

Lā'ieikawai



S.N. Hale'ole

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Serialized in Hawaiian in 1862–1863
in *Ka Nupepa Kuokoa*,
and published as a book in 1863

Translated by Martha Warren Beckwith
1919

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Cover Art: Two 'ō'ō (black honey-eaters) in a flowering 'ōhi'a lehua tree. From Walter Rothschild's *The Avifauna of Laysan and the Neighbouring Islands* (London: R.H. Porter, 1893–1900). The yellow feathers of the 'ō'ō were used in the construction of Lā'ieikawai's house. This beautiful bird hasn't been seen since the early 20th century and is presumed extinct. Lehua blossoms were used to make lei (wreaths).

A Hawaiian version of the text, *Ke Ka'ao o Lā'ieikawai*, can be found at *Ulukau: The Hawaiian Electronic Library*. <http://ulukau.org/cgi-bin/library?c=hk2&cl=en>.

Foreword

by the Author S.N. Hale'ole

The editor announces with great joy the printing of this book, the first child of an undertaking to enrich the Hawaiian people with a book of great interest. Previously we have acquired school books on many subjects; many, many books have been provided to instruct us in right and wrong; but this is the first book printed for the people of Hawai'i in the delightfully educational form of the Ka'ao, concerning ancient matters of this native nation, in order to prevent the loss of its fascinating traditions. Let us show in fine language the words and deeds of a certain beautiful and greatly loved daughter of Hawai'i, so that the aloha of the people of Hawai'i for their ancestors and their homeland may live on forever.

Take, then, this little book, and show by how you receive it, by reading and indeed treasuring and caring for it, show your strong desire for the knowledge of Hawai'i and your everlasting readiness to uphold it, so that it may stand forever.

It was a huge undertaking by the editor to provide us with a book for our reading pleasure, when we aren't working in our daily lives; as the editor was preparing to print this book for this nation, he relied on the generous help of all the friends of learning in these islands; and this thought alone strengthened him to persevere with confidence to work through all the difficulties that hindered him. Now, for the first time, a book for times of leisure, like the books the haole have, is given to the nation of Hawai'i – a book to nourish our many thoughts with knowledge and wisdom. Let us all join in the care and advancement of this little book, which is a foundation to bring forth new books of this nation in its own language – ka 'ōlelo Hawai'i.

And, so, to all friends of learning and citizens of Hawai'i from the rising to the setting sun, behold Kawahineokali'ulā – the Woman-of-the-Twilight! She comes before you with aloha, and it is pono to welcome her warmly, with the precious love of the heart of Hawai'i. Aloha nō!

Introduction

by the Translator, Martha Warren Beckwith

Lā'ieikawai is a Hawaiian romance that recounts the wooing of a native chiefess of high rank and her final deification among the gods. The story was handed down orally from ancient times in the form of a ka'ao, a narrative rehearsed in prose interspersed with song, in which form old tales are still recited by Hawaiian storytellers. It was put into writing by a native Hawaiian, S.N. Hale'ole, who hoped thus to awaken in his countrymen an interest in genuine native storytelling based upon the folklore of their race and preserving its ancient customs – already fast disappearing since Cook's rediscovery of the group in 1778 opened the way to foreign influence – and by this means to inspire in them old ideals of racial glory.

Hale'ole was born about the time of the death of Kamehameha I, a year or two before the arrival of the first American missionaries and the establishment of the Protestant mission in Hawai'i. In 1834 he entered the mission school at Lāhainaluna, Maui, where his interest in the ancient history of his people was stimulated and trained under the teaching of Lorrin Andrews, compiler of the Hawaiian dictionary, published in 1865, and Sheldon Dibble, under whose direction David Malo prepared his collection of "Hawaiian Antiquities," and whose "History of the Sandwich Islands" (1843) is an authentic source for the early history of the mission. Such early Hawaiian writers as Malo, Kamakau, and John Ii were among Hale'ole's fellow students. After leaving school he became first a teacher, then an editor. In the early sixties he brought out "Lā'ieikawai," first as a serial in the Hawaiian newspaper, the "Kuokoa," then, in 1863, in book form. Later, in 1885, two part-Hawaiian editors, Bolster and Meheula, revised and reprinted the story, this time in pamphlet form, together with several other romances culled from Hawaiian journals, as the initial volumes of a series of Hawaiian reprints, a venture which ended in financial failure. The romance of "Lā'ieikawai" therefore remains the sole piece of Hawaiian imaginative writing to reach book form [Another book, "Moolelo Hawaii o Pakaa a me Ku-a-Pakaa," "The Hawaiian Story of Pāka'a and Kū-a-Pāka'a," was published by Moses K. Nakuina in 1902.] Not only this, but it represents the single composition of a Polynesian mind working upon the material of an old legend and eager to create a genuine national literature. As such it claims a kind of classic interest.

This work of translation has been undertaken out of love for the land of

Hawai'i and for the Hawaiian people. To all those who have generously aided to further the study I wish to express my grateful thanks. I am indebted to the curator and trustees of the Bishop Museum for so kindly placing at my disposal the valuable manuscripts in the museum collection, and to Dr. Brigham, Mr. Stokes, and other members of the museum staff for their help and suggestions, as well as to those scholars of Hawaiian who have patiently answered my questions or lent me valuable material – to Mr. Henry Parker, Mr. Thomas Thrum, Mr. William Rowell, Miss Laura Green, Mr. Stephen Desha, Judge Hazelden of Wai'ōhinu, Mr. Curtis Iaukea, Mr. Edward Lilikalani, and Mrs. Emma Nawahi. Especially am I indebted to Mr. Joseph Emerson, not only for the generous gift of his time but for free access to his entire collection of manuscript notes. My thanks are also due to the hosts and hostesses through whose courtesy I was able to study in the field, and to Miss Ethel Damon for her substantial aid in proofreading. Nor would I forget to record with grateful appreciation those Hawaiian interpreters whose skill and patience made possible the rendering into English of their native romance – Mrs. Pokini Robinson of Maui, Mr. and Mrs. Kamakaiwi of Pahoa, Hawai'i, Mrs. Kama and Mrs. Supe of Kalapana, and Mrs. Julia Bowers of Honolulu. I wish also to express my thanks to those scholars in this country who have kindly helped me with their criticism – to Dr. Ashley Thorndike, Dr. W.W. Lawrence, Dr. A.C.L. Brown, and Dr. A.A. Goldenweiser. I am indebted also to Dr. Roland Dixon for bibliographical notes. Above all, thanks are due to Dr. Franz Boas, without whose wise and helpful enthusiasm this study would never have been undertaken.

For the translation of Hale'ole's foreword, which is in a much more ornate and involved style than the narrative itself, I am indebted to Miss Laura Green, of Honolulu.

Columbia University
October, 1917

Editorial Notes

This version of Martha Warren Beckwith's translation of *Lā'ieikawai*, first published in 1919, has been edited for re-publication by Dennis Kawaharada, Richard Hamasaki, and Esther Mookini. The intent of the editors was threefold: to modernize the English; to make more concise Beckwith's close, sentence-by-sentence translation; and to clarify places where the original translation seemed obscure.

Additional notes have been added to Beckwith's to help illuminate the rich figurative language of the Hawaiian text and to explain references and allusions that might be unfamiliar to the reader today.

Hawaiian words commonly used in local English (e.g., aloha, wahine, kāne, ali'i, akua) are used as synonyms for their English equivalents (love, woman, man, chief, god). Some words that are awkward or difficult to translate or have unusual or shaded meanings are left in Hawaiian, with parenthetical translations; or the Hawaiian is given in parentheses after the English.

Interjections such as "aia ho'i" (lo and behold!), "a'ole kā" (not so!) and "ē" (alas!) have been left in Hawaiian, with exclamation points.

Words referring to the titles of characters (e.g., Makāula, Ilāmuku, Luna, Ali'i Nui, Ali'i Wahine) are capitalized in the original Hawaiian text and are left that way in this edited translation.

A glossary is provided at the end of the text. An online Hawaiian dictionary can be found at <http://wehewehe.org/cgi-bin/hdict>.

Finally, some footnote numbers appear out of sequence because a single footnote is sometimes used to annotate more than one place in the text.

Acknowledgments

Mahalo to DeEtta Wilson, retired Windward Community College head librarian, who graciously made available the original Beckwith text, and to Mark and Richard Hamasaki for scanning the original Hawaiian and English text into a computer file for word-processing and editing.

Richard Hamasaki respectfully acknowledges his English 10 students from Kamehameha Schools, Kapālama Campus, classes of 1996–2004, for helping to inspire the production of this edition.

Kapulani Landgraf, Paul Lyons, and Kamehameha School students assisted in proofreading the text.

Pua ka wiliwili nanahu ka manō. *When the wiliwili tree blooms, the sharks bite.* (“A beautiful woman attracts young men – sharks – who become fierce rivals over her.”)

– Mary Kawena Pukui, *‘Ōlelo No‘eau*, Proverb 2701

Lā‘ieikawai

Chapter 1

This tale was told at Lā‘ie, in Ko‘olau on O‘ahu; here twin girls were born. Kahauokapaka was the father, and Mālaekahana, the mother. Kahauokapaka ruled with great mana over the two districts of Ko‘olauloa and Ko‘olaupoko.

Before the birth of the twins, when Kahauokapaka and Mālaekahana were alone together sharing some moments of pleasure (mau minute ‘olu‘olu), he vowed to his wife: “Ē my wife, our marriage is good, and if we live on and have a son, good fortune will be ours. Our bones shall live (ola nā iwi) until we are old, and when we die, they will be concealed in a secret place.¹

“If the first-born is a boy, this child will divide our lands to those under him; but if the first-born is a girl, she will be put to death. Only after a son is born will any daughter be allowed to live.”²

After eight years of marriage, Mālaekahana bore a daughter with beautiful features. And because of her beauty, Mālaekahana thought that Kahauokapaka would disregard his vow and let the child live, ‘a‘ole kā! (not so!)

When the child was born, Kahauokapaka was away fishing with his men. When he returned, he was told that Mālaekahana had given birth to a daughter. The chief went to the house and found the baby girl wrapped in soft kapa made for a child. He immediately ordered his Ilāmuku (enforcement officer) to beat the child to death.

After a while, Mālaekahana conceived again and bore a second daughter, more beautiful than the first. She wanted to let her daughter live, ‘a‘ole kā! Kahauokapaka saw the baby girl wrapped in kapa in her mother’s arms and immediately ordered the Ilāmuku to beat the child to death.

Mālaekahana bore two more daughters, but she couldn’t save them from being put to death at birth, as the Ali‘i had vowed.

Mālaekahana conceived a fifth child. As the time of its birth neared, she went to the Kahuna (priest) and said, “Say, listen! my husband is putting my daughters to death! Four were born, and four are dead. I am desperate! Examine my pregnant belly, and if the unborn child is female, I will abort it before it takes shape as a child (ho‘okanaka a‘e ke keiki); but if you determine it will be a boy, I will give birth.”³

The Kahuna replied, “Go home now and just before the child is to be born, come back. At that time, I will determine its gender for you.”

In ‘Ikuwā (October-November), during the kapu days at the heiau,

when the pains of childbirth came upon Mālaekahana, she remembered the Kahuna's command. She went to him and said, "I come as you ordered. The pains of childbirth are upon me. Tell me, then, the gender of my child."

The Kahuna replied, "Give me one of your hands." When Mālaekahana presented her left hand, with the palm upward, the Kahuna said, "You will bear another daughter, for you have given me your left hand with the palm upward."⁴

Mālaekahana felt sadly oppressed by these words, for she grieved deeply each time a daughter was killed. She asked the Kahuna to devise a plan to save the child.

