soon we'll see a single canoe coming from the east, from the direction of Maui, and it'll be our keiki. I let him sail with Keawenuia'umi so he could avenge me during the voyage; it would make me very happy to know that the two ho'okele are dead and that my keiki has returned to Hawai'i and killed their fishermen to redeem my honor. Then all of the ali'i's new favorites will have been destroyed, and once all my enemies are gone, I'll be able to return home and live a good life again with my haku."

In spite of Pāka'a's words, Hikauhi was still angry and she kept on badgering Pāka'a every day. However, she spent most of her time watching the swells of the sea of Pailolo, yearning to see her keiki again.

One day as Pāka'a and Hikauhi watched together, he saw a small canoe sailing on the ocean; he turned to his wife and said, "Here's your keiki, returning home."

"Where?" asked Hikauhi.

"There, see that small white speck on the ocean?"

"Ae, there."

"Ae, that's he—let's not lose sight of the sail of his canoe. He's killed the two ho'okele, then returned to Hawai'i with my haku. He remained there for a while, but now he's returning to us."

When Kūapāka'a's canoe came closer, Hikauhi went down to the canoe landing to wait for the keiki. As soon as the canoe touched the sand, Kūapāka'a stood up, went to the bow of the canoe, and leaped onto the beach. Hikauhi rushed to her keiki, and began hugging and kissing him; her mind was finally at rest because she could look into his eyes again.

Kūapāka'a carried his canoe onto land, and when it was properly placed and cared for, he returned to the kauhale.

When he arrived at the kauhale, Pāka'a quickly asked, "How was your trip? Did it go well?"

"Ae, it went well. The two ho'okele and your haku's favorite

fishermen are dead." Kūapāka'a recounted the events from the time he left Moloka'i until his return.

Then he said to his father, "I told your haku about you and me, and he sent me to bring you back with this command: 'Tell Pāka'a all his enemies are dead, so he should return immediately to look after me since now I don't have any kānaka left—no ho'okele-wa'a, no lawai'a.' So now let's board the canoe and sail back to Hawai'i."

Pāka'a asked the keiki, "Have the rights to any of your haku's lands been granted to you?"

"No properties have been granted to me; all he said was that I should come to get you."

Pāka'a told the keiki, "You're ignorant about how such things are done. Would that you had obtained some of my moku, ahupua'a, and kalana perhaps—here he's been most neglectful."

"I know if I made a request, some rights could be obtained," said the keiki. "I'm assuming the ali'i knows what's fair for the kanaka, and he'll grant rights to the kanaka."

"That's not so, ē ke keiki; when the ali'i urged you to come for me, that's when I would have asked for rights on behalf of the kanaka and, my rights recognized, I would return to the aloali'i wealthy and prosperous. If things remain for us as they are, what we have here on Moloka'i is good enough, with the sky above and the earth below. We're well off and live like ali'i on this island."

"Then perhaps it was wrong to have killed off the lawai'a and ho'okele-wa'a of the ali'i; his life is truly destitute."

Pāka'a replied, "If that's so, go back to Hawai'i and tell your ali'i, 'Pāka'a said when you return the lands which were taken from him earlier, and when you restore all the rights that were previously his, he'll return. If not, he won't come back.'"

"Ae, after I've rested, I'll go back to Hawai'i to do what's right for us." The keiki ate until he was full, then fell asleep.

The keiki rested for two days; on the third day, he prepared to sail back to Hawai'i to seek rights on behalf of his father and himself.

Meanwhile, Keawenuia'umi had waited until the evening of the second day for Pāka'a to return to Hawai'i, and when he didn't, the ali'i sent an 'elele for Kahikuokamoku, the Kuhina Nui.

The 'elele found Kahikuokamoku and told him, "The ali'i has sent me to summon you right away."

"Is that so? What is his command?"

"He didn't say."

They went together to the ali'i, and the ali'i told Kahikuokamoku, "Prepare a canoe quickly and go to Moloka'i to ask about Pāka'a. The keiki told me Pāka'a is indeed there. I sent the keiki to get him, but the keiki still hasn't returned."

"Ae, your orders will be obeyed," said Kahikuokamoku; he commanded some kākana to secure the lashings of a canoe and prepare for the trip.