The Kahuna told her, "Go back to the house. When the child is about to be born, tell your husband that you crave baby fish ('ōhua). Tell him to go fishing to get the fish you crave. Your husband is fond of fishing for 'ōhua with a net and will go willingly. While he is gone, he won't see the birth. When the child is born, bring her to me and I will protect her. When your husband comes back and asks about the child, tell him it was stillborn, a premature birth (he keiki 'alu'alu)."

Mālaekahana then went back to the house, and when the pains of childbirth came upon her again, and she was about to give birth, she remembered the Kahuna's instructions.

When the pain had subsided, she said to her husband, "Ē Kahauokapaka ē! I crave baby uhu fish ('ōhua palemo). Go and net some for me. Then perhaps the child will slip easily out of me. This is the first time that my labor has been so difficult. Go quickly with the fishermen and bring me the fish I crave."⁵

Kahauokapaka left the house at once. While he and his men were gone, the child was born, a girl, and she was given to her grandmother Waka. The grandparents named her Lā'ieikawai (Lā'ie of the Water). As they were attending to the first child, a second was born, also a girl, and they named her Lā'ielohelohe (Obedient Lā'ie). This child was given to the grandfather Kapukaihaoa.

After the twins had been carried away by Waka and Kapukaihaoa,⁶ Kahauokapaka returned and asked his wife, "How is it with you?"

She replied, "I gave birth to a premature child and threw it into the sea."

While Kahauokapaka was fishing, he heard two claps of thunder and thought that his wife must have given birth; it was the first time thunder sounded in 'Ikuwā that year, due to the births of Lā'ieikawai and Lā'ielohelohe.⁷

After Waka and Kapukaihaoa took the twins away, Waka asked Kapukaihaoa, "How will we hide our hānai (foster children) from their father?"

The Kahuna replied, "Hide your hānai in the pool of Wai'āpuka; there is a cave with an underwater entrance that no one knows about.⁸ Meanwhile, I will seek a safe home for my hānai."

Waka took Lā'ieikawai to Wai'āpuka and nurtured her there in safety until the child grew bigger (ho'omāhuhua).

Meanwhile Kapukaihaoa took Lā'ielohelohe to the uplands of Wahiawā, to a place called Kūkaniloko.⁹

While Lā'ieikawai was at Wai'āpuka, a rainbow (anuenue) appeared there continuously, in rain and calm, in darkness and light. No one yet recognized the nature of this rainbow, but such chiefly signs (hō'aiona ali'i) were always present at the place where the twins were cared for and protected.

Just then a great Makāula (seer and prophet) named Hulumaniani was journeying around Kaua'i, and when he reached the summit of Kalalea, he saw the rainbow over O'ahu. He remained on the summit for twenty days in order to determine the nature of this sign. After twenty days he was certain that this rainbow with two fragments (nā 'ōnohi elua) surrounded by dark, glistening clouds was the sign of an ali'i nui (high chief).

The Makāula decided to go to O'ahu to confirm his belief. He left Kalalea and went to Anahola to bargain for a canoe to take him across the channel to O'ahu; but he was unable to secure one. So he traveled around Kaua'i again and ascended Kalalea again; and again he saw the rainbow.

The Makāula went back to Anahola, where this time he heard that Polo'ula, a chief of Wailua, had canoes; so he went to the chief to plead for one. He was granted a canoe and crew.

That night after the canoe-guiding star rose, the Makāula and the crew left Kaua'i, fifteen men in all. They landed at Kamaile in Wai'anae.

Before departing, the Makāula had prepared three offerings for the person he sought – a black pig, a white cock, and a red fish.¹⁰

He commanded the men to stay at Wai'anae until he returned from a journey around O'ahu.

Before he left Wai'anae, he climbed to the top of Maunalahilahi and saw the rainbow above Ko'olauloa, the one he had seen from Kalalea.

He followed the rainbow to Wai'āpuka, but saw no dwelling place set off for an ali'i. Just as the Makāula arrived, Waka had disappeared into the cave where Lā'ieikawai was hidden.

The Makāula saw the water rippling where Waka went down. He said to himself, "Strange! No wind is blowing over this pool, yet it ripples – as if someone I can't see were bathing in the pool."

After staying with Lā'ieikawai for a while, Waka came back out, but while she was still underwater she saw someone sitting above on the bank, so she went back to her hānai, thinking that the person might be Kahauokapaka.¹¹

Waka came back out at twilight to see if the person were gone. But the Makāula was still sitting there, so Waka went back into the cave.

The Makāula remained at the edge of the pool and slept there that night.

At daybreak, he awoke and saw a rainbow above Kūkaniloko, so he left Wai'āpuka and continued around O'ahu, first through Ko'olaupoko and then to 'Ewa and Honouliuli. From there he saw the rainbow over Wahiawā again. He climbed the peak of Kamaoha and slept there overnight. When he awoke, he looked for the rainbow, but it was gone.

Chapter 2

The Makāula left Kamaoha and climbed to the summit of Ka'ala. From there, he saw the rainbow again, this time over Moloka'i. He left Ka'ala and traveled around O'ahu again to determine the nature of the sign he was following, for it moved about strangely, now here, now there.

From Ka'ala, he went to the east end of O'ahu and climbed to the top of Kuamo'oakāne (Koko Head). From there, aia ho'i! (lo and behold!), he saw the rainbow again over Moloka'i, a low-lying rainbow (pūnohu) beneath thunderclouds. He remained for three days on Kuamo'oakāne. A heavy cloud cover persisted, with rain and mist.

On the fourth day he secured a canoe to go to Moloka'i and went aboard with two paddlers. After they traveled half the distance to Moloka'i, the two paddlers grew angry at him because all he did was sleep, while his pig squealed and squealed, and the cock kept crowing – 'o'o'ō.

So the man at the bow of the canoe signaled to the steersman at the stern to turn around and take the sleeping passenger back to O'ahu.

The two men turned the canoe around and headed back toward O'ahu. The Makāula realized they had changed course by the feel of the wind blowing against his cheeks. He knew the direction of the wind when they had left O'ahu, and now the wind was blowing from another direction.

When the Makāula opened his eyes and saw the canoe heading back to O'ahu, he wondered why. Then just to see what the two men were capable of, he prayed to his God Kuikauweke to bring on stormy weather.

As he prayed, a great storm came suddenly upon them. The paddlers were upset and woke him up: "Ē you sleepy head, wake up! We let you join us so perhaps you could help us paddle the canoe, 'a'ole kā! All you do is sleep, even during a storm, as if you were still ashore."

The Makāula sat up and asked, "Why are you taking the canoe back to O'ahu? What have I done wrong?"

The men replied, "All you do is sleep while your pig squeals and your cock crows. Kulikuli! Too much noise, from when we left until now! You should help us paddle. But no! You only sleep!"¹²

The Makāula responded, "You are wrong to say that you are returning to O'ahu just because I sit idly. The problem is with the man up front, for he is

the one who sits and does nothing."

As he spoke, the Makāula sprang to the stern of the canoe and took charge of the steering. He turned the canoe around and headed for Haleolono, Moloka'i. When they got there, aia ho'i! the rainbow appeared above the Ko'olau district of Moloka'i, just as the Makāula had seen it from Kuamo'oakāne. He left the paddlers to follow the sign.

First he went to Wai'alalā, above Kalaupapa. From there, he saw the rainbow over Malelewa'a, at Wailau, above a sharp ridge difficult to reach. There, in truth, Lā'ieikawai was in hiding with her grandmother Waka. For as the Makāula was traveling from Kaua'i to O'ahu, the grandfather Kapukaihaoa knew he was coming and appeared to Waka in a dream-vision (hii'i'o) to tell her to take Lā'ieikawai away to a place where the hānai child couldn't be found.

The Makāula left Wai'alalā and went down to Waikolu, downwind of Malelewa'a along the steep cliffs of north Moloka'i. Sure enough, the rainbow was still above Malelewa'a. He considered for some time how to get there, so he could find the one he was seeking and present the offerings he had prepared; but Malelewa'a was impossible to reach from where he was.

The night after the Makāula arrived at Waikolu, Kapukaihaoa's spirit came and spoke to Lā'ieikawai as she slept. When she awoke, she roused her grandmother, who asked, "Why have you awakened me?"

Her grandchild replied, "Kapukaihaoa came to me as I slept and said that you should take me away at once to Hawai'i to make our home in Paliuli.¹³ After he told me this, I awoke suddenly, and so I woke you up."

As Lā'ieikawai was speaking to her half-asleep grandmother, a dream-vision came to Waka telling her the same thing, so at dawn, they left Malelewa'a, as Kapukaihaoa had directed. They went over the mountains to Keawanui, to a place with a harbor, Kalaeloa, on the south shore of Moloka'i. There they met a man who was preparing his canoe to go to Lāna'i. They approached the man, and Waka asked, "Will you take us to Lāna'i?"

He replied, "I would take the two of you with me; the only problem is I don't have a partner to help me paddle the canoe."

When the man said the word "partner," Lā'ieikawai revealed her eyes, which were hidden by a kapa covering because her grandmother didn't want her to be seen by anyone on their journey to Paliuli; but Lā'ieikawai didn't want to be concealed, so she removed the covering to reveal her eyes.

When Lā'ieikawai showed her eyes, her grandmother shook her head to forbid it. Waka didn't want her grandchild's glorious beauty to become a mere commonplace thing (mea pākūwā wale), seen by all.

When Lā'ieikawai showed her eyes, the man with the canoe saw that she was more beautiful than all the ali'i daughters of Moloka'i and Lāna'i, and aia

ho'i! he was pierced with a great yearning to see her whole face. He pleaded with the grandmother, "Let your grandchild's face be revealed, for I see already from her eyes that she is more beautiful than all the ali'i daughters of Moloka'i and Lāna'i."

The grandmother replied, "Her face can't be fully uncovered because she wishes to conceal it."

At Waka's reply, Lā'ieikawai revealed her face, for she heard Waka say that she wished to conceal it, which wasn't true.

When the canoe-man (mea wa'a) saw the full beauty of Lā'ieikawai's face, it was fresh tidings (nūhou) to him, and he decided to travel around Moloka'i proclaiming to everyone the presence of this beautiful child for whom he felt such a great yearning.

The canoe-man told Lā'ieikawai and her companion, "Listen, you two, stay here in my house. Everything here is yours, nothing is withheld from you, inside or outside."

Lā'ieikawai replied, "Ē kama'āina (child of the land), will you be gone long? For it seems from your generous offer that you plan to stay away for a long time."

The kama'āina replied, "Ē daughter, it's not like that. I won't abandon you; but I must go and look for a partner to paddle you two to Lāna'i."

Then Waka said to the kama'āina, "If that is the only reason for your going away and leaving us in charge of everything in your house, then let the two of us help you paddle the canoe."

The canoe-man felt dejected at Waka's words. He told the two of them, "I wouldn't ask you two to work, for you two appear to be persons of great importance."

Of course, the kama'āina didn't intend to look for a paddling partner. He had decided to travel around Moloka'i proclaiming the beauty of Lā'ieikawai. After their conversation, he departed. First he arrived at Kalua'aha, and that night he slept at Hālawa. Along the way he told everyone he met of the beauty of Lā'ieikawai.

Early the next morning, he found a canoe and headed for Kalaupapa. He stopped first at Wailau and Pelekunu, then continued on to Waikolu, where the Makāula had been earlier. The Makāula had already gone back to Kalaupapa.

At Waikolu, the canoe-man proclaimed the coming of Lā'ieikawai, then continued on. When he arrived at Kalaupapa, aia ho'i! a company had assembled for a mokomoko match.¹⁴

He stood outside the crowd and called out with a big voice, "Ē you crowd of people (hū); ē farmers (maka'ainana); ē lazy white-backed tenant farmers (lōpā kua kea); ē tenants dependent on others (lōpā ho'opiliwale); ē chiefs (ali'i), priests (kahuna), soothsayers (kilo), and those who eat with the chiefs

(aialo)! All kinds of people have I seen on my way here. I have seen the high and the low, men and women; low chiefs (kaukauali'i), both male and female; and high chiefs, the nī'auipi'o and the wohi¹⁵; but none is superior to the one I have just seen. I tell you she is more beautiful than all the ali'i daughters of Moloka'i, more beautiful than any woman at this assembly."

As he called out, the crowd didn't hear him, for his voice was drowned in the clamor of the match, which was like the shouting heard at the onset of a battle.

Wanting to be heard by all, he advanced into the middle of the throng, stood before the assembly, held up the flap of his kapa garment as a signal, and repeated his proclamation.

The Ali'i Nui of Moloka'i heard his words this time, so he quieted the crowd to listen to what the malihini (stranger) was saying, for he saw that the man's face was full of joy and gladness.

The Ali'i summoned the man before him and asked, "What glad tidings are you proclaiming before the assembly?"

The man told the chief, "In the early morning yesterday, while I was preparing my canoe to go to Lāna'i, a woman approached with a young girl whose face was hidden. But while we were talking, the girl revealed her eyes, and aia ho'i! I saw a beautiful girl, surpassing in beauty all the daughters of the Ali'i of Moloka'i."

When the chief heard these words, he said, "If she is as beautiful as my daughter, she would be beautiful indeed."

The man asked the chief to bring his daughter forth, so Ka'ula'ailehua, the daughter of the chief, was brought forward. The man commented, "Ē ke Ali'i! Your daughter must be four times more beautiful than she is to compare with the girl I have seen."

"Indeed!" replied the Ali'i. "This girl you speak of must be exceedingly beautiful for you to scorn this beauty here, for this daughter of mine is the most beautiful girl on Moloka'i."

Fearlessly, the man told the chief, "I have seen the beauty of the one I speak of, so I can sing her praises!"

The Makāula was listening, and these words excited him: this girl must be the very one for whom he was searching.

So the Makāula moved up close to the man, grabbed him by the arm, and pulled him aside. When they were by themselves, the Makāula asked him, "This girl you told the chief about, have you ever seen her before?"

The man replied, "No, I have never seen her before; she was a malihini to my eyes." So the Makāula thought that this person must be the one he was seeking, and he questioned the man carefully about where she and her companion were staying. After getting directions from the man, the Makāula picked up his offerings and left.

Chapter 3

The Makāula went up the trail from Kalaupapa, then down to Kawela. From there, he saw a rainbow to the east, confirming that the one he was following was there.

He continued on to Ka'amola, the 'āina (land) next to Keawanui, where Lā'ieikawai and her companion were waiting for the paddler to return. By this time it was too dark for the Makāula to see the sign he had seen from Kawela, so he slept at Ka'amola, thinking that at daybreak he would go and find the person he was seeking.

That night, while the Makāula was sleeping at Ka'amola, Kapukaihaoa's spirit came to Lā'ieikawai and told her to leave, just as he had done earlier at Malelewa'a.

So at dawn Lā'ieikawai and Waka found a canoe going to Lāna'i. They got on board and left the harbor at Kalaeloa. On Lāna'i, they went to Maunalei and stayed there for several days.

Lā'ieikawai and her companion had already departed when the Makāula awoke at daybreak and saw a low-lying rainbow in a blood-red rain standing in the fog and mist covering the sea between Moloka'i and Lāna'i.

For three days the mist blanketed the sea. On the fourth day of the Makāula's stay at Ka'amola, in the very early morning, he saw a partial rainbow (ōnohi) above Maunalei. The Makāula felt deep sorrow and regret that he had still not caught up to the one he was seeking, but he wasn't discouraged from his quest.

Almost ten days passed before he saw the low-lying rainbow again, this time over Haleakalā on Maui. He left Moloka'i and went to Haleakalā, the pit of Pele, but when he got there, he didn't find the person he was seeking.

When he reached Haleakalā, he looked toward Hawai'i and saw the island was covered completely by fog and mist. He left Haleakalā and went to Ka'uiki in Hāna, where he built a heiau to call upon his Akua (god) to guide him in his search.

Wherever the Makāula stopped on his journey, he told the people that if anyone should meet the one he was seeking, to come and tell him, wherever he might be.

At the end of the kapu on his heiau at Ka'uiki, on the nights of the gods Kāne and Lono,¹⁶ the whole island of Hawai'i was clear and visible, and the Makāula could see the summits of its high mountains.

The Makāula remained at Ka'uiki nearly a year, without ever seeing the rainbow-sign he had been following.

One day in Ka'aona (June-July)⁷ during the days of Kū,¹⁶ very early in

the morning, he glimpsed a partial rainbow at Ko'olau on Hawai'i. He was surprised by it, and his heart beat more quickly, but he was unsure of the sign, so he waited long and patiently to see what the partial rainbow would do. A whole month passed in patient waiting. The next month, on the first day of Kū, in the late afternoon, before the sun had gone down, he entered the heiau he had built for his Akua and prayed.

As he prayed, the spirits (kāhoaka) of Lā'ieikawai and her grandmother appeared to the Makāula, so he continued praying on and on through the night, and the spirits didn't leave him until daylight.

The next night, as he slept, his Akua came to him in a dream-vision and said, "I have seen your suffering and your patience in your yearning to find Waka's grandchild, thinking to gain honor through serving the child. Your prayers have moved me to reveal to you that Lā'ieikawai dwells in the forest between Puna and Hilo, in a house made of the yellow feathers of the 'Ō'ō."¹⁷ Tomorrow, rise and go there."

He was startled from his sleep; aia ho'i! it was only a dream-vision, so he was doubtful of what he was told. He didn't sleep for the rest of the night.

Early the next morning, looking down from Ka'uiki at Kaihalulu, he saw the sail of a canoe flapping. He ran quickly to the landing and asked the man at the canoe where he was going. The man said, "I am going to Hawai'i." The Makāula asked the man to take him along, and the man consented.

The Makāula climbed back up to his heiau at Ka'uiki and returned with the sacrificial offerings he had brought with him.

When he reached the canoe he told the crew, "Ē canoe-men, tell me what my duties are on this trip. Whatever you ask, I will agree to do. I wasn't treated well by the crew who carried me from O'ahu to Moloka'i. I mention this to you now, so you won't mistreat me later, as they did."

After the men told him his duties and promised not to mistreat him on the trip, the Makāula boarded the canoe and they departed. They landed at Mahukona in Kohala and slept there that night. In the morning the Makāula left the paddlers, went up to Lamaloloa, and entered the heiau of Pahauna, which has existed there from pō (era of darkness) until today.

He remained there many days without seeing the sign he was following. He continued praying to his Akua, as he did when he was at Ka'uiki. In answer to his prayers, he was given the same direction as earlier – that Lā'ieikawai was in the forest between Hilo and Puna.

He began his journey along the north side of Hawai'i, first to Hāmākua. This journey lasted until the little pig he had brought along as an offering had grown too big to be carried. He stayed for a short while in Waipi'o Valley at the heiau of Paka'alana. Then he left and went to Laupāhoehoe, and from there to Kaiwilahilahi, where he remained for some years.

Here we will leave the story of the Makāula's search and tell of the travels of Kauakahiali'i, the chief of Kaua'i, and his return to Kaua'i with his wife Ka'iliokalauokekoa.¹⁸

Earlier we saw how, after the Makāula found out where Lā'ieikawai was, Kapukaihaoa's spirit came to her as she slept to command that Waka take her from Moloka'i to Paliuli. Lā'ieikawai dwelled at Paliuli until she became an adult (ho'okanaka makua).

Kauakahiali'i and Ka'iliokalauokekoa returned to Kaua'i after meeting Lā'ieikawai, the Shimmering One ('Ōlali¹⁹) of Paliuli. When the royal couple arrived in the uplands of Pihanakalani, the news of their return spread all over Kaua'i, and the ali'i and kaukauali'i, along with all the maka'āinana, gathered together to meet the malihini who arrived with Ka'iliokalauokekoa's entourage. Among the chiefs who came to greet the malihini was 'Aiwohikupua.

After the greetings, the chiefs asked Kauakahiali'i about his travels. After his marriage to Ka'iliokalauokekoa, she had fallen into a deep sleep, so deep that he thought she would never awaken. After a year of grieving over his wife, he called on her guardian spirits to protect her and left to wander about the islands seeking a lover to assuage his grief.

Kauakahiali'i told of his travels: "I left here seeking the love of a woman. I traveled about O'ahu and Maui, but found no other woman who could compare with Ka'iliokalauokekoa. I went to Hawai'i and traveled around that island, stopping first at Kohala, then going on to Kona and Ka'ū. Finally, I came to Kea'au, in Puna. While there, I met an exceedingly beautiful woman, more beautiful than my wife, indeed, more beautiful than all the women of our island chain." As Kauakahiali'i was speaking, 'Aiwohikupua envisioned the features of this beautiful woman.

Kauakahiali'i continued, "On the first night when she met my kahu (attendant), he told her that I was to be her husband and asked her to come with him. She agreed to visit us and told him the signs of her coming: 'Go back to your hānai (ward) who you say is to be my husband and tell him I will come tonight. When you hear the voice of the 'Ō'ō,²⁰ I am not in that sound; when you hear the voice of the 'Alalā, I am not in that sound; when you hear the voice of the 'Elepaio, I am preparing to descend; when you hear the voice of the 'Apapane, I have just stepped out of the entrance to my house; when you hear the voice of the 'Iiwipōlena, I am just outside of your hānai's house; look out and find me there. This will be your hānai's chance to meet me.' So my man reported to me.

"When the promised night came, the woman didn't appear. We heard the bird's voices and waited until morning, but she didn't come. I thought my kahu had lied and ordered the Ilāmuku to bind him with ropes; but the kahu had already left for the uplands of Paliuli to ask the woman why she hadn't come down that night. He told her that he would be put to death because she

hadn't kept her promise, to which she replied, 'Return to your chief. I promise I will come tonight.'

"Meanwhile Ka'iliokalauokekoa had awakened on Kaua'i and was searching for me. She and her entourage were spending the night at Punahoa with friends. While we were waiting a second time for the woman to appear, Ka'iliokalauokekoa and her entourage arrived at Paliuli. Ka'iliokalauokekoa was recounting her adventures to us, when just at the approach of evening, the voice of the 'Ō'ō was heard; then at nightfall the voice of the 'Alalā; at midnight the voice of the 'Elepaio; at dawn the voice of the 'Apapane; and at the first streak of light the voice of the 'Iiwipōlena. As soon as that voice sounded there appeared the shadow of a figure at the entrance to the house; and aia ho'i! the room was filled with thick mist, and when it vanished, the most beautiful woman I have ever seen appeared, resting on the wings of birds."

Hearing these words, 'Aiwohikupua was pierced by a great yearning for her and asked, "What is the woman's name?"