At dawn on the third day after Kūapāka'a had left, Kahikuokamoku and the hoewa'a boarded the canoe and set off for Moloka'i. Before the sun was directly overhead, they reached Ho'olehua. Kūapāka'a had just finished preparing his canoe to return to Hawai'i and was back at the kauhale when some kākana shouted, "A canoe is coming! A canoe is coming!"

Pāka'a saw the canoe enter the harbor and said to his keiki, "They're looking for you. The ali'i waited for us, and when we didn't come right away, he sent out a canoe to find us. You stay here while I go to your kūpuna's place; I'll return with the kūpuna this evening."

Kūapāka'a waited calmly while the canoe landed and was carried up and placed on the beach. Then Kahikuokamoku and the hoewa'a went inland and reached the kauhale. Kūapāka'a welcomed them and they greeted him; then they all ate until they were full and sat around enjoying themselves.

While they were relaxing, Kūapāka'a asked Kahikuokamoku, "What is your destination?"

"Here."

"What's the reason for your visit?"

"To find Pāka'a," said Kahikuokamoku. "The ali'i waited for two days and when you didn't return with Pāka'a, he sent me to bring the two of you back. Where is Pāka'a?"

"I haven't found him yet because I'm expecting a malihini to arrive here this evening and I have to wait for him."

"How soon will this malihini get here?"

"At any time—he may be on his way now."

Before the evening meal, Kūapāka'a had sent an 'elele to tell Pāka'a and Hikauhi and all the others to come and present gifts to Kahikuokamoku, the Kuhina Nui of Keawenuia'umi, so the people of Hawai'i would know that Kūapāka'a was a native child of this land.

While the people of Hawai'i waited with the keiki for the malihini, the people of Moloka'i began arriving and giving gifts. They brought with them things of value such as kapa, 'ai and i'a, pua'a, 'ilio, and other forms of wealth acquired by those of ancient times. The first to give gifts were the many who lived in Pāka'a's household; their 'ōhua preceded them; behind the crowd were Pāka'a and Hikauhi.

After the gift-giving was over, Pāka'a and Hikauhi arrived with Ho'olehua and 'Iloli, Hikauhi's parents, and her brother, Kaumanamana.

Pāka'a stood for a while outside the doorway until Lapakahoe turned toward the doorway and saw him; he stood up quickly, shouting, "It's Pāka'a! 'It's Pāka'a!'" He ran outside and met Pāka'a, and they embraced each other, weeping for love and joy.

When the people of Hawai'i heard Lapakahoe's shouts, they all scrambled to their feet and rushed outside. Kahikuokamoku was first, followed by the hoewa'a; and all of them also wept with joy.

After the tears had dried, everyone relaxed and enjoyed the rest of the evening. The people of Hawai'i told Pāka'a about the deeds of his keiki from the time they had left Moloka'i until the time they landed on Hawai'i.

While they were relaxing, Kahikuokamoku said, "So you were here all the time. Why did you conceal yourself from your haku? We exhausted ourselves looking for you, and we almost drowned at sea; some actually did drown. I pitied the ali'i because he had to endure the cold and other hardships at sea. The bones of your haku were almost lost while looking for you in vain."

"Ae, my haku almost died at sea, but he didn't. The ali'i gave the stern of his canoe to Ho'okele-i-Hilo and Ho'okele-i-Puna because of their supposed expertise in navigation; and because of my supposed incompetence, I was just pushed aside, my position at the stern of the canoe unjustly usurped. But you know the truth—we've sailed together with the ali'i many times and went together everywhere with Keawenuia'umi, my haku, my ali'i. You've never known him to be in danger at sea; only when you and he sailed without me did you face such danger."

"Ae, you're right. After almost drowning at sea, the ali'i praised your skill in navigation and sailing, and told us 'My buttocks wouldn't be wet if Pāka'a were with me—because you are all incompetent, my buttocks are wet.'"

Some time later Kahikuokamoku added, "So this one who came sailing with us is your keiki?"

"Ae, he's my keiki, I won't deny him because he carried out my revenge exactly as I told him to."

Then Pāka'a pointed to Hikauhi and said, "This is the keiki's mother, the woman I married while I lived as a malihini here on Moloka'i." Hikauhi and Kahikuokamoku greeted each other.