He was told that she was called Lā'ieikawai. So great was 'Aiwohikupua's yearning for this woman that he wanted to make her his wife. He wondered where the woman might be from. He told Kauakahiali'i, "I long to meet such a woman. I have traveled around all of our islands, yet I have never seen a woman resting on the wings of birds. It may be she has come here from the borders of Tahiti, from within Moa'ulanuiākea."²¹

'Aiwohikupua was determined to have Lā'ieikawai as his wife because even before hearing about her, he had vowed that he wouldn't marry any woman of these islands, that he would marry only a woman from Moa'ulanuiākea.

The conversation of the Ali'i concerning these things ended, and the customary ceremonies to greet the malihini were completed. Soon after, 'Aiwohikupua took Kauakahiali'i's kahu into his circle, thinking that this man would be able to help him get the wife he wanted.

So 'Aiwohikupua promoted this man to be his Kuhina Nui, in charge of all his lands and subjects, both ali'i and maka'āinana. As this man became very powerful, the former favorites (punahele) grew jealous of him, but this was of no concern to 'Aiwohikupua.

Chapter 4

After this little man was made a big man, a Kuhina Nui even, 'Aiwohikupua consulted with him often. The people thought the two were discussing chiefly matters concerning the administration of the 'āina and its wealth, but their talks were only and always about Lā'ieikawai.

Even before hearing about Lā'ieikawai, 'Aiwohikupua had vowed to his attendants, his sisters, and all the men of rank in his household, "Listen, ē my

chiefs, my sisters, and all my attendants! I will never wed a woman of these islands, from Kaua'i to Hawai'i, no matter how beautiful she is; nor will I get into mischief with any woman from here, for I have been mistreated (hana pono 'ole) by women, from my childhood till now. The woman I take for my wife will come from Moa'ulanuiākea, in Tahiti, a place of kind women, so I have heard. That is the sort of woman I want to marry."

After hearing Kauakahiali'i's story and talking with the Kuhina Nui about Lā'ieikawai, 'Aiwohikupua was convinced that she was an ali'i from Tahiti.

The next day, at midday, as he slept, Lā'ieikawai's spirit came to 'Aiwohikupua. She appeared just as Kauakahiali'i had described her, and he was startled awake.

When he got up, aia ho'i! he was very sad that he had seen Lā'ieikawai only in a moe'uhane (spirit-sleep), and now that he was awake, she was gone. He wanted to go back to sleep, so that her spirit would come again. He went back to sleep, and again Lā'ieikawai appeared to him, but in a very brief dream-vision. He couldn't see her distinctly and barely glimpsed her face before he awoke.

He was unhappy and told all those around him, "Listen, don't talk loudly while I sleep. If anyone makes a sound that awakens me, he will be punished. If he is an ali'i of an island or an ali'i of a section of land, he will lose his position. If any konohiki (overseer) or lōpā (tenant farmer) disobeys my command, the penalty will be death ('o ka make ka uku)."

The Ali'i made these threats because he desperately wanted to sleep undisturbed and become acquainted with Lā'ieikawai in another moe'uhane. He tried once more to fall sleep, but couldn't until after sunset.

The Ali'i didn't tell anyone, not even his Kuhina Nui, about his meeting with Lā'ieikawai in his moe'uhane. He planned to tell the Kuhina only if it happened again.

Because he wanted to sleep and dream again, he commanded his Kuhina to prepare 'awa. The Kuhina summoned the Ali'i's 'awa-chewers to prepare the drink, and when the 'awa was brought, the Ali'i drank with his Kuhina and became intoxicated. Then close above the Ali'i hovered the beloved image of Lā'ieikawai, as if they were already lovers. He chanted a mele:

Hovering above me here
The fragrant image of the lehua blossom of Puna,
Brought here on the tip of the wind,
By the Pu'ulena breeze of the volcano pit.
I am sleepless, filled with longing,
And desire – ē! (alas!)

After the mele ended, the Kuhina said to the Ali'i, "This is strange! There is no woman here, yet you chanted as if you had a woman with you."

The Ali'i replied, "Let's not talk, for the 'awa is overpowering me." Then the Ali'i fell into a deep sleep, so deep that he saw nothing more of the woman who was constantly on his mind.

He slept a night and a day while the effect of the 'awa lasted. Then he told his Kuhina, "No benefit has come from drinking this 'awa."

The Kuhina asked, "What benefit is there in drinking 'awa? I thought it was to get drunk and make your skin scaly and wrinkled."

"That's not true," said the Ali'i. "I only wanted to see Lā'ieikawai; that's why I drank the 'awa."

After this the Ali'i continued drinking 'awa for perhaps a year, but he gained nothing by it, so he stopped.

Only after he quit drinking 'awa did he tell others how he had met Lā'ieikawai in a moe'uhane and why he drank 'awa continuously and prohibited everyone from talking loudly while he slept.

Finally, the Ali'i decided to go to Hawai'i to find Lā'ieikawai. He and his Kuhina began to plan how he could win Lā'ieikawai for his wife.

After the passing of stormy days and the return of good weather for ocean travel, the Kuhina ordered the Ali'i's canoe captain to make the double-hulled canoe ready to sail for Hawai'i. The captain selected the best paddlers from among the many Iwikuamo'o (personal attendants) of the Ali'i.

Before sunset, those who studied the sky for omens (poe nānā uli) and the soothsayers (kilokilo) were ordered to observe the signs in the clouds and the ocean to see whether or not the Ali'i could go safely on his journey.²² After studying the sky, they determined that the signs were favorable for his departure.

So early the next morning, at the rising of the canoe-guiding star, the Ali'i boarded his double canoe and left for Hawai'i with his Kuhina and his sixteen paddlers and two steersmen, twenty of them in all.

They arrived first at Nānākuli in the district of Wai'anae, on O'ahu. In the early morning they left and went to Mōkapu, where they stayed for ten days because a storm came, preventing them from crossing to Moloka'i. After ten days, they saw that the sea was calm again and good for the crossing, so that night and the next day they traveled to Polihua, on Lāna'i, and from there to Ukumehame on Maui. As the weather became stormy again, they remained there for a day, then left the next day and went to Kīpahulu.

At Kīpahulu the Ali'i said he would travel by foot along the coast, while his men stayed with the canoe. Wherever 'Aiwohikupua went, people praised his handsome appearance.

'Aiwohikupua and his Kuhina left Kīpahulu and walked to Hāna, while his men went by canoe. An admiring crowd followed 'Aiwohikupua as he made his way to Hāna. When they reached the canoe landing at Haneo'o in Hāna, the crowd pressed around 'Aiwohikupua to gaze at him because he was

so exceedingly handsome.

Some men and women of Hāna were out surfing in the waves of Puhele, and among them was a beautiful and famous young girl of royal blood named Hinaikamalama (Hina of the Moon). When the Ali'i and his Kuhina saw this young woman, they were charmed by her beauty and began to desire her, so they remained there to watch her surf.

When the kama'āina had finished surfing, Hinaikamalama rode her last wave in and pointed her board straight at the stream of Kumaka where 'Aiwohikupua and his companion sat.

While the princess was bathing in the waters of Kumaka, the Ali'i and his Kuhina were suddenly seized by lust (kuko 'ino), so the Kuhina pinched 'Aiwohikupua discreetly to warn him to withdraw from the place where Hinaikamalama was bathing, so their thoughts wouldn't get them into trouble.

As 'Aiwohikupua and his companion began to leave the bathing place, the Ali'i Wahine called out, "Ē chiefs, why are you two running off? I thought you were going to take off your kapa and enter the water, so we could all bathe together; then we can go to the house and rest. There is poi, fish, and a place to relax. This is the wealth of the kama'āina. If you wish to leave, leave; if you wish to stay, here is Hāna, stay."

The Kuhina said to 'Aiwohikupua, "Say, the Ali'i Wahine's suggestions are good – she has taken a great liking to you!"

'Aiwohikupua replied, "I have taken a liking to her as well, for I can see that she is more beautiful than all the women who have formerly betrayed me; but you have heard my vow not to take any woman of these islands as my wife."

His Kuhina said, "Since you are bound by this vow of yours, better that our woman be mine!"

After this brief talk, they went out surfing. As they rode the waves, aia ho'il the Ali'i Wahine was charmed by 'Aiwohikupua, as were many others who wanted this Ali'i Kāne for themselves.

After bathing, the two men returned to their canoe thinking to go aboard and depart, but 'Aiwohikupua saw the Ali'i Wahine playing kōnane²³ and wanted to go and play a game with her. At first the Ali'i Wahine was engrossed in her match, but when she noticed the two men, she called them over to play.

'Aiwohikupua joined her. After they placed the pebbles on the board, she asked, "What will the malihini forfeit if he loses to the kama'āina?"

"I will stake my double canoe there at sea; that will be my wager with you," said 'Aiwohikupua.

"Your wager, ē malihini, is no good; a wager that would be much less of a hardship to you would be our bodies," she replied. "If I lose to you, then I

will become yours and do whatever you tell me to do; if you lose to me, then you are mine. So, as you would do to me, I would do to you; and you would remain here on Maui."

'Aiwohikupua readily agreed to her wager. After he lost the first game, the Ali'i Wahine said, "I have won, and you have nothing more to bet, unless it be your younger brother. In that case I will bet with you again."

To this good offer of hers, 'Aiwohikupua readily agreed.

As they continued to talk, 'Aiwohikupua said to this beauty of Hāna, "Although I belong to you now, let's not become intimate friends right away – not until I return from my journey around Hawai'i; for I vowed before coming here not to lay with any woman until I have completed a tour of Hawai'i. After the tour, I will do as you please, as we have agreed, on one condition: while I am gone, you must remain wholly chaste (maluhia loa); you must not consent to or do the least thing to upset our compact. When I return from my tour, I will pay off my wager. But if, when I return, you haven't remained chaste, as I have asked, it's over."

'Aiwohikupua didn't reveal to Hinaikamalama the real reason he was going to Hawai'i. After placing this condition on her, he left Maui and went to Kapakai, at Kohala, on Hawai'i.

The next day the canoe left Kapakai and they traveled until they were just off Kauhola, where 'Aiwohikupua saw a large crowd of people gathering in the uplands of Kapa'au. He ordered the paddlers to bring the canoe close to shore, for he wanted to see why the crowd had gathered.

When they arrived at the landing at Kauhola, the Ali'i asked why the crowd had gathered, and a kama'āina told him it was for a mokomoko match.¹⁴

'Aiwohikupua was eager to go and watch. After the canoe was secured, he went ashore with his Kuhina and the two steersmen.

They arrived at Hinakahua, where the field was cleared for the match. When the crowd saw the youth from Kaua'i who surpassed in appearance all the young men of that place, a tumultuous commotion spread.

When the commotion subsided and the crowd became orderly again, 'Aiwohikupua leaned against the trunk of a milo tree and waited for the fighting to start.

As he waited there, Ihuanu (Cold-Nose) entered the open space and stood in the middle to show himself off to the crowd. Then he shouted, "What man on the other side will come and box with me?" But no one on the other side dared to come and stand before him, for he was the strongest fighter in Kohala.

As Ihuanu showed himself off, he turned and saw 'Aiwohikupua and called out, "How about you, ē malihini? Would you like to have some fun?"

When 'Aiwohikupua heard Ihuanu calling him out, he came forward and stood at the front of the fighting field. There he tied his red malo about his

waist, so no flap dangled, in the fashion of the Ali'i's Warriors (nā Pū'ali o ke Ali'i). Then he answered his challenger, "Ē kama'āina, you ask me to have some fun with you, and this is my response: take two on your side, three of you all together; for this malihini, three of you will season the match a little (mikomiko iki)."

Ihuanu shot back, "You are the greatest braggart in this crowd. I am the best fighter here, and yet you boast of taking on three of us. What are you compared to me?"

'Aiwohikupua answered, "I won't accept your challenge unless there are others on your side. For you are nothing compared to me! Believe me, I can destroy this whole crowd with one hand."

At 'Aiwohikupua's words, one of Ihuanu's backers came up behind 'Aiwohikupua and said, "Here! Don't speak to Ihuanu like that. He is Kohala's best – no clump of Kohala sugar cane can sweeten that man ('a'ohē pū kō momona; i.e., he is a matchless warrior)."

Hearing these words, 'Aiwohikupua turned and shoved the man back, and the man fell to the ground dead.

Chapter 5

When the people on the mokomoko field saw how 'Aiwohikupua was strong enough to kill a man with a single push, one of Ihuanu's backers went to Ihuanu and said, "Ē Ihuanu ē, I see now that we can't win. The malihini will triumph over us. Our man was killed with just a shove from him; if he were to hit someone, that person would be smashed into bits and pieces. So I beg you to gather your backers, end the fighting, and withdraw your challenge. Go up to the malihini, shake his hand, and welcome him with aloha to let the people know that the fighting is over."

These words roused Ihuanu's hot wrath, and he replied, "Ē my backers, don't be afraid just because a man was killed by a shove from the malihini's hand. Didn't I do the same thing here some days ago? So why are you afraid? If you fear the malihini, then go hide your eyes in the dark clouds. When you hear about my victory, remember my blow called Kanikapuha (The-End-That-Sang) – the stroke of the kumu (teacher) that you were never taught. I know the malihini will never defeat me because the flap of my malo will snap today (ua kani ka pola o ku'u malo i keia lā)."²⁴

One of his supporters responded, "Listen, there is nothing more for us to say or do! Go forward with this stroke of our kumu that you say we never learned. You say the flap of your malo will snap today – may your malo win for you!" Then his supporters backed off.

After Ihuanu's boast about how he would overcome his opponent, 'Ai-

wohikupua got up close to Ihuanu's face, flapped his arms against his side like a cock getting ready to crow, and said, "Ē Ihuanu! Strike me in the stomach, four times four blows!"

In response to this boastful taunting, Ihuanu glanced around at the crowd and saw someone holding a small child. He replied scornfully, "I'm not the one to strike you. Let that small child there strike you – let him be your opponent."

Ihuanu's words enraged 'Aiwohikupua. His body reddened as if he had been immersed in the blood of a lamb (ke koko o nā hipa keiki). He turned to the crowd and said, "Who dares to defy this Kaua'i boy? I say that my Akua will bring me victory over this mighty one and deliver his head as a plaything for my paddlers."

Then 'Aiwohikupua knelt down and prayed to his Akua: "Ē Lanipipili, Lanioaka, Lanikahuliomealani, ē Lono, ē Hekilika'aka'a, and Nakoloailani!²⁵ Look upon me this day, your child here in this world. Grant me all of your strength from above; turn aside the fists of this opponent from your child and deliver his head into my hands as a plaything for my paddlers, so that this assembly might see that I have power over this Uncircumcised One ('Okipoepoe 'Ole'ia). 'Āmama."

At the close of this prayer, 'Aiwohikupua stood up with a confident face and asked Ihuanu, "Are you ready to strike me?"

Ihuanu answered, "I won't strike you first; you strike first!"

When Ihuanu's kumu heard these words, he went to Ihuanu's side and said, "You are foolish, ē my pupil. If he tells you to strike, then strike him with the strongest blow you can, for when he tells you to strike, he has begun the fight." Ihuanu agreed.

Then 'Aiwohikupua again asked Ihuanu, "Are you ready yet to strike me? If you are ready, then strike at my face!"

Ihuanu threw a blow that whizzed like the wind toward 'Aiwohikupua's cheek, but 'Aiwohikupua dodged it. After it missed, 'Aiwohikupua struck his opponent in the chest, and his fist pierced through to the back, like a spear. Then he lifted Ihuanu up, swung him around in front of the crowd, and tossed him outside the gathering. Thus did 'Aiwohikupua triumph over Ihuanu. A wailing lamentation arose from the onlookers.

Ihuanu was dead, and his backers – those who had warned him not to fight – came to where his body lay and scorned him: "Ē Ihuanu! Did the stroke we never learned save you? Will you fight again with this mighty man?"

As the crowd gathered about the corpse of their champion and wailed, 'Aiwohikupua approached and cut off Ihuanu's head with Ihuanu's own war club. He threw the head contemptuously to his steersmen. 'Aiwohikupua's prayer was fulfilled. This done, 'Aiwohikupua left the gathering, boarded his canoe, and departed. The news of Ihuanu's death spread through Kohala and

Hāmākua and then around the island of Hawai‘i.

The malihini went in their canoe past Honoka‘ape at Waipi‘o and arrived off of Pā‘auhau, where they saw a cloud of dust rising from the uplands. ‘Aiwohikupua asked his Kuhina, “Why has that crowd gathered there? Perhaps there is another mokomoko match; let’s go and see!”

His Kuhina replied, “We didn’t come on this journey to watch mokomoko matches; we came to find you a wife.”

But ‘Aiwohikupua ordered him to tell the steersmen to guide the canoe through the channel toward shore, because he wanted to find out what the crowd was doing. His command was obeyed. The malihini came alongside the cliff and asked some women picking ‘opihi about the crowd in the uplands.

The women replied, “They are going to have a mokomoko match, and whoever is the strongest will be sent to fight a Kaua‘i man who fought and killed Ihuanu.”

So ‘Aiwohikupua ordered his men to anchor the canoe, and he went ashore with his Kuhina and the two steersmen. They went up to the mokomoko field and stood apart from the assembly. When one of the kama‘āina came up to them, ‘Aiwohikupua asked him why the crowd had gathered; the man answered as the ‘opihi pickers had earlier.

‘Aiwohikupua told the kama‘āina, “Go and tell them that I want to have some fun with the fighters – but only the strongest.”

The kama‘āina answered, “Haunaka is the strongest in this crowd. He will be sent to Kohala to fight with a man from Kaua‘i.”

‘Aiwohikupua replied, “Go and tell Haunaka that he and I will have some fun together.”

When the kama‘āina found Haunaka, and Haunaka heard these words, he clapped his hands, struck his chest, stamped his feet, and beckoned to ‘Aiwohikupua to come inside the circle of onlookers. ‘Aiwohikupua came forth, undid his red malo, and tied it about his waist in the fashion of the Ali‘i’s Warriors. Then he said to Haunaka, “You can never hurt this Kaua‘i boy; he is the strongest branch of a tree standing on a steep cliff” (he lālā kamahele no ka la‘au kū i ka pali; i.e., a mighty chief).

As ‘Aiwohikupua was speaking a man who had seen him fighting with Ihuanu called out from the crowd, “Ē Haunaka and all the rest of you gathered here, you will never defeat this man. His fist is like a spear; it pierced through to Ihuanu’s back. He is the very one who killed Ihuanu.”

After hearing this, Haunaka grasped ‘Aiwohikupua’s arms and welcomed him. In the end, the two fighters were friends and joined the crowd. Then everyone left and went down to the canoe. ‘Aiwohikupua and his men boarded the canoe with their new friends and left. They landed next at Laupāhoehoe.

Chapter 6

Hulumaniani, the Makāula who had followed Lā‘ieikawai from Kaua‘i to Hawai‘i, foresaw ‘Aiwohikupua’s arrival at Laupāhoehoe.

On the day that ‘Aiwohikupua left Pā‘auhau, the Makāula was sitting at the entrance of his house just before sunset observing the cloud banks (ōpua) at the horizon, where portents appear, according to the soothsayers from ancient times until now.²²

The Makāula predicted to the crowd sitting with him, “The canoe of an ali‘i is coming here – nineteen men and an ali‘i nui, on a double canoe.”

The crowd was surprised and looked out to sea, but didn’t see a canoe approaching, so someone asked, “Where is the canoe of this ali‘i?”

The Makāula replied, “The canoe isn’t here yet – I see it coming in the evening clouds. Tomorrow it will arrive.”

A night and a day passed. Then toward evening the Makāula saw a low-lying rainbow on the ocean and recognized it as a sign of ‘Aiwohikupua, just as perhaps we recognize the coming of this or that king by his Royal Crown (Kalaunu Mō‘i).

He got up and caught a little pig and a black cock and pulled out a bundle of ‘awa root to prepare for ‘Aiwohikupua’s arrival.

The people wondered what he was doing and asked, “Are you going away? Is that why you are gathering these things?”

The Makāula replied, “I am getting ready for the arrival of ‘Aiwohikupua, my Ali‘i, the one I told you about last evening. He is coming here by sea. The wind-driven rain from the sea is for him; the misty rain hides him.”

As ‘Aiwohikupua’s canoe approached the landing of Laupāhoehoe, twenty peals of thunder sounded, and the people of the Hilo district began to gather there. When the sea cleared, they saw the double canoe coming to shore with the pūlo‘ulo‘u aboard displayed.²⁶ The Makāula’s prediction was fulfilled.

When the canoe was brought to shore, the Makāula was standing at the landing, having come down from Kaiwilahilahi. He placed the pig before the Ali‘i and prayed in the names of ‘Aiwohikupua’s Akua: “Ē Lanipipili, ē Lanioka, ē Lanikahuliomealani, ē Lono, ē Hekilika‘aka‘a, ē Nakoloailani,²⁵ ē Akua of my Ali‘i, my beloved, my sacred one, the one who will bury these bones! Here is a pig, a black cock, ‘awa, a gift (makana), a sacrifice (mōhai), a prayer (kānaenaē) to the Ali‘i from your servant (kauwā). Look upon your servant, Hulumaniani, and bring him life, a great life, a long life, a life that lasts until his staff sounds as he walks, until he is as yellow as a dried up hala leaf, until his eyes are dim as a rat’s. ‘Āmama, it is finished, flown away.”

As ‘Aiwohikupua listened to the Makāula’s prayer, he recognized the prophet, and his heart filled with aloha for his servant. He hadn’t seen the Makāula for a long while – how long he couldn’t recall.

As soon as the prayer ended, 'Aiwohikupua commanded his Kuhina to present the Makāula's gifts to the Akua.

Quickly, the Makāula rushed forward, clasped the Ali'i's feet, then climbed upward to his neck and wept. 'Aiwohikupua hugged his servant around the shoulders and wailed out the servant's virtues.

After this wailing was over, the Ali'i asked his servant, "Why are you living here, and how long have you been gone?"

The servant told the Ali'i of his travels, from Kaua'i to Hawai'i. Then the Makāula asked about 'Aiwohikupua's deeds, but the Ali'i told him only that he was on a sight-seeing journey. The Ali'i and the Makāula spent the night in leisurely rest. At daybreak the crew prepared the canoe, and the Kaua'i people sailed off.

When they arrived off Makahanaloa, the Kuhina saw a rainbow over Paliuli.

"Say, listen," he told the Ali'i. "See that rainbow? The woman we want to bring back as your wife is there; that is where I met Lā'ieikawai."

'Aiwohikupua responded, "That may not be her rainbow, for rainbows are common in all rainy places. Let us wait until the weather clears and see if the rainbow is still there. If it is, we will know for certain that it is her sign."

They secured the canoe, and 'Aiwohikupua went up with his Kuhina as far as Kukululaumania, to the houses of the kama'āina, and waited there for the gentle rain to stop. After four days the gentle Hilo rain went away, and the whole countryside could be seen clearly; Pana'ewa lay open to view.