After the two conversed, Kahikuokamoku turned to Pāka'a to urge him to return: "Ē Pāka'a, it's good that I've found you here, so now let's return to Hawai'i, as your hānai has commanded."

"If the position at the stern of the canoe is restored to me, along with all the lands and rights taken from me, I'll return," said Pāka'a.

"All these things will be given back to you if you return," said Kahikuokamoku.

"Ae, then I'll return, but not right away," said Pāka'a. "You go back first to our ali'i and tell him what I've said. After he recognizes my rights, then I'll return; after he grants me all that belongs to me, then he should send for me and my household again. Only the keiki will go with you at this time."

"Ae, you're right," Kahikuokamoku said. Then he ordered the hoewa'a to secure the lashings of the canoe and prepare it quickly for sea. When all was ready, Pāka'a loaded on board some gifts and some of the ali'i's personal things which he had kept in his care. Then Kahikuokamoku returned to Hawai'i with Kūapāka'a.

They left at dawn and when the sun was descending, they landed on Hawai'i. Kahikuokamoku and Kūapāka'a went before Keawenuia'umi. When the ali'i saw Kūapāka'a, he greeted the keiki cheerfully because he thought Pāka'a had also returned; but when he didn't see Pāka'a, he asked: "Did you find Pāka'a?"

"Ae, we found him," said Kahikuokamoku. "He sent these gifts to you and returned some of the personal things he's kept for you all this time; these are proof he was really found."

"Where is he?"

"Living on Moloka'i," said Kahikuokamoku.

"Why hasn't he returned?"

"He sent me to request that you return to him all that is rightfully his," answered Kahikuokamoku. "His words were 'If the position of navigator is restored to me along with all the lands and rights taken from me, I'll return.' If you refuse, he won't return; if you agree, send

for him and he'll return."

"I didn't even think about what was right for my kahu. Return quickly to Moloka'i, and tell him I agree to restore to him the lands once granted to him, as well as all the rights that were once his."

A few days later the ali'i said to Kahikuokamoku, "Order the people to provide two hundred canoes to bring Pāka'a and all his 'ōhua back here to Hawai'i. Meanwhile, the keiki will stay with me."

"Ae," said Kahikuokamoku. The people were told to provide the canoes, and in no time, there were enough canoes. After the canoes were made ready, Kahikuokamoku once again left for Moloka'i to bring Pāka'a back.

One day while Pāka'a was watching the sea, he saw the canoe fleet coming over the sea of Pailolo, like a school of mālolo churning the ocean into foam.

He called Hikauhi over and pointed out the canoe fleet: "Here they come to take us back to Hawai'i."

"Indeed, we'll return to Hawai'i and live in your glory," said Hikauhi.

Soon the canoes came through the channel and were carried up on land. Kahikuokamoku went ashore quickly and found Pāka'a, and after they greeted one another, Kahikuokamoku spoke: "The ali'i has agreed to restore to you the position at the stern of the canoe, along with your former lands and rights. So let's return."

"Ae, let's return." Pāka'a then told all the members of his 'ohana to prepare to go to Hawai'i. His 'ōhua and the many who wanted to go and live with him on Hawai'i as well as those who just wanted to go sightseeing got ready and boarded the canoes. They all went to Hawai'i. On this voyage, Pāka'a travelled like an ali'i, taking with him all his 'ōhua and the many others who lived with him during his stay on Moloka'i.

When Pāka'a's company arrived on Hawai'i, Pāka'a appeared before Keawenuia'umi, and the ali'i rushed to embrace him while lamenting his mistreatment of his excellent kauwā.

After they expressed their deep love for one another, and the lamentations subsided, they told one another what each had done and asked each other about things that had happened during their separation; and all was well.

The days of Pāka'a's separation from his hānai were over. Keawenuia'umi told Pāka'a, "It's good that you're back; I reappoint you

to your former position, grant you all of your former lands and rights, and give you the care and supervision of the island of Hawai'i."

Thus, Pāka'a was victorious over his enemies who had come between him and his hānai. With the help of Kūapāka'a, his keiki, Pāka'a returned to enjoy the comforts and honors and carry out the responsibilities of an ali'i of Hawai'i.

KA HOPENA

1. K
fath
after
high
chie

mai
Aft
Ke:
wa
ali'
to
in
th
K

b
k
T
e
t
l