On the fourth day, in the early morning before sunrise, 'Aiwohikupua awoke and went outside; aia ho'! the rainbow was at the place where they had seen it before.

The chief waited until the sun rose, then went in, woke his Kuhina, and told him, "Yes, perhaps you were right. I got up early this morning while it was still dark, went outside, and saw the rainbow over the place you pointed out. I waited until sunrise, and the rainbow was still there! So I came in to awaken you."

The man said, "That is what I told you earlier. If we had left then, we would have been up in Paliuli already." That morning they left Makahanaloa for the harbor of Kea'au.

They landed in the evening and saw the houses where Kauakahiali'i had stayed. The kama'āina were out surfing. When 'Aiwohikupua and his group arrived, the kama'āina praised the Ali'i for his handsome appearance, as others had before. The malihini remained at Kea'au until evening. Then 'Aiwohikupua ordered the steersmen and paddlers to wait while he and the Kuhina searched for a wife.

At sunset 'Aiwohikupua got his red-feather cloak and gave it to his Kuhina to carry, and they went up to Paliuli. They made their way with difficulty

through the trees and thickets of tangled brush, until, at a place close to Paliuli, they heard the crowing of a cock. The Kuhina told 'Aiwohikupua, "We are almost out of the forest."

They continued on and heard the cock crow a second time. They continued on until it became very bright. Then the Kuhina exclaimed, "Say, we are out! There is Lā'ieikawai's grandmother calling together the chickens, her usual work."

"Where is the house of the Ali'i Wahine?" 'Aiwohikupua asked.

The man replied, "When we get past this garden patch, we will see it."

As they approached the house, 'Aiwohikupua asked for the feather cloak, so he would have it in hand when they met the Ali'i Wahine. When they passed the garden patch, they saw Lā'ieikawai's house, thatched with the yellow feathers of the 'Ō'ō, as it appeared to the Makāula in the vision from his Akua atop Ka'uiki.

When 'Aiwohikupua saw the house of the Ali'i Wahine, he felt strangely perplexed and abashed, and for the first time, he was doubtful of his success.

He told his companion, "Listen, we have come here boldly intending to get a wife for me. I thought she was only a woman, 'a'ole kā! The workmanship of this house like no other has put me to shame. We should leave now, without approaching her."

His Kuhina replied, "How strange! We have traveled the eight seas to find this woman's house, and now you are begging to go back without even meeting her. Let us go on and at least make her acquaintance, whether for better or worse. If she should refuse you at first, you must be persistent – 'a canoe will break on a coral reef."²⁷

"Listen," answered 'Aiwohikupua, "we shouldn't approach the Ali'i Wahine of Paliuli, because we certainly can't win her. Her house is beyond comparison. I brought my feather cloak as a gift for her – none but the highest among the ali'i possess feather cloaks; yet her entire house is made of such feather-work. Let us go back now."

So they returned to Kea'au without meeting the Ali'i Wahine.

Chapter 7

After coming back down to Kea'au from Paliuli, 'Aiwohikupua and his Kuhina prepared the canoe for departure, and, before dawn, they left for home. 'Aiwohikupua didn't tell his men of his plan until they got back to Kaua'i.

From Kea'au, they went to Kamae'e in Hilopalikū and rested; the next day they continued on to Humu'ula at the boundary between Hilo and Hāmākua. There the Makāula saw them pass by at sea. Next they stopped off

at Kealakaha. While the Ali'i slept, his crew saw a woman sitting on a sea cliff and exclaimed, "Say, what a beautiful woman!"

'Aiwohikupua awoke from sleep and asked what they were shouting about. They replied, "There is a beautiful woman sitting on that sea cliff." The Ali'i turned to look and saw the charming woman. He ordered the crew to head for the place where the woman sat. As they approached, they met a man fishing with a pole and line and asked him, "Who is that woman sitting up there on the cliff above you?"

He answered, "Poli'ahu."

The Ali'i wanted very much to meet her, so he and his Kuhina beckoned to her. She came down quickly with her snow-covered kapa garment and greeted 'Aiwohikupua with aloha; the Ali'i Kāne returned her aloha by shaking her hand (ka lūlūlima ana).

After he met the malihini, 'Aiwohikupua said to her, "Ē Poli'ahu ē, ē beautiful woman of the cliff, how fortunate am I to have met you here. I wish that you would take me as your husband. I will be your servant (kanaka lawelawe). Whatever you command, I will do. If you consent to have me as your husband, board the canoe and come with me to Kaua'i. What do you say?"

The woman answered, "I am not a woman of this cliff. I come from the uplands, from the summit of that mountain that always wears white kapa, like this kapa I am wearing. How did you learn my name so promptly, ē ke Ali'i?"

'Aiwohikupua replied, "We learned your name from that fisherman; but he didn't tell us that you were from Mauna Kea (White Mountain)."

"As for your proposal, ē ke Ali'i, I would have you for my husband if you were not bound by vows, but are you not the Ali'i who stood up and vowed in the name of your Gods that you wouldn't take any woman of these islands, from Hawai'i to Kaua'i, for a wife? And have you not vowed to marry a woman from Moa'ulanuiākea? And are you not betrothed to Hinaikamalama, the famous ali'i daughter of Hāna? After this trip around Hawai'i, are you not returning to marry her? If you wish to marry me, you must be released from your previous vows first; then you can have me for a wife, as you wish."

'Aiwohikupua felt discouraged. After a long while, he asked weakly, "How is it that you know all I have done? What you say is true, but who revealed all of this to you?"

"No one told me these things, ē ke Ali'i. My knowledge is my own, for I was born, like you, with supernatural powers. My knowledge comes to me from the Gods of my ancestors. I know through these Gods what I have told you. As you were setting out from Humu'ula I saw your canoe and knew who you were and what you have done."

At these words 'Aiwohikupua knelt and did reverence to Poli'ahu, begging her to become his betrothed and asking her to go with him to Kaua'i.

"We won't go together to Kaua'i," said the woman, "but I will go with you as far as Kohala; then I will return while you go on." They boarded the canoe together and continued their conversation.

Before setting out, the woman told 'Aiwohikupua, "While we sail together, let me remain apart from you and your companion, with a set boundary between us. You won't touch me, and I won't touch you while we sail to Kohala. Let us remain solemn and chaste." The two agreed to this, so while they sailed to Kohala, nothing took place between them.

After they reached Kohala, on the day when 'Aiwohikupua's entourage left for Kaua'i, Poli'ahu took her kapa of snow (kapa hau) and gave it to 'Aiwohikupua, saying, "Here is my kapa of snow, the kapa my parents strictly forbade me to give to anyone; it was given to me alone. But as we are now betrothed, I give you this kapa to keep until the day when you remember our vows and seek me out; then you will find me above, on Mauna Kea. Show me the kapa there, and our bodies will be united."

When 'Aiwohikupua heard these words, he was filled with joy, and his Kuhina and paddlers rejoiced with him. Then 'Aiwohikupua took out his red-feather cloak and put it on Poli'ahu, saying, "As you have asked me to keep your kapa of snow, so do I ask you to keep this feather cloak until our promised union."

At the approach of day their talk ended. The Ali'i and his men parted from the woman of the mountain and sailed on to Hāna, Maui, where they met Hinaikamalama again.

Chapter 8

When 'Aiwohikupua reached Hāna, his canoe approached the landing at Haneo'o, where they had landed before, near where Hinaikamalama lived.

While the canoe was approaching, Hinaikamalama recognized it and glowed with joyful affection at the thought of meeting her betrothed and fulfilling their vow; but the canoe remained offshore.

Hinaikamalama went to a place near the canoe and called out to 'Aiwohikupua, "This is strange! Why does your canoe remain offshore? I was filled with joy upon seeing your canoe, thinking you were coming ashore, 'a'ole kā! Now, tell me, do you intend to leave without landing?"

"Yes," answered 'Aiwohikupua.

"You can't," said the woman, "for I will order my Ilāmuku to arrest you. You became mine when I beat you at kōnane; our vows have been spoken. I have lived apart chaste and protected, awaiting your return."

"Ē ke Ali'i Wahine, it isn't as you think," said 'Aiwohikupua. "I am not breaking our vow – that still holds; but the time hasn't come to fulfill it. I

told you before I left that after I traveled around Hawai‘i, our vows would be fulfilled. I left intending to go around that island, but when I was still at Hilo I received word from Kaua‘i that the people at home were in trouble, so I am returning there and stopped here to tell you this. You must continue to live apart, and on my next visit, our vows will be fulfilled.” After hearing this explanation, the Ali‘i Wahine believed in ‘Aiwohikupua again.

The canoe left Hāna and traveled to O‘ahu; then, half-way between O‘ahu and Kaua‘i, ‘Aiwohikupua told his paddlers and steersmen, “Listen to me, all of you – when we arrive on Kaua‘i, don’t any of you tell anyone I went to Hawai‘i to seek a wife. I will be shamed if this story is spread about. If anyone lets it out, he will be put to death – and not only he, but his wife and all of his friends.”

The canoe reached Kaua‘i at sunset, and ‘Aiwohikupua went immediately to his five sisters and said, “Perhaps you were puzzled when I went on my journey, because I didn’t tell any of you about my destination or purpose. Now I will tell you alone, my only sisters, the secret of why I went. After hearing Kauakahiali‘i’s story on the day when his entourage came back from Hawai‘i, I decided to go to Hawai‘i to get as my wife the woman he described. But when I got there, how utterly strange was the woman! I didn’t see her, but my eyes beheld her house, which was thatched with the yellow feathers of the ‘Ō‘ō. I felt that I couldn’t get such a marvelous person as my wife, so I left. But as I thought about my failure, I remembered you, my sisters, who in the past have always helped me get whatever I wished to have; so I came back to take you with me to Hawai‘i. You are the ones who can help me gain what I desire. At dawn let us depart for Hawai‘i.”

The sisters agreed to their brother’s request.

As ‘Aiwohikupua spoke with his sisters, his Kuhina understood for the first time the reason for their sudden return from Hawai‘i.

The next day ‘Aiwohikupua picked out fresh paddlers, for he knew that the first group was weary from their long journey. That very night, when everything was ready for another journey, he boarded the canoe with fourteen paddlers, two steersmen, his Kuhina, and his five sisters – Maileha‘iwale, Mailekaluhea, Mailelauli‘i, Mailepākaha, and the youngest, Kahalaomāpuana.²⁸

As day approached, they left Kaua‘i. They reached Pu‘uloa on O‘ahu, and from there went on and rested at Hanauma Bay. The next day they stopped at Kaunakakai on Moloka‘i; from there they went to Mala, in Lāhaina. Then they left and went to Keone‘ō‘io in Honua‘ula, where they stayed thirty days, for the ocean was very stormy. When the stormy weather subsided, and they could travel again, they left Honua‘ula and reached Ka‘elehuluhulu, in the Kona district of Hawai‘i.

Poli‘ahu knew when ‘Aiwohikupua’s entourage left Maui and arrived at Ka‘elehuluhulu. She prepared for their arrival and for marriage. She waited

for the promised marriage for a whole month; but ‘Aiwohikupua went on to Hilo to get Lā‘ieikawai for his wife.

Poli‘ahu knew of ‘Aiwohikupua’s doings because of her supernatural nature. She kept this knowledge to herself until their next meeting, when she would confront him with all that she saw him doing.

‘Aiwohikupua’s journey from Ka‘elehuluhulu to Kea‘au lasted many days and nights. At noon one day they arrived at Kea‘au, and as soon as they had secured the canoe and supplies, the Ali‘i hastened his sisters and Kuhina to go with him up to Paliuli, so they hurried along.

Before leaving, ‘Aiwohikupua told the steersmen and paddlers, “We are going to look for the woman I long to meet; you will remain here and take care of the canoe. If night turns to day and day turns to night, and we haven’t returned, then we have succeeded; but if we come back early in the morning tomorrow, then I have failed, and we will head back to Kaua‘i.

‘Aiwohikupua’s group climbed for half the night and reached Paliuli. The Ali‘i told his sisters, “This is Paliuli, where Lā‘ieikawai, perhaps your future sister-in-law, lives. Show us what you are worth.”

Then ‘Aiwohikupua took Maileha‘iwale, the first born, and she stood at the entrance to Lā‘ieikawai’s house and sent forth a fragrance that filled the hale ali‘i (house of a chief). Lā‘ieikawai and her kahu were fast asleep inside. They were startled awake by the fragrance of Maileha‘iwale and marveled at this scent beyond compare. Lā‘ieikawai cried out to her grandmother in a happy voice, full of wonder, “Ē Waka! Ē Waka ē!”

“Eō! What wakes you in the middle of the night?”

“A fragrance – a very strange fragrance, a chilly fragrance, a fragrance that makes our hearts tingle in our chests.”

“It isn’t a very unusual fragrance; it is just Maileha‘iwale, the sweet-scented sister of ‘Aiwohikupua, who has come to get you for his wife, you the wife and he the husband, a man for you to sleep with.”

“Kā! I won’t sleep with him.”

‘Aiwohikupua was shamed by Lā‘ieikawai’s refusal, for everyone with him heard it clearly.

Chapter 9

‘Aiwohikupua told his Kuhina, “Let’s go back and leave my sisters here to fend for themselves. They are a worthless lot.”

The Kuhina replied, “How strange! Before we left Kaua‘i you told me that your sisters could help you obtain whatever you wish to have. Now you have allowed just one of them to try. We heard the refusal. But you can’t then find fault in all of your sisters, so why give up now? Four sisters remain untried;

maybe one of them will succeed.”

‘Aiwohikupua replied, “If the eldest fails, surely the others will fail as well!”

His Kuhina replied, “Ē my Haku (lord), we should be patient; let Mailekaluhea try her luck. If she fails, then perhaps we should leave.”

‘Aiwohikupua agreed to this suggestion and said to his second sister, “Now it is your turn to try; but if you fail, we will leave.”

Mailekaluhea went and stood at the entrance to the hale ali‘i and gave off a fragrance that rose up to the ridgepole, and from the ridgepole wafted down to Lā‘ieikawai and her kahu. The two were startled from sleep again.

Lā‘ieikawai said to her kahu, “This is a different fragrance, not like the first, it is better than that one; perhaps it comes from a man.”

Her kahu replied, “Call out to your grandmother and ask her about this fragrance.”

Lā‘ieikawai called, “Ē Waka! Ē Waka ē.”

“Ēō! What wakes you in the middle of the night?”

“A fragrance – a very strange fragrance, a chilly fragrance, a fragrance that makes our hearts tingle in our chests.”

“It isn’t a very unusual fragrance; it is just Mailekaluhea, the sweet-scented sister of ‘Aiwohikupua. He has come to make you his wife.”

“Kā! I won’t sleep with him!”

‘Aiwohikupua said to his Kuhina, “Listen, you heard clearly the Ali‘i Wahine’s refusal!”

“Yes, I heard it. What of it? It is only the two fragrances that she doesn’t like; perhaps she will give in to Mailelauri‘i.”

“Why are you so stubborn?” asked ‘Aiwohikupua. “Didn’t I tell you already I wanted to leave? But no! You won’t listen.”

“Because we haven’t let all your sisters try. Only two have tried and failed, and three remain. Let them all try. You give up too easily. If we go back to Kea‘au with nothing, the rest of your sisters will say, ‘If we had been given our chances, Lā‘ieikawai would have come out.’ We should let them all try now, so they won’t have anything to say later.”

“Listen, ē my Kuhina!” said ‘Aiwohikupua. “It isn’t you who have been shamed; I am the one who suffers the shame. If the grandchild only agreed with Waka when she said ‘you the wife and he the husband, a man for you to sleep with,’ then all would be well.”

“We bear the shame together,” said his Kuhina. “I thought you knew the saying, ‘A canoe will break on a coral reef.’²⁷ Anyway, if she should refuse you again, who would tell? Only we will know. So let’s see what Mailelauri‘i can do.”

And because the Kuhina urged him on so forcefully, the Ali‘i agreed.

Mailelauri‘i went to the entrance of the hale ali‘i and gave off her fragrance.

Again Lā‘ieikawai was startled from sleep and said to her kahu, “This is a very different fragrance, unlike the ones before.”

The kahu replied, “Call out to Waka.”

Lā‘ieikawai called, “Ē Waka! Ē Waka ē.”

“Ēō! What wakes you in the middle of the night?”

“A fragrance – a very strange fragrance, a chilly fragrance, a fragrance that makes our hearts tingle in our chests.”

“It isn’t a very unusual fragrance; it is just Mailelauri‘i, a sweet-scented sister of ‘Aiwohikupua, who has come to make you his wife; he is the husband, the man for you to sleep with.”

“Kā! I won’t sleep with him!”

“One refusal was enough, without getting four more!” said ‘Aiwohikupua angrily. “Ē my friend, you have brought shame upon us both.”

“Let’s endure this shame,” said his Kuhina, “and if our sisters don’t succeed, then I will go myself and enter the house and tell Lā‘ieikawai to take you for her husband, as is your wish.”

The heart of the Ali‘i rejoiced, for he remembered that Kauakahiali‘i had said that this man was the one who got Lā‘ieikawai to come down to Kea‘au; so ‘Aiwohikupua again agreed to his friend’s persistent urging.

‘Aiwohikupua ordered Mailepākaha to go and stand at the entrance to the hale ali‘i. She did so, giving off her fragrance. Lā‘ieikawai was startled from sleep again by the fragrance and said to her kahu, “Here is another fragrance. Where is it coming from?”

“Call out to Waka.”

“Ē Waka! Ē Waka ē.”

“Ēō! What wakes you in the middle of the night?”

“A fragrance – a very strange fragrance, a chilly fragrance, a fragrance that makes our hearts tingle in our chests.”

“It isn’t a very unusual fragrance; it is just Mailepākaha, a sweet-scented sister of ‘Aiwohikupua, who has come to make you his wife; he is the husband, the man for you to sleep with.”

“Kā! I won’t sleep with him! No matter whom he sends for me, I won’t consent to meet him. Don’t ask me to take ‘Aiwohikupua as a lover again.”

At this fourth refusal, the Kuhina finally conceded, “Ē my Haku, it is fruitless! Nothing will be accomplished by sending your last sister since the Ali‘i Wahine has stubbornly refused to see you and sharply scolded her grandmother for mentioning your wish. Perhaps it would be best to go back to Kaua‘i now. But I have one more suggestion – I will speak, and you will decide.”

“Speak,” said ‘Aiwohikupua, “and if what you say is good, I will consent to it.”

“Let us speak directly to the grandmother,” said the Kuhina, “and ask her for her granddaughter; maybe we can get her consent.”

‘Aiwohikupua rejected this plan. “There is nothing left to do; it is over. But let my sisters remain here in the forest, for they are worthless!”

‘Aiwohikupua turned to his sisters and said, “You must stay here. I brought you here to help me fulfill my wish. Now that you have failed, this forest will be your home.” It was getting near dawn.

At ‘Aiwohikupua’s words, all the sisters bowed their heads and wept.

As ‘Aiwohikupua and his Kuhina were leaving, Kahalaomāpuana, the youngest sister, called out, “Ē you two! Stop! Had we known on Kaua‘i that you would leave us in this forest, we would never have come with you. It is only fair that I, too, be given a chance to get Lā‘ieikawai for you. Then if I fail, you would have a right to leave me here. Why punish everyone together, the guilty with the guiltless? You are no stranger to me; I am the only one who has been able to carry out all that you have asked.”

When ‘Aiwohikupua heard his youngest sister’s plea, he felt he was wrong, so he said, “You may return home with me; but your sisters must stay here.”

“I won’t go unless we all go together,” replied the youngest. “Only then will I agree to return home with you.”

Chapter 10

“Stay here with your sisters then,” ‘Aiwohikupua said to Kahalaomāpuana. “You will have to find a place to live; I am going home.”

‘Aiwohikupua and his Kuhina turned to go. As they were leaving, Maileha‘iwale chanted:

My divine brother,
My heart’s highest – ē! (alas!) Return – ē!
Return home and see
The eyes of our parents, tell them
Here we are,
Sheltered by the great hala tree.
A steadfast hala tree perhaps?²⁹

‘Aiwohikupua turned to look back at his sisters and said, “Not a steadfast hala tree. As I said before, all of you are worthless; that’s why I am leaving you here. Had you been able to fulfill my wish, you wouldn’t have to stay behind.” The two men turned and departed.

When they were gone, the sisters conferred and agreed to follow their brother, thinking they could win back his favor. They came down to the coast at Kea‘au, where the crew was preparing for departure. At the landing the sisters sat waiting to be called on board. But when the others had boarded

the canoe, no one called them. As the canoe was leaving, Mailekaluhea chanted:

My divine brother,
My heart’s highest – turn toward us,
Look upon your little sisters,
Friends who have followed you on your journey,
Over the wide way, the narrow way,
In the rain, heavy on the back
Like a child,
In the rain that roars in the hala trees,
Roaring in the hala trees of Hanalei – ē!
How is it with us? – ē!
Why abandon us,
Abandon us at the house
And go on your journey?
You will see – ē!
See the eyes,
The eyes of our parents.
Love only (aloha wale) – ē!

Mailekaluhea’s chanting didn’t evoke any kindness or compassion in ‘Aiwohikupua, and the canoe departed.

Again, the sisters conferred; Kahalaomāpuana, the youngest, was the last to speak: “Our brother has refused to listen to the entreaties of Maileha‘iwale and Mailekaluhea. Let us then go by land to their next landing place, and allow Mailelauli‘i to chant to our brother. Perhaps she can win back his aloha for us.” They did as she advised.

The sisters left Kea‘au and came first to Punahoa, to a place called Kanoakapa, where they sat down and waited until ‘Aiwohikupua’s canoe arrived.

When it was almost at the landing where the sisters sat, ‘Aiwohikupua saw them. He called out immediately to the paddlers and the steersmen, “Let us leave this harbor. Those people are following us. We should look for another place to land.”

As the canoe left Punahoa, Mailelauli‘i chanted:

My divine brother,
My heart’s highest – ē!
What is our great fault?
The eyes of our Haku are turned away, displeased,
The voices calling out are forbidden,
The calling of your little ones,

Of your little sisters.
 Look with favor upon us,
 Look with favor upon the friends who followed you,
 The friends who climbed the cliffs of Hā'ena,
 Crept over the cliff where the way was rugged,
 The rugged ladder-way up Nu'alolo
 The sheer cliffs – ē! The sheer cliffs to Makana,
 You over there – ē! Come back – ē!
 Touch noses with your sisters,³⁰
 Then go on your way,
 On the journey home, without love – ē!
 Farewell to you, you will see,
 See our native land,
 See the eyes of our parents – ē!

'Aiwohikupua and the others heard Mailelauli'i's chanting, and the canoe stopped momentarily. Kahalaomāpuana said, "This is good (pono) for us. For the first time the chanting has made them stop and consider us; when we hear them calling to us, we can go on board and be saved."

But after stopping for a while, 'Aiwohikupua and his men turned the canoe away and departed, no one showing the slightest consideration for the sisters. When the canoe was gone, the sisters conferred again about what they should do next.

Kahalaomāpuana said, "Two of us are left, Mailepākaha and I."

Mailepākaha replied, "He won't show any compassion for me, as he hasn't shown any to our older sisters. I think perhaps I shouldn't try anything more; but you, the littlest one, should express your deep aloha for him. Then perhaps he will take pity on you."

But the youngest wouldn't consent to this plan; so they drew lots by pulling the flower-stems of grass. The one who pulled the longest would be the one to express their deep aloha for their brother. The lot fell to Kahalaomāpuana.

They left Punahoa and followed their brother to Honoli'i, where 'Aiwohikupua's canoe had already arrived. Here the sisters and 'Aiwohikupua's entourage set up separate camps.

That night the sisters agreed that four would sleep and one would keep watch. They would keep watch according to age, with the morning watch belonging to the youngest, so that she would be on watch when 'Aiwohikupua was about to leave. On their journey from Kaua'i the canoe had always departed at dawn.

The sisters took turns standing watch that night. During Mailepākaha's watch 'Aiwohikupua's crew began preparing the canoe to leave, so she awakened the others. As the sisters huddled there, Kahalaomāpuana's watch came. As the crew boarded the canoe, the sisters followed them down to the landing,

and Kahalaomāpuana ran and held tightly to the back of the canoe, chanting thus:

Our brother and lord,
 Divine brother,
 Heavenly sacred one of my blood – ē!
 Listen – ē!
 You and we, to and fro,
 You, the leader,
 We, the followers,
 Along the cliffs, swimming 'round the sheer cliffs,
 Swimming at Waihālau,
 Waihālau at Wailua – ē!
 Without love – ē!
 Perhaps you no longer love us,
 The friends who followed you over the ocean,
 Over the great waves, the little waves,
 Over the long waves, the short waves,
 Over the long-backed waves of the ocean,
 Friends who followed you inland,
 Into the deep, deep forest,
 Through the night, sacred and dreadful?
 Oh, come back!
 Oh, come back and look upon us with favor,
 Listen to my pleading,
 I, the littlest of your sisters.
 Why have you abandoned us,
 Abandoned us
 In this place without food?
 You opened the way before us,
 And we respectfully followed after you.
 You know us as your dear younger sisters,
 So forsake your anger,
 The wrath, the loveless heart,
 Touch noses with your little one.
 Love only – ē!

When his youngest sister chanted this heart-felt admonishment to 'Aiwohikupua, his heart filled with sorrowful aloha for her.

And because of the great aloha he felt for the youngest, he lifted her up onto his lap and wept.

With her on his lap, he ordered the crew to paddle away with all their might, leaving the other four sisters behind.

As they traveled on, Kahalaomāpuana thought that it wasn't right (pono 'ole) to leave her sisters behind. She wept for them and asked 'Aiwohikupua to return her to her sisters; but 'Aiwohikupua wouldn't consent.

"Ē 'Aiwohikupua," said his sister, "I won't agree to go with you without my sisters. You called me to go alone with you once before, at Paliuli, but I didn't consent to your taking only me."

But 'Aiwohikupua stubbornly refused to turn back for his other sisters, so Kahalaomāpuana jumped from the canoe into the sea. Then, for the last time, she chanted to her brother:

Return home and see,
See the eyes,
The eyes of our parents.
Aloha to our native land,
To the many dear friends,
I return to your little sisters,
To my older sisters I return – ē!

Chapter 11

'Aiwohikupua once again felt great aloha for his sister because of this final heart-felt chant, so he ordered the canoe to turn around and find her. But the canoe was moving ahead so swiftly, Kahalaomāpuana had already disappeared far behind it and couldn't be found.

When 'Aiwohikupua and his men left the sisters at Honoli'i and took Kahalaomāpuana with them, the four sisters mourned the loss of their youngest, for they loved her more than their parents or their native land.

As they were mourning, Kahalaomāpuana appeared at the cliff where they sat. They stopped mourning and gathered about her, and she told them what happened and why she came back. After that, they discussed where best to live and agreed they should go back to Paliuli. They left Honoli'i and returned to the uplands of Paliuli, near Lā'ieikawai's house, and lived inside rotted-out trees (pūhā lā'au).

They wished very much to meet Lā'ieikawai, so they watched constantly, from day to day, hoping to see her; but many days passed, and they still hadn't caught even a glimpse of her because the entrance to her house remained tightly shut.

While the four oldest sisters discussed how they might meet Lā'ieikawai, the youngest sister remained silent, so one of the older sisters said to her, "Ē Kahalaomāpuana, the four of us have discussed how we might meet Lā'ieikawai, yet we haven't figured out a way to do this; perhaps you have an

idea. Speak."

"Yes," said their younger sister, "let us light a fire every night, and let each of us chant, one each night, starting with the eldest. I will chant on the last night. Perhaps the Ali'i Wahine will be disturbed by the constant blazing of the fire all night long, and she will come to find out who we are; then perhaps we will be able to meet her."

They agreed to her plan. The next night they lit a fire and Maileha'iwale chanted; the following night Mailekaluhea chanted; one sister chanted each night for four nights; yet Lā'ieikawai didn't appear. She heard the chanting and saw the constant blazing of the fire, but what were such things to her?

On the fifth night, Kahalaomāpuana's night to chant, the sisters lit the fire again; then at midnight Kahalaomāpuana made a pū lā'i (ki-leaf whistle)³¹ and played it.

Lā'ieikawai was pleased by the sound, but not disturbed by it. Just before daylight Kahalaomāpuana played again on her pū lā'i; and again the Ali'i Wahine was pleased. Kahalaomāpuana blew on the pū lā'i only twice that night.

The next night Kahalaomāpuana played again, early in the evening; but the Ali'i Wahine was not disturbed.

Just before dawn, Kahalaomāpuana played a second time. Lā'ieikawai was pleased even more by the sound than previously. This time, disturbed from her sleep, she told her kahu to go and find out where the sound came from.

When the kahu left the hale ali'i, she saw the fire that the girls had lit. She crept toward the fire, then stood at a distance, unseen by the sisters.

After seeing them, the kahu returned to Lā'ieikawai and told her, "When I went outside, I saw a fire burning nearby. I crept up to it and stood unseen at a distance. There, I saw five very beautiful girls sitting around a fire. All of them looked alike, but one was very little, and she was the one making the pleasing sound we heard."

The Ali'i Wahine said to her kahu, "Go and get the littlest one. Tell her to come and play her delightful mea kani (musical thing) for us."

The kahu went to the place where the sisters were and when they looked up at her, she said, "I was ordered by my Ali'i to bring any one of you I wish to bring; I will take the smallest of you to visit her."

When Kahalaomāpuana was taken away, her sisters rejoiced because they felt good fortune would be theirs once their sister met Lā'ieikawai.

When the kahu and Kahalaomāpuana arrived at the house, and the kahu opened the entrance, the malihini was frightened by the sight of Lā'ieikawai resting on the wings of birds, as she always did; and two 'Iiwipōlena were perched on her shoulders, shaking fragrant water from lehua blossoms onto her head.

At this strange and marvelous sight, Kahalaomāpuana fell awe-stricken to

the ground.

The kahu went to her and asked, "What is the matter, ē young girl?"

The kahu asked twice before the girl arose and answered, "Permit me to return to my sisters, to the place where you found me, for I am terrified by the very strange nature of your Ali'i Wahine."

"Don't be afraid or alarmed," said the kahu. "Arise and enter to meet her, as she has commanded."

"I am frightened," said the girl.

When the Ali'i Wahine heard their low voices, she arose and called to Kahalaomāpuana. The call reassured Kahalaomāpuana, and she entered to meet her.

Lā'ieikawai asked, "Is the pleasant-sounding thing I heard last night and tonight yours?"

"Yes, it is mine."

"Show me! Play!" said Lā'ieikawai.

Kahalaomāpuana took her pū lā'i from behind her ear and played for the Ali'i Wahine. Lā'ieikawai was amused by it. She had never heard this kind of thing played before.

Chapter 12

Delighted by the pleasant sound, Lā'ieikawai asked Kahalaomāpuana to play again.

The girl excused herself: "I can't play it now, because it's daylight, and this mea kani is played only at night; it won't sound during the day."

Lā'ieikawai was displeased by this response, and thinking that Kahalaomāpuana was deceiving her, she snatched the pū lā'i from her hand and blew on it. She was unpracticed, so the pū lā'i made no sound. She believed then that the pū lā'i wouldn't sound during the day.

Lā'ieikawai turned to Kahalaomāpuana and said, "We two should be friends. You will live here in my house and become my favorite. Your duty will be to entertain me."

"Ē Ali'i Wahine," Kahalaomāpuana replied, "what you say is good; but it would grieve me to live with you alone, for while that would be fortunate for me, my sisters would continue to suffer."

"How many of you are there?" asked Lā'ieikawai, "and how did you come here?"

"Six of us came here, a brother and five sisters. I am the youngest. Because we sisters failed to gain for our brother what he wanted, he abandoned us here without family or friends and went back home with his companion.

Lā'ieikawai asked, "And where are you from?"

"Kaua'i."

"What is your brother's name?"

"Aiwohikupua."

"What are your names?" Kahalaomāpuana named herself and her four sisters.

Lā'ieikawai realized they were the same ones who had come before at night and said, "If you are the ones who came previously, I know of your sisters and brother; but I didn't hear from you then."

"Yes, we are the ones who came that night."

"When you came that night, who guided you here? For this place isn't known to most, and no one ever comes here."

The girl said, "A kama'āina of ours guided us here – the same man who spoke to you on behalf of Kauakahiali'i."

After this conversation ended, Lā'ieikawai asked her grandmother to make a house for the sisters of Aiwohikupua. And by Waka's supernatural power, the house was quickly completed. When it was ready, Lā'ieikawai told Kahalaomāpuana, "Go now and come back here tonight with your sisters. After I have met them, you will entertain us with your pleasing mea kani."

Kahalaomāpuana rejoined her sisters, and they asked how the meeting with the Ali'i Wahine had gone.

She told them, "When I reached the house, a hunchback opened the entrance to receive me. When I looked inside and saw the Ali'i Wahine resting on the wings of birds, I was frightened and fell to the ground. When I was taken inside to talk with her, I pleased her by doing whatever she asked. She inquired about us, so I told her our story. As a result, good fortune is ours. She commanded us to join her tonight."

When they heard this, the sisters rejoiced.

That night, they left the rotted-out trees where they had lived like prisoners and went and stood before the entrance to the house. Lā'ieikawai's kahu opened the entrance, and they saw what Kahalaomāpuana had described to them.

Seeing Lā'ieikawai in person, they were filled with awe, and all of them except Kahalaomāpuana fell to the ground, trembling with fear.

At the command of the Ali'i Wahine, all the malihini were brought into her presence, and she was pleased with them and promised them good fortune: "I heard from your younger sister that you are all of the same generation and blood; therefore, I will treat you all as one blood, and we will watch over each other. Whatever one says, all of us will do; whatever trouble comes to any one of us, all of us will bear it together. I have ordered our grandmother to prepare a house for you, where you may live in tranquility and peace, just as I do here. No one may take a husband unless all consent. So will it be good with us from now on."